

3-1945

Northwest Friend, March 1945

George Fox University Archives

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

Recommended Citation

George Fox University Archives, "Northwest Friend, March 1945" (1945). *Northwest Friend*. 37.
https://digitalcommons.georgefox.edu/nwym_nwfriend/37

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.

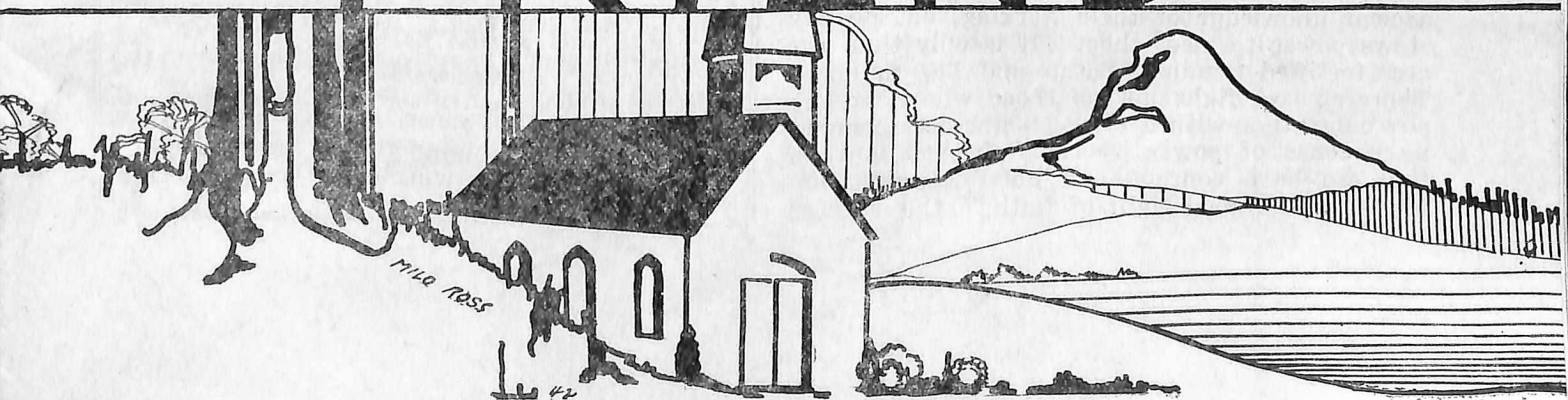


IN THIS ISSUE

Satan's Devices
The Gospel a Divider
The Corocoro Conference
Yearly Meeting, 1945
Among the Churches
The Christian Pacifist
Thistledown
CE News
With Our College
Bible School Publications

MARCH, 1945

THE NORTHWEST FRIEND



Pertinent Observations

SATAN'S DEVICES

By EDWARD MOTT

The plans, purposes, or devices of Satan we must be aware of if we would not be led away into grievous errors and consequent disasters. The assertion of the apostle Paul that we are not ignorant of Satan's devices is therefore one of great importance. It comes to us with gracious assurance of divine enlightenment. II Cor. 2:11. Peter also makes a positive statement on this line; it comes in connection with the condition of the righteous in view of the disasters which are to come upon the earth. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." II Peter 3:17. Satan is the arch deceiver; it is declared of him in Rev. 12:9 that he deceives the whole earth. He took up this line of action at the very beginning of the existence of the race. Eve was deceived by him and was in the transgression; Adam was not deceived, and because he yielded with a clear knowledge of the situation he was under the greater responsibility for the introduction of sin. As a consequence we are under the curse of the Adamic sin, not as a matter of guilt, but rather of corruption of nature.

Satan's presentations of sin are very specious. He comes frequently as an angel of light; thus he would deceive the very elect. He works through false prophets in his efforts to gain his objectives. He has a host of aids in the world; he has these in the church and school, where they work havoc in the minds and hearts of our youth and among those who are not wise as to his sophistries. In families he creates divisions where he is not as a rule looked for. He is thus seeking to overthrow the forces that make for righteousness. It is thus that a man's foes shall be they of his own household, as we are told by the Lord. How important that we be on our guard against him in his insidious workings! But—how important is this **but**—"we are not ignorant of his devices." The Holy Spirit gives us an understanding; he speaks to us openly, face to face, as a man speaks to his friend. He not only reveals conditions and a clear knowledge of their working, but he bestows power to meet them. It is only thus we are fortified against Satan and his minions. Therefore we fight not as those who beat the air, but rather with a clear insight accompanied by a sense of power by the Spirit; it is thus that we have courage and holy determination to "fight the good fight of faith." Our success

lies not in compromise. But on the other hand we "earnestly contend for the faith once for all delivered to the saints." Jude 3, R.V.

One of the greatest dangers that confronts us on these lines is that, although we are not ignorant of Satan's devices, we nevertheless maintain a complacent attitude toward those with whom we are associated in church membership who do not uphold the doctrinal standards as stated in our Discipline. Some fail at this point because of a desire to maintain a so-called peace, which is nevertheless no peace. We cry peace, peace, when there is no peace, and thus fail to maintain a righteous standard of peace. Jesus foresaw this when He declared, "I have not come to send peace on earth, but a sword." Those who fail to maintain the distinction that our Lord points out are following a ruinous course. Churches and larger bodies have thus been corrupted which once stood for God and truth. They no longer maintain gospel service, but are given over to activities that do not minister to spiritual welfare. I can look back over the years and know of situations where once there was a gospel ministry and the truth was proclaimed with power, but for a long time there has been no evangelism; no souls are being saved or sanctified and the church is drifting into lines that are devoid of any spiritual life. The evidences are all to the effect that

Continued to page 4

THE NORTHWEST FRIEND

Published monthly except August by Oregon Yearly Meeting of Friends Church at Portland, Oregon. Copy dead line, C. E. Society news, 5th; all other news 10th of each month.

Subscription price, \$1.00 per year in advance.

THE STAFF

Herman H. Macy, Editor
2165 North Church Street, Salem, Oregon
Telephone 8847

Earl P. Barker, Managing Editor
5536 North Borthwick Avenue, Portland 11, Oregon
Telephone GARfield 7140

A. Willard Mendenhall, Circulation Manager
2904 N. E. 50th Ave., Portland 13, Oregon

Marjorie Crisman, Christian Endeavor Society Editor
Homedale, Idaho

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

YEARLY MEETING PUBLICATION BOARD

Frederick B. Baker, President
Ray L. Carter, Vice President
Earl P. Barker, Secretary
Joseph G. Reece, Member ex-officio
Walter P. Lee, Herman H. Macy, Gervas A. Carey.

Address all literary contributions to the Editor, 2165 North Church Street, Salem, Ore.

Address all subscriptions and changes of address to A. Willard Mendenhall, Circulation Manager, 2904 N. E. 50th Ave., Portland 13, Ore.

Address all checks and money orders payable to the Northwest Friend c/o A. Willard Mendenhall, 2904 N. E. 50th Ave., Portland 13, Ore.

THE NORTHWEST FRIEND

Published monthly except August at 2904 N. E. 50th Avenue, Portland 13, Oregon

Old Issue: Volume 24—No. 3

MARCH, 1945

New Issue: Volume 3—No. 7

Entered as second class matter, April 16, 1940, at the Post Office at Portland 13, Ore., under the Act of March 3, 1879.

Editorial

THE GOSPEL AS A DIVIDER

There are two inspired statements in the Gospel according to Luke, which to the critical mind might seem very contradictory.

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51.

We would believe from the announcement of the angels to the shepherds that one great purpose of the Incarnation was to bring peace to a disturbed, war-torn earth. And right we are in believing such a statement.

When we read the Lord's words in Luke 12:51, nothing could be more emphatically stated: He did not come to bring peace but rather division. And most right we are in believing that statement. They are both true and there is no contradiction if we understand the Bible as a whole.

He did come to bring peace to the individual believer and to the world of believers. What a peace it is! A "peace that passeth understanding." But in perfecting such a peace-giving salvation our Lord came into contact and combat with a system of evil and sin, which, though doomed to eventual destruction, is still in the world and will be as long as this age shall last. This system of evil, though controlled by Satan as the god of this world, is being operated through human agencies. With this system still in the world, any attempt to promulgate the gospel of Christ will always be met with opposition. Wherever the gospel goes there is bound to be a division among the people. Where there is division there is conflict of some kind. Under such existing conditions no such thing as universal peace, whether it be religious, social, or political, can be expected during this age. The gospel always has been and always will be, through the whole course of this age, a divider of men. By their attitude toward the gospel the whole mass of humanity is divided into two well-defined groups.

It is of interest to notice the terms used in the Bible in making reference to these two divisions of humanity, particularly the pronouns employed. An example is I Peter 2:7: "Unto **you** therefore . . . but unto **them**," where this division is clearly marked. In many other places God's believing, saved ones are most endearingly addressed as "you," while those in unbelief and rejection are called "they" or "them." Blessing is promised everywhere to "you" while judgment awaits "them."

I. DIVIDER AS TO CHRIST THE SAVIOR. As the skies brightened to the pious Judean shepherds the angels swung low with this announcement: "Behold I bring **you** tidings of great joy . . . for unto **you** is born this day in the city of David a Savior, which is Christ the Lord." Provisionally there was born that day a Savior for the whole world. But actually there was born a Savior for only those who would choose to accept and receive Him. There is a sense in which it could have been said: "Unto **you** is born a Savior which is Christ the Lord but unto **them** is born a Nazarene to be hated and crucified." To the believing shepherds there was born a Savior, but to the wicked unbelieving Herod there was born a contender for his throne who he thought should be liquidated.

And thus today the whole race is divided as to Christ the Savior. Unto **you** who believe and accept Him there is born a Savior, but unto **them** who vainly imagine that by their science, philosophy, and ethics they can save themselves, there is born only the founder of one of the many religions.

II. DIVIDER AS TO CHRIST THE STONE. Now let us read I Peter 2:7, 8: "Unto **you** therefore which believe He is precious: but unto **them** which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence." To the "you" group who have believed unto salvation He is the precious cornerstone upon whom they may build for time and eternity. But to **them** He is a rock of stumbling and offence. It was true in His incarnate manifestation and is true today.

III. DIVIDER AS TO THE WORD OF GOD. Matt. 13:11: "It is given unto **you** to know the mysteries of the kingdom of heaven, but unto **them** it is not given." Luke 8:10: "Unto **you** it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." When Jesus came to that great crisis in the 12th of Matthew where He was as much rejected by the Jewish religionists as He was when He was hung on the cross, from then on the Lord spake largely in parables for a double purpose: to reveal to the willing believer and to conceal from the rebelling unbeliever. And that is what the Bible does. To **you** who accept divine inspiration and revelation the Bible reveals a wealth of truth. But to **them** who ignore the divine revelation and inspiration and the infallibility of the Scriptures and depend upon human reasoning and hypotheses, the Bible most tightly conceals the truth. How significant the words of Jesus in Luke 10:21: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes." And how we are seeing this demonstrated these days!

IV. DIVIDER AS TO THE PROMISE OF THE COMFORTER. Jesus in the great 14th of John said: "He shall give **you** another Comforter." But He went on to say that **they** cannot receive Him. Why? Because **they** have not first believed unto forgiveness of sins. No one can receive the blessed Comforter as a sanctifier and abiding guest who has not first been born again.

V. DIVIDER AS TO LIFE AND DEATH. The gospel as a divider of men divides them in no respect more pronounced than in the matter of life and death. "To the **one** the savour of death unto death, to the other the savour of life unto life." (II Cor. 2:16) The same gospel becomes to one a savour of death and to another a savour of life as one rejects it and the other accepts. The same sun that melts the block of ice hardens the block of clay. We do not wonder that Paul added these words: "And who is sufficient for these things?" It is a most overwhelming thought to the gospel messenger that his hearers are being most surely divided into two groups, of death and life, according to their attitude towards the gospel.

VI. DIVIDER AS TO BLESSING AND JUDGMENT. II Thess. 1:7-8: "And to **you** who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance upon **them** that know not God, and that obey not

the gospel of our Lord Jesus Christ." Oh **you** whose righteous souls are vexed from day to day at the apparent triumph of sin and wickedness, **you** who are finding trouble in the world because of the presence of sin, the day is certainly coming when **you** will rest and it will **they** who will be having trouble! We read further (II Thess. 2:12, 13): That **they** all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always for **you**, brethren beloved of the Lord, (Why?) because God hath from the beginning chosen **you** to salvation through sanctification of the Spirit and belief of the truth: whereunto He called **you** by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

How the gospel divides between **you** and **them** in respect to blessing and judgment! I Thess. 5:3, 4: "For when **they** shall say, Peace and safety; then sudden destruction cometh upon **them**. . . But **you** are not in darkness, that that day should overtake **you** as a thief." Mal. 4:1, 2: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble. . . But unto **you** that fear my name shall the Sun of righteousness arise with healing in his wings."

It is very true, as we have endeavored to show, that the gospel is a sharp divider, dividing them with a well-defined gulf between. But that gulf is not impassable. It is not the gulf that was between Lazarus and Dives. It is still passable, for the books of life are not yet closed. If we are on the glorious "**you**" side of the gulf, we have a great obligation to work and pray for those on the other side, that they may be brought over before the gulf becomes impassable. —H. H. M.

PERTINENT OBSERVATIONS

Continued from page 2

Satan's devices are being successfully introduced. Thus the church is being robbed of all that is worth while from a true Christian viewpoint and is drifting into modernism and unbelief. We must awake to righteousness and sin not, if we are not to become utterly ruined. A righteous peace is of great importance, but the peace of death will be the means of our overthrow.

Don't whip your child for playing truant from school if you are guilty of playing truant from church.—Sel.

On Sunday morning it is sometimes a debate between "ought" and "auto."

Missionary

THE CONFERENCE THAT NEARLY WASN'T

By HOWARD PEARSON

The Corocoro Conference almost wasn't held this year. We felt that as long as there was no regular pastor there, and no one was supplying the month of December, it would be difficult to hold one there this year. We suggested to the brethren of Corocoro that they not hold one. This they would not think of doing, as they felt they would be taking a backward step and that the Catholics would say the work had gone to pieces. Therefore it was held and with much blessing; souls were saved and sanctified that otherwise might never have found their Lord.

The Conference was as large, finally, as any we ever held there, and was the occasion of a great blessing. The chapel was well-filled for most of the services, and Sunday it was filled competely. We started with a small number Friday, January 5; it increased until we were well-satisfied on Sunday. Almost every preaching service was crowned with seeking souls. All day Sunday the altar was filled at each service.

On Friday, prayer was held at 6 o'clock; class on prayer at 8 o'clock; holiness class at 9:30; holiness preaching at 10:00; singing class at 2:00 p. m.; two practical Christianity classes at 2:30 and 3:30 respectively; evangelistic preaching at night. On Saturday the program was the same, except that in the place of the second class in the afternoon we had reports from the Corocoro district. Sunday morning was the same, but in the afternoon we held a street meeting at 2:00 and missionary preaching at 2:30; there was evangelistic preaching at night. As the train did not leave until Tuesday noon, they prevailed on us to have services on Monday; we had preaching morning, afternoon, and evening.

Ralph Chapman gave the class on holiness, with pictures in water color of roads, cliffs, crosses, tables, doors, hearts, and even of "Humpty Dumpty." It was all good, and he drew a spiritual lesson from each. Marie Chapman played for some of the services, taught two classes in singing, and did the cooking for the missionaries. Carroll Tamplin brought the holiness messages, which were very fruitful and blessed of the Lord. The greatest day was Sunday, when twenty-five sought help at the altar. The writer taught a class and preached Sunday afternoon at the missionary service, when several young people dedicated their lives to spreading the gospel.

Incidents

A baby was dedicated Sunday morning, and

a substantial offering was taken at the close of the Sunday afternoon service. It rained copiously all four days, raining all day Saturday and Sunday. This did not dampen the spirits of the people. Although the attendance might have been greater, all that attended were greatly revived. Not holding the Conference over New Year's Day this year greatly reduced the number of drunken people bothering the services. We did not have that to contend with. Missionaries in attendance were Ralph and Marie Chapman, Carroll Tamplin, and the writer; workers were Cipriano Mamani, Felix Guanica, Mariano Medrano, Mariano Cusicanqui, Juan Mamani, and Feliciano Condori. All agreed that it was one of the greatest conferences ever held in Corocoro.

MEETING A NEED IN BOLIVIA

The Women's Missionary Union of Oregon Yearly Meeting is a young but healthy child over four years old. The purpose of the organization is to band together all the women's societies of the Yearly Meeting in one great purpose to serve at home and abroad. Already outpost projects have been successfully carried through, as well as money raised for a carpet and for Spanish books for Bolivia.

This year the Bolivia project is even more interesting—and requires more money, too. The women over the Yearly Meeting are to raise \$500 for a new combination dining room-classroom building in La Paz. The long building will house three S. S. classes which now meet in the mission home. At annual conference time it will be turned into a commodious dining room for the crowds of believers who come from distant places. The sides of the building will be hinged, to be raised for light and air during conference time. The partitions for the classrooms will be removable, of course.

The Idaho women have thrown out the challenge that they will raise \$250 if Oregon and Washington will raise the rest. Let each society as well as interested women prayerfully seek to raise the fund. Send all monies to Mrs. Lloyd Cressman, 217 S. College St., Newberg, Oregon, by May 1st, and marked for the Bolivia project.

"God's work done in God's way will never lack God's supply," said Hudson Taylor. We believe our Bolivia field is God's work and being led forward under God's help so let us now be the source of God's supply in giving generously for a real need.

—LAURA C. TRACHSEL,
Foreign Project Chairman.

YEARLY MEETING, 1945 PROGRAM		
Monday, June 4th		
Meeting on Ministry and Oversight.....	2:00	p.m.
Missionary Board	4:00	p.m.
Evangelistic Board	7:30	p.m.
Meeting for Worship	8:00	p.m.
Tuesday, June 5th		
Meeting for Worship	8:00	a.m.
Executive Committee	8:00	a.m.
Opening of Yearly Meeting:		
Devotional	9:30	a.m.
Opening of Business	10:00	a.m.
Announcements	11:20	a.m.
Inspirational Hour	11:30	a.m.
Meeting of Representatives and		
Alternates, Nominating Committee,		
Caretakers		
Business	1:00	p.m.
Stewardship and Literature	2:00	p.m.
Announcements	2:30	p.m.
Ministerial Association	3:50	p.m.
Permanent Board	4:15	p.m.
Meeting for Worship	7:00	p.m.
Meeting for Worship	8:00	p.m.
Wednesday, June 6th		
Meeting for Worship	8:00	a.m.
Business: Report of Discipline		
Committee		
Women's Missionary Union	9:30	a.m.
Board for Aged Ministers	10:45	a.m.
and Missionaries	11:05	a.m.
Announcements	11:20	a.m.
Inspirational Hour	11:30	a.m.
Business	2:00	p.m.
Public Morals	2:30	p.m.
Bible Schools and Publication Board.....	2:45	p.m.
Announcements	3:50	p.m.
Meeting for Worship	8:00	p.m.
Thursday, June 7th		
Meeting for Worship	8:00	a.m.
Business	9:30	a.m.
Peace and Northwest Friends Service		
Committee		
Announcements	10:15	a.m.
Inspirational Hour	11:20	a.m.
Business	11:30	a.m.
Board of Foreign Missions	2:00	p.m.
Announcements	2:30	p.m.
Meeting for Worship	3:50	p.m.
Meeting for Worship	8:00	p.m.
Friday, June 8th		
Meeting for Worship	8:00	a.m.
Business	9:30	a.m.
General Superintendent's Report.....	10:00	a.m.
Evangelistic and Church Extension.....	10:30	a.m.
Announcements	11:20	a.m.
Inspirational Hour	11:30	a.m.
Business	2:00	p.m.
Meetings of All Boards and		
Committees		
	3:00	p.m.

General Public Meeting:		
Yearly Meeting House	3:00	p.m.
Pacific College Corporation	8:00	p.m.
Meeting for Worship	8:00	p.m.
Saturday, June 9th		
Meeting for Worship	8:00	a.m.
Business	9:30	a.m.
Education	10:15	a.m.
Announcements	11:20	a.m.
Inspirational Hour	11:30	a.m.
Home Missions and Social Service.....	2:00	p.m.
Memorial Hour	2:30	p.m.
Business	3:00	p.m.
Announcements	3:50	p.m.
Christian Endeavor Business Meeting...	7:00	p.m.
Sunday, June 10th		
Meeting for Worship	8:00	a.m.
Bible School	9:30-10:30	a.m.
Meeting for Worship	10:45	a.m.
Meeting for Worship	3:00	p.m.
Christian Endeavor Meeting	6:30	p.m.
Meeting for Worship	8:00	p.m.

THINGS THAT I KNOW I KNOW Concerning Sunday School Work

By JOE T. ODLE

I feel something like the Irishman who was trying to give testimony as a witness in court. He had been asked for his testimony and began by saying, "I think." Immediately the opposing counsel interrupted, saying, "Your Honor, we do not care what this man may think. Our interest is in what he knows about this case." The witness began again, "I think." Again he was stopped. Then he said, "Your Honor, I am not a lawyer, so I just cannot talk without thinking."

Brother Huyck said he was not interested in what I think nor in what someone else thinks, but in what I know.

Studying that requirement over I have found that there are many things that I do not know. There were several things that I thought I knew . . . and some that I thought my teachers knew; but I have found that they didn't know and that I didn't know. Truly, I know much less than I knew . . . but my thinking, no I mean my talking is to be on the things that I know I know concerning Sunday school work.

1. I know first of all that THERE IS NO GREATER WORK THAT ANY OF US CAN DO THAN SUNDAY SCHOOL WORK.—I have considered that statement carefully and the more I have "thought" about it the more sure I have been that it is true. The Sunday school is one of the greatest places for Christian service that can be found. This is true because of what it is . . . the teaching service of the greatest

Continued to page 9

AMONG THE CHURCHES

TACOMA QUARTERLY MEETING

Tacoma Quarterly Meeting was held February 2nd and 3rd at Northeast Tacoma. The Friday evening session was given over to Joseph Reece, who by means of pictures and spoken word told us of the work of our three young people's conferences, and of the great work being done and the far greater that should be done in Bolivia.

The Saturday morning session opened with encouraging testimonies, after which Edward Harmon brought a stirring and encouraging message on stewardship, using II Samuel 24:24 as a basis.

Business meeting convened at 1:00 P.M., at which time the new proposed discipline was discussed. The regular business meeting was held at 2:00 P.M. An evening service also was held.

NEWBERG QUARTERLY MEETING

Chehalem Center church was hostess for the Friday evening and all-day Saturday sessions of Newberg Quarterly Meeting on February 9 and 10. The CE Rally, which was well attended, was in charge of Philip Fendall. All joined in an inspiring song service led by Roy Clark, with Herschel Thornburg at the piano. Business items followed the prayer service. The Pacific College Male Quartet, composed of Herschel Thornburg, Roy Clark, Paul Thornburg, and Everett Craven, had charge of the rest of the evening, and we felt God's presence near as they played and sang song after song and gave their testimonies. Roy Clark closed the service with a short message based on Isaiah 30:20, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Jesus has marked the trail for us. The sweetest place in all the world for us is in the center of God's will.

At the Saturday morning worship service, Roy Clark again led the singing and Paul Thornburg officiated at the piano. An unusually large number attended this Quarterly Meeting session, as the pastors of the Yearly Meeting were attending the Ministerial Conference at Pacific College. It was something to see twenty preachers seated on the platform of the Chehalem Center church with about as many more scattered here and there in the congregation. The church was about filled to capacity, with 138 or more present. A Girls' Trio from Pacific College sang, after which Carl Miller, pastor at Vancouver, Washington, brought the message on 2 Chron. 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their

wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." He said the social gospel alone is not the solution for the evils of today. A religion that makes little of prayer makes little of God. Dinner was served in the basement of the church. After an opening song, Jack Trachsel, pastor of South Salem Meeting, led the devotions, reading Phil. 3:1, "Finally my brethren, rejoice in the Lord." The Lord is unchanging. Look to Jesus in time of hard circumstances. Unless we have something to withstand the test, we have nothing.

We were glad to have visitors from various quarters of the Yearly Meeting: from Salem, Portland, Tacoma, Greenleaf, and Boise Valley Quarterly Meetings. Hazel Carpenter of Denair, California, was another visitor. Joseph Reece gave a brief report of the work in Bolivia. He stated that the most urgent need at this time is for a truck to be used in evangelizing on the field. Three missionary couples are needed for Bolivian work soon. Edward F. Harmon answered questions pertaining to the Revised Discipline. An interesting discussion followed. Chehalem Center counts it a privilege to entertain the Newberg Quarterly Meeting and looks forward to welcoming them back again in November, 1946.

MARION

Charles and Mary Kellog have transferred their membership from the Highland meeting and are now members with us.

Our church was the scene of a wedding recently, when Virginia Kindred and Lewis Maxwell were united in marriage. Oscar Brown, pastor of the Rosedale church, performed the ceremony. The young couple are residing at Marion.

We now have a church choir. Our new pastor, Frank Haskins, is directing. They have started practicing on some Easter music.

Our prayer meeting attendance has increased during the past month. The average attendance has been 20 people.

SOUTH SALEM

Miss Stella Robbins, a member of a Friends Meeting in Chicago, and at present a teacher at the Tule Lake Japanese Center, California, was present at the December Monthly Meeting and spoke about her work with the Japanese children. Her remarks were very interesting and informative.

At the January Monthly Meeting the local Service Committee presented their work. Miss Marian Bowen, in charge of the Marion County Welfare work, was invited to be present and tell about the work which she directs. Her talk made us all understand better the work of this organization and the difficulties it has to meet.

Oscar Brown, pastor of Rosedale Meeting, some seven miles south of Salem, conducted a series of meetings at South Salem from January 7 to 21. The meetings were

a real revival to the church and several of the teen-age boys and girls of the Sunday school accepted Christ, as well as some adults and several children from the Rosedale Sunday school. The cooperation of the Rosedale church in dismissing their Sunday night meeting twice and attending the revival in a body, as well as through the week, was a great help and blessing to the meetings. They also furnished special music on several occasions. The Highland Avenue church also cooperated by attending and contributing special music at different times. The help of both these churches was greatly appreciated, and the fellowship with them was very precious. The ability of our own pastor, John Trachsel, in leading the singing each evening and the faithful and clear preaching of the evangelist contributed much to the success of the meetings. It is realized, too, that the faithfulness of many of our younger members in attendance, in bringing others and in personal work and prayer, was a great help; for all of these we thank God.

HOMEDALE

We were privileged to have Frank Davies as our evangelist for a two-weeks series of meetings in January. The messages were very inspiring and the meetings were well attended. Many hearts were touched and several new converts found Christ as their Savior.

John Roberts of Greenleaf was the song leader and gave many fine messages in song.

Our pastor, Clynton Crisman, conducted a two-weeks revival at Riverside in December.

Bernard Seaman, of Greenleaf, is scheduled to fill the pulpit on February 11 while our pastor is away attending the Ministerial Conference at Newberg.

MELBA

Our meeting is enjoying spiritual fellowship with our new pastors, Denver and Ruth Headrick. We are looking forward to greater service for our Lord. Our pastor conducted a two-weeks revival recently, assisted by Lela Morrill, of Boise, as song leader. Several were reclaimed and many received spiritual blessing. We enjoyed a recent visit from our former pastor, Roy Knight, now of Pacific College. He brought a mixed quartet that gave us several selections.

The Junior Endeavorers are enjoying flannel-graph lessons brought to them by their teacher, Mrs. Arthur McClintick. From all reports these lessons have been very inspiring for the children.

Mrs. Headrick has charge of the Intermediate and Senior Endeavorers who meet in the main church auditorium for their meetings with a chosen leader for each time.

The Ladies Missionary Society held an all-day meeting this winter at the home of Robert Hartzell. A delicious dinner was enjoyed by all. The president, Mrs. H. Headrick, was in charge of the afternoon session.

NAMPA

Our pastor, Paul Mills, returned in mid-December from New York City, where Mrs. Mills has been taking medical treatments.

The Missionary Society had a night session January 25th at the home of John and Mabel Lyda. Our president, Mrs. Howard Beall, invited Walter Lee to tell us about his trip to Bolivia. The men of the church were given a special invitation. There were 35 people present.

After hearing Walter's message, we were all more determined to help bring the gospel to the Bolivian Indians who are so hungry for it. Of special interest were the many souvenirs from Bolivia on display, and a song in the native Indian tongue sung by Walter and Carol Lee. A nice lunch served by the hostess added the final touch to a very enjoyable evening.

HIGHLAND

We are glad to welcome back to our fellowship William Hoffnell, who had been away for three months on an extended trip to eastern and southeastern states visiting relatives and friends. Sarah Hoffnell, his wife, is remaining in New Jersey and other eastern parts for a few more weeks.

We were favored with a recent visit from a girl's trio and faculty member, George Palmer, from Cascade College. These groups of consecrated students from Cascade and Pacific Colleges always give us an uplift when they come with their testimonies and songs.

Our pastor, Herman Macy, returned from the Ministerial Conference recently held at Pacific College, greatly inspired after having enjoyed the fellowship of Oregon Yearly Meeting's fine group of pastors.

Truman and Esther White, formerly of Ontario Heights meeting, have bought property in this part of Salem and are attending services here.

PORTLAND FIRST FRIENDS

First Friends started the New Year right in service to others. It was our day at the United Christian Service Men's Center, at which time we served one hundred and fifty men and women of the armed forces. We're proud to work with the other churches of our city in this constructive wartime activity. Many of the boys have found Jesus precious to their hearts because this Center has been established, and it is our privilege to share in this good work.

The first Wednesday in the month was our Fellowship dinner, with its program this month under the direction of the Church Extension committee. Carey Jessup was present to tell us all about our outpost work at Rose Valley, Washington. His was an encouraging picture, and we believe our prayers and our financial aid, added to Carey Jessup's consecrated time and talents, are being used of the Lord in that place.

Willard Mendenhall, our choir director, has resigned his position with us in order to give full time to our newest outpost work at Parkrose. We're praying for his success in this field to which the Lord has called him.

Joseph Reece, our General Superintendent, was present at one Sunday night meeting and showed slides of the work in Bolivia. It seems a fifty watt lamp was in the machine that night instead of a three hundred so the pictures were a little dark; we're looking forward to another showing at some future date. According to the words he spoke the outlook on the field is much brighter than the pictures. In fact, he brought back a very fine report on the good work accomplished by our missionaries.

Our Friday night youth activities are growing almost beyond us. With only the basement of the church and the prayer meeting room to house some 135 youngsters of various ages and interests, you can see there must be some stepping on of toes and the like. However, it's all proving worth while and it looks as if we may be able to do some of our needed building before the war is over. At a banquet sponsored by the young people, our building fund thermometer was run up almost to the halfway point—or the ten thousand dollar mark in pledges and cash. This means that if we can get priorities we may be able to build part of the building this year. We hope the members of the Yearly Meeting will join with us in praying for this project. We are working only for the glory of God, and while we see that the young folks have a very good time, we always put Him first, and in that way we have witnessed some real conversions.

One of our Wednesday night prayer meetings recently was devoted to a special service honoring our twenty-five boys and two girls who are away in the work of their country, in war work and in public service camps. Marie Haines led the meeting and I'm sure brought to our minds

once again the tremendous power we can wield through prayer for the spiritual and temporal welfare of these loved ones.

ENTIAI

We had a very refreshing series of meetings January 7-24 with Roy Dunagan as our evangelist. We appreciated his clear, straight teaching that went to the hearts of the listeners.

We were shocked and saddened by the sudden death of Nelson G. Wilcox on January 12. He attended the meeting one evening and died the next afternoon of a heart attack. He was an elder in the church as well as its treasurer. He will be greatly missed.

Chelan County Holiness Association met at our church for a Sunday afternoon meeting on January 14. Roy Dunagan preached a very impressive sermon on "The Neglect of the Doctrine of Repentance."

Paul Jones has been in the service of his country since Nov. 13. He is now stationed at Camp Roberts, Calif.

WANTED:—Friends to come to Entiat to take the place of those who have recently left. Work of all kinds is plentiful and we especially need a carpenter.

Our pastor and family left February 2 to attend Quarterly Meeting at Northeast Tacoma. From there they went to visit Mrs. Ralphs' folks at Camas and then to the Ministerial Association meeting at Newberg.

McKINLEY AVENUE, TACOMA

Members of the church are very enthusiastic over the purchase of the property adjoining the church. Since the property includes a store building and a residence, it will allow an enlarged program of the church, to care for the growing Sunday school and to provide for the expansion of the youth program.

The acquisition of the store building makes possible a needed change in the beginners' department of the Sunday school and the development of a Junior church. The additional room has also awakened plans for Boys' and Girls' Clubs to meet the challenge of the unchurched young people and children of the district.

This purchase will give us a parsonage conveniently located next to the church. We are selling our present parsonage. The new parsonage is a six room house with a full basement. There is a large back yard with a nice lawn and outdoor fireplace. The store building purchased is located next to the parsonage.

Loren Smith has been visiting with home folks, but is entering Pacific College this month (February) while awaiting induction into the medical corps.

GREENLEAF OUTPOST WORK

Rev. Fred Johnson, a graduate of P. B. I. (now Cascade College), has a three point charge, 60 to 75 miles northeast of Greenleaf, namely: Montour, Sweet, and Ola. Coming on this field 15 months ago, he found the churches run down and spirituality at a very low ebb. No revivals had been held for 15 years. Fred has made many friends and has done a good work in these communities.

This winter he invited Leland and Iverna Hibbs, of Greenleaf, former P. B. I. schoolmates, to assist in revival work. They began at Montour January 7, and continued for two weeks. The attendance averaged about 12, but those who did come were touched by the sermons, songs, and testimonies and six persons knelt at the altar, three or four of whom re-

ceived definite help and blessing. Opposition to holiness preaching has been overcome and the pastor is encouraged. From January 21 to 28 they labored at Sweet. Attendance was even smaller than at Montour with no visible results, but God's Word will not return unto Him void.

I spent the afternoon and evening of January 28 at Ola, pretty well up in the mountains. Here we found an interesting group seemingly hungry for the gospel. Three people raised their hands for prayer in the two services. Perhaps we could have had quite a good revival here if we had been privileged to stay longer.

Miss Elaine Settle, a Cascade College graduate and former outpost preacher at Lake Lowell, is now teaching at Montour and was made a blessing by the Lord in these meetings.

—E. C. TOZIER.

THINGS THAT I KNOW I KNOW

Continued from page 6

organization in the world, the church. It is greatest because its textbook is the greatest book in the world, the holy Word of God. It is the greatest work because its constituency is God's greatest creation, man. It is greatest because its purpose is the greatest aim to bring people to the world's greatest object the Lord Jesus Christ. Its results are greatest saved souls and changed lives. I feel certain that you will all agree that there is no greater field of service than this.

The Sunday school is not a passing fancy, riding a tide of popularity, but a great everlasting program, born in the heart of God, implanted in the Word of God, and carried on through the efforts of men and women who love God, His Word, and human souls.

Let us never belittle our task, by some statement such as "I'm only a Sunday school worker," for ours is an exalted position in the greatest field of service. I know this is true.

2. The second thing I know is that SUNDAY SCHOOLS CAN BE BUILT.—In large churches and in small, in country and city, in great stone building or humble log house, every Sunday school can grow. People can be reached. The Word of God can be taught. Souls can be saved. The saved can be enlisted. Sunday schools can be built.

We must never feel that ours is a peculiar situation and that we cannot do as well as others have done. The trouble is not in our situation but in ourselves. For Sunday schools can be built. That has happened in thousands of churches all over our Southland. Attendance has been doubled, tripled, and multiplied many times in some instances. I have seen our own school grow to almost three times its original

Continued to page 15

Departmental

THE CHRISTIAN PACIFIST

By LOYDE W. OSBURN

Yearly Meeting Superintendent of Peace

In 1939 Dr. Albert Edward Day (Methodist) preached a strong sermon on pacifism, describing what a great influence the Christian "meek" of this world could exert if they were united in purpose and action. The sermon was titled, "The Terrible Meek," and has been printed in pamphlet form, from which Dr. Day has given me permission to quote; I proceed to do so as follows:

"There are increasing numbers who believe that Christ and His Cross represent the only way to achieve justice and freedom and peace. They are called 'pacifists.' Do not let the word confuse you. They are not 'neutrals'; they distinguish clearly between right and wrong, between tyrant and democrat, between aggressor and victim. . . . They are not 'passivists' supinely acquiescent in high-handed wrong, surrendering precious values to anyone who challenges, bowing the knee to tyrants, taking aggression without protest. They do not propose that lovers of justice and liberty and decency and humanity should turn the world over to any lying sadist gang of hoodlums anywhere. . . . The Cross of Christ is their symbol of hope and power.

"They believe that war is wrong. . . . Even when war has been waged for justifiable ends, the means have corrupted the ends. . . . These pacifists believe that preparation against war only creates the psychology which makes war inevitable. . . . For the armament that you think guarantees your security denies security to the other fellow. You may protest your peaceful intentions. You may declare that your armament is only for defense. But your protest is never convincing. . . . Armaments do not guarantee security. They only create the fears and suspicions which destroy security and sooner or later lead to war. If history proves one thing, that is it.

"These pacifists believe that the one adequate defense against enemies is to abolish enemies, not by destroying them but by making them your friends. That can be done only by creating confidence in your own friendliness, your own passion for peace, your own inflexible purpose to be just and generous, your own understanding of others' needs, your own desire to cooperate with them in building a world where they and you alike may have a chance for a decent human life.

"The pacifist knows that a price must be paid for peace and freedom. But he wants the price

paid to (actually) purchase peace and freedom. He wants suffering and death to be effective. He wants them to be clean. If anybody must die, he believes it better to be the killed than the killer. He is determined that he will not be one to bomb babies in the cradle and women in the kitchen.

"What he proposes is a very definite loyalty to all the values of civilization and Christianity, an immovable determination that those values shall be preserved, a willingness to suffer and die for their preservation, a faith that suffering and death, endured rather than inflicted, are the way of the Cross but also the way of redemption!

"During the last war American audiences, assembled to support war aims and foster the sale of liberty bonds, often sang those lines from the 'Battle Hymn of the Republic': 'As He died to make men holy, let us die to make men free.' They seldom realized the utter contradiction between what they were proposing to do and what Jesus did. If they had sung the truth instead of a rhapsody, this would have been their refrain: 'As He died to make men holy, let us kill to make men free.' That is what war is—killing. And the pacifist's contention is that killing does not make men free; it enslaves both the killed and the killer.

"The pacifist cannot imagine Jesus behind a machine gun or pushing a bayonet into another man's breast, or at the wheel of a bomber dropping death upon the innocent. The pacifist knows that we are not Christ. He had a vocation which is not ours. In Him there was an absoluteness of character which no mortal among us shares. But the pacifist is sure that when Christ went to the Cross, when being reviled He reviled not again, when being persecuted He threatened not but committed Himself to Him that judgeth righteously, He pointed the only way to the triumph of truth and righteousness. Only a kingdom built on love and sacrifice can endure. The Cross and not the sword is the nation's surest weapon of defense. The Cross does not conquer enemies; it ends enmities. Nothing but the death of enmity can be the birth of peace.

"This is not a policy of weakness, but of strength. It requires all the military virtues—courage, endurance, discipline, sacrifice, and it accomplishes results which are beyond the power of military strategy. . . . The world has tried war a long time. It is time we tried something else. I believe non-violent resistance is that something. Unless we break the deadly circle of war breeding war, civilization is doomed. . . . Dying for one's ideals with non-violent resistance is one way to make those ideals live; killing or wounding for the sake of those ideals kills or wounds the ideals as well."

THISTLEDOWN

Presented by HERMAN H. MACY

Yearly Meeting Superintendent of Literature

Do we realize the extraordinary dynamic of the printed page? Dr. Goodell, of the American Board of Missions, passing through Nicodemia in 1832 and having no time to stop, left with a stranger a copy of "The Dairyman's Daughter" in the Armenian-Turkish language. Seventeen years afterward he visited Nicodemia, and found a church of more than forty members and a Protestant community of more than two hundred. Doctor Griffith John tells of eight churches in China reared by tracts alone. Sir Bartle Frere, traveling in India, was amazed to find a small town in which the idol shrines and temples were empty. The townspeople had been given an old garment by an English resident, in a pocket of which, forgotten, lay a Gospel portion with eight or nine tracts in the vernacular. The life is not in the sower, but in the seed.

In scattering divine literature we liberate thistledown, laden with precious seed, which, blown by the winds of the Spirit, floats over the world. The printed page never flinches, never shows cowardice; is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; it works long after we are dead. The printed page is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; it is the bait left permanently in the pool.

Another powerful reason for using literature is that the printed page will reach those otherwise utterly unreachable, and may be the only chance they will ever have of eternal life. Someone once gave four copies of H. L. Hasting's lecture on inspiration of the Bible to four infidels at different times. All four were converted and became ministers of the gospel in four different denominations. Many decades ago a lady gave some leaflets to two actors. One of the actors, led by this tract to attend church and so being converted, was Dr. George Lorimer, pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led into the ministry. Thus the Baptist Temple in Philadelphia, together with the work of the Tremont Temple and the personal influence of these two notable pulpit speakers, is traceable to one little leaflet in the hands of a woman.

Nor can any limit be put to the extent of its possible influence. Luther wrote a pamphlet on Galatians which, falling into Bunyan's hands, led him to Christ. The 135th translation (an

African) of Pilgrim's Progress has just been issued.

The printed page is deathless: you can destroy one, but the press can reproduce millions; as often as it is martyred, it is raised; the ripple started by a given tract can widen down the centuries until it beats upon the Great White Throne. Its very mutilation can be its sowing. When Leigh Richmond was once traveling by coach, passengers got out to walk and he began to give a tract to every wayfarer he met. One of his fellow travelers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two, and thrown down on the road. A puff of wind carried it over the ledge into a hayfield, where a number of haymakers were seated; soon they were listening to the tract, read by one of their number who had found it. He was observed joining carefully the two parts that had been torn asunder, but were held together by a thread. The reader was led to reflection and prayer, and subsequently became an earnest Christian and tract distributor himself; of the rest, within twelve months three became active Christian workers.

Nor let us forget the enormous electric voltage prayer can put behind the tract. God's thistledown enters doors locked to the evangelist; it can be enclosed in every letter; its economy places it within the reach of all; it preaches in the factory, the railway carriage, the kitchen; it visits the hospital ward and the workhouse, and whispers in the ear of the dying. For prayer—that is, God—is behind it.—D. M. Panton in Christian Digest.

DOES LIQUOR REVENUE PAY?

By MILO ROSS

Would it SURPRISE you to know that, according to the government statistics, there have been 1,110,000 teen-age girls classed as juvenile delinquents since Pearl Harbor?

Would it SHOCK you to know that there are 300,000 girls with social disease?

Would it HORRIFY you to know that there have been 150,000 known abortions?

Would it SADDEN you to know that there have been 75,000 illegitimate children since Pearl Harbor,—with liquor the contributing factor?

Would it APPAL you to know that, during the recent Brewers' Holiday granted them by the United States Government, war production fell down 57 per cent, and yet our government is allowing the brewer another holiday in the near future?

Would it PROVOKE you to know that the brewer can get his sugar by the car load, to

Continued to page 15

CE News

A new movement has been launched across the United States in the various cities which is catching fire among young people. It is the establishing of Youth Fellowship Clubs which meet once a week in one of the large churches of the city. **Highland Avenue C.E.'rs** are participating in the Salem Club. Glenn Armstrong, their president, was elected as worship chairman at the second meeting. At the club meeting on Feb. 17 the Girls Quartet from Pacific College sang. The C.E. also sponsored a pot-luck supper and social held in the church basement on February 2. All the families of the church were invited.

Marion Society reports a recent 3-day visit from former C.E. president Maurice Coulson, who is now on the east coast at a port of embarkation. Their last get-together was a wedding shower for Lewis and Virginia Maxwell.

"A MANUAL ON SOUL BUILDING"

By CHARLES C. HAWORTH

Someone, I know not who, has given this title to the Sermon on the Mount. It is very suggestive, and with this thought in mind let us consider briefly the Beatitudes.

Blessed are the poor in spirit. This is the starting point for building a soul. What does it mean? A poor man has no financial resources and he knows it. One poor in spirit has no spiritual resources, and he knows it. Neither the one nor the other is satisfied. He desires resources with which to meet his needs. As the recognized ignorance of the child creates an eagerness to learn, so the felt spiritual poverty of the poor in spirit is the true inspiration for acquiring spiritual resources; and Christ declares that the kingdom of heaven, with all its infinite spiritual wealth, is theirs.

Blessed are they that mourn—who weep because of their poverty of soul—for they shall be comforted. Their needs are met; their longings are satisfied.

Blessed are the meek. Poverty, whether in this world's goods or in spiritual assets, develops humility, meekness. Wealth produces pride, haughtiness. It does not look as if the meek do inherit the earth. Rather it seems to fall to the haughty, the aggressors. But Jesus says that the meek shall inherit the earth. We do not strive for that which we inherit. It just comes to us as our birthright. We simply receive it. If this is my Father's world it comes to me by inheritance. The glories of sunrise and sunset, the majesty of the star-studded dome of the heavens, the beauty of the moun-

tains, the thrilling expanse of fertile plains, the grandeur of the rolling sea, are all mine to give me enjoyment and inspiration because this is my Father's world.

Blessed are they which do hunger and thirst after righteousness. Remember, we are considering the building of a soul, my soul. Hunger and thirst are natural appetites. They indicate absolute needs. If these needs are not met, life ceases. Hunger and thirst indicate a healthy condition. Righteousness is not a soul luxury that we can do without. Hunger and thirst after righteousness indicate a healthy soul condition, and an absolute need which must be met if the soul is to live. Praise God, the promise is, they shall be filled.

Blessed are the merciful: for they shall obtain mercy. By this time the soul begins to realize the mercy of God, and nourished by His righteousness, it becomes merciful and as a result obtains His mercy in ever fuller measure.

Blessed are the pure in heart. The soul that is being built according to the plan laid down by the Master becomes pure. Its submission to the plan and will of the wise Master-builder has eliminated everything impure, has incorporated into its building only the pure and holy. They shall see God! Such a soul sees God everywhere. Moreover, there is the precious assurance expressed by the Plamist: "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Blessed are the peacemakers. A soul with these qualities built into it cannot be a troublemaker. His very presence radiates peace. He becomes a peacemaker, and such shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake. It seems as if such a character, or soul, as we have been considering could not be hated or persecuted. However, actual experience convinces us that in this sin-dominated world there are those who do hate and persecute God's children, the peacemakers. If that is our lot let us accept it willingly and uncomplainingly, for their's is the kingdom of God. Jesus promised this reward for the first beatitude, and he returns to it as a fitting summary for them all. The kingdom of heaven with its infinite resources of spiritual possibilities and wealth is ours if we can quantify.

Peace is not made at council tables, or by treaties, but in the hearts of men.—Herbert Hoover.

The Church of God, the Book of God, and the Day of God are a sacred trinity on earth.—Schaff.

With Our College

By GEORGE H. MOORE

Y. M. Boards, Ministerial Assn., Meet at Pacific College

Mid-year Board Meetings were held Feb. 6th to 8th. On Feb. 9th, the Ministerial Association of the Yearly Meeting convened. In order to discuss mutual concerns, the ministers met with the College Board of Managers on Friday evening, and with the members of the faculty on Saturday evening.

The other sessions of the Association were held in the basement of the Friends Church, but the meals were served in the College dining room, Canyon Hall, under the direction of Professor Knight and his efficient staff.

The College considers it a privilege to make its services available to the different departments and groups of the Yearly Meeting.

College Opens Second Semester

Although we were sorry to lose a few students who were unable to return, we are glad to welcome new students who will take their places. The registration at this writing is not complete, but we expect the gain to exceed the loss.

Several new courses have attracted considerable attention, with large enrollment in Mental Hygiene, offered by Prof. George Moore, in the night courses, taught by Mrs. Dorothy Morse, and in the international relations, given by Prof. Hoskins. The evening classes are open to townspeople, with or without College credit.

Presentation of "Messiah" Sponsored by College

The Easter portions of Handel's Messiah will be presented on Palm Sunday under the direction of Professor Clark. The College choir is forming the nucleus for the choir, which will include interested singers from the various churches of the community.

Local Peace Oratorical Contest Conducted

Feb. 12th, the annual Peace Oratorical Contest was held at the College Chapel, Wood-Mar Hall. The winner, Kenneth Fowler, will represent Pacific at the State contest held at Oregon State College. Other schools represented will be Linfield, Pacific University, Oregon State, University of Oregon, and Willamette University.

College Board Studies Plan for New Gym

Plans for a new gym were presented at the quarterly session of the College Board of Managers. After brief consideration, they were referred to a committee for further study.

Deputation Groups Give Musical Programs

Beginning a series of informal Sunday afternoon musical concerts, deputation groups from

Continued to page 16

ATTENTION, BIBLE SCHOOL WORKERS

By ADELAIDE A. BARKER

Y. M. Superintendent of Bible Schools

The time for sowing the seed found in the booklet, "Gems of Truth," is nearly gone. It has been very gratifying to hear of numbers who have memorized so many of the verses. No one can estimate the contribution these memorized portions of Scripture will make in the lives of individuals through the coming years. Truths have been stored that will still the questionings in the hour of trial, that will serve as an anchor when turbulent waves of doubt would sweep over the soul, that, as a bulwark, will stand sure when other foundations are crumbling. The boys and girls under your care will have those truths that will aid them in the extremities of life. They will have more than the eight men on the raft, who drifted for twenty-one days, one of whom, after a few days, could pray half of the prayer Jesus taught the disciples without stumbling. When the three men drifted for thirty-five days in mid-Pacific, they had no memories full of the word of God; they found their only comfort in prayer and in singing such words as they could call to mind of "When the Roll Is Called up Yonder" and "The Little Brown Church in the Vale." You have not permitted these golden Sabbaths to slip by without definitely helping each one in your Bible school to treasure that which will endure.

Remember to have the grand review of verses and references completed by April 15, in order to be able to make your report when the blanks are mailed to all Bible school superintendents. Some reports must be made by May 1, and because of this no verses learned after May 1 can be counted. What Bible school will receive the Yearly Meeting banner?

REALITY IN CHRISTIAN EXPERIENCE: HOW SECURED?

Continued from page 14

"Therefore if any man be in Christ, he is a new creature (literally a new creation): old things are passed away; behold, all things are become new." II Cor. 5:17. Others may be satisfied with mere profession, but we ought to be showing to a sin-cursed world the completeness, the fullness of our great salvation.

One more far reaching commandment of Jesus: "Go ye therefore . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28:19-20. Dear ones, let us fervently pray that the Friends church may never be like the fig tree Jesus cursed, with nothing but leaves, but abiding in Christ it may bear much fruit. —598 Bethel Drive, Eugene, Oregon.

BIBLE SCHOOL PUBLICATIONS

Progress is being made toward the publication of Bible school lesson helps which will be fundamental and evangelical, and which will give Friends doctrines their proper place. It will soon be possible to announce who will produce these quarterlies. Letters were sent to a number of highly recommended persons, and favorable replies have been received from several of them. Other replies are being awaited.

To each one who was invited to become a member of the staff, a communication was sent in which the purposes of the three-yearly-meeting Board were explained, and the general plan of the work set forth. In addition to these features, the following were listed as "Ideals for Lesson Materials":

"True to the Bible: this is requisite above all. The literature must be soundly evangelical, not only using the Bible but confirming it as God's true word, our only guide to salvation. To instill a loving reverence for it, and through it for its divine Author, is the objective.

"True to the gospel: the Bible school exists primarily to bring sinners to repentance, the backslidden to renewed loyalty, and the believers to holiness. The importance of these experiences should be stressed at every opportunity.

"True to Friends: one of the major purposes of the publication of these helps is to present Friends beliefs to our children and youth, as well as to our adults. The doctrines set forth in our Discipline are our standard.

"True to holiness: all who participate should be in the experience of sanctification and desirous of giving it a proper emphasis when opportunity offers.

"True to the second coming: we are quite well united in accepting the premillennial doctrine. It should have its proper place.

"True to high standards of literary excellence: it should be clear in meaning to all, and give no offense to the well educated. The dictionary and the English grammar will be helpful.

"Natural in treatment: every important subject should be treated smoothly and naturally in its proper relation to other materials, without straining or any form of extremism.

"Adapted to the age group: each writer and contributor should choose the group he best understands, and prepare the materials in accordance with psychological principles with Bible study and earnest prayer."

It is encouraging to find that interest in this project is increasing, not only among the three yearly meetings but elsewhere also. Many have declared it an answer to prayer, and have expressed great confidence in its success. Our own Ministerial Association, in recent session at New-

berg, made room in its program for a report of progress. Some are already planning to use these helps, even before they are published, and many encouraging remarks were made. Friends are advised that within another two months or so it will be possible to list the staff of writers, and to give other definite information.

REALITY IN CHRISTIAN EXPERIENCE:
HOW SECURED?

By WILLIAM L. STRANGE

(Editor's note. William L. Strange was for the years of his early life a minister in Kansas Yearly Meeting. In his western migration he was separated from Friends and engaged in Christian work in the Evangelical church. But as is so often the case, he has during the years craved the fellowship of Friends. Finally, even though living seventy miles distant, he and Mrs. Strange brought their membership to the Highland meeting in Salem. They have greatly enjoyed the fellowship there on the few occasions they have been able to attend. The Stranges are a couple well advanced in years but ripened and mellowed in years of Christian living.)

The returning soldier boys will insist on reality in Christian life. Rom. 8:19: "For the earnest expectation of the creation waiteth for the revealing of the sons of God." (A.R.V.) Jesus said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." John 14:6. Satan has filled the world with false Christs. The enemy of our souls often works at our altars. Sometimes penitents are rushed through before seeing themselves as God sees them. How easy it is for our artful enemy to deceive souls there.

Jesus said, "Ye are My friends if ye do whatsoever I command you." John 15:14. Have you ever hunted up all of the commandments of Jesus? Here are some:—"And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

An unregenerated soul can never meet these first requirements. Let us always remember that we may teach the Word, show what faith is, and pray for real conviction, but it is the work of the Holy Spirit to bring forth the New Birth and to speak peace to the soul.

Our Lord requires an unconditional surrender of the sinner, a crucifixion of sinful desires, habits, purposes, and plans. We must die with Him to this world with all its pomp and glory, and false promises, and be raised up in newness of life, resurrected by the Holy Spirit to a life hid with Christ in God.

Continued to page 13

THINGS THAT I KNOW I KNOW

Continued from page 9

size. I know that Sunday schools can grow. Sunday schools can be built.

3. There is a third thing that I know and that is THAT SUNDAY SCHOOL BUILDING IS WORK.—It is not wishing. It is not hoping. It is not envying. It is not dreaming. It is not talking. It is WORK. It is planning work to build and working those plans. It is work that demands the very best that is in us. It is work that commands our last ounce of strength. It is work that means thinking, planning, studying, praying, organizing, visiting, and perhaps denying, and weeping, and repenting.

It is work that must be done continually, not spasmodically; it must be daily, not weekly or monthly; it must be a steady pull, not haphazard jerks. It will drain the reserve energy, and take our best thinking and effort. That is the secret of every Sunday school that has been built.

Sunday school building is work.

4. Another thing that I know is that SUNDAY SCHOOL BUILDING IS NOT A ONE-MAN JOB.—In mythology Atlas might as one man hold up the world, but one man cannot build a Sunday school.

One man may keep a Sunday school from being built if that one man is the pastor or superintendent and he has no vision, no purpose, no interest.

And one man may by his enthusiasm and energy and effort inspire others so that a great school is the result, but in the final analysis Sunday school building is not a one-man task.

Sunday schools are built when groups of fine, God-loving, world-denying, self-forgetting, praying men and women determine in their hearts to give their best for God and the needy world about them, and join heart, head, and hand together to build.

I know that Sunday school building is not a one-man task.

5. I know that Sunday school building MUST BE DONE BY THE BEST METHODS if it to be successful.—These plans and methods are not pet schemes of some peculiar mind, but plans and programs that have developed through the years and have worked successfully in thousands of schools.

Another plan suggested is that of taking a census. It is the one successful way of finding who should be in your Sunday school and of organizing your school to meet the needs of your community. I know by experience that if a census is taken and the information used and worked as our leaders suggest, there will be great blessings to any school.

Visitation is another plan that has been em-

phasized by our leaders because they know that a Sunday school cannot reach its constituency without visiting, visiting, and VISITING. We must if we would build. Every large Sunday school in the South carries on a program of continual visitation.

6. Finally, I know that SUNDAY SCHOOL WORK IS THE BEST PAYING WORK in the world.—No, it will not put any dollars in your pocket. It will have very little effect on your income tax, except that it may give you greater exemptions for the money you have put into the work. But it offers returns far larger than dollars and cents.

The satisfaction of having a part in a great work; the joy of using your talents for God; the blessing of bringing people to God; the riches and rewards that will be ours in heaven; the "well done" of our Lord and Saviour when we stand before Him in the hour of judgment—all these are riches beyond count.—Sunday School Builder (Nashville, Tenn.).

DOES LIQUOR REVENUE PAY?

Continued from page 11

ply his filthy trade, while we, as housewives, have sugar doled out to us for home consumption?

Would it GRIEVE you to know that divorces are more rampant than at any time in our nation's history, and with 87 per cent due to liquor causes?

Would it STIR you to know that over \$6,000,000,000 was spent in our country last year for liquor?

Would it STARTLE you to know that this amount is more than the combined cost of our government, including the salaries of the president, the vice-president, all the cabinet members, the Supreme Court judges, and all the United States District Attorneys with their secretaries, and all their traveling expenses?

Would it AMAZE you to know the \$54,000,000 were spent right here in the State of Oregon this past year for liquor?

—From the Medford "Newsletter."

THE GOOD TEACHER

Takes a teacher training course. Uses all available lesson helps in quarterlies. Buys lesson commentary books for research. Interests members of class to study lesson.

Relates teaching to current problems. Recognizes that the purpose of teaching is to win pupils. Encourages scholars to become church attendants. Co-operates with superintendent, pastor, and class officer.

Conducts monthly fellowship meetings for class. Visits absentees regularly. Uses guest teachers occasionally. Lives the joyous, victorious Christian life.—Sunday School Digest.

Moments with the Word

By EARL P. BARKER

"Be careful for nothing." Philippians 4:6.

This brief exhortation, with the instructions and promises which follow it, has been a blessed balm to many an aching soul. The problems and trials of life seem often to come by carloads. There appears to be no way to escape the crushing weight, to avoid the menace of defeat. A tension comes upon the mind, the pressure increases, and the enemy prepares to raise his shout of triumph. Then the Spirit whispers in the inner sanctuary, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be known unto God." Then the weary soul has but to lift a petition to the throne of power and Satan is overcome; the peace of God, which passeth all understanding, delivers and keeps.

We usually insert the word "anxiously" in this verse to make the meaning clear. I was looking through my lexicon one day, when I found a rendering which brought great illumination and immeasurable blessing to me. The text would read: "Be cumbered with no care." It is one thing to be careful in a legitimate and necessary way; it is quite another to be pressed down with anxiety. Martha, it is said, "was cumbered about much serving." It made her fretful and peevish. She found fault with her sister, and even with the Lord Jesus. She could have prepared a simple meal, adequate for the occasion, and have been happy in doing it. Even in her serving she could have been a quiet learner, as Mary was. A carpenter should be careful to guide his saw along the line he has drawn, but he need not, while sawing, be cumbered with the weight of all the other tools he is to use. He places them upon the bench or on the floor until they are needed. Paul said that there came upon him daily the "care of all the churches," but he gave attention to the matters at hand instead of worrying about that which could not then be done. Most of us have about all we can do. We cannot perform today's duties well, however, if the major portion of our thought is given to those of tomorrow. Our present re-

sponsibilities and the legitimate, necessary planning ahead are our due care for today. Anything more than that is cumbersome, taxing, and hindering. It reduces efficiency and clogs the channels of usefulness.

Let us by prayer and supplication lay aside the failures of the past, the excessive demands of the present, and the uncertainties of the future. God does not wish us to be cumbered with them. But let us be up and doing, with a maximum of efficiency, rendering a full and willing service and counting it a happy privilege, in the things which pertain to the day.

WITH OUR COLLEGE.

Continued from page 13.

the College have presented programs at the Dayton Evangelical Church and at the Newberg Nazarene Church. Under the direction of Prof. Knight, the groups include five vocal quartets, a vocal trio, piano duets, horn quartets, and a piano quartet.

President Gulley Visits Medford and Talent

Feb. 2nd to 5th, President Emmett W. Gulley visited Medford and Talent, speaking Sunday morning at the Medford Friends Church where Milo Ross is minister, and in the afternoon at the Brethren Church, pastored by Stanley Keller, a Pacific College alumnus. Mr. Gulley also visited with George and Elenita Bales, who are carrying on the work at Talent.

College Canteen Opens Successfully

A large crowd was present for the opening of the new "Bruin Junior" Canteen, Friday evening, Feb. 2nd. The members of the canteen committee, who acted as hosts and hostesses for the evening, provided games and entertainment in the parlor for those present.

Short orders and ice cream were served in the dining hall.

The original canteen committee, which includes Lewis Hoskins, Mrs. Dorothy Morse, Laura Shook, Divonna Schweitzer, Vivian Miller, Nancy Lewis, Margery Cole, Louise Thornburg, Dale Parrish, Stanley Williams, and Allen Thomas, were approved and accepted by the Associated Student Body.

ANNOUNCING REPRINT EDITION

THE OFFICES OF THE HOLY SPIRIT

DOUGAN CLARK, M. D.

A valuable book written over 65 years ago by a Friend physician and former Earlham College professor. We have had repeated inquiries for this well-written, easily understood book from those who know its value. Should be in every Friends' home and is of value to all wanting a clear cut, scriptural and simple statement of the subject treated.

Ready soon, place your order now

\$2.00 postpaid

Better Book & Bible House

420 S. W. Washington Street

Portland 4, Oregon