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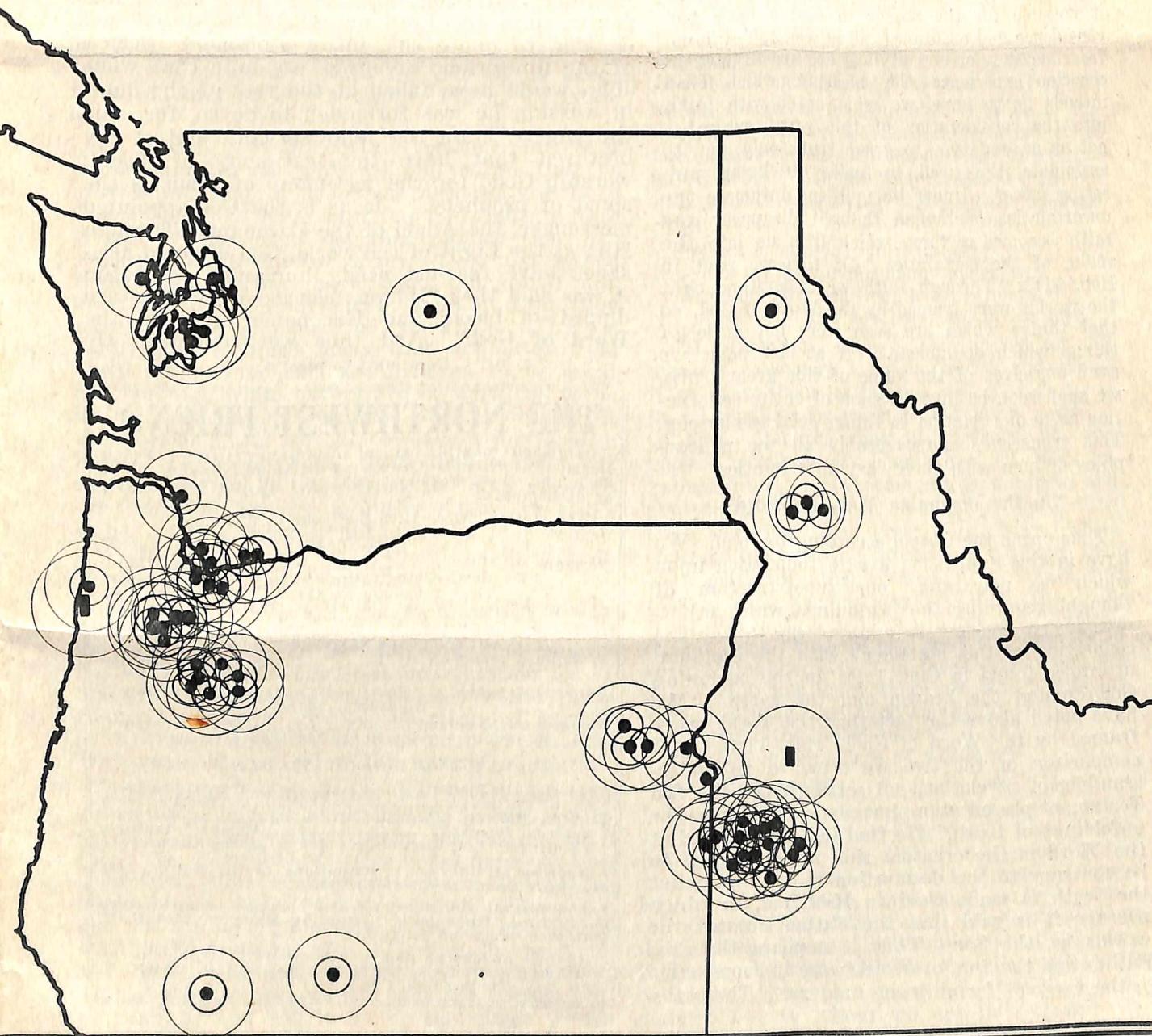
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Abram Astleford  
Cloverdale, Oregon

# The NORTHWEST FRIEND

APRIL  
1945



"For a great and effectual door is opened ~" I. Cor. 16:9



## Pertinent Observations

### THE WORD OF GOD

By EDWARD MOTT

There is no presentation of truth in the Bible of greater moment than is suggested by the caption of this article. There is a marvelous sweep of thought in the declarations concerning the Word of God, to the effect that God has given to us such a revelation of Himself by this means as completely to satisfy one as to the Divine provision for our need of knowledge in relation to our salvation. Thus He has made it possible for the seeker to find a basis for confidence and assurance; all is well for us, both for time and for eternity. If we are to have in conscious experience the blessing which God intends us to have, we must enter with faith into the consideration of this great subject—not as an endeavor to grasp truth only, but to assimilate it as well, to realize its living, pulsating power. Under its uplifting influence the uncertainties of human thought disappear and faith becomes a force which lifts us into the realm of the certainties. Of this we read in Heb. 11:3: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." If at this point we avail ourselves of the value of this great truth, we shall soon be in possession of entire satisfaction as to our relation to things seen and unseen. This transcends immeasurably all the philosophies of men with their vast uncertainties.

### "In the Beginning Was the Word"

Thus opens the Gospel according to John. We have in this expression a safe foundation upon which we may erect our superstructure of thought regarding the beginnings which otherwise are so unclear. It is interesting to note the connection of this statement with the profound utterance found in Gen. 1:1: "In the beginning God created the heaven and the earth." We have noted above the fact that the worlds were framed by the Word of God. Heb. 11:3. In a comparison of the two we come to an understanding of revelation, not setting aside the Old Testament presentation, but carrying us on in the unfoldings of truth. We find in John 1:2-3 that the Word is the creator; this might appear to be contrary to the declaration in Gen. 1:1; but the truth is made clear in Heb. 1:2, in which the passage it is said that the Father created the worlds by the Son. Thus it appears that the Father and the Son, or Word, were in cooperation in the work of forming the universe. The state-

ment in Genesis, the Gospel according to John, and the language in Hebrews link together these truths in a beautiful oneness and make the record complete. It is thus that our thought is cleared and our spirit satisfied; we rest in faith and proceed with our study in confidence that the whole matter shall be consistently presented to us in the Word of God.

### Jesus Is the Spirit of Prophecy

John the revelator gives a marvelous picture of our Lord in the vision he saw as recorded in Rev. 19:1-16: He wrote in this connection as follows: "And after these things I heard a great voice of much people in heaven, saying Alleluia; salvation, and glory, and honor, and power, unto the Lord our God." We shall not be able to quote the entire statement because of the limitations of space; we note that when John would have fallen at the feet of the angel in worship he was forbidden to do so, for, said the angel, "I am thy fellowservant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy." Jesus is the God-appointed messenger, the Angel of the Covenant. Through Him as the Light of the world, God-directed messages have reached needy humanity. Of Him it was said that "He was clothed with a vesture dipped in blood, and His name is called the Word of God." And thus we know that He

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# THE NORTHWEST FRIEND

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## Editorial

### FOUR GREAT WORDS

Four simple, yet most significant words, when applied to human experience, form a chain that will lift one from the depths of a miserable life to the heights of a happy life lived in the will of God. Taken as a group, these words form four very necessary steps for one to be saved from sin and to live a happy, useful Christian life.

I. ADMIT. It is certain no one can ever be saved from sin who will not admit that he is a sinner and in desperate need of the Lord Jesus Christ to save him from his sins. Here is one of the great deciding factors that has settled the destiny of many souls and sealed their doom. They have been too proud and have felt too self-sufficient to admit that they were sinners in need of salvation. This is partly due to false ideas that are often held about sin. Some sins are believed to be great and terrible, while others are so small as to be of no consequence. In the Biblical decalog it was just as sinful for one to make a tiny graven image for a deity as to commit murder. It matters not what have been the sins of one's life; they make him a guilty sinner in God's sight, and he must admit that he is a sinner and plead the mercy of Jesus if he is ever to receive pardon and salvation.

This little word needs to be well kept in the Christian's vocabulary, also. He should be willing to admit it when he realizes he has made a mistake. For the Christian to maintain an "I know it all" or "I never make a mistake" attitude is greatly to reduce his circle of friends as well as to spoil his usefulness in the church. We pass to the second of this quartet of words.

II. SUBMIT. Important as it is that the sinner be willing to admit that he is one, and in need of a Savior, that alone will never save him. He must submit. One could name no less than six Bible characters who admitted in these exact words, "I have sinned." But only one of the six gave any evidence of having been saved from his sins. He was the prodigal son. A hospital patient might freely admit that he had a cancerous growth upon his person, but to admit it and call it by its real name would not of itself bring deliverance from the awful

thing. He must go on the operating table and submit to a capable surgeon if he is ever delivered. I may understand little how the surgeon can do such a thing, but all I need to do is to submit. One may be willing to admit that the cancer of sin is eating at his very soul, but only as he submits to the operation of Divine Grace in Salvation will he ever be rid of the horrible thing. Blessing can come only as we submit ourselves to God, whether it be in the matter of seeking the Lord to be saved or in the deeper reaches of submission where the saved believer submits and consecrates his life and receives sanctifying baptism with the Holy Spirit.

Perfect submission, all is at rest;

I in my Savior am happy and blest.

Watching and waiting, looking above,

Filled with His goodness, lost in His love.

III. COMMIT. This is not a word for the sinner's vocabulary. He can never understand it or know about its blessedness. The sinner is in no condition or position to commit anything to God. But the sanctified believer has the blessed privilege of committing all that unknown future to God, committing anything and everything about which other people spend their time worrying. The great 37th Psalm, which contains more Divine promises per square inch than most any other portion of the Word, has this to say, "Commit thy way unto the Lord, trust also in Him and He will bring it to pass." Of all times when people need the benefits of such commitment, it is in these dark, uncertain days. But how many there are who are facing such a situation with no Christ to Whom they can commit the veiled future!

The last in our chain of words is:

IV. TRANSMIT. Of course this is not a Bible word; it is of later origin, meaning in its simplest terms "to carry across." That is the honored task of the Christian—to carry the message of the gospel across to hearts darkened by sin. It will mean some must carry it across the ocean to some distant land. Others must carry it across the states. Still others faithfully carry it across the city, and many others across the back yard fence to a neighbor. God has it all planned out to whom we are to transmit the message of the gospel. He wants every Chris-



tian to be a transmitter of the gospel to someone somewhere.

If the Bible had been written in an electrical age such as we have now, perhaps the imagery of the electric wire or transmission line might have been used in the Biblical instructions. If Jesus had been speaking to electrically-minded people, He might have said: "I want you to be transmission lines to carry the power, life, and light of My Gospel. I am the source of the Power; make sure first of all that you have a real vital connection with Me. Then keep that connection intact, so that My Power may flow through to bless the world. Let nothing come in to break that vital connection with Me. I want you to keep well insulated from everything earthly that would tend to prevent a full flow of life-giving power. And most important, I want no clashes among yourselves that would cause short-circuits with hot flashes and flare-ups that would burn out transmission lines and break off the flow of the power of the gospel, and thus leave many souls in the darkness of despair."

God very definitely plans that every one who has been willing to ADMIT that he is a sinner needing salvation, who has been willing to repent and SUBMIT to the operation of Divine Grace in salvation, and who has found it a joy and a wonderful privilege to COMMIT his whole life, cares, and unknown future to the Lord, shall be used to TRANSMIT the power of the gospel to others in the world. —H. H. M.

#### OBITUARY

**HADLEY.** Mattie Hunt Hadley, widow of William L. Hadley, passed to her reward February 13, 1945, at the ripe age of 89 years. She was a birthright member of Friends, converted early in life, and had lived a life of quiet Christian service, assisting her husband in his gospel ministry for many years.

She was married to William L. Hadley in Monrovia, Indiana, in 1881. The last 39 of their 62 years of happy life were spent at Star, Idaho. Her husband preceded her to the Heavenly home by a little over a year.

**RHOADS.** Edgar Wilkes Rhoads departed this life on February 13, 1945, at the age of 52 years. Converted at the age of 18, he united with Friends at Greenleaf, Idaho, where he retained an active membership through life. He was married in 1912 to Gladys Hibbs. Two children, Carol, of Greenleaf, and Ruth Marie Macy, of Homedale, survive. He left a good testimony before death and asked his family to meet him in heaven.

If more saints would heed the admonition to "go," more sinners would heed the invitation to "come."

#### PERTINENT OBSERVATIONS

Continued from page 2

was the Redeemer who gave Himself for us in sacrifice, who shed His blood and gave His life that we might be saved. He, as the Word of God, brought to us the message of salvation, the deliverance which He brought to us by His death for us. Thus He was both the Message and the Messenger. John in the Gospel he wrote gave us the fact of the beginning, and in the Revelation he presents the final picture when the Word, our Lord, is crowned forever as King of kings and Lord of lords. "I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Well may we unite with the heavenly host in saying, "Holy, holy, holy, Lord God Almighty . . . Thou art worthy, O Lord, to receive glory and honor and power; for Thou has created all things, and for Thy pleasure they are and were created."

#### The Word in the Holy Scriptures

That which Jesus said to John the Revelator, "What thou seest write in a book" (Rev. 1:11), applies in principle to the long line of writers who gave to mankind the Word of God of the Old and the New Testaments. This is the source of our knowledge of things Divine which the "Word" by His Spirit impressed upon their minds. Jesus told His disciples before He left this earth and returned unto His Father that "when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. Christ told them further that "when the Comforter is come, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." John 15:26-27. In order that the revelation might be perfectly understood by them, He further promised that the "Holy Ghost shall teach you all things." The Spirit was to bring all things to their remembrance whatsoever, said the Lord, "I have said unto you." John 14:26. The truths that have been thus preserved were given by the Son of God, the Word, through whom God hath spoken unto us. Heb. 1:2. These truths and facts have been a great force in the lives of all believers. For time and eternity we shall have the strongest possible reason for praising the Word of God our Savior for the manifestation of Himself to us in deed and in truth.

Cross-bearing ends in crown-wearing.

Wearing the cross can not take the place of bearing the cross.

The Roman spear did not hurt Jesus as much as did the kiss of Judas.

## Missionary

### PROCLAIM YE THE WORD OF THE LORD

By RALPH CHAPMAN

The Sunday afternoon open-air services are always times of blessing and inspiration. The service of which I am writing was no exception. From my elevated position near the church entrance I viewed with much interest the motley crowd of some 200 persons who stood in the street in front of our mission.

A voice—yes, that of Carroll Tamplin—announced the beginning of the service. Doris Tamplin and her organ were almost obscured from view by the 25 or 30 persons who gathered around to take part in the service. The singing of the opening hymn and the reading of the first Psalm had quickly attracted the people. It was a most interesting congregation. Indian men wore clothes that were more patches than originals. Women carried "awayas" of flowers, merchandise, or babies. Yungas Indians were identified by their long hair, short pants, and colorful, light-weight clothing. Everyone was "craning his neck" to see what was going on.

Interspersed between the singing of the verses of a gospel hymn were the testimonies or exhortations of some of the brethren. Mariano Bautista spoke rapidly, fervently, and in a high-pitched voice. Mariano Ascero did not allow the absence of two or three front teeth to interfere with his earnest exhortation. The loud-speaker sounded out the almost expressionless tones of Francisco Flores. Antonio Casas exhorted briefly, both in Spanish and in Aymara.

Perhaps this question is in your mind: Does it pay to have a street service? Yes, it does, and here is the reason. First we see the Indian lad with his dirty brown coat, ragged tweed trousers, brilliant green scarf and as brilliant yellow cap. Then our gaze falls upon the weary, age-creased face of an elderly man or woman. Now we behold a blind man, and the small lad who is his "eyes"; side by side they sit on the curb. We notice the comparison between the nicely dressed and those of a lower status in life, with their ponchos, sandals, ragged clothing, and unkempt appearance. We sigh with those that pass with monstrous burdens, and are reminded that Christ is calling unto those burdened with an unbearable load of sin: "Come unto me." Yes, young and old alike, they listen most intently. This is the ground upon which the gospel seed is being sown. Uncultivated, uncertain—yes, most of it—but cannot much prayer to One who

hears and answers prayer bring forth a plentiful harvest?

An invitation is given to enter the church for the service that is to follow. The Christians lead, and hesitant but anxious "strangers to God, His grace, and His love" file in and huddle upon the back benches. There is singing of the songs of Zion, an illustrated sermon, an altar call. What is the result? Seven young men bow before the Lord to ask His forgiveness.

Could anything less be done for these who know not Christ? How meaningfully, how challengingly there rings in my mind and heart that song whose words portray the plea of Christ: "I gave my life for thee. What hast thou done for me?"

#### IDAHO MISSIONARY CONFERENCE

The missionary conference and day of prayer for Boise Valley and Greenleaf Quarterly Meetings was held at the Greenleaf church March 6. Sarah Crew, president of the Greenleaf Union, presided. Frank Davies, pastor of Greenleaf meeting and superintendent of missions for Greenleaf Quarterly Meeting, opened the meeting by leading in singing "Send the Light." There was a good attendance.

In the morning devotional period Pearl Reece, of Portland, brought a fine message of exhortation from Paul's letter to Timothy, II Tim. 1:5, 13, 14. Joseph Reece presented requests for prayer. A season of earnest prayer followed at this time and also near the opening of the afternoon session. Walter Lee then spoke in particular of our work on the peninsula extending out into Lake Titicaca.

At noon a beautiful lunch was served in the basement. Arthur Schnassee, of Honduras, spoke of the wonderful devotion of converts in that section of the Lord's vineyard.

A collection was taken for a Bible Training School where these ignorant, but exceedingly earnest, native believers and their children may be trained for better work in carrying the gospel of life and salvation to these hungry souls. An offering of \$475.00 was taken. The Margaret Fox Sunday school class gave \$100.00 of this.

Special musical numbers were given by J. G. Reece, Carol Lee, and Robert Morrill. These were uplifting and inspiring. A short business session was held in the early afternoon. The next session is to be held within the limits of Boise Valley quarterly meeting; the place and date are to be announced later. This day of inspiration and blessing closed with prayer by Dillon Mills.

General Apathy still has a large army under his control.



## THE GEORGE FOX SERIES OF LESSON HELPS

By EARL P. BARKER

Friends have been informed through these columns from time to time, with regard to the progress being made toward the production of Bible School lesson helps by and for Friends. It is the feeling of many that this movement is a definite answer to prayer, and that the Lord is in it from its very inception. Divine help has been given in the process of preparation thus far; dependence upon God and earnest prayer on the part of many are sure, it is felt, to result in a successful embarking on this important venture.

The name which appears at the head of this article has been chosen with the joint approval of all members of the publication board. Our desire is to be as faithful to the Bible and its saving truths as our devout founder was, and at the same time to lay emphasis on the interpretations of those truths which have been handed down to us from his time. No man's name is worthy to become a fetish in the minds of Christians, but we feel that the name of George Fox is for us a worthy symbol of the deep fidelity to the gospel of Christ which we feel today.

It is now possible to make a partial announcement of the arrangements for lesson materials. Byron Osborne and Robert Mosher, of Ohio Yearly Meeting, have accepted the responsibility for preparing the adult quarterlies. They have for some time written lesson helps for the **Evangelical Friend**. These have been published from month to month, and widely used among Friends Bible schools. The worth of their materials has been proved in the minds of many. The youth quarterly will be the joint work of Mrs. Maxine Ball, of Haviland, Kansas, and Mrs. Phyllis Cammack, of Salem, Oregon. The former will write the main lesson discussion, while the latter will provide supplementary materials of an illustrative nature. Both these Friends are qualified by training and experience for the work assigned to them. Mrs. Miriam Jeffers, of Waterloo, Indiana, has consented to write for the junior quarterly. She has been producing materials of this type for many months; her willingness to assist in our project is very gratifying. Arrangements for the primary quarterly are in preparation; they will be announced in a later number. All of these quarterlies will contain discussions of the Uniform Lessons. We realize that many schools in Oregon Yearly Meeting, and some in other yearly meetings, have begun to use graded lessons and found them very desirable. It is anticipated that in many cases the uniform lesson helps will not

satisfactorily replace those in use. We do urge, however, that those schools which use the uniform lessons will plan to use the George Fox Series, beginning next January (the Lord willing), and will help us to improve them as may be necessary to a high degree of usefulness.

These quarterlies will be reasonably priced, and will be available through the regular channel, from the Better Book and Bible House. Watch for further information in these columns. It is possible that an introductory offer will be made to schools which send advance orders and intend to use these helps in such a way as to give them a thorough trial.

## STORY OF OREGON YEARLY MEETING

By HENRY S. NEDRY,  
Mount Vernon, Oregon

During the past year I have been engaged in writing a series of articles for the Oregon Historical Quarterly on the history of Oregon Yearly Meeting. During that time I have contacted a large number of Friends and have gone through many of the official records at Newberg.

Many of the interesting details of a people are not found in the official records, however, but in the real vital stories that many of the pioneers can tell. Our old leaders may be made to live all over again and relate anew the stirring adventures of the early days of Newberg, or tell of the first Friends to live in Washington, or tell of the early Idaho Friends. Early days at Dayton may come to life again, the stirring sermons of Mary Edwards may come back to us, or we may be able to see other great characters of the past. Many real stories may be told.

Old diaries are a great source of information. They have given us many true stories of the past and are worth a great deal. Friends may have diaries that will help to tell the story of Quakerism in Oregon.

I would appreciate stories of the early work among the Indians in Oregon Yearly Meeting. An early Newberg newspaper report tells of the work of Mrs. Lillie Kalama among the Piute Indians. Who has a real live story to tell about her? Levi Gilbert worked among the Klamath Indians during the summer of 1890. Who can add to that story? Where is the record of Sprague River? Who can tell the story of Rosa E. Virtue in the Lemhi Indian Reservation of Idaho?

I would like to hear from Friends who can add to the story of Oregon Yearly Meeting. A real live story is our best record.

A Bible in the hand is worth two on the shelf.

# AMONG THE CHURCHES

## OUR NEWEST CONGREGATION

A new Friends Church came into being February 25 in Parkrose, suburb of Portland, Oregon, when at the first service fifty-four people were in attendance.

Willard and Phyllis Mendenhall, upon whose hearts there has been a real concern for several months, moved on January 20 to this new field, located adjacent to 112th Avenue and Shaver Street, to assume care of this infant church.

A beautiful property has been secured by Portland Quarterly Meeting for this new church home. The comfortable seven-room house serves both as parsonage and meeting place until more commodious quarters can be erected for the congregation. Surrounding the home are tall fir trees and abundant shrubs and bushes, which help to make the grounds quite attractive.

Everyone was more than pleased when fifty-four people came to our very first service. Enthusiasm and interest is spontaneous. The encouragement given the children to bring others has already borne fruit. On the second Sunday there were sixty-six present, more than twenty of whom had not attended the previous Sunday. With such a crowd the two front rooms which serve as a chapel were well filled. Something had to be done. A meeting was called for Sunday afternoon, March 4, to take further steps.

Accordingly, with five Friends families present, a Preparative Meeting was organized and a building program outlined. The plan, now being pursued as rapidly as possible, calls for immediate completion of a basement church, size 40 by 60 feet. Later when materials are more plentiful, the auditorium will be constructed. As a final part of the plant, a two story educational unit is to be built adjoining the auditorium. The work of excavating for the basement will begin in a few days.

Friends are urged to pray for this new work. The possibilities here are immense. It is reported that more than 400 children attend the local school from this new permanent home section alone. The response from the community is very gratifying. Surely God is in this work! Pray for us.

## McKINLEY AVENUE, TACOMA

Our pastor, A. Clark Smith, and his family moved into the new parsonage next to the church on March 5.

Howard Harmon's Sunday school class of high school boys and girls had an unusual party a short time ago. The boys came dressed as girls and the girls as boys. Two of the prettiest girls at the gathering were Valen Olsen and Dick Pearsall.

Our pastor is holding evangelistic meetings at North-

east Tacoma at this writing (March 4-18). Members of our senior and intermediate Endeavorers plan to go over in a body to attend the meeting on March 9.

## NEWBERG

Sunday evening, February 3, Erwin Kohfield, missionary on furlough from the China Inland Mission, gave a stirring account of the life and death of John and Betty Stam.

Pastors of the Yearly Meeting were in our midst February 9 to 13. As they were busy in their conference we saw little of them, but enjoyed the presence of those who could attend our Prayer Meeting and Monthly Meeting.

Our pastor, Lloyd S. Cressman, held a week-end meeting at Sunnyside Friends Church in Portland, February 21 to 25.

In the absence of the pastor, the Students Christian Union from the College had charge of the evening service. Their testimonies and songs were a rich blessing.

On February 16, the ladies' missionary society of our meeting were hostesses to the ladies of the other meetings of the Quarterly Meeting. After a covered dish luncheon at 1 p. m. we enjoyed a talk by Louie Choate. She read excerpts from letters from her son Ralph Choate, who, with his wife Esther Chilson Choate, is a missionary in east Africa. Ellen Bowman, who, with her husband Noel Bowman, has been a missionary at Sierra Leone in west Africa for several years, gave an interesting account of their work in that place.

We rejoiced when 17 new members were added to our number at the February Monthly Meeting. While several of these were associate members, we feel that those added to the active list are truly active Christians and will be a blessing to the meeting. Our prayer is that we, too, may be a blessing to them.

Oliver Weesner, J. Harlan Smith, and Sarah McCracken were named at the February Monthly Meeting to consider the advisability of making the Tillamook outpost a preparative meeting. They visited the Tillamook business meeting the evening of March 6. On their recommendation the Monthly Meeting in session March 7 favored the setting up of a local meeting for the transaction of business in this outpost.

We are looking forward to rich blessing in special services under the leadership of John Trachsel, co-pastor at South Salem, March 18 to 25.

## SPRAGUE RIVER

The turn of the year has seen an upward trend in the attendance at the Sunday morning services in Sprague River. The average has increased from 32 to 40, with a record attendance of 62. The Junior class with an enrollment of 24 has been divided. Out of the older members of this class was formed an Intermediate class. Evert Tuning, former teacher of the Junior class, is teaching the Intermediates, and Pearl Shadley, an Indian lady, is teaching the Juniors. Mrs. Shadley has been a Christian about eighteen months, but God has done marvelous things for her. She is learning to carry responsibility in a Christian spirit. Ellen Hecota, another Indian lady, is teaching the Adult class. Pray for these ladies that God may be able to lead them into new marvels of His Grace.

The Sunday School Council met at the parsonage Monday evening, March 5th, to plan for an Easter program. It was decided to hold a meeting together the last Monday of each month to pray about and discuss the problems of the Sunday school.



### MEDFORD MEETING NOW IN NEW LOCATION

The new property for the Medford church, situated at the corner of the Old Pacific Highway and De Barr Ave., at the junction of the Midway Road, was purchased on February 3. This location includes a good nine-room house, plus a garage, shed, and fruit room, on an acre and a quarter of land.

On Feb. 8th, the extension of permission to build and the priorities arrived from the WPB, and actual construction of the new church began on the 13th. At this writing the foundation has been dug, the footings are in, and the forms are built for the foundation wall.

Through the kind permission of the Howard school, the congregation has been allowed to use several of the rooms of the public school during the new church construction. The first meeting was held Feb. 18th, with 71 in attendance. Following the regular morning meeting, a "Meeting for Thanksgiving" was held at the new church site with 51 attending. Following the short service, pictures were taken of the foundation work, the crowd, and the workmen.

On Feb. 20th, the former property at 15 Keene Way Drive was sold for \$5000 cash.

Joseph and Pearl Reece attended to the work in southern Oregon over a period of 12 days, and their ministry and service of counsel was much appreciated. Emmet W. Gulley, president of Pacific College, spoke acceptably on the evils of war and the problems of peace time conscription on Sunday, February 4th.

Effie Irwin, and Nelson B. and Mary Hull, united with the meeting in January.

The address for the Medford church and for Milo and Helen Ross is now RFD No. 2, Box 117, Medford, Oregon.

### WHITNEY

Everett Puckett now has charge of the Junior Church; attendance and interest are growing. Ina Moon, president of the Senior C. E., was recently transferred by her employer, the Western Union, to Los Angeles, Calif.

Many improvements have been made at the Whitney church in the past few months. The eaves have been extended, a sidewalk built, and the church re-shingled. The interior has been cleaned and painted, and the basement ceiled and new lights installed. Other repairs are under way and will be completed soon. Plans are being made for the construction of a basement house on the church property, to be used as a parsonage until lumber is available for building.

Two ladies of Mrs. Dill's Sunday school class passed away a week apart. Mrs. Grace Patrick was ill for a long time. Though she suffered terribly she was cheerful to the end, and left a wonderful testimony. Mrs. Lenora Bell Highley died unexpectedly, though she had not been well for two years. She was faithful in her testimony for the Lord, having been a devoted Christian for many years. These two faithful workers are missed by our church and community.

### FIRST FRIENDS, VANCOUVER

The special meetings held in February under the leadership of Frank L. Davies proved to be a time of spiritual feasting and spiritual growth on the part of the membership of our church.

There were very few unsaved people in attendance at these meetings, and as a result there were few definite conversions. However, the blessing which came to the church as a whole is cause for much gratitude. Already there is an urgent desire that Frank Davies return to us again next year.

The children of the church and community took much interest in the afternoon meetings given over to spiritual instruction, Bible memory work, and singing of choruses. On the last Friday night a short program was given before the evangelistic message, in which the children demonstrated to the delight of their parents just what they had learned at these children's meetings. The average attendance at the afternoon meetings was twenty-five, and at the adult meetings sixty-five, with an all-time high at the last Sunday night meeting of over one hundred.

Our Sunday school is receiving unusual spiritual instruction through the effort of the superintendent, Mrs. Rose Dyck. Many of the deeper truths of Christian living are illustrated in our opening exercises, and will inevitably make lasting impressions upon the minds of our boys and girls.

The women of the church are trying a new plan this year. Instead of the one organization as we have previously had, we have formed two groups. The Women's Missionary Society is one group and the Ladies Aid is the other. The Missionary Society is studying the life of Arthur Chilson. The Ladies Aid is busy with Red Cross work, which is so greatly needed these days.

At the March monthly business meeting our pastor, Carl Miller, gave the following statement to us, which was unexpected and from all appearances very unwelcome. "After much prayer and serious consideration, I am submitting my resignation to you as your pastor. I feel very deeply that, for the good of the meeting, my sixth year of labor with you should terminate this summer."

### GREENLEAF

We have appreciated the presence and help of our Yearly Meeting Supt., Joseph Reece, and Pearl, his wife. Two outstanding services were held in which, by picture and word, the story of our missionary challenge was brought home to us. A real missionary enthusiasm is evident.

Friday, February 23, the Junior class at the Academy presented their annual class program. About \$70 was received in the offering. Religious films were shown.

Sunday, February 4th, marked the closing day of a two-weeks series of revival services with Carl D. Byrd, of Lents church, Portland, as evangelist. About 50 souls bowed at an altar of prayer, and the church greatly appreciated the practical and sympathetic way in which each invitation to the grace of Christ was given.

The messages brought by Carl Byrd were outstanding in their appeal to reason, logic, and an intimate knowledge of the Word. We rejoiced that the old Bible truths were set forth in fearless presentation. Whether saint or sinner, each individual was afforded a clear and full opportunity to accept and walk in the grace of the Lord. The attendance was very gratifying; we feel that the Lord did visit His people. We continue in prayer for many yet who need to walk in the light received.

Born, a baby girl to Mr. and Mrs. Harold Roberts, on March 9, at the Weiser hospital.

### NORTHEAST TACOMA

The members of our Christian Endeavor entertained the McKinley Avenue Society February 26, with a backwards party held in the church. Various games following the theme were played and refreshments were served.

The new C. E. pins have arrived and the installation service will be held soon.

The first C. E. project, the purchase of new song books for the church, is soon to be completed.

The Women's Prayer Band, which was discontinued during the winter months, has been revived. The ladies meet every Thursday morning at 10:30 at the home of Mrs. DeArmy.

A general prayer meeting is held every Thursday morning at the parsonage.

Sunday morning, March 4, marked the beginning of a two weeks series of special meetings with A. Clark Smith as evangelist and various musical helpers from Pacific College on the weekends.

### ROSEDALE

Roy Clark, from Pacific College, with a male quartet, held services the two week-ends of February 16-18 and 23-25 at our church. The meetings were greatly blessed of the Lord, and we enjoyed the music. A different quartet came each week-end with testimonies and Spirit-filled songs. Roy Clark was the evangelist. The teams proved to be a great attraction and good crowds were in attendance. Some young people were seekers at the altar.

Two Sunday School libraries have been started, a Senior and a Junior. The Junior has joined Pinebrook Jr. Book of the Month Club and both libraries have a collection box for contributions.

An attendance goal of 125 has been set for the Sunday school and from all indications will be reached by Easter. The largest class is Oscar Brown's young people's class, with at least 34 on the roll. The class next in size is Forest Cammack's "young" adult class. March 18 has been designated as Parents' Day. All the youngsters are urged to bring their Dad and Mom.

When the Italians conquered Ethiopia, the Catholic church, which now poses as a friend of religious tolerance and democracy, drove all Protestant missionaries out of the country. However they did not and could not drive out New Testament Christianity. In spite of fierce persecution by the priests, Protestantism grew until now there are 155 Protestant churches with a following of between 15,000 and 20,000 converts. The Emperor Haile Selassie is very favorable to the spread of the Gospel.—Times of Refreshing.

You can't straighten out a snake or the booze business—without killing it.—J. A. Miller.

A lot of kneeling keeps one in good standing with God.

God has included you in His plans. Have you included Him in your plans?

### HOME FOR AGED FRIENDS

In the Yearly Meeting Minutes for 1944 Friends should read the action taken toward establishing a "Home For Aged Friends." Attention is called to Minute 10, on page 25; Minute 72, on page 38; and Minute 100, on page 53. These minutes give the concern; the appointing of the committee and defining its duties; the names of its members.

This committee urges all Friends who are vitally interested to make known their interest in this proposition. You may offer to the committee any constructive plan you desire. Or you may suggest the amount of financial support you are willing to assume toward such an institution when approved by the Yearly Meeting.

At a meeting of the committee in Newberg on Feb. 13th, two types of building were considered: one, a central plant, and the other, for small units housing from two to four persons. The central plant would cost many thousands of dollars and seemed not to be feasible as a beginning. The small units could be undertaken and expanded as interest grew and financial support was available.

Perhaps many Friends do not know that the Yearly Meeting owns a block and a half of ground immediately west of the present Yearly Meeting House, which is available and would be almost ideal for such an institution.

The time is short until another Yearly Meeting session. This committee should have something definite to report as to the interest among Friends concerning this matter. If you are vitally interested, please write at once to Harold Aebischer, Newberg, Oregon, that the committee may know if there is a genuine desire in Oregon Yearly Meeting for such a home.

—By The Committee.

## Boys' Camp

JUNE 18-25 — AGES 9-10-11

JUNE 25 - JULY 3 — AGES 12-13-14

## Girls' Camp

JULY 3-10 — AGES 9 TO 14



## Departmental

### TRAINING THAT MEETS THE NEED

By DR. C. BYNUM BETTS

There is no ground for thinking that because one is a good teacher, say of mathematics, history, or languages, in our public schools, he will be a good teacher in the Sunday school. In the public schools, if one is teaching either of the aforementioned subjects, it is because he has prepared himself to teach them, for in our public schools one is hired to teach mathematics who has prepared himself to teach that subject. He is not hired to teach mathematics and then told at the beginning of the school year that he will be expected to teach history. That would be absurd. But a teacher is hired for each particular subject that he has fitted himself to teach.

But in the Sunday schools we act on the false logic that because one is a good teacher in the public school he ought necessarily to be a good teacher of the Bible in the church school. In fact, I have had two or three superintendents tell me this: "All of our teachers are college graduates. They teach here in our public schools and they surely ought to be able to teach in our Sunday schools without leadership training." That same man would never allow a teacher in the public school of his town to teach a particular study unless he had fitted himself to do so; yet when it comes to teaching in the Sunday school he allows anyone to teach the Bible whether he has had any particular training to do so or not.

Surely if there is one place where teachers should have particular training for their subject it is in our Sabbath morning Bible schools. We say this for the following reasons:

**First, we should show as much respect for the curriculum of the Sunday school as we do for the curriculum of the public school.**

If we demand trained teachers to teach the books of men surely we should demand trained teachers to teach the Book of the Lord. If we demand of a man who is to teach mathematics in our public school that he must have fitted himself to teach that subject then surely we should show as much respect for the Bible and demand that if one is to teach in the Bible school of the church he should prepare himself in a particular way to do so. Not to make this demand of Sunday school teachers is to exalt the books of men above the Book of the Lord and hold the curriculum of the public school in greater respect than we do the curriculum of the church school.

Somehow we have gotten the idea in our minds and in our attitude toward teaching the Bible that anyone can teach in the Sunday school whether he has had any particular training for it or not. We must disabuse our minds of this dangerous idea and attitude and show more respect for the teaching of the Word of God in our Bible schools. If we hold not the teaching of the Word in great respect how can we expect the world to have much respect for our Divine Book?

**Second, only trained teachers are fitted to teach in our Sunday schools.**

Now, in saying that, I know I am getting on dangerous ground, for very few Sunday schools if any have every member of the Sunday school faculty trained especially for the task of teaching in the church Bible school. But nevertheless that is to be the ideal we are to hold up before us and the ideal we should seek all the while to bring into actuality. We have got to make a start some time and we may as well do so now. Let us hold our church Bible schools in as much respect as we do our public schools and require trained teachers for our Sunday schools.

A teacher in the church school should have a broad background of knowledge of the Bible; surely as much background of knowledge as is demanded of one who teaches a particular subject in the public schools. Not to make this demand of the teacher in the Bible school is to lower the standard of teaching in the Sunday school and to bring the Bible school of the church into disrepute.

**Third, we should have trained teachers in our Sunday schools for the reason that pupils in the Sunday school know good teaching.**

Someone in writing in *The Expository Times* of Edinburgh, Scotland, a few years ago gave this very reason as to why we should have trained teachers in the Sunday school, for, said he, "Children in the church school know good teaching for they get it in the public school." This may help to explain why the church loses so many of its teen-age children: the teaching does not appeal to them, cannot interest them, and they grow indifferent to the Sunday school and the Bible it teaches.

But this ought not to be. A Sunday school teacher should not only have a broad background of knowledge of the Bible but he should also be possessed with the best technique of teaching. He should ever be seeking the improving of his technique in teaching for poor teaching cannot interest and hold children in the Bible school. All the while, little as we think of it, they are comparing the teaching they get in the public schools with that which they get in the Sunday school. The comparison

they make so much of the time does them no good for poor teaching in the church school gives the pupil a distaste for classroom work just as it does in the public school.

Over the country in all denominations there is a rapid increase in interest in getting well-trained teachers for the Sunday morning church Bible school. Churches are realizing that if children are to be held in the church and built up in their faith they must have the benefit of good teaching. They are therefore asking that a Bible school teacher get as much training as he can and Leadership Training Institutes and Summer Workers' Conferences are being held every year to make this possible.

In the meantime, though, every local church should make an effort under the leadership of the pastor and Sabbath school superintendent to get the teachers in their Sabbath schools interested in preparing themselves for better teaching. — Associate Reformed Presbyterian, reprinted in the Sunday School Digest.

### PEACE

By F. ESTHER BENEDICT

Supt. of Peace, Greenleaf Quarter

When on trial before Pilate, Jesus spake these words: "My kingdom is not of this world; if My kingdom were of this world then would My servants fight that I should not be delivered to the Jews; but now is My Kingdom not from hence."

For the first three centuries of the Christian era the followers of Jesus Christ answered the military authorities with the statement: "I am a Christian and therefore I cannot fight." About 300 A. D. Emperor Constantine made Christianity the state religion of the Roman Empire. He had his armies of unregenerate soldiers baptized as members of the Christian church. From that time on, the church has looked upon participation in war with more or less toleration or favor.

The Friends church began in the 17th century a return to apostolic faith and apostolic conscience toward bearing arms, in accordance with the apostolic injunction: "Follow peace with all men and holiness, without which no man shall see the Lord."

Unregenerated man is ever trying to find a way of salvation other than through faith in Jesus Christ and His atonement. As members of the church began to drift away from Christ, His Word, and holiness of heart they began to depend more on outward forms of religion. As modernism crept in, the church began to endeavor to bring in a reign of righteousness by humanitarian activities, and to try to make wars to cease by govern-

mental means. They ceased looking for "that blessed hope" of the return of our Lord and focused their hope on a millenium brought in by law. Peace literature became so permeated with infidel philosophy and philanthropy as to be nauseating to evangelical Christians. It seems that evangelical Christians in turn, in their teaching and preaching holiness, have neglected to educate a conscience on peace. This is one reason why evangelical churches have so small a representation in the C. P. S. camps.

Noncombatant service is defined on "form 47," which conscientious objectors have the privilege of signing, as service which does not involve training in, or the use of arms. Some military authorities acknowledge that the medical corps is the only branch of the army or navy to which a noncombatant draftee can rightfully be assigned.

A young man who is well grounded in peace and holiness may be able to bear an effective peace testimony in noncombatant service. On the other hand if one is not thus well grounded he may not bear an effectual peace testimony, even in a C. P. S. camp. The danger is that one not well grounded in the faith entering noncombatant service may in a few months yield to pressure and be drawn into combatant service. And in a like spiritual condition one entering a C. P. S. camp may become discouraged because of financial compensation and be induced into combatant service.

As evil men and seducers wax worse and worse and wars increase, shall we not give all diligence as ambassadors of Christ to beseech in Christ's stead, "be ye reconciled to God," and "follow peace with all men and holiness"? Let us look up and lift up our heads, for our redemption draweth nigh.

Too many people want faith the size of a mountain before attempting to move a mustard seed.

## Twin Rocks Rally

APRIL 27th, 8 P. M.

PACIFIC COLLEGE

NEWBERG - - - - OREGON



## CE News

Rosemere has reorganized! According to their sponsor, they are really going to go places. The following officers have been elected:

President, Hazel Pullam  
Vice-President, Ivan Bernette  
Prayer Meeting Chairman, Thelma Gehring  
Secretary-Treasurer, Virginia Hughes  
Social Chairman, Ivan Bernette.

Thelma Gehring entertained the young people with a valentine party at her home, and plans are now under way for an Easter play. Clarence Eklund, from the Navy, has returned home and has been welcomed back into the Christian Endeavor again.

Loren Mills, former Springbrook C. E. president, is now working at Paul Astleford's dairy farm at Tillamook, Oregon. A farewell party was given for Loren by the Christian Endeavorers on Feb. 26. The previous week Amos and Maud Jones, long-time residents of Springbrook, were honored at a farewell party at the home of Harold Hodson. Visitors to Springbrook during the recent ministerial conference were Mr. and Mrs. Astelford, of Cloverdale, Oregon, and Mr. and Mrs. Reuben Cogswell and daughter, of Hayden Lake, Idaho. A former C. E. member, Bernice Mardock, returned home also for a visit.

Marion society has a new project—repairing the church seats. The group is using the chorus books which the C. E.'ers made some time ago. Several new games were introduced at their regular monthly social, held at the home of Mr. and Mrs. Lewis Maxwell.

Homedale Christian Endeavorers turned out in rags and tatters for a Hard Times party on March 6th. The group grumbled at the crackers and water which were served early in the evening, but were chagrined when the real refreshments turned out to be fruit jello and cookies. Prizes were presented to the most "hard-up," and the one who had survived the hard-times best.

### I AM NOT MY OWN

By GRACE C. JAMES

In a recent article, "Qualms of The Quakers," in a Friends publication the question is raised as to our living spiritually on the plane accorded to us by the world. The power of God seems nonoperative in our denomination comparatively, as we remember the manifestations of His presence and power during seasons of spiritual refreshings experienced in the past.

Since the congregation is composed of individuals the difficulty lies in the heart of each

member of the congregation. We are allowed freedom of choice, and we choose to harbor within us waste products which hinder the free flow of His power through us. One phase of our consecration may be incomplete, hindering His power "to will and to do His good pleasure" in us. We sell out to Him, saying we give up our all, body, soul, and spirit, then after "signing the contract" we fail to give possession. We may fail deliberately by refusing to grant complete possession; one room is closed and within is a collection of so-called valuables reserved for our own use. A closet door may be closed, hiding some filthy rags of doubt, and pride, and self-righteousness, that have been there so long that we are only semi-conscious of their existence. We have evaded His revealing spotlight, and the closet has not been opened for His inspection and occupancy. Or after giving possession we may carelessly forget that we have been "bought with a price," and again assume control, misdirecting and confusing the work God wills to accomplish in and through us.

Another important cause of powerlessness, in the daily lives of those who sincerely desire to give up "self" control, originates in doubts, in our failing to recognize His presence, in struggling with weak human strength to cleanse and beautify our inner thought life, ignoring our covenant that "I am not my own, I am bought with a price," and that the renovation of our untameable inner life rests with the Supreme Architect.

Those who are sincere in their will to be rid of "self" control are often rendered powerless by a mental attitude of doubt, a troubled undercurrent of thought, a sinuous suggestion of the enemy that perhaps the sense of our Father's presence is a delusion, that our belief in a two-way conversation with God is an illusion of the mind. There is one way to defeat the enemy when we become aware of this suggestion, one final statement with which to face him: "I commit myself to this way, right or wrong, true or false, for eternity. My decision is made. Right or wrong, true or false, I COMMIT mySELF to my beloved leader, Jesus, and to His cause; 'Thy will be done on earth.'" The enemy slinks back in defeat when faced with this decision, and we joy in a new sense of power and freedom.

Power comes from living with God, from much time resting and communing in our Father's court. When the magnetic personality of Jesus becomes the vivid, living reality of our being, power will again come upon us, for "They that do know their God shall be strong and do exploits."

Do we KNOW our God?

## With Our College

By GEORGE H. MOORE

### Quartets Assist in Meetings

The Christo Centric Quartet, composed of Wesley Murphy, Terrell Repp, Quincy Fodge, and Bernard Landreth, traveled to Tacoma for the week end of March 4th to help in meetings conducted by A. Clark Smith for J. Leslie Willcuts, former P. C. student.

The following week, the Quaker Maids Quartet—Divona Schweitzer, Eleanor Swanson, Donna Heacock, and Eileen Tamplin—made the trip.

### Sportsmanship Commended

From the Commanding Officer of the Coos Bay Coast Guard came a most interesting letter to President Emmett W. Gulley, commending the fine sportsmanship of the Pacific College Basketball team and the generous hospitality of the students. Such a letter indicates the possibilities of the recreational program of a Christian College to present a worthwhile testimony of Christian practice.

### Mid-Year Music Recital Presented

Thursday evening, March first, Professor Roy Clark, head of the department of Music, and Herschel Thornburg, assistant, presented both vocal and piano students in recital to a very appreciative audience.

Students who took part were: vocalists—Eleanor Swanson, Wesley Murphy, Divonna Schweitzer, Thelma Green, Ruth Clark, Helen Randle, and Joyce Perisho; pianists—Virginia Leffler, Nancy Lewis, Bernard Landreth, Eileen Tamplin, Don Johnson, Collene Bybee, Roberta Harper, and Paul Thornburg.

### Pacific Participates in Speech Tournament

Fourteen students with Coach Lewis Hoskins represented Pacific College in the 15th annual West Coast Invitational Speech Tournament, held at Linfield College. Charlotte Macy, a junior, reached the finals in interpretative reading. More than two hundred students from twenty colleges and universities were present.

The following week five debaters—Paul Thornburg, Charlotte Macy, Barbara Garrett, Thelma Winter and Don Johnson—with Coach Hoskins attended the annual tournament held at Seattle-Pacific College, Seattle, Wash.

### College Board Takes Action On New Gym

At a special meeting of the College Board, action was taken authorizing the beginning of construction of a new gym as soon as \$15,000.00 is approximated. It is anticipated that this amount will be raised in the near future.

The new structure, which will be built largely of non-critical materials, will have a standard basket ball floor, with the possibility of two

practice courts. Its construction—one of the "firsts" on the list of requirements of the Northwest Association for admittance to membership—will add greatly to the effectiveness of the physical education program.

### THE LEAKY OLD BUCKET

By WARD B. CHANDLER

When I was just a lad on the farm the old well was always an inviting place on a hot summer day. Looking down, I saw beautiful, sparkling water; but the bucket was in a bad way. I could sink it all right, and start up with it brimming full, but those old leaks somehow spoiled my efforts to slake my thirst. Water spouts shooting from all around the bottom, and holes half way up the sides, made it necessary to gulp fast, for soon the leaks had spilled it all. And I nearly always came away with a sense of dissatisfaction.

Yes, it is the leaks, and we must find out what they are before we can stop them. Briefly we call attention to five leaks in our Sunday school work.

### A Poor Reception of Visiting Prospective Pupils

If a visitor is won to the school he is first reached through the medium of a good class. Classes are made up of teacher and pupils. Their attitude toward visitors will determine largely whether the class is a growing organization. Half-hearted introductions discourage the visiting pupil to such an extent that he decides at once not to come back again.

How should we introduce a boy or a girl to our class?

He should be asked to stand, while the teacher repeats his full name, and tells any other information in her possession that is not personal or embarrassing; then to several of the class individually, especially to those who are sitting close by; finally by forming a circle around the new pupil, joining hands, and singing "Blest Be the Tie," or some other appropriate song. What boy or girl could ever feel like a stranger in such an atmosphere?

### Poor Assimilation

I heard of a class of high school students who were frank to say their class (clique) was as large as they cared for it to be, and that it did not welcome new members. The sad fact is that there are all too many classes who would never be so bold as to say that they had no welcoming committee. Hundreds of new prospects for our classes are frozen out because we have not properly learned how to assimilate our new would-be classmates.

Continued to page 15



## THE STORY OF THE BAMBOO: A PARABLE

By B. E. NEWCOMBE

(On the hillsides in Kucheng District the most valuable trees are often marked with the owner's name. A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.)

A beautiful tree stood among scores of others on a lovely hillside, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard: "You think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. All I have I owe to the loving care of my Master. It was He who planted me here in this very fruitful hill, where my roots, reaching down to and dwelling in hidden springs, and continually drinking of their life-giving water, receive nourishment, refreshment, beauty, and strength for my whole being.

"Do you see those trees to one side, how miserable and parched they are? Their roots have not yet reached the living springs. Since I found the hidden waters I have lacked nothing.

"You observe those characters on my stem? Look closely—they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but it was my Master's hand that used the knife, and when the work was finished, with a throb of unutterable joy, I recognized it was His own name He had cut on my stem. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belonged to Him. I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked around, and lo! the Master himself stood there. He was looking with love and longing on the tree, and in His hand He held a sharp axe.

"I have need of thee," He said. "Art thou willing to give thyself to Me?"

"Master," replied the tree, "I am all thine own—but of what use can such as I be to Thee?"

"I need thee," said the Master, "to take My living water to some dry parched places where there is none."

"But Master, how can I do this? I can dwell in Thy living springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from Thee, and proclaim to all what a good Master Thou art. But how can I give water to

others? I drink but what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as He answered, "I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare; then I would take thee right away from this happy home among the other trees, and carry thee out on the far hillside where there will be none to whisper lovingly to thee—only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart will be cut away one by one, till there is a free passage for My living water through thee.

"Thou wilt die, thou sayest; yes, My own tree, THOU wilt die, but My Water of Life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the life-giving stream which will reach them so freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master who has given them His water through thee? Art thou willing for this, My tree?"

I held my breath to see what the answer would be. "My Master, all I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If only through my dying Thou canst bring Thy living water to others, I consent to die. I am Thine own. Take and use me as Thou wilt, my Master."

And the Master's face grew still more tender, but He took the sharp axe and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly, "My Master, as Thou wilt." And still the Master held the axe, and still He continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it forever.

Now indeed it was naked and bare—but the love-light in the Master's face deepened as He took what remained of the tree on His shoulders, and amid the sobbing of all its companions, bore it away, far, far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt."

Arrived at a lonely and desolate place, the Master paused, and again His hand took a cruel-looking weapon with sharp-pointed blade, and this time thrust it right into the very heart of the tree—for He would make a channel for His living waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land.

Yet the tree repined not, but still whispered with breaking heart, "My Master, Thy will be done."

So the Master, with the heart of love and the face of tenderest pity, dealt the painful blows and spared not, and the keen-edged steel did its work unflinching till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.

Then again He raised it and gently bore it, wounded and suffering, to where unnoticed till now, a spring of living water, clear as crystal, was bubbling up. There He laid it down, one end just within the healing waters. And the stream of life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds, a gentle current to go on flowing noiselessly, flowing in, flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying, "Our Master, we trust Thee. Do with us as Thou wilt." Then He brought them one by one by the same painful road and laid them down end to end, and as each fresh tree was placed in position, the living stream poured in fresh and clear from the fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others: "The living water has come at last—the long, long famine is over; come, and drink." And they came, drank, and received, and the Master saw and His heart was gladdened.

Then the Master returned to His tree and lovingly asked, "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price for giving the living water to the world?" And the tree replied, "My Master, no, a thousand, thousand times, no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as today I know, that I have helped to make Thee glad."—General Mission Board, Church of the Brethren.

A man is also known by the company he stays out of.

## LEAKY OLD BUCKET

Continued from page 13

Give new pupils consideration when organizing class activities and electing new officers, and urge them to take active part in class discussion. The class that does not learn how to assimilate new pupils is on its way out.

### Our Lack of Pupil Record

Every classroom should have its own filing cabinet with complete information regarding pupils enrolled. The teacher will not hesitate to make longer and more thorough check on her absent ones, if this information is kept where she can easily have access to it without having to go through the church office, or pastor's study, to secure it.

This should include: The pupil's name and address, his age and birth day, and his church affiliation or preference. The teacher should know something of every pupil's background, and record same for future reference. Thousands of schools do not pretend to keep more than the pupil's name and address.

### Our Method of Following Up Absentees

How many schools today have a regular absentee secretary? The duties of this all-important secretary are: A thorough check of each class book some time early in the week, noting carefully each pupil who was absent on the past Sunday, mailing personal letters to all teachers, showing names and addresses of absent pupils. This enables the teacher more intelligently to plan her calling. Cards can be mailed at will, thus enabling every teacher to contact his or her absent pupils each week, either by mail or in person.

### Failure to Win Them to Christ

Boys and girls who are not won to Christ through junior or intermediate ages are hard to hold in Sunday school and church through high school and college days. A definite experience of grace somewhere in the past is about the only thing that will keep them off the golf links or from spending their Sabbaths on the lakes and rivers, swimming, fishing, and hunting.

I recently saw two intermediate boys, who were being spoken to nightly by members of their family during our revival, finally reach the place where they would slip out at the close of the evangelist's message, revealing to me just how hard a boy's heart can really become, even in his early teens. I promised God and myself that no little boy or girl in my Sunday school would ever pass the junior age without an urgent plea from his or her pastor to give the heart to Christ. Yes, this is perhaps the worst leak of them all, "because we lose them after we

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## Moments with the Word

By EARL P. BARKER

"Consider Him . . ." Hebrews 12:3.

If our lives are Christ-centered, He is the object of all our emotions, our desires, our hopes, our expectations. He is a living reality, a wonderful Person whom we love and desire fervently to please in all things. He is a companion, and fellowship with Him is more prized than all things else. We can sing with fervor, "I'd rather have Jesus than anything—than everything—this world affords today." We may talk with Him at any time about our problems, our needs, our hearts' desire; He gives assurance that our prayers are heard, and there is no need to be anxious or fearful about anything. He is a present, living Savior, with help and strength according to our needs.

The text places before us another aspect of our faith and its foundation. We often "think upon (consider) Him" in joyous contemplation of His presence and power, and in rapturous anticipation of His glorious return. Perhaps it is too easy, as we revel in the enjoyment of present blessings, to forget how He became our Savior—through sufferings and death. The text, which follows in the previous verse a reminder that we may "look unto Him" because He endured the cross, exhorts us to think upon Him "who endured such contradiction (opposition) of sinners against Himself." Most of us are sailing a quiet sea, so far as such "opposition" is concerned. These are some who have it to endure, but to us all this counsel comes with equal force: we are to think upon Him in His sufferings.

There must be a reason why we should so think of Him. It is given to us in the very same verse: "lest ye be wearied and faint in your minds." A further statement is added in the next verse: "Ye have not yet resisted unto blood, striving against sin." We are not trusting as our Savior one who had an easy time;

He did resist unto blood. We often have to resist temptations and difficulties. They seem very severe to us, like "fiery trials." Sometimes we think that no one else ever had so hard a time as we. It helps when we find another who has gone through something like that which we are enduring. But God has planned a better way than that. Christ endured everything of which we know, and far more. As we think upon Him our own trials seem to lose all their weight and all their burning heat. Instead of being wearied and faint, we are strong and eager. What would we not go through for Him, who for us "resisted unto blood"? Let us make this our true Quaker communion, and receive renewed strength in the inner man as we "think upon Him."

### LEAKY OLD BUCKET

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seem to have them safe in the fold of the church."

A young lady committed suicide. She left directions to be buried from a certain church. None of the members seemed to know her, and all were perplexed by such a request from a stranger. But the pastor one day found her name in the old Sunday school files. Enrolled as an intermediate, but lost through the leaks! Lost: one young life! Lost: one immortal soul! —The Sunday School Digest.

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Christians never see each other for the last time.—Marie Dorothea.

Five gallons of gas and a pint of gin,—And all they found was a mess of tin.—Sel.

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