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Friendly Endeavor

Northwest Yearly Meeting of Friends Church (Quakers)

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Friendly Endeavor, April 1925

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The Friendly Endeavor

Volume 4, Number 4.

PORTLAND, OREGON.

April, 1925.

ANNOUNCEMENT

In this issue of "The Friendly Endea-or" is the first of a series of articles on vor" is the first of a series of articles on the life and work of early young Friends. After some persuasion, Edward Mott, president of the North Pacific Evange-listic Institute, has consented to write these articles for the paper. We con-sider ourselves very fortunate in secur-ing the services of Edward Mott, as few men are so capable and so well equipped to handle such a subject. We hope that these articles will prove an inspiration and a source of information which is vitally important to all young Friends.

YOUNG FRIENDS OF THE SEVEN-TEENTH CENTURY. Edward Mott.

The early history of our church is replete with interest in its rich biographies giving us, as they do, intimate close-up pictures of men and women who lived out their intense religious convictions, and in many cases, sacrificed their lives because they would not be untrue to their Lord and Saviour Jesus Christ, nor deny His Gospel which had been burned upon their hearts by the white heat of conviction through the Holy Spirit. Among these worthies there were many young Friends, who stand out as pronounced proponents of the highest types of religious thought and experience. Theirs was no mere enthusiasm for a scheme of human betterment nor a determination to advance the interests of society by means of some form of human propaganda. advance the interests of society by means of some form of human propaganda. They had a burning passion to do the will of God as they were led by the Spirit, and in the persuance of their call and mission they traveled extensively, preaching everywhere the Gospel of Christ as the sole means of man's salvation.

As people often think of the early disciples of Christ as old men, so of early Friends the same idea obtains, that they were sombre old people, lost to the world by reason of their mystical communings and the far-away-ed-ness of their spiritual perceptions. One object of the writer in these series of articles is to help us to visualize some of these young Friends as real flesh and blood young people, who lived and labored in a real functioning of their powers in the service of their Lord.

Lord.

The first one we will consider is William Caton, who in his sixteenth year was brought under the influence of the life and ministry of George Fox at Swarthmore Hall. The seed sown by this servant of God fell into fertile soil.

The following from the "Annals of Early Friends" is worth careful reading:

Early Friends" is worth careful reading:
"In order to be alone whilst engaged in prayer he would, of a morning, linger in the bedroom until his companion had gone downstairs. He was much exposed to temptation during a few months spent by George Fell and himself at a country school, but, he writes "The Lord was wonderfully gracious to me, and many times, when I have deserved nothing but stripes from Him, hath He broken and overcome my heart with His Divine love.' At times his soul ardently longed for communion with God, and he found that he could not appease its cravings by taking notes of sermons or writing paraphrases of them, though

such efforts were commended by the family at the Hall."

such efforts were commended by the family at the Hall."

"Much did he marvel at the unfashionable dress and simple manners of their guest from Fenny Drayton. 'Yet something in me,' he writes, 'did love him and own his testimony. And I began to find the truth of what he spoke in myself; for his doctrine tended very much to the bringing of us to the light, which Jesus Christ had enlightened us withal, which shined in our hearts and convinced us of sin and evil; and into love with that and obedience to that he sought to bring us, that thereby, through the Son, we might be brought into unity and covenant with the Lord."

"Meanwhile the good work which his Saviour had begun in his soul was carried on more rapidly perhaps than he was himself aware of. 'When I was about seventeen years of age,' he writes, 'the power of the Lord God did work mightily and effectually in me to the cleansing, purging, and sanctifying of me . . And then I began to be broken, melted and overcome with the love of God which sprang in my heart, and the Divine and precious promises that were confirmed to my soul. Oh! the preciousness and excellency of that day! Oh! the glory and the blessedness of that day! How or wherewith shall I demonstrate it, that they that are yet unborn might understand it, and give glory unto the Lord Jehovah?'"

"George Fox says, 'He was one like unto Timothy, who was an example in innocence, simplic-

blessedness of that day! How or wherewith shall I demonstrate it, that they that are yet unborn might understand it, and give glory unto the Lord Jehovah?"

"George Fox says, 'He was one like unto Timothy, who was an example in innocence, simplicity, and purity in his life and conversation, after he was converted; for that did preach, as well as his doctrine, in the churches of Christ. William Caton himself thus describes his call to the ministry: 'Seeing the darkness and ignorance so great in which people were involved, my spirit was stirred within me, and my earthen vessel came to be filled with love to their souls, and with zeal for God and His Truth. And about that time I began to know the motion of His power and the command of His Spirit; by which I came to be moved to go to the places of public worship."

"Although, at that period, it was not a rare event for laymen to address a congregation at the conclusion of the usual service, it can be no matter of surprise that a youth of seventeen should shrink from thus publicly testifying against the sins of preachers as well as hearers. But he had given his heart to his Redeemer, and henceforth there was but one way for him to walk in—narrow it might be, and yet an indescribably blessed one. 'Wherefore when I saw it must be so,' he says, 'I put on courage in the name of the Lord; and having faith in Him which stood in His power, I gave up to His will."

"Then he realized the fulfilment of Christ's promise that He would be with him; perplexing doubts and the fear of man were alike taken'from him, and ability was given him—stripling though he was—to speak as 'one having authority. Some were willing to hear him; others, as brute beasts, fell upon him; but the Lord preserved him from evil, and filled his heart with peace."

"His work,' he writes, 'did often powerfully pass through me, and never did I go about any service for the Lord in which I was faithful but I always had my reward with me?"

"Beside these Sabbath services he often preached he Lord, who lovett a c

model:
"On his return to Holland, some months later, he made proposals of marriage to Anneken Dirrix. Warm and enthusiastic as his disposition was, he took extreme care to act rightly in this matter; He wished her first to consider whether she 'felt something in it as from the Lord,' and asked for no reply until she had deliberately weighed three things: First, the difference in their outward circumstances, and how little he had to offer her; secondly, the liberty—more to him than the treasures of Egypt—which he should still need to travel in the service of the Lord; thirdly, the possibility

that their union might be disapproved of by magistrates, by her relatives or others, and might thus bring trouble upon her. Her reply was to the following effect: As to the first, it was not means that she looked to, but virtue. As to the second, when the Lord needed him for any service she should not be the woman that would hinder. As to the last, if they 'were perfectly clear of the thing before the Lord, she hoped to bear what people without should say, for that would be one of the least crosses!' Still they did not think it right for a time to bind themselves by promise. William Caton thus describes his own feelings during an interview which they had after several months had elapsed: 'Waiting awhile exceeding steadfastly in the light of the Lord, the life began to arise, and the Word of the Lord testified unto me thus, saying, 'She is the gift of the Lord to thee.' Then was my heart also broken, and in the fulness of love and unity in the everlasting covenant did I receive her as the Lord's gift unto me.'

This young man after eleven years' of faithful service died at the age of twenty-nine, his death being the result of imprisonments and sufferings incident thereto. His life and service are a tremendous challenge to the young Friends of this day to follow his example in real Christian experience and genuine consecration.

CONTAGIOUS EPIDEMIC PROBABLE

Germs of a most contagious quality have been loosed in the air. There is little chance of escape for any one who comes in contact with them. The period little chance of escape for any one who comes in contact with them. The period of incubation is short in most cases, sometimes taking only a few minutes. In other cases it takes a few days and in some a few weeks. There is no way to become immune to these germs after one comes in contact with them. They will be found in great numbers around C. E. societies, schools, etc., in fact every place where there are young Friends.

These same germs have been in Oregon Yearly Meeting every year for the last seven years, this making the eighth. The common name of the germ, and the name

seven years, this making the eighth. The common name of the germ, and the name by which it is generally known is, "Conference Spirit." They appear earlier every year and are more deadly in their attack at each succeeding appearance. Only one remedy has been found which is of any avail in relieving the case. The processivition for 1925 is as follows: prescription for 1925 is as follows:

From now until August 4, boost Conference to everyone you meet. Boost with all your might. Then take one week's vacation at Twin Rocks, August 4-10. Along with classes, discussions, inspirational addresses, and sermons, which will bless you, insuire you, and prepare you to better meet the problems and realyou to better meet the problems and realities of life, take as many plunges into the briny deep as you can stand, hike to the mountains and pick huckleberries, swim as much as you like, fish in the lake, and don't forget the deep-sea fishing, which everyone enjoys(?) Spend a great deal of time getting acquainted with young people from different places, get their views of life, learn new methods of attacking problems, and fellowship toof attacking problems, and fellowship to-

Signed, Dr. Conference. We hope everyone will be bitten by this germ!

Really now, doesn't it give you a "grand and glorious feelin" "to even think of Conference again? Aren't you think of Conference again? Aren't you glad you have a Conference that you belong to and love? To those who have been to Conference just stop and ponder a little on what Conference has meant to your life, and then in proportion to your love and vision of it boost it to those who have not yet tasted its joys.

let me say that itis high time to begin. Don't let another year slip by without making Conference a reality in your life! You'll never want to miss it again after once attending. Come, and see if what we say isn't true!

It is time now to think, plan, and ACT. The date is set, August 4-10. Plan to take your vacation at that time and then be a booster! See how many others you

can get to go.

Let's make this the largest and best Conference yet.

Helen Cammack.

WE INVITE YOU.

The C. E. Societies of Portland Quarter unite in extending to the other young people of Oregon Yearly Meeting a cordial invitation to join with us in a Grand Banquet and Rally at the First Friends Church of Portland, E. 35th and Main St., Saturday, April 18, 1925, at 6:30

We invite you because we desire the honor of entertaining you. We invite you because we covet the blessing which

you will be to us.
We invite you because we earnestly wish to become intimately acquainted with you

We invite you because we wish you to We invite you because we wish you to see how royally we can care for you.

We invite you to a banquet, a glorious banquet, and . . . best of all it is FREE—absolutely FREE.

We invite you to a splendid opportunity to get together and plan for the LARGEST and BEST C. E. summer vacation

Conference that has ever been held in the history of Oregon Yearly Meeting.

A special invitation is extended to Boise Valley and Tacoma Quarterly

Meetings.

Entertainment will be provided for all who wish to stay over Saturday and Sun-

Come! Come!!! Come directly from your work, in your work clothes and aprons. Come in autos, by stage, by train, by trolley car, on bicycles, wagons, horse-back, roller-skates, or on foot. Any

way to get here. Come, filled with energy, "wim, wigor and witality", enthusiasm and determinaition to have a good time. We are praying for and expecting God to bless and wonderfully honor this service with His presenc.e

If you expect to come, tell your Quarterly Meeting superintendent, and he or she will immediately send your name. We must know as soon as possible, not only the total number expecting to attend the service, but also those who desire lodging and "keep" over Sunday. Send said information to C. G. Tamplin, 1186 Kerby St., Portland, Innicolous be readily cared for.
On behalf of Portland Quarter,
C. G. Tamplin. St., Portland, immediately, so that all can

WE CAN'T REFUSE.

On behalf of the young Friends of Oregon Yearly Meeting, I take great pleasure in accepting the cordial invitation extended by Portland Quarter to the young people of the Yearly Meeting to attend a bannquet and rally on Saturday night,

You all remember what a splendid time we had at the Highland banquet last year, and I am sure that you are all anxiously waiting for this one. Now confidentially,

To those who have not yet attended | folks, let's show Portland Quarter that | in the service of his country endures we appreciate this invitation by having even a larger crowd than we did last year. We had 160 at the Highland banquet. How many will we have this year? Tacoma Quarter and Boise Valley Quarter, we would like to meet you there along with Salem, Newberg, and Portland Quarters. I hope to see you all at Sunnyside, Saturday, April 18, at 6:30 p. m. Walter Lee, Pres.

SUBSCRIPTION PROGRESS.

The subscription total is CREEPING up, only CREEPING. Come on folks, let's give it a boost and make it jump. There are several societies that have not sent in a subscription yet. Let's wake up. There are two more societies over the top this month. Melba led out first. Sunnyside followed second, and Piedmont came in third. Come on all ye Christian Endeavorers of Oregon Yearly Meeting and get in the procession.

	Subscrip-	
Society Newberg	Quota	tions
Newberg	. 40	8
Springbrook		
Sherwood		
Chehalem Center		
Highland (Salem)	. 18	14
South Salem	. 10	
Rosedale		THE RESERVE TO STATE OF THE PARTY OF THE PAR
Scotts Mills		
Boise		
Star		6
Greenleaf	. 30	
*Melba	. 8	
*Sunnyside		26
Lents		
*Piedmont	. 20	21
Entiat	. 15	10
Seattle (Rainier Heights)	. 4	0
Tacoma	. 10	
Klamath Falls	. 3	0
Quilcene	. 3	
Middleton	. 4	0
Miscellaneous	. 20	2
Total	.320	145
* Societies that have reached their quota.		

CHRISTIAN ENDEAVOR TOPICS FOR APRIL

April 5, 1925.

Topic: "What Should the Church Expect of Me?" 2 Tim. 2:17; 15-26.

Uniting with the church is a very important event in the lives of our young people and should be prayerfully considered; for, in taking this important step, one assumes certain obligations, as well as privileges, which the church has a right to expect will be faithfully discharged and exercised, hence the topic: "What Should the Church Expect of

This is a personal question and refers not to the other party, but to MYSELF.

The Scripture lesson before us throws

much light upon the subject:
1st. V. 1. The church should expect me to be strong in the grace that is in Christ Jesus for, without this strength little, or nothing, will be accomplished by any one. What God requires me to do or to be, it is evident that He has made provision whereby I may fulfill His requirement. God's commands are also His

enabelings.
2nd. V. 3. Endure hardness as a good soldier of Jesus Christ. The good soldier great hardships without a murmur or question. In this world of sin, opposition and unbelief, there are hard things for the Christian to meet and the Church should expect me to endure them as a good soldier of Jesus Christ, without murmur or complaint.
3rd. V. 4. The Church should expect

that I keep myself free from undue entanglements of this life. This certainly means more than excessive business affairs, but any entanglement that would hinder service for God. 'Keep thyself pure." 1 Tim. 5:22.

4th. V. 6. The farmer laboring to produce food for others and himself continually pinched with hunger, indicates that there is something wrong with the food. The gaunt, hungry man is a bad advertisement for the table that he feeds at.

5th. V. 15. To have the approval of God resting upon one is a marvelous privilege and nothing short of this will satisfy; but to have this approval requires careful and persistent study of God's methods and plan for one's life.

6th. V. 16. Keep from impious and empty, or foolish conversation for, like the rolling snow-ball, they gather and in-

crease as they go.
7th. The Church should expect me to be loyal to her, both in the accepted doctrinal standards, Jude 3; In attending the services, Heb. 10:25, and in financial and moral support.

The leader may assign each of the seven divisions to different members of the society for discussion.

Questions.

1. "What kind of a Church would our just like Church be if every member was just like

2. To what extent am I responsible for the present condition of my church?
3. Does my influence among my outside associations tend to build up my

4. Are we making the best use of our present opportunities to enable us to carry forward the work of the future.

April 12, 1925.

Topic: "What does the resurrection of Christ mean to me?" 1 Cor. 15:1-20,

The resurrection of Christ was the great test case in which all that concerns us was settled. Since He stands as our great representative, His place and position before God must be ours, both as regards our actual resurrection in the future, and as regards our souls now in the time of faith. Outline.

I. The Foundation of Our Faith.
II. The Foundation of Our Life.
III. The Foundation of Our Hope.

I. The resurrection of Christ is the foundation of our faith. Faith looks back to Christ on the cross. "If Christ be not raised," the Apostle tells us, our faith is in vain and we would have only the vision of a crucified and buried Lord, who was powerless to save us. But thank God for the revelation supported by "many infal-liable proofs," that He was raised again and that "for our Justification." So even now we as believers have been raised, and consequently in the sight of God. consequently justified in the sight of God. This necessarily involved the forfeiture

of all our old standing in the flesh.

II. The resurrection of Christ is the foundation that foundation of our spiritual life in that "like as Christ was raised up from the dead by the glory of the Father, even so WE ALSO should walk in newness of life.:" (Rom. 6:4). We are risen with and the unsound teaching of Hicksism, Him, yet we dwell here upon earth. We are still in our natural physical condition, with bodies subject to death and decay but our souls have been quickened into the life of the risen Christ and we can enter in spirit into the new region where Christ actually is.

III. The resurrection of Christ is the foundation of our hope. Romans 8:11 clearly teaches that our resurrection will be after the pattern of His: "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Resurrection involves our entering upon a totally new order of life, under new conditions and with changed bodies. And inasmuch as "flesh and blood cannot inherit the kingdom of God" nor corruption inherit incorruption, in the great day of God's tri-umph over the last enemy, the dead shall be raised incorruptible, and we—the living—shall be changed. (I. Cor. 15:48-54.) The change which will be needful in the living saints at the Lord's coming will find its counterpart in the resurrection. Both classes will reach the same blessed goal-a body of glory like Christ's. (Phil.

Resurrection will be to us the end of the curse, we being then fully delivered from all the consequences of the fall, the grand and glorious consummation of our salvation. Oh blessed hope!

Suggestions to Leaders.
Have some one discuss what our condition would have been had the "if" of our

Bring as many Old Testament examples as you can who looked forward in hope to the resurrection.

Show how that our resurrection will be essentially different from that of Lazarus and others whom Jesus raised from Questions.

What is indicated by the fact that only believers were permitted to see Jesus in His resurrected state?

2. Why do we place so much emphasis on the doctrine of the resurrection? What is meant by the "first fruits" of the resurrection?

4. Is it possible to disassociate the resurrection and the second coming of the Lord?

5. Name the three resurrections mentioned in Scripture, and give their order.

Herman H. Macy.

April 19, 1925.

Topic: "My Denomination; Its History and Principles." Acts 1:1-8; Timothy 3:14-17.

Our denomination was brought into being when there was a great dearth in spiritual life in the professed priest ridden church. When faith was placed in ceremonies and ordinances rather than a personal knowledge of Jesus Christ as

Amid such surroundings and influences the Society of Friends arose, called of God to proclaim the Gospel of full salvation to every soul who will receive Christ, and that God is seeking, the salvation of all men.

The early history of our denomination is the history of its founder, George Fox, who with many other leaders and converts suffered persecutions, imprison-ments assaults and death for their faith. The Almighty God, who called us to be a separated people, established on the Rock, Christ Jesus, has preserved us as a denomination through persecution, trial which resulted in their separation from

Our predecessors, some of whom were very young in years, not only labored, but deeply suffered for those principles which distinguish us as a society. They suffered the scorn of their intimate associates and the frown of those whom they highly es-teemed. Their property, their liberty and even their lives they gave up rather than lose that peace of mind which is found in manifested duty, or suffer those testimonies to fall to the ground which they believed had been committed to them. These very principles have now devolved upon us to maintain. Some of the main principles or doctrines of our Denomination are as follows:
"WE BELIEVE that the Scriptures

were given by inspiration of God." II. Timothy 3:15-17; II. Peter 1:21.
"WE BELIEVE that the salvation

through Jesus Christ is freely offered to all men." (John 3:15-17; I. John 2:2; Titus 2:11). Thus through Jesus Christ a remedy sufficient for salvation has been provided for every individual soul and nothing but individual rejection and disobedience can deprive us of this offered salvation.

"WE BELIEVE in the divinity of Christ; that He was miraculously conceived by the Holy Ghost, (Luke 1:35; Heb. 10:6); born of the Virgin Mary (Matt. 1:21); died on the Cross for our concentration of the Cross for our substitute (John 19:16redemption as our substitute (John 19:16-18, 30; I. Peter 2:24). Arose from the dead (I Cor. 15:3-7), and ascended to the Father, becoming our High Priest (Heb.

"WE BELIEVE in the immediate revelation and work of the Holy Spirit, the third Person of the Trinity, who convicts of sin (John 16:7-11), brings the soul dead in trespasses and sins into life (Eph. 2:1; John 3:5), and baptizes the regenerated soul with Christ's baptism, which is the Baptism with the Holy Ghost (Matt. 3:11), thus purifying their hearts by faith (Acts 15:9), effecting the work of sanctification in us.
"WE BELIEVE that the salvation of

the soul and constant walk with Christ is dependent wholly upon the work of the Holy Spirit in the heart in answer to an appropriating faith in Christ as revealed by the Holy Spirit in the Scriptures, without the means of outward forms and ceremonies."

I would suggest that the leader give out references, on the above subjects, to different persons who may add other references upon the same line.

Elizabeth Ward.

April 25, 1925.

Topic: "What is the Gospel?" "Why preach it?" Rom. 1:16, 17; II. Peter 1:19:21; I. Cor. 1:21; Ps. 119:130.

We may know what the gospel is by finding what the centuries have proven it to be. Webster says gospel is "A revelation of the grace of God to fallen man, through a mediator including the whole scheme of salvation, as revealed by Christ and His apostles."

Lines and testimonies of numberless saints and martyrs prove to us "that it is the power of God unto salvation to everyone that believeth."

Another factor which goes to prove the gospel is the Word of God is the fact that although men and devils have done their utmost to destroy the Bible from the earth, yet it is kept before man as the call of God to the soul. A remarkable way in which a Bible was kept from | ments.

destructive hands in medieval days is put forth in the incident of a Christian woman who would not comply with offi-cial orders, but kept her Bible and read it. One day she had read the book and left it on the table. While kneading her bread she heard footsteps approaching, and fearing an enemy thought of her priceless treasure. To conceal the book she siezed it, quickly rolled it in the sponge, slipped the loaf into the oven, baked it and thus saved her Bible.

The fact that God has always reserved

a nation where Christianity could be preached and lived should convince us that the gospel is of divine origin. When Christianity was no longer tolerated in the greater part of Europe, England was a home for Christians. As the English church came into power and dominance on the island, America was ready to re-

ceive those wishing religious freedom.

We are commanded by God to preach
the Gospel. Since man by wisdom knows not God, as seen in I. Cor. 1:21, He was pleased to provide another way for the soul's redemption. Therefore, must we read, heed, and live the Gospel. Each Endeavorer may be a great preacher of the Gospel by walking as Jesus leads and living a spirit-filled, submissive life. We need not fear to live and preach the gospel, for its foundation is in heaven, it cannot fail.

Topics for Talks.

Tell who wrote the Pentateuch, and where the material was obtained.

2. Tell what Jesus said about the .3 Give several names which we use in

speaking of the gospel.
4. Tell why the gospel may be called

sad news. 5. Give a personal reason why you believe the Bible is inspired of God.

Questions. 1. What noted writer of literature when dying said: "Read to me from the book;" and when asked what book, cried

out: "There is but one book!"

2. What did Voltaire say about Christianity and what has happened to his printing press and the house in which he

3. What did Paul say should be our attitude toward those who preach other attitude toward those than the gospel of Jesus. Wm. E. Allen.

SOCIETY NOTES

SUNNYSIDE.

The members of the First Friends Church have started to fix up their build-ing. The main auditorium and prayer meeting room have already been kalsomined and the woodwork varnished. They are planning to put lights on the outside of the stained glass window in back of the choir loft. That will make the window show up clearly to the audience, at night. They are also expecting to finish up the basement and make some improvements there. The necessary funds for carrying on these improvements has been largely subscribed by the members. Some of the boys of the Junior Department of the Sunday-school have subscribed as much as one dollar each. If all goes well, they are expecting to have almost every-thing completed by Yearly Meeting time in June, although that was not their initial idea when they started these improve-

Hurrah! We're over the top! No longer can Melba hold that honor to herself. And say, we even have a few more than our quota. Come on over and join our happy crowd, you know—the more the merrier—subscriptions.
Frind, Darlint: Can yez attend a tap

drinkin' and gineral divarsion on March 21st, in the avenin', to meet Pat? Shure 'tis welkim ye'll be, and that right heartily. Come av yez kindly plaze, and hopin' to see ye prisint, I remain,

Your affectionate, MINNIE.

The seventeenth of March was delayed four days here. Did it arive on time at you place? Well anyway, the date named was effectively celebrated at the home of our "Irish Minnie", Saturday. evening. Pat was very much in evidence with his tall hat, on which Hycie King successfully pinned a shamrock while blind-folded. Balancing potatoes on coffee spoons while carrying them from one room to another caused much grief and merriment. After drinkin' the "tay" (for which one young gentleman requested the "program") the "jolly, green crowd" went home with the unanimous agreement that Pat, aided by his "affectionate Minnie," had given them a most enjoyable "aven-

On Sunday evening, March 5, the Intermediates and Seniors met together for a union meeting. Our Intermediate led, and the meeting was in the form of a World Convention Rally. We sang several "boosts" songs accompanied by the Intermediate orchestra. It certainly was an enjoyable meeting, for everybody got

On March 17, the Intermediates met for their monthly business meeting, at the home of Elizabeth Hadley. After the important (?) business had been disposed of a very interesting "Intermediate Quaker" (that is the name of our paper which we read every two months) was read amid shouts of laughter and gayety. Then we played a few interesting games and told enough jokes to last until next time. After having done justice to delici-ous refreshments we retired.

PIEDMONT.

Hurrah! Hurrah!! Hurrah!!! Piedmont! Piedmont! Piedmont! Over the top we go! For what? F-r-i-e-n-d-l-y E-n-d-e-a-v-o-r. Rah! Rah! Rah!

The fellowship akin to that which we have with God the Father through our Lord Jesus Christ, is fellowship with Christian people. And since we cannot meet every Endeavorer face to face, we are glad for this privilege of communication with each society. We rejoice at hearing the notes of victory, of growth in grace and the presence of the Lord among you; and also we offer thanks to Jesus you; and also we offer thanks to Jesus our King and leader for His gracious and conscious presence in each of our meet-

We are indeed glad to see the signs of spring, but as summer approaches we hear the wedding bells faintly in the distance. They have just discontinued ringing for the wedding of Bertha Ryser and some time in the near future, we will tell you for whom they are ringing now.
Some people say, what disaster? But
the only disastrous thing we can see is
that we have that we lose some of our best members

Now to every Endeavorer we say, "May the Lord bless and keep thee. The Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace." Num. 6:24-26.

SPRINGBROOK.

Two of our members, Fern Madock and Harry Burke, were married at the close of the morning service on March 15th. The bride and groom expect to leave in two weeks for Texas, where they will make their home. A shower was given for the newly weds at the home of Blanche Carlisle on March 9. Many useful and lovely gifts were showered upon

the young couple. Rev. E. E. Scotten is holding a revival in the Chehalem Center Church. Sanford and Merlin Brown have been

sick with mumps, but are rapidly recov-

Miss Lena Gulley has been quite sick with inflammatory rheumatism. We are glad that she is now able to be about with the aid of crutches.

Five of the young people have charge of the evening service on March 15, in the absence of our pastor.

CALDWELL, IDAHO.

Sunday afternoon, March 1, a Quarterly Meeting C. E. Conference was held

Recently our Intermediate Society has been studying about China, and many in-teresting features have been added to the regular lesson study. Sunday evening, March 1, Mrs. Earl Deane talked to the Juniors and Intermediates about her work in Africa. Sunday evening, March 8, Mrs. Benedict talked to the Intermediates

about work in China.

The Intermediates have been having Scripture finding contests also. They are an enthusiastic group.

SCOTTS MILLS.

Scotts Mills Endeavor can report from higher ground this month because of the revival services held at this place with Paul B. Lindley as evangelist. The meetings were a great blessing to the church and community and we are praying that the revival spirit may continue throughout the year and that new ground may out the year and that new ground may

constantly be won in each of our lives.

The Endeavorers are all faithful in attendance at the mid-week prayer meet-

The Endeavor meetings have all been very interesting and at the recent business meeting the "Pause Committee" reported that they had had no opportunity

The monthly business meeting was held at the parsonage March 13th. In spite of its being Friday, the 13th, everything went off smoothly. The business session was interesting and well conducted. The missionary committee was in charge of the evening's entertainment and tested our knowledge of the geography and customs of different countries. The fruit basket game was played, using the names of countries instead of fruit. This game proved to be quite a "melting pot." Then shadows of natives (?) of different mission of the countries of the countries of the countries. sion fields were thrown on the screen, the country and a missionary work there to be named by the Endeavorers.

We feel that our quota is a little too high for the number of families belong-

ing to the C. E., but we have thought of the adage, "Aim at the stars," etc., so we are working toward the twenty subscriptions. We appreciate the "Friendly Endeavor" and are striving to get a copy in each home.

ROSEDALE.

Our pastor, Clyde Thomas, is giving a series of lessons on prophecy during the Sunday evening services. He is now discussing the book of Daniel. These lessons are proving to be very interesting

and helpful.

There has been a great deal of "grippe" in our neighborhood, so our Sunday services have been smaller than usual.

We hope to be "over the top" with our subscriptions by next month.

RAINIER HEIGHTS.

Our Christian Endeavor Society reorganized at the beginning of the year, and more interest is being shown in the work. We are making a special effort to make

our meetings interesting and attractive, and appreciate the helps given in the "Friendly Endeavor." We are also emphasizing loyalty to church atendance, and are glad to note that more of our Endeavorers are remaining for the evening

services.

The dedication of our new parsonage was held February 27. A program of music, and an address by L. Clarkson Hinshaw was given at Oltman's Hall, after which the guests were invited to the parsonage to enjoy a program of vocal and instrumental music and inspect the new building. new building. After the dedicatory prayer by Clarkson Hinshaw, refreshments were served in the Primary S. S. room. Beside our own people, guests were present from Tacoma, Everett, Entire that the server of the se tiat, and Quilcene.

ENTIAT.

L. Clarkson Hinshaw opened a series of meetings here on Sunday, March 15. So far they have been well attended and we are expecting the Lord to give us a real revival. Our Endeavor is anticipating much help from the messages.

The Sunday evening service of March 1 was conducted by the Endeavor, as our pactor. William March 1 was in Section

pastor, William Murphy, was in Seattle, attending our Quarerly Meeting. We had some special singing and good talks were given by Mrs. Morrill, Mr. Lundquist, and Mr. Ball, emphasizing the fact that Jesus is cath, of the same special singing and good talks. that Jesus is a true friend to each one of us, and we are His friends if we do whatsoever He commands us.

TACOMA.

The last business meeting of the C. E., which is held the second Saturday even ing of each month, proved to be an enjoyable occasion. Instead of having a social in connection with each business meeting it has been decided to have a program at every other meeting, each committee to take its turn in presenting something. At this meeting the missionary committee took charge and presented a playlet called "Thanksgiving Ann." Following this the social committee lined every one up and had them march past the table from which lemonade and cookies were served

At the January meeting an interesting and well prepared debate was given on

"Street Cars vs. Busses." The April meeting is to be held at the home of Ed-ward Harmon, where a "Hobby" social is to be given. Each one is to come with some kind of a representation of his particular hobby, which the rest are to guess, and the one guessing the most hobbies is to receive a prize.

HIGHLAND.

Yes, the Highland C. E. held a rally. We had a fine meeting with Mr. Mott as speaker. He stirred our hearts by a leaf from his study of early Friends, telling us of young Friends who had borne hardship, privation, and danger for the cause of Jesus Christ. "The Friendly Endeavor" was boosted by our Quarterly Superintendent, Vira Lull, and by our pastor, Mr. Sims. We were disappointed concerning the number of shares sold, but felt as though the committees had work-ed and that their efforts may bear fruit in the future. Perhaps the enthusiasm of the Sunnyside rally, (which we have heard whispered) will spur some of the solicited ones to take a share.

Several of our young people went with Mr. Hughes, the American Sunday-school missionary, to out of the way points in Polk and Yamhill counties last Sunday. They found needy people who were glad to hear their songs and spiritual testimonies. We understand that Vira Lull missed the jitney, and that Guy Turner did not go to work until 1:00 p. m. the next day, but that is all right. One needs five hours' sleep after riding over those

We sympathize with our pastor in his affliction and pray for his speedy recov-

Donald Edmundson was home from N. P. E. I. and favored us with a selection in the morning church service.

Walter Lee was back to his old college to the basket ball tournament.

Our revival services commence the twenty-fifth of this month with Reverend Paul Lindley as evangelist. Please pray that God will richly bless and help us.

MELBA.

Our society has been holding a pre-prayer service before the regular Sunday evening meetings lately. Those of the Endeavors who can get there soon enough, meet together in one part of the room and hold a short prayer service with the president or leader in charge of the meeting. We find that the influence of these prayer services is having a splendid effect on our meetings. The Lord has blessed us richly and His presence has been more real in our meetings, all as a result, we believe, of taking a few moments of time at the very first to wait upon Him and invoke His presence and blessings on our efforts. Try it out in your society and see if it won't increase the spiritual tone of the service and help your members to know more fully what it is to trust in God for the results of the

regular meetings.

In co-operation with the other societies of our Quarterly Meeting, we are planning to exchange visits with one another in the near future. The plan is, for each society as a whole so far as possible, to visit in turn all the other societies of the Charterly Meeting accompanied by their Quarterly Meeting accompanied by their pastor. Let's go!

CHEHALEM CENTER.

The February business meeting and social of the Chehalem Center Endeavor was held at the home of Mr. and Mrs. Warren W. Moore. The members were out almost in full force and there were a few visitors, making a total of eighteen, in addition to the year-old son of the host and hostess, who was the central figure until the time came for him to re-

The business meeting was occupied with committee reports, the presentation of the name of Carleton Ingraham as an associate member, and the appointment of the nominating committee. It was decided to have the officers to be, elected in March of this year, and every year thereafter hold office for one year instead of six months as has been the custom. Another plea was made for support of "The Friendly Endeavor" by subscriptions and by boosting. Rev. Whitlock a few weeks ago encouraged the older people of the church to subscribe for the paper for their own good as well as for the good of

the young Friends.

The social following the business meeting was the usual good time in spite of the fact that darkness descended for a time and festivities had to cease until gasoline could be secured to replenish the lamp. From the beginning of the play time of the evening to the refreshments, every Chehalem Centerite enjoyed himself hugely.

Revival meeting began Sunday, March 15, conducted by Rev. E. E. Scotten, of Springbrook, and Rev. Whitlock. The Endeavorers are making the most of the Winning Others" topics in the prayer meetings. These came at a very opportune time and the members are earnestly trying to put them into practice as well as studying the lessons.

Sunday, March 22nd, the Endeavor prayer meeting will be honored with a visit from the Springbrook society, which will have charge of the meeting. This interchange of ideas and of leaders is especially helpful in the small societies and it is hoped that more of it may be

Edna Ralston, president of the C. C. Endeavor Society, is taking a great interest in the county C. E. work and has been attending the monthly Cabinet meetings. Through her the society is kept in touch with the work of young people in the other denominations. Several attended the County C. E. Rally at the Christian Church in Newberg a few weeks ago and they all felt that the fel-lowship with young Christians outside the Friends Church was beneficial.

STAR.

Lois Jones is attending the Nampa Nazarene College this semester. We ap-preciate having her with us over the week-ends.

We are glad to report a spiritual deepening among our membership since our revival meetings in January. Our pastor, Carey Jessup, served very acceptably as evangelist. His messages were powerful and searching, yet tender. Thirty-five were blessed at an altar of prayer. We praise the Lord for sending the Jessups to us.

Some of our Christian Endeavorers are expecting to attend the International C. E. Convention at Portland next summer, and others are hoping to be at the Young Friends' Conference in August.

Because of a recent trade, we are in possession of the house and lot just west of the church, for our parsonage. A better house is hoped for in the near future.

Once a month at our C. E. prayer meetings, our pastor is giving short talks on the Pledge. They are proving very help-

(Continued on next page)

OUR NEW FEATURE.

Starting in this issue is the first installment of a directory of the business and professional men of Oregon Yearly Meeting. Perhaps some have thought that the Quakers had no business men, but just read the business cards in this issue and change your opinion. It is our purpose to continue this directory in later issues of the paper. These business and professional men have graciously given their support to "The Friendly Endeavor" and we truly appreciate it. Let us in turn give them our patronage whenever we can. These men will give the best service and best prices, so let our motto be: "Patronize The Friendly Endeavor" Advertisers'

We hope the business and professional men of other meetings will take notice and co-operate as enthusiastically with us in carrying out this program as have the business men of Portland. Get your business cards ready, men, and look for a letter from us. We want to list every business and professional man in the Yearly Meeting in our directory. Let's all get acquainted.

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104 E. 29th St. Portland, Ore. Ray Jones and family have moved to their ranch near Twin Falls, Idaho. We

their ranch near Twin Falls, Idaho. We miss Waldo from our C. E. services.

A primary department has been instituted in our Sunday-school, under the efficient leadership of Mrs. Ralphs. She has as helpers, Lois Jones and Carol Heston. An organ has been placed in one of the larger S. S. rooms and the primary classes are enjoying their opening exercises together. They are learning Bible verses.

Another interesting feature of our S. S. is the Junior Choir, directed by our chorister, S. P. Lindberg, and one of the teachers, Mrs. Hood.

The Nativity.

Down Kedron's vale the wind blows chill; The sun in the Great Sea has set; Its glow has gone from Zion's hill, From Ramah, and from Olivet; And on the Temple's marble walls

And on the Temple's marble walls
And the Roman eagle by the gate,
Sombre and shadowy, twilight falls,
And the wide courts grow desolate;
And eastward, black and still and deep,
Looms the Salt Sea in sullen sleep,
And Moab's barren mountains lie
Gloomy and dim against the sky.

Midway, up Bethlehem's terraced height
Come toiling travelers, hastening
To reach their shelter ere the night
Its darker shade and fear shall bring—
From proud, palm-girdled Jericho,
Whose tropic gardens still are green;

From Hebron, fair its vines below,
And many a hill and glen between;
From Jordan's plains; from slopes that

north
Great mighty Hermon towering cold;
For cæsar's mandate has gone forth
That every house must be enrolled.

Now darkness falls, and Bethlehem's inn
Is crowded as a fold with flocks;
Arches and court the travelers win,
Group after group, with eager din;
And, last of all, a pilgrim knocks—
A grave man, gently shielding there
His wan young wife from the chill air—
And begs admittance, hough so late:
"O keeper! strangers here are we
From Nazareth of Galilee,
And worn and weary with our quest:

From Nazareth of Galilee,
And worn and weary with our quest;
Unbar the gate, and let us rest!"
"Nay!" rough the host's brief answer
falls,
"No room is left, save in the stalls
Where stand the beasts. Now get you
thither,
Since late and lone you journey hither!
No other place the walls afford."
And thus, that eve, a stable-cave
Was the rude shelter Bethlehem gave
To Mary, mother of the Lord.

But, lo! when midnight winds went by, Aflame was Bethlehem's watching sky! Great gulfs of splendod clove the blue, And, flashing their abysses through, God's angel stood within the ray, And to the shepherds cried, "This day, In David's city, Christ is born!" And suddenly the heavenly host Filled all the air, and fear was lost In visions of celestial morn, As swelled that song of ecstasy—Herald of Eden's prime again:

As swelled that song of ecstasy—
Herald of Eden's prime again:
"Glory to God in the highest be,
And on earth peace, good will toward
men!"
And the shepherds hastened, wondering,
To find the manger-cradled King.

-Edna Dean Proctor.

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