

Friendly Endeavor

Northwest Yearly Meeting of Friends Church
(Quakers)

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The Friendly Endeavor

Volume 4, Number 12.

PORTLAND, OREGON.

December, 1925.

A CHRISTMAS MESSAGE.

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4, 4.

With the approach of the Christmas season we find our thoughts turning back again to the day of all days when God sent forth his Son. It is the sweetest of all memories, for in that greatest of events we find our hope of salvation.

His coming was not only in fulness of time, or the exact time as God ordained it to be, but it was in every respect just as had been promised by God through the lips of His prophets. Have you ever stopped to consider how careful God was in every detail concerning the coming of His Son to earth?

The first and perhaps faintest suggestion of his coming is found in Gen. 3;15, when God told Eve that her seed should bruise the serpents head. In this we find the race through which the Christ should come. In Genesis we also find the prophecy concerning the nationality of the Savior in the promise to Abraham that through him all the nations of the earth should be blessed. Further on in this same book we read Gen. 49;3 of the tribe of Judah from which He should come. One would hardly believe that the first book of the Bible told so much of the coming of the Christ.

Isaiah, who seemed to be more favored of God in his prophetic version gives us the most minute details concerning the birth, life and sacrificial death of the Messiah. We learn from Isaiah 11;1 that Jesus shall come through the family of Jessé. From Isaiah 7;14 we read of the virgin mother and the name given to the Savior.

Micah 5;2 tells us the town in which He shall be born. "For thou Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel."

It is not strange that Israel with all the details given to her concerning her coming King should have been so slow to believe and accept Him?

And now two thousand years have rolled by since the morning when the angels announced the birth of the Son of God. After the wonderful fulfillment

of prophecy and the innumerable proofs of the deity of the Bethlehem Babe, just where is the world today in her attitude toward the King of Kings? Ah, we cannot speak for the world. Where are you and I, and to what extent have we accepted and crowned King Jesus? He should have first and only place in our lives. Shall we not at this Christmas time seek opportunities whereby we may give to Him the honor and majesty to which He is rightfully entitled?

CARL F. MILLER

Oh Jesus, hear my pleadings
Come quickly, rescue me,
The very pit is yawning—
Set me at liberty.
My soul is sick with sinning
I'll trust Thee evermore,
Oh precious Savior, enter
My heart, for evermore.

Praise God! He's heard my pleadings
Once more he dwells within,
He's pardoned my transgressions
He's cleansed my heart from sin.

The Friendly Endeavor Staff

Wish Every Subscriber and
Member of Oregon Yearly
Meeting

A Merry Christmas

and a

Happy New Year

WATCH THE JANUARY ISSUE.

It will contain a message from our Business Manager,
Walter Lee.

MY FRIEND.

A Friend had I called Jesus
He was more than life to me,
Until I feared to trust Him
When on life's stormy sea.
I sinned against His love divine,
Till when I knelt to pray
My lips were sealed, no help had I.
Why did I thus delay?

Could I but learn to trust Him
Wherever I might be
His guiding hand would lead me,
Clear to Eternity.
The paths I tread while here below
Are filled with many a snare,
Yet Jesus sees them, every one.
He wants to guide me there.

No, nevermore I'll doubt Him,
Nor scorn His love so free;
For Jesus heard and answered,
His blood now cleanseth Me!
JESSIE WILBUR.

THE UP-TO-DATE GIRL.

(The following was sent in by a member of one of our societies. Let us, who are Quaker maids consider seriously, take warning and avoid all appearance of evil. Editor's note.)

Dear Mother Ruth: I would very much like to know what you think of the present-day dressing. So many people are criticizing the girls for indecent

dressing, and the girls, some of us, who are thinking we have a right to wear what we please. One of the girls I know says that the boys should be educated to look on the girls, and not to always consider the question of purity in connection with their style of dressing. They should be taught so to respect our sex that they will not have to be considered when we want to be in the fashion. Do you think I am making a mistake when I think with my friend?—AN "UP-TO-DATE" GIRL.

My Dear Girl: Yes, you have a perfect right to wear just what you please! But you cannot make folks that look at you think what you would please to have them think! For whom do you dress? Certainly not to look at yourself. And if you dress immodestly, you must know that it will give the influence, and that no one can think you pure in your own thoughts when you are a figure of the opposite. If you want boys and men to think purely, then you must not have any suggestive dress that will cause them to think of the indecent, vulgar life of those who do not care.

Educate boys to think as you want them to? Train them to accept the undressed girl of today, and to keep their minds from the lewd thinking that your dress provokes? Do you not know that you are your "brother's keeper?" You are responsible for your influence over every one with whom you come in contact, and if you lead a boy astray the sin is on your head, and you will not be held guiltless. Vanity and selfishness are at the root of the matter, and if you care for the blood that Christ shed for you, you will not deliberately choose to do anything that will lead one into sin, even in thought.

I read a very true article in a church calendar in the West, and it is so good I want you to share it with me, so I enclose it in this letter.

Aside from "bathing-beauty" parades, the pastor of this church wishes to protest against the downright carelessness (?) of the girls and women who, while on the uptown streets of our city, enroute to or from the beach, wear either nothing over the little patch of cloth these days called a "bathing suit," or, wearing a bath-robe, unnecessarily throw it open to the play of the winds.

Now, before dubbing us an "old prude," please answer this question: By what law of consistency is a woman to be considered decent as she walks before the gaze of men on the public streets displaying her legs to the very limit, when to do the same thing before the eyes of her growing girls and boys in her own home, to say nothing of the visitors therein, she would be considered as having overstepped all bounds of propriety, modesty, and decency? Really, whither are we drifting? Are people today actually losing all their moral sensibilities?

If there is no restraint to this thing from folks who dare to be spurned as "old-fashioned and prudish," what will the next step be? Isn't it about time we spurn the sneers of these naked scoffers at modesty and the virtue that lies beyond it, and begin a real honest-to-goodness campaign for a return of all the womanhood of our nation to the bounds of modesty? If we do not, the day is not far distant, if history can be trusted to repeat itself, when the

mighty God who is still concerned about such things as modesty and virtue will arise in wrath, and fling against the walls of the dome of our nation's Capitol the words he flung against the walls of Babylon's palace: "Mene! Mene! Tekel! Upharsin!" If God permits the United States of America to disregard and sneer at the things he himself set aside as holy, and to revel in the very same sins in which the people of Babylon revelled, and then, while thus equally guilty, does not punish with his judgment, then God is not just!—And, God is just!

And we are prepared to go a step further, and utter our emphatic protest against a lot of immodest apparel where no bathing patch is concerned. Ever and anon the garments of the immodest creep into the very sanctuaries of God. And that is the deeper shame of it. Let us have the less display of arms and legs and breasts, and a little more display of the heart and intellect. And "Let all the congregation say Amen."—S. S. Times.

CHRISTIAN ENDEAVOR TOPICS FOR DECEMBER

Dec. 6, 1925.

Topic: "How Can We Translate Christmas Into Service?"—Scripture; Luke 2:8-20; John 13:8-17.

Christmas, the season of all the year attended with cheer and joy and blessing; the time that proclaims "Peace on earth, good will to men" is always anticipated with pleasure and expectancy. It has become quite generally a time of the exchange of gifts and the meeting together of families and friends, often in feasting and gaiety. This day of all days, which brought to the earth "Good tidings of great joy," may it not be translated from mere ease and comfort and enjoyment into practical and vital service to those in need.

The Christmas message itself is very suggestive of this very thought, for "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." This thought is clearly set forth throughout the entire Scripture. "Save to save others" is also the mission of the Christian. "Freely ye have received, freely give," said Jesus to His Disciples. That which has been "freely received" by us is more than we fully recognize; including, as it does, the temporal and visible blessings as well as the greater spiritual and unseen gifts of Divine Grace.

Jesus, both by precept and example taught His people the importance and necessity of ministering to others, and recognized the most minute and menial service as worthy of His notice and reward, even to the giving of a "cup of cold water" and the washing of the Disciples' feet. The Christian life was not intended to be merely a reservoir with endless capacity for receiving, there must be outflow as well as inflow. The Dead Sea was dead because it was all the while receiving but never giving out.

The life and soul need expression toward God and man in worship and

service varied, this opportunity becomes, not only the privilege of the few but to everyone, some channel of real service lies open.

Now, how may we minister of these things—and "By love serve" and make the Christmas spirit to be one of service. The "White Gifts Christmas" is an expression of just this thought.

Ways of service, to those in need, may be found in the giving of gifts, the use of our time, the spreading of good cheer, the offering of prayer, the giving of the Gospel message, or we may be able to serve by some self-denial or sacrifice.

In the study of this thought of practical and applied Christianity may we not earnestly inquire of God how we may best serve Him and humanity, at this Christmas-tide.

Topics For Discussion:

1. Do we consider that the introduction of the service spirit into our Christmas season will lessen its joy?

2. What particular lines of service do you see are open to your own society?

3. Discuss the benefits of service which may come to the giver as well as to the one who receives. Prov. 11:24, 25.

I. G. LEE.

Dec. 13, 1925.

Topic: "Bible Principles of Giving." I. Corinthians 16: 1-3, II. Corinthians 8:7-15, II. Corinthians, 9:6-8.

The Scriptures give us a statement of God's plan for supporting His church. The ancient tabernacle was borne by the Levites on their shoulders and God has provided that His church should be sustained of the offerings of His people.

In I. Corinthians 16:1-3, we have the following outline:

I. The divine law of giving: He speaks of the matter here as an order which he has given to the churches of Galatia and which is now re-enacted in the church at Corinth. Many suppose that giving in the New Testament is left entirely to the impulse and good will of the individual Christian, but here is a definite law on the subject of giving for the New Testament church.

II. The divine method of giving: "On the first day of the week let everyone of you lay by him in store." This clearly sets before us systematic and proportionate giving. This is not to be a matter of caprice or random impulse but is to be done regularly and periodically. It is to be done even when there is no urgent need or appeal for help and no cause in distress appealing to our sympathy. We are to have a fund always available for the Lord's claims and the Lord's cause. A proper proportion is to be set aside. We know clearly from Scripture that the least amount which God requires is the tenth. The giving of the tenth was not first given to Israel but was God's law before Israel became a people. God said to Israel, "Remember the Sabbath" which reveals the fact that the keeping of the Sabbath had been given by the Lord from the beginning. The same thing is revealed in Genesis 28:22 when Jacob remembered God's law for giving and took the vow that he would give the tenth unto him. Also in Genesis 14:20,

when Abraham gave tithes of all to Melchizedek.

The fact that it was to be offered on the Lord's day gives the transaction a distinctly sacred character and makes it an act of worship quite as much as our praises and our prayers.

III. The standard of Christian giving: "As God has prospered you." This is intended as a definite recognition of the fact that everything we have belongs to God and our offering is just the tribute of a glad acknowledgment of His proprietary right to us and all we call our own.

IV. The principle of proportionate giving: "For I mean not that other men be eased and ye burdened; but by equality that now at this time your abundance may be a supply for your want, that there may be equality; as it is written, He that had gathered much had nothing over, and he that had gathered little had no lack." God may not require you to hand your money over to someone else to be the trustee and dispenser, but he may want you to act as His steward and trustee and according to this law of proportion, your abundance is to be the supply for the want of some other. No Christian can expect God's blessing to rest on the spirit of stinginess and selfishness. It is still true as ever, that "the Lord loveth a cheerful giver" and "he that watereth shall find his own soul watered" in return.

Topics For Talks in C. E. Meetings:

Discuss the result of Abraham's great gift.

Discuss the blessing which may come to the woman who gave her last morsel of meal and her last drop of oil.

Discuss the great sin of Annius and Saphira.

Discuss the starting point of the miracle of feeding the five thousand and make the personal application.

Questions to be Answered:

1. What is the deep source of giving in II. Cor. 8:5?

2. What is giving called and with what is it classed in II. Cor. 8:7?

3. What is the great motive for giving as shown in II. Cor. 8?

4. What is the true spirit of Christian giving in II. Cor. 3 and 12?

5. What three blessed results, from Christian giving seen in II. Cor. 9: 6, 10 and 11 verses.

ELIZABETH WARD.

Dec. 20, 1925.

Topic: "Why is Christmas a Time of Joy?" Matthew 1:18-23, 2 Cor. 9:15.

Why is Christmas a time of joy? Surely because it commemorates the time when God came as a man to dwell among men and to fight to a victorious finish the age-long battle between sin and righteousness. John 1:12-14.

I. Joy Anticipated.

The hope of this event brought joy before the actual happening. God's love prompted him to give the promise of the Savior immediately after the fall of the human race. When my own father was away from home for several months at a time, our loneliness was diminished by the anticipation of his return. The hope of the coming of Messiah inspired God's people throughout the centuries. Every Hebrew mother entertained the hope that she

might be parent to the Christ Child.

II. Joy Realized

Four hundred years of spiritual darkness preceded the coming of Jesus. The voice of God was silent, it seemed he had forgotten his promise. But the darkest period is often just before the dawn. God sent the Archangel Gabriel, to announce the event was at hand. God had remembered his covenant. (Luke 1:26-27.)

The very name of Jesus brought joy; for did it not mean "Savior?" It is significant to note that the name "Joshua" of the Old Testament had the same meaning as "Jesus" of the New. The former is the Hebrew form, the latter the Greek. Joshua saved his people from temporal calamities and from their many physical enemies. But this man Jesus, as the Angel announced, "shall save the people from their sins." (Matthew 1:21.)

Little wonder that countless Angels made the hills of Judea ring with their songs of rejoicing. (Luke 2:13.)

"His Star" directed the way to Christ. It was of supernatural origin. This was its first appearance. Likewise the coming of Christ is accompanied by the simple plan of salvation available to every soul. This too is only accomplished through the supernatural, even the Holy Spirit of God.

His coming brings the secret of perpetual joy, "it is more blessed to give than to receive." (Matthew 2:11, Acts. 20:35.)

Thru the life of Jesus was the fulfillment of this in every respect.

III. Joy Consummated

The man, Christ Jesus, has departed from our midst, but again we hear the voice of God's faithful Angel proclaim, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) The Lord will fulfill this as surely as he did the first promise. "The Lord is not slack concerning His promise." (2 Pet 3:9.)

Do we not again see his star in the East? The signs of the times would indicate his coming draweth nigh. Then will be fulfilled universally the joy of "on earth peace, good will toward men." (Luke 2:14.)

And finally his omnipotence shall result in "a new heaven and a new earth." (Rom. 21-1.) This will be joy consummated.

Questions

1. To your mind is Christmas the greatest holiday?

2. Would it not have been better for Jesus to have been born in a king's palace, rather than a manger?

3. Did the Jews have any reason to reject Jesus? (Micah. 5-2.)

4. How may encourage the spirit of Christians throughout the year?

5. Can non-Christians truly celebrate Christmas?

Topics

1. Observing Christmas Properly.

2. Observing Christmas Improperly.

3. The Virgin Birth of Christ. (Isa. 7-14 and other references.)

5. Luke 2-14 Versus Large Armies and Navies.

5. Jesus as God in the Flesh. (Isa. 9:6-7 and other references.)

WM. J. MURPHY.

Dec. 27, 1925.

Topic: "Pressing On." Philippians 3:7-14.

It would be well for every Endeavorer, if they would memorize this entire Scripture lesson. This would doubtless assist them in following the standard it sets up.

There are three definite thoughts brought before us in this lesson. They are:

1. Things that hinder our pressing on.
2. Things that assist our pressing on.
3. Things resultant from pressing on.

The first thought does not refer to sinful things, for these are always to our loss. These must be given up before Christ will accept us as His, at all. Paul expresses clearly that what he refers to has the element of gain involved in it. He only forgets these, and counts them as loss for something that he sees will return to him a greater profit. This is the primary principle of all progress. Never give up anything of profit unless by so doing you are thus enabled to gain that which will be of more worth. On the other hand, never hesitate to sacrifice the lesser for the greater. The general rule is that you cannot have both at the same time. "You cannot both have your cake and eat it." This is the basis of true consecration to Christ.

The second thought involves our faith in the promises of God. We do not reach forth our hand to receive something unless we have confidence that we will receive it. Paul, through the revelation of God to his soul, was expecting to receive from God in this life, that which would more than compensate him for the gainful things he had put behind him. "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." James says that he showed his faith by his works. There never has been a time when God permitted or recognized a divorcement of Faith from Works, in His dealings and relations with His children. Paul here shows his faith by his diligent reaching forth for those things God had for him in this life. In the economy of God's grace, in His dealings with man He has always insisted that a known privilege, as soon as it becomes known as such to an individual, immediately passes over into the realm of a known duty. "Let us, therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.)

The last thought involves not only the rewards of this present life, but sweeps us into the glorified state of the redeemed who have finally attained the resurrection of the dead. This, Paul says, is the grand sweepstakes prize for which he has been running the Christian race. Writing now from Rome, he realizes he is on the last lap of this great race. As he comes into the home stretch he recognizes that it is still possible for him to lose the race. His body is worn and weary, possibly well nigh exhausted. For some years he has been a prisoner of Rome in chains. He says, "none of these things move me," and with the goal in view, he exclaims, "I press toward the mark for the prize." "Writing to Timothy he declares he had finished his course, and had won the prize. This, he said, awaited his appearing to claim it.



The North Pacific Evangelistic Institute

AN INTERDENOMINATIONAL BIBLE SCHOOL

REV. EDWARD MOTT, PRESIDENT

1186 BORTHWICK STREET

PORTLAND, OREGON

TO ALL WHO ARE INTERESTED.

Dear Friends:

You will be glad to know that our Institute has begun its work for this school year in good shape. The enrollment is up to par with a splendid group of students who have entered most heartily into the work. The spiritual life tide is high and there is a constant development along this line.

Back Row—

Merlin Brown
Esther Gulley
Lena Gulley
Ethel Cowgill
Wendell Votaw



Front Row—

Delight Cowgill
Mary Mills
Marie Scotten
Myrtle Green

The above picture is of nine students from Springbrook, Oregon, which town takes the banner for having the largest attendance from any one place.

Our work in the city and surrounding territory has already been greatly blessed. Definite results are very encouraging, souls having been saved in our Mission and Jail services as well as in other meetings. Our Week-end Conferences are accomplishing great good and developing much interest.

We regret that some who expected to attend have been hindered, but are intending to enter the next semester which opens February 9th. We will be glad to welcome any who are called of God to prepare themselves for Christian service. The entire expense for a semester, board, room and tuition, is only \$108. Plan to be here.

Your Friend,

EDWARD MOTT, President.