

Friendly Endeavor

Northwest Yearly Meeting of Friends Church
(Quakers)

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Friendly Endeavor, December 1926

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The Friendly Endeavor

Volume 5, Number 12.

PORTLAND, OREGON.

December, 1926.

BEHOLD THE MAN.

Nearly two-thousand years ago, in the little town of Bethlehem, near the Judean hills, the infant Jesus was born. No royal welcome here, no thundering acclaim, no kingly preparation, Jesus, the Son of God, descending from His throne in heaven, entering through life's human door, that world He had created.

God's Son born as a peasant's babe,
No room prepared, no soft clean bed;
Only a place in the oxen's stall,
Only a bed in a manger of straw.
Consciously chosen, a road of pain;
Choosing to suffer that we might gain,
And so to complete His Father's plan,
Consciously he chose years of pain,
So great was His love for His Father
and man.

He wished to experience all that man
suffers,
That through His own pain, others
wounds might be healed;

He chose, nor shrank back from Heaven's
high glory

To chose Himself to the lowest of men.
He knows the hurt of a child's little
finger,

For He as a child had child's injuries
too.

He knoweth all of youth's restless
longings,

All doubts and fears, their numberless
plans,

He knoweth earth's pull, the lure of the
apple,

Blood red, in reach of youth's eager
grasp;

Knew it and conquered, that all we
might conquer,

That He might save us from sin's roar-
ing blast.

He knew the heart loneliness, of soul
all alone,

No one to turn to, held as His own;

Knew the heart cry of a soul's isolation
Bearing aloft earth's plan of salvation.

None understanding, no joining of hearts;
Wearied and grieved, in a crowd set apart.

Gladly He dwelt midst earth's weary
outcasts,

Loving them, lifting them, up to His
plane;

Suffered reproach, of men evil spoken,
Men who professed to honor God's name.

Loving the woman, no word of rebuff
Though shunned and abhorred by self
righteous men,

Tenderness, love and forgiveness given,
Leading her soul to reach out for heaven.

Loving alike all planes of humanity;
Forgiveness and pity in life's direst need.

Draining the cup, He cares not how
bitter,

To His sorrow and suffering giving no
heed.

A man did we call Him? Aye, most
marred of men,

Buffeted, spat upon, crowned with cruel
thorns;

Agony, death, that all may have life,
A home to return to after earth's strife.

Man did we call Him? Almighty God's
Son,

In that great city prepared for His own;
City which needs neither sun nor the
moon,

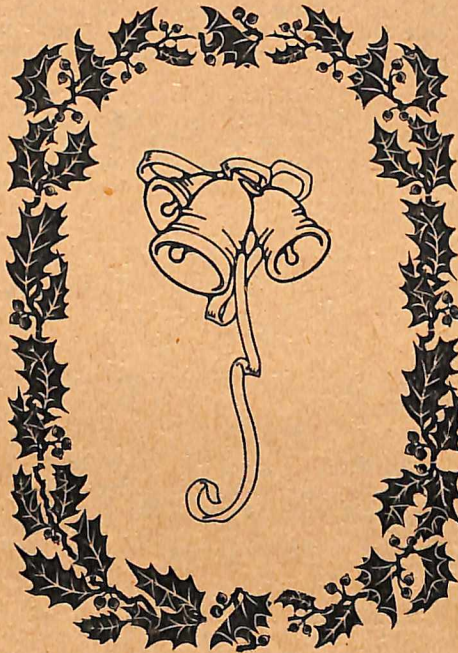
Shining the light at e'en as at noon;
City in which is no temple therein,
Though free of all sorrow and sickness
and sin;

For the Lamb is the light and the glory
thereof,

The Father, Himself, is the Temple of
Love.

And I saw no temple therein: for the
Lord, God Almighty and the Lamb are
the temple of it. And the city had no
need of the sun, neither of the moon,
to shine in it: for the glory of God did
lighten it, and the Lamb is the light
thereof. Rev. 21; 22-23.

GRACE COOK JAMES.



A BABE IS BORN.

A babe is born, the King has come,
Jehovah is His name!
All people shall His glory hear,
And His undying fame.

On David's throne the Christ shall reign,
Though earthly kingdoms fall;
The earth is His and all therein.
For He is Lord of all.

Though wild revolt shall rock the earth,
And all the nations fear,
His voice shall speak, His light shall shine,
Through all the darkness drear.

His peace shall fill the trusting heart,
His love shall never fail,
Beyond the tumult and the strife,
His kingdom shall prevail.

God gave His greatest gift to an
undeserving world which could not help
itself. Shall we not bestow gifts on
those who cannot help themselves?

CHRIST'S SECOND ADVENT.

At this Christmas season, our hearts
all turn to the manager, at Bethlehem,
of Judaea, and we lift our hearts in
praise for Jesus Christ, who then entered
the world as a baby. Truly that was
a blessed day because it meant that the
Promised One had come. It meant that
God was being manifest in the flesh, to
live among men, and finally gave His
life, a ransom for many. "Thou shalt
call His name, Jesus for He shall save
His people from their sins."

As we look back into the Old Testa-
ment, we see that the fact, manner,
and place of Jesus' first advent was
told very definitely. As the centuries
came and went, and people disobeyed
and went into sin, God had, at various
intervals, sent a messenger to tell them
of one who was to come as a Savior.
When He came it was in the exact way
that had been prophesied long before.

But when we look into the prophecies
we see that not all of them were ful-
filled in His first coming. There are
prophecies which tell of a kingdom of
peace and righteousness, over which
Jesus shall rule as King of the Jews.
Then, in the New Testament, we are
told, that Jesus shall come back to
earth again. The angels announced
this to the wondering disciples on Mt.
Olivet. Titus says, "We are looking for
that blessed hope and glorious appearing
of the great God and our Savior,
Jesus Christ." Paul tells us that when
the trumpet shall sound, we shall all be
changed in the twinkling of an eye, and
shall meet Jesus in the air, to ever be
with the Lord. Then "death shall be
swallowed up in victory."

At Christmas time, we think of the
time when Jesus first came to earth,
time when Jesus first came to earth,
clothed in flesh, but let us also look
forward to the time when He shall
again appear, this time with a glorified
body, and with the purpose of taking
His own out of this world. The hope
which this thought brings, animates and
thrills every fibre of our being. What
a glorious day that will be! Corruptible
bodies shall be exchanged for those
which waste not away; our minds shall
be cleared, our vision be that of those
in heaven. We shall no longer be
limited by flesh but shall understand
and see the many things which have so
mystified us here. We shall see Jesus,
face to face, He whom having not seen,
we had loved. The song of the redeemed
multitude shall be, "Thou are worthy,
O Lord, to receive glory and honor and
power." On that day we shall meet
again with our loved ones who have
gone before, we shall join with the
patriarchs and apostles in praise to
God for His marvelous plan of salvation,
and we shall have fellowship with those
of other lands for whom we labored and
prayed. O glorious day!

When the reality and blessedness of
eternity seizes our consciousness, we are
made to think of our lives now in rela-
tion to that coming day. We know not
how soon it may be. Paul gives us this
exhortation, "See then that ye walk
circumspectly, not as fools, but as wise,

redeeming the time, because the days are evil."

God has a plan for every life and if we keep our hearts and minds open before Him, willing to do whatever He desires, He will see that we finish the work He wants us to do on earth. Our fathers have finished their task on earth and God has taken them to be with Himself. We need not grieve for those gone before, for they have been freed from the limitations of the human and are enjoying the enlarged, heavenly vision. Our task is to do the work God wants us to do, that we may be ready to meet Him with joy when He calls us home.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

STUDY IN OLD AND NEW TESTAMENT CONCERNING CHRIST.

Prophecy	Fulfillment
Psa. 2:7	..... Luke 1:32,35
Gen. 3:15	..... Gal. 4:4
Gen. 17:7	..... Gal. 3:16
Psa. 132:11	..... Acts 13, 23
Isa. 7:14	..... Matt. 1: 18
Micah 5:2	..... Matt. 2:1
Jer. 31: 15	..... Matt. 2:16-18
Isa. 40:3	..... Matt. 3:1, 3
Deu. 18:15-18	..... Acts 3:20-22
Isa. 61:1, 2	..... Luke 4:16-21
Isa. 9:1, 2	..... Matt. 4:12-16, 23
Isa. 53:9	..... I Peter 2:22
Psa. 22:6	..... Rom. 15:3
Isa. 8:14	..... Rom. 9:32
Psa. 69:4	..... John 15:24, 25
Zac. 13:7	..... Matt. 26:31, 56
Isa. 53:12	..... Mark 15:28
Isa. 9:7	..... Luke 1:32

CHRISTIAN ENDEAVOR TOPICS FOR DECEMBER

By BELL G. BADLEY.

December 12, 1926.

Topic: "The Children of Our Community: What Shall We Do For Them?" Jno. 21:15-17; Matt. 25:40.

What can we do as a Church?
What can we do as an Endeavor?
What can be done in our Public Schools?

"The Bible in the Public Schools," is a present day need. The woeful regret is that it was ever taken from the school. However, in many states, reading of the Bible is permitted. The only objection to reading the Bible in the schools is the fact that the unorthodox teachers place their own interpretations on the Scriptures, and thereby teach false doctrine. There is no danger in merely reading the Scriptures as a part of the daily program, so in some places this is allowed, it being understood that the reading is to be done without comment.

The principles of morality should be systematically taught in the public schools; a definite, prescribed course of moral instructions calculated to develop the best in the child.

It is claimed that in our largest cities, less than ten per cent of the school population received systematic moral or religious training at home. If it is true that the cities control the balance of power in state and national legislation,

it is vastly important that the principles of morality be taught in the schools. Such a course should include:

1. Hygiene.
2. Temperance.
3. Manners.
4. Fidelity.
5. Honesty.
6. Gentleness.
7. Reverence to law.
8. Reverence to God.

Look back on your Junior Endeavor days. What did the Junior Christian Endeavor do for you? What has the Sunday School done for you? How much religious training would you have had if you had never gone to Junior Christian Endeavor or to Sunday School?

Riddell says, "No commonwealth can long maintain law and order that neglects the moral training of its youth; no republic can long survive whose citizens lack faith in God."

The mind and heart of the child are very susceptible to religious influences. If the child is told in simple language of the love of the Heavenly Father, His watchful care, His forgiving spirit, it will come to love Him and reverence Him.

Every child should be taught the law of the spiritual birth, not as a tradition, but as a sublime fact, a real personal experience. This higher life alone makes goodness natural.

December 19, 1926.

Topic: "How Can We Express the Christian Spirit? Luke 2:1-20; Gal. 6:9, 10; 2 Cor. 8:9;9:6-15.

Let us open this service with Christmas songs. "O, Little Town of Bethlehem," "Hark the Herald Angels Sing," "It Came Upon a Midnight Clear."

"Not what we give, but what we share, For the gift without the giver is bare. Who gives himself with his alms feeds three, Himself, his hungry neighbor and Me."

As we look forward to the coming Christmas season, what shall be the service our society may render to others? Will it be merely the collecting of money and of gifts for some charitable cause, good as that may be, or will it be a real service of love, flowing out from a heart filled with love and gratitude to God for his unspeakable gift, the Lord Jesus Christ?

People everywhere are hungry for love. Are we willing to make this Christmas season in our Young People's Society a real offering of love, when every member shall make some personal sacrifice for another? Why not make a list of those to whom some loving service would be a glad surprise this Christmas? It might include the shut-ups, the sick ones, old folks who are living alone, or in homes or in institutions, any blind folks who happen to be in your community. Your list could include, too, any lonely ones, and any who are sad because of bereavement or adversity.

Then with the list before you, have a prayer meeting of the whole Society, definitely asking God to show just which ones he would have you help, and just which members should be assigned to each need. Let it be made plain that,

without the love of the Lord Jesus Christ in the heart, every effort will fall short of its real purpose, that of making him known to and loved by those to whom you minister. Endeavor, if possible, to have every member consecrate himself afresh to the Lord Jesus Christ for whatever work he may want to do through them, and then have definite prayer for guidance as to how your ministry of love is to be accomplished.

To the shut-ins, a group might go to sing carols, at a suitable hour, or to conduct a Christmas service. To the blind, some may go to read. To the sick may be given a shower of cheery Christmas cards. The lonely may be invited to some home for Christmas dinner; and the old may be made glad by the visits of a number who come to give cheery Christmas greetings.

On the Sunday following Christmas, let all who have taken part in dispensing the love-gift of your Society tell about the results. It will bring joy and encouragement for the new year, and it cannot help but be a meeting of praise and thanksgiving for God's goodness in using you to make him known to others.

December 26, 1926.

Topic: "The Past Year, Its Lessons: The New, Its Possibilities." Deut. 8:1-6; Phil. 3:13, 14.

Begin the meeting by singing, "Open My Eyes, That I May See." If we are to fully see the lessons including the mistakes of the past year, we must have our eyes, ears and hearts open to the truth. Then sing, "Jesus Savior, Pilot Me." We will need divine guidance during the coming year if we make the most of the possibilities ahead.

What have you found to be hard lessons to learn?

Which is easier for you to do, learn from another's experience, or learn by your own experience?

What are some of the hindrances to learning lessons of the past?

Benjamin Franklin said, "Experience keeps a dear school, but fools learn in no other, and scarcely in that; for it is true, we may give advice, but we cannot give conduct. Remember this, they that will not be counselled, cannot be helped."

Failures are discouraging but we can learn a lesson even from little failures and try again.

In telling how to live a sanctified life, Hannah Smith, in her "Christian's Secret of a Happy Life," says, "A sudden failure is no reason for being discouraged and giving up all as lost. Neither is the integrity of our doctrine touched by it. We are not preaching a state but a walk. The highway of holiness is not a place but a way. Sanctification is not a thing to be picked up at a certain stage of our experience and forever after possessed, but it is a life to be lived, day by day, and hour by hour.

We may for a moment, turn aside from the path, but the path is not obliterated by our wandering, and can be instantly regained. And in this life and walk of faith there may be momentary failures that, although very sad and greatly to be deplored, need not, if rightly met, disturb the attitude of the soul as to its entire consecration and perfect trust, nor interrupt for more than the passing moment, its happy communion with the Lord."

What are the possibilities ahead? We do not know all that is possible but let us make the best of every opportunity.

God comes to young people and calls them to give up all and follow Jesus. If they respond, "Here am I; send me," He will enable them, through the years in school and college, in office and shop, in home and church and Sunday School to procure the preparation he wishes them to have. Then when the big opportunity comes they will be ready. How many older folks who long to be used of God abroad, or in some secular walk of life at home, experience great disappointment because they lived selfishly and indifferently in the days of preparation.

January 2, 1927.

Topic: "Being True To Our Covenant With Christ." Heb. 8:10-12. (Consecration Meeting.)

Give an instance where God broke His promise. You can't? Why?

Read the following:
Psalms 105:8.
Jeremiah 33:20-21.
Romans 4:21.

You could find number of Scripture passages supporting your belief that God could not break a promise, or His part of a covenant.

Have we any right to make a promise and not keep it? "Jesus I have promised to serve thee to the end"—do we mean it? "I'll go where you want me to go dear Lord." Do we mean it? "Where He leads me I will follow"—Do we mean it? "I promise Him that I will strive to do whatever He would like to have me do." Do we mean it? "I will attend the mid-week meetings." "I will make it the rule of my life to pray and read the Bible daily." "I will take an active part in the Christian Endeavor prayer meetings." Do we mean all these things? Are we keeping our pledge?

What are some of the results of keeping the pledge—what does Christian Endeavor do for us after all? First of all it teaches us this, "Trusting in the Lord Jesus Christ for strength," is the most important part of the pledge. Then we find that it fosters faithfulness to the Quiet Hour, to real meditation and prayer. We become faithful servants, true followers. We find an interest in the church work, for Christian Endeavor creates church workers. We learn to be helpful and to give a joyful service to Christ and the Church.

If we keep the pledge, we will take an interest in all the affairs of the church including finances and missions. It is said that the first mission study class ever held was started in the pages of The Christian Endeavor World.

It would do no harm to refer even more often than we do to the pledge. Remind each other of it occasionally.

Certainly no harm has ever come from a young man or woman keeping the Christian Endeavor pledge, and untold good has been done by keeping it, so it would be a reasonable thing to do to "keep on keepin' on."

The first Christmas brought hope, awakened a desire in the human heart for that which is good and uplifting, and demonstrated to the world that God was still on the throne and was fulfilling His promises.

AN AFRICAN CHRISTMAS.

Some people ask if Christmas means the same to the African that it does to the American. To such a person, I have only one answer; and that is—the Spirit of Christ is the same the world over, and therefore Christmas means just the same whether one is in the Orient or in the Occident. For where the love of God is, there the birthday of our Lord is kept in its sacredness.

I should like to tell you of each Christmas I have spent in Africa, but space and time are too limited. However, I shall describe my last holiday there. It was spent at Lirhanda, where I was then stationed. The celebration began the day before Christmas and lasted almost a week. About ten or eleven o'clock, the morning of the twenty-fourth the natives began to gather. All were gowned in their spick and span best, for Christmas in Africa is worse than Easter in America when it comes to donning the clothes. And a great many who came brought small baskets of grain or a chicken or perhaps a few eggs as gifts to their friends. These gifts were placed about the base of a cedar tree—or in the case of strings of cents or sugar canes, hung on the limbs of the tree. But, at any rate, we had a proper tree.

Just at noon all gathered under the trees for a short service of song and prayer. Then the presents were distributed. And African youngsters and grown-ups also are as excited over a tree as our children at home. Nor were Miss Reeve and I forgotten. One basket containing green peas and a cabbage was marked for us both. Also we received a large partnership chicken. She received a chicken personally, and so did I. I also received a basket of green peas, two or three baskets of eggs, a native knife, and several other articles.

But the biggest day was of course, Christmas Day. "Sigugu," the native word for Christmas, means "Big Day" and it is fitly so called. And such a noise! Each of our twenty-one out-schools came "enmasse," each school with two or three drums, and the children singing lustily as they marched along. As they gathered about the lawn each school was singing a different hymn and each apparently trying to drown out all the others. Talk about a medley!

About noon, we all gathered for our Christmas services. To my lot fell the music. I surely had to put pep into the deal in order to get enough noise out of a small folding organ to lead twenty-two hundred people. I have a very good chorister, and that was a decided advantage.

The day following Christmas, there was a football game between two of our leading schools. I was time keeper. I yelled myself almost hoarse for Lirhanda, but we lost. Musingu school beat us by three goals.

The foot ball game was followed by wrestling matches, races and other forms of sport, ending on New Years Day with another ball game.

I remember some of the outstanding costumes for the occasion. Cast off finery of white folks is eagerly seized by natives, especially at Christmas. One girl had evidently put parts of two dresses together, for her waist was turquoise blue silk, and the skirt a

brilliant cerise. One man came resplendent in brown shoes, red socks, grey trousers, blue vest, swallow tail black dinner coat, and a white hat.

Christmas is a time when we are able to get the heathen natives of the district into the mission. They come to take part in the sports, but they also attend the services, and thus hear the gospel message. Often they thus become interested and an opening is made which may win them finally for Christ.

L. M. COPE.

FOR JUNIORS. A Boy With Two Faces.

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out of doors he races.

But when his mother calls him in,
He changes to the other,
And that is long and sour and thin—
I'm sorry for his mother.

—Selected.

Tony's Christmas Prayer and Its Answer.

"I'm afraid," said John, "it wouldn't be much use hanging up our stockings. Christmas presents don't get into them unless people have a little money, and I've got to pay all I have for the rent and tomorrow's dinner. I'm sorry boy, but perhaps we can love each other so hard we won't miss the other things."

"Course we can," said Tony, giving him a big hug and smiling as if there were no aching place 'way down in his heart, thinking about no Christmas.

Before John went to pay the rent he tucked Tony safely in bed, but no sooner was he gone than he tumbled out again. Down on his knees he went and whispered, "Dear God, if there should just be two presents left after the rich folks have theirs, won't you please send 'em here for Johnnie and me?"

"P'haps," he thought, "I'd better hang up our stockings, in case He should."

Then he snuggled under the covers, and in two minutes was fast asleep. Out in the street a tiny gray kitten, very cold and hungry, came running after John. "Poor little thing," he said, "I think we can spare a little bit for you. Perhaps Tony will call you a present."

Reaching down a big, kind hand, he put her in his pocket, where she curled up and went to sleep. But when John was paying the rent she woke up and poked a furry head into the light.

"What's that you have?" asked the rent man.

"A stray kitten," said John; "taking it to my little brother for a Christmas present."

When the rent man took the money he handed a dollar back to John. "Merry Christmas," he said, "to you and the kitten and the little lad at home."

It took lots of deciding to pick out the very best toys for the least money. But wasn't it fun! And wasn't it more fun slipping them into the stockings he found hung up by Tony's bed!

Into his own stockings he put a fat orange, thinking, "Tony'd feel bad if I didn't have something."

Christmas morning, the first thing Tony saw was the kitten on his bed, and then the stockings. "Merry

Christmas," he shouted, and brother John shouted back, "Merry Christmas!"

Tony never asked where the presents came from. All he said about it was: "I think God's pretty good, don't you?" And John answered heartily, "Yes, little lad, I surely do."

—Selected.

NOTICE.

The following article is taken from "Biographies of Friends," a pamphlet issued for use in Bible Schools. The main features of George Fox's life are given. We, as young Friends should know them.

George Fox 1624-1691.

George Fox was born in one of the most troublous periods of England's history. During his early years, under the highest religious law of the land, "nothing could be tolerated which was inconsistent with the Episcopal creed or worship. Only one religious organization was allowed; and those who objected to it were excommunicated with all the fearful consequences which that entailed." The civil law, by which the people were governed, was just as strict in regulating the conduct of the people, as the other was for religion, and "No (religious) sect has any tolerance for anyone outside its own borders."

In a little village of Fenny Drayton, with its surrounding fields and sloping away to the west, George Fox was born, in July 1624. He came of goodly parentage, his father, Christopher Fox, being familiarly known in the community as "Righteous Christer." His mother was of the stock of the martyrs.

That period of English history appears dark, religiously and civilly, but George Fox was brought up to honesty, sobriety and purity of life, so that he was different, in some ways, from the other children about him. One day, when in company with one of his cousins and another companion, who were drinking much beer, "They began to drink healths, agreeing together that he that would not drink should pay all." This so troubled Fox that he broke away from them and soon returned home. The incident, together with the sins he saw in so many people all about him, continued to so trouble him that he could not sleep, and was in such anguish of spirit that he walked the floor in his room, crying and praying to God, all night.

Soon after this experience he went into solitude, and there communed with God for a time, but not finding rest for his soul, he went to many "priests," as they were called, for comfort. These suggested medicine, smoking, beer drinking or singing Psalms and his relatives proposed that he marry but he called them all "miserable comforters," and again sought solitude, where he heard a voice which said, "There is One, even Christ Jesus, that can speak to thy condition." "And when I heard it," says Fox, "my heart did leap for joy." Then the Lord did let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory. And this I know experimentally. My desires after the Lord grew stronger and zeal in the pure knowledge of God and Christ alone, without the help of any man, book or writing."

He soon realized that God has given him a message for the people and at the age of twenty-four he began

traveling up and down the country, preaching wherever opportunity afforded.

During the time of the Commonwealth any traveling minister was permitted to speak in public congregation providing he did not cause a disturbance. On one such occasion, Fox explained, rather in opposition to what had been said, that the true church of God is the true believers in Christ, and not a mixed multitude of people, such as was then gathered in the house, not the material from which the building was constructed.

This caused great excitement and in the disturbance which followed, Fox was arrested and imprisoned, in what he termed, "a nasty stinking prison."

The prisons of that day were not clean, well ventilated buildings like our American jails today. Charles H. Spurgeon said, "He (Fox) was frequently immured in dungeons where it would have been detestable cruelty to have confined dogs. Sometimes he was compelled to remain upright, both day and night, because it was impossible to lie down, the filth of the most abominable kind, being over the tops of his shoes, with no possibility of clearing it off." We can hardly imagine what his suffering must have been. Many times the prisoners were exposed to the cold, damp weather with no fire and almost no food, and even if fire was furnished, it often filled the rooms to suffocation, with smoke.

In such conditions it is not strange that so many prisoners contracted disease, from which they never recovered.

In many cases the keepers of the prisons inflicted such cruel punishments as to cause the death of many of the inmates. The great wonder is how so many of them escaped sickness and death and kept working right on, through such hardships, without growing discouraged.

Such treatment never seemed to daunt Fox. As soon as he was released from prison, he went to the nearest place and began again to preach the truth as he had received it from God.

During his trial, on one occasion, he bade his persecutors to "Quake and tremble" at the word of the Lord. His enemies at once caught up the expression and gave him and his followers the nickname "Quakers," though the name chosen by Fox and retained to the present time by those who believe as he did, is "Friends."

George Fox withdrew from the forms of the Church of England to which his parents belonged, and began worshipping according to the dictations of his own conscience. He laid aside all outward forms and ceremonies and worshipped God from the heart, teaching that all "must be brought back to the purity and simplicity of the early days of Christianity."

Swearing was universally practiced and oaths of allegiance were continually imposed at every change of government. Fox taught that this was contrary to Christ's command, "Swear not at all," and because he and his followers would not take oaths they were frequently imprisoned.

There were many wars, during George Fox's life and many times he was urged to join the army but he steadily refused saying, that "he lived in the virtue of that life and power that took away the occasion of all wars."

He wrote the Protector, Oliver Cromwell, that "he denied the wearing or

drawing of a carnal sword, or any other outward weapon, against any man," and that he was sent of God to "turn people from darkness to light, and to bring them from the cause of war and of fighting to the peaceable Gospel."

In 1669, George Fox and Margaret Fell, widow of Judge Fell, of Swarthmore Hall, were married in the Friends meeting, at Bristol, "after the manner of Friends, each taking the other in the 'Fear of the Lord in the presence of this assembly,' promising to be faithful, each to the other, until it pleased the Lord to separate them."

A little more than a year afterwards he sailed for America and spent two years visiting the Friends meetings and establishing yearly meetings along the Atlantic coast. Returning to England he again visited most of the meetings in England and Ireland and spent much time unifying them and completing the organization of monthly and quarterly meetings. The general plan of organization then effected continues in force to the present time, on both sides of the Atlantic.

He died in London, in 1691. His last words were, "I am clear." His character and work had been so indelibly stamped on the society he founded and on the nation, that he still lives to bless humanity.

SOCIETY NOTES

ENTIAI.

Although Entiat had no news in the last paper, she is not dead. We are still up and coming and planning for Twin Rocks.

The Missionary Committee took charge of the Missionary Topic for October. A very interesting program was given. One Endeavorer impersonated Christian Endeavor, while two members of the Missionary Committee played the part of the Board of Foreign Missions. The Board appealed to Miss Christian Endeavor for help in foreign missionary work; but she did not seem to be interested. Finally the foreign countries, impersonated by some of our girls, made their plea to her, telling of the conditions that prevail and of their need of the Gospel of Jesus Christ. Miss C. E. became more interested as each plea was made and finally agreed to help more by paying, praying and going.

Our Christian Endeavor Society has agreed to raise fifty dollars to help build a parsonage. A committee of four was appointed and are working now to collect that amount.

The November business meeting was held at the home of Rachel Lundquist. After the business session, we all enjoyed a social time, being nicely entertained with music by Miss Lundquist and Miss Ruth Packwood.

TACOMA.

Nothing the matter with Tacoma! We continue to grow. Our October business and social meeting was held at the church and was a farewell for Edward Harmon, who left to attend North Pacific Evangelistic Institute, at Portland. We miss him out of our circle but we all join in wishing him a successful year at school.

Tacoma grew two new members at this meeting and glad to report one

associate member was transferred to active member. Well! well! look for us at Twin Rocks, Sure!

The November business meeting was held at the parsonage and was in charge of the Flower Committee. We added one new member at this meeting. We have taken every second Monday of each month for holding services at the City Mission and are glad to report that the young people are actually doing the Mission work. On Tuesday, November 16th, we held the annual Fathers and Sons Banquet, at the church and report a good attendance. A good variety of entertainment was offered with the main speaker being Mr. Binns, Deputy Prosecuting Attorney, of Pierce County. We were glad also to have with us at this banquet, I. Gurney Lee, of Piedmont Church, of Portland.

Watch Tacoma Grow!!

NEWBERG.

At the Friends Church in Newberg, we have been having some rather extraordinary performances, for on Sunday evening, November 7, a program was given with a theme of temperance. During the evening, a play was given, using almost all of the young folks of the Church. This play showed the importance of co-operation with all the different organizations of the country. The orchestra furnished two special musical numbers and everyone left feeling that they had seen something that was a little different than the usual but still carrying out the church spirit.

Again the next Sunday, a musical program was given to raise some money for some much needed new song books for the church. The service was started by having everyone sing that well known song, "Oh That Will Be Glory For Me." After this the men's chorus sang, followed by the women's glee club, and a few solo and quartet arrangements.

The two societies of Newberg entertained the other societies of Newberg quarter, on Friday of our quarterly meeting. Mr. McClean was the main speaker, and gave a talk worth hearing, as he always does.

SPRINGBROOK.

A County Christian Endeavor Cabinet meeting was held at McMinnville, November 7th. Three of our young people attended the meeting: Halcolyn Mills, Carl Crane and Lela Gully.

A short Christian Endeavor business meeting was held, November 7, just preceding the pre-prayer service and our Endeavor meeting.

We are glad to see our members home occasionally for the week-end. Esther Gully, Myrtle Green and Wendall Votaw, students at North Pacific Evangelistic Institute, have been home recently.

We, as a society, are still working on the Standard Chart of the United Society of Christian Endeavor. We find that is a great help to us in attempting to reach the goals we have set.

Mary Mills is slowly recovering from her accident. She hopes to soon be in school again at North Pacific Evangelistic Institute.

I am only One, but still I Am one. I can not do Everything, but I can do Something; and because I can not do Everything, I will not Refuse to do the Something that I Can do.

GREENLEAF.

The young people extend their sympathy to Margaret and Elmore Jackson in the loss of their father.

The first number of the lyceum course was held the evening of November 11th, in the person of the Schubert Male Quartet.

Our monthly business meeting and social was held at the Longstrath home, at the regular time. After interesting and helpful committee reports and the announcement of several new members joining with us, the meeting adjourned, and the social committee furnished a very interesting program of games, etc, for the remainder of the evening.

On Sunday evening, November 7th, the Greenleaf Endeavorers, after holding a pre-prayer service in their own church, left for Sunnyslope to have charge of a Christian Endeavor service there. The joint service proved very successful, each society giving and taking, blessing and being blessed.

A delegation of five from our society attended the State Christian Endeavor Convention, held at Weiser.

SUNNYSIDE.

I am sure that none of will ever forget the Revival Services held this year. They were a source of inspiration and help to all who attended. The same spirit which pervaded the meeting has continued; we trust it will continue all winter.

At the Monthly Missionary Meeting, Lois Cope spoke. Her talk was extremely interesting. I wonder how many of us would hold the place in grace that we do, if we had such obstacles to overcome as the natives have?

On Monday evening, November 8, the monthly business meeting of the Portland Christian Endeavor Union was held in our Church. We were fortunate in having several prominent Christian Endeavor workers there. Among these were Mr. A. J. Shartle, National Field Secretary; Paul C. Brown, Pacific Coast Field Secretary. About two-hundred and fifty were present.

We held our regular monthly business meeting, November 13, at the home of Helen George.

HIGHLAND.

Our Endeavor Society entertained Scotts Mills at a Hallowe'en Social in the church basement, Friday, October 29. There were about seventy present. If laughter tells the story, then everybody had a good time. We, at least, found out who had the biggest mouth. Ask Walter Lee about that.

Lois Cope was with us Sunday, October 31. She gave a talk on Africa, Sunday morning and India, Sunday evening. She also gave a short talk at our Endeavor meeting. It was very interesting and stirred our hearts to the very depths, with the needs of the natives there.

We are glad to report that our pastor's wife, who has been sick the last two weeks, is better now. We have missed her from the different services.

Wilma and Irene Witham have joined our Endeavor Society. We are glad that our number is increasing.

We are glad to have Lillian Frazier with us again. She is attending the Capital Business College, here.

Mrs. Shin, one of our faithful church members passed away suddenly on October 22. We miss her in the service.

PIEDMONT.

Piedmont Endeavorers have begun their winter work with much zeal and enthusiasm. New officers were elected for the coming six months:

President, John Raymond; Vice-President, Jessie Hill; Secretary-Treasurer, Hazel Thomas; Prayer Meeting Chairman, Geneva Bolitha; Pastor's Aid Chairman, Mrs. J. Raymond; Missionary Chairman, Frances Jantzen; Lookout Chairman, Alice Kimble; Social Chairman, Faye Edwards.

On November 5, our monthly business meeting and social was held at the home of Mrs. Gilbert. The evening was enjoyed by all in spite of the fact that we were forbidden to say "yes" or "no" during the entire time.

Mildred Merz, one of our faithful members, is attending Monmouth Normal. We miss her in our meetings.

Occasionally we are honored by the presence of one of our members, Mr. Walter Lee, who is attending Willamette University. We are glad that he can be with us and hope he can come home more often.

Mildred Niles, Gertrude Brown, Murray Morford and Paul Mills are attending North Pacific Evangelistic Institute this fall.

The young people have recently started a choir and it is backed up with much enthusiasm. Murray Morford is our leader.

We feel the loss of one of our members keenly, Clarice Morford, who is attending Asbury College, but we realize she is preparing herself for a great work for the Master.

QUILCENE.

How-do-you-do folks, we're glad to meet you! Oh, yes, we think we know you but you don't know so much about us and so we are intruding here on this page to let you know that there is a Christian Endeavor society at Quilcene. For some time we have been silent witnesses of the progress of Oregon Yearly Meeting Christian Endeavorers and only awakened recently, to the fact that you might like to hear from us. So, henceforth, you may expect to hear from us once in a while, anyway.

Yes, there is a Christian Endeavor society here, but I suppose the rest of you would call it an Alumni Society. We have no young people in our church except our pastor and his wife and they have just recently come to us. I expect you folks are pretty well acquainted with them so we need only mention their name, Mr. and Mrs. Kenneth L. Eichenberger, formerly of Idaho. They drove over here in their Ford and are now trying to fill the place of pastor and missionary for our church and community. We are hopeful that they may be able to get some of the young people of the community into the church and Sunday School.

Now as to the most interesting bit of news that we may say for our place, I suppose that we should tell you that the pastor and his wife were given a "good pounding" shortly after their

arrival. They were pounded with vegetables, sugar, flour and a host of other things for the table and kitchen, to aid them in getting fixed for winter without the prospects of starvation.

Well, we feel better acquainted since we have had this little talk with you and we promise that you shall hear more from this corner of the Yearly Meeting in the future, but let us ask this one thing from you, will you not remember us in prayer that God may speak to young people in this neighborhood and send them to the church and keep them away from the regular Sunday night show?

BOISE.

The Christmas Endeavor monthly social and business meeting was held October 29, at the home of Maxine and Katherine Whitney.

The Idaho State Christian Endeavor Convention was held at Weiser, Idaho. Two of our Endeavor members, Mrs. Mattie Stephens and Wilbur Alles, attended most of the sessions and took part on the program. They reported the Convention to be the best they ever had attended in the Sunday evening service, November 7.

We organized a Junior Christian Endeavor society with eleven members, October 3. We now have twenty members with splendid interest.

Decatur Chilson, a member of our Christian Endeavor society, left November 8, for a business trip in the east.

The money for our New Church building is coming in slowly but the Lord is giving us some surprises, and we are trusting him for enough to build soon.

The Quarterly Meeting Christian Endeavor Rally is to be held at Melba, November 26. Some of our members expect to attend.

CHRISTMAS SONG.

There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,
And a baby's low cry,
And the star rains its fire, while the
beautiful sing,
For the manger of Bethlehem cradles
a King.

There's a tumult of joy,
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth,
Aye, the star rains its fire, while the
beautiful sing,
For the manger of Bethlehem cradles
a King.

In the light of the star
Lit the ages impearled;
And that song from afar
Has swept over the world,
Every breath is aflame, and the beautiful
sing,
In the home of the nations that Jesus
is King.

We rejoice in the light,
And we echo the song,
That comes down through the night
From the heavenly throng,
Aye, we shout to the lovely evangel
they bring,
And we greet in His cradle our Savior
and King.

KEEP THE VISION.

A vision is necessary to any kind of successful work. Without it, nothing will be done. When an individual has a vision of a work to be done, he is interested, he finds some way to contribute to the success of that work, and tries to get others interested.

It is sometimes easier to get the vision than it is to keep it. Our spiritual eyes seem to work rather spasmodically. Much more can be accomplished if we keep a constant vision before us.

We are glad to note that the vision of the Conference is still clear among us. We know of some societies who are even now planning for the 1927 Conference. This is splendid. We want to encourage others to look that way.

The secret of the last Conference was prayer. Many were praying and they prayed through before starting to Twin Rocks. Let us keep the vision of the need of prayer for the coming Conference. Prayer, and prayer only, will give us a still greater Conference.

Are we being true to the vision God gave us at the last Conference? A part of that vision was the message of our church. Let us pray for our Yearly Meeting that every member may be drawn closer to God than ever before, and used in a mightier way to give the message of salvation from sin to a lost world.

Another part of the vision was that of the need of the world. Half of the world has never heard the gospel. What shall we do about it?

A vision came of the return of our Lord to earth. Are we still seeing that vision? Are we living each day with the expectation of Christ's soon return? Keep the vision!

CHRISTIAN ENDEAVOR CONFERENCE TREASURER'S REPORT.

From August, 1923 to November, 1926.

Received:
Payments on shares\$1010.00
Contributions and
special offerings 724.06
Special improvement fund,
pledged to be paid 5-1-27... 86.50

Total\$1820.56
Paid out:
Clearing Conference grounds...\$ 616.50
Buildings and Equipment 688.52
On permanent water system ... 45.00
Initial payment, purchase of land 50.00
Incidentals, including Conference
expenses 310.40

Total\$1710.42
By balance on hand, November
1st, 1926\$ 110.14
E. W. COULSON, Treasurer.

One of the uses of a trumpet was to call men to battle. God uses Christians as trumpets to call men to His army of redeemed. "If the trumpets give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8) Is your life and testimony definite so that by it you are calling men into the army of God?

"Never bear more than one kind of trouble at one time. Some people bear three—all they have now, all they ever had and all they expect to have."

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This list of officers is printed for your
use. Perhaps there can be an inter-
change of ideas which will be helpful.
If any of the names or addresses are in-
correct, please let the editor know. If
any societies have been omitted please
let us know that you are much alive by
sending the name and address of your
president.

Christmas is a time of joy, gladness
and peace. As the shepherds rejoiced
and the wise men came from far to
worship this Promised One. Let us
rejoice and worship in the beauty of
holiness.

SECRET OF SUCCESS.

"Push," said the button.
"Never be led," said the pencil.
"Take pains," said the window.
"Always keep cool," said the ice.
"Be up to date," said the calendar
"Never lose your head," said the
barrel.
"Make light of everything," said the
fire.
"Do a driving business," said the
hammer.
"Aspire to greater things," said the
nutmeg.
"Be sharp in all your dealings," said
the knife.
"Do the work you are suited for,"
said the chimney.

CHRISTMAS HYMNS.

It Came Upon the Midnight Clear.
It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold.
Peace to the earth, good-will to men,
From heaven's all gracious King,
The World in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled;
And still their heavenly music floats,
O'er all the weary world.

Above its sad and lonely plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angel sings.

This is one of the most lovely of the
Christmas hymns. The poetry of it is
worthy to outrank anything else of its
kind and day. The author, Edmund
Hamilton Sears, was born in Sandisfield,
Mass., on April 6, 1810. He also wrote
"A Christmas Song." These two hymns
have given him the name of being one
of the great hymn writers of the United
States.

O Little Town of Bethlehem.

Phillips Brooks wrote this song in
1868. It was probably a result of his
thought after his visit to Bethlehem,
two years before. The words were set
to the tune "Bethlehem," composed by
Mr. Redner, organist of the Church of
the Holy Trinity. He had promised to
write a melody for use in the Sunday
School on the following Sabbath. He
wakened in the middle of the night,
after a busy Saturday, which had sent
him to bed with "his head in a whirl"
and he heard an angel strain. He arose
and wrote the melody. So he finished it
just in time for use.

This hymn gives us, in a beautiful
way, the Christmas story and its
significance.

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

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For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O, morning stars together
Proclaim the holy birth!
And praises sing to God the King
And peace to men on earth.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still
The dear Christ enters in.

"The face is the playground of the
soul. It is where the emotions, purpose
motives and affections come out to
gambol. If sin can write itself all
over a man's countenance, Jesus can
write His love there. If the world can
express in eye and cheek, its folly and
its tragedy, heaven can manifest its
peace and joy and purity."

"Do not pray for easy lives! Pray to
be stronger men! Do not pray for tasks
equal to your powers! Pray for powers
equal to your tasks! Then the doing
of your work shall be a miracle. Every
day you shall wonder at yourself, at the
richness of life which has come in you
by the grace of God."—Phillips Brooks.



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