

Friendly Endeavor

Northwest Yearly Meeting of Friends Church
(Quakers)

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The Friendly Endeavor

Volume 12, Number 5.

PORTLAND, OREGON

May, 1933.

WHERE HAVE OUR QUERIES COME FROM?

By LYRA MILES DANN

A paper read at Salem Quarterly Meeting.

Do you love one another as becomes the followers of Christ?

Are you careful of the reputation of others?

When differences arise do you make earnest effort to end them speedily?

How often, when we listen to such queries and others like them, do we realize that Friends have been stimulated in self-examination by such questions for almost two hundred years? How did these queries originate? What changes have been made with the passing years? How different are the queries used by Friends in different parts of the world, are some of the questions that aroused my curiosity.

Most of us are familiar with the history of early Friends and the fellowship that grew with such startling vigor in the middle seventeenth century. These early Friends, because of their staunchness and devotion, bore the brunt of the persecution that accompanied the struggle for religious liberty.

Twelve thousand Friends were imprisoned between 1661 and 1689, and more than three hundred died as the result of such suffering. Friends, of influence who were at liberty, pleaded with magistrates for the release of their comrades, took care of the families of those imprisoned, cared for those of their number who were poverty stricken.

A general meeting of all Friends in England was called in 1668 to minister to those suffering. The next year the first session of London Yearly Meeting was called and London Yearly Meeting has met continuously since that time.

The first Queries date from these gatherings.

What present prisoners?
How many discharged last year?
When? How?

How many died prisoners?

George Fox saw that these general meetings were not enough to bind Friends together, so he travelled over England, Scotland and Wales, setting up district meetings which met Quarterly, and later monthly meetings as well. At these gatherings reports were given in answer to the question, "Does Truth prosper?" which was answered with such comments as, "Things very well and a great increase of people;" "truth spreads, several meetings set up, many convinced of late."

The instructions for Women's Quarterly Meetings, taken from the records of Sarah Fell Meade, reveal other early enquiries.

"At the meeting which is in the Seventh month every year, inquiry must be made how it is with the women in every particular meeting in the country, as to clearness of their testimonies against tithes and unrighteous demands, touching the priests' wages and steeple house repairs, etc., at which meetings

(Continued on page 2)



"MOTHER KNOWS"

By ELLEN J. PAPPE

Nobody knows the work it takes
To keep the home together,
Nobody knows the steps it takes—
Nobody knows but mother;
Nobody listens to childish woes
Which kisses only smother;
Nobody pained by the mighty blow,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the dreamless night,
Nobody knows but mother.
Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
Storms of this life in the coming years,
Nobody knows but mother.
Nobody knows of the tears that start,
The grief she'd gladly smother;
Nobody knows of the breaking heart,
Nobody—only mother.

Nobody clings to the wayward child,
Though scorned by every other;
Lead it so gently from pathways wild,
Nobody can but mother.
Nobody knows of the hourly prayers
For him, our erring brother;
Pride of the heart, once so pure and fair,
Nobody—only mother.



"I THOUGHT OF YOU, MOTHER"

When a boy, Governor Russell, of Massachusetts, came near being drowned. The boat in which he was sailing was capsized and he had to swim more than a mile, but finally reached the shore in safety and when he reached home and told his mother what a long distance he had to swim, she asked him how he managed to hold out so long. "I thought of you, mother," replied the boy, "and kept on swimming." The thought of mother helped him in the moment of his greatest need, and thus saved his life not only to himself and to his mother, but also to the state and nation.

The thought of mother has saved many boys and girls, men and women, from sinking. Indeed, it has done more than that. The thought of mother has not only saved men from death, but it has inspired them to the most noble and heroic achievements. The thought of mother's love, mother's life, mother's toil, mother's endless sacrifice, mother's sleepless nights for our comfort and safety—thought of these things have helped many souls over the rough and dangerous places in life and finally into Father's house.—Ex.

EDITOR'S NOTE

How many of us younger Friends are familiar with the Queries of our church? Perhaps they have seemed a tiresome routine when we have heard them read.

The leading article gives a very interesting account of the origin of the Queries. I trust they shall mean more to us hereafter.

We are fortunate to have a young Christian Doctor, who, as you have noticed, occasionally gives to us information which he has gleaned from observation and study. In the article on "Hebrew Medicine" we are made to realize that many of our so-called modern methods of sanitation and medical care are not so modern after all. This is possibly a new angle of Bible study to most of us, but we shall have another viewpoint of the "supernatural" in the Bible.

HEBREW MEDICINE

By JOHN C. BROUGHER, M. D.

Although the science of general medicine originated with the Greeks, the ancient Hebrews were the first ones to preach hygiene and to scientifically propound preventive medicine. Medicine of the Old Testament portrays both Egyptian and Babylonian influence. The social hygiene is a reflex of regulations, the origin of which may be traced in the Pyramid Texts and in the papyri, which are Egyptian writings. Dr. Max Neuburger, of Vienna, states that there can be no doubt as to the hygiene of the Pentateuch finding its model in the priestly hygiene of the Egyptians; to this were later added ideas probably of Babylonian origin with which the Jews could have become familiar during the Babylonian captivity. The Egyptian origin of the Mosaic law giving is indicated by the words of the New Testament, "And Moses was learned in all the wisdom of the Egyptians." Acts 7:22.

The rules of life accepted by the ancient Hebrews were given as civic and religious orders and are scatteredly written into the Talmud as well as in the Ecclesiasticus. The Talmud hygienic principles when compared with modern hygiene show that they are worthy of study and have a scientific value. They undoubtedly influenced the progress of this branch of medical science. Even in the Dark Ages the Hebrew teachers emphasized the importance of physical health. Thus, Miamonides, the greatest Hebrew philosopher of the Mediaeval times, pointed out the importance of a sound body for a healthy soul and mind.

The word for "physician" in Hebrew is "rophe," derived from the root signifying "alleviating or soothing;" another explanation is a word the same as the Arabic, "rapha," meaning "to sew," alluding to the word "suture." The word "physician" appears for the first time in the Scriptures when mention is made of the Egyptian slaves who embalmed Joseph's father; the word "rophein" being used for embalmers, the term for which is lacking in the Hebrew lan-

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guage. It is clear that in Biblical times, the term "physician" embraced individuals of differing knowledge and ability and no sharp line of demarcation existed between the physician and the practitioner of folk medicine. Nevertheless, by 200 B. C. the physician was evidently held in honor as is shown by the following passage from the Wisdom of Jesus the son of Sirach (Ecclesiasticus XXXVIII): "Honor a physician with the honor due unto him for the uses you may have of him, for verily the Lord hath created him, for from the Most High cometh healing, and from the King he shall receive a gift." "The skill of the physician shall lift up his head and the sign of great men shall be admired." "The Lord created medicines out of the earth and a prudent man will have no disgust with them." "Was not water made sweet with wood that the virtue thereof might be known." "He gave men skill that they might be glorified in His marvelous works."

That the physicians received payment for their labor, follows from Exodus 21:18-20, where we read, "And if men strive together and one smite another with a stone or with his fist * * * if he rise again and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time and to cause him to be thoroughly healed."

The Old Testament actually contains no little amount concerning medicine in the strict sense of the word. Thus, we find mention of epidemics, leprosy, conditions of lameness and contractures, mental and infectious diseases, congenital abnormalities, diseases of the skin and deformities. Ezekiel refers to the treatment of fractures and speaks of binding up the fracture with a roller for the purpose of healing. (Ezekiel 30:21). The commands of Moses concerned prophylaxis and suppression of epidemics, the care of the skin, baths, food, housing and clothing. Many of these commands, such as the hygiene of the camp, are, in view of the condition of the time and climate, surprisingly rational, and even in the light of modern science are to be commended. In all these sanitary laws, the Levites assumed the function of health officers. The Talmud considered two main causes of communicable diseases: the direct spreading of man to man, and the indi-

rect transmission from the lower animals to man; it also regarded the modes of such transmission as being by direct contact or through water, food, secretion, soil or air. This is in accordance with the views of modern hygiene. The Bible even contained quarantine laws. The Talmudists, having the correct conception as to the sources of infection and the ways of its spreading, developed further ways of checking such diseases. Thus in order to prevent the spread of communicable diseases, the Talmudists urgently advised the isolation of infected patients and disinfection of clothing, and utensils which came in contact with the infected patients.

They said: "Amputated organs of contagious patients should be buried. During an epidemic one should avoid crowded places. Be careful of flies that have been around a patient sick with a contagious malady. According to the Talmud, the victim suffering from leprosy was strictly isolated; he was obliged to make known his condition to the world. Water suspected of contamination had to be boiled before using. Heat and some antiseptic substances were used for disinfecting clothing and utensils of infected patients. The Rabbis emphasized again and again the importance of cleanliness. They warned against living in a town where there were neither physicians nor bathing facilities. They commanded that the hands be washed before each meal and advised rinsing the mouth after meals to prevent the diseases of teeth and gums. They recommended drinking plenty of water and frequent mouth washing to prevent offensive odor from the mouth. They further state, "It is advisable to wash the face and hands, legs and eyes every day." It is very important to wash the clothes often and to change them every day. The clothes worn in the kitchen are not to be worn in the dining room. Coins must not be put in the mouth nor food in unclean places. Drinking from unclean glasses may do harm. When tasting soup do not pour the remains back into the pot. If you bite into a slice of bread, do not offer it to another to eat because it is injurious. The household, streets and yards are to be cleaned regularly. In order to prevent the spread of infection, do not spit on the floor of public baths or in the presence of others, because it is not a sign of good breeding. It is necessary for inhabitants of large cities to bathe more often than those of small towns for the reason that the air in large cities contains more foreign matter." Professor I. Fisher and Dr. L. Fisk rightfully noticed that supercleanliness probably explains the extraordinary low mortality among the Jewish rabbis. (To be continued)

(Continued from page 1)

an account is to be brought from every particular meeting in the country, either by word or writing, so that you may be satisfied that the Lord's truth and power are kept up over their oppression; and that His people be clear people before Him in truth and uprightness of heart." 1681.

As religious liberty was granted and persecution less severe, very different problems arose during the eighteenth century. A tradition was well developed by this time, honesty had contrib-

uted much to Friends becoming prominent individuals in their communities, many had accumulated wealth and with it, "came a clogging of spiritual life." Friends are advised, "that none trade beyond their ability, nor stretch beyond their compass, and that they use few words in dealings, and keep their word in all things, lest they bring through their forwardness, dishonor to the precious Truth of God."

A quaint Query from Kendall dates from this period, "Whether Friends keep up their weekday meetings, observing the hour appointed, and how preserved out of dullness and sleepiness when met, and how such as sit next them that be overcome do discharge their brotherly duty by stirring them up?"

The advises of this period, which developed along with the Queries are full of curious detail in regard to men's and women's clothing, house furnishings and care of gardens—but that is another story and cannot come in the scope of this paper.

"Do Friends avoid superfluous provisions at marriages and burials?" is another query that dates from this period. It was a custom in northern England to make births, marriages and burials an occasion for feasting. At such times thirty to one hundred pounds of cheese would be secured and all who came were given bread and cheese.

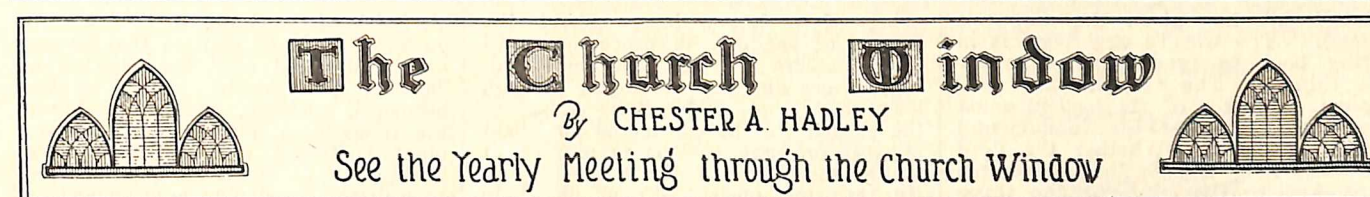
Each meeting seems to have developed its own queries and as elders and overseers were appointed, queries were used as a guide in fulfilling their duties. As new problems arose, leaders in the meeting would feel "a concern" in regard to the matter. Gradually the general membership would endorse the concern and finally a query would be formulated. "The result is that the growth of the Queries gives a pretty clear revelation of the development of the moral problems of the Society."

During the early eighteenth century, the Queries in use in England and Ireland were collected and arranged for the general use of the Irish National Meetings. Twenty years later London Yearly Meeting made a similar collection and they were definitely adopted to be used in each meeting as a disciplinary routine.

The following Queries are the result of this revision and were sent to individual meetings with the instructions: "Let all our answers to this Meeting's and other Queries be plain and explicit; let a due sense of the State of the Church prevail on your Minds rather than an unwillingness to appear defective among your Brethren."

1. Are the meetings for worship and discipline duly attended, and do Friends avoid all unbecoming behaviour therein?
2. Are love and unity preserved amongst you; and do you discourage all tale-bearing and detraction?
3. Is it your care, by example and precept, to train up your children in godly conversation, and in frequent reading of the Holy Scriptures, as also in plainness of speech, behaviour and apparel?
4. Do you bear a faithful and Christian testimony against the receiving or paying tithes, priests' demands, or those called church-rates?
5. Are Friends careful to avoid all vain sports, places of diversion, gaming and all unnecessary frequenting of ale-

(Continued on page 4)



ANNOUNCING OREGON YEARLY MEETING

THE DATE,
JUNE 14-18, 1933

THE PLACE,
NEWBERG, OREGON

Plans are being made for a most interesting evangelistic program for the sessions of Oregon Yearly Meeting. We are not able to definitely announce all the features, but this one is settled and will be of great interest to us all. The evening services will be in charge of the Workers' League of the Yearly Meeting. This group of young people, under the direction of the Superintendent and Frederick Baker, the President, will arrange for the various ministers of the League to speak from night to night. Another feature which we are hoping will materialize is the coming of the Quaker Quartet from Boise Quarterly Meeting, to sing for us. This quartet has been singing over the air in Idaho and has a wide spread reputation in that State. The inspirational hour in the morning is to be filled with messages from different ministers of the Yearly Meeting. The eight o'clock morning devotional hour is being arranged for and will be a time of rich blessing.

Pray much for the coming meetings; reduced as we are in material blessings, we need more than ever to pray for spiritual outpourings. God has been good to us. Praise His Name!

By way of suggestion, turn to minute 57, page 20, of last year's minutes and study the proposed Disciplinary change regarding ministers. It will help you to speak intelligently on the matter.

C. A. H.

CHRISTIAN WORKERS' LEAGUE

I told you so! Idaho has already asked for four tent meetings: Melba, Center Point, Woodland and Kamiah. It is time that the meetings in Washington and Oregon get in their requests if they want a tent meeting this summer.

The Workers' League of Boise Valley Quarter is arousing itself and the report is encouraging. A gospel team has been formed just recently and since that time eight meetings have been held, six sermons preached and two platform meetings held. A meeting was held at Greenleaf in the evening and at Knowlton Heights in the morning, a morning and evening service at Melba and an all-day meeting at Boise. Caleb and Joshua have been out exploring the land for new points for the establishment of Sunday Schools. A good report comes in of Arena Valley which has 75 children of grade school age,

with but one family attending Sunday School several miles away. Pray for this new venture and may it inspire other quarters.

S. O. S. The motion is made and seconded that every league member who has a concern for helping in meetings this summer will inform the Executive Committee. Do not depend on the air-mail answer now.

Lest some have forgotten: Some pledges made last June toward the tent meetings were not paid. Each pledge in full would have balanced our books and permitted us to give \$5.00 toward the Friendly Endeavor.

FREDERICK BAKER,
214 E. 33rd Street, Portland, Oregon.

"CURRENT EVENTS IN THE LIGHT OF PROPHECY"

Many things are transpiring in these times, and all who "love His appearing" are as they of His first advent, when "the people were in expectation, and all men mused in their hearts." The situation in Russia, in Germany, in China, and the call of the President of the U. S. A. for a world conference, all have their significance; but just now I am not free to write of them. It is my desire to be clear in presenting a message and not write, just to write. So this month I shall bring to those of you who are interested in this feature of the Friendly Endeavor, an article by Keath L. Brooks in "PROPHECY," which may be more profitable than any thing I might write. The article follows in full:

1933—and the Human Race is Sick

"The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." (Daniel 12:10).

These are the words of the Prophet Daniel concerning the end times. The Apostle Paul, who wrote by inspiration many centuries later, said of the close of this age: "Evil men and imposters shall wax worse and worse, deceiving and being deceived." (II. Timothy 3:13)

As we review the world news of 1932 just closing, there can be but one conclusion: **The Human Race is Sick.** The cause of its malady is described by the Prophet Isaiah: "As fire devoureth stubble and flame consumeth chaff, so their root shall be rottenness and their blossoms shall go up in dust, because they have cast away the law of the Lord of hosts and despised the word of the Holy One of Israel." (Isaiah 5:24).

These prophets and others, all picture the complete disintegration of civilization, not in one land, but in the world, until, as in the days of Noah, "every imagination of the heart of man is only evil continually," the wicked cannot understand the trend of things, the power that is behind the scenes or what the outcome will be. "But the wise shall understand"—and the wise are those who go by the sure word of prophecy

which shineth more and more as the days darken.

It was said by Dr. Chalmers, when, having to leave hurriedly a lecture to his students on the closing scenes of this dispensation: "Young gentlemen, think as you will about these matters, one thing is absolutely certain—the dispensation of the Spirit will close with a smash."

Such expressions are being used today by national leaders, many of whom have not been influenced by Biblical prophecies.

Dr. Einstein says civilization is critically sick. "It is as if the circulatory system of the whole economic organism were, throughout, **Fatally Ill.**"

Sir Montagu Norman, governor of the Bank of England, says he can see no remedy for the economic chaos of the world which "drifts little by little into worse and worse conditions." Speaking on the occasion of the Lord Mayor's banquet in London, he said, "The difficulties are so vast, forces so limited and so novel, and the precedent so lacking, that our approach to the whole subject is not only in ignorance but in humility. It is too great for me."

Harry Carr, news specialist of The Los Angeles Times, predicts that "the international situation is bound to go boom." He tells of conditions preceding the fall of Rome and concludes: "Conditions are far too similar for comfort."

The editor of the Chicago Tribune said in a convention of newspaper men: "All over the world government is in a decline."

Lloyd George of England expresses his fear of universal bankruptcy eventually.

One of England's leading bankers says the trouble is that we have developed a world economy, but with it there has not come a world authority. The author of a recent book, "The Revolt of the Masses," senses this same situation when he writes: "Before long there will be heard throughout the planet, a formidable cry rising like the howling of innumerable dogs, for **someone to take command**, to impose an occupation, a duty." What an opportunity for the "man of sin!"

The results of the election in the United States have shown clearly that the Church has lost its voice, and the same anti-god spirit that today has left Russia without moral sense, is creeping over the nation. The party clamoring for liquor is in full control.

Is there a message for the world? There is, but it is doubtful if the world will heed it. Science seems to have offered nothing constructive. Some great leaders have repeatedly predicted prosperity just around the corner, and every time conditions grow worse instead of better. One writer says: "We live in a world today at a complete loss. No one has a solution of the world's ills."

But Isaiah has given the diagnosis (above). The world's only hope is in getting back to fundamental things—first things. The Church has failed because so many of its leaders must themselves rediscover the fundamental things of Christ. Whether the Lord will tarry long enough for the Church to awaken to the signs of the times and reemphasize the Gospel, is a question.

"The wise shall understand" and "the faithful and wise servant" is he who, in the waning of the age, "gives meat in due season." (Matthew 24:45). He knows the right kind of spiritual food to serve and he knows his day of opportunity. Let every true Christian seek to witness by life and lip as never before, for "Christ is surely coming To take His rightful throne, To wear the gold and silver crowns Laid up for Him alone. All kings of earth, in terror, Uncrown at His footstool; For the Lord is surely coming, Whose right it is to rule." EDGAR P. SIMS, Salem, Ore.

BOISE REVIVAL

Our revival from March 5th to 19th was quite successful.

The Evangelists were Frederick Baker and Edward Harmon. They were very humble and depended upon the Lord. They preached the Word of God in power, and under the anointing and leadership of the Holy Spirit, and were fearless in denouncing sin and bold in declaring God's love and mercy. Their messages were clear and inspired God's children to lay hold of His Word with greater faith and confidence, and brought deep conviction upon the unsaved. God honored the truth and gave gracious victory. There were 75 definite experiences, of which 31 were children. The day meetings with the boys and girls were good. The attendance increased 400%, and they were interested in the illustrated messages of the evangelists.

The attendance at all the services was good.

We thank God for permitting them to come our way and for His blessing and the many answers to prayer and for the victories won.

We recommend them to any Monthly Meeting or Church desiring the full Gospel preached. Correspondent.

ON THE THRESHOLD OF A CONTINENT—BOLIVIA

(Continued from August number)

Baby dolls called "el nino Jesus" (the Child Jesus), are the objects of reverence as well as that of Christ on the Cross. They do not worship Christ—they worship the image. The sacrifice of food that the ignorant Indians leave at the feet of the image testify to this. There are as many "cristos"—Christ— as there are images of Christ. There are white "Christ's" and Black "Christ's." Christ's? Yes, Christ's in abundance but no Living Christ in Heaven interceding for them, no Saving Christ. An Indulgence, or license to sin without guilt, for thirty, sixty or ninety days, may be purchased for a few cents from the priest. A long pilgrimage to a distant "cristo" or "santo," or the car-

rying of a heavy image about the streets of the city in procession until the shoulders are blistered and bleeding, or crawling on the knees through long, dusty, hot, cobble-stone streets to the church will be considered sufficient penance for rape, robbery or murder, or secure the favor of the desired saint. By throwing one's cloak or shawl in the way of the weary pilgrim one may become a sharer in the merits of the pilgrimage. At death the Church bell must be tolled and paid for or the soul will not enter heaven. Souls may be prayed out of purgatory if they are paid for. If not paid for there is no hope. What ray of hope do you see for the most devout? They are as really without Christ as the darkest heathen! Their "Christ" is an image—ours a living Savior. Let them have OURS!

If Romanism were all, that would be sufficient motive for every sacrifice on our part to make known unto them Jesus. But let us look for a few moments at some of their superstitious practices and their religious significance. The Indian dwells in the realm of the Spiritual. His traditions tell of a once purer knowledge of the Creator whom he now fears and can in no wise approach. His prayers must be addressed to the Devil and to evil spirits. Sacrifices must be made to protect himself against evil spirits and the spirits of his ancestors. Pulmonic disease, headache and other little ills are ascribed to malignant spirits who enter their bodies while they sleep with the mouth open. Evil spirits may enter the body by way of the mouth, nose, eyes, ears or other openings of the body or head. Hence the custom of wearing huge ear-rings, nose-rings, piercing the lips and the painting of the face and body. The more ugly the ring or paint the more efficacious against the sprites.

It is also believed that evil spirits may attach themselves to the finger and toenails. As a civilized father might deposit a sum of money in the bank for the future benefit of his son, so the Indian father guards the fallen locks of hair and the nail-trimmings of his little sonto guard him against mysterious dangers to which he may be exposed. When an Aymara Indian wishes to harm an enemy, he procures a lock of his hair or a piece of his nail and inters them in a tomb, being sure that the Chullpa, or death spirit, residing in the tomb will take hold of the person to whom the hair or nails has belonged.

As the tobacco so the cocaine is regarded as a means of enhancing the magical powers of the body, and as an efficacious antidote against evil spirits. Such superstitions are easily explained from the stimulating effects of the plant. Quichuas and Aymaras are wont to throw quids of cocaine into precipices and other dangerous places in the mountains which they have to pass in their wanderings, in order to stupefy the evil spirits residing there. Among the Aymaras the number of mysterious spirits, called achachillas, is immense. See that poor burdened Indian as he tops the summit of yonder hill. Pausing fearfully before the highest pinnacle he hurls a quid of cocaine to the Spirit of the Summit that it might not fall upon him and crush him. Watch him as he descends the zig-zag trail on the very brink of the great precipice. Again he hurls his offering to the terri-

ble Spirit of the Gorge, muttering a few guttural words of petition that he may not be dragged over the edge to his destruction. As he pauses by that beautiful, trickling, gurgling spring by the roadside, a quid of the stupefying plant is tossed to the Spirit of the Spring that he might not enter his body as hedrinks, producing a prolonged and painful sickness. And so with the rivers that must be forded and the dense jungles that must be penetrated. Each mysterious and awesome place is inhabited by some spirit and must be stupefied or appeased by some offering! Little do they know that the Heavenly Father is looking down upon them and longs to walk by their side, liberating them from all their enemies. "Fear not, I am with thee," is not known to them.

Enter that scattered jungle village with me. From the windowless, grass-roofed mud hut near the edge of the edge of the village we hear the strains of a mournful chant, now low and soothing, now shrill and terrible, sung to the tune of weird music and accompanied by a dull heavy rattle. As we approach the low door and stoop to peer in we see the quiet form of a young hunter stretched upon the dirt floor. He has been killed in the chase. The mother, grief-stricken, has arisen from the floor upon which she had fallen prostrate as the corpse was borne into the hut. Upon arising she has put about her ankles and wrists bracelets and anklets of cows' and deer's hoofs. As she dances to the piping of a crude flute, the hoofs rattle and the mother lifts her voice in the chant in an effort to possession of her boy. As the hours extricate the evil spirit that has taken flit by she grows frantic in her efforts to restore life and leaps into the air beating her breast and falling heavily to the ground. As the body is borne to the village burying ground the mother and the sisters weep and cry out, leaping and dancing in a frenzy. The corpse is bound and buried in a shallow grave in a sitting posture that the soul might be the more readily reborn in the form of some animal. For the space of a month the women mourners visit the fresh grave every day, chanting and wailing, dancing and falling, imploring the evil spirits that took away their loved one not to return and take another member of the family.

Pass with me to the other side of the village. Here we witness another heart-breaking scene. The little procession bearing the stilled form of a woman passes out to the burial place. Bound upon her stilled breasts we see the tiny form of a crying babe, now deprived of its nourishment. Arriving at the freshly-made grave the two forms, the one cold and lifeless, the other warm and wriggling, are wrapped in a grass mat and lowered into the grave. The baby sobs are soon smothered with the falling clods and the little procession, excepting the women, move back to the village.

(To be Concluded)

(Continued from page 2)

houses or taverns, excess in drinking, and intemperance of every kind?

6. Are Friends just in their dealings and punctual in fulfilling their engagements? And are they advised carefully to inspect the state of their affairs once in the year?

7. Is early care taken to advise and deal with such as appear inclinable to marry contrary to the rules of our Society? And do no Friends remove from or into your Monthly or Two-weeks Meetings without certificates?

8. Have you two or more faithful Friends deputed in each particular meeting, to have the oversight thereof? and is care taken when anything appears amiss, that the rules of our discipline be put in practice?

9. Do you keep a record of your Monthly Meetings of the persecutions and sufferings of your respective members? and have you a record of your meeting houses, burial grounds, etc.? and is due care taken to register all marriages, births and burials? are tithes of your meeting-houses, burial grounds, etc., duly preserved and recorded, and are all legacies and donations properly secured, carefully recorded and duly appealed?

Two years later, in 1742, another Query in regard to bearing arms was added: "Do you bear a faithful and Christian testimony against paying and receiving tithes, and against bearing arms; and do you admonish such as are unfaithful therein?"

CHRISTIAN ENDEAVOR TOPICS FOR MAY

May 7—"Right and Wrong Ambitions." Philippians 1:21; Luke 11:43. (Consecration meeting).

May 14—"Overcoming Problems in Home Life." Ephesians 6:1-4. (Mothers' Day).

May 21—"What Parts of the World are Still Without Christ?" Acts 16:8-13.

May 28—"How May We be True to the Missionary Spirit of Jesus?" Matthew 28:16-20.

Society Notes

STAR

Several of the Star members attended the Holiness meeting on March 14th.

The Quaker Quartet, Wm. Murphy, Clayton Brown, Wm. Benedict and Clare Howard, have again started singing over the radio from Boise on Tuesday nights at 8:30.

A Women's Christian Temperance Union Medal Contest was held at the Friends Church during the regular Endeavor hour March 19th. Those who took part from Star were Doris Franson, Pearl Beeson and Bobby Ralphs. That same evening Mr. Wm. Murphy gave a concert, giving the message in song on "The Life and Ministry of Christ."

Mr. Ezra Pearson, former pastor of Star, preached at the Friends Church.

SPRINGBROOK

We greatly appreciated the week-end conference conducted by the students of the Portland Bible Institute. The special singing and searching messages were an inspiration and blessing to those who attended. A basket dinner was served in the church at noon, giving an opportunity for a social time together.

Denver Headrick, our pastor, held a two-weeks revival service at Chehalem Center. On the last Sunday night of

the services the meeting at Springbrook was dismissed and united with the services at Chehalem Center.

Wilmer Brown is spending his vacation at the home of his parents, Mr. and Mrs. Dillon Brown. He brought Jesse Bacon, also a student of the Bible Institute, home with him.

Denver Headrick and Dennis Mills took a group of fourteen to a County Christian Endeavor rally at Yamhill, Saturday afternoon, April 8th.

The Christian Endeavor held the monthly business meeting and social at the home of Elmer Green, Saturday night, April 1st. It was an April Fools party, but the ice cream and cake were very real.

Mary Mills and Lela Gulley spent a week's vacation at home between terms at Normal School.

GREENLEAF

An L. T. L. Contest was held Sunday evening, the 9th, at the Center Point school house, where Everett Tuning is pastor. The silver medal was awarded to Dorothy Dean Piessall, the second and third winners being rated only a fraction of a point below.

Preparatory to the wedding bells which have been ringing in Greenleaf in the last two months, the Brides-to-be, Ruth Myers and Ila Tozier, were each given a surprise shower. Many lovely and useful gifts were received as well as countless wishes for happiness and success through life.

Mr. and Mrs. William Benedict have moved into the parsonage and the arrangement is very satisfactory, as Mrs. Harris has not fully recovered from her long illness.

The J. T. Settle family has moved from Greenleaf Hill to the Joe Root place in Deer Flat.

We are glad to report that Marie Settle is recovering after being confined to her bed for nearly a month.

A surprise birthday party was given Mrs. Pauline Myers the 8th of April. A number of her friends gathered at the home of Louise Pearson where they were enjoyably entertained.

A contest was staged between the Seniors and Intermediates to see who could get the most people to promise to attend the Pep Banquet at Star. The Endeavor losing was to entertain the other at a social. The Intermediates are waiting for their party.

On March 31st at the Winslow home, the Juniors of Greenleaf Academy entertained the Seniors at the annual banquet. The color scheme of blue and silver was used. To the centerpiece—a small ship sailing on a blue sea—were attached blue and silver streamers, one of which extended to each plate. Small silver anchors served as place cards. The light was furnished by two peach candles, which stood one at each end of the long table.

After two delightful courses were served, our toastmaster, Bob Macy, began the program with the welcome to the Seniors. The response was given by the Senior Class President, Ruth Williams. A toast, "Launching of the Ship," was given by Rev. Fred Harris, followed by another toast, "The Cargo," by Joy McIntyre. Next was served the dessert course, after which Wallace Beckett, accompanied by Miss Elaine Settle at the piano, sang "I'm waiting for Ships That Never Came In." "Pi-

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rates" was next presented by Ralph Choate. Wallace Beckett then gave a toast on "Tempests," followed by a song, "Out on the Deep," sung by Harold Roberts and accompanied by Elaine Settle. After "Shoals," by John Roberts, the program was brought to a close by "Ship Ahoy," given by the Junior Class President, Lois Roberts.

Two Sophomore girls, dressed in blue and white uniforms, and two boys with waiter's caps, acted as waitresses and waiters.

The Banquet menu was planned and furnished by the Junior mothers.

SECOND FRIENDS, PORTLAND

Lents has been busy the past month earning points for the Chart. A word to the wise—we are not very far behind a certain other society that has a large number of points to its credit. On April 9th the Christian Endeavor took charge of the evening Church service. Ralph Lewis was responsible for the program which was indeed well produced. The different parts of the service: Prayer, testimony, offering, addresses—all were conducted by members of the Senior Christian Endeavor. Short talks on "What Christian Endeavor Means to Me," "The Importance of Being an Active Christian Endeavor Member," and "The Importance of Young People in the Church," were given by the younger members of the society. Vocal and instrumental duets were a special feature. Ralph Lewis, the outgoing president, gave the Inspirational Address and Dell Lamb, new president, presented a paper on "Looking Forward," giving us a challenge and the plan for the new year. With the installation of new officers, the meeting came to a close. It was a great benefit and blessing to our members and an inspiration to the older members of our Church.

On April 14th, the Society met at the home of Thelma and Lloyd Smith for the monthly business meeting and social. It was at this meeting that the new officers took charge. We found that the Friendly Endeavor fund is progressing very nicely. The social time was enjoyed very much, especially by the jig-saw fans. Easter cards made into puzzles were put together in record time. A special feature was to watch some of the girls race eating hard boiled eggs without the help of their hands and upon finishing to drink a glass of salt water. The boys were then asked to talk to a girl for two minutes on any subject. Following this the girls left the room and the boys had to describe the appearance of his partner. Many of the girls found out that they had on most peculiar cos-

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tumes, some that they had never owned. We are glad to have Jack Laughlin back with us again. Jack has been in the hospital for weeks, suffering from a broken leg that was made so in a motorcycle accident. Although he has to use crutches, he is now able to come out again.

SOUTH SALEM

Yes, South Salem is still alive and going strong, even if you have not heard from us. We attended the Banquet almost 100%, and did we have a good time!

We have been having some very good meetings since we reorganized last October. Chester Hadley took charge of both Christian Endeavor and regular evening church service the first Sunday of April, when he showed us the pictures of Helen's trip and also the Oregon Yearly Meeting pictures.

We had election of officers recently, when the following officers were elected: President, Paul Edmundson; Vice-President, Iola Koop; Secretary and Treasurer, Rachel Pemberton; Prayer Meeting Committee, Evelyn De Vries; Lookout, Robert Brown; Missionary, Max Pemberton; Social, Iola Koop.

Our last business meeting was held at the home of Victor and Iola Koop, where we had a "Jig-Saw-Puzzle-Party."

INTRODUCING OUR NEW MISSIONARY

Without answering one of the questions required by Oregon Yearly Meeting, Velda Rachel Tamplin arrived on the field in La Paz early this month. (Date announced later). A cable from Carroll said, "Velda Rachel and mother doing nicely." Congratulations to the Tamplins from Oregon Yearly Meeting.

THE FINANCES

No doubt most of the readers of The Friendly Endeavor know that extra points were to be given to the first three who raised their 1933 quotas in full. Those three can now be published, as Newberg completed its quota in April (to place third) and receives 50 points in addition to the 250 given for the 1933 quota being paid in full. Sunnyside Intermediates may claim an additional 100 points for being first to go over the top, and Chehalem Center may add an extra 75 points to their total for being the second Society to complete their 1933 payments. Congratulations, Sunnyside Intermediates, Chehalem Center and Newberg. All the other Societies must not forget that they may

still lay claim to the regulation 250 points, and it is the sincere wish of the writer that each one of you may come to Conference with your Chart indicating "250 points for 1933 Friendly Endeavor quota paid in full."

The various standings as of April 22, 1933, were as follows:

Meeting	Paid 1933	Bal. due 1933
*Bethany	\$ 3.00	\$ 3.00
*Boise	11.00	11.00
Chehalem Center	11.00
Entiat	5.00	5.00
*Greenleaf	5.00	16.00
*Kelso	2.00	10.00
Lents	2.00	18.00
*Marion	2.20	2.50
Melba	2.20	13.80
Middleton	15.00	3.50
Newberg	15.00
*Piedmont	12.50	12.50
*Quiltene	5.00	5.00
*Rosedale	4.00	3.50
Scotts Mills	4.00	4.50
*South Salem	3.50	8.50
Sherwood	4.11	2.50
Springbrook	25.33	4.89
Sunnyside	25.33	9.67
Star	2.50	16.00
Tacoma	2.50	9.50
*Valley Mound	2.50	4.00
Vancouver	2.50	2.50

*Indicates 1932 quota unpaid.

WEDDING BELLS

At a beautiful wedding at the Greenleaf church Tuesday evening, with 350 guests present, Miss Ila Tozier, of this community, became the bride of Rev. Robert Baker, of New Meadows.

Ernest Frahm, of Boise, played a violin solo, accompanied at the piano by Mrs. Lloyd Armstrong. Mrs. Marie Williams, of Caldwell, sang "Because" by D'Hardelot. As the strains of Mendelssohn's wedding march were played by Mrs. Armstrong, little Willa Hirst, dressed in a dainty frock of blue silk, bearing the rings on a cushion, entered the front door and marched down the white crepe paper carpeted aisle. She was followed by Miss Margaret Jackson, the bridesmaid, who was gowned in a frock of pink silk and carried a bouquet of pink and white sweet peas.

Following her the bride, dressed in a charming gown of white satin and bridal veil, and carrying a shower bouquet of pastel shaded sweet peas, entered the church on the arm of her father, Edward Tozier.

From the rear of the church, the pastor, the Rev. Fred Harris, entered, followed by the best man, William Ray, of Caldwell, who was followed by the bridegroom. The pastor, Fred Harris,

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officiated, the contracting parties using the Friends' ceremony. The Rev. Anson Cox, aged grandfather of the bride, offered prayer.

After congratulations, an informal reception was held at the Tozier home with a large number of guests present.

Both the bride and groom are graduates of Taylor University, Upland, Indiana, and the bride is also a graduate of Nurse's Training School, Good Samaritan Hospital, Portland, Oregon. The bridegroom was a former instructor of violin at Taylor University. He is now the pastor of the Methodist Church at New Meadows, Idaho, where they will make their home.

A pretty home wedding was solemnized March 23rd at 9:00 a. m., when Ruth Meyers became the bride of Albert Cammack, at the bride's home, Greenleaf, Idaho. The ceremony was witnessed only by relatives and close friends, was performed by Rev. Charles T. Moore, assisted by Rev. Fred Harris. The couple were attended by Lois Tish and Lyman Meyers.

A delicious wedding breakfast was served, after which the bride and groom left immediately for their home at Rosedale, Oregon.