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The Friendly Endeavor

Volume 13, Number 5.

PORTLAND, OREGON

June, 1934.

"BUILDERS"

Walter P. Lee

(Given at the 11th annual Twin Rocks Conference Banquet April 28, 1934) Conference Banquet April 28, 1994) The honor of addressing a group of great architects and builders would not be beneath the dignity of the President of the United States. How profoundly our lives have been affected by the builders men who build coloseal man-

our lives have been affected by the builders, men who build colossal man-sions, men under whose direction the giant skyscrapers raise their lofty heads, men whose sense of beauty shapes the magnificent cathedrals. Yet to my humble person has come the great honor of addressing a greater group of architects and builders in which there are those who will erect buildings more lofty that the Crysler Building, more noble than the Rheims Cathedral. Each will build a man or Cathedral. Each will build a man or

Cathedral. Each will build a man or a woman—a character. Man's eyes cannot pierce the future, but great builders build for the crisis. Their structures must stand when the wind blows a gale, when the rains de-scend in torrents and when the very earth trambles

earth trembles. Christ once told the secret for con-structing such enduring edifices when He said, "A wise man built his house He said, "A wise man built his house upon a rock; and the rain descended, and the floods came, and the wind blew and beat upon that house; and it fell not; for it was founded upon a rock. But a foolish man built his house upon the sand; and the rain descended and the floods came, and the winds blew, and beat upon that house and it fell; and great was the fall thereof." So the secret is the founda-tion. tion.

Have you contemplated the future? Men look blindly and fearfully ahead. Ominous war clouds hover over, polit-ical and social unrest are everywhere, economic difficulties become more acute, and lawlessness is rampant. There is and lawlessness is rampant. crisis in the future.

and lawlessness is rampant. There is crisis in the future. Yet you can build a life, a character so strong the screaming shells from the war guns will never shatter it, the floods of social and political unrest can never move it, and the shock of econom-ic upheaval can never shake it down— if you build on the right foundation. If you would stand securely, there is but one foundation, "For other founda-tion can no man lay than is laid, which is Jesus Christ." But my friends, and I say this rever-ently, foundation alone does not make a beautiful building. I am thinking this evening of some people who built a fine basement, a good foundation for a splendid building, but they put a roof over it and started using the base-ment and they are still using it. They got the foundation and then quit build-ing. It is against the laws of reason for a

got the foundation and then quit build-ing. It is against the laws of reason for a contractor to gather together material for a modest dwelling and then expect to have a splendid temple when he has finished building. Neither can you ex-pect the miraculous in your building of life.

Continued on page 2)

BOISE

Hello, everybody! Well, Boise is back in print again. We finally have decided to break our silence and remind you that Boise is still on the map. However, just because you have not heard from us does not mean we have not been doing anything. On the con-trary, we have been more than busy

this winter and spring. As you probably know, Chester Had-ley came over here April 13th, 14th and 15th, as the main speaker at our Capital District Christian Endeavor Convention. Because of that fact our Church and Christian Endeavor Society attended its sessions perhaps more regularly and eagerly.

eagerly. Of course, Boise had a delegation at the Annual Conference Rally Banquet. It was held at Greenleaf this year which is the farthest Friends' Meeting from us in Boise Valley. But distance is nothing when such a treat is on hand. Four in Bosenbau the Christian Fr

nothing when such a treat is on hand. Early in December the Christian En-deavor Society elected the following officers for the new year: President, Elizabeth Brown; Vice-President, Ger-trude Zurcher; Secretary, Lowell Mur-phy; Treasurer, Margaret Rinard. The following committee chairmen were also elected: Prayer Meeting, Gladys Zur-cher; Missionary, Ida Momberg: Look-out, Gertrude Zurcher; Social, Lois Emerson. Emerson.

Since the first of the year we have had two young people's socials and one out-door picnic.

Even though we have a small society, Even though we have a small society, we can bring home the bacon. Just recently we won a \$5.00 prize given by the Boise W. C. T. U. to the young people's organization having the high-est per cent of representation at the Annual Young People's Temperance Banquet, held in Boise. We had a representation of 225 per cent of our total membership.

EDITOR'S NOTE

We had expected a report of the Quaker Hill Conference Banquet, but none has arrived. Sorry it has failed to reach us in time.

SNATCHES OF A MISSIONARY'S DIARY

(Continued from May issue) November 28—Studied as usual. Pastora was half sick and I gave her some soda and in the evening some med-icine for grippe. In the afternoon I visited the captain's wife awhile. (Every port has a captain to superintend the coming and going of the boats.) Had a good time of prayer this morning. Doctored the foot of the lady who brings milk. Have been doing so for several days. She stepped on glass, School class of Juniors who were eager to know all about it, with their teacher (Continued on page 6)

I am sure none of the 345 Christian Endeavorers who attended the Confer-ence Rally Banquet, April 28th, at the Sunnyside Friends Church left with a Sunnyside Friends Church left with a lack of enthusiasm, for interest in our coming Conference ran high throughout the whole evening. The program seemed planned to remind us of all the fun and enjoyment we have had at Conference, and with a renewal of these sweet memories came the old longing to go back again. But we will start at the first to tell how it all came about. about.

1934 ANNUAL BANQUET REPORT

about. The announcement that supper was ready was a welcome one, and we all flocked downstairs and were soon seat-ed about the tables. Each table held a clever centerpiece made of a red canoe filled with a bouquet of wine-red tulips. The lampshades were aquatic, too, show-ing on coop come. The food however, was not aquatic, but was very deliciously "landlubberish"—mashed potatoes, gravy, chicken-veal, peas and jello salad.

jello salad. Part of our attention was claimed by the songs from the different tables— "howdy do" and "stand up" songs and other familiar ones. Allen Hadley and Eugene Coffin were song leaders. And then came the ice-cream! In the center of a square of vanilla ice-cream, done in chocolate were our old friends,

center of a square of vanilla ice-cream, done in chocolate, were our old friends, the Twin Rocks! A Twin Rocks spe-cial, as Chester Hadley had announced. As had been announced in the Friend-ly Endeavor, an essay contest was to be held, with all Christian Endeavorers of grade and high school age eligible. The culmination of this contest was to be at the Banquet, whese the four best essays were to be given orally. These four essays were then to be judged, and the one rating highest would get first prize—free board and room at Confer-ence, and the second prize, half of this. ence, and the second prize, half of this. All four contestants were to receive free Banquet tickets. Chester Hadley announced that they had changed their minds, however, and were giving to the third and fourth places two days free board and room at Conference, beside the Banquet tickets.

board and room at Conference, beside the Banquet tickets. So now had come the time for these to be given, and we all were eager to hear these prize-winning essays about Conference. The first name drawn was Marie Ellis, of Sunnyside, on "Why I Like to Go to Conference," telling about a typical day at Conference. Dorothy Choate, of Lents, was next, on the same subject, contrasting her early surroundings on the plains of Kansas with the beautiful scenery to be seen at Twin Rocks, also telling how Confer-ence is a social and spiritual help to her. Keith Macy was third, with the topic of "Why a Spiritual and Recrea-tional Combination is Desirable." He proved that only this combination would make a real vacation for a Christian group of people. The fourth essay was given by Thelma Rose, of Rosedale, on the general topic of "Conference," giving us a little glimpse into a Sunday Continued on page 2)

Continued on page 2)

Page 2.

Che Friendly Endeavor

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"Builders"

(Continued from page 1)

You can bulid a fine structure which will stand the test of time and be of invaluable service to God and mankind and a real monument to yourself, or you can build simply a "shanty in old shanty town" which, aside from the sentiment attached, the fact that it is yours, is no credit to any builder.

Young friends, I trust you have all availed yourselves of the true Foun-dation, for you must build upon that Foundation. You are building a man. You will build that man now for you cannot wait till you are old to build. And the man that you build now is the man that you will be in the years to come.

God needs educated men, men who can stand shoulder to shoulder with their fellow men and represent the King of Kings; God needs dependable men of Kings; God needs dependable men who will perform faithfully any task He gives them; God needs willing workers, men who accept responsibility without shirking. You may have the right foundation and he all of these or none of these

and be all of these or none of these. You cannot waste your time today and allow precious opportunities for devel-opment to slip by you and then expect some day to change and be a different man. Alas, you may find your coun-terpart in poor Rip Van Winkle who determined to stop drinking, but each time would say, "Just one more won't hurt me."

Oh, young people! Think! Act! Plan to be something in the future by being something now. Plan to do something in the future by doing something now.

I have been deeply impressed with this short poem which I read a few vears ago:

He lived because he found himself with He laughed, he talked, he walked down

many a street; He laughed less, talked less, walked with slower feet.

He died because he lost himself in death.'

There in those four lines is the life history of a man who entered this world and passed out again without so much as realizing that he had a job in this world and without leaving even a mark to show that he had been here. And yet that short poem gives the life history of thousands of people. Worse! It is the life history of too many Christian people. Will that be your life history? God save you from being simply another person on the census report.

As you look down the long avenue of time, where will your house be? Will it stand there as one of those great inspiring buildings where the business of the great King is being transacted; or will it be simply a sharty down there in old sharty town??

Today you build the man

Tomorrow you will be. Today but few may know

Tomorrow the world will see.

Todav you fit the timbers in With thoughtfulness and care, Each plank you hew. each brick you set, Help make a building fair.

Or else you simply loaf along And hope there'll be no lack, And then at last the thing's complete, A wretched little shack.

Today you build a man, You cannot wait. you see; Tomorrow stands the finished work, The man you built to be.

"MY SAVIOR DIED"

Upon the cross of Calvary

My loving Savior hung, While sharp thorns pierced His trembling brow,

And loud shouts around Him rung.

There in the angry crowd below His saddened mother stood, While from His sword-pierced side there

flowed

A stream of crimson blood.

Oh, what a shame that He should die And suffer all alone, To pay the price for you and me And for our sins atone.

The very least that we can do Is dedicate our lives To live a simple Christian life

And for poor lost souls strive. -By May Warren, Melba.

Annual Banquet

(Continued from page 1)

answering their questions and telling them what is done at Conference. After pondering some time over these compo-sitions, the judges finally awarded first prize to Dorothy Choate and second to Keith Macy. The essays were all very interesting and enthusiastic, too; we believe it must have been difficult to decide which was best.

Solos by Phyllis Macy and Rachel Pemberton and a song by the Tacoma boys quartet were given between the

different essays. Featuring the rest of the evening were: A lusty representative of the American Lake Conference, now three years old; a hilarious school skit an-nouncing the conference program pre-sented by the Sunnyside Christian Endeavor; and a concluding message from our president, Walter Lee, on character building, encouraging all not only to build good foundations, but to finish the structure we have begun.

Coming home from the Banquet, I heard this comment: "My, when they were talking, I could almost seem to hear the ocean roaring, and smell the straw ticks, 'n everything!"-which was as it should have been, I guess! MIGNON MACY.

Society Notes

MELBA

A large number of our Christian Endeavorers went to Greenleaf April 27th, to attend the pep banquet for the Payette Lakes conference.

Mrs. Anna Morse and son Donald have moved to Newberg. A farewell social was given May 7th

at the Eichenberger home for Walter and Geneva Bolitho, who are leaving our community.

ENTIAT

The Entiat Christian Endeavor met for their April meeting on Friday, the 13th, at the Wilcox home.

The May business meeting was held at the Hadley home, followed by a social.

STAR

As a result of a financial contest between the boys and the girls, in which the boys were winners, a picnic breakfast was given by the girls at Lake Lowell May 12th. Following the much appreciated breakfast of ham, eggs, and so forth, a big league baseball game was staged with Ed Harmon and George Hopper as captains.

A number of people from Star at-tended the dedication services held at the new Friends church near Vale, Oregon.

Our pastor, William Murphy, gave the baccalaureate sermon for the high school class here. Mr. and Mrs. Chester Hadley and Mr. and Mrs. K. L. Menden-hall, of Portland, were present at this service.

George Hopper had charge of the services at Vale Sunday, May 20th. At a recent morning service the following new members were given a wel-come into the Church: Mrs. Mary Clapp, Leona Clapp, Mr. and Mrs. Maynard Elmore and three daughters, Bertha Walton Hadley and George Hop-

Some of the girls of our Christian Endeavor are teaching in Daily Vacation Bible School.

VANCOUVER

There was a slight error in last month's report. Corrected, the April business meeting was held at the home (Continued on page 5)

Page 4.

neighbor in the community, not Friend, by the name of Fee, kindly leased a piece of ground to us for the purpose.

One hundred persons were present at the dedication service. It was a time of blessing. C. A. Hadley preached the dedication sermon, several special numbers were sung and Clark Smith offered the dedicatory prayer. Let us pray much for this new work, in this

this reason the lightning is called "Apu-Traduced by (A traduction of M. Rigoberto Pare-des' work, "Mitos, Supersticiones y Super vivencias Populares de Bolivia," CARROLL G. TAMPLIN. illapu" (Lord, lightning). "The Indian goes into ecstacies to see AYMARA TALES AND PRACTICES with some additions by the traductor) "Superstition is inherent in human nature. It is greater and more domthis saint mounted on a horse, with this saint mounted on a horse, with martial air like a fierce, enraged and elegant captain; his forehead bearing a hat of silver, his wide skirt folded back; a red cloak and golden fringe about the shoulders, a flammiferous sword at his right side, in the act of dischargin a rifle at the unbelievers who have blocked his passage and whom he (A Traduction) inant in accordance with the lowering degree of the civilization of the country. (Continued) Laikas (lie-cas) is the generic name In our country (Bolivia) these superstiof the medicine man, or witch-doctor; tions are acquired in childhood and ac-company us to the tomb. In the degree that the individual descends in the social but when it is desired to differentiate or distinguish between the various classes of witchdoctors, the name is given acscale and education diminishes, supercrushes under the heavy hoofs of his cording to the task that the individual medicine-man takes upon himself, wheth-er to bewitch or to discover and nullify stitionsr increase in number and estabprancing steed. "Such is the faith that the people have in St. James that when some perlish a complete dominion of the life. Thus it happens with the inhabitants of spells, or cast lots. Ch'amacani (pronounced chah-mah-cah-nee), meaning fearful, is a kind of son has been saved from a stroke of inferior scale of our cities and provinlightning they believe him to be the saint's son, favored with a baptism of cial towns, be they whites, mixed bloods conjurer who practices magic and apor Indians who are organically superstifire; a sign that he has received or chosen him to reveal to him the mysterplies his powers to harm and evil. For this reason he is supposed to have contions. Into the soul of these diverse ethnic elements scarcely any religious ideas or medical and scientific princitact with the evil spirits, praying to the dead, especially to the ghosts of exe-cuted criminals and condemned. ies of the future, prevent injuries, discover hidden matters and put to flight the evil spirit, the fearful "Auka" who ples have been made to penetrate; and these, far from deadening the natural The thaliri (pronounced tah-lee-ree), meaning one who shakes, is one who practices principally a divination and is distinguished for exercising his art impulses of thei mediocre idiosyncrasy, has escaped from the center of the have served to condone and conceal them. "Indians and mestizos (mixedearth; and, that has it considers as a supernatural certificate of the office he bloods with predominating white strain(must fulfill among his fellow men the continue to believe in the efficacy of fracture or wound produced by a stroke covered with a heavy poncho of common covered with a heavy poncho of common weave and black in color; seated in a crouching position, with eyes closed in sleep or seeming to be asleep or in a cataleptic condition. His replies are given in a weak voice and gentle as if someone were inspiring them syllable by syllable, word by word, until the thought is formulated. The three classes are titled "The Sons of Saint James." A certain hierarchy and preeminence is recognized in them, and amongst themselves. When one sorcery and witchcraft and in the power of those who practice them. They ven-erate even shady caves, elevated mounof lightning. "Also, when a son is born the moment that the lightning flashes in the sky he is called the son of St. James. Twins, or the child that the mother affirms to have been conceived for the saint on a tain ranges, deserts and barren spots, lakes, rivers, grossly worked clay fig-ures or rocks that have veins that form certain day when the tempest overtook her in the fields or when the sun covera cross, or curious figures that appear like muman formes; and anything found with some strange characteristic, ed her with his burning rays until she supposing, although confusedly, that behind all this there exists a personal was left unconscious, enjoy the same distinction. "The place where the lightning has and amongst themselves. When one will that gives them movement, causes struck ic considered to be worthy of who has been consulted cannot answer them to work or manifests itself in struck ic considered to be worthy of respect for having been visited by the saint (James), is called "tatitun-purita" (lord's visit). Offerings are carried to it and it is venerated, the people believthem or represents the appearance of the question, or if he believes it to be of great gravity, he declares himself to be impotent and recommends to his client another of the profession who, their forefathers. Their ancient myths and legends continue to hold their simple souls restless and enslaved. In according to him, is of superior intelli-gence; and this person, if he be uncer-tain, sends the client to another who is ing that St. James still is present there; their child's mind religion and medicine are confused with witchcraft; the witch and with the object of farewelling him they clothe themselves in their best, adorn themselves with white and, todoctor with the doctor and priest whom, supposed to be of the highest standing. with an interior motive, they compla-cently call "tata-cura" (Lord, father; Cases have been known in which they all have recognized one supreme witchgether with their women-folk, attired or according to the ancient definitionlikewise, and then to the sound of joyful all have recognized one supreme witch-doctor who was the one to save and definitely resolve difficult consultations considered to be of great importance. The places in which these men live, probably places famed from time im-memorial, or perhaps known residences of famous witch-doctors, aid greatly in their scheme dea que and greatly in Incewise, and then to the sound of joyful music they march to the site, send rockets into the air and, later, sacrifice a white llama, go through other cere-monies as if they were really fare well-ing some person, and then they return, dancing, to their houses. From that the witch-doctor, father). "The parish priests, as ignorant as their parishioners, give nourishment to these beliefs, preaching them and teaching that sickness and accidents are the work of the devil and vengeance from the Divinity; blessing objects presentd their being esteemed as such.

to them by the Indians and cholos (mixed-bloods with predominating Indian strain), hanging them on the altars and near the images of the saints. Thus, at the Virgin's side may be seen a piece of stone; beside a crucifix a cutting of wood." (And, in a case witnessed by the traductor, human skulls beside the altar.)

"Ignorance of the causes which pro-duce the natural phenomenon (in the parish, priests as weel as their parish-

new project.

AYMARA TALES AND SUPERSTI-TIONS

THE FRIENDLY ENDEAVOR

ioners) has induced, in decisive form, the acceptation of fetichism and native superstitions and fed up the customs of the people, giving rise to seeking the remedy for whatever accident or sickness, not in science, but in witchcraft.

"Among all the saints of catholocism, he whom the Indian truly worships and in whom he has complets faith is St. James, because he is confused with lightning; lightning is taken for his image.

"As the ancient Greeks believed that Jupiter caused the lightning, the Indians suppose that St. James is the one who forms it and sends it to earth. For

dancing, to their houses. From that time the place is held as sacred and is called "Ajatha" (pierced), or "illapuja-tha" (wounded by lightning." (Traduc-tor's note:. Such a place is also called, in Spanish, "capilla" (chapel), there having been erected, at the indication of the witch deator and to big personal of the witch-doctor and to his personal gain, a swall stone alcove in which from time to time, offerings of flowers, goat and shepp fat and tallow candles are placed at the foot of which continued sacrifies of llamas and guinea pigs are the center and south of the republic, buried. The grass is left to grow are called kamilis (cah-mee-lees) or

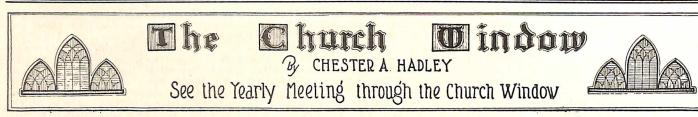
there from generation to generation, it being thought sacrilege to plow and sow the place.)

"The moment in which some person falls or is struck or killed by lightning it is impossible that anyone help him. All those who happen to be present immediately turn their heads and no one even dares to look at him. The idea is held that by looking at him, the person must certainly die because the saint does not like to be surprised when he descends on his horse upon some individual. But the individual may come to himself again when he has not been looked at.'

The members of these distinct classes are distinguished only in matters of great importance or lucrative offers, with special apparatus and solemnities. In most cases they follow common procedure.

The callawayas (cahl-yah-wah-yas). the witch-doctors who practice both medicine and witchcraft, in the cities of June, 1934.

THE FRIENDLY ENDEAVOR



L. C. Hinshaw to be Evangelist The Evangelistic Board takes great pleasure in announcing that L. C. Hinshaw, pastor of the Berkeley Friends Church in Berkeley, California, is to be our evangelist at Yearly Meeting. He needs no introduction to many of our members. For a number of years he served this Yearly Meeting as Evangel-istic Superintendent, leaving that position to fill the pulpit at Berkeley. is safe to say that we have no stronger pulpit man in Quakerism than Clarkson Hinshaw. His ability as a preacher is outstanding. We are looking forward to great days together with him.

Gervas Carey to be Guest Speaker

Another pleasant surprise is in store for you! Gervas Carey, pastor of the Memorial Heights Friends Church of Seattle, will also be with us. He will speak to us each morning at the inspirational hour from 11:30 to 12:00. Gervas Carey has also served in this Yearly Meeting, being pastor of New-berg Monthly Meeting for a number of years. His ability as a teacher of the Word is recognized. He will bring us messages of practical value as well as inspirational in character.

Now Will You be There? ?

We want every member of the Yearly Meeting that can possibly do so, to be present this year. The above announcements should "whet your appetite" for the "feast of good things" in store for us. Do not let little things hinder you from coming. Make this your "prior date" and set every other plan in the background.

You Know the Date, of Course!

Perhaps you do not. Several persons have called up to verify the time of the meeting. I wonder whether they pur-chased one of the Yearly Meeting Minutes. From the report of those in charge it would seem that very few of the minutes were sold. The date is JUNE 12-17. The first service is Ministry and Oversight on Tuesday after-noon and the first evening service Tuesday night.

We Must Have Him With Us.

Good as our program sounds, it will be but waste of time to come together unless He is with us. If we but go through the "motions" of Yearly Meet-ing from force of habit, we had better stay at home. Come "prayed up." stay at home. Come "prayed up.' Come expecting God to meet with us Come with determination to meet the challenge of the coming year and its problems with undaunted courage. Come with vision. We have a great work to do, at home and in Bolivia. We will look at the open doors and face the task together.

Camping Privileges

Again, as last year, the Christian

YEARLY MEETING NEWS FLASHES | charge. There are no poles with them | so you will have to make arrangements | to bring or secure them. The tents are 10x12. Also if you desire to do so, the City Camp grounds joins our Yearly Meeting property and cabins can be rented for a very reasonable sum for the entire week. If -ou desire accom-odation in the homes of Friends, write to Mrs. Ida Van Blaricom, Newberg, Oregon. Meals will be served in the basement each day of Yearly Meeting.

Daily Program

The following program is filled with ood things. Each Department is good things. Each Department is preparing a suitable program for its hour. But the "high lights" of the week are Church Extension da" Thursday, with the program at 2:30, at which time the report of our work at home will be presented by the Superintendent, and Missionary Day, Friday when at 2:30 p. m. that Department will review its work and reports from Bolivia will be read. Plans and objectives for the coming year will be presented at both these services. If you want to be "thrilled" and blessed, you must attend both of these days. Constructive work has been done, both at home and abroad,

and it will be inspiring to hear about it. Christian Endeavor day, Saturday, is also a "high light." To see our young people assembled for their business meeting and rally Saturday afternoon and evening is worth every effort nec-essary to be present. Clarkson Hin-shaw delivers the address to the Young People that evening, and well, you just must not miss it. And Sunday! from morning till evening the day will be "packed" with good things. The morn-ing services have always been rich in blessing, and the Workers' League service in the afternoon has come to be one of the "peak" hours of the entire week. Then the closing meeting when Bro. Hinshaw will bring to a close the 1934 Yearly Meeting, does not it all sound good? Of course it does, and we are good? expecting to see you at Newberg June С. А. Н. 12-17.

PROGRAM OF OREGON YEARLY MEETING 1934

Third Day, Sixth Month, Twelfth

P. M Meeting on Ministry and Oversight, 3:00 Meeting of Evangelistic Board4:00 Meeting for Worship8:00 Fourth Day, Sixth Month, Thirteenth

A. M. Meeting for Worship8 to 915 Opening of Yearly Meeting9:30 Inspirational Hour11:30 Meeting of Representatives and P. M.

Caretakers1:00

Fifth Day, Sixth Month, Fourteenth A. M. Meeting for Worship8 to 915

Page 3.

P. M Meeting for Worship8:00 Sixth Day, Sixth Month, Fifteenth

A. M.

of Y. M. Ser. Com.) 10.00

| Inspirational Hour11:30 |
|--------------------------------------|
| P. M. Business2:00 |
| Foreign Missions |
| Ministerial Association 1.15 |
| Pacific College Corporation |
| Seventh Day, Sixth Month, Sixteenth |
| A M |
| A. M. Meeting for Worship8 to 915 |

Christian Endeavor Rally7:30 First Day, Sixth Month, Seventeenth Meetings for Worship8:00 11.00 P. M. 3:00

8:00

Concluding Minute.

NEWS FROM THE FIELD

Vale Friends Dedicate

Vale Friends Dedicate Sunday afternoon, May 13th, was a great time for the Vale Friends. At that time the tabernacle which they erected was dedicated free of debt. Feeling that the time had fully come when they should "enlarge their bor-ders," an appeal was sent to Boise Quarter for help. Clark Smith, Super-intendent, responded in a prompt man-ner, and soon had plans on the way to meet their growing need. For nearly a year Sunday School had been held in the home of Brother and Sister White. the home of Brother and Sister White. It had grown to such proportions that they could no longer invite people to

come, for there was no room. Word was sent around to the meetings in Boise Quarter, and in a short time the necessary funds to build a time the necessary funds to build a temporary tabernacle were raised. In fact, it was done in less than three weeks. On Thursday, May 10th, a group of men from the various meet-ings went over to Vale and in three days time had erected the building. It

June, 1934

also known as Yatiris (yah-tee-rees), wisemen. The Yatiri is always an old man of experience, counsel and of a venerable aspect; he is the native magician.

The Indians, contrary to the practice among "whites," consider the woman incapable of divining the future or of discovering secrets of any importance with reference to men. The Aymara profoundly despises the woman, and the only occasions on which he may take her into account or consultation are with relation to sexual love, need of poisons, abortive witchcraft or remedies to produce sterility. The female witch is not consulted with other matters, and when she fails in her predictions, etc., she becomes the object of the abuses of her client. Those women who give themselves to witchcraft are, generally, old, ragged, of repugnant aspect and given over to alcoholic and cocaine vices. In witchcraft the importance of the woman is very much in arrears to that of the man; in competition with him the woman always loses. Saint James, they say, flees from woman and there has never been a case in which he has gifted her with divination. With equal prejudice she is degraded with regard to materal matters. (To be continued with an account of

the methods and apparatus employed by the witch-doctors in their seances; per-haps not so different from the methods employed by "spiritists" in the U.S.A.) C. G. T.

LETTER FROM BERNARDO PAREDES

Queridos Hermanos en Cristo: I first heard the Gospel from the Seventh-day Adventists in '1924, in the month of January. Later I went to the Methodist services for about two the Methodist services for about two years. Then I came to Sopocachi to the Friends Mission, where Juan Ayllon had begun his work. God was keeping me for Himself while I was with the first two missions, because I had re-ceived Him with all faith. My parents

were fanatical Catholics. Later I understood, through His word and Holy Spirit, that God wants his children to be true Christians. I drew near to the Lord again to know with certainty that God had pardoned all my sins, in the year 1927.

sins, in the year 1927. Soon after I was saved I fell sick with the fever. In the midst of this sick-ness I was very happy because I knew that my soul was safe with Jesus. Also some of my friends comforted me by telling me of Job. I had been such a walkers many simply mode for nothing. useless man; simply good for nothing. But I had heard in the meetings that the Holy Spirit will cause the obedient to understand. I soon prayed out all my desires, of how I wanted to learn to read and know many of what the Lord read and know more of what the Lord had for me. I learned to read and understand by His Spirit, when I was about 45 years old.

In February, 1929, I was working as a mason for the Baptist Mission when a part of a very high wall fell on me, and I found myself with a broken leg. In this moment I put my family in God's hands. When I arrived at the Hospital another kind of temptation presented itself; it was the question of confessing to the priest, for the Hospital is under the direction of the Catholics. As to the confession, I told the priest

THE FRIENDLY ENDEAVOR

Jampiris (hahm-pee-rees). These are (of my conversion and the forgiveness of my sins until he went to sleep by my side because of the long narration. They persecuted me much to make me confess to the priest; the priest, the nuns, the 'orkmen and my fellow-patients. And I was not ashamed to testify to them all about Jesus and His salvation. I was very much blessed because He made me conqueror in all these trials during five months in the In 9 months He did not permit me to lack His blessings, either spiritual or material. He supplied every need for my family. I give great glory to God for all His goodness and mercy with me. And I continued tirelessly walking after my Savior Jesus.

Five years passed. On the first Sunday of October, 1933, (according to our custom) we went to the spiritual feast over in Chijini (mission headquarters). When we returned home we found that thieves had entered and taken all our meagre earthly store of clothing and bedding, and a littly hand-sewing machine. Then on the 9th of November, as I was working again as a mason, the scaffolding with 25 work-men fell on top of me causing lacerations in the head and the fracture of both legs. The accident left me un-conscious and when I awoke, after 2 They had already bandaged my head, but had done nothing to my legs; but I soon discovered that both legs were broken. But again I went on trusting in the Lord and praying. After 11 days in the hospital without anything being done for my legs, I was taken to my house to be with my family. About this time, also, my little son Samuel took sick and died. At this time I was much tempted; and there was no food for my family (wife and four children), nor was there any money with which to buy medicine for my poor sick boy. I suffered much mentally and materially but not spiritually, because as to my spirit there was much blessing. I put everything in the Lord's hands. Dr. Beck, of the Methodist hospital came to see me and he said that since I was old I would probably take cold, develop some lung congestion and die. He thought it not wise to do anything with my broken legs—just let them get well if they would and could. And I was healed without medical treatment of any kind. I only prayed to God in these words, "Oh, God, thou who healest the blind and the lame and hast power over the winds; oh, Lord, heal me as a witness to thy power." And God heard me and answered me. in 5 months, having suffered head wounds and two broken legs, I am able to walk a little, whilst formerly I was 9 months healing the one broken leg. All my thanks are nothing before the God of my life Who has blessed me in a wonderful way with real things.

And now, I greet my beloved brethren And now, I greet my beloved brethren in the love of God, the Father of us all. Thanks to you who have sent don Carlos (CGT), because from him we receive many blessings from God. And even more than this; he has been a father to me because he put himself face to face with my difficulties with regard to the needs of my home. And even more, he has visited always in my

never known any other person who has had this love; only in him who is truly a son of God is there this love. For this reason I give thanks to God and to all of you for the friend whom you have sent into our midst, to give us this salvation through Jesus Christ. (Revelation 21:4-5) We need always more help from you that we may receive this salvation in Jesus. Another verse says "Lay up treasures for yourselves in Heaven where thieves do not break through and steal, and rust doth not The Lord bless you and keep spoil." you.

Your brother in Christ, BERNARDO PARADES.

Vancouver

Continued from page 2)

of Wilbur and Evelyn White. The May meeting was held May 4th at the home of Sidney Tarleton. Following the business meeting refreshments were served and an entertaining time enjoyed by all.

Sunday evening, May 13th, Vancouver Christian Endeavorers are meeting with the Heights Presbyterian Christian Endeavorers. They will in turn meet with us in the near future. We were privileged to have Mr.

Martin, Superintendent of the Pacific Northwest Division of the American Sunday School Union, with us at a recent evening service, at which he presented stereopticon slides of his work. He also gave an inspiring talk to the Christian Endeavorers. We were glad to have Walter and

We were glad to have Walter and Carol Lee and Carol's mother with us May 6th, during the Bible-study hour, conducted by Charles Beals. Josephine Finch, a member of the Workers' League and also a member of our Christian Endeavor society, has been assisting in several revival services during the past months

CHEHALEM CENTER

Quite a number from our society were privileged to attend the different sessions of the State Christian Endeavor convention at Salem. Reports were given the Sunday following the conven-

tion by those who attended. Our group was well represented at the Twin Rocks banquet.

We have missed our president, Mildred Smith, who has been in Portland for several weeks. We hope she will be with us again soon.

be with us again soon. Eleven from our group attended the mass meeting at McMinnville in con-nection with the spiritual emphasis campaign of the county Christian En-deavor Union.

LENTS

The Senior Christian Endeavor had charge of the Sunday evening church service on April 15th. The most interesting events of the past Christian Endeavor year were given by some of our members. Dell Lamb, the outgoing President, presented the gavel to Annie President, presented the gaven to Amine Lundy, our new President, and she in turn introduced the new officers. Wal-ter Lee, in a fitting installation address, spoke to the new officers concerning their talents and duties for their work. Page 6.

THE FRIENDLY ENDEAVOR

June, 1934.

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during the Christian Endeavor hour on April 27th. These young peopjle have April 27th. These young people have given this program at several different churches this spring, and it has been

greatly appreciated. Lois Fouts and Alberta Swanson are both home again after operations, and both are getting along fine.

Mr. and Mrs. Long have returned home after spending the winter in California.

Snatches from a Missionary's Diary (Continued from page 1)

then walked about ten miles the next day, then the next day told me about it, and of course it was swollen by that time. Poor woman could not take time to take the treatment I wanted to give of soaking her foot in hot water, for her husband scolds her and wants her to get to the field right away. He does not like her coming here either. November 29-Pastora is better.

November 29-Pastora is better. The wife of the owner of the house who had brought me the letter for me to read for her, came this morning to have read for her, came this morning to have me write two letters for her. I had to talk through Pastora to know what she wanted to say and then write it. (This writing of letters is a frequent request.) She had been very angry with her son when she received the letter, but after thinking about it for several days she was ready to write in a different manwas ready to write in a different man-ner. Her husband, too, was grieving for him, rather than in a rage. We invited her to meeting again and talked of the gospel. With the various inter-ruptions we did not have dinner until 2:00 p. m.

November 30 — Thanksgiving Day. The first I have spent alone but Jesus is precious, and one of the things I am very thankful for is that I can be here. I took a vacation from studying and wrote letters. There was no market here, as it is a Catholic fiesta, and they had a gathering about a mile away. they had a gathering about a mile away. They had mass by a priest, market, and then many got drunk and danced the latter part of the day. How much I have to be thankful for! How mar-velously God has brought things to pass! How much responsibility rests upon me to be faithful to Him and to His work! His work!

December 3-We had two visitors from another mission in the services. The grown daughter of Mama Fran-cisca and Tata Sebastian was not here. She had gone to another town to a mar-ket to do some buying, but left word that she wants to confess her sins and be saved next Sunday. It seems she has never really been saved, although I thought she had been, just from hear-say, but she has been quitting some of her simpler a good sign of repentance. her sinning, a good sign of repentance.

The Lord blessed in the services. the evening about 6:00 o'clock Pastora, Florentina and I were singing just for the joy of it. The door was open. Soon some children began to gather about the door. The boys would laugh and try to annoy us but it did not have any effect, so they were baffled. They bictered and soon we left the Spanish listened and soon we left the Spanish singing and went Aymara, so they would be sure to understand. We sang for an hour, giving them the gospel in this way. Some of them have such a fear of getting close, and one boy who likes to tease would pull off the caps Inkes to tease would pull off the caps of some of the others and throw them inside the door, in order to tease them. One little fellow cried, for he was afraid to come in and get it, but a bigger boy who has overcome some of his fear stepped in and picked it up. Finally someone returned the favor to the fel-low who started it. By singing to them and using every little opportunity possible the Lord is belong break down

them and using every little opportunity possible the Lord is helping break down their prejudice. It rained hard part of the day, a welcome rain for the fields. December 4—More rain and cold all day. The lady who brings milk is getting so she likes to talk awhile when she is here. She seems to sort of rest when she can be here. She is anxious that her son should learn to read. that her son should learn to read. that her son should learn to read. I told her to have him come in the even-ing before dark and I would help him. He has been afraid, but Sunday evening he suddenly stepped into the house as though it had taken a lot of courage. He is afraid someone will see him and call him "evangelista." I told him to come on Monday avenue. call him "evangelista." I told him to come on Monday evening. He said he did not know whether his father would let him or not. But he came. He is fairly bright, it seems, and can learn quickly. I think. First he scolded also about the gospel some months ago, but now has interest. How we pray that the father may remove his objections and let them come to meeting without and let them come to meeting without beating them for it. In the afternoon Mama Francisca came with a letter to Mama Francisca came with a fetter to be read. Her other brother is to go to Chaco and he was charging her as the eldest daughter to care well for their mother. I am expecting Tamplins home almost any day now. Will be read to see them again. I will soon he glad to see them again. I will soon be returning to La Paz then, and making the final preparations for the opening of school in January. HELEN CAMMACK.

"The Bible is not such a book as man would have made if he could; nor could have made if he would."—Henry Rogers.

"I would rather dwell in the dim of superstition than in air rarified to noth-ing by the air pump of unbelief."— Richter.



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