

Friendly Endeavor

Northwest Yearly Meeting of Friends Church
(Quakers)

2-1941

Friendly Endeavor, February 1941

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THE FRIENDLY ENDEAVOR

JOURNAL FOR FRIENDS IN THE NORTHWEST

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CAMAS, WASHINGTON

February, 1941

The Choice Of Ruth

By Everett Craven

Pastor of Boise, Idaho, Friends Church

This beautiful story from the Old Testament has much in it that we may profit by today.

We will not here discuss the rectitude of Naomi and her family going to Moab, nor the marriage of Ruth, and Orpha to their Moabitish husbands. As is true in many lives today, the past cannot be recalled and we must face the future from today, however, the past must needs be forgiven, if it is sinful, and we do reap what we have sown.

The choice that Ruth made, is comparable to that which every young person faces when he, or she, comes face to face with his need of a clean heart, and before the Holy Spirit will come in as Sanctifier, there must be a full surrender, and the crucifixion of the old self life. Here perhaps are some of the things she struggled over:

The choice between God and loved ones, ch. 1:8. Natural affection is legitimate, and right, however loved ones often are the cause of tremendous struggle, when my love, and desire regarding them, or their wishes for me, run contrary to the call, and will of God. Jesus said, "He that loveth father and mother more than me is not worthy of me," Mt. 10:37. God does not call everyone to be separated from loved ones, but as far as you are concerned they must be dedicated to God.

The appeal of a home, and companion of her own: ch. 1:9. This is another natural and legitimate desire, which only occasionally God requires one of His children to forgoe. However it should be evident to every thinking person that at this point in life the one making the decision needs to exercise the greatest care and to be assured of the will of the Lord. Even a companion, and a home must be consecrated to God.

At this point Orpha turned back, adding to the pressure on Ruth to do likewise. Blessed is the young person, or older person, who has the courage to do what is right, even if they must go alone. The urge to follow the crowd, "To be like the people about me," has been the ruin of many a soul.

The appeal of Jehovah or idols: ch.

Annual Twin Rocks Banquet, March 29

The long-looked for Christian Endeavor event to "Twin Rockers"—the annual spring banquet—will be held at Salem



Betty Lou Gardner

conference to endeavorers.

Then to insure a splendid time for all the board named the following committee to plan the program and fun: Betty Lou Gardner, chairman, Lois Harmon, Paul Lundy and Myron James. These well known young people are already at work on "the what's going to happen" part of the evening.

So one and all, endeavorers, 6 to 100, put March 29 down as a date that must be kept.

Plan now to go to Salem and take some one else with you. Let's break all attendance records in good old Twin Rocks style.

1:15. Is she going to continue on in the old way, the way of habit, the way of least resistance, or is she going to follow the God of Israel, of whom she has caught a first glimpse?

It is not easy to break with the past, with its standards, with the emotions and ambitions I had courted. I think that is why it is more difficult for older people to get saved, and live for Christ, than it is for young people. It is such a great and decided change. The whole set of life is different, and the would-be Christian does not feel like himself, hence many who start, soon go back the old way.

But Ruth, after counting the cost, deliberately choose to go with God, recklessly placing her future, her all in

Wormy

By Paul Cammack

Do you remember that the manna that the Israelites gathered above their daily needs became wormy and smelled awful?

How is the manna of our hearts? Do others look at our lives and say that the worms of bitterness and the smell of a rancid disposition are about all we have left in our hearts where once we had a clean, fervent heart life?

We young people attend revivals, Conferences and camp-meetings within the last year. We received help from the meetings. Many were saved. But we wonder how we stand in our souls right now. Did we think that we could gather enough manna for our souls out of Conference and revivals to keep us for a year?

I fear that many of us have wormy Christian Experiences right now just because we haven't gathered manna recently. The Israelites gathered for a day at a time. We must gather fresh food each day from reading the word and praying.

Unless we are getting the fresh manna of heaven each day our supply is spoiled and we have turned to live on the devil's diet. My friend, will you review your life to see if sins have slipped into your life and you are unconcerned about the unsaved about you—all because your manna became wormy?

God's hands. After all, is the future not in His hands anyway? What can the puny will of a man do, against the inevitable? What folly for a man to disobey, or defy the Creator. It would seem that in this day of confusion, and uncertainty, any sober minded person should be delighted to have Christ Jesus, the Conquering One, as the captain of his soul, and to resign all to His will.

It is always of interest to know how the heroine succeeded. What was the result of the choice Ruth made?

First we might take a look at Orpha, she is never heard of again. Possibly she gained the things she went back to Moab after. But she lost God forever, and her own soul.

But what of Ruth? She doubtless was tried, perhaps was lonely a time or two, at least. But God did not forget her. She became the wife of the noble, and wealthy Boaz. She became the great grandmother of David, and was in the direct line of the Messiah, an honor

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The Friendly Endeavor

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In the last issue of the Friendly Endeavor the announcement of Maxine Stehlik's appointment as associate editor was made. Now we have her picture and so present her again to our readers.

THE CHOICE OF RUTH

(Continued from Page One)

highly coveted among devout Jewish women. Her name, and influence has be-

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come immortal, because she choose God. How little can we see the significance of our choices, as we stand today at the parting of the ways. The story is told, that on the very backbone of the continental divide, high up in the Rocky mountains, a cabin stands, the water which falls on one side of the roof flows west to the Pacific ocean, while that which falls on the other, flows east to the Atlantic. What a different course, and destination a gust of wind which carried a rain drop might make. And so, young person, as you stand facing life's choices, it may seem a small thing, whether you choose the right hand, or the left, but your destiny for life and all eternity may hinge upon that decision.

Are You a Member?

The Quaker Benevolent Society is a mutual organization for friendly assistance to Friends in time of bereavement. For full particulars address

Quaker Benevolent Society
Room 302, 420 SW Washington
Portland, Ore.

The Present Financial Picture

By Richard C. Kneeland
Treasurer of Oregon Yearly Meeting

The following may be considered a short analysis of the present financial situation. At the end of one-half the year the treasurer of your Yearly Meeting records the receipt of \$1,377.93 of Fixed Expense. The total to be raised is \$2,730.00, so the total in is exactly forty-seven one hundredths of one per cent more than one-half the amount. Just as it should be! One-half the time gone and one-half the



Richard C. Kneeland money in. Fixed expense then is no problem.

United Budget money is a different story. With one-half of the time gone, only 35% of the budgeted amount has been received. The other 15% which should have been paid amounts to \$1,121.00. This amount has been borrowed from other funds available at the time and must be returned. Note carefully that the \$1,121.00 is for one-half a year; if the rate of shortage continues it will be \$2,242.00 for the year. This amount is approximately five months salary out of the twelve, and it is, of course, unthinkable that we should pay the missionaries for only seven months of the year. In order to avoid this last unpleasant result the trend must be reversed.

We should like to be able to point out exactly which meetings are the farthest behind; but with the United Budget being on a free will basis, we can only hope and pray that each church will look to its own books and see if it is doing all it can.



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FACING THE FUTURE

By Walter P. Lee
Financial Secretary of Oregon Yearly Meeting

The executive committee of Oregon Yearly Meeting met during the Christmas holidays to formulate the financial askings for the year 1941-42. The situation, we feel, presents a real challenge to Oregon Yearly Meeting and calls for the hearty co-operation and support of every member. There is much for which to be thankful and many, many encouraging features. There are, of course, some very real problems, but the Friends of Oregon Yearly Meeting have never been afraid of problems and have never failed to meet the challenge of the hour.



Walter P. Lee

The opportunities for gospel service have never been greater in the history of Oregon Yearly Meeting. We are today standing on the threshold of the thing for which we have been praying throughout the years. God has called us to take the gospel to needy communities in this great northwest and to the soul-hungry Indians of Bolivia. No church could have a greater opportunity than we have today. We cannot fail and we will not fail. We are amazed at the number of calls which come to us for work in new fields; and we are greatly pained that because of financial limitations we are unable to meet the needs of many of these communities.

In spite of these calls the missionary board and the evangelistic and church extension board in considering our financial situation have determined not to raise the amount of their askings for the coming year. So the askings which the executive committee presents have not increased one cent over those of last year and this in a year when many business firms are increasing their bud-

gets and looking toward a time of expansion.

Following are the askings for 1941-42:

Missionary	\$4,550.00
Evangelistic	
and Church Extension	2,600.00
Christian Endeavor	10.00
Friendly Endeavor	300.00
Public Morals	10.00
Stewardship	5.00
Social Service	5.00
Bible School	5.00
Peace	10.00
Education	5.00
Aged Ministers	120.00
Literature	5.00
Total	\$7,625.00

When we consider the fact that the Yearly Meeting gained over 100 members during the last year, we can readily see that the board has been conservative in their financial askings. These askings constitute what might be called the missionary or extension program of Oregon Yearly Meeting; and we are sure that each one will feel that the askings are not too much when he realizes that this constitutes slightly less than an average of three dollars per member. Surely all of us will feel that three dollars per member is far too little for us to give toward home and foreign missions.

It is true that the Yearly Meeting faces some financial problems which while they are not by any means discouraging must be faced fairly. At the present time because of the fact that some of us have forgotten our obligation to this work, we find the Yearly Meeting budget run-considerably in the red. Due to the fact that throughout the past few years some of our meetings have perhaps failed to catch the vision of the work as they should, it has been necessary for the treasurer to use the authority given him by the Yearly Meeting to borrow money to carry the budget over certain slack periods in the year; and so to date we find that our United Budget is approximately \$2800.00 in the red and that the Yearly Meeting is further indebted to the extent of \$1100.00 incurred under the old Yearly Meeting stock of several years ago. All of this makes a total indebtedness at the moment of approximately \$3900.00. This is by no means an alarming situation in consideration of the size of our budget from year to year, and no business concern would consider it a cause for great alarm. However, we as Friends, because of our traditional stand in regard to debt, feel that we ought to retire these obligations as quickly as possible and avoid further indebtedness. Everything in the business world indicates increased activity in business and we are facing the most opportune time in which to take care of this matter. We feel that by all means it should be done within the next two or three years for no one knows what the business future will be over an extended period of time.

In regard to the \$1100.00 indebtedness of some years standing, provisions were made three or four years ago by action of the Yearly Meeting for retirement of that debt, and it is being retired some each year. If every meeting will pay up its Fixed Expense in this year when we are not paying a superintendent's salary this debt will further be reduced to a large extent. Therefore it is urged upon us that we do pay our Fixed Expense one hundred per cent. Furthermore in regard to the amount in arrears in the United Budget, it too could be reduced to an appreciable extent if we would take care of our obligations to the United Budget this year, and we feel to urge every meeting to give this every consideration and to pay its full share of the United Budget, thus making it possible for us to begin the new year at Yearly Meeting time with a much smaller indebtedness.

In accordance with the Discipline of the Yearly Meeting the askings for 1941-42 will shortly be presented to each monthly meeting by the Quarterly Meeting financial secretary and the Yearly Meeting financial secretary for that meeting's consideration. It is quite obvious that if the response from the monthly meetings does not meet the askings one hundred per cent it will be necessary to curtail both our work at home and on the foreign field. This might lead to discontinuance of certain outposts and perhaps the calling home of some of our missionaries. This is, of course, unthinkable but needs to be called to our attention.

If there should be a meeting which is considering a possible reduction in its pledge to the budget we hope that this meeting will consider the results for none of us dare fail of our obligation if we are to answer the Lord's call to the fields He has given us. Oregon Yearly Meeting in spite of its small size is doing a work which is a revelation to many of our sister churches and to the world at large.

We are reminded of the incident in which the Lord told Moses to step aside so that He might destroy the children of Israel and raise up a nation of the seed of Moses, and Moses in effect said, "Lord, you must not do that for the other nations are watching and would say that the Lord was not able to lead His own children out." How truly that we as Friends must not fail to meet the present challenge lest some might say that the Lord was not able to help us.

If there be some who say that they are financially unable to meet the obligation, let us ask the question "Have you tried God's plan yet?" God laid down a plan for tithing which has never failed when it has been conscientiously followed. The Lord never asks of us what He does not give us ability to do. Try God's plan this year and see what marvelous things He will do for us as a Yearly Meeting.

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Sin the Task Master

Sin is a universal problem, knowing no race nor country, but in all nations brings its slaves to sorrow and despair. Listening to the stories told by our missionaries we are impressed by the need of salvation among the Indians; but a personal testimony is even more gripping. In the story of B. S. Ramtekey (Bansi Lal), an untouchable of India, we have a picture of the blinding, binding power of sin which reaches to all nations and peoples. His testimony follows:

Sin the Task Master

By Bansi Lal

Are we men? If we are men, why should we be placed outside of society? If men, then why should we not be permitted to mingle with men, or even to converse with them? Our greatest disadvantage is that our way to acquire knowledge is closed to us. We have been strictly forbidden to acquire knowledge, and no provision is made for our untouchable castes.

After we have worked to dig wells, when finished, we are not allowed to touch the same wells. Then how can we take water from them to drink? Neither do caste Hindus want us to use the natural water of ponds, rivers, springs, etc., as by our touch they would be polluted. In some places we are forced to drink dirty water from gutters, and sewage from the houses. How can those who have abundance of water understand such conditions? How dreadful to have to quarrel for the water of ponds or wells! It is worse in the hot season when, on account of untouchability, our wives and children want for water. From seeing this cruel treatment, how can our husbands, fathers and mothers love the Hindus?

We wish to live in a civilized condition, but Hindus think that for us to live such a life would be sin, and say for us even to put on clean clothes does not become our religion. They will treat Christians and Mohammedans better than we, as we are beneath the animals. In some places we are forbidden to speak the name of Hindu gods not even to say, "Ram, Ram." Until now, we do not know what our religion is.

Our people are not allowed to think for themselves; therefore, they think whatever is told them is right. When we have no knowledge of our own, how can we discern what others tell us? They call us their fellow Hindus, but in every

Mrs. Charles Beals, sister of Ralph Choate, has written a very complete and very interesting history of the mission field of Kansas Yearly Meeting, located in the Belgian Congo. This book is well arranged as to subject matter and is divided into chapters in a manner that is very convenient for missionary societies.

The book is now in manuscript form and when printed will contain about 120 pages, and if we can secure advance orders for five hundred copies, it will be possible to sell it for 50c per copy. Those desiring a copy of this book should send the advance order, with the fifty cents, to Ethel Bevan, Haviland, Kansas.

place and at all times they shun us. To vex and reproach us has become their loving religion. The Hindu religion, of which we are a part, forbids us to worship God, sing songs, or enter temples to pray. The untouchables are hated by all. To receive salvation is the highest doctrine of all men, but we do not even know the name salvation. To be free from untouchability would be a great salvation for us now.

The first thing we have to do is awaken our people to the deep injustice of Hindu untouchability by preaching plainly. We are not permitted to open stores, though we might, if we would have purchasers; but in the cities where we have shops, they cannot prosper, because the Hindus in every way seek to put us out of business. We are forbidden to purchase or to work. If they cannot get others, then they must employ untouchables; but even when they work, they may not get paid. In many places there is forced labor, which has broken us physically. Any one can beat us and make us work, without mercy, and this is thought to be religion. It seems also that God does not care.

On account of untouchability we are disqualified for any good position. At the name of an untouchable caste, we are hindered in acquiring either government or common service. If any officer should employ an untouchable, how could he keep him? Hindus do not want any untouchable to earn money. The teaching of Hinduism is to keep our untouchable brethren poor, and they consider it their duty to keep them ignorant. It disgusts Hindus to even hear the name of an untouchable caste. They even show disgust in their faces, and it is born in them to reproach the untouchables.

Untouchables are not allowed to stop

in wayside inns provided for travelers, although made for all. These inns are for Hindus. If we stop, the caste Hindus will say it is a great sin, and will trouble us because we are untouchables. Though there should be a great rain, showers, or intense heat, or very cold, there is nothing to protect us.

We are told not to go to school, as that would make clerks or gentlemen of the children. Of what use would a gentleman be to untouchable parents? The Hindus tell the parents, "If your children go to school, they will wear good clothes, and destroy your house, then what profit us to go to school? It is better not to go to school, but work for a living." And if the untouchable children go to school, the masters beat them for every mistake. They say, "When your fathers and grandfathers have not gone to school, why should you?" They abuse them for every mistake, and say, "You are receiving the fruits of a former birth." If it were not for the British government, it would be very difficult for any untouchable child to get an education. The masters say, "It is now the age of sin, since you begin to come to school!" In many places, because of such treatment, the children think the schools are like hell. In the end they would rather go without an education. One untouchable boy who won a scholarship had his number taken away and given to a Hindu boy. This untouchable boy cried out, but who would hear his cry? The Hindu authorities would not listen but gave the scholarship to the Hindu boy. In some places the untouchables are not allowed to enter the school building but are placed outside. Untouchability in India is like a disease.

Hospitals have been opened for the rich and poor—all classes of society—but the poor untouchables cannot avail themselves of these. If they go to the hospital and the doctor should write a prescription, the compounder would not fill it. The compounders, knowing who is untouchable and who is not, make a difference. Bribes are taken by these compounders, and when the poor untouchable has nothing to give, what can he do? For these reasons, our untouchable brethren fear the hospitals, and usually do not profit from them. They are for the rich and for the higher castes but not for us. When arrangements are made for the general public, do we belong to the public or not? It is far better for us to die. These public institutions such as schools, hospitals, courts, etc., are not for us.

Our untouchable men are treated very

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CHURCH EXTENSION DEPARTMENT

JOSEPH G. REECE, SUPERINTENDENT

West Chehalem, Our Newest Outpost

By Kenneth Fendall,

Sunday School Superintendent

The church of the West Chehalem began its organized existence in the 1880's when a number of people in the valley who were members of a Baptist church in Carlton decided to set up a branch church of that organization in West Chehalem. There had been some church services in the valley previous to that date of which we have little or no record. Meetings of the Baptist church were held in a Grange hall which stood until early in the 1900's. The Carlton Baptist minister came over at regular intervals, serving several churches much as the old Methodist circuit rider. After the old hall was dismantled there was a period when no church organization seemed to exist. Sunday school was held at different times and in different places. Finally a Sunday school was started by Florence Calkins at West Chehalem school which has been in existence ever since. Out of this Sunday school grew the desire for a church building and in 1909 the present building was erected. This was largely under Baptist influence although not existing as a Baptist church. For many years pastors were supplied by the Baptist college at McMinnville. About 1915 or 1916 Rev. F. C. Stannard, a Baptist preacher, came to serve as pastor of the organization. He it was who was largely instrumental in setting up the organization as it now exists.

Among the charter members who signed the constitution and by-laws of this organization there were 13 different denominations represented. The attempt was made in this organization to strike a form of government and of creed acceptable to all. In the main the attempt was crowned with success as the existence of the church through the years borne out. While Paul Lewis was pastor, his great interest in the North Pacific Evangelistic institute, (later Portland Bible institute and now Cascade college) led to the cultivation of a close relationship with that school. Ever since Paul Lewis' ministry the church has been pastored by Holiness men. When Paul Lewis resigned in 1924 Edward Fogg, then a student at N. P. E. I., was called.



Ed. F. Harmon,
pastor

He was followed in turn by Fred Baker, Earl Archer and Aleck Jeffries, all students of the school. Wendell Mills, a graduate of P. B. I., was the next pastor. He was followed by A. H. Beiner and he in turn by Edward Harmon, the present pastor, and another graduate of P. B. I.

During the very recent years, some of the members have been conscious of the need of affiliation with some organized denominations. Out of the consciousness came the action recently taken to terminate the existence of the present organization, looking toward a union with the Friends denomination. The Friends were chosen because it was felt that their beliefs were more closely analogous to those of the present membership. Also because it was felt that the Friends were in a position to afford our church the greatest opportunity for the fellowship and assistance with its central meeting place at Newberg and with several other churches in the district with conditions similar to ours.

Succeeding developments have proven the choice to be a popular one and practically the whole membership co-operated harmoniously in the steps now being taken to set up the Friends Church of West Chehalem. The members of the Church of West Chehalem are hoping that the Lord will set His seal of approval on the union and that mutual blessing and assistance will grow out of it.

Welcome to West Chehalem

We extend to West Chehalem a most cordial welcome as they come into active association with us. Their formal request came to the last meeting of the evangelistic and church extension board held December 31, 1940, and was unanimously accepted. Edward Harmon has entered heartily into the life of the community and already good results are seen. He is publishing a fine parish paper which is doing much to develop unity of action. Under the splendid leadership of Lois Harmon, a junior church has been organized and this has been a fine addition to the interest of the church. At the moment they are planning to raise funds to purchase a Sunday school bus. Naturally we would expect new interest in Christian Endeavor activities with Edward Harmon as pastor and in this we are not disappointed. If you are considering a Sunday school superintendent, see Edward Harmon, as he is sure that he has the best one in Oregon Yearly Meeting.

May the blessing of God rest upon this new field of interest. Put West Chehalem on your prayer list. May Oregon Yearly Meeting mean much to West Chehalem and may West Chehalem mean just as much to Oregon Yearly Meeting.

NATIONAL SERVICE BOARD FOR RELIGIOUS OBJECTORS

Washington, D. C., Dec. 23—Conscientious objectors, judged sincere by local draft boards, will do "work of national importance" under the direction of the Quakers, Mennonites and Church of the Brethren, according to a plan approved by President Roosevelt on December 19.

The work will be co-ordinated through the national service board for religious objectors, which maintains offices here in the National Press building, under the direction of Paul Comly French, and which represents the American Friends Service committee, the Brethren Service committee, the Fellowship of Reconciliation and the Mennonite Central Peace committee. Recently the Methodist World Peace commission voted to affiliate with the National Service board, and other religious groups have been clearing their C. O. problems through the Service board.

Under the approved plan, which was prepared by Dr. Clarence A. Dykstra, director of selective service, General Lewis B. Hershey, Colonel William M. Draper and Major Guiton Morgan in consultation with Paul French, the four groups have agreed to finance, within the limits of their ability, "work of national importance" in conjunction with various governmental agencies such as the soil conservation service, the forestry service and the land reclamation service.

Dr. Thomas E. Jones, president of Fisk university, Nashville, Tenn., will head the camps operated by the American Friends service committee. He has been granted a year's leave of absence by the board of trustees of the university to handle this extremely important work. Dr. Henry A. Fast of Newton, Kansas, will direct the Mennonite camps, and Dr. M. R. Zigler of Elgin, Ill., will have charge of the Church of the Brethren camps.

First units will be established by the American Friends service committee in Patapsco state forest, 20 miles southeast of Baltimore, Md.; by the Brethren Service committee in the Manistee state forest in northern Michigan; and the Mennonite Central Peace committee will establish a soil conservation unit in Rockingham county, Virginia, near Grottoes. The Friends will likely have some boys in camp at Cooperstown, N. Y. and the Brethren plan a unit at Dalesville, Va.

Other camps are planned for southern California, the Pacific northwest, two in the Illinois-Indiana-Kentucky area; two in the Kansas-Colorado section; one in

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the Texas-Oklahoma area, and one in Florida. Other units will be established as rapidly as conscientious objectors are called to perform a year of national service by local draft boards.

Several of the camps may be operated under the joint control of the four sponsoring agencies and the Methodist World Peace commission, or by two or more organizations functioning together in territories in which neither group has a large membership.

To Aid Conscientious Objectors

(Suggestions to conscientious objectors and their advisors from the War Problems committee of the American Friends Service committee).

The process of classification under the Selective Training and Service Act has raised several difficult problems for the conscientious objectors. The following advice from some members of the lawyers committee may be helpful in preventing such problems from arising in the future.

Necessity for Filling Out Form 47

Everyone who is a conscientious objector, whether he has other grounds for deferment or not, should ask for and fill out the "Special Form for Conscientious Objectors, Form 47, when he receives his questionnaire, for the following reasons: Classification is not permanent and therefore if those, now deferred on grounds other than conscience, are ever called into military service, a conscientious objector who has not made his claim at the beginning may be deemed to have waived his right to exemption as a conscientious objector. It should be remembered that those who object to all types of service except "work of national importance under civilian control" should check both boxes in the questionnaire. (Form 40-Sec. X).

What Classification to Request

Conscientious objectors with dependents, physical limitations, etc., have wondered what classification they should request in the last question of the questionnaire (form 40) on page 7. The Selective Service regulations in volume III on classification, paragraph 363, page 23, provide expressly:

"In the case of any registrant who claims to be a conscientious objector, the local board shall proceed in the ordinary course to classify him upon all other grounds of deferment and shall investigate and pass upon his claim as a conscientious objector only if, after physical examination, but for such claim, he would have been placed in Class 1-A, Class 1-B, Class 1-D or Class 1-E."

When conscientious objectors are placed in Class IV-E, that means they are physically fit and are liable for one year of "work of national importance under civilian direction" as soon as their number is called. There is no classification for conscientious objectors who are not liable to this year of civilian service.

Therefore, if men should be deferred because of dependents (Class III) physical handicaps (Class IV-F) or work in some essential occupation (Class II), they should ask for such classification rather than IV-E.

To make clear that one is not waiving his rights as a conscientious objector, it is suggested that one state in the three or four lines provided, that under the regulations, paragraph 363, that he believes he should be deferred, but that he is a conscientious objector and must be placed in IV-E, if the class in which he is placed should be called up for military service later. This course has the advantage of calling paragraph 363 to the attention of the draft board and securing the normal deferments for the individual while at the same time making it clear that his ultimate claim is that of a conscientious objector.

Appeal: Should there be any objections to the classification by the local board it is important to file a written request to appear before the local board in person (without counsel) within five days of notice of classification; and if the local board does not grant the request, within another five days a written request for an appeal to the national appeal board. (Due to the changes in personnel on the local boards it is a good policy to get all actions of the local board in writing and keep copies of all communications to the board).

SORROWS OF UNTOUCHABLES

(Continued from Page 4)

rudely by Mohammedans and caste Hindus. It is a common thing for them to defile our women. In some places harlots are treated better than our women, as they think untouchable women have no honor, and no harm is done if defiled. The untouchables are so cast down they have no spirit to defend themselves. Their condition is one of slavery, and no one to help them, because the Hindu religion has even been so, and our ignorant people think it is their duty to remain so. Who would not want to escape such a condition? But we are helpless, and can do nothing. Even when our women go out to work, they are openly insulted. They think that to degrade our women by seducing them with money is but play. Who will deliver us from these sorrows?

Temple women are largely untouchables. For a long time some untouchables have given their daughters to be temple girls as a matter of religion. It is very difficult for the untouchables to extricate themselves from such a condition, because this is the custom of Hinduism. If they do not do this, then caste Hindus

(Continued on Page 8)

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will force them to do so. When the untouchable women goes to the temple to worship (they cannot enter these places, except in a few cases—F. B. W.), and gives the priest an offering, as is their custom, he will say to her, "Your daughter must become a Devi Dashi (temple prostitute)." When the girl is taken to the temple, she is married to the stone idol, and whatever wages she receives the priest takes, and in this way we suffer during our life as if we were in hell.

The Hindus do not even want the untouchables to sit on chairs and cots in their own houses. If an untouchable sees a Hindu when sitting, he should immediately stand up. In some places if a caste Hindu comes into a village, the untouchables turn all their cots upside down, and until the Hindu leaves the village, they sleep on the inverted cots, and cannot right their cots while the Hindu is there. If they do right them, these Hindus think it a great dishonor. The untouchable cannot be equal to the caste Hindu.

From hundreds of years of persecution the untouchables have become weak and fearful, and kept down. As the Hindus say, they must hang their heads and believe it to be their duty. The untouchables must build their houses outside the caste Hindu community, and are not allowed to live within the villages, but always on the outside. Some may not be permitted to live there very long, but for a week or two, a month or two, here and there, and thus they wander from place to place, not allowed to live permanently at any one place, but classed as thieves, robbers and bad people.

In south India the untouchables are not allowed to walk in the roads. Even from their shadows caste Hindus are defiled, and the ground upon which they walk becomes defiled. If they have walked on the road, the caste Hindus are defiled, and therefore the road must be sprinkled or it will be polluted. In order to recognize the untouchables, some sign must be put on their bodies. In one town in south India the untouchables must place a black string or a black cloth around their necks so they will be recognized. Formerly they hung an earthen pot around their necks into which they must spit as they were forbidden to spit on the ground.

The ground was also defiled by the

(Continued to Page 8)

SOCIETY NEWS

MIGNON MACY, EDITOR

WHITNEY AND BOISE C. E.'s UNITE IN PRESENTING PLAY

The Young People's C. E. and the intermediates held a joint Thanksgiving party in November. The theme of the party was "nutty," and the games that were played carried out this theme.

"The Trial of the Cigarette," a play consisting of twenty-eight young people was given by the Whitney C. E. combined with the Boise C. E. The play was given on Dec. 12 at the Boise church and at Whitney on Dec. 13.

Our society gave thirty Christmas cards to the prisoners at the penitentiary in Boise.

A goodly number attended the Quarterly Christian Endeavor party which was held at Caldwell on Friday, Dec. 27.

Saramae and Susie Stearns, two of our main workers here at Whitney, have moved to the Cole School community, but they still attend faithfully.

ROSEDALE C. E. SPONSORS CONTEST

The Rosedale C. E. is beginning a contest within its society, based chiefly on the memorization of Scripture.

The captains of the sides are Clara Sparks and Almon Lehman. Due to the lessening of the flu epidemic, our attendance is increasing.

Esther Cammack, a school teacher now in Kent, Ore., was here with her mother for Christmas vacation. Howard Rand, from Washington, was her guest for a few days during the vacation.

The Rosedale Watch Night party was held at the home of our pastors, the Owen Williams, who are also our advisors.

Orpha Cammack, who was seriously injured in an automobile accident in the early part of December, is much better now. Her injury, a skull fracture and concussion, kept her in a Salem hospital for some time.

The Rosedale society sponsored a Christmas pageant, "Christ with the Home Folks" on Dec. 22 at the church. This was the first pageant we had had for some time, and was well enjoyed by the church.

IDAHO HOLDS "TIME'S UP" PARTY

By Wayne Roberts

"Time's up!" The exclamation came from Karl "Father Time" McKain as 120 C. E.'ers of Boise Valley filled the swept and garnished Dairymen's hall on the night of Dec. 27. College students home for Christmas, a large group of high school endeavorers, and even a few oldsters arrived with the one purpose of having a good time at the annual vacation party in Caldwell.

The room was decorated with clocks, alarm clocks, and signs to bear out the theme, "Time's up!" One poster warned, "Four more shopping days till the end of the leap year," and urged the girls to work fast. A waste basket with a sign, "Place wasted moments here," directly over it was not even used, as Karl McKain and his band of entertainers from Whitney and Boise kept everyone on his toes with not a second to spare. Over the popular doorway, the one with the traditional mistletoe, was the caption, "She who hesitates is lost!" Other appropriate signs as well as alarm clocks which went off at unexpected moments added a tingle to the atmosphere.

The crowd was divided according to time of birth into four groups: spring, summer, fall, and winter. On the wall each group had a clock which showed its progress by moving up an hour for each event won. An appropriate game was played for each month of the year. A baby show, yell fest, and a singing contest in which each group rendered "Springtime in the Rockies" all created a bedlam which must have hampered radio reception throughout the valley. Among the quieter games were a campaign for election of dogcatcher, a liars contest, and an eating contest in which edibles such as green bananas, pickles, and crackers were "downed" in record time. Then ten girls from each group were called to the center of the floor for a bug race. At the other end of the hall were four sheets of paper to which each girl ran, wrote the name of a bug, and returned to the starting. All but

one of the groups were disqualified because they had written "love bug" and "jitterbug." After all the games were over, the "fall" clock had advanced the most hours because of their four wins, and autumn's supporters received a box of all-day suckers.

Sandwiches and coffee were served by the members of Star C. E., with Mildred Haworth chairman of the committee. The old year duly celebrated, all went home anticipating a new year and another Quarterly Meeting social.

MELBA HAS SICK LIST

Several in our church have recently succumbed to the flu germs, our pastor and his family being among them. Elmer Roe is recovering these days from his recent appendectomy. We are happy to have Bob Johnson home from his six weeks stay at the hospital. He was confined there with a broken back.

Home from colleges were these young people: Elenita Mardock from Pacific, Illa Sloneck from Cascade, Ruth Smith from Boise Business. Several of the young people went Christmas carolling after the Christmas Eve program. They also were hosts to the older people of the church at a watch night party at the church. A two weeks' young people's meeting was held at the home of Ruth Smith.

TACOMA C. E. NEWS

Lionel Parker came home from a hunting trip with a deer and an elk. He invited everyone in the church to join him in celebrating at an elk dinner. It was a luscious feed and was followed by a short but unusual program.

Senior and intermediate C. E.'ers are making plans together for a Christmas party. A large number of our members are sick with flu and what not, but we are expecting to have a grand time just the same.

Rev. and Mrs. C. R. Scudder and their small son Jonnie, have moved into the neighborhood. They are co-operating so wonderfully in the church and Endeavor work—we only wish we had more like them.

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"HIGHLANDERS" ENJOY MYSTERY PARTY

The Highland C. E. met at the Lester de Lapps for their Watch Night party, and enjoyed luscious divinity candy and popcorn while they watched and waited. Several mystifying tricks were performed, and games played during the evening.

Our society is starting a contest within the Endeavor, working on several of the points of the chart. Reading Quaker books and other religious works, Bible memorization, and visiting are some of those featured. Mignon Macy and Dorothea Feller are captains.

RIVERSIDE REPORTS

For the past four months we have been under the ministry of Roy Dunagan. We enjoy the family and have tried to make it pleasant and comfortable for them. They arrived in a school bus, which has since been traded for a passenger car.

We notice some increase in Sunday school attendance and a junior C. E. has "sprung up," which is ably cared for by Mrs. Dunagan.

Special evangelistic services were held in November under the ministry of Mr. and Mrs. Clarence Kearns. Mrs. Kearns had charge of music and children's meetings. Many of the children gave their hearts to Jesus and a number of our young people renewed their vows.

Those spending their vacations at home were Edwin Roberts, student at Newberg; Clarence and Laura Birch, Gerald and Waldo Dunagan, students at Greenleaf academy; and Letha Larrance, teacher at Boise.

The Christian service, "The Lighted Candle" was given Sunday evening, Dec. 22. The attendance was smaller than usual because of sickness.

NAMPA C. E. NEWS

Due to an epidemic of flu, church, Sunday school, and Christian Endeavor attendance was low during the last of December. Among those who had it were the pastor, Mr. Paul Mills, his wife, and little daughter.

The young people's Christmas party was held at the home of Dilla Tucke: Dec. 20. The evening was spent playing games after which refreshments were served.

Sunday, Dec. 22, Nampa young people from the Christian Endeavor and Sunday school gave a Christmas pageant for the evening church service. After the pageant treats of candy, oranges, and popcorn balls were given to all.

A Sunday school orchestra has been organized by Mrs. Mills.

Regular Sunday evening church services in Nampa were dismissed Dec. 15 in favor of a union service at which Handel's famous oratoria "The Messiah" was presented by the Northwest Nazarene college. Hazel Ruth Tucker and Alice Herlocker from the Nampa Friends church took part.

A sextet of six Christian Endeavor

The Yearly Meeting executive committee in its semi-annual session, at the request of the Friendly Endeavor editor, named Charles Haworth as editor of the Department page. His work began with this issue of the paper and we are sure he will bring added inspiration and help to this section each month with his wide understanding of the Yearly Meeting work.

girls has recently been organized.

Members of the Christian Endeavor had a main part in the last Quaker Hour radio program the Nampa church gave.

SCOTTS MILLS YOUTH GIVE PAGEANT

The young people of the Christian Endeavor took part in the Christmas activities of the church by giving a pageant on Sunday evening, Dec. 22, 1940.

Three little Christmas trees trimmed gaily by the C. E.'ers gave some Christmas cheer to some shut-ins of the community. On each tree were hung seven tinsel-covered walnuts with a scripture verse inside each one—one for each day of the week.

Our New Year's eve social was enjoyed by all who came to the church that evening. A Bible "Professor Quiz" was one of the evening's features. At the stroke of 12 o'clock we lustily rang the church bell to herald in the new year.

BIRNEY G. FRAZIER

Birney G. Frazier, son of Joseph and Narcissa Frazier, was born July 20, 1857 near Salem Iowa, and passed to his reward September 21, 1940 at Salem, Oregon, at the age of 83 years and two months.

His early years were spent with his parents in Iowa. Later the family moved to Kansas where they resided for a number of years. In June 1893 he came, with some of his relatives, to the state of Oregon and settled for a while at Scotts Mills, later moving to Salem where he spent the remainder of his life.

On January 29, 1899, he was united in marriage with Rebecca Ruan and to this union were born two daughters, Edith and Helen.

In 1887 he was converted and became an active members of the Friends church, of which he has been a faithful member till the time of his death. His life was one of Christian happiness that radiated sunshine to all he met. During his declining years that often involved physical suffering he bore it with true Christian patience.

SORROWS OF UNTOUCHABLES

(Continued from Page Six)

footprints of the untouchables, and so when they walked, they must tie a broom behind them to sweep their tracks as they walked. Even under British government, the Hindu religion observes that if the shadow of an untouchable should fall on the food of a caste Hindu, it would be defiled and thrown away. Formerly the untouchable had to cry from a distance — "Untouchable! Un-

touchable!" so that in no way would they fail to be recognized. If they did not thus cry out, have a vessel on their side, or no broom behind them, they were considered worthy of punishment and killed. Now, under the British government, they cannot be killed.

Thousands of untouchables could not get necessary food and so would eat animals that had died. They could not get cooked food, but must eat that which was soured or thrown away, gathering this up behind the houses. When they could not get good food, then why should they not eat this? Some untouchables will take the flesh of animals that have died, dry it and lay it up for future use, and in this way fill their sinful stomachs and satisfy their hunger. If they would leave off doing this, and eat good food, the caste Hindus would say they sinned. They are forbidden to eat ghee (clarified butter) or to drink milk. It is a sin for untouchables to have copper or brass vessels. They can have only earthen or broken vessels, and wear only old or torn clothes. They are forbidden to touch gold or silver, and can wear only iron ornaments. They cannot keep cows, sheep or goats, but should keep only pigs or dogs.

Within Hinduism our greatest sorrow is untouchability. We are in slavery, and can do nothing. If they had power to take the air we breathe away from us, they would do so. There is a heavenly salvation for us from this condition. In America you gave your lives to put an end to slavery, and now we appeal to you that you pray to God for us, that Jesus, who came to save the suffering from their sorrows, and gave His life a sacrifice for sinners, that the great God may save the untouchables from the woes of Hinduism while they yet live, and then will He not take them into His refuge? It would be impossible for us to find deliverance in Hinduism in thousands of years. Hindu leaders as such cannot change our condition, but are ready to destroy us. The peace of the untouchables can be secured only by leaving Hinduism. Therefore, in this time of opportunity, do not fail to labor with the missionaries. Although we are untouchables, we are of mankind. In order to remove our sorrows, may you also gird up your loins and come down into this field of untouchables, and with body, mind and soul open up your hearts to help us. We do not wish you to shed your blood to help fight for us, but only to pray to the Lord Jesus Christ, to the great Father and to the Holy Spirit, that by the inspiration of the Holy Spirit through you, He will bring us salvation now, and in heaven give us a place with Him in peace. Amen.

NOTICE

Printed matter, books, etc., may be sent to the mission field in Bolivia. It must be marked "Printed matter. No commercial value."