

3-1933

### Friendly Endeavor, March 1933

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# The Friendly Endeavor

Volume 12, Number 3.

PORTLAND, OREGON

March, 1933.

## "CIGARETTES AND HEALTH"

By Dr. J. L. Brougher

The relation of the cigarette habit to crime is a universal acceptance. It is claimed that no agency in the world so seriously affects the health, efficiency, education and character of boys and girls as cigarette excess. Nearly every delinquent boy is a cigarette smoker.

In experiments made by Dr. Gy, it was found that the young guinea pigs and rabbits subjected to tobacco laden air were generally either born dead or died soon after birth. This was found true in the case of all animals experimented upon. A striking illustration of the destructive effects of nicotine upon the progeny of tobacco using parents, is afforded by the observations of Dr. Kostrál, Physician to the Royal Tobacco Company of Iglan near Vienna. Dr. Kostrál noted that the infants of women working in the factory were short lived. One-third of the infants born, died within the first year. One-fifth of all the children showed evidence of poisoning of the brain and nerves and died in convulsions. The doctor observed that the milk of these saturated mothers smelled of nicotine, and evidently these unfortunate infants suffered from chronic nicotine poisoning.

Dr. Playfair says: "It is my opinion that pregnant women should never be exposed to the risk of inhaling or absorbing tobacco smoke lest it should injure the foetus. It is dangerous for a pregnant woman to be in the room where a person is smoking or has been recently smoking. If this be so, how very much more serious it must be for a pregnant mother herself to be smoking and inhaling. Dr. Litchy, an eminent medical practitioner, says: "Nicotine saturated and poisoned protoplasm tissue cannot beget a standard healthy progeny."

You can see from the statistics that I have given how important a subject the use of cigarettes as well as other forms of tobacco is. Something needs to be done in a constructive way in order that the youth of the land may be prevented from making shipwrecks of their bodies, minds and souls. I hope that each one who reads this article will feel it a privilege as well as a duty to use every opportunity to speak against this vile habit.

## SENIOR CHRISTIAN ENDEAVOR LESSON TOPICS FOR MARCH

- March 5—"Discovering Jesus' Principles for our Lives." Matthew 5:1-9, 21-24. (Consecration Meeting)  
March 12—"The Kind of God Jesus Revealed." I. John 4:16; John 14:1-12.  
March 19—"What Was Jesus' Estimate of Human Life?"—Can We Live by It? Matthew 18:1-6; 16:26.  
March 26—"Is it Practical to Live Without Worry?" Matthew 6:24-34.



## NEWS FLASHES BY OREGON FRIENDS CHRISTIAN ENDEAVOR

And a good morning, Friends Christian Endeavorers. This is the Friendly Endeavor broadcasting the high-lights of the news of Oregon Yearly Meeting. The special news feature for March is the tenth annual Christian Endeavor Banquet to be held March 25th, 1933, at 6:30 p. m. in Portland. The exact location of the meeting place in Portland is the Centenary-Wilbur Methodist Church at East Ninth and Pine Streets. This is on the east side of the river, three blocks east of Grand Avenue and two blocks south of Burnside Street. It is the same place in which the Banquet was held two years ago.

The price is only thirty-five cents, the same as last year.

There is plenty of room for more than 400, and everybody can see and hear well.

The program sparkles with interest. It is extremely unusual, full of fun, and highly inspirational.

Tickets will soon be available in your own Christian Endeavor society. Plan now to come.

And that is "thirty" for today, Friends. This is W. P. L. writing, and remember the Christian Endeavor banquet March 25th.



## A GLIMPSE OF HEAVEN

Would you like to know what Heaven is like? With cherubim and seraphim and streets of gold and celestial music, and a week passes like a day? All right—just shut your eyes and crank up your minds and fly with me about 90 miles almost straight west. You say, "Is Heaven so near?" And we say "Wait till August and see!"

Screw up your eyeglass and see the multitudes of people from every monthly meeting in two or three states, and all closely resembling angels, come flocking to this place of rapturous abode. Yes, of a truth, angels are everywhere. One or two are on hand to register each celestial entrant. More ministers in heavenly ways to feed this flock, and each morsel tastes like angel food.

The streets of gold may be a bit rough at places, but as the angels fly around, they scarcely notice such trivial things as roots or small boulders along the thoroughfare.

The celestial choir is there dispensing harmonious melodies and cheering our ears with charming cadences. Some only make a joyful noise unto the Lord, but this is a place where all that has breath praises the Lord.

There are angels there, both lesser and greater, and they fellowship together and separately. The little angels or cherubs, flutter together in a group for teaching of heavenly subjects. The bigger angels flock to other places of

worship and the great angels teach them. Surely Solomon in all his glory never enjoyed such advantages as these.

Would you like to know where this heavenly place is, and how soon you can go to join the happy throng? Well, if you will lay down your eyeglasses and fold your wings, we will tell you. The name of this particular heaven is Twin Rocks, home of Young Friends Summer Conference. It is accessible by auto, bus, train or truck, and—oh, yes—some of you may want to fly!

## BANQUET!

The annual Christian Endeavor banquet is coming! This year it will be bigger and better than ever. The various committees in charge of the affair are working fast and furious to get every detail taken care of before the event comes off.

The decoration committee, under the able leadership of Gerald Morrison, will present some new and novel ideas in decoration that will surpass all previous efforts. Mr. Morrison is an artist by trade, and this department of the banquet will be well taken care of.

The program committee has worked long and faithfully in order to work up a program that will hold the attention of old and young throughout the entire evening. Short, snappy toasts, songs, and general banter are on schedule to make the affair a rousing and long to be remembered occasion. This committee is under the capable direction of Mildred Hadley.

To Walter Lee, Chester Hadley and others has been left the momentous task of choosing a suitable place for the banquet. And last, but by no means least, they are in charge of seeing that each and every person is filled to capacity with delicious morsels of food on that memorable event.

The committee in charge is planning for a bigger crowd than ever. There will be lots to eat, a good program, and you are urged to start saving the shekels at once, for it will not be long.

ALLEN HADLEY.

## OUR SHELTER PAVILION

"For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me. He shall set me up upon a rock."

God's pavilion is for the use of His children, a shelter house in time of danger or stress; a pavilion, a temporary shelter or place of rest. God's pavilion, instant shelter, instant safety, instant security! God's miraculous shelter, miraculous protection, omnipresent God!

"He shall set me up upon a rock." Not only a shelter pavilion but in it a high rock where I am lifted up above the pain and torment and stress of earthly things.

"Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues."



## The Friendly Endeavor

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All powerful security! "Thou shalt keep them in the secret of Thy presence." What power, human or Satanic, can harm him who is in the secret of God's presence? And again, God's sheltering pavilion: "Thou shalt keep them secretly in a pavilion from the strife of tongues." In the strain of everyday life, in the home where nerves, taut and strained from the rush and stress of the day, may set the members of a family at variance with each other, we may steal into God's pavilion and be hidden secretly "from the strife of tongues." Or if this strife of tongues is directed to our hurt in criticism and false condemnation, we may slip into the safety of God's pavilion where He keeps His own, secretly, from all attempts of the enemy to harm.

O place of rest, O blest security! May we always stay near our place of refuge where we are secretly hidden from all that harms.

GRACE C. JAMES.

### "FROM CHINA"

Yanchow Ku, China,  
China Inland Mission,  
December 17, 1932.

My Dear Friends of Oregon Yearly Meeting:

When I recall the years of blessed fellowship that I have enjoyed with you, my heart prompts me to write a personal letter to each of you, but since that is impossible, I trust that this letter will not lose its personal touch even though it is intended for all.

While on the ocean my thoughts often turned to Twin Rocks days and especially to the daring sailors who "go down to the sea in ships." The President Taft would have been a splendid place to practice your prowess; both in self composure and winsome dispositions. The sea really is wonderful despite its heaving bosom. I would recommend an ocean voyage to all of you who are perfectly sure that no motion sidewise or up or down would affect your composure. Just wait until all of those motions come at once; somehow something inside (I should say everything inside) raises up in protest against such inconsistencies.

We were a merry group of twelve girls who gathered on deck to welcome the first sight of the light houses along

the coast of Japan, and a much more excited party who tried to take in all of Japan in one day. We took the trip to Kamakura in the morning and Tokyo in the afternoon. All that we saw and wanted to see, are more easily imagined than described. The land of Japan is so small that one is reminded of play houses and children's gardens. The people dressed in their colorful kimones and wooden cloggers were most fascinating. We see for the first time in our lives, men and women kneeling down to hideous idols and shrines. We realized as never before that only the power of the Holy Spirit, not human power, could break the power of idol worship.

Shanghai is a strange mixture of the Orient and the Occident, so we really had to wait until we boarded the train and started inland before we saw much of real China. In Chinkiaig where we stayed over night, we saw more of China in five minutes than we had seen in as many days in Shanghai; Chinese shops, beggars and men carrying heavy loads by every imaginable method.

Yanchow held still more strange noises and foreign ways. As we threaded in and out between walls so close together that I could touch either side with my elbows, we found these strange streets and houses so interesting that we did not mind being the center of attention and being followed by a large group of children. They called us foreign teachers, but some called us foreign devils. Our party being the first to arrive in the Training Home, we had the joy of welcoming the other parties as they arrived. There are now 45 of us, representing ten different countries and nationalities: English, German, Swiss, Canadian, Scotch, Swedish, Australian, New Zealanders, Tasmanians and Americans. The privilege of living with such a varied folk is a liberal education in itself, and we do thoroughly enjoy each other. We find Chinese a very interesting language, which helps to compensate for its difficulty.

We do not have much opportunity to mingle with the people yet, but in our few contacts (not more than once a week) we see faces that are so marked by suffering and sorrow. The drab gray brick houses or red huts as the case may be, nearly always present a squalid picture of life's other side. Every morning, as I awake with the doleful clang of the Buddhist temple gong ringing in my ears, it seems to voice the despair of the millions in China who kneel down to wood and stone. My prayer is that God will not let the utter loss of these people be erased from my heart, but rather that, like Ezekiel (Ezekiel 4:15), I may sit where they sit, I may feel their burdens and carry their sorrows. Do pray for me that I will soon learn the language of this people so that I can lead them to the Lord who is mighty to save and strong to deliver from the power of idolatry and sin. I. Samuel 12:23.

Yours in Christ's service,

ESTHER GULLEY.

Faith, mighty faith, the promise sees,

And looks to God alone;

Laughs at impossibilities,

And cries, "It shall be done."

### HOW IS YOUR QUOTA?

No financial talk will be included in this issue. The following figures speak plainly enough and need not be enlarged upon.

To those of you who have not returned your revised list for 1933: If your list is not received by March 20th it will be assumed that the names and addresses as mailed to you are correct and your 1933 quota will be based on your 1932 list. A complete list of 1933 quotas will be printed in the next issue.

Society	Bal. Due 1932	Bal. Due 1933
Bethany .....	\$ 3.00	\$ .....
Boise .....	4.00	11.00
Chehalem Center .....	*	*
Entiat .....	*	.....
Greenleaf .....	6.50	21.00
Highland .....	7.00	10.00
Kelso .....	4.50	10.00
Lents .....	5.50	20.00
Marion .....	2.50	2.50
Melba .....	3.80	16.00
Middleton .....	1.50	3.50
Newberg .....	*	5.50
Piedmont .....	7.50	12.50
Quilcene .....	4.50	5.00
Rosedale .....	3.50	.....
Scotts Mills .....	*	.....
South Salem .....	11.00	.....
Springbrook .....	*	4.89
Sherwood .....	2.00	2.50
Sunnyside .....	*	18.15
Tacoma .....	*	9.50
Valley Mound .....	2.00	4.00
Vancouver .....	*	7.50
Star .....	*	16.00

\* Paid

## Society Notes

### PIEDMONT

Our Christian Endeavor meetings are always interesting, especially to visitors, and I presume they are telling the truth.

Last Sunday's meeting was one of those unusual missionary presentations. A dialogue by Mildred Raymond and Hazel Porter. It would have been a treat for the whole Quarterly Meeting.

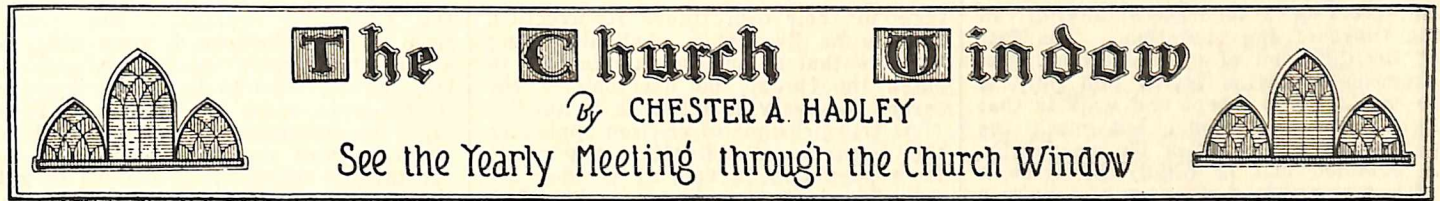
The last social was a full round evening. What an event it was, making up a book full of picture pages of "The Story of My Life." What holes are to socks, likewise minus pictures are to magazines.

During our Pastor's absence we have appreciated the good messages from willing contributors, W. E. Cox, Field Evangelist for Portland Bible Institute, Dillon Mills, Superintendent of The Commons' Mission, and President Edward Mott.

Remember Piedmont's latch-string is always out.

### CHEHALEM CENTER

We had Special Meetings beginning February 1st, with pictures of the Mission Field shown and explained by our Superintendent, Chester Hadley, and followed each night by services, which continued over the following Sunday. Those bringing Messages at the different meetings were Rev. Chester A. Hadley, Milo Ross, Oscar Brown and Mrs. C. A. Hadley. These services (Continued on Page 5)



### AN INTERESTING PAPER

The following article is a paper which Edward Mott read in one of the sessions of Portland Quarterly Meeting recently. The Meeting voted to have it printed in the Friendly Endeavor, and the first installment appears in this issue. It is full of interesting and thought provoking statements. It should have a hearing in every home in Oregon Yearly Meeting. C. A. H.

### CALVINISM - ARMINIANISM

By Edward Mott, President Portland Bible Institute.

The purpose of this article is to set forth the essential differences between the Calvinistic and the Arminian positions.

Stated briefly the outstanding position of the Calvinist is as follows: Predestination, irresistible grace, final perseverance of the saints and their eternal security.

The Arminians hold the following: Free grace for all who believe, regeneration by the Holy Spirit essential to salvation, grace sufficient bestowed to enable all to continue to the end, but some may fail to persevere who have once believed and be eternally lost.

Scriptural Authority for the Arminian

### Position.

That the Scriptures fully authorize the above is evident from the following passages.

"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." John 3:16.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." II. Corinthians 5:14.

While this provision is of universal value, it is offered conditionally.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9.

"To him give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins." Acts 10:43.

Thus the atonement does not operate to save all men, but rather provides for the salvation of all. Otherwise we would have universal salvation, which is clearly unscriptural. While the debt man owes to God is not paid by Christ's vicarious sacrifice, provision is made for the payment of the debt in answer to man's obedient acceptance of the means so amply provided in the atonement.

Repentance is clearly set forth as one essential condition; and this is made possible through the divine provision.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Acts 5:31.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

Faith is also evidently set forth as a divine prerequisite to salvation.

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

And this faith must include the Son as God through whom in consequence of faith we receive the blessing of justification.

"And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts 13:39.

### Calvinist Objections.

The Calvinist, with his idea of irresistible grace, objects to the foregoing in that, he says, merit is set over against grace. But the possibility of salvation clearly implies grace as foundationally essential. It is of grace and grace only that we may repent and believe the Gospel. There can be no merit in these acts, and if the atonement had not become operative through the Holy Spirit in bestowing prevenient grace, they could not be exercised at all. Thus He convicts of sin and inclines the heart of man Godward. The universal light of Christ enlightens every man; otherwise there would be no saving knowledge of Christ; no knowledge of the possibility of repentance and faith.

The Calvinist insists strongly upon the Divine sovereignty in his presentation of predestination and election, asserting that God saves whom He will, which is evidently true and accepted by the Arminian without hesitancy. But whom does He will to save is the crux of the whole question. Our opponents rely largely upon the Ninth, Tenth and Eleventh of Romans as affording, as they think, the Scriptural ground for their assertions as to the elect. It will be well for our purposes, therefore, to carefully examine the outstanding points in these chapters. The writer addresses his thought to the Israelites, as follows:

"To whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God, and the promises; whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed forever, Amen." Romans 9:4-5.

But not all the descendants of Israel are thus blessed:

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Romans 9:6-8.

Here we find a Divine choice of an individual through whom the blessing should descend. This appears again

in the choice of Jacob rather than Esau. The writer proceeds to answer the charge of a possible injustice thus:

"What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Romans 9:14-16.

From these passages it is inferred by the Calvinists that God elects to save some and reject others without regard to the choice or determination of those thus accepted or rejected. If it be objected that there must be a recognized basis for God's choice of these individuals, it is replied by the Calvinist that man has no right to inquire into the inscrutable acts of God, which proceed according to the "unsearchable counsel of His own will."

But we shall find by a study of these chapters that God does not act on an announced conditional basis in the choices and determinations He makes regarding the salvation of individuals. We find that God's mind is motivated by mercy as the great actuating principle. This is shown in verses 14-17.

"What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

And we have the conclusion in the 18th and the 30-33rd verses:

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed."

In these passages God's basis in extending mercy is shown to be in the faith of those who seek righteousness after God's plan and order.

God elects to save all who believe and call upon Him. An alternative translation brings this out with great clearness and force.

"For everyone, without exception, who calls on the name of the Lord shall be saved."

Salvation for the Elect Only Controverted.

The Calvinist will, however, insist that the will, the desire, to call on the Lord is produced by the Holy Spirit in the elect only. Therefore it is incumbent upon us to produce the proof that the call is universal, and that the power to exercise the will Godward is resident in all men through the universal light of Christ shining upon the hearts of all,



and creating a tenderness of spirit in the times of His visitation. The fact of the diffusion of universal light presupposes a Divine intent and purpose to save all who accept and walk in that light, else God would but mock the desires of those whom He passed by. A common call is wholly inconsistent with a predestined rejection of a portion of those called. So we proceed to examine the Scriptures on this point. In the Gospel of John, 1:9, we find:

"That was the true Light, which lighteth every man that cometh into the world."

And in 8:12 He is declared to be the light of the world:

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

And in John 12:46:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

The "whosoever" of the text clearly establishes the universal possibility of acceptance. We think it not necessary to extend this inquiry further, sufficient Scripture having been given.

#### Errors Encountered

The errors into which men are led through this doctrine of predestination are many, but the outstanding one is that of irresistible grace, or the idea that those to whom grace is extended are so moved upon as to be wholly under its power. If, therefore, one is elect, his salvation is assured beyond the possibility of failure.

As a confirmation of this point we quote from a sermon by C. H. Spurgeon from the text, "And the angel said unto them, Fear not, for unto you is born this day in the city of David a Saviour, which is Christ the Lord:"

"You will observe, dear friend, however, that the pith of what the angel said lay in this. 'Unto you.' You will never get true comfort from the incarnate Saviour till you perceive your personal interest in him. Christ as man was a representative man. There never were but two thoroughly representative men; the first is Adam. Adam obedient the whole race stands, Adam disobedient the whole race falls. 'In Adam all died.' Now, the man Jesus is the second great representative man. He does not represent the whole human race, he represents as many as his Father gave him; he represents a chosen company. Now, whatever Christ did, if you belong to those who are in him he died for you. So that Christ crucified or Christ crucified, Christ dead or Christ living, Christ buried or Christ risen, you are a partaker of all that he did and all that he is, for you are reckoned as one with him. See, then, the joy and comfort of the incarnation of Christ. Does Jesus as man take manhood up to heaven, He has taken me up there. Father Adam fell, and I fell for I was in him. The Lord Jesus Christ rises, and I rise if I am in him. See, beloved, when Jesus Christ was nailed to the cross all his elect were nailed there, and they suffered and died in him. When he was put into the grave the whole of his people lay slumbering there in him, for they were in the loins of Jesus as Levi was in the loins of Abraham; and when he rose they rose and received the fore-

taste of their own future resurrection, because he lives they shall live also; and now that he has gone up on high to claim the throne, he has claimed the throne for every soul that is in him."

As this principle of election applies to the entirety of Christian experience from beginning to end, all seeking for deliverance from sin is eliminated. Justification, adoption sanctification and the perseverance of the saints are facts or certainties. In support of this position I quote from an address given by C. G. Trumbull, of the Sunday School Times, at a Victorious Life Conference in 1922. The same was delivered in substance in Portland, Oregon, September 1st, 1932:

(To be continued)

Keep me from fretting, Lord, today

About my lightened purse.

An empty soul, an empty mind

Are infinitely worse.

Keep me from dwelling, Lord, I pray

Upon tomorrow's bread;

But grant my brother's need shall find

I thought of him, instead.

#### HELEN CAMMACK LETTER

LaPaz Bolivia, January 19, 1933.

Dear friend—Aunt Lydia Gardner, in her steamer letter, listed several questions and after them a Scripture verse as an answer. One of them was: "What if Doris and Carroll should leave me alone?" Well, here I am alone with the girl, Pastora, in a big house in the city of LaPaz. However, I am here in perfect peace, and really not as alone as I might be, for Don Juan is staying in his own house and he calls at least once a day to see if I need anything, and is here for the services. Doris and Carroll needed the rest badly and I urged them to go. I have great plans for all I am going to accomplish while they are gone two or three weeks, but I suppose I shall get about one-third of it done as usual.

I am attempting to teach the primary school from 8:00 to 12:00 a. m. My Spanish is so limited, but I manage to make them understand. I hope the practice will speed my use of the language. I have 14 in school now. They are much like American children. They have to have things taken away from them which they play with, have to be quieted, etc. I have been having fun teaching them how to play. The little girls never wanted to play in the games but I "slipped up" on them unawares and they were playing before they knew what they were doing. We play "Cat and Mouse," "Drop the Handkerchief," and other such games. They all want to be "It." Some of these children have real possibilities and my plan is to make the school sort of a Junior Bible Training School so they will have more years of Bible Study, and my hope and prayer is that many of them may be called to be workers. Especially am I anxious to train some girls for Bible Women. We need that kind of workers so much. The women are so backward on account of being so subjected so many years, and so timid about everything, that they have not even the desire to learn to read, etc. Our girl, Pastora, is anxious to learn to read, so we are starting to teach her. She is curious about everything. Just now she was here wanting to know how

the typewriter worked. She comes from up near the lake, is very self-conscious about many things, but curious. Oh, how we need to know the Aymara language to reach the women. They are very faithful considering how little pastoral work the missionaries can do for them. Doris is so anxious to get the language and work with them more. If we only had a Bible woman who could speak both languages, then she would have an interpreter, but we have no good interpreter among the women now. This is a real burden for prayer.

The people are enjoying the ministry of Don Juan so much. When I sit and listen to him preach in Aymara I cannot help but feel that surely the Lord intends and has a way for him to be here most of the time. I have seen some reasons since being here which I could easily feel might be the Lord's reason for having them removed for a time, but now it seems time for them to be back. He preaches with great unction and, as I say, to preach in Aymara is a real feat. When I look about and see how very few of the Indians ever reach any degree of culture, I marvel at his accomplishments even more than I did in the States. The Lord has certainly had His hand on this work from the beginning and has made it possible for us to have such a worker. Someway I cannot yet feel that they ought to be taken from the field. Surely the Lord can touch her body.

I am anxious already to start on the Aymara language, for I am determined to master it, if possible, but I do not feel I should until I get the Spanish well. We are making a small map showing the stations where there are believers, etc. I am enclosing one for you also. Perhaps it will be useful with the pictures. We are sending these to the Endeavor Societies, with a letter to them. Of course we have asked them to share the maps with the church also. They can make other copies there.

I mention our girl, Pastora. Perhaps you did not know that we had to let Ancelma go. She was almost sick, and it proved too much to care for a missionary family and a husband too. This girl is much younger and we hope will stay with us for a long time.

How we are enjoying the chapel in a new place and more advantageous for sinners coming in. There is a crowd at the door all during the services. The services in Spanish were started last Sunday night, Carroll giving the first message. As he do doubt told you, they are held on Sunday and Wednesday nights, while the Aymara services are Tuesday and Thursday nights and Sunday morning and afternoon.

Last night during the second Spanish service we had some interesting experiences. During the song service a drunk man came in and up to the platform and tried talking to Don Juan to disturb him. He helped sing a little and acted queer. After the song Don Juan talked to him very kindly in a low tone, trying to get him to sit down or go out. He was not going to ruffle him if he could help it. Finally Don Felix (Juan's step-father) came up and took him by the arm and tried to persuade him either to go out or sit down. He would not sit down, so he finally got him out. A Cholo woman, who lives across the street, came in for the

first time and came down well to the front. She laughed some at first, listened well to the message, but during the altar call she tried to help the preacher by calling to people to come and motioning to them.

There are a crowd of children around here who always come and I often sit amongst them to help keep them quiet. They like to come to Sunday School, especially for the little paper they get.

I can not tell you how happy I am here. My heart is already given away to this people and my only desire is to put all my effort into service for them. As I listened to them sing tonight in the Aymara service, my heart swelled with praise to my Heavenly Father that I have been permitted to see these people singing the praises of the Lord and to help give the message to others. Often it comes over me like a flood, a great praise that I am here. I marvel and it still sometimes seems like a dream. So much has happened to me in the last year. Jesus is precious.

HELEN.

#### MORE ABOUT BOLIVIA

La Paz, January 6, 1933.

Dear Chester—I will get off a full reply in the next mail. Your airmail of the 19th of December got here with the one you mailed on November 23rd. So you see, it gained some time. The airmail was just 14 days on the way. That helps considerably.

The principal object of this letter is to let you know that we have found fine rental quarters closer to town than the other place. The rent is somewhat higher but the present rate of exchange allows plenty of funds for that. If exchange varies the Lord will provide. (Don Juan is here. He got an exchange of 11.50 for his draft.)

We are on a principal street, 5 blocks from town, a street that is thronged with Indians, cholos and whites every day (giving us the most favorable location of any Indian mission in the city), a two-story house with 6 rooms, an indoor bath with skylight and bathroom with bathtub upstairs; 5 rooms, bath and a chapel room larger than our former room downstairs. We also have the use of a large patio for the boys to play in and for the motorcycle and carpenter shop. We have streetcar service to our door.

We were looking for property to purchase when we happened in on this place. We prayed much about it and feel that God has opened it up to us. It is in the immediate neighborhood in which we hope to purchase property. The city offers nothing better. The rooms are much larger than in the other house. We pay 180 bolivianos per month. We hope it will meet your approval. I shall try to get a photo of it to you in the next mail. I am sure you will like it. The Methodists tried to get this place for their hospital and schools several years ago but were unsuccessful. They are on a back street. Now the Lord has opened it up to us. He was just saying it for us. We need not be ashamed to invite anyone to our hall or house now. The move has awakened a new interest and respect for us in the other missions.

Thank you so much for the samples of the work you are doing with the films.

Your scheme is fine. I certainly like the work your Leica does much better than mine. The Leica is on sale here in the city and films for it are in stock, so it would be more easily handled than under the present plan. I find it very difficult to get any photographer in the city to attend to my work. In fact I have had to do the last few myself.

Work on the new hymnbook, preparation for Christmas and a trip to Arica to talk over matters with Juan and Tomasa, besides the moving, have made it very difficult to keep up any kind of correspondence. I hope I shall be able to get into some kind of schedule now that we are so comfortably installed.

My visit to Arica resulted in a decision on the part of the Ayllons, for Juan to spend the major part of his time with us in the field. It is true that Tomasa is much better than formerly. We have secured the proper medicine for her treatment just recently. It would not be wise for her to try to come up here yet. Maybe some day. Juan came up just after Christmas and is a great companion and help to me. He relieves me of the meetings and makes himself handy in many ways. The Indians are glad to have him. He was agreed to our change of location also. He and Don Felix want to make a joint testament deeding their property to the mission and its uses upon death. What do you think of it? It would be useful later as Bible School and dormitory, perhaps. If not, it could be sold and the money turned into mission channels.

The Motorcycle is doing fine. Gasoline is punk here and there is no special motorcycle oil to be had, so I have to do the unpleasant task of cleaning out carbon and grinding valves every few hundred miles. The Harley-Davidson Company advises the installation of special high-compression cylinder heads for use up here. If you think you could secure them for me there in Portland (as H-D Co. counsels) I will send you the number of the parts as they have sent to me.

Must close. Will write answering questions, etc., in next mail. Also want to get into your hands an article on Aymara Superstitions. Seems that time is too short to get all done.

Love and prayer for you and the Board.  
CARROLL S. TAMPLIN,  
La Paz, Casilla 544. House, Santa Cruz, No. 446. Our cable address has been changed to conform.

#### EVANGELIZATION IN THE COUNTRY

Three believers, Manuel Apasa, Daniel Choque and Tata Tangara, started on a trip through the country. Towards evening they neared a more or less isolate farm house and met some of the Indian peones who belonged to the farm. They informed the owner of the presence of strangers. He came, talked and found out they were "evangelists" and rather than turning them away with scorn, invited them in and asked them to have a service that evening. He called in all of his workers and had them listen. As a result of the service the family were saved.

The next day and for several days following they had similar experiences of being invited in to preach the gospel and of seeing souls believe. They re-

turned home to LaPaz rejoicing that the Word of God bears fruit. Twenty-three in all had believed during this journey.

"Lift up your eyes on the fields for they are white already to harvest."

#### AN EXPERIENCE IN LAJA

At the monthly business meeting Antonio Chambi was chosen to go to Laja for a Sunday service. This is a point where there are some believers but no resident worker. Tata Antonio spent Saturday there distributing tracts and announcing the service. As he went through the streets doing this, people followed him with their guitars and making fun. One boy stole some tracts from his pocket and then because he disliked them gave them away, thus really helping in the distribution. Later the boy became conscience-stricken and believed in the gospel.

Tata Antonio stood for a time in front of a Catholic chapel while giving out literature. A funeral was being held and the door was opened for a time. A crowd gathered outside and Antonio, seeing the statue of Christ in full view, used it as a text and preached to the people outside the door, saying that this Christ is the one that he has been declaring to them is alive and can save from sin.

So the gospel is spread by native Christians. Pray for the workers and for those who believe!

#### YOU WILL BE GLAD TO KNOW

That Arthur and Elizabeth Haldy have taken the work at Entiat. On account of serious illness of his wife, Dillon Mills, who had been there for several years, was forced to leave a few weeks ago.

That Milo Ross, who is attending Willamette University, is to be pastor at Rosedale, where the Haldys were serving. Let us remember "Mike," as we all know him, as he undertakes this new work.

That First Church, Portland, is busy with 27 other churches of the City in a united revival campaign, under the direction of Dr. P. W. Philpott. Joseph Reece, one of our own men from California Yearly Meeting, is leading the singing. Great crowds are attending and many definite conversions are resulting.

That "Fred and Ed" are being used of the Lord in a wonderful way this winter. They are just closing a revival at Caldwell where Bro. Moore is pastor of a work that is in its beginnings. They report over 20 conversions or sanctifications up to this time in the meeting. Praise His name for victory. That the work at Bethany is progressing nicely under the care of Esther Hendricks. Bethany is our meeting in Seattle.

(Continued from Page 2)

were a time of inspiration and help to all who were able to attend.

Our sympathy goes out to the Hintz family who are going through a testing time of family afflictions. First, their daughter Bessie underwent an operation for appendicitis and was just able to be around some at home, when their son Emil fell while playing at school and received a ruptured spleen, and had to



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be taken to Portland Hospital. He is back home again and we trust he may soon recover.

We have enjoyed having one of our absent members, Sidney Alexander, with us again for a few weeks.

A group of 20 Endeavorers met at the Parsonage February 14th, each one bringing donations for needy families in our community. First part of the evening was spent in Committee Work, each of the four committees meeting in separate groups. Following this, we had a live business meeting, with written reports from the four groups. The Social Committee had charge of the rest of the evening and all enjoyed a good time.

### SPRINGBROOK

Our society appreciated the New Year's greeting from Kelso. We pray the blessing of God upon them through the coming year.

We were pleased to have our Yearly Meeting Superintendent, Chester Hadley, and his wife, with us Sunday, January 15th. Grace Hadley brought us an inspiring message on the needs of our home mission fields. In the evening the Christian Endeavor meeting and evening service were combined. The first part of the service was in charge of the young people. Bertram Frost, Newberg Quarterly Meeting Endeavor Superintendent, led the singing. Walter Lee and Milo Ross gave short talks. Carol Lee and Grace Hadley sang a special song. During the latter part of the service, Chester Hadley showed recent pictures from the Bolivian field. The services of the day were a blessing to those who had the privilege of attending.

The Christian Endeavor held the monthly business meeting and a "backward" social at the home of A. S. Gulley, the evening of January 31st. Twenty young people were present and a very enjoyable evening was spent collecting beans from those who answered questions with "yes" or "no." Our pastor proved to be the champion collector.

Wilmer Brown has been visiting in Seattle with his brother, William.

Glen Rinard, our former pastor, and his wife visited with Springbrook friends recently.

Denver and Ruth Headrick, Helen Peck, Ruth Gulley and Irene Brown attended the Home Coming at North Pacific Evangelistic Institute Friday evening, February 3rd.

The Christian Endeavor Executive Committee met at the parsonage the evening of January 15th. We were very glad for the presence of Chester

Hadley, Walter Lee and wife, Mildred Hadley, Milo Ross and Bertram Frost. Plans for raising finances and carrying on the work of the Young Friends were discussed.

Mrs. Denver Headrick is again able to attend the church services, after an absence of several weeks because of an operation. We are glad to have her with us once more.

Mary Mills and Lela Gulley are attending Normal School at Monmouth.

### GREENLEAF

Rev. Glen Rinard and wife, of Salem, Oregon, visited his parents during the month of February. Glen conducted a Sunday evening service.

The Young People's Sunday School class is broadcasting sacred songs from the Caldwell Radio Station.

Grandma Winslow celebrated her ninety-fourth birthday anniversary February 6th.

The Workers' League of Boise Valley Quarterly Meeting are holding services in each of the five monthly meetings, and other places as doors are opened.

We are indeed glad to have our pastor's wife, Mrs. Fred Harris, in our midst again.

Greenleaf is on duty, furnishing music twice a week at the revival services in Caldwell, where Fred Baker and Ed Harmon are preaching.

Miss Annis Benedict, aunt of W. H. Benedict, passed away February 5th. She will be remembered by her many friendly acts and kind words.

Wallace Beckett, of Salem, Oregon, is attending the Academy.

### ROSEDALE

Rev. Mr. and Mrs. W. E. Cox held revival services here in January, which were a great blessing to all. Several were either saved or sanctified.

On February 9th, a social hour was spent after the mid-week prayer meeting, in honor of our pastors who are to leave for Entiat, Washington, where they will take up pastoral work.

Milo Ross has accepted the pastorate here for a few months and will begin his work on March 1st.

Our President, Mary Lou Chapman, is attending Portland Bible Institute this semester.

Forrest Cammack is attending school at Oregon State College for three months.

Paul Cammack returned home after attending Portland Bible Institute the first semester.

A Christian Endeavor business meeting was held on the evening of February 12th, which was followed by games and refreshments.

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