

Friendly Endeavor

Northwest Yearly Meeting of Friends Church
(Quakers)

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The Friendly Endeavor

Volume 12, Number 4.

PORTLAND, OREGON

April, 1933.

ARISE YE!

"Why seek ye the living among the dead? He is not here, but is risen." Luke 24:5-6. "Hallelujah! Christ arose." The living, the eternal Christ. Glorious and wonderful. Yet turn for a moment and see what lay behind, on just the other side of this glory and wonder. The great load and responsibility of the sins of a lost world. The terrible suffering and humiliation of the cross. Scoffings, stripes, shame, sorrows, pain, mocking, wounds, and a crushed heart. Indescribable! Isaiah 53 reveals most vividly the afflictions through which Jesus went to save the lost soul. He took upon Himself this great responsibility for the salvation of men. He faced the cross unflinchingly with a load so shameful and heavy that it would crush a human soul. Did He turn aside? Never! Jesus carried the sins of the world to the cross and died that they might be washed away in His precious blood.

This saving grace provided by Jesus on the cross of Calvary was provided at this great cost for men and women of today just as surely as it was for those of Jesus' own time.

It seems, however, that too many people have forgotten the suffering it took to make them clean. At times there is a total lack of real appreciation for the great work done. The result of this sacrifice is the salvation given freely and without reserve to every seeking and hungry heart. But what about the means with which this precious salvation was attained? Is much thought given to it? There is too little.

Are young people today ready to take the responsibility of facing the world—the worldly world—with the name "Christian" indelibly stamped upon their lives for all to see? Or are they afraid of the jeers of worldly friends? Are the men and women of the Church equally as anxious to appear Christian in the store or the office, on the farm, in the school room, in the salesroom or on the street, as they are in the prayer meeting? Is the minister as willing to be classed with Christ and His ministry when not behind the sacred desk as when he is delivering his most eloquent sermon?

In other words, are the redeemed of the Lord willing to take the proper responsibility for Jesus in their lives? Think of the burden and shame He bore for a lost and degraded world!

Today, of all times, the Christian should stand out boldly as a guide to the milling crowds of confused, hungry, seeking folk that pass daily in their futile search for something to satisfy the gnawing hunger of their souls. Too often these masses are fed with the husks of modern philosophies and "isms" by the ever-alert children of darkness. In their blindness they scoff at Jesus and His love. They know naught of the glory of the risen Christ. The responsibility is on you, Christian friend. Will you face the world for Jesus, even as He faced it for you?

Arise ye. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:11. Answer the call to battle! Proclaim the risen Lord!

ESTHER CHILSON CHOATE.

"SPIRITUAL FRONTIERS"

(The following brief address was given at the 1933 Banquet by Walter P. Lee, Christian Endeavor President.)

Tonight the shutters of time are folded back and across the horizon of our vision passes in bold relief a procession of stalwart heroes of other days. These were men with such strength of character that neither mountains nor valleys, rivers nor deserts could dissuade from their mighty purpose—the conquest of new territory.

We see those fearless men and women as the last outposts of civilization fade behind them, and they press forward to a land that few white men have ever seen. On and on for weeks and months through joys and sorrows they blaze new trails until at last they have lost themselves in the great frontier. But too soon civilization stretches out and catches up with the daring. No longer is the skyline unbroken by the haunts of man.

Again those oaken-hearted men with the urge to settle new land face the land of the setting sun and battle their way to new frontiers. Again society presses hard upon their heels. But always the stalwart few with a yearning for the unconquered territory have hurried on lest they be overtaken.

And ever onward they have pressed until at last one glorious day they break from the forest and stand upon the sands of the seashore where the waters of the blue Pacific play around their feet. 'Twas a day of great joy; but might there not be sadness too?

I think I see one of those dauntless men choke back a sob as he brushes a horny hand across his eyes. As he looks out to where the western sun is sinking he no longer sees the West—he sees the East. No longer does he see new land, but the old East where men had trafficked for centuries. Never again could he blaze new trails. He stood at the end of the frontier.

But the spirit of the pioneers did not die there. Through the years there have been those in whose bosoms has been burned that never-dying spirit and who, with vision infinitely more powerful than physical sight, have seen new frontiers not bounded by the great Pacific. And the years have proved that nothing can terminate the frontier but the passing of the pioneer spirit.

Yet how oft have we stood upon the western edge of the frontier and gazed at what seemed to be the end of hope! Have you and I not stood at the end of a frontier recently?

In the conquest for the Kingdom of God we were going forward, blazing new trails, founding a new social order, constructing sky-scrapers of prohibition, building palaces with sound moral founda-

tions. Then we met an enemy. There was a terrible explosion. Finally we looked up from the place where we lay stunned and saw about us wreckage and desolation where once had stood our beautiful structures. Although we were too stunned to know, no doubt we were wounded sorely unto death. And, why not? Life was no longer worth while—we had reached the end.

Feebly we cast an eye of faith toward our Leader. On He rode so un-shaken, so undismayed. Oh! He has not reached the end; this was not His frontier. With the infinite love of One who gave His life to save men, He saw stretching out before Him the vast unclaimed territory of the souls of men and women. Our eyes catch the vision; we are not wounded; we have not reached the end of the frontier. Let us arise and hasten to follow in His train.

In our vision we see the city in which we meet tonight—a city of 300,000 inhabitants with but 30,000 church members; we see these three states of Oregon, Washington and Idaho in which there is a population of nearly three million. Of these only about 780,000 are church members. This is about one-fourth the population—merely church members. Furthermore there are slightly less than 450,000 in Sunday School, or about one-seventh of the population in Sunday School. It is estimated that there are about 900,000 children of school age who are not enrolled in any Sunday School.

There are more than 2,500 un-churched districts in the three states. This includes only districts of considerable size.

There is a new land; there is virgin soil. As the words "On to Oregon" once rang out, so now rings out the cry of "On to Oregon."

What though there be hardships; our forefathers bore them unflinchingly; what though there be battles, our forefathers fought them victoriously; what though there be storms, our forefathers struggled through them courageously—all that they might found new homes and acquire new territory for the United States of America. Can we not bear the hardships, fight the battles, endure the storms, that we may acquire new territory for the Kingdom of Jesus Christ?

Up, young pioneers of today. Before us lie spiritual frontiers. 'Tis the call of the spiritual west.

God tramps on through the scourging rains,
God vaults into the saddle;
Rides alone past the dusty plains;
God's back bends to the paddle.
Cedar branches and sunlight through,
And on still on, speeds the lone canoe.

God rides out on His ancient quest,
Healing, saving, commanding.
Here in the savage unknown West,
Settlement, cabin, landing—
Well they know the steady beat,
In the stillness, of God's horse's feet.

The Friendly Endeavor

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God leads to grace the pioneers
 Who walk each hour with danger;
 Knows these grim men for his peers;
 Gives his bread to the stranger—
 Doing all that a neighbor can,
 God rides still—a weary man.

God rides out—and founds three states;
 Their scourger, their defender;
 Guides their loves and tones their hats,
 Leads them into splendor!
 God—in the Circuit Rider's breast—
 Once God built a world—out West.
 —"The Circuit Rider."—Mary Carolyn Davies.

God give us Circuit riders today.

IMPORTANT CHART INFORMATION

In response to several questions regarding the Christian Endeavor Chart, the Executive Committee makes the following explanations. We request that each Society read and follow these suggestions.

1. In answer to the question about the possible number of points a society can make at one meeting, the following illustrations are given:

Possible total for one Missionary meeting:

- 25—if original meeting.
- 15—if well-planned.
- 25—if missionary.
- 25—if about Bolivia.

90—Total.
 Possible total for one Tithing meeting

- 25—if original meeting.
- 15—if well-planned.
- 25—if on Tithing.

65—Total.

2. The Chart says that 10 points will be given for each Bolivian Prayer Circle Meeting and that it may be continued as last year. We quote from the chart of the previous year: "Suggested times for meeting are, a half-hour before Christian Endeavor on Sunday evening, before or after mission study classes, or another time most convenient for your members." It is evident that the time of the Bolivian Prayer Circle must be some time other than the regular Christian Endeavor prayer meeting.

3. If credit is to be claimed for holding business meetings, minutes of

such meetings must be sent to the Quarterly Meeting Christian Endeavor Superintendent.

4. In regard to claiming points for committee meetings, we call your attention to the fact that all of the four major committees must present written reports to the business meeting if any credit is to be claimed.

5. One evidence of the use of a budget is the consistent remittance to the Yearly Meeting Christian Endeavor Work.

6. Outside Activities—society project Only 10 points per week shall be allowed for any one activity. For example: A group may call on 2 different sick people and claim 20 points but could not claim points twice if the same one was called on twice in one week.

Keep accurate list of all activities to be turned in with Chart at Twin Rocks. For further details write Walter P. Lee, 10320 N. E. Shaver Street, Portland, Oregon.

BIG CHAMPIONSHIP CONTEST

In order to create interest in the coming Christian Endeavor Summer Conference, the Executive Committee of the Christian Endeavor is sponsoring a Conference advertising stunt Contest. Because of the distance the societies in Boise Valley and Tacoma Quarterly Meetings will probably be unable to participate, but we urge them to do so if possible.

To make this contest and its results a success, each society is urged to take a real interest. In each Quarterly Meeting an elimination contest will be held under the direction of the Quarterly Meeting Christian Endeavor Superintendent some time before Yearly Meeting. This should be in the form of a rally at which each society will present its stunt.

The Society presenting the best stunt in each Quarterly Meeting will be chosen to represent the Quarterly Meeting at the final contest to be held on Saturday night of Yearly Meeting.

The prize for the Society winning in the final contest is one dining hall ticket for the 1933 Conference or its equivalent divided out among the members of the Society that attends Conference.

The rules for the contest are as follows:

1. Age of those participating, 13-18.
2. Number of those participating, not to exceed 6.
3. Total cost spent for costume not to exceed \$1.00.
4. Time allowed for presentation, 7 minutes.
5. Judging will be based on following points:
 - A. Adaptability to subject 50 points.
 - B. Presentation
 - (1) action—20 points.
 - (2) words—20 points.
 - (3) costume—10 points.

A penalty of 15 points will be charged against any society using more than the allotted time of 7 minutes.

6. No professional help will be permitted; that is, no one engaged in public speaking and dramatization, or engaged in teaching such, may assist in any way.

SENIOR CHRISTIAN ENDEAVOR TOPICS FOR APRIL

April 2—Can and Should We Love All Men, Even Our Enemies? (Consecration Meeting) Matthew 5:43-48

April 9—What Deciding for Christ Means. Matthew 6:24-25.

April 16—"If a Man Die Shall He Live Again?" Job 14:1-14; (Easter).

April 23—Problems About Prayer. Matthew 5:6-13; Mark 11:20-26.

April 30—Stories Jesus Told. Matthew 21:28-32; 22:1-10.

FINANCIAL STANDING

Here are the total amounts paid by each Society and the quotas for 1933. Subtract the amount paid from the quota of your Society and you will have the balance still due for 1933.

Society	Paid 1st Qr.	1933 Quota
*Bethany	\$	\$ 3.00
*Boise	11.00	11.00
Chehalem Center	11.00	11.00
Entiat	21.00	21.00
*Greenleaf	13.25	17.00
*Highland	10.00	10.00
*Kelso	20.00	20.00
*Lents	2.50	2.50
*Marion	16.00	16.00
*Melba	3.50	3.50
Middleton	9.50	15.00
Newberg	12.50	12.50
*Piedmont	5.00	5.00
*Quilcene	3.50	3.50
*Rosedale	4.00	8.50
Scotts Mills	3.50	12.00
*South Salem	4.11	9.00
*Springbrook	2.50	2.50
*Sherwood	17.35	35.00
Sunnyside	16.00	16.00
Star	2.50	12.00
Tacoma	2.50	5.00
Vancouver	4.00	4.00
*Valley Mound		

* Indicates 1932 quota unpaid.

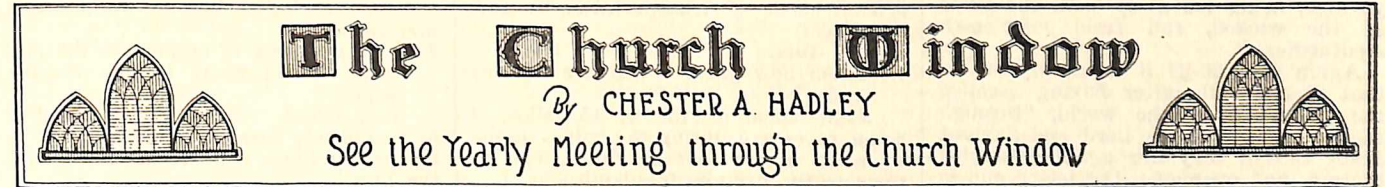
TRAILS AND TALES

The old "Oregon Trail" was the scene of greatly revived activity last Saturday night when some 300 "Pioneers" from Oregon and Washington lumbered in gas-wagons to the vicinity of First Friends. There the trail ended in the banquet room, only to be resumed around the well-filled tables.

This time the trail was blazed by no other than that hardy old pioneer, Allen Hadley. He proved to be a splendid trail blazer, although (in our opinion at least) a cluster of bristling, black whiskers would have greatly added to his dignity. Possibly, the best bit of "blazing" he did during the evening was the vigorous way he led the attack on the bountiful repast spread before each pioneer. This part of the trail was thoroughly enjoyed—yet—not in silence.

For suddenly from one end of the hall the Lents "Pioneers" burst forth in musical self-praise; only to have Vancouver respond, loudly proclaiming their own virtues. Then Kelso replied that they were working "hard, hard, hard," and defied any and all to win the shield at Conference. In the midst of this unnatural excitement, there burst upon all ears the "wails" of Genevieve Cole and Elizabeth Hadley as

(Continued on page 5)



CALVINISM - ARMINIANISM

By Edward Mott, President Portland Bible Institute.

(Continued from March number)

"There is not a single passage that I know of in the New Testament telling the Christian to ask God for deliverance from sin. There is nothing authorizing us to pray for victory over sin, after the day of Pentecost. Why? Because, if believers, we are delivered. The great message of the New Testament, after Pentecost, is what has been done for us, with the plea from the Holy Spirit, 'Now believe it. Reckon on it. You have been set free. The work is finished. You are not under law, where you have to do something for your salvation; you are under grace, where it has all been done for you!'"

"I was once asked at one of these conferences, after a meeting: 'When we are tempted to sin, is it not the thing to do, instantly to breathe a prayer to the Lord for deliverance, saying 'Lord, help me; Lord, deliver me; Lord, keep me.'"

"No," I answered, "I do not believe it is. I do not find that in the New Testament. The thing to do when we are tempted is instantly to thank the Lord Jesus Christ that he has delivered us, that he is keeping us."

Here we find an acceptance of victory over sin as something already accomplished by Christ's death. But there is no experiential death to sin. No praying through until we have a consciousness of a completed work.

Mr. Trumbull, in a pamphlet entitled, "The Perils of Victory," in which he warns against erroneous views, says: "We always have our sinful nature, which can and will sin any moment we fail to trust Christ for His victory in us."

We had Mr. Holland, of the African Inland Mission, at the Institute last year, who in his address stated that they do not use the Lord's prayer in their work because of the petition, "Forgive us our debts." The use of it, he said, would be contrary to the teaching they give the natives that their sins were already forgiven and that they were to accept this as a completed fact.

The Wide Divergence

From the above it is easily seen that there is a wide divergence between the Arminian and the Calvinist in this matter of Christian experience. We pray for and seek the various lines of experiential religion, while they, on the other hand, believing that all was accomplished for us by Christ on the Cross, teach that all the sinner has to do is to accept the finished work of Christ in the imputation of His righteousness.

By this scheme Christ must have suffered the exact penalty due the sinner rather than a provisional penalty. The only difference between it and univer-

salism is that it covers the elect only, while universalism covers all. Further, the scheme carries such an idea of imputation as to provide for the righteousness required of them without their becoming actually so. Of course this is high Calvinism, or Antinomianism. But in no sense can it be said that the sinner is regarded as righteous because of Christ's righteousness. He is pardoned and justified because of Christ's righteousness, and in a true sense he is made actually righteousness through Christ's imparted righteousness.

Apostasy

The second great differentiation lies in the fact that they believe and teach that a soul that is listed among the elect, and therefore justified and sanctified, can never lose his connection with God. It must follow that if God has chosen to save a soul, His almighty power will most certainly effect that which He has undertaken. In other words, the chosen ones are elect to final perseverance. While they may fail to enjoy all their privileges in Christ their position in the family can never be voided.

Mr. Trumbull has said: "It is possible for a Christian to be yielding obedience unto Satan, self and sin; and then he is a walking death. For all practical purposes he is spiritually cut off from God. Not actually, thank God. God does not withdraw, the Holy Spirit never withdraws after the Lord Jesus has given him to one."

The Calvinists are wont to assert as supporting their doctrine of once in grace, always in grace, that we are born into the family of God, and that that relation can never cease. But there is no Scriptural ground whatever for such conclusions, for we are not the children of God by the new birth. Christ is the only begotten Son of God; we are sons of God by adoption. Ephesians 1:5, "Having predestinated us unto the adoption of children by Jesus Christ unto himself."

Romans 8:15, "But ye have received the spirit of adoption whereby we cry Abba, Father."

Through grace, by faith, we enter into this relation of sonship.

When faith ceases to function grace becomes inoperative, and the relation of sonship necessarily becomes inoperative, and the relation of sonship necessarily ceases, the basis on which it was established having been eliminated.

Where then does the experience of the new birth come in, it may be asked. In the relation of truth to truth, regeneration is a concomitant of adoption as the fitness for living in the family and kingdom of God, with sanctification as the crowning work of the Holy Spirit in the work of restoring man to the image he lost in the fall in respect to his spiritual life. In other words, regeneration is a result of sonship rather than its cause. Because he has adopted us "he makes us meet to be

partakers of the inheritance of the saints in light."

Again it has been asserted that one who has become a member of the body of Christ can never be separated from him, as in such case the unity of the body would be destroyed. The apparent difficulty lies in the stressing of the analogical idea of the body beyond its simple, primary use in this connection. That such is not the proper interpretation is apparent from a study of various symbols employed, all of which have to do with our relation to Christ. We are told in Hebrews 3:14 that "we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

Also, "As for you let the teaching which you have received from the very beginning continue in your hearts. If that teaching does continue in your hearts you will also continue to be in union with the Son and with the Father." I. John 2:24.—Weymouth.

This principle applies to all the symbols of relationship, so that if there is not a continuation of the conditional elements separation from Christ must ensue. We find that Christ's body is the Church, as stated in Colossians 1:18.

"And He is the head of the body, the Church;" also in the same chapter, the 24th verse, "who now rejoice in my sufferings for you and fill up that which is behind the afflictions of Christ in my flesh for his body's sake, which is the Church."

With this change of symbol from "the body" to "the church" the difficulty disappears, for no one member can be said to be absolutely essential to the unity of the whole.

This is further seen in the imagery employed by Christ in the 15th chapter of John, where he presents himself as the vine, and believers as the branches. He says:

"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned."

In the light of these considerations it is seen to be entirely possible for one who has become constitutionally united to Christ to be, under certain conditions, separated from him.

We note also the following points: We find in Revelation 22:19 that one may lose his part in the book of life. They could not be blotted out if they had never been written in.

In II. Peter 1:10 the danger of falling is clearly stated:

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

The same danger is pointed out in the third chapter, seventeenth verse:

"Ye therefore, beloved, seeing ye know these things before, beware lest

ye also, being led away with the error of the wicked, fall from your own steadfastness."

Again in 2:20-22 it is clearly stated that if one falls after having escaped the pollutions of the world, "through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than in the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

A careful study of the entire situation can but convince one that there is a very great and material difference in the viewpoints presented. While the true Calvinist is a fundamentalist, he does not apply the doctrines of the Gospel experientially as we do. There is no death to the sin in us, but rather a resting upon the supposed fact that Christ so died to sin for us as to make unnecessary any personal experience on this line. In fact, many of them believe that sin is in and of our physical being and therefore always existent until death. As one might expect under such conditions, they have no revivals as we know them, no altar services, no praying through to victory.

Their ideas concerning the security of the saints makes them very complacent regarding the outcome of this probationary state, if there be such a state. The incentives to Christian diligence all concern their present state and condition. If they fail along these lines they have a temporary loss, but their eternal life is in no way affected. This makes for ease in spiritual matters; one is assured of future welfare. Why be concerned? So if there is a lack in spiritual interest, why any special anxiety?

These statements and observations are submitted without prejudice and in the spirit of love, with the earnest desire that God's will and truth may be advanced and His name glorified.

MELBA ASKS SOME QUESTIONS

The following list of questions were sent to Carroll and he sent a list of them to me with the answers, suggesting that I print them in the Friendly Endeavor. Read them carefully, and if you have any questions not included in this set, send them to me first; if I do not know the answer, then I will ask Carroll. I do this to save them time there on the field. C. A. H.

1. When do you have Sunday School?
From 10:00 a. m. to 12:00 m.
2. Do you study the lessons that we do?
Yes, except that we are about six weeks behind the schedule.
3. Do you have a Christian Endeavor Society?
No.
4. What is the average attendance in services?
About 55.
5. What work do you have among the children?
Sunday school and day-school with Bible Classes.

6. What mode of transportation to services?
By foot.

7. From how great a distance do they come?
Some come as far as 15 miles, it being necessary during the rainy season to wade across several rivers, one of them to the armpits for depth.

8. Do the children learn quickly?
Some do, but most of them are mentally impaired, due to the pre-natal habits of the parents. There is a notable difference in the children born in the Gospel, after coca-chewing, tobacco and alcohol have been laid aside.

9. Give a sample menu for a day.
LaPaz, being a modern city with splendid market, we eat about as you do in U. S. A. By choice we sometimes add some frozen potatoes and meat with red-pepper sauce fixed up in real Bolivian native style.

10. Has the depression crossed the equator?
Yes—with distress.

11. Give some idea of price of food.
Flour, fifty pounds, \$2.50; Sugar, per 100 pounds, \$4.20; Potatoes, 10 cents pound; Canned goods, from 30 to 75 cents per can. Fresh vegetables cheap.

12. What is the range of temperature?
Generally ranges between 24 and 64 degrees F. On especially warm days it may ascend to 72 degrees.

13. What kind of country surrounds LaPaz? Is it productive?
To the east and north of LaPaz lie the mountains and snow range. They are barren except for a short grass that gives grazing to the llamas. To the south, narrow, fertile valleys where grain, vegetables and finestock are grown. To the west, the great plateau. Around the lake is very productive, but otherwise it is sterile owing to sulphur and salts deposits. It affords scanty grazing for burros, dairy cattle, llamas, sheep, alpacas and vicuñas. All of the land is stony.

14. Feel the lack of information from the field. Why do we not receive letters from the field as we used to?
Largely because of time and strength since the Ayllons have left us. Now that Helen C. is with us and Don Juan is helping us with prolonged visits we hope to inform as formerly.

15. Please send information of little incidents among the children to be used in our Sunday School.
Helen Cammack and Doris Tamplin will soon be furnishing you with this material for the Missionary hour each month.

16. What kind of place do you worship in?
We have an improvised hall in the mission house, seating about 120.

17. Have you a garden?
No. Nor a yard.

18. Is your school building located close to your dwelling?
It is located in an already overcrowded room of the mission house.

19. How many out-stations for preaching services have you?
7, with others calling.

20. How many preacher boys in school?
There are about 5 who do very acceptably; and others anxious to prepare. We need funds to help Bible School students.

21. Do you have Sunday School at all preaching points?
No. Owing to lack of workers and materials.

22. Do you seek to encompass the salvation of members of the Sunday Schools?
Yes, indeed. Our Sunday School is of two hours duration and the altar is frequently lined with seekers. Praise the Lord!

23. How is the motorcycle performing?
Excellent. You cannot imagine what it means to us in saving of strength and time. For the altitude it needs special high-compression cylinder heads and a seventeen-tooth sprocket.

24. Do the Indians lay aside their superstitious ideas at time of conversion?
Not all of them, nor abruptly, though they do so willingly as light comes to them. They do not readily recognize their superstitions as such.

25. Do the majority remain faithful, or are they prone to backslide?
The Indian is human and subject to temptation; but they are generally staunch plodders and do not give up easily. More firm than the mestizo.

26. Will Helen live with you or do you have the missionaries stationed at different places in the city?
At present Helen is living in the mission home. As the Lord leads, our plans and stations may vary.

27. How long seasons do you have?
Theoretically there are four seasons, but practically there are only two distinct seasons, winter and summer. Winter, warm and rainy, from December to March 31 or April. Summer, cold and dry, April to November. These are but general rules for the altiplano. There may be sudden rises in temperature, or a sudden cold spell at any time. Strong winds and dust storms characterize the close of the summer season. Severe thunder storms with flurries of snow and hail characterize the winter season.

28. What kind of dairy cattle do you have?
I am not a dairy man and cannot answer this question fairly. The breed is mixed, the native stock having been mixed with some of the best pedigreed bulls of U. S. A. The bullocks are massive fellows and the cows are good "milkers," except the calves get most of the milk. The Bolivian stock-raiser is more interested in raising bulls for plowing and cart-work than for beef; or in the raising of cows for milk.

29. Do the Christians suffer persecution in Bolivia?
Yes, indeed; though the steady advance of the gospel is breaking down the violent fanaticism in many places. Jailings and stonings for the sake of the gospel are very common still.

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are the stern, unmoving, unmovable and non-understandable Andean mountain crags, so also are the Aymaras—stern, stubborn, swarthy and strong, non-understandable. He was before all other comers to the crown of the great Andean "pillars of heaven;" he, himself, a Conquistador, to be beaten, oppressed, enslaved, degraded, but never wholly conquered. The feature of the Aymara and the style of his architecture point to a common origin with the Mongolians. But who can know with certainty?

Even the earliest Aymara legend is of still later Quichua origin, or, at least, tainted with it. When the Children of the Sun (the Incas or Quichuas) first appeared on earth, walking in weary pilgrimage, ever and anon endeavoring to drive the golden wedge, which their Sun-Father had given them at the start of their earthly journey, into the ground, they found a race of stalwart, half-civilized, half-savage Aymaras living in stone houses and ruled over by a king on a gold-encrusted stone throne.

In the ages past the Great Spirit, the Sun, had come to earth. Finding no inhabitant throughout the length and breadth of the earth he resolved to make man. Having formed several images of men from the dust of the earth and baked them in an oven to varying shades, he took them to various points of the earth's surface, hiding them in caverns and caves. When all had been deposited in their respective caverns, the Great Spirit gave them life and they came forth to populate the world with their kind, and build cities and cultivate the land.

But being ignorant of the best methods of agriculture the Great Spirit had pity on them and took upon himself human form, appearing unto the people whom He chose, the Aymaras, on the shores of the Great Lake Titicaca, which then had no outlet but was hemmed in on all sides by the great Andes. Having appeared unto them in the regions of Carabuco on the Lake, from the north, He began to teach them the necessary things of life—the arts, agriculture, medicines, etc. But, being a God, the failure and ignorance of man troubled his patience so that he began to rule them with an iron hand until they, not knowing that He was God, and not a man, tired of His rule.

They conspired against him, bound him and put him into a balsa with sail set to southward. Whereupon the wind began to blow with terrible swiftness and soon bore the balsa out of their sight. Directly through the straits into the lesser lake, on past Taraco to the shores near the present town of Guaqui sped the balsa. It struck the hindering mountain with such violence that an opening was broken through, and, borne by the rushing flood of waters through the rough doorway, the balsa was carried down, down the course of what is now known as the Desagardero (spillway from the lake) to the wallowing, briny marshes of Lake Poopo. Hele the balsa was lost and the incarnate Good Spirit changed himself back to his original form, nevermore to appear among the men who now lamented their foolishness in thus dealing with their Lord.

(To date, a favorite painting shows the great Creator God of the Aymaras reclining upon the snow-white Andes,

swathed in billowy white clouds, sound asleep; while through the centuries his people climb to the cragged hill-tops to weary themselves in crying unto him to free them from their ignorance and oppression. But he hears not and sleeps on through their night.)

The wickedness of man was great. In punishment came a great flood. But one just man, with his family, having been previously warned, had prepared a great balsa, stored it with provisions and what animals he could, and, on the day of the great flood, entered his balsa. The storm raged fierce for many days and the face of the earth was covered. The provisions became low and the little family feared death by starvation. Throwing a faithful dog overboard they left him to swim to dry land. After a long time the dog returned to the balsa weary. He was taken in, only to be thrown in again after several anxious days. This time he returned with mud on his feet and less weary. After several days a dove was let fly and never returned, so they knew that the flood had abated. Soon their balsa rested on the shores and they alone were left to repopulate the earth.

(To be continued)

AN URGENT APPEAL

There is not enough money in the Yearly Meeting treasury to pay the regular salaries for the month of April. With the unsettled conditions in Bolivia can we let the missionaries go without financial aid? They have used the surplus of their salaries to carry on our program, now are we to fail them? The need in the home work is also pressing. Please send in every cent you can so that we can meet our obligations. Thanks!

C. A. H.

(Continued from page 2)

they demanded, "We want Milo," "We want Milo." Immediately the response told us "When Milo is at Conference, he wants no chaperone." Well, all old-timers understood that, all right!

Then came a rare privilege when Rachel Pemberton and the Sunnyside Sextet charmed us all with their music. My, those girls certainly could sing.

After that Allen informed us that part of every "Trail" was the telling of "tales" around the campfire.

"Tell me a tale of our Quaker C. E. Long, long ago—"

And they certainly did just that. Chester Hadley told that the "Lure of the West" to early Friends was the spreading of the Gospel in new fields. Marguerite P. Elliott "Remembered When" the first young people's society was formed and when she served as second president of the Yearly Meeting Union. Emel Swanson told of "House Raising" at Twin Rocks. That tale led over the trail of salal bushes and sand, through poverty and difficulty to the present wonderful Conference home. Then Mildred Hadley took us on the "Pony Express," called the Friendly Endeavor, as it traveled its regular route over four continents. As we completed that trail, suddenly into our midst burst a newsboy calling "Extra—extra C. E. News!" Mildred grabbed a copy and shared it with us—and lo! it was our own Friendly Endeavor with

announcement of Conference leaders! At this time the tales began taking a forward look. Milo Ross pointed to Bolivia as a new field for pioneering; while Leone Nichols suggested that church extension work offered unlimited possibilities for present day "Trail Blazing." And the last tale, Walter Lee's, contained a stirring message on "Spiritual Frontiers."

Realistic touches were added to these tales by clever decorations. Of these, all "Pioneers" were greatly interested in the spinning wheel; and the miniature models of covered wagons and oxen, and the scout with his horses.

At the conclusion of these "tales" the "Pioneers" again took to the "Old Oregon Trail" to their various abodes—each determined to join the trek to the Conference next July, 25th to 30th. How dear to my heart is the trail to our Twin Rocks.

That lures me each summer with Conference in view, Though many the trails that the Quakers have followed, Yet this is far best of all that they knew.

GLADYS H. COOK.

Society Notes

SECOND FRIENDS

Our meeting enjoyed a gracious revival with Fred Harris, of Idaho. We surely are thankful to God for His goodness to us. Many souls were brought into the Kingdom, several received the Holy Ghost and all gained spiritual blessing.

The report of the Nominating committee was presented and accepted by the Society. The following are the officers for the new year: President, L. Dell Lamb; Vice-President, Violet Braithwaite; Secretary, Irene Lewis; Treasurer, Jack Laughlin; Lookout Committee, Mary Colver; Prayer Meeting Committee, Annie Lundy; Missionary Committee, Dorothy Choate; Music Committee, Ruth Lent; Flower Committee; Wilbur Mann; Social Committee, Beulah Lewis; Friendly Endeavor Reporter, Mary Colver.

We met at our pastor's home for our last business meeting, and the remaining part of the evening was spent in practicing yells and songs for the Christian Endeavor Banquet. Much enthusiasm was displayed by some.

Alden and Lois Virginia White have gone to California, where Aldin expects to make his home with relatives.

Mr. Markle passed away Wednesday afternoon, March 22nd. He is survived by a wife, two sons and a daughter.

VALLEY MOUND

At the close of last year we realized that we were in arrears on our budget. We decided to put on a Christmas play and take an offering. After a few weeks of diligent practice, the play was successfully given and \$7.50 made our debt much smaller.

The revival meetings held here in January by Ed Harmon and Fred Baker were a great blessing to the Church and Endeavor. A prayer band was organized by the young people, which meets every Saturday night.

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On February 26th delegates were appointed to the District Convention, held at Greenleaf. Our Society had charge of the Sunday afternoon praise service, and also furnished special music. At the business meeting, one of our members, Florence Russell, was elected District Superintendent of the Tenth Legion and Quiet Hour Work.

At our last business meeting the following officers were elected: President, Alta Armfield; Vice-President, Mary Cole; Secretary and Treasurer, Glen Birch; Pianist, Florence Russell; Missionary Chairman, Pearl Gallivan; Social Chairman, Lucile Cole; Prayer meeting Chairman, Katherine Baker; Lookout Chairman, Don Armfield; Music Chairman, Dee Armfield.

Two of our members have left us recently. Ivan Russell is in Scotts Mills, and Harold Badley is in Caldwell.

Our Society furnished special music for the revival meetings in Caldwell. And may I whisper something? They have organized a Christian Endeavor in Caldwell since the revival.

STAR

Mr. Murphy spent four weeks at Woodland and Camaii holding revival meetings. During his absence Mr. Witte, from Eagle, Mr. Wm. Hadley and Geo. Hopper held services.

Plans are already being made for the Conference banquet, which is to be held at Star this year, for the purpose of arousing interest and enthusiasm for the Payette Lakes Conference.

Sunday morning, March 5th, Chester Hadley preached. In the evening he used the Endeavor and Church time showing slides of missionary work in Bolivia.

HIGHLAND

The Christian Endeavor Week-end Conference, held here February 17-19, was a means of real blessing to us. Visiting friends who had part on the program were: Chester Hadley, Grace Hadley, Oscar Brown, Mildred Hadley, Walteer Lee and Carol Lee. The Lord met with us and some renewed their covenants with Him.

Milo Ross brought a message on Sunday evening, before taking up the work at Rosedale, which was very much

Both the Intermediate and Senior Societies have recently reorganized. Junior "Bug" Lindstrom is now president of the Intermediates, and they are busily engaged in carrying out the suggestions on the Chart. Lillian Frazier is again president of the Seniors, and a "Bolivian Prayer Circle" has been started.

Our Meeting is to hold revival services for three weeks preceding Easter, with Rev. and Mrs. W. E. Cox as evangelists. We solicit an interest in your prayers.

PIEDMONT

On land, sea and air was the object of the Entertainment Committee. Living nearer the ocean than the other Societies, we were thrilled to step into the S. S. Merz, a good ship with a salty and seagoing orchestra, which played and encouraged the singing of such ocean songs as, "My Bonnie Lies Over the Ocean," and, "Sailing, Sailing Over the Bounding Main." As Chaplain Cope was aboard the orchestra played a few selections, Hymns of Deep Water Truth. The ship docked on time and the passengers just caught their train, which let them off at the air port, where smiling Bob Nichols had his plane all warmed up, the largest one in the hanger, the tri-motor, and say, what a trip. It would pay other societies to get on the good side of Bob.

We have had Mr and Mrs. Harold Mills and daughter with us for a fortnight. Their fellowship has been very refreshing and appreciated. Harold favored us with an encouraging message Sunday evening.

Surprise! Surprise! The din and noise caused by a host of Friends and friends of Mildred Raymond still ring in the ears of many. And a surprise sure enough. Mildred has passed another winter, or, perhaps we should say in owl terminology, she is a year wiser, but was not on this occasion. James took the Mistress and family for a drive and left the back door unlocked. When the evening was still young they returned to put little Carol to bed. Imagine her countenance when she opened the door and heard the Gilmore roar. A quick recovery, and enjoyable evening, ice cream a la Perry, a heaping dish apiece.

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