

Friendly Endeavor

Northwest Yearly Meeting of Friends Church  
(Quakers)

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8-1931

## Friendly Endeavor, August 1931

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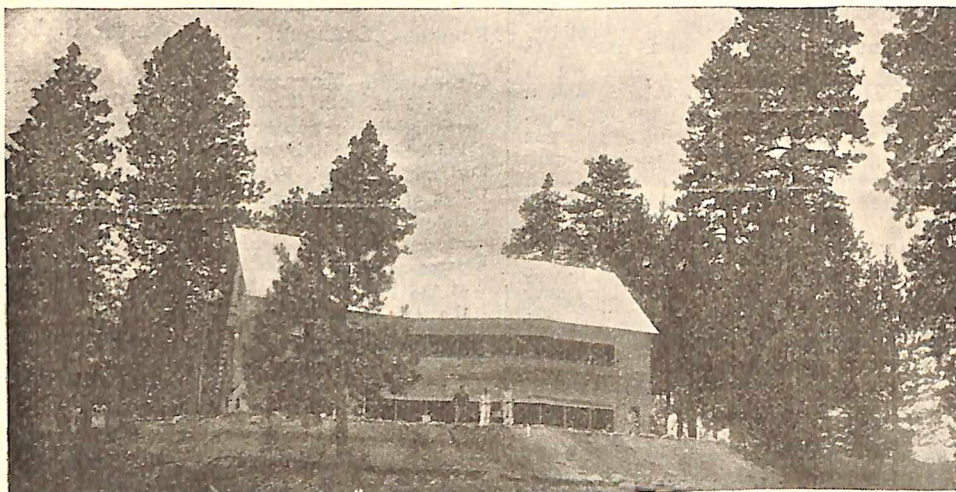
# The Friendly Endeavor

Volume 10, Number 8.

PORTLAND, OREGON

August, 1931.

## Glimpses of Payette Lakes, Idaho, Conference



PAYETTE LAKES CONFERENCE HOME

### QUAKER HILL

Dawn. And as I watched, the deep indigo of the lake slowly changed to cobalt and the light of day had soon replaced the shadows. Suddenly I was brought back to reality by the disturbing sounds of awakening life, such as shivering, shouting and dogs barking, and then from near the shore of the now glassy lake I heard the sound of petitions ascending to the Creator of all this majesty and beauty.

With my attention now attracted to the activity about me, I noticed the center of it seemed to be a long building. As I reached the front of it, I turned and looked almost straight down on a paved road, across from which was a narrow strip of timberland, through which I again could see glimpses of the lake, now brighter than before. Entering the building, I saw tables and benches, indicating it to be a dining room. At the further end of the room I saw a kitchen, the scene of so much bustle and stir I dared go no closer. Seeing a stairway and hearing girls' voices above, I ascended to find even greater confusion, as more than forty girls struggled to get ready for the breakfast being prepared below. I stepped out the door and wandered to the other end of the building, where I found another stairway and again I climbed. But upon reaching the landing I stopped, arrested by the unmistakable sound of boys also striving to get to breakfast. Turning to descend, I again stopped to see from here the best view yet of the lake.

As I returned to the dining room, I noticed numerous tents to the west, about which were signs of other breakfast in preparation. At the signal I, with the crowd, entered the dining room where nearly ninety people were served a supreme breakfast by efficient waitresses. In this same room at various

times during the day smaller groups gathered for classes and much larger ones for the Inspirational and Evangelistic services.

A year ago who would have dreamed that such a successful Conference, with such conveniences, could have been held so soon in our own state, on our own grounds at Payette Lakes! And this was by far the largest Conference ever held by Boise Valley Quarterly Meeting. There were 142 registered, including eight from Woodland, whom we were indeed glad to welcome. The total attendance reached 162. We were also glad for the interest manifested by the people from McCall and surrounding country, who attended the evening services and the Sacred Concert and Dedication service Sunday afternoon.

LOIS JONES.

### WHAT EVERY YOUNG FRIEND SHOULD KNOW

Taught by Ida Lee

#### I. Beginnings of the Friends Work:

##### A. Why?

A church was wanted which was free from political rule and forms.

##### B. Who?

1. George Fox was the leader of this new movement. He was different from most young men and very serious minded, desiring things of God. He started his work by traveling and telling others the way to find peace of heart. There were more "Friends" in England then than there ever have been since.

2. They were called "Friends" because they were so sincere and straightforward.

3. The first "Friends" colony in the U. S. A. was established by Wm. Penn.

##### C. When?

First organization in 1647.

#### D. Outstanding Beliefs.

##### 1. Peace.

They were consistent in peace principles, both in times of war and in times of peace. Over 13,000 Quakers were in prison during the reign of King Charles II. The children held meetings during the imprisonment of the parents.

##### 2. Refusal to take public oaths.

Early Quakers, many of distinction, lost opportunities in public office because of refusal to take oaths.

##### 3. Friendly to Indians.

##### 4. Opposed to Slavery.

Formed underground railroads.

##### 5. Prison reforms.

E. Doctrines of Friends in common with other churches.

(Doctrines are always most important.)

##### 1. The infallibility of the Scriptures.

##### 2. The deity of Jesus Christ.

##### 3. The blood atonement for sin.

##### 4. The bodily resurrection.

##### 5. Christ's bodily return.

##### 6. Personality of the Holy Spirit.

F. Distinction of "Friends" from other churches.

1. A worship of simplicity and freedom.

2. Women given equal opportunity with men.

3. Baptism and the Lord's Supper are spiritual.

ESTHER RUSSELL.

### THE BOOK OF REVELATION AS REVEALED IN THE LIGHT OF OLD TESTAMENT PROPHECY

By Mrs. Marie Hurst

This most interesting class met each day out under the pines. Though Mrs. Hurst spoke swiftly without straying from the subject, it was yet impossible to cover the ground as thoroughly as we should have wished. Suffice it to give here a short resume of the references and their subjects.

##### 1. A Vision of Christ.

Revelation 1:12-16; Daniel 7:9-12.

2. A Book of Sevens—(Seven periods of the Church). Revelation 2.

3. Judgment and Tribulation.

Revelation 3.

4. Afture Rapture of Church.

Revelation 4 and I. Thessalonians 4:13-14; I. Corinthians 15:51.

5. A Book of Righteous Judgments.

Revelation 5 and Matthew 24.

6. Judgment Visions (Seven weeks of tribulation, seven seals, seven trumpets and the seven vials.)

7. The Seven Seals. Revelation 6.

First Seal—False Christ. I. Thessalonians 5:1-3.

Second Seal—Political war.

Third Seal—Famine.

Fourth Seal—Death and Hades. Ezekiel 14:21.

Fifth Seal—Martyr Period. Matthew 24:9.

Sixth Seal—"Last Prayer Meeting." Day of the wrath of God. Isaiah 34:2-4; Joel 2:30-31; Zepheniah 1:14-18; Hebrews 12:26-28.

8. Revelation 8; Exodus 9:23-28; Micah 7:15; Jeremiah 4:23, 28; Ezekiel 23:7-8; II. Thessalonians 2:4-11.

9. Revelation 16; Exodus 9:8-12; 7:17-25; Deuteronomy 34:24; Zechariah 14:14; 1:8-9. (None having the mark of the beast ever repent.)

10. The Empire. Revelations 13:1-10 The Beast Who Rules. Revelation 13:4-10. Daniel 7:4—compare Revelation 17. Woman here represents spiritual condition. Revelation 19:11-21; Daniel 7:4-14; Isaiah 63:1-4; Matthew 24:27-31; Zechariah 14:5.

CECILE McKIBBEN.

CHILDREN'S MEETING

Seventeen children were enrolled, with Rosa Allen as the teacher. The lessons were as follows: Disobedience and the Results, Perseverance, Faith, Jealousy. Pictures and stories were used to make the children see the lesson clearly. The following Bible Characters were used as illustrations:

- Lesson 1—The story of Lucifer's Disobedience and that of Adam and Eve. Disobedience always separates us from God.
- Lesson 2—Noah was the example of Perseverance. When the people made fun of him and tried to discourage him, Noah worked on as God had told him.
- Lesson 3—Abraham was shown as the man of Faith. When God told him to use his only son for a sacrifice, he did so because he had faith in God that he would do all things well.
- Lesson 4—Jacob and Esau were used to illustrate the lesson of jealousy.

BEATRICE STEPHENS.

EVANGELISTIC SERVICES

The evangelistic services led by Merrill Coffin, were a great blessing to all. Wednesday night—We limit God by our indifference and by sin in our hearts and lives. The attitude of repentance must be sustained to keep the victory and avoid hindering God. "Let only our inability to do and dare more limit God in our consecration and our service." Thursday night—Man is a living immortal soul, which is priceless as shown by the facts: Man has only one soul, the price paid for that soul, and the pains God took to show us the way of salvation. Christ bridged the gap between the unsaved and the saved soul. We will spend eternity some place. Friday night—The soul needs a refuge as a hiding place in the day of judgment, and from an accusing conscience. Conscience may sleep but it never dies. When awakened, it fills its owner with remorse. Sin is not a thing to trifle with, for "Sin is too mighty." Saturday night—The three steps we must follow to get into the kingdom, of which Jesus is king, are: First, repent for sin; second, have faith; and third, confess Christ. Sunday night—The text was, "Thy day," from the words of Christ when he wept over Jerusalem, for not improving

her day of opportunity. Young people have an open door of opportunity in Idaho. Sinner, backslider, Christian, this is thy day!

Nearly thirty were definitely saved or sanctified, and every Christian was deepened in his experience.

RECREATION

Did we have fun? I'll say we did! Where? At the Idaho Young Friends' Conference on the shore of Payette Lakes, from July 7 to 13. What did we do? Went swimming, boating, explored our own woods, and the sport which all youngsters enjoy and in which Chester Hadley and Walter Lee took a very active part, namely, jumping rope. The first afternoon, Wednesday, was devoted mostly to swimming, as nearly everyone seemed to feel the need of a bath after the hot, dusty ride the day before. That evening at supper it was announced that the Conference had purchased a launch which was to arrive the next afternoon, and would be ready to take any who had fifty cents a trip of about thirty miles around the lake.

The next afternoon found practically the whole conference crowd gathered at the lake expectantly awaiting the arrival of the boat. About three o'clock the good ship "Friendship" was sighted and soon was at the pier. And who should we find in command but Captain Smith and Commodore Brown, both able men of no mean reputation. The boat made two trips a day for three days, and in that time nearly everyone enjoyed one or more rides. Also a shower bath if the wind blew.

On Saturday, for the benefit of those who wanted a change of amusement and scenery, an auto caravan took the sight-seers around on the other side of the lake, where they visited the Congregationalists Camp.

So night came and the end of the recreation and found most of us somewhat tired and sunburned, after four days of strenuous exercise and exposure, but happy and glad we had come, and looking forward, I am sure, to Conference next year.

La VERNE SMITH.

THE WHY AND HOW OF CHRISTIAN ENDEAVOR

Taught by Walter P. Lee. The class of Christian Endeavor Methods was led very interestingly by the President, Walter P. Lee. The material presented was not so much theory for a successful Christian Endeavor society, as facts and examples that have been collected from successful societies. The topics discussed were: Successful C. E. Prayer Meetings, Planning Original Meetings and the Purpose of Committees. Plans for gaining and keeping new and old members were given for the Lookout Committee. Some social plans were discussed and the Missionary Program and challenge was presented briefly.

If all of the hints given were taken home by all of the societies, Christian Endeavor among Friends will continue to grow and flourish.

"Many a man has taken pride in his unflinching stand for the right, who has got off his guard and compromised later. It is he that endureth to the end that shall be saved."

The Friendly Endeavor

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HOME MISSIONS

Taught by Clayton Brown

A vision of the opportunities and agencies of Home Mission work was clearly brought to the minds of the young people.

The need is great and a call to such work is as important as to a foreign field. The agencies are: American Sunday School Union; Sunday Schools; Week-day Bible Schools. Besides all of these, Oregon Yearly Meeting is an agency for such work.

Chester A. Hadley took two periods and especially talked about the field which Oregon Yearly Meeting faces as an opportunity.

The class was very interesting and full of inspiration and challenge.

CHRISTIAN ENDEAVOR ANNUAL FINANCIAL REPORT

June 1, 1930-June 1, 1931

Receipts

Cash on Hand June 1, 1930	\$ 92.54
Received of Twin Rocks Improvement Fund	124.50
Appropriation 1930-31	300.00
C. A. Hadley's Support	57.50
Bolivian Mission Fund	296.23
Conference Returns	246.10
Twin Rocks Sunday School	44.61
Twin Rocks Property Rent	50.00
Miscellaneous	8.25
Total Receipts	\$1,219.73

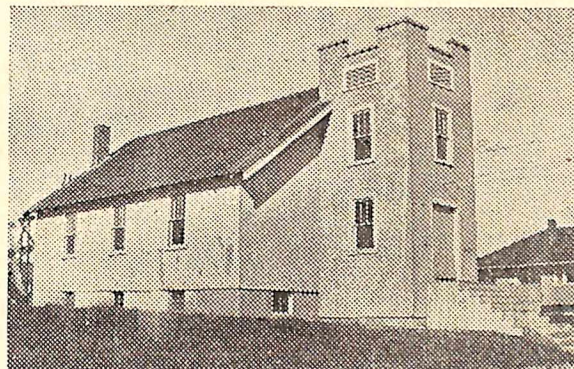
Disbursements

Payette Lakes Conference	\$ 54.00
Twin Rocks Conference	497.00
Bolivian Missions	275.00
Deputation and Traveling	148.56
C. A. Hadley's Support	52.50
Printing	41.95
Miscellaneous	25.40
Total Disbursements	\$1,104.40

Balance .....\$ 115.32

MILO ROSS, Treasurer.

**The Church Window**  
By CHESTER A. HADLEY  
See the Yearly Meeting through the Church Window



First Friends Church, Vancouver, Washington

HISTORY

The First Friends Church Vancouver, Washington, came into being first through the efforts of Edmund T. Campbell, a minister with a vision for a Friends meeting in Vancouver. On March 9th, 1927, Brother Campbell took out a building permit to erect a tabernacle on a vacant lot corner of 17th Street and Broadway. Revival services were held in this tabernacle by Edmund T. Campbell, F. J. Cope, Chester A. Hadley and I. G. Lee as Evangelists. These meetings were blessed and owned of the Lord. Upon this a Friends meeting was started under the direction of Piedmont Monthly Meeting. Ida J. Lee was called to serve as the first Pastor, from June, 1927, until November of the same year, when Denver B. Hedrick was called as Pastor.

A lot was purchased under the leadership of Brother Hedrick for the purpose of erecting a Church building. The tabernacle was wrecked in order to use the lumber for the church building. The congregation transferred their place of worship to a hall on the corner of 19th and Main Streets.

In the fall of 1928, Everett E. Scotten felt a call to this work and was sent to the field under the direction of the Evangelistic Board of Oregon Yearly Meeting to erect the Church. During the time the building was being erected meetings were held in a private home. On April 21st, 1929, a neat and commodious Church building was dedicated. And 7th month, 22nd, 1929, a monthly meeting was established by Portland Quarterly meeting, with 21 active members and 5 associate members. The Sunday School has grown from about 25 to almost 60. The Church membership has increased to about 45 members.

SERMON

"And being made perfect he became the author of eternal Salvation unto all them that obey him. Hebrews 5:9. The Supreme object of Christ's mission to this world was its redemption.

Disobedience brought the race into disfavor with God. Thus God's purpose through Jesus Christ was to bring all things into subjection to himself. In the natural world we find everything responding to God and obeying him. God said, "Let there be light and there was light." He said, "Let the waters bring forth" and they brought forth abundantly. We read in the New Testament where the Son of God spoke to the angry sea and said, "Peace be still," and there was a great calm. God speaks to the heart of man, but man does not obey.

Yet God desires obedience in man above everything else. The eyes of God ran to and fro through the earth in search of a man who would obey him; He found a man in the personage of Abram, who desired to obey God. He said to Abram, "Get thee out of thy country." By the mouth of the prophet Isaiah he said to the seed of Abraham, "Come ye." Through the voice of the prophet Malachi he said to the seed of Abraham, "Bring ye." And through his Son Jesus Christ he said to them, "Go ye." In every case of these commands, we find God's object was obedience. And through obedience he was leading his people to greater achievements. Through obedience Abraham was to lay the foundation of a great nation. Isaiah's gracious invitation was opening the way for the return of a disobedient people back into favor with God.

Then Malachi thundered forth like a clarion voice in the dark, "Behold I send my messenger—prepare ye the way—bring ye." He was opening the way—bring ye." He was opening the way for their "Coming King." And at last for the Prince of Peace said, "Go ye—the harvest is great—put in the sickle—I will come again."

While there was a message of national significance in the above words, there is to be found one of personal application of greater importance. God seeks in us a personal response in obedience to his will. When God said to Abraham, "Get thee out," Abraham obeyed. The foundation stone was laid for a great nation. God calls us out

of our besetments in order to lay in us a foundation of holy Christian living. "Let us go forth therefore to him without the camp, bearing his reproach." God is saying to us personally, "Get thee out and I will make of thee." God could make nothing of Abraham while he remained in the Ur of Chaldea, neither can he make of us what we should be as long as we remain in our lives of sin. We must recognize that sin and disobedience to the will of God brings separation and disfavor. Abraham though accounted a righteous man, realized that there was a gulf between man and God and no man able to bridge it. Moses, in the writing of the Book of Genesis, would never have given the narrative of "the burning lamp and smoking furnace," neither would the trial of Abraham's faith in the offering of Isaac been given a place in the Sacred Records had there not been the recognized necessity for a Daysman in the plan of Redemption.

Indeed, God's gracious invitation "come ye" has a personal significance which must be responded to in order to please God. "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea come, buy wine and milk without money and without price."

A sinner was once being entreated to come to the Lord, and said, "I can't come. I am too great a sinner. I am chained with a chain and can't come." A Scotchman who stood by listening to the conversation said, "Wa'l mon, ye had better come, chain and all." God wants us to obey him at any cost. Come ye weary, come ye heavy laden, come ye poor, come ye rich, "hearken diligently unto me, and eat that which is good, let your soul delight itself in fatness."

"Bring ye," yes bring everything into subjection to the will of God. We say we love God, but how much do we love God? We show our love to him only as we prove God in the path of obedience. We often hear men and women pray, "Open the windows of heaven and pour us out a blessing," but God replies, "Bring ye," and upon this condition blessing will be out-poured.

We conclude with the words of Jesus, "Go ye." In some real sense every true disciple of Jesus must go. Those words are taken from the Divine Commission. The words of Jesus were never understood by hearts that were rebelling against him. The Pharisees and Sadducees were offended in him. It was because of their rebellion.

Neither will we find the words, "Go ye," of any great moment to us, until the Holy Ghost has come into our hearts.

In the fifth chapter of Matthew, Jesus admonished those who heard that wonderful sermon that day to "Be ye perfect, even as your Father which is in heaven is perfect." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

"Let us go forth therefore unto him without the camp, bearing his reproach." Hebrews 13:12-13.

EVERETT SCOTTEN.

The TWENTY-FIFTH ANNIVERSARY

May 23rd and 24th, the Friends of Boise Valley met at Star to conduct the business of the church and to celebrate the 25th anniversary of the founding of the Quarterly Meeting.

Saturday morning, some 25 people were on the speakers' platform, who were members of the churches in the valley 25 years ago.

William S. Brown, founder of the Greenleaf community, gave a review of progress and development subsequent to the organization of the Quarterly Meeting.

The membership of Friends has grown from 156 to 800 during the last 25 years. Twenty-three ministers have been recorded, 8 have gone to foreign fields, 30 ministers have served in the various places as pastors, and the names of 100 ministers were noted as having been present within the Quarterly Meeting at different times.

Sunday morning the community hall at Star was comfortably filled as Friends gathered for the closing sessions of their meeting. Rev. Ezra Pearson, of Tacoma, Washington, brought a message suitable to the occasion.

A CLOUD OF WITNESSES

DIVINE PROTECTION

Dinah W. Goffe writes: "It has often occurred to me that I ought to leave some memorial of the preservation extended by our Heavenly Father to my beloved parents and their family, as well

as of the remarkable faith and patience with which they were favored, under circumstances of a very peculiar and distressing character.

"It was about the middle of the Fifth month, 1798, that the County of Wexford in Ireland, became the scene of open rebellion, headed by a Protestant gentleman and two Roman Catholic Priests.

"The Goffe home was located in a central position between the two camps, and there was a constant demand on them for provisions; it was for this purpose that the lives of the family were spared.

"Many hundreds were daily on our lawn, and our business was to hand them food as they demanded it. Their fatigue and the heat of the summer being exhausting, large tubs of milk and water were placed at the hall and back doors, with great quantities of bread and cheese.

"A severe conflict took place at Ennis-corthy, the garrison being forced to surrender, and many hundreds, as we were told, left dead in the streets. Two days after it, our Quarterly Meeting was in usual course, held there, and was attended by David Sands from America, a valued minister, who was then traveling through Ireland with Abraham Jackson as his companion.

"A barn, about a mile and a half from us, was used as a prison, in which about 250 persons, chiefs Protestants, were confined—men, women and children, some being infants in their mothers' arms.

"Two of the prisoners attended our meeting, and their case was a particularly dreadful one. One was kindly supported by his wife whilst he was unmercifully tortured one limb after another being broken, and each time the question repeated: 'Will you have the priest?'

Do you know the commonest command in Scripture is, 'Fear not?' Times without number in the Word of God rings out upon us, 'Thou shalt not be afraid.' For courage is at the root of life.

they refused, saying: "They would not dishonour the Virgin Mary by killing a woman." On the same day, the barn was set on fire and all the other prisoners (said to be 184) were consumed.

"Many were the heart-rending sufferings that some families endured, being turned out of their comfortable homes and spending many nights in ditches and fields. Others who still remained in their homes were wonderfully favored with faith and patience under these privations, conscientiously adhering to the law of their God, and thus experiencing, to their humbling admiration, the Name of the Lord to be a 'strong tower' in which the righteous find safety."

CHRISTIAN WORKERS' LEAGUE Woodland Tent Meeting

Three well-attended services (110 present) on Sunday, July 5, closed the camp meeting held at Woodland.

The four workers, Denver B. Headrick, Ruth Headrick, Helen Cammack and Agnes Duffy, after a feast upon the beauties of God's handiwork as they journeyed, found at the end of the journey new experiences and much reason to thank God for His protecting care and journeying graces.

The workers, with Mrs. Paul Mills, spent the first Friday and Saturday in visiting the homes, leaving an invitation to attend the meeting and a gospel of John.

The opening day of Daily Vacation Bible School found a goodly number of children present, whose interest was sufficiently secured to impel them to bring others.

Could you have seen the picture of the opening of school each morning, you would have seen horses, walking, trotting and galloping from each direction. Each horse carried from one to three pupils.

The Lord blessed these meetings. Out of the total enrollment of fifty-three there was an average attendance of thirty-four. Thirty-one children made their way to the altar, out of which twenty-eight testified to salvation.

In the evening services God visited with mighty conviction and in the hearts of nine adults who met God at the altar, there was a manifestation of real old-fashioned repentance.

We solicit your prayers that the revival may continue in the regular services.

Praise God for the encouragement that came to Christian believers, for the faithfulness of the Holy Spirit in conviction, and for those who accepted Jesus Christ as their Saviour.

THE WORKERS.

Do you know the commonest command in Scripture is, 'Fear not?' Times without number in the Word of God rings out upon us, 'Thou shalt not be afraid.' For courage is at the root of life.

Aunt Cora's Column

TWO KINDS OF HEARERS

"Did you notice Miss Wilson's dress this morning?" Betty asked as she strolled home from church with Aunt Cora.

"I didn't notice what she had on although I do remember she looked especially nice," Aunt Cora confessed.

"What? Oh, excuse me, Aunt Cora," Betty laughed. "I was still planning my dress. The song was pretty enough I guess, but she got off the tune once, and I thought I would collapse laughing at the look on Mr. Peters' face."

"I wish we could have a new minister, too," Betty went on. "I heard mother say the other Sunday she thought Dr. Nash read too much of his sermons lately. I'm getting awfully tired of him."

"How do you remember so much?" Betty complained. "I'm sure I listen but I never hear all that you do."

"Perhaps," Aunt Cora said slyly, "You were thinking more about the messenger than the message itself."

"I used to feel the same way," Aunt Cora said frankly. "But once when I was about your age, an old lady in our church fell and broke her hip and I was delegated to tell her about the services every Sunday morning.

"That is true," Betty agreed thoughtfully. "I know many Sundays I couldn't tell what the sermon was about if I had

to. I like to go to church but I sort of felt if I was there I had done my part."

"I always try to find something just for me every Sunday and I am never disappointed," Aunt Cora said. "Try it for a few weeks."

"I will," Betty promised. "It isn't always easy, but it pays," Aunt Cora smiled.

DAILY VACATION BIBLE SCHOOL AT YEARLY MEETING

The average attendance for the four days was 34. The enrollment was 47. A score was kept on Attendance, Conduct, Bringing Others and Memory Work.

Willing Workers—4-9 years. Doris Thorne, Elizabeth Brown. (Tie for prize) Honor Roll. Doris Martin, Tye Hutchens, Mary Evelyn Pierce (Honors in Memory Work), Thelma Green, Inez Butler, Margaret Bowman, Mary Frances Nordyke.

Diggers—10-15 years. Mary Esther Pemberton, Prize. Honor Roll. Dorothy Crozer, Mary Margaret Woodward, Josephine Haldy, Erma Perisho, Lenore Butler, Alfreda Martin, Ruth Rinard, Elvett Brown, Thorena Rinard, Robert Nordyke.

CHRISTIAN ENDEAVOR TOPICS FOR SEPTEMBER

- September 6—What Our Society Plans to Do This Year; Eccles. 9:10; 11:6. September 13—Prayer: Jesus' Teaching and Example. Luke 11:1-13. (Consecration Meeting). September 20—What Should our Meetings Accomplish? II. Peter 1:5-11. September 27—Our Share in Making Christ Known to the World. Rom. 1:14-16.

Society Notes

SPRINGBROOK

Springbrook has been crippled so long by the absence of many of her young people, that she welcomes their return for the summer.

"I used to feel the same way," Aunt Cora said frankly. "But once when I was about your age, an old lady in our church fell and broke her hip and I was delegated to tell her about the services every Sunday morning.

"That is true," Betty agreed thoughtfully. "I know many Sundays I couldn't tell what the sermon was about if I had

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ard attended the anniversary celebration in Star, Idaho.

The 2 B2 Class went to San Salvador Beach for a picnic the 27th of June. They enjoyed themselves swimming, rowing and playing games. Those present were Dorothy Shives, Viola Peterson, Gwendolyn Wilder, Maud Wind, Lila Newby, Ruth Gulley, Wilmer Brown, Merle Green, Delbert Newby, Donald Mills, Eldred Wilder and the teacher, Glenn Rinard, and his wife.

Paul Brown and Stella Hubbard are attending the summer session of the Oregon Extension University in Portland.

We were glad to have Mary Mills, Ethel Cowgill, Irene Brown, Ruth, Florence and Virema Rinard, and Margorie and Wendell Votaw with us during Yearly Meeting Week.

Irene Brown returned to Tacoma with her sister to visit for a while.

### LENTS

On June 27th our Sunday School had its annual picnic. By the time all had gathered at Mt. Tabor Park it started to rain; therefore they went back to the Church basement for the picnic. But by the time they reached the Church, the sun was shining so lovely that they loaded up again and went to Mt. Scott Park, a little nearer the Church. Then it rained again, making it so unpleasant that they returned again to the Church, and, rain or shine, there they stayed and enjoyed a fine picnic.

The Aeronauts Sunday School Class enjoyed a delightful Fourth at the beach at Newport, Oregon. About fifteen went down on Friday night with their teacher, Emel Swanson. On Sunday they went in a body to the Presbyterian Sunday School, and attended the High School Class, taught by Dr. Anderson.

On Tuesday, July 21, the Aeronauts went to Carver Park, on the Clackamas River, for their business meeting and social. The social hour was spent in swimming.

The Church has not had its regular prayer meeting, Sunday preaching, or Christian Endeavor for the past two weeks, on account of the Multnomah County Holiness Camp-meeting. This camp-meeting was reported to have been the best camp yet. Rev. Paul Rees, a very spiritual man, was the evangelist. The Spirit of God was there in saving and sanctifying power, and there were many seekers at the altar in every morning and evening service. It was a great blessing to us.

### MY TALENT

God has given me a talent—  
Surely one, from His great store—  
And He bids me go and use it,  
In a way to gain still more.

Though it be but things most humble  
In my ability to do,  
I'm sure He smiles with such approval,  
If my heart be good and true.

I think my talent, Lord, is love  
For Thee, and all mankind,  
Oh, help me to expression give  
In ways that love can find.

Since Jesus my example is,  
I will look in His word and see  
Just what kind of follower  
That He would have me be.

He says He came to minister,  
Not be ministered unto,  
So that means I must others serve  
As this life I go through.

"He came to seek and save the lost—  
No nobler task could be—  
Oh, may I use my talent, Lord,  
To labor thus for Thee.

I can not preach with eloquence,  
And sway vast multitudes,  
But I can tell the "story old,"  
'Long the byways and solitudes.

Or, maybe, I might sing of Him  
To some poor, drooping heart  
That's needing just the melody  
I might, perchance, impart.

And I can pray for others, too,  
With a yearning, tense and deep;  
"Rejoice with them that do rejoice,  
And weep with them that weep."

Oh, help me use my talent, Lord,  
That much increased it be,  
So, "Well done, faithful servant,"  
I may, some day, hear from Thee.  
—Anna Elston Rosencrans.

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