

WAVERLY HEIGHTS  
CONGREGATIONAL CHURCH

# The CHURCH *on the* HILL

## Twenty-Fifth Anniversary



Volume  
1

Number  
9

Waverly Heights  
Congregational Church

Anniversary Number, 1936

*See page 10*

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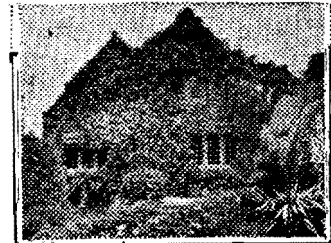
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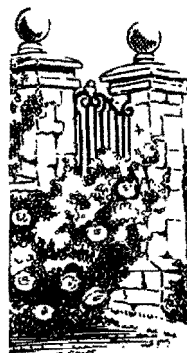
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# The CHURCH *on the* HILL

## Waverly Heights Congregational

"UNTO THY HOLY HILL"

Published bi-monthly by Waverly Heights Congregational Church, S. E. Woodward St. and Thirty-third Ave., Portland, Ore. Lee Lynne, Editor; Rev. M. C. Haecker, Advertising Manager. Subscription price 35 cents per year.

VOLUME 1

SEPTEMBER - 1936 - OCTOBER

NUMBER 9

### Prayer

*"O God, we pray for Thy Church, set today amid the perplexities of a changing order, and face to face with a great new task. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen."*

### EDITORIAL



On the next page, readers will find a brief resume of the history of Waverly Heights Congregational Church. This record is filled with names and incidents, statistics and organizations. None of them are important to the real church except as they have carried the Spirit which is at the heart of the real church, manifested first in His created work, and manifested finally in the supreme life of the Christ. . . . It is the Spirit by which we live.

The editor was recently struck by the expression on the face of a young girl who sat, richly dressed, in an expensive automobile on a down-town street. Everything about her bespoke riches except her expression. Her face was ugly with an inner violence. It exhibited years of pouting, sulking, scorning and hating. The editor's thought went back to some of the cheerful girls with smiling faces he had seen up here on the Hill. Some of them had always lived in poverty, but they carried the expression of an inner joy. Having nothing, they possessed all things. This other girl appeared to have everything, yet possessed nothing. . . . It is the Spirit by which we live.

Waverly Heights church is not rich in material things. It has a frame building and a small membership. People who want to be bolstered by show never unite with this church. Only people who believe it has another kind of wealth make it their home. The church must always have this other kind of wealth. It must have joy, and serve with joy, and radiate an inner heart of joy. When it is true to its Creator God, and to its Master Christ, it cannot help doing this. A church may be poor, yet possess all things. . . . It is the Spirit by which we live.

If the landscape of your life looks ugly to you, lift your eyes to the skyscape, and you will find the beauty you seek.

### CALENDAR OF COMING EVENTS

- Wednesday, September 9—Women's Association Anniversary service and Homecoming. 12:30 noon, luncheon. Service in charge of Mrs. James Renwick.
- Friday, September 11—Historical Pageant, 8:00 p. m. Cast of 40 under the direction of Miss Mabel Foster, Mrs. W. E. King and Miss Frances Smith. Portrayal of the church's first twenty-five years.
- Sunday, September 13—Twenty-fifth Anniversary:
  - 9:45 a. m.—Sunday School.
  - 11:00 a. m.—Anniversary sermon, Supt. Frank E. Carlson.
  - Greetings from former ministers.
  - Recognition of pioneers, Miss Delia Avery.
  - Reception of new members.
- 3:00 p. m.—Business meeting for adopting a three year Plan of Advance.
- 6:00 p. m.—Tea. Greetings from old members.
- 8:00 p. m.—Candle-light Communion service.
- Sunday, September 20—League of Youth election.
- Friday, September 25—Annual Meeting. Dinner at 6:30 p. m.—Business election of officers.
- Sunday, September 27—Every-member Canvass. Anniversary celebration by the League and installation of officers.
- Sunday, October 4—Installation of church officers.
- Wednesday, October 7—Woman's Association. Luncheon at 12:30 and program. Church Council at 7:30 and Trustee Board at 8:15 p. m.
- November 5-8—National Preaching Mission.

### Church Services

- 9:45 a. m. .... Sunday School
- 11:00 a. m. .... Church Worship
- 4:00 p. m. .... Junior League
- 6:30 p. m. .... League of Youth
- 6:30 p. m. .... Hilltop Fellowship
- 7:30 p. m., Thursday .... Prayer Meeting



# Waverly Heights Congregational Church

## The First Twenty-Five Years

In the fall of 1910, Rev. Teoka S. Winey was found visiting the Waverly Heights and Richmond communities in the interests of a new Sunday school. A small group met with him in Waverly Hall at Twenty-sixth and Clinton streets on October 30. This was the first Sunday school meeting, and it marked the inception of Waverly Heights Congregational Church.

Formal organization of the church took place less than three months later, on January 22, 1911, when, with Dr. David B. Gray, superintendent of the Congregational City Missionary Society of Portland presiding, nine charter members were received into membership: Rev. T. S. Winey, Mrs. Emily B. Winey, Mr. Ben W. Arnold, Mrs. Lydia E. Arnold, Mrs. Sarah F. De Witt, Mrs. Grace B. Morse, Mrs. Viola R. Peyton, Mrs. E. H. Smith and Mrs. Flora E. Stahl.

On February 12, 1911, a special meeting was called for the adoption of an official name, and the name "Waverly Heights Congregational Church" was chosen. Eight days later, on February 20, a Recognition Council met and officially recognized the church. At this meeting the first constitution was adopted.

Immediate steps were taken to purchase property for the church. Through the City Missionary Society, two lots were purchased on the southeast corner of E. 33rd and Ellsworth streets, later named Southeast Woodward street and Thirty-third avenue. By making arrangements through the proper boards, and by soliciting funds from wealthy business men, Rev. Winey was able to contract for the purchase of the old Sunnyside Congregational Church, and pay for its transportation by sections to the new location. On June 8, 1911, the cornerstone was laid with fitting ceremonies conducted by the Rev. Hubert C. Herring, D.D., General Secretary of the Congregational Home Missionary Society. The work of re-assembling and conditioning the church for services proceeded rapidly, making possible the formal dedication of the building on October 1.

The structure was set on a shallow foundation, and with the basement unexcavated except for furnace room. All available space for church, Sunday school and other activities was on one floor. This church was set in the midst of a community with widely scattered houses, and with many streets that were deep with mud during the rainy season.

Against the difficulties attendant upon the organization and building of this new church, Rev. T. S. Winey labored with unceasing energy, and when he resigned in November, 1912, after only two years of service, he had the church well established and had received forty-four new members. He was followed by Rev. A. W. Bond, who remained as minister until March 31, 1914.

The fruitful ministry of Rev. A. C. Moses followed. He had first come to the church as supply pastor, but the office was made permanent on August 1, 1914. On December 31 of that year, a combined dinner, annual meeting, watch party and reception of members was held, with 103 at dinner, and 33 new members received.

By this time the church had completed its formative period, and all those who had been with it as attendants since the Sunday school was first organized in Waverly Hall, and who were to continue with it in active work through the first twenty-five years, had now been received into full membership, namely: Mrs. Grace B. Morse (the only charter member), Mrs. Ruth Baker, Mr. Miller Farrell, Mrs. Thomas Farrell, Mrs. C. A. Kressmann, Mrs. Margaret McCulloch, and Mrs. Katherine Taylor. Others, who had entered the work immediately after the church was established in its new location, and who were also to continue service to the present time were Mrs. Lulu C. Fisher, Mr. C. A. Kressmann, Mr. and Mrs. Arthur J. Lenon, Mrs. Ellen D. Smith, Miss Florence E. Smith, Miss Frances E. Smith and Mr. Cecil Smith. The above two groups of people have, through their labor and devotion and friendly spirit, created a tone in the church which has carried through the years and kept the congregation a happy and united group.

In addition to the Sunday school with which the church began, a Ladies' Aid Society was immediately organized, and was working before the new building was constructed. With the coming of Rev. A. C. Moses, a Young People's Society was organized under Mr. A. B. Wilson, and a choir under Mrs. A. W. Hurd and Miss Clara G. Timken. In 1915, Mr. and Mrs. W. F. Downing became choir director and organist respectively, and the latter held her office until 1934, giving constant and faithful service. Nineteen hundred and fifteen also saw the formation of a Pastor's Council, the organization of a Junior Vested Choir under Mr. Frances Harris, the adoption of duplex envelopes, and the formation of a Missionary Society under Mrs. A. C. Moses, who, with her two sisters, Mrs. Mabel V. Prior and Miss M. Frances Kellogg, was to give vital leadership to the work. Improvements were made by the purchase of a new south window, a new carpet, new hymn books and new pews. Prayer meetings were held weekly in the church, and on special occasions cottage prayer meetings were also conducted. In 1916 a Bible study class was added to the prayer meeting, and both were held Tuesday evenings.

Rev. A. C. Moses continued his successful work in the pastorate until July 31, 1918, when the fever of the World War caused him to resign to devote full time to Y. M. C. A. work at Camp Lewis, at which camp he had previously been serving part time.

(Continued on page 10)

## LOCAL ITEMS

The biggest event in years is scheduled for September 9, 11, and 13, when we celebrate the twenty-fifth anniversary of our church. A schedule of services will be found in the Calendar of Coming Events. All services except that at 3:00 p. m. on Sunday the 13th are open to the public with cordial invitation to attend and celebrate with us.

\* \* \*

The following delegates from the League of Youth attended the Congregational Summer Conference at Hillockburn: Marjorie Bush, Darlene King, Barbara Jane Minor, Mary Oma Pym, Donna Grace Roisom, Emogene Roisom, and Meta Thomas. They provided the largest delegation in camp.

\* \* \*

Waverly Heights church assisted in putting the Noncompulsory Military Training issue on the November ballot by supplying about one percent of the signatures necessary in the state.

\* \* \*

Vacation school this year was held for three weeks and had a total enrollment of 121.

\* \* \*

Prof. F. G. Leasure was the principal speaker at our last fathers' and sons' banquet. Eighty-five attended.

\* \* \*

Miss Harriet Klumpp was united in marriage to Mr. Burnett H. Payne on Saturday, August 22.

\* \* \*

The church picnic was held August 15 in Kenilworth Park, with races, games and a show as special attractions.

\* \* \*

Circle III provided for the re-plastering and papering of the study and parlor in the parsonage.

\* \* \*

Gifts almost sufficient to complete the stone retaining wall back of the church have been received, and the work is practically done.

\* \* \*

Mr. James Crawford has succeeded his brother as janitor.

\* \* \*

Infant baptisms on June 7:

Howard Burnham Lewis, born April 12, 1934.

David Eugene Lewis, born November 14, 1935.

\* \* \*

Funerals:

Elton G. Koontz, June 25.

Beda Virginia Helgesson, August 20.

Albert James Hoover, August 20.

\* \* \*

Final payment has been made on the pipe organ, and this completes cover of all holdover loans, dues and debts.

\* \* \*

Changes of address: Mrs. C. W. Buckner, Sharp Park, Cal.; Mrs. Joe Burgy, Utah Apartments, N. E. 30th Ave. and Holladay St.; Mary Golubin, Keno, Oregon; Mrs. Harry Thornton, Newport Highway, Philomath, Oregon; Virginia Wittner, 3321 S. E. 24th Ave.; Mr. and Mrs. Frank Wrenn, 3705 S. E. 28th Place.



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"INASMUCH AS—"



GRANDMOTHER sat in her quiet corner and shook her head. "Dear, dear," she cried softly, "and so Elvira is dead! Eighty-three—just my age."

She paused.

"We—we were girls together, and she was such a pretty one. I remember yet how nice she looked in that pink dress her mother made her on her sixteenth birthday. She was so sweet, Elvira was!" The old voice sank into a whisper. "I wish I could go to her funeral."

The honk of an automobile sounded, and grandmother went to the window and looked out.

"If it isn't Keith," she said softly, "William's boy, and in an automobile, too."

A moment later, swift steps rushed up the stairs, and before she knew it the little, feeble, bent, white-haired old lady was given a sounding kiss.

"Good morning, grandmother," said Keith, a broad-shouldered young fellow with merry blue eyes. "I've driven up here especially today to see how you are. Got a holiday?"

Grandmother nodded. "That's nice," she said.

Keith smiled at her. "Are you well, grandmother?" he asked.

"For eighty-three, yes," was the reply. "But I've been sitting here thinking about Elvira Wilby. She lived at Elmwood, and she's to be buried this afternoon. Elmwood is ten miles away, but I've just been wishin' I could go to her funeral."

Keith looked at the little, white-haired, feeble woman before he spoke. He was planning on spending this holiday out in the sunshine. He would get Jack and Billy; all together they would go for a long ride. But first he had come up to see grandmother.

"So your old friend is dead, is she?" said he, tenderly. "Well, I'm sorry." He paused. "Would you really like to go to the funeral, grandmother?" he asked.

Grandmother nodded. "Indeed I would, dearie. It would not seem right to have Elvira buried without me standin' by. But, of course, it's impossible."

Keith smiled at her. "Why impossible, with an automobile at the gate and the

loveliest kind of a day? And so, if you really want to go, and Aunt Jessie doesn't object, I'll take you to Elmwood."

"But it's a holiday," objected grandmother, "and they're so rare. You wouldn't want to spend it taking me over to Elmwood."

Keith put his arm about the old, bowed shoulders. "Try me and see," he cried. "Why, grandmother," he added, "I want to take you, if you want to go. Don't you suppose I still remember how good you always were to me, and those Sabbath afternoons we used to spend together, and you'd tell me Bible stories. And the times you used to drive old Dolly out to the country, and we'd bring apples, and the strawberries we used to pick in that little patch in the yard. Think I could ever forget those times? Now, if Aunt Jessie says you may, I'll take you up to Elmwood in plenty of time for the funeral."

Aunt Jessie did not object, and a few moments later Keith, beside a very fragile old lady in a black dress and bonnet, drove the car carefully over the road to Elmwood.

"It's at the church," announced grandmother. "I read all about it in the paper, and her old pastor is coming back to preach the funeral sermon."

Keith drove up to the church, helped grandmother out, and in at the door, and up the aisle.

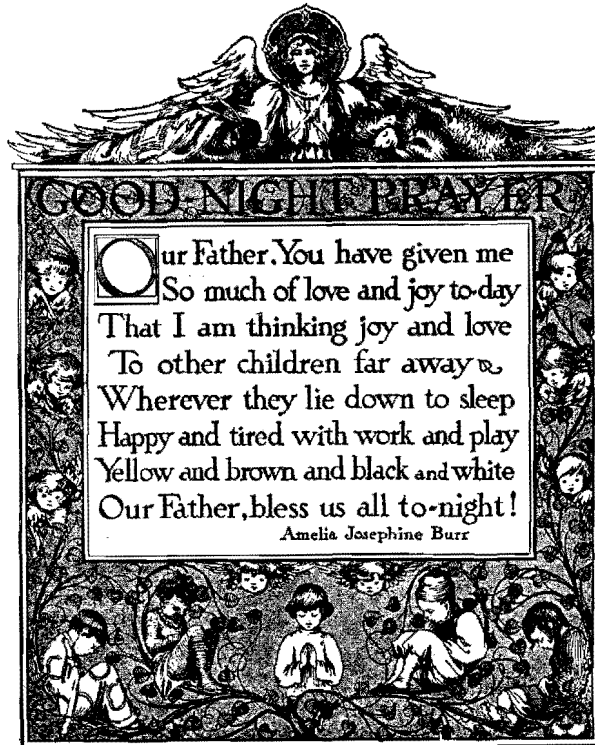
How feeble she was! And, oh, how glad he was he had brought her!

He put her in one of the front seats, and left her there, waiting for the funeral services of her old friend to begin. When it was over, he helped her into the automobile again.

"Oh," she cried, "Keith! dear Keith, I can't thank you enough. It was something I wanted to do to attend Elvira's funeral. She was such a pretty girl, and she lived to be eighty-three. The minister took his text from the twenty-third Psalm: 'For Thou art with me.' It was so applicable to Elvira. She was such a good Christian, and her life was not always easy, either. Thank you many, many times, dear."

Keith smiled. "Never mind the thanks, grandmother. I'm glad to do it."

Keith's holiday was over and he had neither seen his friends nor taken the trip he had planned. Nevertheless he felt that he had been well repaid



**GOOD NIGHT PRAYER**

Our Father, You have given me  
So much of love and joy to-day  
That I am thinking joy and love  
To other children far away,  
Wherever they lie down to sleep  
Happy and tired with work and play  
Yellow and brown and black and white  
Our Father, bless us all to-night!

Amelia Josephine Burr

## FAMILY RELIGION

**I**F WE are not better in the home, our religion does not benefit us greatly. Some are saying that family worship is a lost art. In these hurrying days there is not as much time given to religion in the home as formerly. We cannot afford to be too busy to read God's Word and to pray.

When we think of the influence of family worship we wonder that it is not more common. It has a remarkable influence against sin. Many a child or older person has been strengthened in the hour of temptation as he remembered the morning or evening prayer at the home altar. Day by day it keeps us from sin and in later years it is a precious memory.

The education gained in the hour of worship should not be overlooked. We prize the actual knowledge of God's Word repeated readings bring. No man can converse with God without being better educated. Family worship is a training institution. Children are impressed when they are most impressionable. It gives a practical, personal turn to piety. It brings religion very close to parents and children. God comes into the home life in a real impressive way. The members of the family are bound together and thoughts of the family altar linger while life lasts.

Because of the family altar there is an elevation of tone that would not otherwise be present. There is a spirit of obedience that would not otherwise be seen. Nothing so sweetens home life. Family worship is a fountain that brings streams of holy influence into every part of the daily life. It softens asperities. It quells anger. It quiets impatience. It settles differences. Hearts drawn nearer together at the feet of God cannot get very far apart. It comforts in sickness. It is a shield against temptation. It imparts strength for burden bearing. The best image of heaven which this earth affords is found when the household is gathered together in prayer.

The way family worship is conducted is important. The few moments of worship should be made so pleasant that children will look forward to them. Guard against monotony. Sometimes long passages are read and long prayers offered. Often the same prayers are offered day after day. Family worship should be one of the most delightful exercises in the home life. To make the hour dull is treason to real religion.

### WHY I READ MY CHURCH PAPER

By Clark J. Cross

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worth-while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My church paper, the text-book of my particular denomination, tells me how.

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# For The Quiet Hour



## *"Selfishness"*

THE WORST enemy that "a certain rich man" had was his habit of always thinking of himself. He was a farmer, and his soil was rich. His crops were so large that he asked himself, "What shall I do, because I have not where to bestow my fruits?" Read that story again in the twelfth chapter of Luke, and notice how the rich man kept repeating the first personal pronoun. His thought was limited to himself; neither God nor humanity entered into his plans.

How widespread this habit of thinking of self is, may be better understood in the light of what a man said to a friend. "Did you ever notice how many people you pass on the pavement let you take the curb while they keep to the center of the walk?" he asked. "Well, I have noticed that in about ninety-nine cases out of a hundred, people are more willing that you should give way to them than they are willing to give way to you."

We need to get into the habit of thinking of the welfare of others. By so doing we shall be striking a telling blow at the enemy of selfishness.—Great Thoughts.

## *"Climb the Hills"*

"THERE'S no deep valley but near some high hill." That sentence from John Webster has strengthening in it. Think of it that next time you find yourself in some valley of the shadow. Valleys are made by hills and must have hills for neighbors. It is easy down in the valley, the

workshops, the places where men buy and sell. It is not so easy to get time to climb the hills and look off, far off, beyond the valley.

But take the time, for it pays richly. Take it in the morning, that the inspiration of it may go with you through all the day. Take it also in the evening, that the wonders of it may sweeten your slumbers. Take it with the Bible. Hills are transfiguring places. And the hills of the Spirit will transfigure life.

## *"The Need of God"*

IT IS GOOD for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly—made to feel his need of God; to feel that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgment in all things, and a Saviour in Heaven who can be touched with the feeling of his infirmities.—Charles Kingsley.

## *"Babes in Malice"*

BABES in malice—that is one thing that Christ meant when He said that His followers should be as little children. No babe bears malice. The desire to injure another is a slow growth in the human mind. It comes from outside, from injuries or fancied injuries received from others. What a blessed world this would be if all men were babes in malice!

## *"Eyes That See"*

THE EYES—and particularly the minds—that are trained to see with spiritual vision are bountifully blessed. It is more pleasing to behold a beautiful flower than to look upon a refuse heap; it is more inviting to watch the play of joy and laughter on the human countenance than to see grief and hatred pictured there. It brings a deeper satisfaction to witness the success of a fellow creature than to contemplate his failure.

Our eyes and our minds behold that for which we look. If we expect to see good, no power can keep good from our sight. It is possible so to train the vision that only the spiritual side—the real of a person or a thing—is visible to us.

## *"The Duty of Prayer"*

"MEN OUGHT always to pray." These are the words of our Lord whom we serve. Ought is an arresting word. It commands obedience. It cannot safely be ignored, and this call to the duty of prayer is worthy of becoming a constant urge in the Christian's life. We shall do well, therefore, to arrest our indolence and procrastination and coldness by frequently reminding ourselves that prayer is a duty as well as a privilege.

## *"The Morning Watch"*

EVENING MEDITATION is less important than morning preparation. "Well begun is half done." The moral victory over laziness and listlessness breeds other victories all day. A good victory over Satan before breakfast will make his attacks weaker for all the hours that follow. A young soldier, despatched on a dangerous errand by Wellington, said: "One touch first of thine all-conquering hand." Such momentum lasts. Were you up early enough this morning to be alone with your Lord? Did you get your order? Did you grasp your Commander's hand. If not, see that you are up betimes tomorrow.—S. S. Times.

## THE SUNDAY SCHOOL

The Sunday school is the grand army of the world.

The church is the hope of the world.

The Sunday school is the hope of the church.

The Sunday school of today is the church of tomorrow.

The Sunday school is the biggest army in the world.

There are 32,667,000 children in the Sunday school.

There are 347,000 Sunday schools in the world.

There are 20,000,000 children in the Sunday schools of North America.

There are 1,000,000 in the cradle roll. If they were in carriages placed in a line they would reach from New York to Los Angeles.

The Sunday school is the best army in the world. It is composed of the best people and has the best Commander.

It is engaged in the best work, and its work is accomplishing the best results.

Eighty-five per cent of the church members come from the Sunday school.

Ninety-five per cent of all the ministers and other full time Christian workers come from the Sunday school.

Seventy-five per cent of all organizations of the church have their origin in the Sunday school.

The Sunday school is the only place where the rank and file of the children and youth of our nation can secure systematic Bible instruction.

There are 27,000,000 American children and youth, nominally Protestant under 25 years, who are not enrolled in any Sunday school and who receive no formal religious instruction of any kind.

There are 8,000,000 American children under 10 years of age who are growing up in non-Christian homes.

Seventy-five per cent of the crime which occurs in the United States is found in communities which are without the influence of a Sunday school.

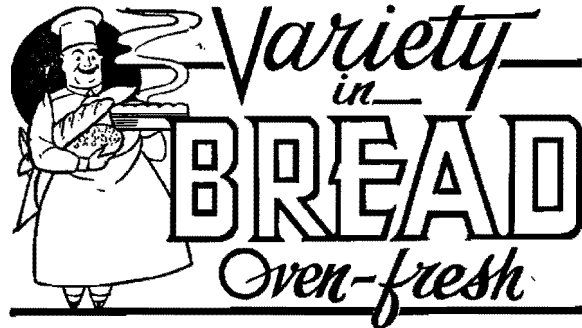
Judge Fawsett, on the bench for 25 years in New York, said that of 2,700 boys and girls who came before him to be sentenced, not one was a regular attendant in Sunday school.

In view of the above facts does it not behoove us to spend much time in prayer and study for the great task we have before us? Most of us spend a few minutes late Saturday evening or early Sunday morning studying the Sunday school lesson, and I am sure the reason for this is a lack of vision. If we realized the tremendous responsibilities, the great possibilities, we would give ourselves more fully to this task.

The success of the church depends upon the Sunday school, and the success of the Sunday school depends on you.

The burdens which God lays upon us may be heavy, but the ones which we heap on ourselves are far more weighty. Christ's yoke is still easy; but we may make it exceedingly hard if we bear it unwillingly.

If time be of all things the most precious, wasting of time must be the greatest prodigality.



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## Waverly Heights Congregational Church

(Continued from page 4)

He was succeeded by the Rev. Oliver P. Avery, who began his ministry early in 1919 and continued until January, 1925. Within this period the Waverly-Richmond Men's Brotherhood, which was a community club linking church and business leaders, conducted an active program for church and community. A Pilgrim Girls' Chorus was also formed, and assisted in the church music. In 1922 a moving picture machine was purchased to make possible the selection of clean motion pictures for church use. The first important addition to the church property was also provided under the leadership of Mr. Avery, when on April 26, 1920, the house east of the church was purchased at a cost of \$3,250 for a parsonage. A year later new furnaces were purchased.

At the annual meeting in January, 1921, Mr. Avery suggested that since the church was made up of members from all denominations, it should be called the Community Church, and upon motion from the floor, it was voted that in the community we call it the "Waverly Heights Community Church, Congregational."

Some high points in attendance were reached when in April, 1923, a total of 3,065 people attended the combined activities and services of the church, and on one Sunday of the same month 215 attended Sunday school, while the average Sunday school attendance for the year was 145, a number not to be eclipsed until 1925 when an average of 165 was reached.

The resignation of Rev. O. P. Avery is interesting in that it indicates the widening scope of Christian thought and endeavor following the World War. The resignation read in part, "In the last few years there have been changes in all lines of thinking. The church as well as other institutions has placed new emphasis. The message is the same but there are new evidences of truth and methods of work." It was with this in mind that Mr. Avery resigned to take a period of study in the Pacific School of Religion.

Rev. Frank E. Carlson was then called to the pastorate from First Congregational Church at Helena, Montana, and served from June 1, 1925 to June 1, 1928. It was in this period that the church took its final step in becoming self-supporting. Up until 1927 the church had been drawing heavily upon the Congregational Home Missionary Society for funds, the amounts ranging from \$300.00 to \$600.00 a year, more often the higher figure. Besides, the church had received large loans and grants from the Church Building Society for purchasing the church and parsonage and installing furnaces, and had also taken loans from the Congregational Conference of Oregon. Meanwhile its own gifts to benevolence had averaged \$220.00 per year. Since 1915, the question of becoming self-supporting had been almost annually discussed, and in 1920 it was officially moved that the attempt be made to become self-supporting within the year. The attempt failed. In 1927 it succeeded. Along with it the church started a rapid advance in membership, and in three years nearly doubled its enrollment. This advance was assisted by evangelistic campaigns conducted by Rev. Fred

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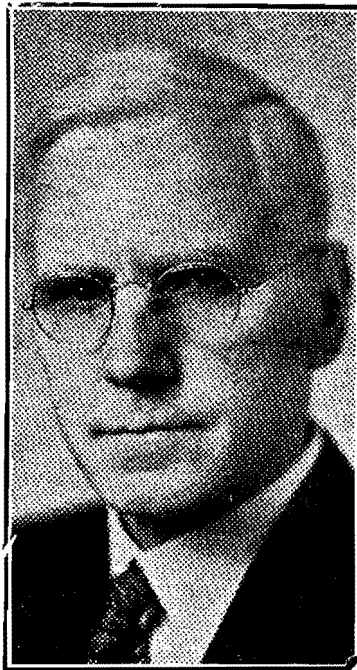


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J. Clark. Along with this went increased membership and activities in the Missionary Society, the Ladies' Aid, the Christian Endeavor, and the Sunday school, and added to the rest was a strong Men's Brotherhood under Lee Caufield and a new Junior Endeavor under Mrs. W. E. King. Motion pictures were shown as part of the evening services. A church bulletin, which had at first been a part of the publicity program of Rev. A. C. Moses and Rev. O. P. Avery, with the printing handled by Mr. A. J. Lenon, was now given wider circulation, and in connection with "The Congregational Way," was mailed as a weekly bulletin to the constituency. The chancel of the church was altered, and a solid wall built between the church and Sunday school auditoriums, while the church was painted and re-decorated inside and out. Co-operation with other church agencies was encouraged, and pastoral exchanges were arranged with Rev. Harry Johnson of the Alameda Park Congregational Church.



**Rev. Frank E. Carlson** shortly after Mr. Lovell's arrival. In 1931 he asked that the evening services of the church be dropped in order that he might spend more time with the Senior Christian Endeavor, and the church has since followed the custom of having only one Sunday service, with the exception of such seasons as Lent and Advent.

A new constitution was adopted on January 8, 1932, and this provided a better basis for church work. On October 16, 1931, a "Coming of Age" Anniversary service was held, marking the twenty-first year of the church. This was followed on November 8 by the purchase of a pipe organ at a cost of \$1,200. A paid quartet was brought in to serve the music needs of the church, and Mr. Lovell himself assisted in the work by directing the choir. He also took active leadership in conducting the Sunday school service. He resigned to accept the pastorate of the Whittier church in California.

When Rev. Frank E. Carlson resigned to assume the pastorate of the United Church at Olympia, Washington, we did not know that he would one day be back to serve us, but in a different capacity, he is now doing that as Superintendent of the Congregational Conference of Oregon.

Rev. Hugh P. Lovell was called to the pastorate in the fall of 1928 from the Green Lake Church in Seattle, and continued as minister until October 1, 1933. Final payment on the parsonage was made by the Ladies' Aid Society in 1929.



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An ad interim pastorate was held by the Rev. T. Arthur Dungan from October, 1933, to the following February. On February 1, 1934, Lee Lynne became the regular minister and has served since that date. Changes that have occurred since his coming include the shift of the fiscal year from the calendar year to one beginning October 1, and the uniting of the Ladies' Aid and Women's Missionary Society into an organization known as the Woman's Association. A net increase of seventy-five members has been made in church membership. The church and parsonage have been repaired, and the former has been painted and redecorated within and without. Final payment has been made on the pipe organ, while all old bills and loans, dating as far back as 1925, have been covered. Two functions that had been inoperative since the time of the Rev. A. C. Moses and Rev. O. P. Avery have been revived: the prayer meeting which is held Thursday evenings, and the Church Council (formerly called the Pastor's Council) which meets once a month. The Duplex envelopes which were inaugurated by Mr. Moses have been re-adopted. There has been a revival too of activities used by other former ministers. The Junior League, formerly known as the Junior Endeavor, and prior to that as the Intermediate Christian Endeavor, was organized again in July, 1935. The Daily Vacation Bible School, which had once been sponsored by Rev. Frank Carlson, was made an annual feature beginning in 1934. The Waverly Heights Bulletin which he had used, was succeeded, beginning in April, 1935, by a sixteen-page bi-monthly magazine, "The Church on the Hill," and is regularly mailed to 600 families.

A new League for young people of college age, the Hilltop Fellowship, was formed in the fall of 1935. Previously, in February of 1934, the Senior Christian Endeavor, which had first been known as the Young People's Society, and later as the Young People's Round Table, was re-organized as the League of Youth. This League, in co-operation with the minister, and ably assisted by Ralph Hannah, William Hyde, Jack Johnson, Howell Mason, G. E. Nordstrom, J. A. Olson, Harry Thornton, Arthur Thurber and many others, had provided the church with its biggest gift, a new room in the basement. The room was dedicated in September, 1935, and turned over for services without cost to the church. Since that time, excavation of the lot back of the church has also been undertaken by the League, and gives promise of becoming an attractive spot.

The work of Mr. Lynne has been supplemented by that of Mr. W. E. King, who was added to the staff as assistant to the minister in March, 1935, and who has given devoted service in linking church and community.

Much of the work through the past twenty-five years has been conducted through organizations. The Sunday school, out of which the church grew, has always been an important factor in the Christian training of old and young. People who have retained their membership in down-town churches have sent their children to the Waverly Heights Sunday school while they were young, and then drawn them away to another church when they became older. The school has thus been an agency of service to many families and many churches.

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The Ladies' Aid, which immediately followed the Sunday school in organization, carried a large share of the financial burden of the church for a score of years, sometimes raising over a thousand dollars a year. Dinners, bazaars, rummage sales and dozens of other money-making devices filled its calendar, and it added much social fellowship to its program, not only in its regular meetings, but also in committees which grew up spontaneously from the desire of women to meet for work and pleasure.

The Young People would not be left behind in organization, and have carried an active program of devotions, study, and fellowship through nearly the entire history of the church. They have been active in supplying wants of the church, having contributed the fire-place in the social room, paid for the earlier church hymnals and many other articles, and topped it all by giving the church its only addition since it was first erected, the new basement room. Most of the activities have been carried by the high school group, but the Juniors and Intermediates have been intermittently organized, and more recently the older young people.

The wider aspects of the church's program have been largely carried on by the Woman's Missionary Society. This society has united us with the world program of Christianity, and has made us conscious of the needs of those beyond our borders. It has received in its work the assistance of other organizations such as the Sunday school, the Leagues, and the Ladies' Aid, with the Primary Department of the Sunday school being extremely active in the wider cause, and making generous gifts for the needy.

Organized men's work has been seldom a part of the church activity. This failure has been a drawback to vital growth, but in all cases where the men did unite in active work, the church has been strengthened.

Much help has come from organizations outside the church, such as the Congregational Home Missionary Society and the Church Building Society. The former has given freely to the church, directly in large financial grants, and indirectly through the agencies of the City Missionary Society and the Congregational Conference of Oregon. The Church Building Society helped with large loans without interest, and added two grant mortgages amounting to \$2,200. Direct gifts from the Home Missionary Society brought the total received to approximately \$10,000. To date our church has given to benevolence much less than it has received, but since 1927 has been gradually cutting down the difference, with annual gifts of from \$178.00 to \$485.00. This benevolence will within a few years equal the amount our church has received, and make it possible for us to go on and help in the expending of Christian work.

More important than any report of finances, organizations, statistics and rest is the unreportable work of those who by devoted prayer, kindness and personal service have helped to give Christian character to the life of both church and community. While all the organizations have been formed to make this spiritual work more effective, it has become effective only as individuals within the organizations were touched with the deep spirit that has ennobled their own lives and made their primary

interest one of sharing that ennoblement with others. There are many members whose chief interest has thus been not in any outward display of facts and figures, but rather in the joy of discovering in the church a divine presence which has refreshed their own lives, and which they have shared with others. The unusual spirit of unity within the church has been its own best evidence that this Christian grace has been present. It has been the real power of the church in the past, and will be in the future.

In closing, some reference must be made to personal leadership that has been given by lay members of the church. While space does not permit recognition of all the present leaders, those who have been with the church for ten or more years may be mentioned. Among the earlier leaders who served the church, but who are no longer with us, were W. B. Arnold, Mr. and Mrs. R. J. Kirkwood, Mr. and Mrs. Wilbur Denison, Arthur Lamka, Mrs. A. W. Hurd, Mrs. E. B. Pillsbury, A. B. Wilson and Mrs. Flora E. Stahl, all of whom helped in the formative years. They were followed by Norman Thorne, Richard Nies, Stella Smith, Mr. and Mrs. Elmer Smith, Miss Alice V. Agnew, Mrs. G. W. Cutts, Mrs. J. V. Moorhead, Van Moorhead, Mr. and Mrs. A. L. Foster, Mrs. Emma Johnson, Jonathan Edwards, A. M. Zipoy, Dr. Amos Avery, Etta M. Eyre, Mrs. Charles DeWitt, Mr. and Mrs. W. F. Downing, A. W. Douglas, who also gave valuable time as officers and leaders, but are now gone.

Others who served during the same period, and are still with us are Mrs. Myrtle Hyde, Mrs. Lulu Fisher, Mrs. George Lewis, Cecil Smith, Miss Frances Smith, Mrs. J. E. Smith, C. A. Kressmann, J. M. Parmley, Mr. and Mrs. R. J. Coates, Mr. and Mrs. Edward Dunn, L. D. Heater, Mr. and Mrs. A. R. Anderson, Mrs. C. W. Buckner, Mrs. Joe Burgy, L. Carroll Day, Mrs. J. C. Ullberg, Mrs. W. E. King, Norman Todd, Miss Eva Nelson, Mrs. E. C. Klumpp, Mr. and Mrs. Samuel Seaney, A. J. Lenon, Mrs. Emma Dunn, Harold Foster, John O. Baker, Mr. and Mrs. S. J. G. Young, Mr. and Mrs. J. A. Olson, and Arthur Thurber. Some of these have held numerous positions on official boards, and to them is owed a great debt of gratitude. Only a few have been with the church from its beginning, but among these have been outstanding leaders in many branches of church work, and the devoted service they have given for the progress of the church deserves special praise. They are: Mr. John Baker, Mrs. Thomas Farrell, Mrs. C. A. Kressmann, Mrs. William McCulloch, and Mrs. R. B. Morse.

To all of these leaders, and to the many others who have served quietly without notice, goes our heartfelt thanks. They have served to the end that spiritual power might be felt in this community, and the Christian life made known. With them, we who have become more recently identified with Waverly Heights Congregational Church salute the past and turn our faces to the future.

---

A man's character is the reality of himself; his reputation, the opinion others have formed about him; character resides in him, reputation in other people.

---

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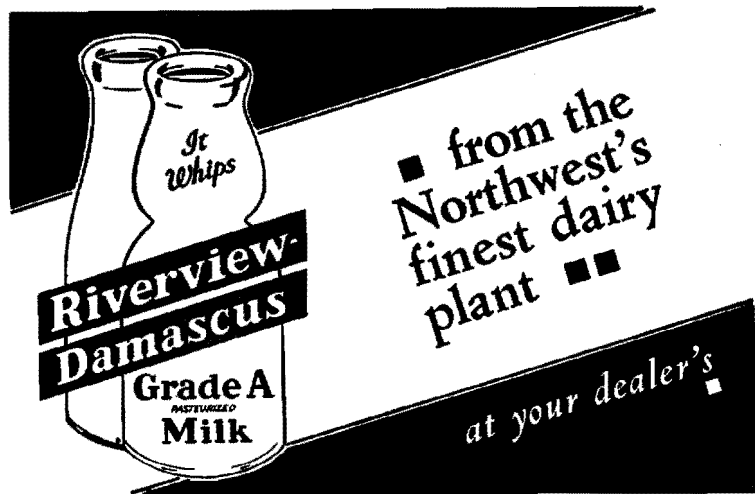
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When the disagreeable job looms up, buckle in and get it over with, for in getting it behind you, you show you are made of the stern stuff that is necessary to get you somewhere. The quitter, the one who is unwilling to assume responsibility, is tolerated as a cheap clerk or other hireling, but he never gets to be the boss.

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Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the east or from the west.—Abdul.

Selfishness is one of life's poorest investments; it promises everything and pays nothing; it is eternally bankrupt.

It is hard to go down into the valley of humiliation.

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\* \* \*

**Kindly Disposed Lady:** It must be very hard to be poor.

**Needy Individual:** Hard? I've always found it easy enough, ma'am.

\* \* \*

**History** was the subject which the class was studying, and presently the teacher asked:

Now, can any of you tell me who Joan of Arc was?

**Profound silence.** Then a hand went up, and a small boy shouted gleefully: Please, teacher, Noah's wife.

\* \* \*

**Old Lady:** Oh, conductor, please stop the car. I dropped my wig out of the window.

**Conductor:** Never mind, madam, there is a switch just this side of the next stop.

\* \* \*

**She (from East):** And what do you use those long rope lines for?

**He (from West):** Why, to catch cattle with, of course.

**She:** Yes, but what do you use for bait?

\* \* \*

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**Where is Washington?**

**He's dead.**

**I mean the capital of the United States.**

**O, they loaned it all to Europe.**

**Do you promise to support the Constitution?**

**Me? How can I? I've a wife and six children to support.**

\* \* \*

**Prof. (frenziedly):** All hands on deck; the ship's leaking.

**Sleepy Voice (from the hold):** Aw, put a pan under it and come to bed.

\* \* \*

**Conductor:** How old is the little girl?

**Little Girl:** Mother, I'd rather pay the full fare, and keep my age to myself.

\* \* \*

**Traveler:** It's a nuisance; these trains are always late.

**Official:** But, my dear sir, what would be the use of our waiting-rooms if they were on time?

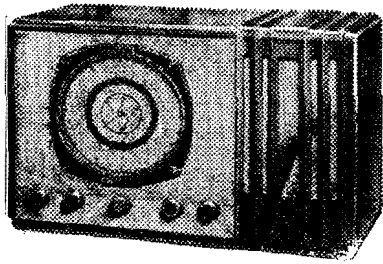
\* \* \*

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**Patient:** I did my best, but I couldn't keep it up for more than ten minutes, doctor.

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Now it is wholly different. The mere youth is the desperate criminal of today. There is only one way to wipe out this class—

### *The Church is the Only Way*

We train armies to keep out foreign foes. What steps do we take against the internal foe? Today we see a breaking down of the normal fibre—young people casting aside the moral restraint. Our boys and our girls—they can be rescued—they can be saved. Parental authority can be restored. Respect for parents and law can be revived. The church can do it if you and every other citizen will co-operate with it. The church must bring this about.

