

# And Some Nonsense -



By Dewey

Seaton, scout executive area, with headquarters Bay, while here last week on scout matters with committee, was thrilled that Brookings wanted its own court of honor, Saturday, May 17, as the best suited to fit his schedule made a few suggestions liked very much:

he wants parents of all to be present at the court or Ar. When a scout is called to come forward for an advancement in rank, the pin or will be pinned on the scout mother.

this idea for a number of first of which is the of parents into the pro- of scouting. The second is parents may learn, by so this chore that scouting has purpose.

pointed out how the courts has prevented juvenile delinquency, and how boys, scouting, had learned the ant lessons of life, and of abilities the boys must be to assume.

place in the Bible refer- made to faith—that a who has faith the size of

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**WANTED**

The NEW CROPS & INDUSTRIES COMMIT- of the Brookings-Harbor Chamber of Com- has interested a man in building a freezing and also a couple in putting in a custom can- in the area.

We want to know how many crates of berries other small fruits and/or vegetables will be pro- for freezing or for sale, and how many folks the area will patronize the custom cannery.

Drop us a line, or see us on the street. (signed) **YELTON, W. H. BOMHOFF LUTHER TIS-**  
 E, Brookings, Oregon.

a mustard seed could move a mountain. Faith of this sort has a place in this area, especially among people who doubt the intentions of some citizens who display any ambition.

I have sat in on all the meet- ings of the community center committee. I have yet to detect a single instance where a person has had any personal motives in pushing the plan, other than to be able to boast of his commu- nity having a center where func- tions of one kind or another may be staged.

The committee paid rent on the Grange hall for an evening, and less than a dozen people ap- peared to voice an opinion. A retired architect spent hours in drawing plans for a building of suitable size for this community.

This man received not one cent for the work, and if the plans should be used, would even go so far as to draw up plans and specifications. A group of men went to Medford to look at one of Camp White's buildings. These men had the good of the com- munity at heart, paid their own way, at no cost to anyone in the community.

George Funk, who offered the timber to the community for the structure, has no idea of gain- ing personally. Talk that some- one is "getting something" out of the deal is purely fabrication. It should stop immediately.

This community is sitting in a position today where she can go ahead by leaps and bounds—that is if people would have a little faith—a little faith in their own neighbors, in the people who are ambitious to see progress here.

Who would gain more than the individual in the establishment of a public library?

Maybe that sounds like a silly question but there is also a big movement to prevent the library from being realized. However, the movement is sufficiently far along that it cannot be stopped.

When residents of this com- munity learn the story of the man with seven sons who were constantly bickering, and how he broke them.

Court of honor will be held at the high school gym, Saturday, May 17, with parents not only urged to be present, but request- ed. It is important that mothers, especially, be present, inasmuch as all honors will be pinned on the scouts by mothers.

Boys will appreciate this act on part of their mothers because boys like their mothers to see the accomplishments they have made in scouting.

## I WRITE As I See It

By Barton W. Marsh

It was midnight, between Thursday night and Friday morn- ing, when the mob, led by the priests and rabbis, guided by Jud- as, came to the place in Geth- semane, where Jesus and the disciples were. According to pre- vious arrangement, Judas ap- proached the Lord and kissed him, by this act designating Him as the one they sought. As they drew near to lay hands on Him and bind Him they were smitten by an unseen power and went backward and fell on the ground. Thereupon the second time Je- sus told the mob who he was and they took Him and bound Him and led Him away.

The Lord was first taken to Annas, an ex-high priest, where he was given a preliminary ex- amination and scourging. Annas was without authority to pass sentence, and ordered Jesus taken before Caiaphas who was the high priest. After being sub- jected to unfair and cruel ques- tioning and abuse, the session was dismissed for a season. As day began to break, the Lord was again brought before the Sanhedrim and false witnesses who had been bribed presented their testimony. Jesus offered nothing in his own defense and was for the third time maltreat- ed and abused. In the name of the Living God, the high priest then asked Jesus who he was. The Lord could not withhold an- swer to this question because it was asked in His Father's name. He replied that he was the "Son of God." The high priest, rend- ing his garment, which act was condemned and punished by death under Jewish law, then de- clared the Lord worthy of death and ordered Him taken to Pilate.

Pilate was loath to give sen- tence and tried to placate the vengeful priests by various means, but without success. Hop- ing to find some avenue thro- ugh which he could avoid passing sentence upon whom he believed to be innocent, Pilate then sent Him to Herod. This ruler, hard- ened by his many crimes, among which was the beheading of John the Baptist, with his soldiers, mocked Jesus, beat and other- wise abused Him and sent Him back to Pilate.

Again Pilate was loathe to and anger of the priests rose to a frenzied pitch, until as a last resort they cried that if Pilate did not sentence Him to be cru- cified he was not Caesar's friend. Pilate then washed his hands before the howling mob and told the priests: "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be upon us and on our children." Matthew 27:24, 25. Pilate then scourged the Lord and gave Him into the hands of the priests to be crucified.

Anyone at all familiar with the history of the Jews for the past 1900 years, fully understands how terribly this curse, "His blood be on us" has been visited upon them.

It is now 9 a. m. Friday. In the brief space of nine hours, with- out sleep, rest or food, the Lord was arrested, chained, beaten, man-handled, mocked, reviled and condemned to death before five separate sessions of the highest tribunals of both the Romans and the Jews.

At this morning hour He was crucified, at twelve o'clock, a pall of darkness settled upon and about the cross and hung low until three o'clock in the after-

noon, at which hour He died. At the instant of his death, the of- ficiating priest was preparing to present the evening offering of a lamb, when suddenly the veil of the temple as rent in twain from the top to the bottom by an invisible hand, the knife with which he was to slay the lamb fell from the nerveless hand of the priest and the lamb escaped. The blood of the spotless Lamb

of God was mingling with the broken earth about the cross. The lamb slain from the found- ation of the world had paid the full price in expiation of the sins of mankind, and it was fully proved, before an astounded uni- verse that, "Go so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." John 3:16.

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