

THE CHURCH AS A SOCIAL CENTER

A Broader Sphere for Religion—New Field for the Rural Church.

By Peter Radford.

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The social duty of the rural church is as much a part of its obligations as its spiritual side. In expressing its social interest, the modern rural church does not hesitate to claim that it is expressing a true religious instinct and the old-time idea that the social instincts should be starved while the spiritual nature was overfed with solid theological food, is fast giving way to a broader interpretation of the functions of true religion. We take our place in the succession of those who have sought to make the world a fit habitation for the children of man when we seek to study and understand the social duty of the rural church. The true Christian religion is essentially social—its tenets of faith being love and brotherhood and fellowship. While following after righteousness, the church must challenge and seek to reform that social order in which moral life is expressed. While cherishing ideals of service, the rural church which attains the fullest measure of success is that which enriches as many lives as it can touch, and in no way can the church come in close contact with its members as through the avenue of social functions.

The country town and the rural community need a social center. The church need offer no apology for its ambition to fill this need in the community, if an understanding of its mission brings this purpose into clear consciousness. The structure of a rural community is exceedingly complex; it contains many social groups, each of which has its own center, but there are many localities which have but one church and although such a church cannot command the interest of all the people, it is relieved from the embarrassment of religiously divided communities.

Social Needs Imperative.

The average country boy and girl have very little opportunity for real enjoyment, and have, as a rule, a vague conception of the meaning of pleasure and recreation. It is to fill this void in the lives of country youth that the rural church has risen to the necessity of providing entertainment as well as instruction to its membership among the young. The children and young people of the church should meet when religion is not even mentioned. It has been found safest for them to meet frequently under the direction and care of the church. To send them into the world with no social training exposes them to grave perils and to try to keep them out of the world with no social privileges is sheer folly. There is a social nature to both old and young, but the social requirements of the young are imperative. The church must provide directly or indirectly some modern equivalent for the husking bee, the quilting bee and the singing schools of the old days. In one way or another the social instincts of our young people must have opportunity for expression, which may take the form of clubs, parties, picnics or other forms of amusement. One thing is certain, and that is that the church cannot take away the dance, the card party and the theater unless it can offer in its place a satisfying substitute in the form of more pleasing recreation.

Universal Instinct for Play.

In providing for enjoyment the church uses one of the greatest methods by which human society has developed. Association is never secure until it is pleasurable; in play the instinctive aversion of one person for another is overcome and the social mood is fostered. Play is the chief educational agency in rural communities and in the play-day of human childhood social sympathy and social habits are evolved. As individuals come together in social gatherings, their viewpoint is broadened, their ideals are lifted and finally they constitute a cultured and refined society. It is plain, therefore, that the church which aims at a perfect society must use in a refined and exalted way the essential factors in social evolution and must avail itself of the universal instinct for play. If the church surrounds itself with social functions which appeal to the young among its membership, it will fill a large part of the lamentable gap in rural pleasures and will reap the richest reward by promoting a higher and better type of manhood and womanhood.

Notice to Property Owners.

Attention is called to city ordinances requiring that snow be cleared off sidewalks within six hours after it stops snowing. This applies on all walks within the fire limits. Prosecutions will follow violations of this ordinance.

C. B. ORAI, Chief of Police.

Read the advertisement, too.

FINDING THE SPOT.

There must be a spotted carpet or wall paper in the room where this mystifying Christmas game is played. For this game one must have a confederate with whom to agree about the sign that shall be used in the game. One takes a cane to point out the spots, and then the confederate goes out of the room. As soon as a spot is agreed upon the confederate is called back. Then the one with the cane points to a spot and says, "Was this the one?" "No." "This?" "No." "Possibly this?" "No." While you are asking these questions you keep your hand around the head of the cane. When you point at the spot chosen you extend one finger down the cane. The confederate sees this and at once says, "Yes; that is it."

After indicating by pointing two or three times you can try another way. Make an agreement with your confederate that after three trials with the finger you will say when you point at the right spot, "Is it this?" but when you do not point at the spot chosen say some other word before such as "Do you think it is this—well, is it this and is it this?" By changing it every three or four times no one who does not know the game will catch you.

Making up nonsense rimes is a game that should not be forgotten by the Christmas hostess. It may be played in this way. One member of the party writes a line of so many syllables at the top of a half sheet of note paper, folds it over so that it is not visible and hands it on to the next player, telling him the last word of the line, and then he has to write a line of a similar length and make it rime, and so on until the paper has passed round the room, when it may be opened and read out loud.

IVY AND HOLLY.

Very little people will enjoy a rime pastime called ivy and holly.

Chairs are arranged in two rows, and the children sit facing each other. One youngster begins with some adventure, as "Holly and Ivy went out to a party."

The child sitting opposite must complete the rime with another couplet, for instance, "Holly and Ivy came back hale and hearty."

Indeed, there is no reason why the pastime should be entirely relegated to the kindergarten. On account of the rapidity with which the rimes must be thought up the older boys and girls will find it amusing too.

For a pretty search game which young children as well as the school going boys and girls would enjoy at Christmas parties, cut several hundred little holly leaves from green tinted paper and hide them in the festive rooms.

At a given signal the young people scamp off in search of these symbols of the season. The youngster finding the greatest number of them in the ten minutes allowed for the search should receive some inexpensive prize decorated with a design representing holly.

HOLLY BERRY CONTEST.

A contest adapted for children of any age can be played with the loose berries which drop from the holly when the Christmas greens are swung into place. Gather up the little red fruit, and when the game is to be played, give each child a dozen berries, a glass tumbler and two garden sticks.

The youngsters should be seated around a large table. When the signal is given each child begins to lift his holly berries with the dead matches and to drop them into his tumbler.

The berries must not be touched with one's fingers under penalty of a "foul." The boy or girl first to call out "All in"—that is, that all his holly fruit has been dropped in the glass—is the prize winner.

WORDS FROM HOME.

Statements That May Be Investigated—Testimony of La Grande Citizens.

When a La Grande citizen comes to the front, telling his friends and neighbors of his experience, you can rely on his sincerity. The statements of people residing in far away places do not command your confidence. Home endorsement is the kind that backs Doan's Kidney Pills. Such testimony is convincing. Investigation proves it true. Below is a statement of a La Grande resident. No stronger proof of merit can be had.

E. L. Bussey, proprietor cab service, 1521 Madison avenue La Grande, says: "I had attacks of kidney trouble and they were always worse when I caught cold. I had dull pains in my back and my kidneys got badly out of order. I began using Doan's Kidney Pills, and from that time to this I have relied on them. Whenever my back has bothered me, Doan's Kidney Pills have fixed me up all right in a short time. I never used a better kidney medicine."

Price 50c, at all dealers. Don't simply ask for a kidney remedy—get Doan's Kidney Pills—the same that Mr. Bussey had. Foster-Milburn Co., Props., Buffalo, N. Y.—Adv.

Notice of Annual Meeting of Stockholders.

Notice is hereby given that the Annual meeting of the Stockholders of La Grande National Bank will be held on Tuesday, January 12th, 1915, at 2 o'clock p. m., at their banking house in La Grande, Oregon. At this meeting a Board of Directors will be elected to serve for the year 1915, and until their successors are elected and qualify, and such other business will be transacted, as may properly come before said meeting.

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Notice.

Owing to the fact that we are compelled to pay cash for all coal and wood delivered to us by the producer and because of the prevailing stringency in the money market we will be compelled to place wood and coal upon a strictly cash basis commencing January 1, 1915.

Signed,

W. E. MCCLURE & CO.
Eastern Oregon Produce Co.,
12 17 10.

Chamberlain's Tablets.

This is a medicine intended especially for stomach troubles, biliousness and constipation. It is meeting with much success and rapidly gaining in favor and popularity. Obtainable everywhere.—Adv.

University of Oregon GLEE CLUB

AT

SHERRY'S THEATRE

Thursday Dec. 31

Prices: \$1. 75c 50c

SEATS ON SALE

**AT REB-CROSS DRUG STORE
Tuesday, Dec. 29th**

(From the Saturday Evening Post's Advertising Section.)

A Story of Public Service

SOME people believe that advertising merely takes business away from one man and hands it to his competitor. They think that if everybody stopped advertising, business would go on just the same, and things would be cheaper.

It sounds plausible. But it is not true.

Advertising is, of course, much used as a competitive weapon, and a very powerful one. Any method of selling—advertising, show windows, clerks, traveling men—gets business that without the selling effort would have gone to some other firm. Most of us believe that competition is a good thing. It keeps down prices. It keeps up quality. It makes business men more eager to give the public good service. Any economical method of competition ought therefore to be regarded as of benefit to the public. And the economy of advertising purely as a competitive method has been so clearly demonstrated in many industries over a period of years that it need not be discussed here.

The main question, however, is: What does advertising do besides stimulate competition?

As a matter of fact, its chief use lies entirely beyond. It creates new markets, new demands, new desires. It makes possible new products, new ways of doing things, a better national life.

The Story

In one of our large cities, a few years ago, fifty-one per cent of the stock of the local gas and electric company was acquired by a national public-service organization. The way the new management went about its job sent thrills of apprehension through the minority stockholders, who were local citizens. The dividends paid the year before had amounted to \$14,000. Immediately the new board cut the price of both gas and electricity. Figures showed that, with the same consumption as the year before, the total dividends at the new rates would be only \$4,000.

But there lay the difference: The consumption was not going to be the same. The company began a strong campaign of advertising. To the local stockholders this seemed ruinous folly. They reasoned, "Have we not a complete monopoly? We control exclusive franchises on both gas and electricity. Why in the world should we spend money to advertise when we have 'em both coming and going?"

No Competitors

If ever a case existed where advertising solely for competitive purposes would have been absolutely futile, this was it. The company certainly had the city both coming and going. But the answer was, "We are not going to spend money in advertising. We are going to invest money in advertising."

Half pages began to appear in the newspapers. In the course of a year the gas and electric company used more space than any of the department stores, which, of course, had been up to that time the heaviest advertisers in the city.

Cooking schools to show women the merits of the gas range were installed—and advertised. Men who had never thought of the saving of labor and expense

possible by using small electric motors in their shops found out—through advertising. Local merchants were shown the increased trade that they could get by having their stores better lighted. Electric signs were popularized.

What Happened?

The first year the advertising sold seven carloads of gas stoves. It sold gas heaters, irons, fixtures and novelties. It put up electric signs and ornamental lighting effects.

In these ways, as well as through the stimulation of ordinary consumption, it very greatly increased the use of gas and electric current.

At the end of the year the total dividends, which estimates had said were going down to \$4000, were \$44,000. At the end of the second year of the same policy the aggregate dividends were \$76,000. And this with all bills for advertising paid. And with the public buying its gas and electricity far cheaper than it ever had before.

But, apart from better dividends and lower price to the consumer, what did the advertising do for that city?

What Was the Effects?

It gave the city better-lighted stores and streets. It put labor-saving devices into hundreds of homes. It cut the cost of operation for scores of small, struggling manufacturers. It showed people how to get and use things that made their lives cleaner and easier. It made in short, a more comfortable, more alert and prosperous community.

What local advertising did in that city, national advertising is doing all the time for the nation. We pick up a number of *The Saturday Evening Post* and, seeing the advertising of 17 makers of men's clothing, we think, "Here are all these manufacturers just advertising against one another." We forget that advertising of ready-made clothing has made this a better-dressed nation, that it has showed hundreds of thousands of men the way to cheaper and better-fitting clothes, that it is always effectively preaching the gospel of the importance of looking well.

Creating Human Activity

Advertising is like the railroad, the trolley, the telephone, the newspaper, the school—a creator of human activity. Like all of these, it is a force for the wider and quicker dissemination of information. It brings within our ken things that we never knew existed, or never thought we wanted. It teaches us to want things a little beyond our grasp and to work a little harder in order to get them. It is like the rifle that the modern Tom Sawyer saw in the window. He had intended to loaf all summer, but he wanted that rifle. In order to get it he had to have money. To get money he went out and painted fences and ran errands and mowed lawns. The knowledge that there was a rifle he could have if he worked for it made him a producer instead of a dependent.

True Public Service

If we believe in a constantly advancing civilization, if we believe that people ought to keep on trying to live a little better and have a little more comfort, a little more convenience and a little more ambition—if our philosophy includes these tenets, then we must believe that whatever shows people the way and rouses their ambition to possess—and to produce in order to possess—is a public service. It is upon that basis that we declare advertising to be, not primarily a weapon of competition, but primarily a means of constructive public service.