

Official Count

Of Polk County, State
Election Held Novem-
ber 3rd, 1914.

Below is the official count of the State election in Polk County—Put it away and save it. As the next election draws near you will want it.

FOR U. S. SENATOR

Booth	2460
Chamberlain	2689
Hanley	351
Ramp	216
Strine	276

FOR GOVERNOR

Gill	105
Purdy	42
Smith, C. J.	2522
Smith, W. J.	294
U'Ren	96
Withycombe	2958

FOR CONGRESS

Coe	1015
Hawley	2819
Hollister	1697
Mears	65
Richards	277

FOR STATE TREASURER

Kay	3287
Paget	2031
Sloop	378

FOR JUSTICE SUPREME COURT

Bean	2874
Benson	2527
Bright	1067
Crawford	1530
Galloway	1923
Harris	2976
Hotchkiss	355
McBride	2598
Otten	262
Ramsey	1911
Robinson	341
Slater	1369

FOR ATTORNEY GENERAL

Brown	3197
Hosmer	431
Jeffrey	1734
Lord	256

FOR SUPT. PUBLIC INSTRUCTION

Burton	1124
Churchill	3925
Foreman	428

FOR STATE ENGINEER

Lewis	4394
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FOR JUDGE CIRCUIT COURT

Belt	3944
Holmes	1553

FOR STATE SENATOR

Hawley	4144
Sneak	1212

FOR REPRESENTATIVE

Brunk	2714
Grier	2785

FOR JOINT REPRESENTATIVE

Henry	2607
Irvine	2660

FOR SHERIFF

Morrison	2383
Orr	3387

FOR COUNTY CLERK

Robinson	3280
Smith	2563

FOR COUNTY TREASURER

Holman	3175
Richter	2174

FOR SURVEYOR

Canfield	2935
Taylor	2594

FOR CORONER

Chapman	4719
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FOR COMMISSIONER

Beckett	2725
Clanfield	1990
Rempel	884

STATE WIDE PROHIBITION

Yes	3296
No	2443

Value of Politeness.

Hollow trees are always the stiffest, but the mightiest oak, it is found, can bend. The more exalted a man is by station the more powerful should he be by kindness. There is no policy like politeness, since a good manner often succeeds where the best tongue has failed. Politeness is most useful to inspire confidence in the timid and encourage the deserving. — London Strand Magazine.

Too Late For That.

Complainant (making a charge against wife)—The hussy bit a piece out of my ear, your honor.

Judge—I will bind her over to keep the peace.

Complainant—You can't; she's thrown the piece away. — Chicago Tribune.

THE CHURCH AS A SOCIAL CENTER

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

By Peter Radford.

Lecturer National Farmers' Union.

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.

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