

THE RURAL PASTOR

Intelligent and Consecrated Leadership
the Need of the Hour.

By Peter Radford,
Lecturer, National Farmers' Union.

The rural pastor has greater possibilities than any other factor in our national life. The rural civilization of the Twentieth Century has opened up a new world of activities for him. There lie before him unexplored continents of usefulness, unemployed forces of civilization and tremendous responsibilities such as have never before confronted the pastorate.

The need of the rural communities today is intelligent and consecrated leadership. There must be a marshaling of forces that build life, strengthen character and broaden vision. The pastor should deal with living problems. In addition to the service he now renders he should help us lift the market basket, hold out a helping hand to the farmer and develop the potential energies of the community he seeks to serve.

A More Useful Ministry.

The farmer needs the personal touch of the pastor. He seldom comes in direct contact with his helping influence, except when he is baptized, married and buried. We need to further extend Christian influence in the homes, as well as to spread the gospel in China; to instruct our children in the art of living, as well as to convert the barbarian and the Hottentot, and we should devote our energy and talent to the solution of problems of our own locality, rather than consume our energies in fighting vice and ignorance beyond our borders. It is as important that we discuss from the pulpit the building of macadam highways from the church to our homes, as that we preach of the golden streets of the New Jerusalem. It is as much a part of the duty of the pastor to exhort us to own a home while on earth as to inspire us to build a mansion in the skies and that we should construct Christian character in our own community, rather than that we fight foreign sin in other lands. We want a religion we can farm by as well as die by.

Christian Influence Needed.

There is an emptiness in the life of rural communities and we want preachers who can weave into the social life, educational pastimes, profitable pleasures and instructive amusements. Too often we find the games of our young people a search for a suggestion in immorality and a stepping-stone to sin. The pastor should supervise the growing lives of young people, approve their amusements, credit expressions of joy and pleasure that make for Christian character and bless their lives with Christian modesty.

The farm is the nursery of civilization, and the paragon of all religious denominations. Too long has the farm furnished the cities with their great preachers, until today the rural church is the gangway to city pulpits. The current should be reversed. The power of the pulpit is most needed in the country where the fundamental forces of human life originate. The farm is the powerhouse of all progress and the birthplace of all that is noble. The Garden of Eden was in the country and the man who would get close to God must first get close to nature. Many communities are church-ridden. We frequently have three or four churches in a community with a circuit rider once a month preaching to small congregations and all fail to perform the religious functions of the community. In many instances more harmonious effort might result in a more efficient service. The division of religious forces and breaking into fragments of moral effort are oftentimes little less than a calamity and defeat the purposes they seek to promote.

A pastor in a neighborhood, studying the economic, social, moral and educational problems of the community, presenting fresh visions of potential possibilities and native power with beauty and new meaning, interpreting the thought-life of the community and administering to their daily needs, will contribute more toward the advancement of a locality than a dozen preachers who occupy the pulpits at irregular intervals, preaching on subjects foreign to the life of the community.

Church prejudice is a vice that saps much of the spiritual life of a community, and wasteful sectarianism is a religious crime against society. Denominational reciprocity should take its place. Non-support of church institutions and religious charges can often be traced to causes inherent with the church. There should be co-operation between churches and co-ordination of moral effort along economic lines, and there must be if the rural churches of this state are going to render a service which this age demands.

Hurrah for Scio!

Editor Santiam News,

Dear sir:-

I was somewhat amused at the editorial in your issue of Sept 24, under the heading, "Great things for Scio, and especially reading the former editorial printed by T L Dugger, July 27, 1911, headed, "Lest We Forget." And strange to say, he is going to return and set up his paper, or printing plant, where he says he was losing money. There is no more business now than then done in Scio, and I wonder how it is to be more profitable to him with the Santiam News still being published, and purchased of him through Mr Gooding and from Mr Gooding to Mr Charles, who paid Mr Dugger something like \$1,100.00. This must look like Mr Charles was making money, and he wants a finger in the "boodle." I rather think the "nigger in the fence" in this scheme is a few disgruntled merchants in Scio who will wait upon Mr Dugger in a short time as they did upon Mr Charles if he dare say anything in the interest of the Farmers Educational & Co-operative Union.

I want to say to Mr Charles, Mr Dugger and to the business men in general in Scio, if you think you can be successful in your business enterprises without the patronage of the farmers, GO TO IT. If you want to boycott either Mr Charles or Mr Dugger by withdrawing your ads which we pay for, when they wish to publish anything in the interest of the farmer of the Farmers Union, you certainly have the right to do so. But when the farmers quit your town all of Scio would not make a good cow pasture. No business man in Scio has any just grounds to buck the Farmers Union. The farmers pay your taxes, your water and light bills, doctor bills, and living expenses, by adding all these to the cost of the goods we buy from you, and if we can by co-operating together in our buying, buy as cheaply as you do, and can thus save to ourselves 25 to 100 per cent on the fabulous prices you charge us, any farmer with a thimbleful of think in his think tank is going to do this sooner or later. We have no unkind feelings toward any business man in Scio, or anywhere else. Self preservation is the first law of nature, and the Farmers Educational & Co-operative Union is an organization with that intent and purpose on the part of farmers, and it certainly has been quite profitable to us, and hope it shall grow better and better as the years go by.

G. L. SUTHERLAND.

Picture show Sunday night, 10c and 15 cents.

For sale - Vetch seed by Hawkins and Morton at the Hough ranch, Gilkey station. 9-2t

Snakes in the South Sea Islands.

In many of the south sea islands the snake is often held to be sacred, as it is thought to be connected with a spirit. At Valuwa there are snakes which strangers are not allowed to see lest some misfortune should follow. Those that are held are not fed or worshiped, but such as are the familiars of individuals who know them receive sacrifices. In the New Hebrides snakes are highly regarded. A native of Pentecost island if he sees one in a sacred place or in a house will think that there is some reason for its appearing to him. He will pour over himself the juice of a young coconut and ever afterward expect to find the world go well with him through the influence of the spirit.

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Notice is hereby given that the undersigned has been by the County Court of Linn County, Oregon, appointed administrator of the estate of Matt Loewinger, deceased, and all persons having claims against said estate are required to present the same properly verified to the undersigned administrator at his office in Scio, Oregon, within six months from the date of the first publication of this notice which is September 3, 1914.

R. Shelton, Administrator.
C. C. Bryant, Attorney.

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