

NEW ELY BUILDING HOUSES THREE GRESHAM FIRMS



Typical of the progressive spirit of the town of Gresham is the new Ely building on Main street which was completed in October by D. C. Ely of St. Johns. Claude R. Stockton, a local contractor was in charge of the construction and the work was largely done by local men. Of attractive design and well located it is one of the most important additions of recent years. The building which is 80x100 feet is one story high.

FOUR-YEAR IMPROVEMENT PROGRAM

By REV. EARL B. COTTON.

Every big business of the day has the habit of making out program of work and standards of efficiency. A railroad system through its board of directors maps out new roads to be completed in one year, five years or ten years. A shipbuilding corporation takes a contract to complete so many boats in a certain length of time. Courses of instruction in our high schools specify a certain amount of work to be done in four years' time and also give certain standards of quality that the work must reach. Program is the key word of today's efficiency.

The churches are likewise outlining programs to be followed, goals to be reached and standards of efficiency to act as guide posts.

The Centenary program specified that \$105,000,000 be pledged for missionary extension work by June 1, 1919.

The Presbyterians followed with a new Era program; the Baptists with the Forward Movement, etc. The International Sunday school association has adopted a standard of efficiency which shall serve as the judge of the local school's activities. The Epworth League and the Christian Endeavor societies have "Efficiency Charts." The next step is for each local church to outline a program of community service.

In considering a local church program, the first step is to ask "What is the business of the church in that community?" The business of the church universal is given in the

words of Christ, "Seek ye first the kingdom of God." Bringing in the kingdom involves two things—the remaking of individual lives and the remaking of society. A religion which professes heart cleansing without purifying the business world and the social life, is a mockery. Therefore, the business of my church is to do anything that will make life in my community more like the kingdom of heaven. If I live in an industrial community I must touch the hearts of the workers and the standards of economic justice and righteousness. If I live in a circle of professional men, I must impart those ideals of life and conduct that make for honesty, truth and righteous dealing with men. If I live in a farming community, it is within my province to point out ideals of work and efficiency that shall avert either food famines, mental famines or spiritual famines. If I am in contact with a group of young people it is my privilege to impart such ideas of social life as shall spell service, helpfulness and true happiness (not effervescent pleasure.)

In other words, the business of my church is to focus the power of God upon individuals and society in such a way as to produce men who are better physically, mentally, socially, and spiritually. The church must minister to the four-fold man—the whole man.

But someone is saying, "There are other institutions that minister to the needs of men. Let the church stick to the spiritual phase."

Yes, I recognize the existence and the worth of the four great pillars of civilization, the Home, the School, the State, and the Church. The state, together with business, industry and agriculture, cares for our physical well-being in large part.

The school provides for our mental welfare. The home was once our social organization. The church's predominant task is spiritual well-being. But there is some overlapping among these agencies and also some spots not covered in our present organization of society. The chief flaw is in our social life. Now where is the fault?

I said the home was once our social center. That was true as long as the family was our world. That is true now as long as the child's vision is concerned only with the family. Remember that social life does not consist merely of parties and festivals but concerns all of one's intercourse with fellowmen. If my social life is concerned more with my community than with an immediate family I must express it through a community-wide organization. If my intercourse with men is concerning national affairs, it must find vent through national organizations. If my consideration of others is world-wide, I must seek a world-wide organization. So, when I seek the social welfare of the kingdom I choose the church as the organizer of kingdom-wide interests. So much for the larger use of the term social. What about the narrower use of the term?

What has happened to our social life (using the popular meaning) when left to other agencies. Extra organizations such as auto clubs, dancing schools, card parties, become selfish, self-centered, continual seekers of pleasures rather than happiness and lose sight of the meaning and purpose of life. Business as the

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agent of social life commercializes and degrades that which should enrich and ennoble. Therefore, it is up to the home, the school and the church to co-operate in furnishing the right social environment. Clearly it is the duty of the church to impart the proper ideals of social life and where other agencies fail, to initiate a wholesome social program.

There is a flaw in provision for mental life—through the exclusion of the Bible from the public schools. Until such a time as it is restored, this part of our mental training must be provided by the church and Sunday school.

A further fault of the day is in our disregard of the laws of health and hygiene. True, the schools teach physiology for a short time but we forget and then commit suicide by inches. The Red Cross is starting work which may relieve this situation in part, but it may become necessary for the church to re-enforce these same truths.

These are our general conclusions. Now what of the local needs and how shall they be met? As I surveyed the community in and around Pleasant Home, I discerned these four things.

1. There are 100 children who are not receiving that part of mental discipline which is found in the Bible.
2. There are four or five hundred people within a radius of three miles who have shut themselves off from spiritual food.
3. The social life of the community is unsystematic and touches a small percentage of the population and that infrequently. There is need for outside inspiration through lyceum lectures and concerts and also for local talent expression through a larger musical organization and orchestra, men's brotherhood, and young people's society.
4. There is no provision for the expression of the physical energy of youth during the winter months or for physical recreation at other time.

With these things in mind the official board of the Pleasant Home Methodist church has adopted a four-year program. It has not attempted to bite off more than it can chew by trying to do everything at once, but, by first building up its organization and securing adequate equipment, it hopes to serve the community in a larger way than at present.

The first chosen toward the fulfillment of these needs are as follows:

1. To serve the children in Bible instruction through the Sunday school. The goal is an average attendance of one hundred. To this end separate class rooms are desired.
2. To serve the hitherto unchurched population of the community. A church membership of one hundred is the first mark here.
3. To provide a suitable building adequately equipped for community service. A church building today



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must provide for three things—worship, education (Sunday school) and community service.

The proposed structure would include a new auditorium, small rooms for classes, a basement or side-room for suppers and socials and, if possible, a gymnasium.

4. Pleasant Home believes needs all the time of a well trained, efficient pastor and to that end asks for a full time minister.

These four goals are but steps to a larger object—community service. The community is not built for the

church but the church for the community. We are not here to be ministered unto but to minister. If you believe that this ideal will make life more worth living for yourself and others, co-operate with us to the accomplishment of this end. We approach the beginning of a new year. Shall we work together through this coming year and the following years to the betterment of our community, physically, mentally, socially and spiritually?

Read the Outlook classified ads.

PASTOR'S CHRISTMAS GREETING

Christmas Greetings to Pleasant Home, Hiff and Troutdale Methodist Church Members and Friends—

"I am thinking of each of you today because it is Christmastide, and I wish you happiness. The day after Christmas I shall still wish you happiness and so on throughout the year. I may not be able to tell you about it every day. But that makes no difference. The thought and the wish will be here just the same. In my work and in the business of life, I mean to aid those conditions that give true and lasting happiness. Whatever joy or success comes to you will make me glad. In the words of Henry VanDyke, 'Good will to you is what I mean in the spirit of Christmas. It is not necessary to put a message like this into high flown language. To feel it and to act it out—that is the main thing. After all, Christmas living is the best kind of Christmas giving.'"

Yours for Christmas joy throughout eternity.

Sincerely,

REV. EARL B. COTTON.