

THE HEPPNER GAZETTE Fublished Every Thursday.

BY CORLIES MERRITT. Editor and Manager.

-SUBSCRIPTION RATES-One Year \$1.80

Three Months

Advertising Rates Made Known on Application.

Entered at the Postoffice at Heppner, Oregon,

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"THE WORLD'S EGOISM

A Synopsis of the Eiks' Memorial Service by Rev. shelly.

Sunday night, notwithstanding the Church was comfortably filled by an memoral service. Besides the members in pronouncing bis lecture, a most able and intelligent interpretation of brotherly love. He took as his text, "Am I my was shown by the congratulation of his bearers at the close of the sermon.

Through our urgent solicitation Rev which we take pleasure in publishing : And God said to Cain, where is Able.

know not; sm I my brother's keeper? You have seen Him, this King of kings, phere, assume the pretentions name of mightiest voice, everywhere it reminds (Gen. 4:9) These are the words of the taking upon Himself our mortal frame, humanitarism-but this idea is Christ- man that the sufferings of humanity are first fratricide. What a contrast be with all its humiliation, and poverty; isn, had its birth it the cross. Human- bis sufferings, and against them he has tween the mournful scene from which I you have seen Him assuming our griefs, ity pever knew that it formed a single no right to close his heart. have taken the text and the account of our anguish; and oh, mystery of love! family, till the day when the sun refused Second. I have spoken for a moment creation which immediately preceeds it. you have seen Him so identifying Him- to witness the agony of Calvary. We of the dignity which the Great Teacher The creation reveals God's plan. There self with our stufal bumanity as to bear are then, our brothers keepers, their puts upon the poorest, the most deall is peace, barmony, light. It seems the burden of our size, and all the interests are our interests. This is the graded. But what is the origin of this as though the human family would in- borror of our condemnation. Upon the central truth on which I have been in- dignity? It comes from the belief that crease and develop under the bon i of gross you have beard that wonderful sisting. This truth presents itself under within this poorest, the most degraded unalterable love. Alas, I turn over this word: "My God, my God, why hast two aspects, which I want briefly to con one, there is a soul. It is because I beluminous page, and do I read aright: Thou forsaken me?" Thus at the sight sider. Man is two-fold; be has a body lieve in this soul (not because I am any "Am I my brother's keeper ?" words pro-nounced over the bleeding body of Abel softened; yes, broken. This is the blood, soffers in his soul. Here, then, we have slave or savage, has a right to my by a brother who has killed him. But which speaketh better things than the a double mission; we are called upon, at respect. As the sculptor, who anticipates this word of Cain has often been repeat blood of Abel. At the foot of the cross, the same time, to solace temporal miser in the shapelers block the figure full of ed, in all ages, in all parts of the world, we learn to detest egoism; we learn not ies and to avert eternal ones. Before beauty or mejesty which his chisel will We may safely say go snywhere, where to live onto ourselver, but that we are this two fold question we have, perhaps. disengage, as the founder who sees in the gospel is not known, and it is the members of one body, and that, in a replied: "Am I my brother's keeper?" the mineral full of alloy metal shining emblem of humanity. In the ancient measure also, we too, are our brother's Those two classes of suffering Jesus and pure, so, in the same manner, in a world what is the tie which binds men keepers. But our brothers, who are Obrist confronted. Let us examine His being uncultivated, soiled by sin, I see

not Jesus Christ appeared.

together? Every nation is set off by they? Ask the Lord Jesus Christ. "And attitude. itself in territory, in religion. Its God I, if I be lifted up, will draw all men First, in the matter of the suffering of stored to the very image of God. If I cannot pass certain limits; foreigners are unto me." This is His answer. All the body, Christ has encountered in their myself have learned what a scul is, If I barbarians. The anticipati n of a union men! These arms extended on the cross too common aspect sickness and poverty. have recognized my own dignity, my on the basis of religion, of a society of of Calvary are open to embrace all Everywhere we see the sick and the poor own grandeur, my own true life, then souls, is so foreign to the conception of humanity; not merely the children of sround Him. We might say, it is the this is the life I wish to see awakened in antignity that in the second century, Abraham, but all the sons and daugat society of His choice. It is for them He others. It is on this side that I wish to Celcus, the philosopher, and famous ers of Adam. Search out some soul does His most wonderful works. See know and love my brothers, and on this adversary of Christianity, fous wrote: that Jesus Christ has not died to re- how the sick and the poor are drawn to side I perceive that I shall know them "A man must be mad, to think that deem, some soul for which His blood Him. Would sou know where Jesus and love them through all eternity. To

Africa, and all other peop'e can ever be Your brothers, they are everywhere. the sick and the poor. I know that their united by a single religious tie." And Your brothers are those who love you; motive sometimes was carnal and selfish. that which Celcus expressed with so but also those who are your enemies I know that they sought Him at first bemuch assurance, everybody thought- They are those who gather with you cause His omnipotent hand gave them Romans, Greeks, and even the very around the Lord's table; but they are food and relief. I know that later they nelemency of the weather, the Christain Jews. No one could lift himself above also those who still refuse a seat by followed Him because they hated Him. egoism, more or less emphatic. Every your side in church, and in heaven itself. But on this very account His love apandisnce desirous of hearing the Elks' nation seemed to say, "Am I my Your brother, you, to whom God has pears to me the more wonderful, the brothers's keeper?" Rome, when she given wealth, is the poor man by your more sublime, the more divine. How of the Elks' lodge many of the business conquered the world, brought men to- side; and your brother, you who are He lifted them up-the poor. With men of the city were present. Rev. gether at her feat only in degradation poor, is the rich man, for whom you feel what tender regard he treated them. Shelley succeeded in holding the close and slavery. Between different classes rather envy than love. Your brother, He, who had no respect for the splendor attention of his hearers, who were united of the same nation there was the same you who are superior in intelligence, is of the world; He, who in His gospel indifference, the same estrangement. the ignorant, mean person, with whom bad not a word about Tiberius Cresar, Who among the ancients troubled him- you have scarcely a common language, linked to immortality the name of Lazaself about the poor, the slave, the out- any point of contact. Your brother, you rus and Mary Magdalene, thus showing brother's keeper?" and drew logical con less? Do I so too far, then, when I who are bonest, is that fallen being, bow He estimated the humblest and clusions illustrating Christ's original affirm that aside from Obristianity, man who in your streets displays the sad most degraded. He was born among example of brotherly love, predicting has adopted as his emblem the utter. sight of his misery, his degradation, his that in time the entire world may be ance of the fratricide; and that to the moral ruin. Our brothers are publicane, tent that, open whatever page of the Gosbrought to one consideration of equality, sighs of the slave and the poor, the the very ones on whom society has set pel, you find Jesus and the poor indis-Appreciation of his interesting discourse answer of the philosopher, the legislator, ban; yes, the very ones to whom, within solubly united. It is in Epheeus, where and the priest has been: "Am I my the reach of our civilization and our St. John wrote that sublime phrase "God brother's keeper?" And thus would churches, the poor outcasts, pretended is love," that the first hospital is erected. the world have gone on to the end, sink- Christians refuse the name and quality A little later it was followed by the first Shelly furnished the following synopsis, ing lower and lower in its egoism, had of humanity. This is the conception orphan asylum. Slaves received the which Christianity gives us of humanity. name of brothers for the first time; in a You have heard Him at Bethlehem, at Today thinkers-unbelievers indeed, word, in spite of the disguise which cov-

thy brother? And Cain said to him: I Nazareth, in Gethsemane, on Golgotha, who claim it as a title of glory-philoso- ere Christianity, and which stifles its

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and salute a soul regenerated and re-

and barbarians, Asfa, Europe, was not shed. He can not be found. Christis, you have only to see where are (Continued on Eighth Page.)

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