

## AN INTERESTING SERMON.

By Rev. Isreal Putnam.  
(Concluded.)

Nothing of all this, for a moment, turned Him from his path of love and duty. His last words almost, like his whole life, were a prayer for those who returned Him evil for good. He was absolutely superior to everything narrow, local, so that He Himself, a Jew according to the flesh, founded a religion in which all mankind are a common brotherhood: And his dignity, calmness and self-possession before rulers sets Him above them all. His freedom from superstition in an age which was superstitious almost beyond example; His superiority to the merely ritual and external in an age when rites and externals were the sum of religion; His profound teaching of the Holy Spirit at a time when very little if really anything at all was said about Him; all these, not to mention the many others, explain largely the mysterious attraction of his character and wonderful career.

When we turn from his character to his teachings the claim of his life on our reverent, careful and earnest study is further greatly strengthened.

"Never man spake like this man." To Him we owe the spreading of whatever was good in ancient Judaism; from a mere creed to a religion for the world. The Old Testament gives a sublime description of God as Creator, the All-Wise and Almighty Ruler of all things; the Being of Infinite mystery Who will not clear the guilty, but yet is merciful and gracious.

But Jesus Christ brought the character of God to us as a God of love. The Old Testament calls Him the God of Abraham, Isaac and Jacob, but Jesus Christ proclaimed Him the God of the nations, the common Father of all mankind. The principles of Christianity are as sublime as this exalted conception of God and spring, at once, from it. The highest ideal of man must ever be all-embracing love. Outward service alone is as sounding brass: The pure heart only, loves aright. A religion resting on such bases surely bears the seal of Heaven. Love lying at the bottom there, can be no limit to duty, nor can our service be bounded only by our possibilities of performance for with that undying principle shed abroad in our hearts the desire to transfer its blessedness to others will never cease so long as we continue to heed its heavenly leading. The perfect holiness of God can alone be the standard of our aspirations; for love means

obedience and God cannot look upon sin with allowance. To be a perfect Christian is to be sinless through the obedience of love made perfect.

Let us not forget that we must understand in our obligations to Christ that outside of the Jewish world antiquity knew really nothing of what we call sin. There was no word in the Greek that stood for what we mean by it. There was either no guilt in an action, or the gods were to blame, or the action could not be resisted. There was no aim in prayer, or sacrifice, or festivals save to remove physical defilement. That the moral nature, the will, or the soul could be made any better by worship appears never to have dawned upon the mind of the Ancient Greek. Nor was the Roman but little, if any at all, better informed of sin than the Greek. Seneca had only a blind pride that mixed God and nature together and regarded man, as even superior to God Himself, for, said he, the Divine nature reaches perfection only in man. Compare with this degrading notion of God with that of being high and lifted up, of awful holiness and infinite love and the doctrine of human responsibility, as taught by Christ, and the study of his life becomes the loftiest and grandest of human duties.

A life beyond the grave was little believed in anywhere in the Pagan world. Christ brought life and immortality to light.

Such doctrines as these illustrated by such a holy life and crowned by such a voluntary and victorious death could not fail of creating a mighty stir in the minds and manners of men: And the leaven thus cast into the lump was destined to transform society, for good, in ever increasing measure, in all directions, until righteousness shall cover the earth as the waters cover the sea.

The grand doctrine of the brotherhood of man, as man, is in itself the pledge of infinite results. An essential principle of all true progress must ever be found in a proper sense of the inherent dignity of manhood; especially in relation to the truth that the whole human race are essentially equal in their faculties, nature and inalienable rights, all of which was unknown among nations of antiquity.

The fourth book of Esdras says: "On our account Thou hast created the world. Other nations are like spittle or the droppings on a cake." Rabbis tell us that one Israelite is worth more in God's sight than all the other nations of the world.

The Egyptians, with all their priestly wisdom, as well as the Carthaginians,

Phoenicians, Etruscans, Macedonians, Romans and all other nations, except their own, were, by the Greeks, stigmatized by the contemptuous name barbarian. Socrates gave expression to the sentiment of his countrymen when he thanked the gods daily for being man, not beast, male not female, Greek and not barbarian.

The Roman considered all who did not belong to his state an enemy. Where there was no league between Romans and those who were not Romans the only law was that of force, they therefore had a right to plunder and make slaves of all whom they chose. Celsus said: "The man who can believe it possible for Greeks and Barbarians, in Asia, Europe and Libya to agree in one code of religious laws must be utterly devoid of common sense."

But Jesus Christ broke down the strong black wall, conquered human ignorance, set up the shining standard of universal brotherhood, and revealed God as the common Father of all the essential equality of man, and his responsibility to God, the germs lay hid of great and grand truths, but yet imperfectly realized, even at this late date. To this we owe the conception of the rights of individual conscience as against outward authority. There was no such thing before Christ came in the flesh.

In Greece the will of the state was enforced on the individual. Morality was limited to what was voted by the majority. The state was everything, man really nothing.

"One is your Teacher and all ye are brethren!" These words were destined to create a mighty revolution in the affairs of men.

Before Christ was born slaves were mere chattels. An old Roman law punished the one who killed a ploughing ox with death, but the murderer of a slave went scot free. Crassus, after the revolt of Spartacus crucified 10,000 slaves at once, and Augustus, in violation of his word, delivered 30,000 to their masters for execution. Trajan continued the massacre of 10,000 more for 123 days.

The doctrine of universal brotherhood was the ax laid at the roots of this foul tree of the desert, this detestable crime of the centuries, until, thanks be to God, the rattling of the chains and cracking of the whips around the often bleeding and weary body of the poor slave is no more heard in all the ends of the civilized world.

The Son of God no less distinctly lifted up his voice against the horrors of aggressive warfare, proclaiming it a revolt abhorrent to nature and in square conflict with the law of universal brotherhood. "Peace on earth good will to men" has echoed mightily down the centuries, and though war is not yet entirely past it is greatly lessened and good indications exist showing that at no very distant time the nations will learn war no more.

The poor in antiquity were in almost as bad a plight as the slave. "How can you let yourself down so low as not to repel a poor man with scorn?" Is a question asked in the Imperial days of Rome. Hospitals and infirmaries for the poor and sick were unknown. There were herds of beggars and Seneca observes that most men fling an alms to one of them with repugnance and is careful to avoid all contact with him. The Jews thought the poor were justly bearing the penalty of some sin of their own or their fathers. The forlorn and downtrodden of earth surely received a precious charter of human rights when Jesus Christ proclaimed that all men are brethren.

The condition of woman in olden times was not much better than that of the slave. She was the property of her husband and if single she was a mere plaything of man, but Christ has lifted her burden and lighted her pathway.

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### NOTICE FOR PUBLICATION.

Department of the Interior,  
U. S. Land Office at La Grande, Ore.  
June 22, 1908.

Notice is hereby given that Catharine Brown, of Duncan, Oregon, who, on June 13, 1901, made Homestead entry, No. 10,321, for SW $\frac{1}{4}$  SE $\frac{1}{4}$  Sec. 30, W $\frac{1}{2}$  NE $\frac{1}{4}$ , SE $\frac{1}{4}$  NE $\frac{1}{4}$  Sec. 31, Tp 2 N., R 36 E., W M., has filed notice of intention to make final five year proof, to establish claim to the land above described, before Frank Salping, County Clerk at his office, at Pendleton, Oregon, on the 12th day of August, 1908.

Claimant names as witnesses:  
Ephraim S. Wilkie, Ben F. Brown, William A. Brown, Carl E. Strom, all of Duncan, Oregon.  
F. C. BRAMWELL, Register.

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