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HENRY PETERSON INVADES GERMANY

Morrow County Boy Visits Beautiful
Cities of the Rhine.

General Headquarters,
Charmont, France,
Dec. 12, 1918.

Dear Sister Esther:-

Received your welcome letter yesterday and shall now take time to try and write a few lines in answer.

I had quite a few letters awaiting me last evening, as I have been gone for the last few days into Germany. I sure had a fine trip, went up near the Rhine and saw some wonderful country and towns, we started last Sunday. There were three of us, we went in a Dodge truck to deliver some clothes to some of our D. D. S. men. I thought at first that I might have to stay up there but came back home, may have to go up later again. We passed through Metz, a large German town which the French have just taken over, a most beautiful town, also through Thionville, Sauerbrunn, Treves, Biliborn and a number of other small villages.

The people up there all talk German of course and some of them French and English. They treated us fine, and seemed to regard the U. S. boys much. There is very little food in Germany at present, their bread is black, and they have very little meat, so consequently the most of the people look pretty thin, especially the children. We occasionally saw a German soldier, they looked us over pretty well and that was all.

We had very little to eat, and slept on the bare floors with a couple of blankets, in barns or anywhere where we might happen to stop. Now as I have said just a few words about my trip, and hope to be with you again some time as I can tell you more fully. But I can easily say that I have been to Germany and seen some of the most wonderful country in the world. The old battlefields look pretty bad, and we saw many American boys graves. May they rest in peace.

Presume that you are back at school by now, and studying hard. I am in fine health as ever, and am now back in the office again. But I have to rustle around a lot, so cannot tell just when I may have to take another trip. The weather is wet and cold now, and I nearly froze on the trip, but have plenty of clothes. No folks back there is no telling when I may get back to the States, it may be a year and it may be one month, I cannot say. However, I must stay and finish out what little work I can, as there is much to do yet. I have no news otherwise, but I hope you are all well as ever and enjoying yourselves, also hope that I shall be with you again soon.

With love to all, I remain,

Your brother,

HENRY.

Celebrate Silver Anniversary.

Mr. and Mrs. L. P. Davidson, of Ione, who were married in this county 25 years ago on the first day of January, celebrated their silver anniversary at their home in Ione on Monday, and were the recipients of a full set of Community silverware, the gift of their children. Mr. and Mrs. Davidson had arranged to have a family reunion on this occasion, but the influenza epidemic prevented this. This paper joins with the many friends of Mr. and Mrs. Davidson in extending congratulations, and expressing the hope that they may continue on in life's journey together yet a great many years, and until they may, surrounded by their many children and grandchildren and great grandchildren celebrate their golden wedding anniversary.

THE FEDERATED CHURCH.

Regular services will be held next Sunday at the usual hours.
Sunday School, 9:45, a. m.
Preaching Service, 11:00.
Evening Service, 7:30 p. m.

It is understood that the school will open Monday and the danger seems to be largely past. Experience is proving that if the patient be isolated in the home there is no need of the disease going through a family.
H. A. NOYES, Pastor.

Dr. Phy to Return.

Hot Lake, Oregon, Jan. 1, 1919.—Word has been received from Dr. W. T. Phy that he has secured his release from the Government service at Letterman General Hospital, San Francisco, and will be permanently at home at Hot Lake Sanatorium about the tenth of January.

CHARLEY HOY.

Again the grim reaper has taken husband and wife and left an infant son.

Three weeks ago Mrs. Charlie Hoy died after the birth of a little boy. Last Monday Charlie himself succumbed at Monument, Grant County, as the result of pneumonia following an attack of influenza.

Charlie Hoy was born in McClellan County, Illinois, September 24, 1872. He came with his parents to Oregon at the age of seven years. The family settled at Salem, Marion County, where they remained one winter then moved to Washington County. Here they lived seven years then moved to Monument, Grant County, where Charlie grew to manhood. He lived with his parents on the home farm until about twelve years ago when he went to Portland and bought a livery stable which together with a riding academy he conducted for three years. Seeing the necessity of some one to be with his aged parents, he sold his business in Portland and came back to the farm which he rented from his father. Finally his parents decided to retire from regular farm work so sold Charlie the place and moved to Hillsboro, Oregon.

Charlie was married to Besie Slaughter six years ago. They lived on the home farm five miles from Monument, at which place Charlie died at one o'clock, Monday Dec. 30. He was an honest, honorable man in character, fine physique, and made friends everywhere. From a boy he was known to attend strictly to his own affairs, was very considerate of his parents and ready to lend a helping hand to his neighbors. The writer had known him for twenty-five years and never knew aught against his good name.

Besides his infant son he leaves mother and father of Hillsboro, one brother Tom, of Nebraska, and one sister Mrs. Ernest Kirk, of Hillsboro, who will comfort her mother and father in their sorrow.

The father came to Heppner on Monday and proceeded to Monument Tuesday where arrangements were made for the funeral Wednesday.

Mr. and Mrs. J. M. Hoy have hosts of friends in Eastern Oregon who join in heartfelt sympathy for them in this bereavement.

A FRIEND.

Flu Ban Removed on Churches and School.

We were informed this morning by City Health Officer Winnard, that he had decided to allow the churches and the public school of Heppner to resume their services and duties on and after Sunday. School will therefore open as usual on Monday morning, as services can be resumed in the churches on Sunday. Dr. Winnard seems to think that the worst is over so far as Heppner is concerned, and he has raised the ban just this far. As to the other points in the county, he is not ready to remove restrictions in this regard. He advises that all the people of Heppner continue their precautions against the disease, however, and use all possible means of preventing a further spread of the epidemic in this city.

Welcoming Spread for Sam Turner.

Perhaps one of the happiest reunions in Heppner on Christmas day was that of the R. W. Turner family the main purpose of which was to welcome Sam home from the Naval Training Station at Mare Island, California.

The family met Sam at the train in the evening and took him to the Frank Turner home where the various lady members of the Turner family had prepared a turkey feed in his honor.

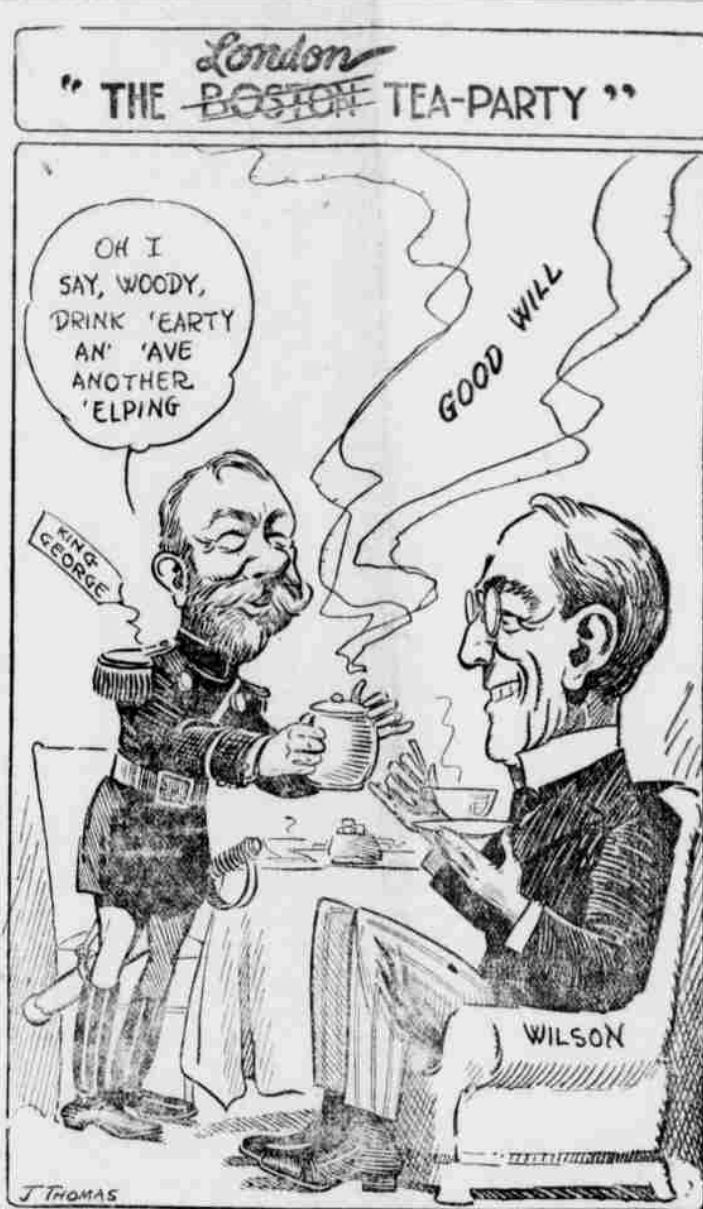
Dinner was served at 6:30 there being fourteen Turners present to partake as follows: Mr. and Mrs. R. W. Turner, Mr. and Mrs. Loy M. Turner, Mr. and Mrs. Jesse O. Turner, Sam J. Turner, Anita Turner, John Turner, Robert Turner, Jeanette Turner, Anabel Turner, Mr. and Mrs. Frank Turner.

Two of the family, Mr. and Mrs. Harry Turner were ill with influenza so were not able to be present.

The event also marked the ninth wedding anniversary for Mr. and Mrs. Frank Turner.

Death at Lexington.

Influenza has claimed one more victim in this county this week, in the death at Lexington on Tuesday night of Mrs. E. D. McMillan. Mrs. McMillan was sick but just a few days and was taken very bad from the start. She had been very busy waiting on other sick people of the town when stricken and her case seemed almost hopeless from the first. She was the wife of E. D. McMillan, manager of the Leach Bros. store at Lexington, and besides her husband, leaves a family of several children.



THE FUNDAMENTALS OF CHRISTIANITY

(A sermon by Frank A. Andrews,
minister of the Christian Church.)

What Is Christianity?

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unstained from the world." James 1:27.

By the courtesy of the editor of the Gazette-Times we begin this week a series of discussions on fundamentals of Christianity. The first requirement is that we answer the question, "What is Christianity?" so that we may know just what it is that we are talking about.

An obvious answer to the question is: Christianity is one of many religions. That, however, is not a very satisfactory answer. It only raises the further question, "What is religion?" Of course, everyone thinks he knows exactly what religion is, but it is somewhat difficult to define the term.

What Is Religion?

Authorities on history and philosophy of religion differ very much in defining religion. Schleiermacher and others define religion as: "the feeling we all have of our absolute dependence." If this definition be accepted, then a cat, or a dog, is equally religious. Surely religion is something more than feeling. Guyan says: "Every positive and historical religion presents three distinctive and essential elements, (1) An attempt at a mythical and non-scientific explanation of natural phenomena, (2) a system of dogmas, that is to say of symbolic ideas, of imaginative beliefs, forcibly imposed upon ones faith as absolute verities, (3) a cult and system of rites, that is to say of more or less immutable practices regarded as possessing a marvelous efficacy upon the course of things, a propitiatory virtue." This writer is a French infidel and he has presented a definition carefully devised to make religion appear unattractive and untrue. As essentials he has selected three non-essentials, which, while they appear as the outgrowth of many religions, are by no means the vital elements of religion.

Kant says: "Religion consists in the recognition of all our duties as if they were divine commands." Religion pertains to more than duties. Caird defines religion as: "The absolute identification of my will with the will of God." But religion has to do with the feeling and intellect as well as the will. Menzies says religion is: "The worship of higher powers from a sense of need." Max Muller says: "Religion consists in the perception of the infinite under such manifestations as are able to influence the moral

character of man." This is the most satisfactory definition found. It may be applied to all religions. By combining the last two definitions with the idea of Schleiermacher the following statement is arrived at. "Religion consists in the perception of a higher power under such manifestations as are able to influence the moral and social character of man, and the worship of such higher power with a sense of dependence."

What Does James Mean?

The definition of religion as given by James has been purposely omitted in the above discussion. Possibly you have wondered why. There are two reasons. One is, that James was not attempting to give a general definition of religion. He was writing about a particular religion—the pure and undefiled religion—a religion not conceived in the mind of man, but given to man by God by revelation. He was trying to describe that religion as it was given by God, undefiled and uncorrupted by man. Not as we have it today—defiled and corrupted by the traditions and practices of paganism and by decrees of uninspired men. To find out what Christianity is we must examine the religion God gave to men thru Jesus Christ and the apostles, stripped of the dogmas, rites, and other accretions of the centuries. We must go to the spring where the water is clear and clean.

The second reason for ignoring the definition of religion as given by James is that it is not a good definition. It is incomplete. It says nothing about faith in God, worship of Him, or feeling towards Him. If we accept James' definition religion is nothing but morality. Many people seem to believe that. On the other hand, some people seem to think morality is not essential to Christianity. These are all mistaken. There can be no religion without recognition and worship of a power higher than man. There can be no Christianity without morality. The reason James omits to specify faith in God as an element of Christianity is because he was writing to those who have such faith. The readers know that faith in God and in Jesus Christ is essential to Christianity. James is putting the emphasis upon those elements which the readers of his letter might neglect. Christianity differs from all other religions. Other religions relate a man to God with certain responsibilities. Christianity imposes upon a man certain responsibilities to God, to his fellow men, and to himself. It is a triangular religion. Its base line is drawn from a man to his neighbor, its apex is God. The three elements of Christianity are faith, service, self-control.

Faith.

The faith element of Christianity is compound and yet very simple. To discover what it is we must go, not to the creeds of denominations or to the statements of theologians, but to the New Testament. In the first place it is to be noted that what is a matter of faith is not a matter of knowledge. A great many things, which to a child are matters of faith,

pass out of the realm of faith as the child grows older and becomes matters of knowledge. Faith has to do with those things about which we do not know. Christian faith has to do with things which are beyond the reach of human investigation. There can be no conflict between science and Christianity, for science has to do only with that which is within the range of human investigation. Christianity is beyond that realm. It is manifestly absurd for anyone to maintain that those things which are matters of Christian faith are untrue, for how can anyone know? One must either believe them to be true or must believe them to be untrue, in either case they are matters of faith.

Christianity requires faith in God as the creator and ruler of the universe. It requires faith in Jesus Christ as the Son of God and the Savior of men. That this Savior was crucified, buried, and raised again from the dead. That the forgiveness of sins and the gift of eternal life is dependent upon faith in these things. There are many other things taught in the New Testament but these things just stated seem to be the essential things, other matters appear to be secondary and not essential. This faith is an operation of the intellect, being accepted. It affects the emotions and the will. It finds its expression God-ward in love, worship, reverence and obedience to His will.

Service.

The second element of Christianity, the first specifically mentioned by James, is service. I suppose no one is so literally minded as to think that anyone's Christian social obligations are all fulfilled by merely visiting widows and the fatherless in their affliction. James must certainly have intended by the mention of these two things to indicate a great range of activities which might be termed "Doing good," or "Service to others." In much the same way Jesus pictures the judgment and applies to those before Him the test of service. The deeds specified are: giving food to the hungry, drink to the thirsty, hospitality to strangers, clothing the naked, visiting the sick and those in prison. Surely, however, other deeds of kindness, mercy, and helpfulness will be recognized. Paul said: "Do good unto all men." Jesus said: "Love your neighbor as yourself." "Let your light so shine before men that they may see your good works." "Freely ye have received, freely give." Service to others is an essential element of Christianity. It is the positive and active element. It is easy for a man to say, "I have faith." Show me your faith by your works. "Faith apart from works is dead." It is harder for a man to do than it is to say. The testimony of the deeds is heard from earth to heaven. Do not make the mistake by thinking that good deeds alone are sufficient. Service without faith is dead. You cannot merit God's favor by your benevolence or social service unless you do these things as a Christian, a follower of Him who sacrificed life and all things for our sake. Service is measured by opportunity and ability.

Self-control.

The third element of Christianity is self-control. "To keep oneself unspotted from the world." It is the negative and passive element. Not enough to do good, but abstain from doing evil. "He was tempted in all points like as we are, yet without sin." If Jesus had not been pure his life would have had no power, his character no beauty or glory. "He came to save his people from their sins." What a sad state of affairs it is which leads some people to make light of sin, to ridicule truthfulness, honesty, and purity. "Out of the heart are the issues of life." Beware the evil heart! Righteousness may be worn as a cloak, but from the evil heart there emanates a poison, deadly in effect, which comes in contact with those around. It is easier for some to do good than to abstain from doing evil. They lightly say "Charity covers a multitude of sins." So it may. But a whitewashed sepulchre is not very attractive. A covering of good deeds will not purify the evil heart. Some so-called Christians think it is not necessary to keep oneself unspotted from the world as long as they can hide their evil from men. "Be not deceived, God is not mocked." The most severe and condemnatory language used by Jesus was directed at hypocrites. One is not a Christian who gives up to the enticements of the world, who allows himself to be controlled by his appetites and desires.

Christianity then, is a religion which consists of faith in and worship of God, and of Jesus Christ as the Son of God and Savior of men; service for the good of others; and a constant effort to keep ones life clean and true. Faith, service and self-control.

DELEGATES FROM ALL CITIES INVITED

Readjustment of Oregon's Interest
From War to Peace Basis to
Be Considered.

Reconstruction and readjustment of Oregon's interests from a war to a peace basis will be considered and definite plans for action made at a Reconstruction Convention called by Governor James Withycombe at Portland, January 9, 10 and 11th. Arrangements for the session which will be attended by representative business people from all parts of the state have been placed in the hands of Mayor George L. Baker of Portland.

Delegates have been invited from every city and town in the state and special representatives will be sent by the leading industries and the leading industrial organizations and companies. Also the session will be attended by members of the Legislature and by representatives of the Federal Departments in Washington, D. C. specially interested in the problems to be considered. Labor, both organized and unorganized will also participate.

The reconstruction problem now facing all states in the Union is considered of the utmost importance and it is the purpose of the convention in Portland to devise ways and means of meeting the situation in a way that will eliminate the possibility of unemployment; will provide a means of caring for the returning soldiers and will bring about state development along various important lines, including agriculture, lumbering, shipping, fishing, mining, stock-raising, etc. These subjects will be discussed by leaders in these lines and an endeavor will be made to have definite programmes of procedure and development outlined before the convention has adjourned.

"The convention has been called," says Mayor Baker, "to bring together the best thought and to get the best action on the subject of reconstruction and readjustment. There is much discussion of the problem and it is up to the state as a whole to solve it. Oregon has been first in all constructive war moves. What was done in war times can be done in times of peace, particularly when much is at stake."

Irrigation District to Organize.

Preliminary steps have been taken, through the efforts of S. H. Boardman, chairman of the Irrigation committee of the Morrow County Farm Bureau, for the organization of an irrigation district under the John Day project. Mr. Boardman is pushing this work right along, in conjunction with County Agent Brown, who is rendering every assistance he can to get the district permanently organized. The work of organization will be completed just as rapidly as possible, as it is understood that this is the most feasible plan by which to get at the problem. The getting together of necessary data and maps will be a part of the preliminary work, and then it will be up to the County Court to levy a small assessment on the acreage within the boundaries of the district for the purpose of defraying the necessary expense in connection with the preliminary work. This organization will cover the lands under the proposed project in Umatilla, Morrow and Gilliam counties, who will join in the project.

Mr. Brown recognizes the fact that there is a big task before the committee but considers this the only practical way of going about getting what is desired. If, after having worked out all details, it is found that the ultimate cost of putting over the project is going to be too great, then the Committee will be ready to abandon the job along these lines and proceed to work in some other way. They fully realize the bigness of the task before them, and are certainly going into it with a spirit that means success, if possible to attain that goal, and in their efforts they will be entitled to receive all possible encouragement.

A special election to create the district, will be called soon by the County Court, who are being petitioned to that effect.

Boardman 100 Per Cent Red Cross.

J. C. Ballinger, having in charge the Red Cross campaign at Boardman, sent in his report on Monday and it shows that community to be 100 per cent Red Cross. Mr. Ballinger states that he is quite sure that he secured every adult down there as a member of the Red Cross, 94 names being secured, but to make up good measure he will try to gather in enough transient dwellers to make the list an even one hundred.