THE ACCEPTING OF OUR RESPONSIBILITY

By Rev. H. A. Noyes.

Galatians 6:2 and 5 "Bear ye one another's burdens and so fulfil the law of Christ—For every man shall bear his own burden."

Reversing the order of these verses we learn, first that every one is called to accept his own burden, then he is to look around him to see whether there be some one who needs help and whose burden he can share. No very profound reflection is necessary to the discovery that the conditions of human life would be very greatly improved if all should act upon this principle. As a matter of fact however, we have in society as it is those who do not even bear their own burden. We call them shirkers or loafers, deadbeats, taxdodgers, or by some other similar term. We shall do well in handing out these compliments to stand before the mirror and remember Christ's words about the beam and the mote

Responsibility Complex.

To bear one's own burden in life is no simple matter. We are related to fellowmen in so many different ways that our responsibility is complex, and to bear one's individual burden becomes a lifelong acceptance of complicated duties.

A man has a duty toward his family and to the community. He is a citizen of his own town, of his state, of the nation and of the world. He has a certain responsibility to his customer or his client and another to his next door neighbor.

A man shares the responsibility of his community for the illiterate, the tramp and the criminal. According to his ability, he is responsible for public opinion, for social conditions and for the administration of justice. He cannot successfully dodge his share of responsibility for the public institutions of his community —its schools, churches, hospitals and library facilities, condition of sewers and streets, fire risk or any thing else that affects the public health, wealth or welfare.

But our obligation is not even limited to our own generation. We have a duty toward those who have gone before us, whom we honor according to their deeds and from whom we acquire wisdom. Likewise, we must ask ourselves what kind of conditions we are establishing for the unborn generation that is to succeed us.

Nor have we exhausted the catalog of burdens. We are responsible for our speech, whether clean or profane, our manner, whether kindly or repellant and for our influence over the lives of others. And when we have covered the whole range of outward duties we should remember that we are responsible to God for our secret thoughts and purposes, and for the use or neglect of every talent that he has conferred upon us. To Him as our Creator we owe reverence, as the Moral Governor of all men, obedience and for his infinite goodness, gratitude.

How Meet Responsibilities.

To face such an array of responsibilities might naturally be considered discouraging and might lead us to ask "why have so many burdens been laid upon us?" But think a moment. The range of our responsibilities is the measure of our greatness. Your dog has far less responsibility and the gatepost has none. But you are a man, with power to know, to reason and to feel. You can hold intelligent intercourse with other responsible people. You are privileged to love and to hope, to pray and thus enter into communion with your Maker. To you has been given understanding. These you cannot have without commensurate responsibility.

To accept your responsibility then is to recognize the worth of the nature with which God has endowed you, and he who seeks to escape belittles himself, he who accepts takes with the burden the honor which it brings. Not the unburdened but the burdened life is deep and joyous. Not the shirker, but he to whom duty is welcome is happy in the respect of fellowmen and he alone has true inward satisfaction.

Responsibility of Parents.

Briefly let us examine some practical forms of responsibility. Let us begin with parents. Toward the children they have brought into the world they certainly have duties which most parents gladly recognize and seek to perform. In doing so they are prompted by natural affection for their offspring. To provide food, clothing, shelter and care is a paternal obligation which is the outgrowth of the relationship.

But in an enlightened state many farther responsibilities appear, and these higher duties are not so universally acknowledged.

An American child is entitled to an education which will equip him for his duties as a citizen. Indeed he requires at least a common school education in order to hold his own among his fellows. For these reasons the state has enacted a compulsory school law requiring parents to send pupils to school whether the parent realizes the importance of so doing or not. So far the child's physical and mental welfare has been provided for.

But there is an element of that child's nature which is not satisfied by physical and mental culture alone. He has a right to know something about his own destiny and those higher qualities of his life which differentiate him from the animal and ally him with the divine. In the multiform relationship which he must fulfil in life, he has a right to all the help which can come to him only from moral and spiritual sources. Every child born into a christian civilization is entitled to the welcome uplift that comes from a knowledge of christian truth. There is no compulsion upon parents to secure such help for their children, but the responsibility is there just the same, for which the parent must give an account before a higher than earthly courts. Parents who fail to provide religious training for the children whom God has given them send their children out blindfolded to wander and stumble along life's pathway. To acquire a practical education, to learn a trade and so become able to make a living or get wealth is not sufficient. Every child has a right to such training as will secure the development of the best and highest forces within him—to a healthy body, a sound mind, a disciplined will, an awakened conscience, and a moral nature quickened by communion with God. If the tragedy of earth is death, the glory of the human spirit is immortality. It therefore becomes the duty of parents to afford the child an opportunity to secure these blessings and to encourage him to desire and seek them. If parents fail in any of these respects it is either because they do not realize the value of such opportunities for their children, or because they are unwilling to make the required effort. They are not willing to "bear their own burden."

Young People.

Let us in turn take up the responsibility of the children. No amount of care and sacrifice on the part of parents can accomplish the desired result for their children without the active cooperation of the child himself. How often have we seen children coming out of homes where every provision is made for their welfare who have failed to profit by their parent's painstaking effort. In early childhood this may be overlooked in the hope that years will bring appreciation and a better choice. But when these children have reached years of discretion, if not before, we have a right to look for more insight and wiser self-direction.

What an inspiring opportunity confronts every young man and woman! To stand upon the threshold of life looking out upon its thrilling possibilities, to be vigorous and hopeful as is the right of youth, to see before them prizes well worth striving for and to feel equal to the strife—this is the glorious privilege of youth. Some truths about life however youth is not apt to realize, at least in their fullness. Young people do not usually appreciate the fact that life is a battle where every ounce of strength will surely be called into exercise. With their abounding energies how can they know that they cannot afford to squander any portion—that all will be required in the discipline of circumstances, and they will even pray for more—that very likely they will come to the end of the day feeling that its work has been only half done. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for youth and the dawn of life are vanity." To enjoy the fresh overflowing vigor of youth and at the same time to forget its responsibilities makes youth itself "vanity," something which has come and gone, like a morning idled away, never to return.

Youth is the time for preparation, realization comes later in life. General Foch when he was a military instructor used to say to the young men in his classes, "You will be called on later to be the brains of the army, learn to think." Hear these words from the greatest christian statesman of his generation, "Be inspired with the thought that life is a great and noble calling, not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny."

You will need in life a strong body, for life is a strenuous business, therefore give the body vigorous training and do not abuse it. St. Paul writes to the young man, Timothy, "Flee youthful lusts." You will require a sound mind therefore toil faithfully for instruction. And with all thy getting get understanding." You will need moral discernment which can come only from conscientious exercise of your moral nature. This training of body mind and soul can be acquired by your own personal effort and purpose no one can do these things for you there are noble tasks awaiting you deeper satisfactions in life than youth can appreciate, a richer inheritance awaits than you can now measure Be strong, we are here to play, to dream, to drift

We have hard work to do, and loads to lift

Shun not the struggle, face it, 'tis God's gift

Be strong, be strong!"

In the face of all the need in this world, will you be an idler or a toiler? A self-indulgent shirker thinking only of your own pleasure, or a true benefactor in a world that needs your help? Will you selfishly consume your glorious inheritance of youth or acept the responsibility of God's gifts to you and joyously, gratefully consecrate your youth to his service?

Responsibility of Maturity.

Much that has been already said applies with equal force to men and women in the active duties of later life. New duties however confront us in each new situation. The alternative is often repeated which forces us to accept or to dodge responsibility. This seems to be God's plan to give us many opportunities to redeem ourselves, and give value to his gift of life.

One cannot fail to be impressed with the fact that the triumphs of modern civilization are possible only because there is a great multitude of men and women who are responding nobly to the call of duty, so that all the complicated machinery of our modern life runs smoothly. The great mass of Americans are living in peace and comfort because there are millions of faithful people in our homes, shops, stores and offices who are accepting their responsibilities and patiently bearing their burdens. What a debt of gratitude we owe to that vast army of toilers who thus contribute to our welfare. Not a day but we are enjoying the services of thousands of our fellowmen who, in the forest and on the plain, in the mines or on the sea, in the printing plant or on the rail, and in countless other useful employment toil for the common good.

When new responsibilities suddenly arise the spirit of service answers the call. For a thousand years the dauntless response of American citizens to the challenge of war will thrill the souls of coming generations. Before the war it seemed as though the heroic had gone out of life. But it was evidently there waiting only an occasion. When the bugle call was heard, from the boy behind the plow to the millionaire in his palatial office, from the lonesome mother in the home kitchen to the heartsick nurse surrounded by the dying, came the universal response "Ready." It was the shout of a mighty nation, suddenly aroused from peaceful pursuits to champion, at God's call, the rights of his oppressed children. It must give us a new respect for humanity, a new love for men who can so rise to the stern demand of dark-visaged duty. It was like the lightning which flashes across the bosom of a black cloud from one of the heavens even to the other.

Now that the storm has passed other conditions will summon to duties equally as imperative. The responsibilities of peace also require vigilance and consecrated effort. Many vexed problems press for immediate practical solution by the people—problems economic, civil and religious. To undertake the discussion of all these is beyond our present purpose. Let us briefly consider the religious outlook.

Thoughtful people everywhere have discovered that fundamentally the war was fought over hard issues. The vital conflict was between right and wrong. Americans did not enter this war for greed or gain, nor for military prowess. The consciences of the people were stirred, their moral convictions were aroused, their appeal, like that of the fathers in 1776 was to the God of battles. Never in our history has the soul of the nation so responded to the appeal of truth and justice, and in our relief of the distress we have not forgotten mercy.

The consciences of the people are alive. Never before has such grave responsibility faced the churches of America. Contentions about dogma, sectarian disputes and differences in ritual become insignificant in the presence of the greater question, shall the people have the simple Gospel which above all other things is needed to steady and guide them in these critical times. It is heartening to see how our great leaders almost without exception have divined this deeper need and based their appeals upon it.

To bring duty near and avoid more extended discussion let us ask a practical question. Are the good citizens of Heppner willing to accept their responsibility for the progress of their church forces. A church is a community enterprise for which there is no substitute. There are fifty substantial men within the sound of the church bells of Heppner who seldom enter a church. They are good citizens, honorable in business, faithful to their families, and good men to know. Most of them contribute to the support of the church and would not like to raise their families in a churchless community. Do they realize that churches cannot prosper on a diet of bank checks. The Apostle Paul wrote to the people of ancient Corinth," I seek not yours but you." If even half of these men should as a matter of principle, begin regular attendance at the church of their preference they would bring to the churches an encouragement which nothing else can supply. Their example would be effective with the boys and young men growing up here, and incidentally, they might themselves receive a personal benefit in the course of the year which would well repay the effort.

The Enacting Clause.

The acceptance of responsibility involves a threefold process. First an outward look. Jesus said to his disciples, "Lift up your eyes." Parents, young people, mature men and women, lift up your eyes, that you may discover the responsibilities that surround you, the need that appeals, the good awaiting your strong hands and courageous hearts.

The second step in the process is an act of the will. This is the motive power of your nature by which you initiate a course of conduct. When a young man or woman says sincerely "I will," the battle is more than half won. "I will," goes over the top, and the power to will for righteousness is the highest God has bestowed upon us. Without its right use life will slip away in uselessness.

The third requirement in acceptance of responsibility is to trust God for the power to keep going. Fresh every morning and renewed every evening will he silently pour into the souls of those who seek to do his blessed will from the inexhaustible fountain of his own life. "But whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of springing up eternal life."

Dropping Them Below Shoe Tops

In the very face of fashion's decree that skirts "will not" come down is the appearance of the new models in eastern cities of new suit models which are dropping them below the shoe tops. Fashion hints that woman likes the short skirt and its freedom—better even than her desire to be in the exclusively dressed ranks We shall see. Here are two new suits—the sash and skirt on that shown on the left being the feature of that cloth suit On the right a gray and black checked velvet is relieved of its severeness with the little tunic skirts at the sides.

THEODORE ROOSEVELT.

At the moment when his heroic spirit, his matchless mind, his dauntless courage, his flawless Americanism were needed most by a nation groping for leadership in an hour of great decision. Theodore Roosevelt has laid his body beside that of his soldier son in France in the last sleep. But not before he had spoken words of counsel to his countrymen which will live after him to shape and determine the issues of a national emergency perhaps the gravest yet faced by the American people.

Alone among American Presidents it was reserved to Theodore Roosevelt to perform larger service to the American people following his retirement from the Presidency and in the final months of his life than during his executive incumbency. His was the voice which, in the months before the war, sounded forth the warning of impending national danger and the call to national preparedness. His was the voice which, when the war came, summoned the American people to unity of sentiment and of endeavor in behalf of the national cause, where, in every former national war emergency, leaders of the party opposition had failed in unreserved support of their country's cause. Upon the altar of his country he offered himself, only to be rejected; and then he gave his four sons to make in the service of their country a proud record of heroic sacrifice. The war over and the victory won, the voice of our last soldier President was heard reaffirming, in an hour when departures from American tradition and precedent and spirit seemed imminent, the sentiments of our first soldier President in behalf of AN INDEPENDENT NATIONAL EXISTENCE FOR THE UNITED STATES OF AMERICA, free from the domination or interference or preponderant influence of any alien nation or group of nations.

Contemporaneous opinion does not finally fix the place of any man in history. Some men whose fame fills the world for an hour are forgotten by succeeding generations. Only to the extent that the names of men are linked heroically with eternal principles are they gratefully remembered. The time server dies with the time he serves, the demagogue must take all his pay as he goes. It is asked of the men who aspired to greatness in the past of a nation: Wherein did their service contribute to the permanent well being of the republic? What principle did they stand for that lives and serves the nation? It is not enough that men should have commanding ability or lofty position or persuasive oratory or inspiring personality; the test applied to fame by Time to men's reputations is: Were they champions of truth or of error, of right or of wrong, of practical wisdom or sophistical theory, of good or evil to the nation and the people? Judged by that inexorable standard Theodore Roosevelt's fame will live beyond that of any other American leader of his day and generation; for his creed of single-track Americanism will tomorrow, as it was in an earlier era, be the faith of the American people.

Theodore Roosevelt's career was one of almost continuous battle from the days of his youth to the moment of his death. Born to wealth which invited him to a life of ease and repose, his dauntless spirit called him to the arena of conflict, and there he bore a warrior's part in the arena of municipal, of state, of national and of international politics. That he was ambitious, that he was not invariably just in his judgments, that he was not always wise or temporate or fair in his utterances or his actions, that he made many mistakes in a career crowded with action, that there were times in his career when many, even a majority of the American people did not feel justified in following his leadership, is true. But there never has been a moment when Colonel Roosevelt was not first and foremost a lover and servant and warrior of his country. In the light of that unquestioned fact the hatreds and prejudices and grievances of the past will be forgotten, and Americans without regard to party or race or creed will join in doing honor to this great national and world leader, whose wonderful career now becomes part of the rich inheritance of Americanism.

GEORGE B. LOCKWOOD.

FORBID THE RED FLAG.

By an overwhelming majority, the legislature of the state of Washington has passed a bill against criminal syndicalism. A similar measure has been introduced at Salem. The menace at which it is directed is thus defined:

Criminal syndicalism is the doctrine which advocates crime, sabotage, violence or other unlawful methods of terrorism as a means of accomplishing industrial or political reform.

While there will always be differences of opinion, according to the points of view, on what constitutes terrorism and violence, there can be but one sentiment among normal Americans on the greatest crime of the Bolshevists and the extreme leaders of the I. W. W., and that is their outspoken contempt for our democratic form of government—their determination to substitute the red flag for Old Glory, and anarchy for law and order.

Some well-intentioned folk hold that we should be patient and lenient with certain foreign-born men and women who through ignorance alone misconceive the spirit of our political institutons. This view is not altogether without merit, but it does not and can not be made to apply to the American-born agitator whose principal object in life is to raise hell. It is to kill off the dangerous activities of these open-eyed leaders of the blind that Oregon must have laws which will choke them off.

Their object is not to improve labor conditions but to destroy the property and the capital with which labor is associated and by which alone employment may be made permanent and profitable. Their chief desire is to bolshevise America after the manner of Russia, they to be miniature Trotzkys and Lenines.

The time to stop this lawlessness and terrorism is right now. Those who would march and shriek under the red flag have started an organization in Portland. It must be throttled before it can begin its work of overturning law and order in the effort to establish a reign of anarchy. Let us decide to have one flag and one only.—Portland Telegram.

INDUSTRY MAKES BREAK.

Many industries have announced a reduction in price of their product in order to stimulate buying and enable them to get back to a peace production basis.

No corresponding reduction has been made in wages, however, the industries having decided they would rather give up profits temporarily in the hope of eventually making up the loss in increased output.

Of course this policy cannot last indefinitely but industry has made the start and indicates the precise way to escape what has been called the vicious circle of high prices and high wages. Labor says it cannot accept wage reduction while prices remain high. Manufacturers say they cannot reduce prices while wages remain high. Men of affairs contemplating extensions or new enterprises say they cannot begin construction while both prices and wages maintain prohibitive levels.

Some one must make a beginning if the vicious circle is to be broken and business is to be stimulated.

Industry has made the break and the wholesome and necessary process of deflation has been set in motion.

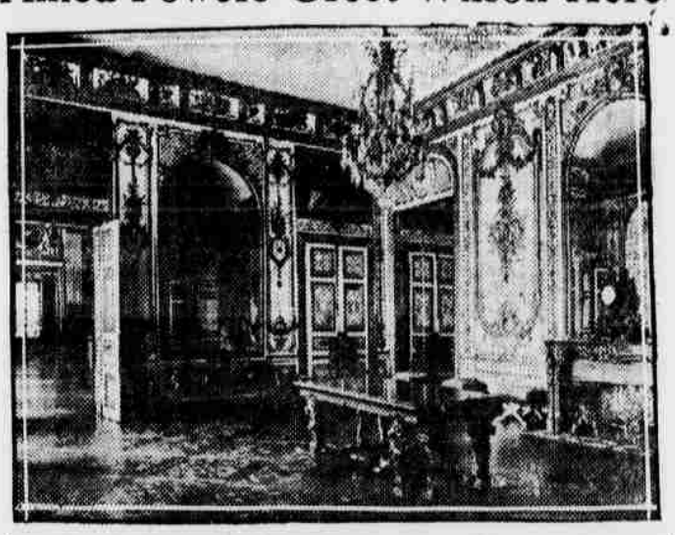
Labor will not object to reduction in pay if purchasing power of the dollar is increased, and the American standard of living is not threatened. —Manufacturer.

$600 REWARD.

LOST—600 head of sheep, between Echo and L. P. Davidson ranch in Morrow county. Sheep branded K on wool. Old ewes, mixed yearlings and mixed lambs. Will pay $1.00 per head for return of any or all of these sheep, or for information leading to their recovery. 1m

L. P. DAVIDSON, Ione, Oregon.

Allied Powers Greet Wilson Here



Here is where allied powers will welcome President Wilson to Europe. It is the grand conference room in the Peace Palace at Versailles, France. King George and Lloyd George of England, President Poincare and Premier Clemenceau of France and Premier Orlando of Italy will hold a conference here with President Wilson as a preliminary to the peace meeting.