

# Local Happenings

J. B. Sparks and family were here the first of the week, Mr. Sparks being still in the business of presenting some favorite moving pictures in the various small towns. On Saturday evening he will give a dance at the Fair pavilion in Heppner, the music to be furnished by his five-piece jazz orchestra. It is billed as the opening harvest dance and the invitation is: "Slip on your overalls or gingham gown; crank up lazio and come on down."

The first carload of 1925 wheat to go out on the Heppner branch was shipped to Portland Thursday, the 16th inst., by the Independent Warehouse Co. from the lone warehouse. The first carload of the season came from the ranch of Dwight Miner who has shipped the first carload of the season for six consecutive years—lone Independent.

Charlie Christopherson sustained a fire loss Friday of about \$1,000 when 1800 suits, trunks, dresses and blacksmith tools were burned at home at Christoperson was not at home at the time the fire occurred and at the time of going to press we were not informed as to the origin of the fire. There was no insurance.—lone Independent.

Mrs. Vivian Kane, who has been experting the books of the various school districts of Morrow county for the district boundary board, completed her labors the last of the week. Together with the family of Henry Hoppold, Mrs. Kane left yesterday for the vicinity of Lehman Springs where they will enjoy a short outing.

Mrs. Pauline Hall of Portland is filling her former place as stenographer in the office of Woodson & Sweek. She accompanied Mr. and Mrs. Sweek home from Portland on Sunday, and will remain in the city for a couple of months, or until the firm succeeds in getting permanent help.

State Senator Bob Carsner, accompanied by Mrs. Carsner, made Heppner a visit on Wednesday from their home at Spray. Mr. Carsner states that the hay crops over his way are very fine this season, the range conditions are good, and there is little to complain of.

Attention is called to the advertisement in another column of Sam Hughes Company, who are making some excellent prices on groceries, dry goods and shoes. Look it over; there is something to interest you, and spend your cash with the home merchant.

C. G. Blayden, who is one of the substantial residents of the Board-

man project, was attending to matters of business in Heppner Monday. We acknowledge a very pleasant call from him.

John Kirk states that he has finished putting up his hay crop on the Dexter ranch on Willow creek. The ranchers up that way are all getting big hay crops this season, and this is quite generally true of the Hinton creek and Rhea creek valleys.

Mr. and Mrs. C. L. Sweek and Mr. and Mrs. D. T. Goodman returned home on Sunday from Portland, having spent the past week in the city attending the Elks convention. They report a very enjoyable time.

Miss Lila Smith, stenographer in the office of Woodson & Sweek for the past several months, departed for Portland on Sunday, having resigned her position here.

Mrs. J. H. Bush came up from her home at Vernonia on Friday and is spending the week visiting with her parents, Mr. and Mrs. John T. Kirk on Willow creek.

Ernest Clark is home from Mantam, where he has been spending a few weeks in the sheep shearing game. He is at his post again in the Clark barber shop.

Art Wheelhouse, extensive ranchman and stockraiser of Arlington, was doing business in Heppner on Tuesday.

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## SOME NOTES ON GENESIS I AND 2.

By E. C. ALFOPED.

It may be of interest at this moment, when Dayton constitutes the Acropolis of America to take together, a fresh peep into the first chapters of your Bible (and your Bible is as big as anyone's) and familiarize ourselves anew with what the world is doing so little of just now, looking it up for themselves.

The first two chapters of Genesis cover less than three pages of a Bible. To determine their meaning has cost more to the human race than any equal text that ever dropped from the human pen.

Do not think that I would attempt to here decipher its mysteries. If I can accomplish what every railroad signboard ought to do, persuade you to Stop, Look and Listen, and read once more the text for yourself, I shall be happy, and I trust it will not decrease your happiness.

CREATE: The Hebrew word (bara) is defined as to prepare, form, fashion, create. At once we are faced with an ambiguity, and can form no absolute idea from the term. No word ever had an absolute meaning. Isaiah uses exactly the same word (Is. 43:15) in the phrase, "Creator of Israel." The story of Abraham will

give us a hint as to the manner of the creation of Israel. So concrete examples, within our own touch of experience, the "here it is" sort of method, constitute the "two or three witnesses" that settle most arguments.

The word in the Greek (ktizo) used by Mark, Paul and John with reference to the same act of God, is defined as to create, form, build, institute. Paul in Ephesians (2:10) phrases it, "created in Christ Jesus unto good works." A mighty fine parallel as a spiritual reality, with the first creation "in the image of God."

Something of the degree of accuracy in the idea of the writer is seen in the sixteenth and seventeenth verses in his estimate of the comparative sizes of the heavenly bodies, and of their importance; as though the sole purpose of the stars was to give light upon the earth. That would look well set beside some of the present measurements of astronomy.

The 20th verse is the authority for the belief that prevailed a long way into the last century, when the microscope proved it false, that the teeming infernal life in the water, was of "spontaneous generation" by the water. And men who dared question it were ostracised, hereticated, by

an inquisition marked with as much reasoning, and with the same hair on the wrists and neck as its legitimate offspring, the "fundamentalist" episode.

Genesis 27:22. When did men come to discredit the literality of the 21st verse in the assertion that the waters "brought forth" whales in the same way? The same "bring forth" is applied to grass and insect and mammal as a product of the soil. Great contentious hair-splitting is exercised over the exact meaning of "bara" as a speaking into existence. In the first verse it is said God "created the heavens and the earth." In the seventh God "made" the firmament, and in the 16th God "made" the two great lights. In the 21st God "created" man in His own image, but in the 26th God said let us "make" him in our own image. And that is the kind of evaporation that takes place in any hair-splitting effort at absolute defining of any term, in theology or philosophy, and yet I have

sat in the theological class room listening to and trying to scrutinize in such fabrications.

In the "fundamentalist" dizzy headedness, he drops from the exalted heights of a pure spiritual idealism in which man bears that unapproachable image, in chapter 27, to the groveling level of materialism, in the "mad-made" man. Any absolutely literal interpretation of the scriptures is materialistic, and falls of the high idealism of spirituality. And no man ever has nor ever can give a literal interpretation of the Genesis story and make it walk, or hang together.

The same literal interpretation breaks down when applied to the "garden" (2:8-10). Any material meaning given to the "tree of life" and the tree of knowledge of good and evil must be flimsy, and obliterates the exalted conception of those spiritual realities of which, as God's higher creature he has become an earthly possessor.



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