

THE FORUM

SHOULD A CHARGE BE MADE FOR PARK PRIVILEGES JULY 4.

La Grande, June 21.—(To the Editor)—Everyone has been talking patriotism lately and there has been much time and expense spent to arouse the people and urge them to stand by our flag and the government in this time of national peril but it seems to me that we should not forget our own people.

There seems to be an arrangement by a few of the best of us to shut the gates of Riverside park against the rest of the citizens unless they pay them an entrance fee on the Glorious Fourth, the one day above all others that the park should be open to the public.

There are many families who cannot well afford to pay for the privilege of enjoying a holiday picnic and it seems to me that if the park commissioners' patriotism is not a myth, if it is more than skin deep and really comes from the heart and they really want to do something for humanity in honor and justice to the public they will surely throw the park gates wide open on the one great national holiday.

Do unto others as ye would that others should do unto you. (Signed) GEORGE BALL.

In Answer to Mr. Gibbs.

La Grande, Ore., June 21.—(To the Editor)—I wish to reply to an article which appears in your Saturday's issue from the pen of Rev. Upton H. Gibbs in which he takes exception to my comments on the question of baptism. I stated in the reported sermon that appears in the former Saturday in your paper that the Greek word "baptize" never meant to sprinkle. Mr. Gibbs claims that my contention is not supported by facts, or in other words that I am misrepresenting matters.

The reader will observe that the question in debate is one of philology and in order to be honest and impartial I will proceed to show by the best authorities especially those who belong to the same church as Rev. Gibbs as well as others that the position I take is the absolutely correct one.

Dr. Pusey (Episcopalian) says: "The burial of the old world spoke of our co-internment with Christ, the bursting forth of the new through the waters and out of the waters, our resurrection with him."

Ideusheim (Episcopalian) says: "It was as if symbolically, in the words of St. Peter (1 Peter 3:21), that baptism had been a flood, and he now emerged from it, indicative of a new life. Here, at these waters, was the Kingdom into which Jesus had entered in the fulfillment of all righteousness; and from thence he emerged as its heaven-designated, heaven-qualified, and heaven-proclaimed King."

Geikle (Episcopalian) says: "It was hence impossible to see a convert go down into a stream, travel-worn, and soiled with dust, and after disappearing for a moment, emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart. It was no formal rite with John. Past years had been buried in the waters of Jordan." pp. 276-413-414.

John Wesley (Methodist) said: "We are buried with him alluding to the ancient form of baptizing by immersion. (Notes on N. T. Rom. 6:3) "Baptized according to the custom of church of England by immersion (Journal Vol. 1 p. 20.)

Adam Clark (Methodist) says: "As they received baptism as an emblem of death involuntarily going under the water so they received it as an emblem of the resurrection into eternal life in coming out of the water." (Com. Vol. 4 N. T.)

Dr. Wall (Episcopalian) says: "Their general and ordinary way was to baptize by immersion, or dipping—this is so plain and clear, by an infinite number of passages. It was, in all probability, the way which our blessed Savior, and for certain was the usual and ordinary way by which the ancient Christians did receive their baptism. (Hist. Bap. Vol. 1 pp. 570-571.)"

Jeremiah (Greek Patriarch) said: "The ancients did not sprinkle the candidate but immersed him."

John Calvin (Presbyterian) said: "The word 'baptize' signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church. (Inst. Book 4 C. 15.)

Phillip Schaff, D. D. L. L. D. Prof. of Church History Union Theological Seminary N. Y., said: "The baptism of Christ in the River of Jordan and the illustrations of baptism in the New Testament are all in favor of immersion rather than sprinkling, as it is freely admitted by the best exegotes, Catholic and Protestant, English and German." (Teach. pp. 55, 56)

Luther (Luthera) said: "Baptism is a Greek word. In Latin it can be translated immersion, as when we plunge something into the water, that it may be completely covered with water. They ought to have been completely immersed." (The Sacrament of Baptism.)

Alex. de Stourdza (Native Greek): "The verb baptize, has in fact, but one sole conception. It signified literally and always to plunge. Baptism and immersion, are, therefore, identical, and to say baptism by sprinkling is as if one should say im-

mersion by sprinkling, or any other absurdity of the same nature." (Con. Sur LaDoc. et L'Esprit. p. 887.)

Conybeare and Howson (Episcopalian) said: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." (Life and Epistles of St. Paul, Vol. 2, p. 169.)

Chancellor Est (Roman Catholic) said: "Immersion which takes place in baptism, signifies and expresses, as has been said, the burial of Christ."

With this array of unquestionable authorities how can any man claim sprinkling to be a mode of baptism? And if so why did not these scholars give sprinkling as one of the modes. Can you produce any Standard Greek lexicon that translates the Greek word from which baptism is derived to mean sprinkling? If you know of one please quote it.

A question now arises if immersion, or burial, was the original and only mode of baptism, how came great and honorable representatives of the various denominations to adopt sprinkling in the place of immersion? Perhaps a little history will answer the question.

Haydock (Roman Catholic) said: "The church, which cannot change the least article of faith, is not so tied up in matters of discipline and ceremony. Not only the Catholic church, but also the pretended reformed churches, have altered the primitive custom in giving the sacrament of baptism, and now allow baptism by sprinkling and pouring water upon the person baptized; nay, many of their ministers dot it now-a-days by filiping a wet finger and thumb over the child's head, which is hard enough to call a baptizing in any sense." (Note in Douay Bible, on Matt. 3:6—Christian's Immersion, p. 210.)

Cardinal Gibbons, said: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion." (Faith of our Fathers p. 275) Immersion, by Dr. Christian p. 208.)

Dean Goulburn (Episcopalian) said: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown or regarded as an exceptional, almost a monstrous case." (Quarterly Review, June 1854, Concise Comments.)

Dean Stanley (Episcopalian) said: "With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath, the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. Not by any decree of Council or Parliament, but by the general consent of Christian liberty, this great change was effected."

Dr. Johnson (Episcopalian) said: "As to the giving of bread only to the laity, he said, they (Catholics) may think that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience, and I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient baptism." (Boswell's Life of Johnson, Vol. 8 p. 291.)

Dr. Craystall (Episcopalian) I wish that all Christians would restore the primitive practice.

The candid reader will see that the original form was changed by the Catholic church, long before the Episcopalian church was organized, and the new mode was adopted by Methodist, Presbyterian, Lutherans, etc., If I am in error, or unfair in my conclusions the commonly accepted rules of interpretation are grossly vague and history is of no value. I think I have practically met the main points raised in Mr. Gibbs' plea for sprinkling, excepting that portion that refers to "Infant Baptism," which he associates with the change from the Jewish Sabbath to the Lord's Day. On this phase of the subject I would ask Mr. Gibbs the following questions which when answered will (I think) settle the question or at least shed much light on it:

1. Where in the N. T. do you read of any person, young or old being baptized who could not believe or repent?

2. Can you produce any positive proof that there is one "Apostolic Father" who even alludes to sprinkling being practiced any time before the third century, if so give quotation?

3. If sprinkling, was a recognized form of baptism in N. T. times, why did not the translators of the American revision of the Bible in the year 1901 at least indicate so, and were they not scholars who belonged to churches that practice the new mode?

4. In your reference to the Pentecostal case, was not the house in which the Apostles (had assembled) filled; and don't you think that such being the fact that there was an immersion. Again is there not a figurative use made of baptism, such as the expression, "immersed in debt."

5. If your contention for sprinkling is correct, why do some of your ablest ministers frankly tell us that sprinkling was substituted for the original form which they admit was an immersion?

6. In your illustration of ancient burial, you said it was sometimes done by "casting three handfuls of earth on a body." Now my brother! Was that a general or particular



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Table with 2 columns: PRICES and EVENING. Rows include Matinee (25c, 50c), Lower Floor (First 10 Rows \$0.75, Last 14 Rows \$1.00), Balcony (First 4 Rows \$0.75, Last 4 Rows \$0.50).



MARJORIE WILSON

ARCADE THEATRE

way? Was it the way our Lord was buried, for our burial should resemble His, and not a henthen or retreating soldier?

H. L. FORD.

BARGE CANAL N.Y. OF NATIONAL IMPORTANCE

New York, June 21.—(Special)—An event, almost unnoted in the rush of world affairs, and yet of prime importance, not only to New York City but to the nation at large, occurred the other day when the long awaited Barge Canal was opened and this city at last became a real port of entry to the Great Lakes from Buffalo to Duluth. "The Raging Erie," as up-state scoffers call it, now enters an era of new dignity as a "near" ship canal.

Ever since the little old canal was first projected by Governor Clinton a century ago it has been variously regarded as a joke, a national wonder, and a "White Elephant." "Clinton's Ditch," they dubbed it in derision until the booming of a cannon at Buffalo, the last of a relay of guns stretching from Troy to Buffalo announced an unbroken waterway from the Hudson to Lake Erie, and the final conquering of the New York Wilderness. A tiny ditch it was, only four feet deep and forty feet wide. Its craft were little larger than whale-boats. Octogenarians still tell of the "fast" passenger-packets that ran as fast as a horse could trot and washed up "great waves" against the puny banks so that they had to be reinforced frequently. It was the rapid transit of those pre-railroad days. And it was an engineering wonder, striking through 300 miles of territory, much of it unbroken wilderness, bridging rushing rivers on wonderful aqueducts, crossing valleys on high embankments, cutting through deep cuts and climbing from one level to another by long series of locks. And it made New York the "Empire State." It opened up the trade of the West and made New York City the greatest port in America. Before that Philadelphia was a successful rival.

Then came railroad competition. Before the days of railroad regulation the canal with its cheaper operation was a curb to the cupidty of early traction magnates. With this in view they deepened it to eight feet about the middle of the last century and made it eighty feet wide. Then the progressives began to dream of ship canal and conservatives began to protest that the nation as a whole and

not the State should bear the burden of enlarging and maintaining it.

A generation ago \$9,000,000 was wasted in trying to deepen it another foot. The \$9,000,000 was gone before the deepened spots met and the public refused to spend more at that time. Finally, after a long wrangle between advocates of a national ship canal and those who favored a state barge canal with a twelve foot channel, the latter won. The work has dragged along for a dozen years and would still be dragging had not her emergency hastened it.

Now besides permitting freight to travel from the middle of the continent to the sea and even to Europe without reloading, it enables the government to utilize the ship-yards of the Great Lakes for building its smaller naval craft. Further than that, if necessary, torpedo boats, submarines and destroyers can readily be sent from the Atlantic to guard our great undefended lake coast-line.

Recognition For The Observer.

Portland, Oregon, June 16, 1917. Mr. Clarke Leiter, Editor The Observer.

La Grande, Ore. Dear Sir:—The Oregon Publicity Committee wishes to write that we thank you for your kind efforts in behalf of the Liberty Loan Campaign. We appreciate all that you have done to make Oregon the first State of the Coast to meet its obligation in this patriotic duty. It shows that Oregon can do things if its people pull together. It showed it in the Liberty Loan Campaign. It showed it in the campaign for the Army & Navy Y. M. C. A. It will show it in the campaign for the Red Cross Fund. This is "a period which we hope will prove memorable in American history as a week of preparation and sacrifice." We must provide for the care of our wounded and sick soldiers. We will not be any too ready by the time that the casualty lists of "our boys" in France begin to come home. We must not fail to thus early in the war realize the seriousness of the situation. Yours truly, W. M. LADD, Chairman.

P. S. Kindly preserve the posters heretofore received by you.

"FIGHTING SAMMY" KATCHER CHAMPION U. S. MARINES.

Philadelphia, June 21.—(United Press)—"Fighting Sammy" Katcher, lightweight champion of the United States Marines, won his title in one punch, down in Nicaragua. Now he is busy urging all eligible young men to rally round the banner of the "soldier-

sailors," and is using his gifts as an orator to win them over.

Sergeant Katcher won his title when the Marines were on an expedition to the central American republic, right after a lively affair with revolutionists in which bayonets were used instead of boxing gloves. It took exactly three seconds for Katcher to convince his adversary that there was only one Marine lightweight champion. Since that time no one has disputed the title.

During a recent visit of Jess Willard to this city, Katcher boxed the champion three rounds; the big fellow, who is a friend of Katcher's, consenting to help along in the campaign for recruits. In the language of the ring, "Fighting Sammy packs a punch," both as a soldier and recruiter.

LOCALS & Advertising in Brief

Table with 2 columns: RATES and Per line. Rows include Per line, first insertion (10c), Per line, additional insertion (5c), Per line, per month (\$1.00), No locals taken for less than 25c, Count 6 ordinary words to line.

Dance at Zuber Hall every Wednesday and Saturday nights. 5-18tf

This is fine wheat growing weather and great soda water weather. If you wish your thirst quenched with a dish of ice cream or an ice cream sundae or lemonade just drop in at Silverthorn's fountain.—Adv. 6-22-1f

Camp-Fire Girls Hike. The Otsego Camp-fire girls hit the open road and hiked to Perry Monday. There they built a camp-fire, cooked their breakfast of sausage, coffee, and eggs, and then explored the surrounding country, visiting an old well and other points of interest. Twelve girls went on the trip. They started about 6 o'clock in the morning and were back by half-past 9 having a most enjoyable time.

Money to Loan. On improved real property in Union county, no delays, current rates. La Grande Investment Co.—Adv. 5-24-1f

Peoples' Meat Market Moved. R. Ludwig has moved his meat market into his new location at 106 Fir street.

New Opportunities. Your favorite store is not the same store as it was this time last week. It is a BETTER STORE, with new offerings, new angles of interest for you, new opportunities for savings, new chances for timely purchasing. "Read the ads."

Ferns—Ferns. New shipment of ferns just arrived at the store opposite Sommer hotel.—Cherry's Florists.—Adv. 6-20-4t.

Reserved seats for "Intolerance" are on sale now at the Arcade.—Adv. 6-21-2t.

J. L. Mars, real estate and rent agent buys and moves houses. Prices talk.—Adv. 6-7-1f.

Second Hand Furniture. We pay best prices for second hand furniture. DYAL'S FURNITURE CO., 404 Fir St., Phone Black 8861.—Adv. 12-4-4f.

Someone will be disappointed in not getting the seat they want for "Intolerance." You can reserve your seat now at the Arcade for either night.—Adv. 6-21-2t.

Letters From the Front. The Observer would like to receive "letters from the front" from the boys who have volunteered in the army, navy, marine corps or other branches of Uncle Sam's service.—Adv. 6-8-4f.

A welcome is extended to all to attend the dancing party to be given at Riverside park, Monday evening, June 25th, by the ladies of the Thursday Auction club. The proceeds are to go to the Red Cross Fund.

We pay highest prices for hide and sheep pelts. Peoples' Meat Market, 1419 1-2 Adams Ave.—Adv. 12-5-1f.

Seats for either night of "Intolerance" can be reserved now at the Arcade.—Adv. 6-21-2t.

Dance at Zuber Hall every Wednesday and Saturday nights. 5-18tf

To have a clear, rosy complexion it is necessary to give the skin the proper "food." Our preparations for the skin contain this food.—Levy-Vogel Drug Co.—Adv. 5-24-1f

When you need a hand purse or money purse you will see a nice lot of them at Silverthorn's Family Drug store.—Adv. 6-22-1f.