

CROOK COUNTY JOURNAL

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THE PRINEVILLE SPIRIT

Every town, community or locality has an individuality, or a "spirit" which is as distinct as that of different individuals.

To illustrate, we have the Seattle spirit, the Portland spirit, and the Bend spirit, and when each of these are mentioned we recall at once the individual characteristics which are most prominent in these towns.

Then there is the Prineville spirit. Prineville like many other towns and individuals too, has some features that are not as they should be, and on these points we all agree.

On the other hand however, there is a Prineville spirit that is commendable, and about this we call your attention now.

Prineville stands for much in the way of education. We have, as has been said, one of the very best high schools in the state. It is becoming stronger and better each year, and is already drawing students from all parts of Central Oregon, who recognize it to be a school of educational merit.

The Prineville public schools likewise are far above the average in efficiency. Under the present administration they show a marked improvement this year over last, we are told. In all of these things, Prineville has an honest pride.

Rev. Newham's Sermon on Infant Baptism

"It is not ours to dogmatize" and then to condemn to outer darkness, all those whose opinion is different from our own," said Rev. Newham at the Methodist church. "As Christians, it is our duty to seek to discover and appropriate every means of grace that will develop the spirit within us, for whatever outward forms might be observed, 'If any man have not the spirit of Christ he is none of His.' Methodism along with the vast majority of Christendom from the times of the New Testament writers until now, has claimed Infant Baptism as an institution of great spiritual value to the followers of Christ. As we are sometimes asked to give the reason for this historic practice of the Christian church, it is well for us to consider authority and significance of Infant Baptism. At the outset it might be said that there is no single direct statement in Scripture that demands it."

"Where then is our authority? Well, we do not look for precise Scriptural statements on everything that comes under human notice. Some of the most important observances of Christianity have no direct authority in Scripture. For instance, it is nowhere stated in the Bible that the first day of the week should be recognized as the Sabbath. Still we would not think of killing the spirit for the sake of the letter! Again there is no positive precept in the Bible to the effect that women should be partakers of the Lord's Supper, and yet there are such facts stated and such principles inculcated, as to leave no doubt in the reasoning mind that the practice of admitting them is lawful."

"So in regard to the Baptism of Infants. If we have truths and conditions that lead us to inevitable education, such conclusions are as obligatory as those that are expressed by direct positive statement. In Luke 18, 15-17 is found the following: They brought unto Him also their babes that He should touch them but when His disciples saw it they rebuked, but Jesus called them unto Him, saying: 'Suffer the little children to come unto me and forbid them not for such is the Kingdom of God. Verily I say unto you whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein.' (R. V.) If they are members of Christ's kingdom, why should they not receive the token of recognition as such, which is the only rite adapted to their condition in life, Christian baptism?"

But some might say, that infants cannot meet the claims of the Christian life. As they grow older they

may do wrong. But is not that possibility of sin applicable to older candidates, and are not these claims intended to cover the whole of life? A young man may be baptised, then grow spiritually indifferent and sinful. He may then turn back on his sins and return to God. But he is not re-baptised. Infant baptism does not hinder from any service that God may require. The only choice we may have is about things that do not matter. Parents who will hesitate on these grounds never hesitate to instruct their children in their own beliefs and to persuade them as to the form of baptism and a hundred other things, which they instill into the child's mind whether it will or no. And they have a right and a duty to instruct their child until it is of age to decide what is right and what is wrong for itself.

It is beautiful to see adults seeking baptism and thus consecrating themselves to a holy life. It is more beautiful to see Christian parents consecrating their babes to Christ and resolving to train them and educate them so that they shall never go outside of His Kingdom. The thought of such parental devotion, in which they assume to do their utmost for the spiritual well being for the child should instigate one tremendously to seek to fulfill such hopes and answer such prayers as far as in one lies, and to seek to fulfill all the sacred obligations that baptism implies.

Before starting his sermon, Rev. Newham stated that it was not his wish to antagonize those of different beliefs, but rather to set forth the doctrines of his church.

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