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are furnishing the Depot Lunch Counter with tea and coffee. Don't forget them on the way to the train.

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Full line of fresh and salted meat

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T. F. BENNETT
Cor. South Park and Oak Sts. Phone Black 3011

"BAPTISM AND BICYCLES," BY BROWN

(Part of a Sermon.)
The audience at the Christian church was startled a few evenings ago when the evangelist, John T. Brown, announced that he would speak on the above subject. No one in the audience could see any connection between the two. The house was packed last night to hear what Mr. Brown had to say on the subject.

"It is well for us to have a definition of, at least, a part of our subject for this evening. More disputes arise from a lack of proper definition of terms than from any other one thing. A bicycle is a two-wheel vehicle, with the wheels at tandem, a handle on either side and a 'crank' on top. I see an Englishman riding along the streets in London on a wheel and I ask him what it is and he says: 'It is a bicycle.' I see a Chinaman in Hong Kong on a wheel and I ask him what it is and he says: 'It is a bicycle.' I see a German riding on a wheel in Berlin and I ask him what it is and he says: 'It is a bicycle.' I see a Frenchman riding on a wheel in Paris and I ask him what it is and he says: 'It is a bicycle.' I have traveled in 17 countries and find that it is always called a bicycle. When it was invented the inventor wanted a name that would describe it and 'bicycle' is the only word that could be used, so the word was coined for that special vehicle. You could not say tri-cyclo, for that would mean three wheels, so it is called a bicycle in every country in the world. And there is no question as to the meaning of the word.

The Word Defined
I am going to depart from my custom of preaching from the Bible and tell you what men say and read it instead of preaching without notes. It is my purpose to show that the word 'baptizo' means in every country in the world to dip, plunge or immerse; that it has always had the same meaning, that it cannot mean anything else. Bicycle means the same thing the world over and could not mean anything else, so baptizo cannot mean anything but to immerse. In attempting to prove this proposition, I am going to give you as authority the statements of men who say it means to immerse but who practice something else. And then I will attempt to show from the Word of God that it always meant to dip or immerse.

Baptizo in Greek Literature.
Pindar B. C., 522: "For, as when the rest of the tackle is tolling deep in the sea, I, as a cork above the net am unbaptized in the brine."—Pythia Odes.
Baptizo as Understood by Lexigraphers.
Liddell and Scott's Greek-English Lexicon; Greek Lexicon of the Roman and Byzantine periods, (from B. C., 146 to A. D., 1100), by E. A. Sophocles; Biblio-Theological Lexicon of the New Testament Greek, by Hermann Cremer and Thayer's Greek-English Lexicon all give to dip, plunge or immerse as the primary meaning of the word baptizo. This word has been transferred to

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There is enough Kondon's Catarrhal Jelly in this free sample—sent for a penny postal—for several days' treatment—enough to give instant relief from cold in the head or nasal catarrh, etc.
This wonderful, pure remedy (in sanitary tubes) is applied direct to the raw surfaces. It is so soothing and healing that it gives instant relief, and its continued use will cure permanently all forms of catarrh. Over 35,000 druggists sell it in 25c and 50c tubes. Druggists everywhere recommend it. The sample proves. Ask your druggist or write today for free sample.

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the English language and not translated. There is not a Greek lexicon of authority that renders the word sprinkle or pour. The Greeks have a different word for sprinkle, rain, etc.

The Voice of Scholarship.
Professor Timayenis of the Hellenic Institute, N. Y., said: "The Greek word, baptizo means nothing but immerse in water. Baptizo means nothing but immersion. We have a different word for sprinkle." Jno. L. Blaikie, of the University of Edinburgh said: "Both in classical and ecclesiastical Greek, baptizo means to dip."

In the college of Bangor, Me., a Congregationalist school, they teach the primitive practice of the church was to immerse, and that there can be no question about the matter. Adam Clark, Methodist, says, "Altogether to the immersion practice in the case of adults." This is a comment on the sixth chapter of Romans Geike, Renan, Dean Stanley, Church of England, Cardinal Gibbons, Catholic, John Wesley, Methodist, and many more that I might mention state that the primitive practice was to immerse and that the sixth chapter of Romans cannot be understood unless we bear this fact in mind. You ask a Greek what baptizo means and he will tell you it means to immerse. I spent some time in Athens and investigated the matter. I was laughed at because I said baptizo meant to sprinkle. The Greek ought to know what baptizo means.

Brethren, if immerse is a mode of baptism and sprinkle is a mode of baptism, and pour is a mode of baptism, have a mode of a thing unless you have the thing itself. I have shown that the word bicycle means a two-wheel vehicle all over the world and could not mean anything else. I have also shown that the word baptizo, before Christ came into the world, meant to immerse and nothing else; that it meant to immerse when he was on earth, that it means to immerse in every country in the world today. It could not mean anything else. It is a Greek word and all the Greeks immerse. I have quoted from the leading scholars of the various churches and they all testify that the primitive practice was to immerse. If you will consult our Catholic brethren, they will tell you that their church changed from baptism to sprinkle, and that the church had a right to do so. But the Protestants would deny that the church had a right to change it.

When they were baptized in the New Testament times it took, "much water," "coming to the water," "going down into the water," "being buried in the water," "coming up out of the water." Immersion requires all this but nothing else does. There is no case in the New Testament where the water was brought to them; they always went to the water.

I have frequently been asked if it was possible to have immersed the three thousand on the day of Pentecost. Certainly. If the twelve baptized, they could have baptized 60 a minute, or 720 an hour, in six hours they could have baptized 4320, but there were 100 and they could have all baptized; if they did they could have baptized 7200 in one hour or 43,200 in six hours. When they baptized the first 7200 that number could have begun in a few minutes to baptize and if they did, they would have baptized 432,000 in one hour, and if that number had begun they could have baptized 25,920,000 in one hour. They could have baptized a few billions that afternoon in that way. But I suspect that it is likely that only the twelve baptized, probably the 120. But some one may say, "there was no place in the city to baptize them." You are mistaken. Just west of the Jaffa gate is Solomon's pool, which is sufficiently large to have baptized all Jerusalem in one afternoon. The above figures are based on baptizing one a minute and this has been done a number of times in modern times where there was a large number to baptize.

It does not take any longer to baptize than it does to sprinkle. In fact, I can immerse two people while a minister is sprinkling one person. Brothers, I am no stickler for forms, but this form teaches so much that we would destroy the whole figure were we to leave it out. Paul speaks of it in Romans as a burial and a resurrection. The gospel is the death and burial and resurrection of Christ, the Lord's supper proclaims his death and resurrection. Nothing but immersion will represent a burial and resurrection. Christ only left two ordinances, and the two he left are meant to proclaim his death, burial, and resurrection. The whole religious world says immersion is baptism, millions claim that sprinkling is not. If you want to be on the safe side, I would strongly advise you to be baptized. We cannot afford to take any chances on such an important matter. I have never met a man who had been immersed that doubted he was baptized. But I have met a great many who have not been immersed and said they were not satisfied with their baptism. Life is too short and eternity too long to take any chances. When we are immersed we know we are baptized. Christ walked seventy-two miles to be baptized of John in the river Jordan. John baptized in the river Jordan.

Conclusion.
I have been asked more questions about baptism since I began to preach than about all other questions put together. This indicates to my mind that people are not satisfied. I have been asked questions almost every night in this meeting about baptism. I have tried to present the matter tonight in the spirit of the Master. I have tried to find out the truth about the matter, now, all I can say is read Jno. 3:5, Roman 6:3, Matt. 3 chapter, and Acts, chapter eight, and then try to do what you think these chapters teach you. I hope that we will not have to take up our time with this question after tonight. There are other questions that are just as important and we must consider them also.

CALIFORNIA TRAINS VIA EUGENE—WEED IN YEAR AND HALF

Southern Pacific Attorney Says Natron Line is Being Realized

The Portland Journal says: "We have not been heralding our doings down in that part of the state with the blare of trumpets," said Judge Fenton, "and hence little is known of the work going on there, but I will say for the present 65 miles of road are in course of construction and that it will not be more than 18 months at the most until trains will be operating between Portland and San Francisco over a road having at no place more than 1 per cent grade."

Thus spoke W. D. Fenton, attorney for the Harriman lines in Oregon, at the banquet given to the Oregon Retail Hardware and Implement Dealer's association at the Commercial club last night.

This was the first official announcement touching upon the completion of the Natron-Klamath Falls extension, and was received with a storm of applause from the 350 business men from all parts of the state assembled in the banquet hall.

Means Double Tracking
The Natron-Klamath Falls extension by making a detour passes in the Cascade range to Klamath Falls and thence to Weed on the main line of the Southern Pacific, in California, will practically mean the double tracking of that large section of the line and give much better time for heavy freight business by the elimination of the heavy climb over the Siskiyou.

The line from Weed to Klamath Falls, known as the California North-Eastern, has already been completed and is now in operation, and the extension from Klamath Falls, along the east shore of upper Klamath lake and west of the Klamath reservation, is now under way, section contracts having been let covering a total distance of approximately 65 miles. On these stretches work is being pushed as rapidly as money and men can do it.

Will Cross Deschutes River
The extension will cross the fork of the Deschutes river to Odell lake, thence across the Cascade mountains and down the middle fork of the Willamette river to Natron. North of Klamath Falls, the road is known as the Oregon-Eastern.

From Natron business can reach Portland either by way of Springfield and Eugene, or by way of Lebanon and Woodburn, by which Natron now has connection with the Southern Pacific main line.

The completion of the extension, it is explained, will not cause abandonment of the line across the Siskiyou, but will relieve the congestion and overcome the grades now making hauling of heavy freight necessarily slow and expensive.

CRESSWELL PUBLIC SCHOOLS CROWDED

New Building Necessary Next Summer Because of Increasing Attendance.

Owing to the crowded condition several changes have been made in the Cresswell public school. I was at first thought it would be necessary to bring some of the grades to the second floor of the Hawley concrete building, but room was provided in the school building so that such a move was not necessary.

The high school uses part of the hall upstairs. The third and fourth grades, formerly taught by Miss Stacey and Mr. Richards, have been taken by Miss Richardson, daughter of Mr. and Mrs. F. A. Richardson of Cresswell. Mr. Richards now has the fifth and sixth grades and Miss Stacey the seventh and eighth. There was no change made in the primary grade.

The increase in attendance will necessitate either the enlarging of the present building or the erection of a new and larger one this summer.—Chronicle.

Tell Some Sick One

It Is Free If It Fails.

Will you do an act of Humanity? Will you tell some sick friend of this, my remarkable offer?
Tell him or her, that you have learned of a medicine so certain that its maker dare say to the sick, "It is absolutely and unconditionally free if it fails."
And you, no doubt, already know of Dr. Shoop's Restorative and its popularity.
For 20 years it has been the standard remedy for Stomach, Kidney and Heart ailments everywhere in America.
These vital organs "inside" or controlling nerves of the body, when diseased, bring on a host of troubles that have quickly vitalized, and strong back to health again.
I do not dose the Stomach, nor stimulate the Heart or Kidneys—for that is all wrong.
Dr. Shoop's Restorative goes direct to the source of these ailments—the failing, faltering, inside or controlling nerves. And herein lies the keynote to my success.
When these nerves are again made well and strong, then that is the certain end of all such sickness.
To me it is a great satisfaction that I am the only physician able to say to the suffering sick, "Take my prescription for full 30 days, and if it fails to help you, the entire expense is mine—not yours."
Then why should the sick take any chance on any other medicine, whose maker dare not back it just as I do by this remarkable offer?
I also have a "Liberal" Remedy—and that remedy is covered by the same identical "No back pay" procedure plan. It is Dr. Shoop's Restorative, you are free to consult me first as you would your own physician. My advice and the back bone are yours—and without cost.
Perhaps a word or two from me will clear upon thousands by my private prescription of Dr. Shoop's Restorative. My best effort is surely worth your simple trial.
So let me send you an order at once. Take the message to some sick friend.
I will have an honest and trustworthy druggist to whom you can conveniently go for the 30 day trial.
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EUGENE FLORIAN A daily stage leaves Eugene for Florence, Oregon, at 7:30 a. m. Stages do not call at private residences but will call for baggage if notified, the day before.

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