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WESTERN RECORDER.

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Our Faith.

An Old-time Work of Grace.

BY REV. J. H. WALKER, D. D.

II.

"O Lord, revive thy work in the midst of the years."

As I said before, that part of God's communication which made the deepest impression on the prophet's mind relates to the desertion and depression of Zion, and the long period during which, as a chastisement for her sin, she is doomed to remain a stranger in a strange land, an outcast from her inheritance, a scold and a defamer among the nations. Before the visible scourge of the Babylonian invasion, he saw the whole country, from sea to sea, and "from the river in the ends of the earth," laid waste; towns pillaged; men, women and children scattered by the sword. He beheld the land of the living desolate; its sacred places deserted; its very temple overthrow; its most precious things borne away in triumph.

The nature of the peril to Zion of the olden time, perhaps even you may be able to appreciate, in some measure, when you recollect how much your piety suffered in its tone and fervency, if not in its principle, by your passage from one part of a Christian land to another, from one Christian congregation to another, from one pastor and teacher to another, from one circle of Christian acquaintance and sympathies to another. In short, from one set of leading strings to another. There is a great void in your spiritual life and your spiritual advancement. You consumed years in letting go of the things which you left, and taking hold of those to which you came, and in the meantime you suffered loss. What if you had left the church of the saints, the sanctuary of God, the voice of the living preacher, the songs of praise, the public prayer, the very light of the Lord's day—all behind, and buried yourself in a wilderness. Then how much would your piety have suffered? Who of us that has strayed into the most perfect statures, could survive such a loss, or endure, unharmed, such a peril? Who does not tremble at the very thought of being exposed to such a death of religious privileges?

Whole masses of people, I am aware, have been transferred from one locality to another without detriment to their piety or without damage to their religious privileges. This very people of the Hebrew stock were so transferred when they passed from Egypt to Canaan. But they passed them from the house of bondage and the prevalence of the most degrading idolatry to a land of freedom and the existence of a heaven-appointed worship. They went from the region and shadow of death to the Mount of Transfiguration. Out of the pit of all corruptions and abominations they ascended to the holy mount of God. Our pilgrim fathers lost nothing in their flight, on the score of piety, by leaving behind their old homes and their old ministrations, and the ecclesiastical institutions of the fatherland, and seeking an asylum far from their native and their children's eyes. They were also to be taken away

from many of their religious rites and ceremonies; for these, in their nature, were local, and could not be transferred from place to place.

From the great festivals, which four times every year brought the whole nation into one vast, inspiring convulsion—those grand occasions for reviving and keeping alive their attachment to the one living and true God, and preparing unimpeded their observance of his worship—they were to be taken away. From their holy city, and their holy temple, and their yet more holy sanctuary, the inner temple; from the offerings of the priest and the sacred songs of the Levites—they were to be taken away. Not by degrees, as they should learn to walk by faith rather than sight; not by such a transition as was observed in the final taking down of the framework of Judaism, and the setting up of a framework of Christianity; not by any such process as would enable them to take hold on invisible things as the visible were taken away, but at once, in a day, by a stroke, they were plucked up, and carried off, and ready torn from all their leading strings. That framework which they had built up around themselves, which rather God had built up around them; which they had been taught to look upon as so sacred and so essential to their religion, may, as being itself their religion—that framework at one dash be broken to shivers over their heads, and from its ruins, scattered around them, they are hurried away in an instant. "The golden bowl," that contained all their piety, "is broken"—and when it is broken, will there be any piety left? I will not, think you, be ready to take up almost any vessel that may be offered to their hand, even though it should be made of gold, and adorned with precious stones, even though it were the one lost; even though it were not fashioned by the God of heaven, and nowhere bore upon itself his inscription.

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spiritual worship—a free and untrammelled worship.

Still it was a day of imminent peril to the soul of the old Hebrew which he was ready plucked up by the roots from his native soil and hurried away from all that he had been taught to regard as sacred. And in view of such a peril Habakkuk cried: "O Lord, keep alive thy work in the midst of the years." The sons and daughters of Zion were to be cut down to the bleeding innocents of idolatry; and herein is seen a second peril to which they were subjected. Whichever a religion, be it Christian, Mohammedan, or Pagan, takes possession of the hearts and minds of a people, it lays everything under tribute to itself and writes its image and supererogation on all things on the earth and in the air, in the habits and lives of men. Making wars, first, of the affection, the heart and the home of the world, it goes forth in all forms of life and manners, and manifests itself in public occasions, in social gatherings, in domestic ceremonies, in festive greetings, in monumental structures and makes you realize, by everything you see and everything you hear that God reigns around you. The moment the Jew found himself in Babylonia he found himself where idolatry constantly made its appeal to the heart. He could not help seeing it; he could not help hearing it; he could not help handling it. It was constantly present to his senses and surrounded him like the air he breathed, and he might about as well hope to live without breathing as expect to live without being contaminated by its poison. There it was, with its enchantments ever before him. He had come from a land where every pillar, every valley, every mountain peak, every brook, every fountain of water, told him of the living and true God. He had come from a land where his rites, ceremonies, religious observances, and all public gatherings bore the impress of the Almighty and proclaimed the just demands of that being on his creature. He found himself now in a land where everything is consecrated to some idol gods, and where all objects have longed to proclaim the honors of that god. And how shall he resist this all pervading and insinuating influence?

If he might publicly avow his own faith there would be the more hope for him. If he might stand up and testify to the people as a Jew, there would be the more hope for him. If he might surround himself with the battlements of his own heaven-appointed worship, he could successfully resist any encroachments upon his faith. Instead of merely standing on the defensive, if he might take the aggressive movement, and labor to make converts to the truth of God, then indeed he might hope he would come off victorious, and even stronger while living and the word of influence. But he is a bold man here, and none of these things can be attempted without incurring the penalties of that law which has thrown the arms of its protection around the prevailing superstition. Poor Zion, to what perils art thou exposed! And who wonders that the prophet, foreseeing them, exclaimed: "O Lord, keep alive thy work in the midst of the years."

It is always an unfortunate circumstance for a man's integrity and the stability of his religious profession when he becomes dependent for his subsistence, or his success in life, upon an angry man, and finds it for his interest to secure the good-will and the approbation of such a person. He will live under a constant and pressing temptation to do those things that are pleasing to his patron, and in proportion as he does this, he must inevitably do those things that are displeasing to God. He will lose his independence. He will pursue a vacillating, time-serving policy. He will become arrogant. He will keep silence when he ought to speak as a true witness for God, to speak in stern and sharp rebuke. He will see baiting words when he ought to ad-

dress and warn. At times he will give the encouragement of his example to practices which his conscience does not approve, and so suffer himself, unconsciously, to be robbed of his good influence, if not of his good character. You have all seen instances where man has followed the guidance of worldly interests and the influence of angry men to the damage of their piety, if not the imminent hazard of their soul.

It is plain to see that the Jews in captivity were dependent in many ways, and to a vast degree, on the good will of their lords and masters, the Chaldeans. That good will they would vainly seek to secure by abstaining from all occasions of fame, and multiplying those acts that would minister delight. They would like to be on the best of terms with their superiors, and receive the many favors that would flow to them through this channel. How kind, how yielding, how respectful they would be! How ready to keep out of sight any offensive features of their own religion! How anxious to show a proper respect to that of their masters! And you may be sure that, on the other hand, no skill or cunning craftiness would be wanting to make the best use of this circumstance to entice as many as possible into idolatrous practices. It is always a dangerous experiment for a man, when he undertakes to make a worldly worldly interest and his piety ride in the same carriage. The last is sure to be doomed in the process. No wonder that Habakkuk cried out: "O Lord, keep alive thy work in the midst of the years."

Add to all this the fact that the prevailing idolatry of Babylonia was sustained and sanctioned, and girded around by the strong hands of the civil law, and that the arm of the State would be uplifted to preserve its integrity and strike down, at a blow, the first man who should question its validity, or propose any innovation. Add to all this the fact that the malignant fire of persecution might be expected to burst forth with a consuming fierceness, against any who should dare to set up a form of worship, or do honor to any god other than those recognized and approved by the powers that be, and who wonders that Habakkuk looked for a sad apostasy from Zion's ranks, and even apprehended her extinction? If the trial was to last but few days, or a week, the case were different. There would be hope that at least would outlive the severest test. But when he was told that a long time of such perils must pass over the heads of his much-loved people, and that they would be kept in the furnace fifty, sixty, seventy fall years, then his heart sank within him, and all resources failed, but to cry into God: "O Lord, keep alive thy work in the midst of the years."

This leads me to speak of the remedy which Habakkuk, in anticipation of such impending perils, sought, on Zion's behalf. You observe, he looks not for help to man but to God, and finds a ground for his plea not in man but in God: "Thy work, O Lord, that thou thyself didst originate, away back in the eternities. That work which thou didst design and plan in its countless parts and numberless agencies, with all their relations and combinations. That work, to be done by promise and oath, thou didst pledge thyself and all thy exhaustible resources. That work which thou hast brought forward, against the combined and persistent opposition of all thy foes, to the present stage of advancement. That work for which thou hast wrought all things else, and for whose consummation thou hast made all things conspire.

"Thy work, O Lord, keep alive." Is Zion now amid perils, and may we not utter the same prayer, and employ, with the same arguments?—*Journal & Messenger.*

to the trustees of Georgetown College.

"How can we diminish the labor of our professors?" I shall probably increase my reputation as an old fogey by suggesting an answer to this question, but as I am not a candidate for a diploma in Young Americanism, I will venture to state my opinion.

In days past, every college had a corps of young men called tutors. They were selected from the graduating classes of the institution at the close of the session, and were understood to be placed on the lowest round of the ladder of promotion. Their salaries were beautifully small, but they felt that their greatest incentive to effort was derived from the hope of the future. Their richest pay was the privilege of reviewing their studies under auspicious circumstances, of associating with the professors with a view to improvement, and of acquiring experience and reputation as teachers. They were usually appointed to assist the professors in teaching the more elementary parts of the course and in conducting the younger classes of pupils. They did the drilling and the ordinary matters of superintensive importance to every school, and every student, and of great value to the tutor himself, though often sadly neglected. If they proved to be promising and progressive men, they were chosen, after a few years of this apprenticeship, as professors, either in their own or another college. Many of the most effective and distinguished educators in this land began their career as college tutors. Their success was not problematical, but anticipated as certain from their previous training and experience.

Now I recommend to the trustees of Georgetown College the revival of this old custom. You can employ a sprightly and hopeful graduate for about one-third of the salary which you pay to a professor, and he can do so much work as a professor, and you should give him the same plan to do well in the first instance, you can add another at the opening of the following session, and then another, until each of the three busiest professors shall have an assistant. When vacancies occur in the Faculty by death or resignation, you would have candidates of tried fidelity, from whom you could make a selection. Might it not be wise sometimes to "send a promising graduate to Europe for two or three years, and when he returns, you could add to hold him pledged to refund the cost by giving instruction after his return?"

The incidental advantage of this policy are as follows:

It would incite our young men to greater efforts in securing an education. When secured, it might be turned to some remunerative purpose. At present they too often resort to farming, or trading, or other means of support. The fertile lands of Kentucky and the far West, and the multiform opportunities of accumulating fortunes, entice them away from intellectual pursuits. Few of them, consequently, are ambitious of literary distinction. This materialistic tendency might probably be modified by offering to them, at the close of their college course, internships or foreign travels, as stepping-stones to higher positions. Thus it is, that while many would prize that a law would gain the price that a prize would, might arouse competition in the multitude, and might be the occasion of conferring benefits on all. Our young men need stimulants to nobler aims.

To have several youths of extensive family connections, and from different parts of the State, identified with the college, would bring it into closer sympathy with wider circles of our people. This would popularize the institution and do much to enlarge its influence for good. All our colleges are too isolated. The blood of the whole body politic does not circulate with sufficient freedom through their veins and arteries.

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Their enemies seek to blast their reputation by fixing on them the odious name of sectarian, merely because our denomination is responsible for their maintenance and success. And yet no prejudice is more groundless. I am fully persuaded that not a single college in the United States, under the control of Baptists, would descend to the low office of proselyting its pupils to the religious peculiarities of its founders. On the contrary, I believe that all the Faculties of their colleges would prefer to leave the minds of their pupils unbiassed by them and subject to home influence in choosing their church relations. That the young are often influenced by the presence and power of wise and good men in deciding on their spiritual interests, is doubtless true. But each man, rejoiced to see their pupils subservient to Christ, are not especially solicitous in regard to the name they shall bear. The same is true, I think, of Protestant colleges generally; but my acquaintance with them is too limited to justify the strong language which I have used in regard to my own people. I repeat that the best method of bringing Georgetown College into a closer union with the people is to increase the number of its teachers, especially from young men of its own State, irrespective of religious parties.

In my next paper I shall call your attention to another subject.

R. RYLAND.

Hold Him If You Can.

Churches and fields of labor are constantly multiplying, and there is a strong and increasing demand for earnest and worthy ministers. The demand far exceeds the supply. If a minister is without a field he can very easily account for it.

The churches are anxious to have men of worth, of unblemished character and sterling integrity. They desire to have men as pastors whom they can respect and honor and follow, and men whom all must respect because of their intrinsic worth. Such men are in great demand and need not be a single week.

We would say to any church, if you have a worthy man, hold to him if you can, for others will call and honor him, if you neglect him. If he is not all you could desire, do encourage him and it will help to increase his strength and power.—*Central Baptist.*

He is, now, Let Us Make a Newspaper.

From one of the principal cities of Mississippi, comes a new paper. It seems to be every child is expected to have the measles, so one looks to see every young man write poetry, and every young minister who is up to the times, edit a paper. Well, every pastor has ample leisure to make the experiment if he so inclined. It might be hinted, however, that it has often been tried a little before the times were fully ripe, and consequently has not always been the greatest success.—*Car. Watch Tower.*

Strange Water.

At a meeting in Plymouth church edifice on Monday evening, the 20th, Mr. Beecher said that no one would accept the offer of \$1,000 to give a man the privilege of having a place for yellow fever in the corner of the street, or a small post house, or to let loose snakes in the streets, and still place worse than all yellow fever, smallpox, snakes and tarantulas to boot, were licensed, and all citizens took the fee. It was as bad of them as if the other apostles had divided up with Judas his price for betraying his Master. Brooklynites should not be called a City of Churches, but a City of Grapeshops.—*Watchman.*

The Jubilee volume of the American Baptist Home Mission Society is nearly ready. It will make a volume of about 500 pages, and will be mailed to those ordering at the low price of \$1.25.

The Sunday School

INTERNATIONAL BIBLE LESSON NO. 1883

FIRST QUARTER

THE BELIEVING PEOPLE

Move Text—That they that gladly received his word were baptized. Acts 24:1.

INTRODUCTION

TIME—On the 18th of May, A. D. 30, after 9 o'clock, in the morning.

PLACE—Some street or square in Jerusalem.

Occasion—Peter has just finished his Pentecost sermon, after the descent of the Holy Spirit, in which he explains to the Jews that the wonderful events of their coming are not the fulfillment of prophecy; and he goes on to show them that Jesus of Nazareth, whom they had murdered, and whom God had raised from the dead and exalted to heaven, was indeed their one great Messiah. Thus he convicts them of the heinous sin of murdering the Savior, and our lesson declares to us what was the result of that sin—the conviction, conversion and faithful Christian life of thousands.

DEPOSITION

The deep impression created by the sermon of Peter was due to the powerful influence of the Holy Spirit, by whom the thought advanced and the charge made (that they had crucified the Lord and Messiah) was carried home to the hearts of the thousands who heard his words, producing the effects exhibited in the lesson.

THE ARDENT INQUIRY

Now when they had said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words he testified and exhorted, saying, Save yourselves from this untoward generation.

COMMUNICATION

41 When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

42 They—The 3,000, "continued steadfastly in the doctrine" were constantly attending to the Word of God, and were applying themselves unto it. The apostle doctrine—the apostle's teaching. Dr. Hackett makes it their aim "to know more and more of the gospel they had embraced; and were persevering in and faithful to the instructions they received concerning the truths of Christianity and the duties of religion." Fellowship—community or oneness of spirit, though Dr. Hackett prefers the idea of "contributions" for the poor, of money and other supplies.

43 Praying, did, and having fellowship with all the people. And the Lord added to the church daily such as should be saved.

THE PATRIARCHAL DISCIPLINE

44 And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all men, as every man had need.

45 And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

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THE PATRIARCHAL DISCIPLINE

59 And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all men, as every man had need.

60 And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

61 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

becoming Jews (by proselytism) instead of simply accepting the terms of the gospel (see Lk. 22: 66; 24: 14; 24: 45; 24: 46; 24: 47; 24: 48; 24: 49; 24: 50; 24: 51; 24: 52; 24: 53; 24: 54; 24: 55; 24: 56; 24: 57; 24: 58; 24: 59; 24: 60; 24: 61; 24: 62; 24: 63; 24: 64; 24: 65; 24: 66; 24: 67; 24: 68; 24: 69; 24: 70; 24: 71; 24: 72; 24: 73; 24: 74; 24: 75; 24: 76; 24: 77; 24: 78; 24: 79; 24: 80; 24: 81; 24: 82; 24: 83; 24: 84; 24: 85; 24: 86; 24: 87; 24: 88; 24: 89; 24: 90; 24: 91; 24: 92; 24: 93; 24: 94; 24: 95; 24: 96; 24: 97; 24: 98; 24: 99; 24: 100; 24: 101; 24: 102; 24: 103; 24: 104; 24: 105; 24: 106; 24: 107; 24: 108; 24: 109; 24: 110; 24: 111; 24: 112; 24: 113; 24: 114; 24: 115; 24: 116; 24: 117; 24: 118; 24: 119; 24: 120; 24: 121; 24: 122; 24: 123; 24: 124; 24: 125; 24: 126; 24: 127; 24: 128; 24: 129; 24: 130; 24: 131; 24: 132; 24: 133; 24: 134; 24: 135; 24: 136; 24: 137; 24: 138; 24: 139; 24: 140; 24: 141; 24: 142; 24: 143; 24: 144; 24: 145; 24: 146; 24: 147; 24: 148; 24: 149; 24: 150; 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Are to be a choice of divine things, to make it a member of the family of God, even as the Father of the Kingdom of heaven, that is the God with whom we are to be united. This is about as near a rest as we have seen. It calls to mind another report from the same writer. A violent fanatic was insisting that "a negro was as good as a white man." Dr. S. calmly replied, "Yes; a negro is as good as a white man, whenever the white man thinks so."

Herose Greeley said he had never been to school much, but that he had picked up a little newspaper Latin and French, and might have "picked up a little Greek in the same way." If the barbarians had known enough to use an intelligible alphabet. Was it Mark Twain who said that Chaucer was "a smart old fellow, but he couldn't spell?" J. C. H. Charleston, Va.

The Terry-Briney Debate.

One of the most interesting debates ever held in the Green River country, closed at Oona City, Saturday, Nov. 15, 1928, conducted by Rev. N. G. Terry, Baptist, and Elder J. B. Briney, of the "Current Reformation." It was an able and dignified discussion. The very large and interested audience seemed willing to entrust the whole matter to the speakers, which was, we think, eminently proper; and, as a result, there was a most excellent state of feeling throughout the discussion. It was conducted upon high principles, and we think, but result in good. The propositions were sharply defined, leaving no grounds for quibbling, thus bringing out in strong contrast the difference in doctrine between the two denominations.

The following are the propositions discussed:

- (1) "The Scriptures teach, that the gospel alone is sufficient for the conversion and sanctification of sinners."—J. B. Briney, affirming.
(2) "The Scriptures teach that repentance toward God the Father precedes saving faith in Jesus Christ."—N. G. Terry, affirming.
(3) "The Scriptures teach that water baptism is a condition precedent to remission of sins, equal in importance to repentance or faith."—J. B. Briney, affirming.
(4) "The Scriptures teach that all the justified will be saved."—N. G. Terry, affirming.
Proposition 1: "The Scriptures teach, that the gospel alone is sufficient for the conversion and sanctification of sinners."

Eld. Briney, after defining the terms of this proposition according to his own fashion, attempted first to eliminate the word "alone," stating that it could give no additional strength to the proposition, and that it did not properly belong to it. But it became very apparent, before the conclusion of the discussion of this proposition, that Eld. B. regarded it as an important word, standing as it did in the way of the Elder's assent, in the defense of his proposition. But being refused the privilege of eliminating this important word, the issue turned upon the question of agency, Briney affirming that the mind of man is moved only by motives, as presented in the gospel, and that there is no power need in the conversion of sinners but persuasive reasoning. He most emphatically denied that the Holy Spirit had anything to do in the conversion and sanctification of sinners. He introduced such texts as Rom. 1:16, 1 Cor. 1:18, and others, making a very fine speech upon the gospel as the power of God unto salvation, etc., but insisting that the power is inherent in the gospel, denying all agency save the people of God, who are commanded to preach it. Of course that made the Elder himself an agent in the conversion and sanctification of sinners. At this point he introduced the following syllogism:

- 1. Whatever is able to give the inheritance among all the sanctified, is sufficient for the conversion and sanctification of sinners.
2. The Word of God's grace is able to give the inheritance among all the sanctified.
3. Therefore the Word of God's grace is sufficient for the conversion and sanctification of sinners.

Bro. Terry, in his rejoinder, contended that he had as much right to claim that sinners are converted and sanctified by the Spirit alone as Elder Briney had to contend for the gospel alone theory; but dis-

claiming both, he had found the idea, with willing agency, that God implied finality. That he implied finality from natural science and the Bible, using such texts as 1 Thes. 1:5: "For our gospel came not unto you in word only, but also in power and in the Holy Ghost." He showed from this text, 1. There was the gospel; 2. There was the power; 3. There was the Holy Ghost—agency and instrumentally combined. He also quoted 1 Cor. 8:7, coupling these with the last words of Matthew: "Lo I am with you always, even unto the end of the world," and John 16:7-17. Here he made a most conclusive argument, taking the words of Christ to his disciples, "It is expedient for you that I should go away," etc. Why "expedient" to you? It is one thing to believe about Jesus Christ, and quite another thing to believe in, or on, Christ. He showed that saving faith involves not only credence, but love and trust—omnival, and that where these two essential elements are wanting, it is simply a dead faith, such as wicked men may send to have. His conclusion was irresistible, but impatient sinners are incapable of exercising these two essential elements of saving faith; therefore repentance must precede saving faith in Jesus Christ.

Elder Briney, in his reply, introduced but one argument worthy of notice. First, he attempted to set aside Bro. Terry's argument made from the order of the two commands as expressed in the New Testament, "Repent and believe," by introducing such passages as, "Him they slew and hanged on a tree," and others of similar construction. But this was wrested from his hand by the translation of Alexander Campbell. But it happened to come out that the Elder himself knew his text was a false translation, and that he and his able coadjutor, Elder J. S. Sweeney, had formulated an argument upon it, simply to throw the matter upon it, though intending, if Bro. T. were not posted as to the proper translation, to use it against him as a valid argument. A desperate cause resorts to desperate means to save a sinking ship. The only argument he made worthy the name was put in the form of a question. "If it is a sin not to have saving faith, how can a man repent of this sin till he first believes?" This was offset by Matt. 21:32—"Ye repented not afterwards, that ye might believe him."

Proposition 2: "The Scriptures teach that repentance toward God the Father precedes saving faith in Jesus Christ."—N. G. Terry, affirming. Bro. Terry introduced his line of argument, saying— (1) Repentance involves the idea of conviction of sin, a realization of the fact that one is guilty, and condemned because guilty. (2) It involves the idea of sorrow for sin, sorrow because it was wrong to sin. (3) Hatred to sin. One hates it because it is wrong, and is the thing which God hates. (4) A turning away from sin.

On the other hand, saving faith involves the principle which secures salvation to the one that believes. Hence to it is ascribed pardon (Acts 10:43); justification (Rom. 3:21, Acts 13:38-39); a pure heart (Acts 15:9); peace (Rom. 5:1); joy (Rom. 5:2); eternal life (John 3:16, 36). The point established is, that if saving faith precedes repentance, a man, after he has received all these blessed results described to faith, must have sorrow, self-abasement, etc. This he showed to be contrary to the facts on penitence. The people on that occasion were first made sorrowful, and then glad.

He next based an argument upon the fact, that the first utterances of John the Baptist, Christ, and the apostles, was repent. (Matthew 3:2; 1:17; Mark 6:12). The question is, as they were preaching to sinners, why did they not first command them to believe, if saving faith precedes repentance? But the first command to those impatient believers was, Repent. At this point he introduced the order as presented in the New Testament, where the two commands are given in connection (Mark 1:15; Acts 20:21; Matt. 21:32; Heb. 6:1). This he presented with great force, holding that it was both criminal and rebellious to change or pervert that order as given by the Holy Ghost. This argument he concluded by calling attention to John

18:42, 43. These chief rulers believed on him, but would not confess him, and the reason was, they loved the praise of men more than the praise of God. If this were in the position of saving faith, which involves love and trust, what would they have cared to be put out of the synagogue? In contrast with the belief of these rulers, Rom. 10:10, 11, and John 3:18, were cited to show that those who believe with the heart, or who have saving faith, shall not be ashamed or condemned. The point is, it saving faith precedes repentance, then we have a shameless impenitent and an uncondemned impenitent.

He then drew a very marked distinction between saving faith, and the mere belief of a given text; that it is one thing to believe about Jesus Christ, and quite another thing to believe in, or on, Christ. He showed that saving faith involves not only credence, but love and trust—omnival, and that where these two essential elements are wanting, it is simply a dead faith, such as wicked men may send to have. His conclusion was irresistible, but impatient sinners are incapable of exercising these two essential elements of saving faith; therefore repentance must precede saving faith in Jesus Christ.

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Proposition 3: "The Scriptures teach that water baptism is a condition precedent to remission of sins, equal in importance to repentance or faith."—Briney, affirming. Elder Briney entered upon the defense of this proposition with a little feeling of apprehension. He felt, and so expressed himself, I believe, that here would be the "tag of war." And from the manner in which he expressed himself in regard to the wording of this proposition, it was evident that he felt some misgivings as to his ability to maintain it. He said it was a "rally proposition." To him agree one of their leading laymen, who said to the writer on the morning this proposition was discussed, "Our people are fools for debating such propositions." He began by giving his understanding of the proposition in the following language: "Baptism is a condition going before the remission of our sins. We use the phrase, 'equal in importance,' etc., relatively, not absolutely. Other things being equal, that is, if a man's opportunities for baptism are equal to his opportunities for repentance and faith, it is equal in importance."

It is remarkable that the Elder introduced but three texts, merely referring to the fourth, during the entire discussion of this proposition. That much-used text, around which their very hopes have centered heretofore as the main pillar of their system of theology, John 3:5, was unnoticed. Was there ever a discussion of the baptismal question, since the rise of the "Current Reformation," in the year 1827, by a representative man of that denomination, that "born of water," etc., and 1 Pet. 3:21, were not leading texts? We take this as significant, as the very strength of the Reformation was in this debate the two leading debaters of the whole West.

The first text introduced was Heb. 5:9. The Elder argued from this text as follows: "This passage affirms most distinctly that Christ be-

came the author of eternal salvation to every one who obeys him. Baptism is obedience to Christ; therefore baptism is a condition of pardon." Mark 16:16 was quoted: "Who," he said, "is the condition." The other passage relating to the design of baptism are statutory, and must be interpreted by and in harmony with this. Here he exhibited the handwriting on the wall: "He that believeth and is baptized shall be saved." He took emphatic grounds that the relative "he that," at the left of the sentence, could never come into possession of the salvation at the right of the sentence without passing through all that was between. At least faith and baptism were between. Therefore a man must be baptized in water, in order to be saved.

The battle then turned upon Acts 2:38, or rather, upon the preposition "for," Briney maintaining its meaning was "in order to," and that it contained the same relation to each of the preceding verbs, "repent" and "be baptized." He closed his hour's speech by referring to Acts 2:38. He said Paul was a believing penitent, and only needed to be baptized to secure his pardon. And when pressed by Bro. Terry in his rejoinder to know why the Lord, who was directing this matter, suffered Paul to wait three days and nights before he pardoned him, if pardon depended on his being baptized, he replied, "He was mourning because there was no gospel preached to tell him what was to do. If it had been there, he would not have mourned so long." It seems the Elder is not content with the honor he assumed to himself in the discussion of the first proposition, as the only personal agent necessary to the conversion of sinners, but he must have the additional honor of being the only personal agency necessary to the new birth. Paul only needed the personal presence of some gospel minister in order that he be pardoned three days sooner than he was.

Bro. Terry, in his reply to the foregoing, did the best piece of work of his life. He speech even captivated the "giants of the Philistines." At the conclusion of his speech, no less a personage than J. S. Sweeney approached him and said, "Sir, you have made the fairest defense of that proposition I ever heard." A compliment, no doubt, unlooked for, but altogether deserving.

It was indeed good to be there, and look into the face of Baptism, as they beamed complacently to rest upon their oars, feeling the battle was already gained, and their leader was all covered with glory. Kierulff truth had triumphed, and there was cause for joy in the camp.

Bro. T. objected to Eld. B.'s "eip sv" "other things being equal," as not belonging to the proposition, and asked, was a good deal of force, "Why does he affirm so high a proposition?" In his criticism on the Elder's argument on Hebrews 5:9, he said: "He has laid his foundation too broad. He has a man saved by virtue of his own obedience. No man can be saved short of perfect obedience. Therefore, according to his own theory, no man, not even Eld. Briney or myself, can be saved." He then showed, in an invincible argument, that the sinner's salvation is based upon the obedience of another, viz., Jesus Christ, whose obedience was perfect, and whose righteousness was declared for the remission of our sins. (Rom. 3:26.)

In regard to the importance of the three commands in the proposition, it was shown that impenitent unbelievers are commanded to repent and believe. "God commandeth all men everywhere to repent," and that he who repents and believes shall not perish, be damned. But that nowhere in the Scriptures are they commanded as such to be baptized; and Elder A. was challenged to show one single passage where baptism is commanded, where "perish" or "damned" is the penalty as a consequence of his omission. Indeed it was clearly shown that this command was given to the church, and not to sinners as such, that the sinner is baptized in baptism but active in repentance and faith. This principle was laid down and repeatedly urged upon the attention of the Elder, but to no purpose. He seemed studiously to avoid it. "Whatever is essential to the salvation of one man is essential to the salvation of every other man." If baptism is essential to re-

mission in one case, it is essential in every case, and therefore no man can be saved without it; and hence the majority of the piety of the world must be lost for want of it. As to the commission by Mark it was stated that the terms "saved" and "damned" were antithetical—that one was as long as the other—"shall be damned" is future, but "he that believeth and is baptized shall be saved," because he hath not believed, not because he has not been baptized. (John 3:18.) "Whoever believeth that Jesus is the Christ is born of God." (1 John 5:1.) Every one that loveth is born of God and knoweth God. (1 John 4:7.) Just here Bro. T. read an extract from Elder B.'s pen to the effect that the baptism of one who does not love God is no baptism at all. He then showed that Elder B. was stating his whole theory upon a passage (Mark 16:16) whose authenticity is questioned, not being found in the oldest manuscripts. He denied that the proposition (as) in Acts 2:38 contained the same relation to each of the verbs. That the word "repent" is in the imperative plural, while "be baptized" was in the passive singular. Also he took the position that, which is variously translated in its connection with baptizo, should in that connection be uniformly translated. That the laws of interpretation forbid Elder B.'s rendering of as in this text. He then gave a number of passages in which it occurs, Matt. 3:11; "I will baptize you with water (et); unto repentance." 1 Cor. 10:2; "And were all baptized (et) unto Moses in the cloud and in the sea." Rom. 6:3; "Know ye not, brethren, that so many of us as were baptized (et) in order to Jesus Christ, were baptized (et) into his death?" These, with several others, he read according to Elder B.'s interpretation, "I intended baptize you (et) in order to repentance." "And were all baptized (et) in order to Moses in the cloud and in the sea." "Know ye not, brethren, that so many of us as were baptized (et) in order to Jesus Christ, were baptized (et) in order to his death." Again, he showed most conclusively that if Elder Briney's rendering was correct, Peter, the apostle, stood self-contradicted in his teaching at the house of Cornelius, which could not be allowed, even at the expense of his opponent's system of theology. Peter must harmonize with Peter. Therefore the Elder's rendering is wrong. He then gave as a beautiful harmony of the best passages, even to the state of the subject baptized on each occasion. On Pentecost they were glad receivers of the Word. At the house of Cornelius they magnified God, being filled with the Holy Ghost. Elder Briney's argument based upon Acts 22:16 received similar treatment at his hands. He began by saying: "This washing away of Paul's sins was either literal or declarative. If literal, then baptismal regeneration is true; if declarative, then that is what we teach."

He then dared the Elder either to affirm or deny the literal washing. A close place indeed to get a man where he can neither affirm nor deny a proposition. He argued that Paul no more washed his sins away than Pilate washed blood from his hands, etc. He concluded his argument upon this passage by saying: "Is it not remarkably strange that if Paul's sins were really washed away in baptism that he has never in all his writings referred to the matter? But on the other hand, said: 'I thank God I baptized none of you,' etc. They were saved as Christians by what was said and the movement of my wardrobe. They gave me the privilege of buying what was most needed for my comfort. For was not a better plan than to select articles for me without regard to my wants? Other churches may takeable but."

On the 29th of October I baptized four persons, and received by letter one, into the fellowship of the church, the result of a meeting in which Bro. Butler, of Versailles, and the preaching, I perceive that he has resigned the care of the church in that place, and is ready for work elsewhere. As we could not afford to allow him to be idle, I recommended him to any church that desires a prominent, capable, and earnest pastor. R. BYLAND, Lexington, Ky., Dec. 20th.

to give an summary of his arguments as I have upon the other propositions.

He said there were three ways taught by men: 1. Saved by works; 2. Partly by works and partly by grace; 3. By grace through faith. The last he adopted. His first argument was that Christ, etc., became our surety, and having such we could never fall. Secondly, he believed it, because of the nature of the work done in us. (1 John 3:8.) It is an inseparable work. The equal born of God do not commit sin. Therefore the work done in us is inseparable. Like Luke 18a, hence we partake of the divine nature. (2 Pet. 1:4.) This divine nature can never die. It is the essential nature of God, and God is love. Paul says "charity never faileth." John 5:24 was quoted. Here it is said they have everlasting life. Can it be longer than everlasting? But there is another clause in this text: "Shall not come into condemnation." Ac. Justification is the opposite of condemnation. "Shall not come into condemnation," means can not die. In Rom. 6 and Col. 3, we are said to be dead, etc., and our lives are lived with Christ in God. "God is love, he that dwells in love dwells in God." If God be our surety, who can dissolve the union? If we are with Christ in God, who can take us out without also taking Christ? (Rom. 8:1-3) to close of chapter; John 6; 10:27-29. These and many more were quoted, from which Bro. T. drew some of the most conclusive arguments it has ever heard. I wish I had space to give as noted, but can not. Eld. B. never attempted to answer these arguments, based upon these positive texts. He did not as much as refer to them, but spent his time in endeavoring to offset them by quoting such texts as Heb. 6:1-6; Ezek. 33:13; Ezek. 18:24; 2 Pet. 2:21, 22. He made a great effort upon these texts, and the conclusion was, if a man could turn from obedience to law, so he could fall away and be lost.

Thus closed one of the most interesting and profitable debates ever held in the Green River country. We consider it one of the grandest victories ever gained over that system of error in this country. Bro. Terry not only had J. B. Briney to combat with in this discussion, but, we might say, he fought the full strength of the "Current Reformation," having, as Briney did, J. S. Sweeney as moderator and prompter. The outside expressions are universally in Bro. Terry's favor, so far as we have talked with the people.

Those who were present will agree with us that Elder B. strained at a Nail, and swallowed it. Campbell. A. W. RICHARDS.

I take the method of acknowledging the receipt of \$20.00 from Mr. James D. Smith and other friends of the Dry Run church and congregation, in South County, Ky., subscribed to the improvement of my wardrobe. They gave me the privilege of buying what was most needed for my comfort. For was not a better plan than to select articles for me without regard to my wants? Other churches may takeable but."

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WESTERN RECORDER

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LOUISVILLE: THURSDAY, JAN. 11, 1923.

When writing to any one in this paper, please state that you are in the Western Recorder.

Announcement of Hope.

There is no doubt but the greatest source of weakness in the churches to-day, is the uncertainty that exists in the minds of our professing Christians at least, as to their spiritual status. How few there are who can say, with Job, "I know that my Redeemer liveth," with Paul, "I know in whom I have believed," "We know that if our earthly houses, which we have a building of God, an house not made with hands, eternal in the heavens!" On the other hand, the majority of Christians are groping their way along "in darkness dread," "wondering," as they think of heaven, "if their names are there," wanting to get over the flood of sin to obtain a perfect knowledge. Indeed, our intercourse with Christians has taught me that the strongest and most confident language that is used is, "I trust that I am a Christian."

But may we always know that Christ is ours and are we his? May we always feel the warm grasp of Jesus' hand, as it clasps our own? We know that the Christian life is not a succession of mountain summits. God's people can not build tabernacles on the heights, and then valley they must get down into the valley where forces are at work, and are struggling for the mastery of immortal men. The pathway is not always resplendent with celestial light. Shadows, dark and gloomy, fall about on him. But it is the province of faith to trust God in the darkness as well as in the light. And as the golden arrows sent forth from the sun never seem so bright and luminous as when they shoot through the rifts in the dark storm-cloud, even so the light of faith never is so radiant as when it steadily shines a while through a stormy sky without a cloud.

There is an apprehend, a sort of infidelity in the hearts of many as to the possibility of the assurance of hope. But the sacred writers speak of knowing. It is the testimony of our consciousness. It is the precious result of the indwelling of the divine Spirit, who "boasteth witness with our spirit that we are born of God." If we have gone to Jesus with our burden and found rest, and there, hard by the cross, looked upon him who "is altogether lovely," and, gazing, felt the thrill of his love, we have seen the assurance of the "assurance of hope." Now, hope is desire and apprehension combined. If we expect heaven, then, even amid life's stormy and tempestuous ocean, "patiently wait for it." If we doubted, we would not be patient. We would be full of rest. But accidentally expecting, we wait God's will and then.

Brothers, we held to Christ, told men what we know in regard to the power of God's grace, "we shall see the triumphs of an evangelist give way."

The Old Maid Guide renders the "Confession of Faith" as proposed following: "Church of God," "Church of Christ," "Saints," "Disciples," "Sons of God," "Brethren," "Christians." "My master, we are saved." But what is one to do who wishes to write or speak in an act of simple justice and politeness by causing to rank with the "mere sects." Does not that give a fair target? "One good turn deserves another." We should rather enjoy saying that Yancy.

Congregational Ministry.

We have had occasion before to advert in these columns to certain drifts in Congregational theological teaching. The soundness of their leaders in the vital doctrines of the Bible was tested, first, in the somewhat famous Newman-Smythe affair, who was tendered a position in Andover Seminary, but who afterwards, as a sort of compromise, settled as pastor in New Haven. The second test was in the case of the installation of Mr. Thayer, as pastor of the leading Congregational church in Quincy, Ill., over which Mr. Smythe had presided up to the time of his departure for the East. The final notable test is found in the installation of Mr. Enrich, late of Mechanics Falls, Me., as pastor of the Tabernacle Congregational church, Chicago. The council was quite a representative one, and its action should be regarded as indicating the theological trend of Congregationalism in the present day. Mr. Enrich, Fisk, Wilson and Scott, of the Seminary, and Dr. Goodwin, Nobis, Little and Robert among the prominent pastors, were members of the council. Mr. Enrich is strong, and well versed in the Scriptures. In the course of the examination it appeared that he, like Smythe and Thayer, held to a sound position. He thought that "if there was a class of persons who had not had adequate probation in this life, there were passages of Scripture that suggested the probability of probation in the life to come." It will be observed that Mr. Enrich does not hold to the subjective method, but it will be noted that his hypothetical or suppositional case is one which to build systems of theology. For our own part we would hardly know where to find those who have not had an adequate probation. Such a rash statement seems to call in question the goodness and the justice of God. The members of the council were divided in opinion. The Seminary Professors, with one exception, Dr. Goodwin, and the leading pastors, opposed the installation. Dr. Noble carried the laymen and the whole body of the ministry with him. The whole procedure afforded interesting matter for thought. It shows that there are revolutionary principles in Congregational theology to-day that must read the body in under error long. It also suggests the question whether the complexion of our councils for ordination or "installation" do not need changing.

THE BAPTIST WORLD.

Walden-Street, N. Y., having been announced by Dr. Eaton, to attend the funeral of his brother-in-law, Rev. F. M. Smith, died on the 10th inst., and was buried on the 12th from Church, Dr. Eaton conducting the services.

Brooklyn, N. Y. - Pastor preached. Congregation growing. Received one by letter, and gave the hand of fellowship to one who had been received formerly.

Chestnut-street - Pastor preached morning and night. Baptized 8, received one for baptism, and one by letter.

Walden-street Mission - Pastor preached. The Walden-street church having given consent that names be received and a new organization be commenced at this point, fifty names were handed in as ready to go into the organization. The outlook is bright and Rev. Smith is very hopeful.

AT STONE POINT. The widow of the late V. R. Hotchkiss, D.D., died in Buffalo, N. Y., on the 26th ult. The Rev. Dr. James Collier, of Glasgow, Me., has been elected as pastor, and will occupy the pulpit of Bristol Baptist Church.

Dr. J. W. M. Williams, of Baltimore, declines the call to Charleston, S. C. The Rev. L. J. Denchfield has received a very cordial welcome on entering the pulpit of the English-speaking Baptist church at Bangor.

The Rev. Henry R. Hobbs, D.D., has been compelled to relinquish his work of professor of Ethics in the theological seminary, Dr. Hobbs evidently needs a prolonged rest.

The Central Baptist calls for a dozen first-class pastors to serve as music directors in places at fourth-street and other points which some best first-class preachers need apply.

REVIEWERS' VARIETIES.

We learn from Rev. W. L. Ramsey that the Ministers and Members' Meeting of Lynn Association had a meeting with South Fork church, La Roche, Dec. 29th to 31st, in which there were several sermons preached and the past year was discussed by various brethren. The meeting was well attended for the winter, but we have not room to report.

That preacher, who is traveling with two or three different parts of the States, asking for material aid for himself and family, seems to be a professional tramp. His representations as to the failure of his congregation are not true. Kansas had an unusually large crop the past year. We would advise our brethren to send him back to his friends in Kansas.

Dr. E. T. Winkler, of Marion, Ala., has so far neglected his health as to be unable to resume his pastoral duties.

The funeral sermon of old Sister Bennett, familiarly known as Gran'ma Bennett, was preached at La Grange Baptist church, on Christmas day, by the pastor, O. L. Hester.

Mr. N. M. Drake says that the New Harmony church, Webster Co., of which he is moderator, never allows a debt to go unpaid in different parts of the State, asking for material aid for himself and family, seems to be a professional tramp. His representations as to the failure of his congregation are not true. Kansas had an unusually large crop the past year. We would advise our brethren to send him back to his friends in Kansas.

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THE CHRISTIAN STANDARD.

Our Christmas Standard returns some length to the Symposium on a "Question of Creeds" that appears in the last issue of the North American Review, and to the question of the relation of the Campbellites to the Standard. For the moment, that the Standard is a social one, and that its purpose in urging it is to promote unity, is clearly evident. It is in our own power, to question the wisdom of the course pursued by the Standard. The example of the Campbellites in trying to get on without a creed is so sad and so frightful that it constitutes a most disturbing block in the way of those who would favor the relation of the public to creeds. With a comparatively brief period the Campbellites have produced some of the most objectionable notes in existence, as for instance the Marions, the Thomasons and James B. Ferguson with his adherents. I have heard, and do not know, that this was because they had no creed, and "all sorts of preaching by the Standard perhaps would say that this is a mere prejudice. It would seem, however, to have some show of foundation. At any rate, there can be no doubt that such a position exists, and the experience and objection of the Campbellites, according to the Standard as a great and inseparable objection to the abolition of creeds, and that there is reason to believe that every word the Campbellites utter in opposition to creeds, do support to the cause and friends of creeds.

The Mormons also oppose creeds, but they have produced even a larger number of sects than the Campbellites.

In the Christian Standard for Dec. 30, 1882, J. B. Hughes, who, we surmise, is a thorough Campbellite, and therefore well suited to speak on such matters, repudiates such names as "Disciples" and "Christian Church," on the ground that these are not applied in Scripture to the church. He wants a "Bible name for the church." And yet the Christian Standard does not scruple to charge people with "heresy" who do not use the names of the Standard, and accordingly insulate them. It is quite and courteous.

Mr. HUGHES also greatly intimates that the Campbellites will "conquer the evil of sectism." The Mormons indulge the same airy anticipations. They are even so laze that they expect to "conquer" the Campbellites, and to "conquer" the Campbellites, than the Campbellites will succeed with their "plan for Christian union," which, to outward appearance, seems to be little else than a cunning pretense for proselytism. Proselytism is a corrupt church, in the case of the Mormons.

Mr. HUGHES proposes the "Church," "Church of God," and "Church of Christ" as the proper names for his people. We suppose he would hardly expect that portion of "religious society" which is contemporary with the Standard, to be much concerned to apply these names to his people. If so, then Campbellites notions of politeness and propriety are not the same as those which prevail in other portions of the civilized world.

"It does seem to me that (relative to the name) we are of all people on earth the most ignorant." - J. G. BRONCROSS, in Christian Standard. We think Mr. Broncross is entirely correct here.

"We have known members of the Standard, in moving from one section of the country to another. The name of the congregation would be so different from that from whence they came." - O. BRONCROSS, in Christian Standard. If the Campbellites themselves are contented in this manner, we can not see how they can be so concerned to change the name of the Standard. Mr. Broncross has here stated a very strong argument and defense of the title Campbellite. It is definite and exact and respectful.

"The Christian Standard reports through three columns to reply to the report of Prof. Whitsett that the Standard was entirely to meet Prof. Whitsett's points. It is a quibbling and nothing more." - GEORGE BRONCROSS. No other conclusion is possible in that case.

The Louisville Baptist Sunday-school Association met at the Broadway church last Monday night. Dr. Weaver presiding. Secretary Hudson's report showed an increased attendance among the schools. The largest school on Owenbath and Main, a mission having 24 scholars. Walden-street school gave the largest contribution - \$20 70. Prof. Whitsett said that the Standard was entirely to meet Prof. Whitsett's points. It is a quibbling and nothing more." - GEORGE BRONCROSS. No other conclusion is possible in that case.

The Standard expressed a hope that when the Standard should be published, it would be a great blessing to our readers. It is a quibbling and nothing more." - GEORGE BRONCROSS. No other conclusion is possible in that case.

REVIEWERS' VARIETIES.

Dr. Yates says the Chicago pay \$124,725, 000 per year to equip the spirits of their members.

Four Presbyterian clergymen in Philadelphia have lately adopted the custom of wearing gowns in the pulpit.

A Roman Catholic priest in Michigan has been tried for libel and assessed \$250 damages for an advertisement from the pulpit of his church at a St. Paul, Catholic, and warning the flock not to do business with him.

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of the uniform extent of historical time...

In pursuance of their promise, I propose to submit a brief summary and approximate account of the year's crop...

Under what condition, then, does this subject present a good deal of interest...

For example, we may trace a goodly number of promising points, and carry them successively through the summer and fall...

Do not let the warm weather tempt you into pasturing your meadows too late and too closely...

The Devon cattle, in the opinion of the Chicago Times, are probably better adapted to the conditions and water of the land...

Mr. John G. Lennon has reported to the California Academy of Sciences...

STORAGE CELLARS—Does your cellar, in which you have stored vegetables...

Those who are tempted to hold out for a rise in price would do well to look to the fact that...

GENERAL ITEMS—An oil well which yields from 10 to fifteen barrels of heavy kerosene...

NEW YORK CITY VITAL STATISTICS FOR LAST YEAR—There were 2,651 births, 2,992 births and 1,000 deaths...

THE MINERAL SPRING OF VAL HALL LAST YEAR—The mineral spring of Val Hall last year produced 10,000,000 gallons...

CONGRESS HAS APPROVED OF MISSOURI IN THE EVENT OF AN UNLAWFUL EXPORT...

AN IMPROBABILITY—Desiring articles for the use of the army...

LETTERS MADE UP OF GREAT WRITERS OF LITERATURE, but little of which remain and kindred and small obligations...

THE SECRETARY OF THE NEW YORK Chamber of Commerce reports that the exports from New York for the year by Atlantic...

THE WOOD PILE—Wood cut during the three months that precede the end of the year is much more valuable than if cut the year month that succeed that time...

DR. HALL'S Journal of Health, in a recent issue, says: "The question has caused a good deal of discussion. Alas! it was by many laborers who, while their health, enabling them to see an instructor...

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AN IMPROBABILITY—Desiring articles for the use of the army...

LETTERS MADE UP OF GREAT WRITERS OF LITERATURE, but little of which remain and kindred and small obligations...

THE SECRETARY OF THE NEW YORK Chamber of Commerce reports that the exports from New York for the year by Atlantic...

THE WOOD PILE—Wood cut during the three months that precede the end of the year is much more valuable than if cut the year month that succeed that time...

Under what condition, then, does this subject present a good deal of interest...

of the uniform extent of historical time...

In pursuance of their promise, I propose to submit a brief summary and approximate account of the year's crop...

Under what condition, then, does this subject present a good deal of interest...

For example, we may trace a goodly number of promising points, and carry them successively through the summer and fall...

Do not let the warm weather tempt you into pasturing your meadows too late and too closely...

The Devon cattle, in the opinion of the Chicago Times, are probably better adapted to the conditions and water of the land...

Mr. John G. Lennon has reported to the California Academy of Sciences...

STORAGE CELLARS—Does your cellar, in which you have stored vegetables...

Those who are tempted to hold out for a rise in price would do well to look to the fact that...

GENERAL ITEMS—An oil well which yields from 10 to fifteen barrels of heavy kerosene...

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News in Brief

THE STATE OF A WILL... JUDGE HULL rendered a decision in the Dickson case...

CONGRESSIONAL COMMITTEES... Argument on the extended election case of Cook against City of Iowa...

GENERAL WASHINGTON NEWS... Washington, Jan. 8.—Treasurer Gilliam has received \$1,000 contributed by citizens of Lyons, France...

CITY OF BIRMINGHAM... London, Jan. 8.—Further details of the crash of the passenger steamer Brucella say...

BAGGAGE LOST... Neither the passengers nor crew were able to save anything, and many persons were obliged to leave the ship with little clothing...

THE GRATEFUL PASSENGERS... The passengers of the City of Brussels have drawn up the following memorial:

PARIS, Jan. 8.—Societe Francaise acheteurs des declins from 340 francs... The cargo of the Brucella was valued at \$450,000 and the vessel at \$800,000.

MARSEILLE, Jan. 8.—During the night a party of Italians plucked the Italian consulate as follows: "Down to the Emperor, Austria; we will avange Oswald."

THE TRIAL OF THE ARCHBISHOP... Lyons, Jan. 8.—The trial of the archbishop has commenced. The approach to the court was guarded by troops and gendarmes.

THE IRISH LANGUAGE... The late British census shows that only 64,167 persons in the United Kingdom speak the old native Irish language.

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