

B. F. SCHWEIER, EDITOR AND PROPRIETOR.

The Democratic National Convention will meet on the 8th of June at St. Louis.

The Democrats seem to be uneasy concerning Blaine. They insist on it that his declaration is not positive.

It is reported that a huge filibustering scheme is on foot in the United States to recover the gold mines in Venezuela that have recently been taken possession of by Great Britain. England will steal all that southern country if left alone.

GEORGE H. CORLESS, who constructed the great engine that ran all of the machinery in Machinery Hall during the Centennial Exhibition in Philadelphia in 1876, died at his home in Providence, R. I. on the 21st of February, aged 72 years of paralysis of the heart caused by gastric fever.

Tax people in the Northwest insist on it that their country is not as greatly a storm stricken district as has been represented the winter. They say it was an exaggerated report that 1,000 people perished by cold this winter. They put the loss of life at two hundred.

FERNEST CLEVELAND and wife are enjoying an excursion to Florida. This is the time to go, when the change of weather in this latitude from winter to spring is hardest on people, but it is not every one that can go. Florida would get "too full" if everyone could go there at this time in the year.

A townsman in Cleveland died yesterday of excessive smoking of cigarettes. So much did he indulge in the pernicious habit that "his system was fairly soaked through and through with nicotine." The contents of his stomach seems to be about as deadly as drinking rum in quantities.—Bulletin Feb. 25.

The widely known Washington D. C. banker W. W. Corcoran, died at 6.30 A. M. last Friday. His father was an Irishman and his mother a Maryland woman. He was born at Georgetown, D. C. in 1798. He started life as a dry goods merchant, but failed at the business, and after that became a broker and banker, and paid his former debts and died worth millions of dollars.

The chairman of the Prohibition State Committee has issued a call for a State Convention to meet at Harrisburg on the 21st of May. His address, like most documents coming from the Prohibition sources, is full of absurdities and inaccuracies. But it is likely that the Prohibition party will be a formidable political concern in Pennsylvania this year. It was effectively disarmed by the passage of the High License act.—Bulletin.

The Smallest on Earth.

From the North American, Feb. 7. The people of Burlington, New Jersey, are just now very much interested in what is claimed to be the smallest child on the face of the earth. The little fellow's name is Joseph Deacon Lyman, and he has been three months come and go since his eyes opened upon this cold, cold world. Little Joseph is on exhibition in Burlington, and crowds of people pay to see him. He is a tiny little fellow, how small this diminutive child is, he best conveyed by the statement that he can and has taken a nap in an ordinary cigar box. What there is in his perfectly formed little body, now one pound and three ounces, across the shoulders he measures three inches, around the waist, six and a half inches; elbow to tip of fingers, four inches; height, fifteen inches. The palm of his hand cannot be seen when a penny is placed upon it. His eyes are blue and as large as small beans. This might find his way to the heart of every one who sees him. He is the smallest child ever which has been the subject of Mr. and Mrs. Lippincott. All his brothers and sisters were very small, and he departed this life soon after their birth. "Joey" seems to be the best of health, and several physicians express the belief that he will live to a good age."

Communication.

COMMUNICA. Pa., Feb. 21, 1888. Mr. Editor:—As an avowed believer in the divine right of infanticide, I feel tempted to briefly note the communication from Black Log under date of January 30, published in your issue of February 15th. I care little about taking your correspondent to task for his articles, as he says, from the columns of the Gospel Messenger. I am only concerned to point out to your readers the fallacy of "such views on infant baptism," "so completely according" with the views not alone of your correspondent but of every opponent of this cherished rite. As is well known to all fully conversant with this unhappy and long standing controversy, every argument that ever has or can be brought against the baptism of children is easily reduced to one or other of the following syllogisms: 1. Any person who has a right to a positive institute must be expressly mentioned as having that right. But infants are not so mentioned in connection with baptism. Therefore infants have no right to the admission of this ordinance. We object to this position as being glaringly assumptive, in that it presumes to detach to the ever blessed God the manner in which he shall address his creatures. He may "expressly designate" those who are to come under any of his appointments. We object to this position as being exceedingly presumptuous, in that it supposes that we cannot know the will of God says save when he addresses us in a particular way, whereas it is a well known fact that some of the most important truths of revelations are set before us in indirect ways, and we can be as certainly reach the truth upon any particular subject through indirect as through direct expression. When I say we are brought up into the third heaven, we know as certainly that there is also a first and second heaven, as though he had directly affirmed their existence. We object to this position, in that it presumes as being indubitably false.—We waive other instances that might be specified, and fit on one only.—From the first a subject has been admitted to a positive ordinance, and this admission is according to truth and is so held by all who observe the obligation of the New Testament writings, while yet there is no express promise or promise to be found in all the Word of God. The subject to which we allude is woman and her admission to the Lord's Supper. Constructed with reference to the case the Baptists first argument is as follows: Any person having a right to positive institute must be mentioned as having that right. But women are not so mentioned in connection with the Lord's Supper. Therefore women have no right to the bread and drink the wine in memorial of the Saviour's death and covenant. And so our Baptist brethren are brought to the same condemnation with the rest of us. "True," say they, "you may suppose there were children in some of the households all which are said to have been baptized. But was to the man who builds his faith upon inferences." When your Black Log correspondent shall have cited me to an express warrant in the Word of God for the admission of a beloved mother, or sister, or daughter to the sealing ordinance of the Lord's House, I for one will concede him the unchallengeable right to the permission to put an express warrant for imposing the initiatory rite of this same house upon my infant offspring. 2. The second and chief argument of the Baptists against the reception of infants, states as follows: The Bible demands faith or repentance as a prerequisite to baptism. But infants cannot supply this prerequisite; infants therefore are not proper subjects of baptism. This is the argument that lies at the bottom of the articles of "J. E. M." (Here I ought to make a confession, perhaps, I failed to notice the article that appeared in your issue of January 18. But as it would seem to be a repetition of the same in your issue of February 15. I make no doubt I am in a general way correct in referring to the same category.) The gist of this argument is this—Scripture, while speaking of the baptism of believers, that is utterly incompatible with the state of infancy; consequently, infants cannot be supposed to be proper subjects of baptism. Now, if this is so, it is quite easy to point out the fallacy of this argument, I wish, before doing so, to try the gist of this famous Baptist creed upon a few other parallel yet seldom traveled courses. Start me him on the line of circumcision. That children as well as adults were authoritatively subjected to this rite under the Old Testament economy, cannot be denied, and yet will not deny. And yet, in the face of this historic fact, what more is needed than the logic of their own "hobby horse" argument to prove to the satisfaction of the whole immortal world, that the child was not improperly so marked? For does not Paul affirm, Gal. 5:3, "Every man who is circumcised is a debtor to do the whole law." And are not children, from the moment they are capable of yielding themselves, and assuming debtors to do the whole law? "A child," says J. E. M., "cannot yield itself." And says Bishop Doane, another writer on the same point, "In personal obligations no man is bound without his own consent." Hence as circumcision imposed the obligation to keep the whole law, that could not yield itself, or give its own consent, was just as improperly circumcised under the Mosaic economy, as the offspring of the pedobaptist are now being baptized under the Christian. The fulfilling this logic of the Baptist in the light of the wisdom of our most express appointments of the Almighty is seen to be folly. We therefore even to the thick of J. E. M.'s bucket when his baptism that we horse rusted upon it! Try we a gist of this rite on the line of the baptism of Jesus. Was Jesus baptized? Yes. He was rightly baptized? Who dare say No. And yet according to the logic of the Baptists argument nothing is clearer than that he was not. And why not? Because being incapable he was neither capable of faith nor susceptible of repentance—the indispensable prerequisites, as the Baptists affirm, of the proper imposition of this rite. Clear as the sun, that child was not rightly baptized, or this boasted argument of the modern Baptist is abominably fallacious. Try we this wind broken and spavined steed again on the line of the salvation of infants. Is there not one man who in the infancy of his days was saved? So we fondly believe, all of us baptist and pedobaptist alike. And yet according to the supposed unanswerable argument of the Baptist, this cannot be. Why? Simply because the inexpressible law of the kingdom forbids the thought.—This is, say Baptists, is unmistakable in its intent and world wide and invariable in its sweep. "He that liveth shall be saved; he that believeth shall be saved." But since infants do not believe, they cannot be saved. And hence all who die in infancy are lost. So unshakably heretic! In its logical outcome is this species reasoning of the Baptist! With one fell and pitiless stroke it blots out the children's name from both the church on earth and the church in heaven. Does J. E. M. know that the fallacious reasoning

of his epiced articles is capable of being used quite as potentially against infant salvation as against infant baptism. I take the last three sentences of his last communication, and after substituting the word "faith" for "baptism" in the first and the word "salvation" in the first and the word "and third, I find they will read: "with is a command, and the consequent obedience requires a voluntary act. The person obeying the command become a subject; but in infant salvation the subject is passive and unconscious and cannot voluntarily obey the command. In infancy we collect from Divine Inspiration infant salvation is found wanting." Would your correspondent be willing to subscribe his initials to such a syllogism as this? Again, if not, why not? Surely he is not ready to call in question any statement in minor premise.—Then how can he avoid the conclusion with the inexpressible law? But try in this inexpressible statement of the Baptist once more on a line of the temporal subsistence of infants. Should infants be supported? So the Bible affirms and nature teaches, and this too doubly imposed duty of the hearts of all are sweetly conformed I say the hearts of all, for our baptist brethren care for the young even before they can yield conscious and orderly and as assiduously as any of us. But here again I must insist that practice is not in accordance with the outcome of their logic when reasoning with the pedobaptist. Again let your reader require evidence of the truth of this strange statement? If he will construct the famous baptist argument upon one or two passages of scripture, he can not fail to see the light of it alone, though in opposition to both nature and the Bible, infants should actually be left to starve. Take Isa. 1:39, "If ye will bring and obedient to the word of the Lord, now let him in keeping with the baptist method say, "Willingness and obedience are required of them who are to eat the good of the land. He that will not obey, neither will he eat the good of the land." Then take 2:10, "If any would not work neither shall he eat." Again let us shed a little light upon the matter of the Baptists. "He that will not work neither shall he eat. But in infant cannot will to work. Therefore infants must not eat." This is the chief and chief argument of the Baptist in whatever way it is viewed proves against the truth. It is a truth that infants should be saved! This argument proves against the truth. It is a truth that infants may be saved! This argument will prove the contrary. Was Christ rightly baptized? According to this argument it could not be. Were infants proper subjects of circumcision? This argument will prove they were not. At a future time I may bring this point out wherein the fallacy of this argument consists, and at the same time indicate the ground on which we claim the divine sanction for the baptism of our infant son. J. S. W.

A Great Help to Women.

"Man's work is from man to man, Woman's work is never done."

How true and yet how wonderful! Science and science have made wonderful progress in relieving man of his burden of much of his former drudgery and labor. The Model Steam Cooker, an invention of which we give to our readers, is a happy combination of scientific principles and while improving the food, it saves the time, it saves the labor, it saves the money, it saves the health, it saves the pleasure. Steam cook food is healthier and more palatable than when prepared in the ordinary way. It saves hours of time, and the Model Cooker there is no steam or order in the house when cooking food. It is so simple in its construction, that the water gets low, and needs no care to keep the meat from spoiling. The Franklin Institute of Philadelphia has made a practical test with Boston Bread and vegetables, and report that they can be cooked more successfully by steam than in any other way. A further test was made with onions and showed no trace of odor in the room. This is the best and most reliable authority in this country. The Model Steam Cooker, 24 Park Street, New York. Agents to help place these wonderful Steam Cookers in every family. Those who apply will get the best territory. Any local or general dealer willing to engage in permanent remunerative employment, will be supplied with a full description of the Model Cooker. C.

COUNTY ORGANIZATION.—A meeting of all the local unions of the women's christian temperance union, and young women's christian temperance union of Juniata county, as also all others interested in temperance work, will be held in the Presbyterian church, Millintown, on Friday March 21, at 10 o'clock A. M. Mrs. W. H. Woods, of Harrisburg, State Treasurer of the W. C. T. U. and other temperance workers and speakers will be present. The object of the meeting is to form a county organization of the W. C. T. U. and Y. W. C. T. U.

Professor at Vassar (to class). "Now, who can tell me the most wonderful achievement of the nineteenth century? Miss Morris, I see your hand raised. Yes, Miss Morris (promptly). "My sister Nellie has taught her pug dog, Thistle, to chew corn."—Judge.

RECEIPTS & EXPENDITURES

COUNTY OF JUNIATA

January 1, 1887, to January 1, 1888.

To the Honorable the Judges of the Court of Common Pleas of Juniata County:—We, the undersigned, Auditors of the County of Juniata, do hereby certify, according to law, to audit, settle, and adjust the accounts of the Treasurer and Commissioners of the said County of Juniata, respectively report that we met in the Auditor's office at Millintown, on the 1st Monday of January, 1888, to audit the accounts of the Treasurer and Commissioners of the said County of Juniata, from the 1st day of January, 1887, to the 31st day of December, 1887, the Treasurer and Commissioners of the said County of Juniata, respectively report that we met in the Auditor's office at Millintown, on the 1st Monday of January, 1888, to audit the accounts of the Treasurer and Commissioners of the said County of Juniata, from the 1st day of January, 1887, to the 31st day of December, 1887, the Treasurer and Commissioners of the said County of Juniata, respectively report that we met in the Auditor's office at 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