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An Interesting Decision.

The Independent has the following: "The Supreme Court of Indiana has just rendered a decision which is of interest to all temperance people. The finding of the court is, in brief, that the liquor business is not licensed because of its beneficial character, but because it is essentially immoral, and as a means of restricting and regulating it. A license to a saloon-keeper to sell does not give him the right so to conduct his business as to injure the property of others. The law cannot sanction the doing of anything which causes an injury to others, unless its general effect is one of benevolence. In other words, where a saloon lessens the value of property and does injury to the rights of others, it is a nuisance. The opinion of the court is all the more emphatic, because it had previously decided the other way, and the present decision was rendered as the result of a re-hearing. The saloon has long been recognized as a moral nuisance. If the court shall come to treat it generally as a legal nuisance, we shall begin by and by to get more efficient control over it."

A. MacLaren, D. D.: Every community of Christian people ought to radiate warmth and light which it has absorbed from its present God. Our love ought to answer His, and, being caught and kindled from that mighty fire, should throw back to its source some of the heat received, in fervors of reflected love, and should pour the rest beneficently on all around.

Well to suffer is divine; Pass the watchword down the line, Pass the countersign, "endure!" Not to him who rashly dares But to him who nobly bears Is the victor's garland sure. —WHITTIER.

Many flowers open to the sun, but only one follows him constantly. Heart, be thou the sun-flower, not only open to receive God's blessing, but constant in looking to Him.—RITCHIE.

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Photographs.

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"In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the Scriptural form of baptism, and the former submitted to the latter the following proposition: "I hereby offer one thousand dollars (\$1,000) for the conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of Christian baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson. R. P. HUGER." Before this proposition was submitted in writ log, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gailor, W. P. DeLuse, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarvey, B. W. Johnson, W. J. Lott, H. McDiarmid and B. D. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent in his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 162 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptizo in Greek Literature. III. Baptizo as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Tabbal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptizo in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptizo ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly un-sustainable are his positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparing in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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