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FRIDAY, SEPT. 4, 1896.



REPUBLICAN TICKET.

National

For President of the United States, WILLIAM MCKINLEY, of Ohio.

For Vice President, GARRETT A. HOBART, of New Jersey.

State

For Governor.....JOHN A. McCOLL
For Lieutenant Governor.....ALONZO TEFPT
For Secretary of State.....J. A. PIPER
For Auditor.....P. O. HEDLUND
For Treasurer.....C. E. CASEY
For Supt. Pub. Instruction.....H. R. CORBETT
For Com. Pub. Lands.....H. C. RUSSELL
For Supreme Judge.....ROBERT RYAN
M. P. KINKAID
For Regent.....W. G. WHITMORE
For Congressman 1st Dist.....J. B. STRODE

ELECTORS

At Large.....I. E. HOUTZ, F. J. SADLEK
First District.....A. J. BURNHAM, Nemaha
Second District.....A. C. FOSTER, Douglas
Third District.....SOL DRAPER, Knox
Fourth District.....G. A. DERBY, Seward
Fifth District.....J. L. McPHEELEY, Kearney
Sixth District.....M. L. FRIESE, Valley

Republican County Convention.

The Republican electors of Nemaha county, are requested to send delegates from the several precincts to meet in convention in Auburn on Saturday, September 5, 1896, at 10 a. m., for the purpose of choosing 15 delegates to the Republican Senatorial District convention to be held at Tecumseh on the 7th day of September, 1896, at 11 o'clock a. m., and for placing in nomination two representatives, one county attorney, and one commissioner for the 3rd commissioner district, and any other business that may come before the convention.

The several precincts are entitled to representation as follows and based upon the vote cast for Hon. T. L. Norval, giving one delegate for each 10 votes cast and the major fraction thereof:

Table with 4 columns: Precincts, Dele., Precincts, Dele.
Island.....2.....London.....5
Peru.....17.....Brownville.....8
Glen Rock.....7.....Nemaha City.....11
Lafayette-1st Dist.....7.....Aspinwall.....6
Lafayette-2nd Dist.....5.....St. Deroin.....6
Washington-1st Dist.....3.....Bedford.....6
Washington-2nd Dist.....8.....Benton.....7
Douglas-1st Dist.....8.....Total.....121
Douglas-2nd Dist.....10
Douglas-3rd Dist.....10

It is recommended that no proxies be admitted to the convention and that the delegates present be authorized to cast the entire vote of the delegation of the precinct which they represent.

The primaries shall be held in the several precincts on Friday, September 4, 1896, at the usual voting places and at the time named below:

London, Nemaha, Brownville, Bedford, Washington, Peru and Lafayette from 4 to 7 p. m.

Island and St. Deroin from 6 to 7 p. m.

Aspinwall, Benton and Glen Rock 4 to 6 p. m.

Douglas 12 to 7 p. m.
Both districts of Washington will vote at Jonson as one district

By order of the Republican county central committee. A. J. BURNHAM, Chairman. CHARLES F. NEAL, Secretary.

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BROWNVILLE, Neb., Aug. 18, '96.
EDITOR ADVERTISER:—I see in last week's issue of THE ADVERTISER a communication from Mr. Geo. Backus, and because of the false impressions that will be made by his article I am compelled to ask you to publish the following:

Mr. Backus and myself did positively agree upon the following questions:

1st. Resolved, That the signs and miracles spoken of in Mark 16:17-18, as following believers, applies to the believer of our day in the same sense in which it did to believers in the apostolic age of the church

Geo. Backus affirms; E. S. Chamberlain denies.

2nd. Resolved, That New Testament sanctification consists in sinless perfection, in such sense that the subjects thereof cannot sin; that it is the act of God's grace, and that it is instantaneously produced through faith in answer to prayer.

Geo. Backus affirms; E. S. Chamberlain denies.

3rd. Resolved, That Christian baptism to a penitent believer, preceded by faith and repentance, is for or in order to remission of sins.

E. S. Chamberlain affirms; George Backus denies.

The fourth resolution we did not agree upon, but we separated with the understanding that we would submit to each other different forms of the church question, and on my return home I sent him the following:

BROWNVILLE, Neb., July 30.
G. S. BACKUS—DEAR SIR:—I send you resolution No. 4 that covers all the ground contained in yours.

Resolved, That the church of Christ of which I, E. S. Chamberlain, am a member, commonly known as the Christian, Campbellite or Disciple church, is in organization, doctrine and practice the church of Jesus Christ.

E. S. Chamberlain affirms.
Now if this is acceptable, draw up some rules governing the discussion, and especially state that we be strictly confined to King James' translation.

In answer to this I received the following:

NEMAHA, Aug. 1, 1896
MR. E. S. CHAMBERLAIN—DEAR SIR: Yours of July 30th at hand and contents carefully noted. I hereby enclose some resolutions, which if you desire to investigate the truth with me you may sign.

1st. Resolved, That the Church of Christ to which I, E. S. Chamberlain, am a member, is apostolic in organization, doctrine and practice.
E. S. Chamberlain affirms.

2nd. Resolved, That the Bible doctrine regarding a Christian life requires sinless perfection.
G. S. Backus affirms.

3rd. Resolved, That Christian baptism to a penitent believer, preceded by faith and repentance, is for or in order to remission of past sins.
E. S. Chamberlain affirms; G. S. Backus denies.

4th. Resolved, That sanctification is an instantaneous work, subsequent to justification.
G. S. Backus affirms.

I cannot sign your church question as you have it written, and I will make some alterations. I have reconsidered the resolution of the New Testament sanctification, and have involved all in No. 2 that was in that question, and the questions on miracles in Mark 16:17-18. I will have to say as it is left out of all the best manuscripts, and therefore do not care to affirm it. I herewith enclose (4) four questions, and I am forced to the conclusion that this will take up all the time. I have to spare you. This or these I will affirm or deny as the case may be, no more, no less. Hoping this is satisfactory, but if you don't care to affirm and deny as the case may be, come over and I will preach night about and give the people the advantage of the same.

Yours fraternally, G. S. BACKUS.

You see by his own letter that he is the fellow that has backed out, and substituted four questions which he says involves all that was in the original, but any one can see they are as much alike as the moon is like green cheese. His article is calculated to produce a false impression, which is equivalent to a falsehood, I could hardly believe that a sinless person would seek to make a false impression, but 1800 years ago John said that if an individual said he had no sin the truth was not in him. Now I am not perfect, but I can and have told the truth. Besides, Bro. Mart May is ready to make affidavit, if needed, that Backus acknowledged to him he had backed square out. Now I would like for any man to tell me the difference between his church question No. 4 and the one I submitted, which he rejected. The fact is, the questions which we agreed upon are in harmony with their teaching and practice, and that was what I was after, but he positively refused to affirm what we had agreed upon, and

refused to be confined to King James' translation, the book that he preaches from and the book that the people have, and of course that ended the discussion.
Fraternally, E. S. CHAMBERLAIN.

CUT WITH WIRE ROPE.

How Stone Is to Be Taken Out of an Eastern Quarry.

Those who have indulged in deep sea fishing know how the fish line cuts deeply into the hard wood of the gunwale as it is hauled in while taut. Even an iron protection, after a time, shows the wear of the rope, which is comparatively soft. This, says the Detroit Free Press, gives a clue to the invention of an Albany quarryman for cutting stone. Instead, however, of hemp, he proposes to use wire rope, and with this he will carve the marble and stone right out of its native bed. The wire is wound in strands, and has a very rough surface, powerful machinery gives a strong and steady strain, and the stone, yielding to the constant wear, parts, with smooth edges. It would be easy enough to cut the blocks after they are removed from the quarry, but where the cleverness of the inventor comes in is devising mechanism that can be applied to the stone while in the quarry. This is effected by sinking two parallel channels in the quarry to a depth of little greater than that of the lowest level of the stone to be cut. The channels may be from 2 to 100 feet, or more, apart. At the bottom of each is made a small hole to receive the foot ends of the shafts of the machine. This is the only preparation of the quarry that is necessary. The ropes, which are coiled on huge drums, are then passed around the channels, and as the drums revolve the cutting proceeds. Suitable brakes are provided for the regulation of the speed and pressure. The ordinary speed of the strand is 800 feet a minute, so that a mile length of it passes in six minutes. While the strand is moving, crushed stone or chilled shot and water can be introduced to increase the attrition. Far better, however, than either of these is a composition obtained from the tailings of a magnetic iron separator, which costs about one-tenth as much as the chilled shot. It does not leave the lines caused by the shot, and it can be used over and over again.

WELCOMING A RIVER.

A Joyful Occasion to the People of a Portion of Peru.

In the long coastal desert of Peru, which is some 2,000 miles in length, but only 120 miles broad at its widest part, the rivers, Maj. A. F. Sears says, disappear in the dry season and begin to flow again in February or March when rain falls in the Cordilleras. One of the most important of these rivers is the Piura, the return of whose waters is welcomed with great rejoicings by the inhabitants of its banks. About the time when "the coming of the river" is expected, says the Youth's Companion, eager inquiries as to the progress of the water are put to all persons who chance to come from the head of the valley, and when the water approaches the town of Piura processions go out to meet it, and escort its first trickling stream down the dry river-bed with music and fireworks. At the outskirts of the city thousands of people greet its arrival. The valley of the Piura is said by Maj. Sears to produce excellent cotton, although its possibilities in this respect are not well developed for lack of systematic irrigation. Once in a period of from five to seven years rain falls upon the coastal plain, whereupon, with magic quickness, grass and flowers cover it, and cattle browse in its pastures, but in a few weeks everything withers, and desolation reigns once more upon the barren sands.

LONGS TO BE A SLAVE.

A Southern Negro Who Wants to Go Into Bondage Again.

Some of the letters that Mayor Thatcher gets are curiosities in their way. People from out of town who wish to find out anything in the city of Albany invariably write letters to the mayor. It doesn't make any difference what the information desired relates to, the mayor, they think, ought to know, says the Albany Argus.

A letter was received from a negro away down south, who, Mr. Monahan says, has been dead for 30 years—not literally a corpse, but deceased as far as his grip on hustling, progressive nineteenth century life was concerned. This man believes that slavery is still an institution in this great land, and is ignorant of the glorious fact that the master's whip hasn't cracked for 30 years. He never heard of the president's proclamation, never knew that the north had whipped the south, and that 1,000,000 lives had been sacrificed to free the slave. In his letter to the mayor this colored man asked to be brought north and sold back into slavery. There is no question that he found it impossible to live in the south, and longed again for the irresponsibility from self-support of slavery days which he thought still flourished in the south.

Old papers for sale at this office.

Ripans Tabules cure liver troubles. Ripans Tabules: for sour stomach. Ripans Tabules cure bad breath.

TWO HUNDRED GRANDCHILDREN

Connecticut Man Who Has Nearly a Regiment of Descendants.

Levi Bradshaw, who lives in the Sparks district, in Killingly, Conn., has such a large family that he cannot count his grandchildren, says the New York World. Bradshaw emigrated from Canada and has lived in Killingly 13 years. He is now in his 70th year.

He has been married three times and is the father of 41 children, 40 of whom are now living. By his first wife he had six children, including a pair of twins. His second wife bore him 24 children, half of whom were twins. His present wife presented him with 11 children.

Bradshaw was not 14 years old when he married the first time. The eldest son is now 44 and has several children and grandchildren. Twenty-nine of the old man's sons and daughters are married and all have children. The grandfather does not know just how large his family of grandchildren and great grandchildren has become. He can enumerate up to 150, but is in the dark as to the remainder. He estimates that they may run up to 200 or so.

The Killingly patriarch married his last wife in Danielson 13 years ago. Only one out of her 11 children has died. The death occurred at birth three weeks ago. The rest are healthy and robust, like the father. Mr. Bradshaw is believed to be the banner father of New England and the banner grandfather of the United States.

WANTED FURTHER INSTRUCTION

Had Fed the Parrot, But She Was Hungry Again.

We are all more or less familiar with that exasperating class of individuals who seem to feel that the simple, common sense of the world is centered in themselves, and that the rest of us are in need of guidance and direction in the simplest duties of life, says Harper's Magazine.

Mr. B— was a young man of this class. He was always painfully profuse in details regarding anything he wished done. He had a parrot of which he was exceedingly fond, and when he was about to go abroad for a few months, leaving his bird behind him, he bored and exasperated his family and friends with senseless details regarding the care of the parrot, and his last words, screamed from the deck of the steamer that bore him away were: "Hi, Jim!"

"What!" shouted the brother on the pier.

"Look out for my parrot!" came faintly over the water.

As if this was not enough, he had no sooner reached Liverpool than he sent the following cablegram to his brother, who had assumed charge of the parrot: "Be sure and feed my parrot."

On receipt of this the infuriated brother cabled back at his brother's expense: "I have fed her, but she is hungry again. What shall I do next?"

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