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## WESTERN RECORDER.

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**Our Fulfill.**

**Bochim; or, the Weeper.**

A SERMON BY C. H. SPURDON.

"And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim; and they sacrificed there unto the Lord."—Judges 2, 4.

This was a great occasion, a great congregation, a great preacher, a great sermon, and, as far as one could see on the spot, a great movement produced.

The people, when they heard this solemn discourse, lifted up their voice and wept; yet they continued as they were. How hopeful! How disappointing!

I. First, how **SOBER**. One could not desire anything better apparently than this. They were all attentive hearers. There was not one that looked about him, or that forgot the pointed words that were spoken. They all seemed to open wide their ears, and take in the divine admonition. There they stood before the Lord, all of these anxious and contrite hearts, while the angel delivered his solemn message, and then returned to him that sent him. It is a great thing to win people's attention, and it is not every one that can do it; for there are congregations that act as if the word had nought to do with them, leaving the poor preacher to prophesy to dead walls. These Israelites took the warning and drank in the truth. They were attentive hearers, and anybody would have said, "Blessed be God, that sermon had done a great work." Blessed be God for such an attentive congregation; the sails are fastened in a safe place.

Moreover, they were very **leading** people, for they felt what they heard. What would you think to night if the congregation should suddenly cry out: "They lifted up their voice and wept"—wept aloud? Oriental, you know, are generally loud in their demonstrations; but are we of a chiller clime, but still it may have been a solemn sign to notice men and women together loudly lamenting their transgressions. I have no doubt that many who were there at that time were right with God and said, "What a wonderful opportunity! Glory be to God for such a revival! That one sermon has stirred the people through and through. Thank God that he has sent such a messenger with so fitting a message, and blimped it so, for certainly these people are not converted, otherwise they would not cry out and weep." They were all attentive hearers as well as attentive and feeling hearers. Out of the whole company there was not one that laughed, not one that was indifferent, not one who scorned and despised the message; but, as for as the text goes, the statement is that all unanimously lifted up their voice and wept. Heaviness was upon them. Their souls were exceedingly sorrowful; they expressed their sorrow in a great and bitter cry, and smothered their tears bowed abjectly, even as when the rock was gashed from the desert and the waters gushed forth. They called the name of that place Bochim, or the

place of weeping. You would think, "Surely this is full of promise, every cry is filled with tears, so they stand before God." And at that such drops did not precede a shower of grace, but passed away as the morning cloud.

Ay, and they all became professing hearers, for, as soon as ever that service was over, they held another, and "They sacrificed unto Jehovah." They devoted themselves to Jehovah's servants, and they took the sacrifice which he had appointed and offered it for their sin, and outwardly they all of them became ardent worshippers of the Most High, and true penitents.

Well, dear friends, all this looks very hopeful, because it is what we may expect when God presses home the law upon the consciences of men. When sin is laid before a man, should he not weep? How glitters in every tear. O, that men were sane enough to weep for their transgressions! I wonder that some of you can read your Bible with dry eyes. Unwept, and rejecting the Savior, can you read the four evangelists without weeping? That Savior whom the Jews crucified you reject, and so, in fact, you crucify him; can you read the ten commandments without an aching heart? You know that there are ten great pieces of artillery, all aimed at you for your destruction, since you have offended God by the breach of his law. Why, surely, you ought sorrow to sleep at night, lest God's mighty judgment should fall upon your guilty heads while you are asleep. It is not wonderful at all that people should cry out and weep; the wonder is that every man, when the law is preached, should not become a Bochim, or a place of weeping.

II. Now let me turn to the other side, and show there was nothing pre-eminently good in Bochim's sudden water drops. These people were made weepers through hearing the angel's sermon, but their weeping was very disappointing. I half suspect that their tears and lamentations were produced as much by the preacher's person as by anything else. It was the angel of the Lord, and who would not be moved at his presence? God gives certain speak affections, or bestows grace upon the natural feelings, and that gift abundantly rested upon the covenant messenger. Some men preach that they were almost impossible to remain unsoftened. There is a pathos about them, or there is an earnestness so intense, so manifest, that for the heart of the hearer to be touched is a natural consequence. Now, I dread lest any of you should be so moved by myself when I preach that your feeling should arise from my tone or manner, or from the way in which I speak, or from the affection or esteem for me, for to be sure of this, that which comes to you from a man will come to an end before long. A temporary cause can not produce an everlasting change. "Ye must be born again," not of the flesh, nor of the will of man, but by the Spirit of God.

Again, I am afraid that the repentance of some people had a great deal to do with their natural softness. They were tender and excitable, because there was little grit in their nature, their manliness was of a degenerate type. They seemed to go to battle for God; they dreaded the sword and the slaughter. They were noise and easily moved by their fellowmen, and took shape from those who lived near them; they went to worship Baal because their neighbors said, "Come and worship Baal." And they worshipped Ashtaroth because their friends said, "Come, let us reverence the goddess." They were malleable, pliable, ductile. We know numbers around us of that kind. What shall I call them—men of wax? or of soap? even by your shape, they will take the form of the potter, not yet clay upon the potter's wheel, not yet shaped from the potter's hand. No one knows what their shape will be when they leave the wheel. Some have been here for many years; and have often

been moved and moulded by the preacher, and yet they are not saved; while stout-hearted rebels have stood in the aisle with half a dozen, and God has brought the hammer down upon their fifty heads, and broken them to pieces, and now they are saved by mighty grace, and rejoice in the Lord. Some have a natural tenderness which hinders the attainment of spiritual softness. Now, mark you, that which is natural may be used of God towards that which is spiritual, but still it is not in itself spiritual. All that readiness to cry, all that readiness to receive the word with joy, and to leap at once into faith may be just nothing but mental weakness. One grain of faith is better than a gallon of tears. A drop of genuine repentance is more precious than a torrent of weeping.

There is another thing about the weeping of these people, and that is, that it was caused a great deal by threatnings of punishment. I am afraid that they did not weep because God said that they would not drive out any more Canaanites. They wanted to conquer more of the most despicable sort—but they did not wish to drive them all out, yet they mourned because those whom they had spared would now get the upper hand of them. The more comfortable sort of Canaanites they were willing to save alive; and when they found that they were to have them for thorns in their sides, then they brought out their handkerchiefs, for there was reason for selfish grief. Ay, and you may preach the firm of hell till men are willing to abandon darling lusts of the more glaring sort. To such we would put searching questions: Is there any holy salt in your tears? Is it sin that you weep for? Is it sin that you repent of? Every murderer weeps at the gallows, yet say that, he does not repent of having killed others. He might do the same thing again if he had the opportunity. We ought clearly to discern between the natural tears that come of vivid descriptions of the wrath to come and that real spiritual touch of God, the Holy Ghost which breaks and melts the heart and then casts it into another mould. These people were deceived to the depth and sincerity of their own feelings. Doubtless they reckoned themselves choice penitents when they were only cowardly tremblers, laboring under impressions which were as useless as they were transient. Their feeling was but as a meteor's blaze, shedding strong but momentary day.

These people had not repented, for they did not bring their children up rightly. The next generation, it is said, knew not the Lord, neither the mighty works of the Lord. That was because their parents did not teach them. Not that parents can teach children so that they know the Lord in their hearts; but God has so put it, "Train up a child in the way he should go, and when he is old, he will not depart from it." That is the great general rule of God's moral government. If parents make known the things of God to their children it can not be said that the children do not know the works of God. If parents teach their children, at least, the letter of the truth. I do not believe in your repentance for sin, if you tolerate your child's living in it. I can not believe that you know the Lord unless you long for your offspring to know him. A man says, "O, it is an evil thing, but, you know, young people will have their own way, and we must not be too strict." Sorrowfully do we foresee what will become of young people who have parents that do not love them enough to restrain them from doing evil. Well may we weep for you are murdering the souls of your own flesh and blood. We wote you, with all your tears, if you have no regard for your household, and no care to bring up your children in the fear of God. I know that these people were not

repent, because God did not take them into the covenant. The punishment which he threatened he brought upon them; he gave them over to the spoiler and sold them to their enemies. But where there is a hearty repentance of sin, God will never lay punishment on a man. He will forgive him and receive him to his bosom and restore him.

To do stand up to a word all that I have said, salvation lies not in feeling, but in believing; salvation lies not in weeping, but in trusting in Christ. Repentance is not to be measured by outward manifestations of sorrow. The prophet saith, "Render your heart, and not your garments." Let your hearts be rent away from sin, and from everything that leads to sin; and then shall you weep acceptably before God.

The Lord bless this word to those it is meant for. I do not know who they are, but he does, and may be seen his blessing by his Holy Spirit. Amen.

## To the Trustees of Georgetown College.

**Georgetown. The tendency among us is to fix the amount of a college endowment too low. I beg leave to give you, in this paper, the estimate of two of the leading men in educational matters in our country. I clip the subjoined article from the *Biblical Recorder*. It was written by Dr. R. H. Pritchard, now of Louisville, and thought designed for the benefit of Wake Forest College, N. C. It is equally applicable to the Georgetown College, of Kentucky.**

I wish to speak in this article of the amount of endowment necessary to equip a college for efficient work. Dr. Edward Bright, the editor of the *New York Educational Review*, before the Educational Convention of Brooklyn, in 1870, spoke in the way "A college, such as the times demand, and such as the present generation will build, will require the sum of \$200,000. (By fixed property he means grounds, buildings, library, apparatus, and at least the beginning of a college properly equipped. I firmly believe that the average number of professors should be ten—the average salary that should be paid these men is \$3,000 a year, and if there is a Baptist that will stand up in view of the present currency, and at the price of everything that is raised, and, as a professional man, educated, trained and competent to educate young men in the higher course, to do it for less than \$3,000, he is a man that every wise Baptist here should be ashamed of. For ten professors \$30,000 would be required, and \$4,000 more may be allowed for incidental expenses, including occasional lecturers, etc. It will cost the president, \$2,000, and the college needs a fixed property of \$250,000, to put a college, therefore, in running order, and to keep it running with respectability, requires, according to Dr. Bright, not less than \$750,000.

Dr. G. W. Sisson, once the popular and efficient President of Columbian University, D. C., in a private letter to me, made a more liberal estimate, but one which is still far above the views of our people. He places the lowest possible cost of adequate buildings at \$100,000; for library and apparatus, \$80,000; for salaries of professors, at \$2,000 each, \$20,000; for the salaries of other instructors, which would require an invested fund, at 4 per cent, of \$200,000. According to this estimate, the whole property of a college, properly equipped, would be \$280,000. It is more than twice the moderate amount most content the friends of Wake Forest at present, but I am unable to see how any college can take rank as a first-class institution with less than \$250,000 of invested endowment. The brethren who ask for enough to make the endowment \$100,000! That much will keep the institution as it is at present, free from debt, but will not allow any advancement whatever, and the college can not afford to remain stationary. Not to advance is to retrograde—steady progress is made on all sides of us and our college must go forward too. The various kinds of apparatus and appliances of various kinds are needed there to-day; and Prof. W. G. Sisson, who is a first-rate man to sit him, and that amount of improved apparatus, would cost a new and equal interest in the department of physical sciences. I put in a earnest plea right here, for several thousand dollars worth of apparatus for his school, and hope the money so urgently needed, will be speedily forthcoming. The library, which is a model of taste and convenience, and which was planned and executed by him alone, is a proof of what

he would do in his department if the means were at his disposal.

There's another thing the Baptists of North Carolina should remember: an endowed college is a long-lived institution. Brown University, the oldest Baptist college in America, was founded in 1784—113 years ago. Yale was chartered in 1700, and is now, therefore, 183 years of age. Harvard, the oldest of all our colleges, is 183—248 years ago. Cambridge University, England, was chartered in the reign of Henry III., in 1209, and is, therefore, 682 years old, while Oxford, which was a seat of learning before it was chartered, received a charter in 1000, and is now 882 years old. Many of the colleges of the continent of Europe are almost as venerable as these English Universities for age and usefulness, and it is a singular fact that amid all the social and political revolutions in Europe, the rise and fall of empires, and the change in the boundaries and civil institutions of the nations, these great seats of learning have been merely preserved, and the money given them hundreds of years ago is still living power to bless the world.

I close this article with an extract from a private letter from Dr. S. S. Outing, one of the wisest and best men of the nation, who went to his reward during the past year. They are his own words, and are worthy of grateful consideration.

We fall of a great duty and with a great privilege, if we do not bring forward our Christian endowment very first rate. May God help you to arouse and move your brethren. The educated mind of this country will control the destiny of Europe as it has controlled, its scientific discoveries, its scientific progress, its scientific progress. We must make over all this to the schools in which Christianity is not a characteristic form. My own brethren are of the opinion that there is no investment like that which goes into the cultivation of the human mind by the process of scientific learning. The men who planted the colleges of Oxford and Cambridge centuries ago are living to-day as the actual benefactors of the British Empire, and as the chief instruments of an American civilization. You might as well seek to put earth where the atmosphere is not felt, as seek one which does not feel the beneficent influence of these English colleges. I can not tell you how large those endowments are, but they are large enough to do this work.

Endow Wake Forest College, and so long to this government, may, as long as the civilization of this country shall continue, it will live to be a blessing to the country it represents, and to the world at large.

Give it the hundred thousand dollars it asks for now, and then give it another hundred thousand, and the second hundred thousand will be more easily raised than the first, as all experience shows. For the glory of God and the sake of your country, establish the Baptist cause in an honorable record in the past, and the promise of a most glorious history in the future.

I thank Dr. Pritchard for his deep interest in Wake Forest, and beg him to cherish the same feeling for Georgetown.

R. RYLAND,  
Lexington, Ky.

## Dealing in Futures.

The Legislative Committee on "Corners" and "Patrons," and the various methods by which modern trade is being gagged with gambling, and modern life put at the mercy of a new style of out-pace and highwayman, is not likely to accomplish much beyond making the general public better acquainted with the most perilous and epidemic evil of our times. Even while they are sitting, the result of a single speculative venture is sending its daily shock and its wide spread ruin over the whole land. There is no more tragic chapter in history than that of the recent oil speculations, engineered under the conspiracy of the various oil exchanges. The victims are lost in every station of life, from the day-laborer and the sewing-girl to the banker and oil producer. Cases of bankruptcy, delinquency, flight, insanity, suicide, and moral self-abandonment, are coming to light every day, and more still will never be heard of.

The whole thing arises from the legalized practice of selling what one has not, and does not expect to have, so that hundreds of millions will be transferred on paper, where not a dollar's worth actually changes hands. They contract for a "future" delivery which is not expected to take place, but only the difference of price between them and now made good out of a margin. The interval is employed every trick and falsehood and conspiracy to depress or inflate prices. It is an insult to call this legitimate trade, and a fearful satire on modern civilization to claim that this is an essential outcome of it. And it is absurd to argue that this evil can not

be reached, and, greatly checked, by the legal prohibition of sales for future delivery by persons who are not actual owners of the property. There would, of course, be a great shrinkage of "business," but only such a shrinkage as would place in a dropical subject who is sapped. And if it drove three-fourths of a certain class of business men into some kind of productive and useful industry, all the better both for them and for the country. And there ought to be such an uprising of the people and of the trading classes, alike on the ground of morality and of self-interest, as should compel our Legislature to prohibit all this class of transactions.

But are there,—O man who expect, Thou shalt not gamble,—thou art dealing desperately and daily in futures? In your transactions with God, with conscience, with eternity, are you not trading on a baseless capital and a phantom hope? Are you not saying to yourself, "Somehow I shall be ready when the time for delivery comes,—at least, there will be some kind of exchange or clearing-house, by which I can juggle through my balance? You know you are essentially a gambler, in so far as you are dealing in futures, and the closing hours of the year lead you to look this matter in the face and in the light of the Judgment. Alas! the tragedy of that Day of Reckoning shall far outshadow the darkest scenes of commercial ruin, and fill eternity with weeping and wailing and gnashing of teeth."—*Christian Intelligencer*.

## Throughness Needed.

Dr. Manly writes to the *Baptist Recorder*, N. C. as follows:

I hear that there is a large number of ministerial students at Wake Forest than ever before—nearly 40 I am told. We hope to see many of the full literary course, with their college course. While we have and must have English courses of study in the Seminary, useful alike to our students and to others, we earnestly desire not to allow away from the fullest preparation they can make at college (those whose circumstances admit of their pursuing the full literary course). The present age, and still more the coming age, needs the services of the best trained men, and that time is not wasted which is spent in thorough preparation on one's own side. For some men, owing to age, marriage, interests dependent on them, etc., full courses of study are not practicable, but for those who can take them, there are no advantages or more imperative than humbly and zealously to make the most of themselves for the sake of the Lord Jesus Christ.

We have a third more students in the Seminary this year than ever before, some very excellent ones from North Carolina, and we trust they will help us sustain those of them who need help. And remember as and them in your prayers.

A CORRESPONDENT of the *Alabama Baptist* uses the following emphatic language with reference to the operation of the liquor prohibiting law in Randolph county, in that State:

This county voted for prohibition about one year ago, since which time not a cent of whisky has been sold in our own year, for any purpose, that I am aware of, and Messrs. Editors, our county has been changed from a seat on earth to a paradise. No petting, no tongue, no imagination can picture to outsiders the change. While, at the first election, some men of responsibility and good standing opposed prohibition, now I do not believe there is a respectable citizen in the whole county who would vote for the sale of whisky. In our own county, we have had no more than that it was to injure our State to prohibit the sale of whisky. Well, instead of injuring it, it has increased it, and the whisky men are bound to acknowledge the fact.

In answer to an inquirer we would say that generally become in Baptist churches scarce for life or during good behavior. In some churches they are elected annually. In the church to which we belong if one is deposed three times in succession he becomes a member for life or during good conduct. We like this plan, it gives one ample time to approve himself to the church. There is no universally adopted rule in the matter. It rests entirely with the churches.—*Ind. Rep.*





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A. C. CAPERTON, Editor and Proprietor.

W. A. CHAPMAN, Business Manager.

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

The Appeal to Reason.

If infidelity should be baptized, reason requires that there be found some express authority for it in the Scriptures.

These constitute the law-book and the guide in all matters appertaining to Christian life and duty.

As applied to baptism, it washes and cleans, it is not something new, a vivid portrayal of the beauty and impenetrability of a life in no small.

The Bible carries no right out of the region of the sentimental and ideal into that of fact and duty, and enjoins perfect and literal obedience to every one of its requirements.

Hence the appeal, reason demands, must evermore be made to the Scriptures.

It will not do to base an argument in support of infant baptism upon circumlocution.

This is resorted to by some of the ablest Federalist writers that have ever entered the field of polemical theology.

Admitting, for the sake of the argument, that there was a church under the Old Testament dispensation, yet this church, in the restricted sense in which we use the term, was a spiritual body.

It was not, therefore, the nation or kingdom of Israel. It was a kingdom within a kingdom.

Circumcision was the formal induction of the subject into the commonwealth of the Jews, as a political body.

Every male child had a right of citizenship in the kingdom, of which served the enjoyment of all the privileges and ordinances of Judaism.

Circumcision was simply a ceremonial recognition of a right which inhered in the individual by birth.

It brought him into no higher, no nearer personal relation to God. It conferred no spiritual privileges.

Spiritual good, then, as now, came through the culture of the spiritual nature, the perception of the spiritual sense.

In a word, the soul was brought into spiritual relation with God and made the recipient of spiritual blessing through an apprehension by faith of Him who was embodied in the Old Testament symbol, even Jesus the Christ, who was the life of the old, as he is of the new law.

A man may submit to the outward form of baptism to-day, and thus be brought into fellowship with a given church, but unless he has apprehended Christ by faith, the mere matter of external obedience is of no avail whatever.

Another demand of reason is, that obedience be personal and voluntary.

Obedience, of necessity, involves two things: first, a willing mind, and, secondly, submission, in person, to the very thing enjoined.

In the case of a command that is partly inward and partly outward, obedience is impossible, unless these two elements be present.

The Romanist, whose faith has been coupled by the woman clothed in sun, although he may have formally observed an external requirement, it would hardly be seriously commended, has obeyed the command of Christ. And why? Because there was wanting a willing mind, and the command of Christ, "Be baptized." It does not authorize his churches to open the faith of men, or to obey for others, but he makes the command personal, intensely personal, and specific. It makes not whether the man be a Jew, a Gentile, or a Romanist, obedience to the command can be rendered only by the person addressed. It is only the person himself who is addressed, and he is addressed as a man, and the act must be performed by an intelligent, voluntary agent.

Hence infants, who cannot comprehend the command of Christ, and, prompted by a willing spirit, personally obey, they can never be baptized.

But further than this, a genuinely willing spirit is the result of the imperativeness of God's grace to the soul, a longing of our will in God's will. Hence, in a word, can be possessed of a willing spirit in the high gospel sense, except they be regenerated by the Spirit of God.

These unconscious infants have regenerated? To say that they are, were madmen. To say that they are not, to reveal the impossibility of the presence of the willing Spirit, unless, therefore, our Federalist writers, in addition to the command, "Be baptized," bring forward another: "Bring your children and have them baptized." Their claim can not possibly be made out. This infant baptism, tried in whatsoever way it may, is, as found wanting.

Enforcement of Law.

We recently had the opportunity of hearing quite a spirited discussion upon the necessity of a strongly prohibitory liquor law.

The subject was somewhat ably handled upon both sides, and we found current quite interested in the general "summing up."

We need hardly remind our readers that the Romanist has always strenuously for the defense and maintenance of law, and is as right whether in the State or in the church. We have been, we are now, in favor of the ultimate abolition of the liquor traffic.

We would that the evil were banished, and banished forever. But there is one thing that must ever be borne in mind, Law is not self-enforcing. Law is the will of the people, as represented by the legislators.

It is simply an instrument for controlling vice and for the punishment of the criminal. This becomes a terror to all evil-doers, and a blessing to all the good.

Until the moral sense of the people is so intensified that they will demand its enforcement. It is not so today. We have our Sunday laws, our laws regulating, to an extent, the traffic in ardent spirits, specifying as in most States and municipalities, times and places where and where alcoholic beverage shall be sold, and yet our Sunday and liquor laws are constantly trampled under foot.

The tendency of the law is to weaken respect in the people for the law, and to give general themselves, to encourage a general disregard for all law. We would not be misunderstood. No one will go farther, stand firmer, than we in the advocacy of the most stringent laws bearing upon all these great questions. But we think most seriously that we need, above everything else at the present, a strong effort in the direction of educating public opinion and intensifying public sentiment, so that law shall be revered, and its enforcement always, everywhere demanded by a law-abiding people.

Written by the Paris Press.

Here is the latest and most interesting thing that we have seen in connection with the administration of baptism (?) Dr. Foote, in referring, in a union meeting, in the city of Detroit, to the great revival in the Sandwich Islands, and to the large number that were there converted, under Dr. Cook's labors, said, "The converts were so many that there was not time to baptize them separately. So when they were to be received into the church, Dr. Cook had them arranged in rows and proceeded to sprinkle or throw water on them, saying, 'I baptize all of you.'" Dr. Thompson at this point arose and made the following important and refreshing correction: "Dr. Cook took a pail of water and a paint brush, and dipping the brush in water, and swung it around, saying, 'I baptize all of you.'" We suppose that those gentlemen knew whereof they affirm. We accept their statement, therefore, that of a fact: nothing that is really correct. In affirming this, we hardly knew whether to look at the serious or the ludicrous side of the matter. That a minister of Christ could thus trifle with an ordinance of heaven's own appointment, is truly sad, and yet the spectacle of a man ranging seventeen hundred converts in a row, and then with pail and paint brush walking the entire length of the line, flinging the water upon them promiscuously and at haphazard, suffering it to fall upon their heads, hands, or feet, according to chance, is almost beyond description. We would engage to our brethren the use of a hose. Let the

condition be the type and measure the baptism as they go. This would save the preacher's strength. By the way, that was baptism by dipping, was it not?

"Perfectly right!"

A good brother writes to complain of something said by one of our correspondents of "the reign of James as an effect of Campbellism."

He mistakes his character and purpose. The writer was not serious in so speaking, but humorously excepted his own feelings from the charge which Jamesism is an effect of "Campbellism."

It was an argument of Ansonism and perfectly just. If Mormonism is an effect of "Campbellism," the "Jamesism" spoken of by our correspondent is an offspring of Campbellism.

The absurdity of the former is shown by the absurdity of the latter—Christian Standard of Feb. 2.

It is painful to find a journal which lays claim to decency giving utterance to a sentiment like the above.

The above is not an argument of Ansonism, and it is perfectly unjust.

"Jamesism" runs counter to everything in Baptist doctrine and practice. It is highway robbery, an offense against the law of God and man.

Every deconsecration, also, is sometimes planned by members. Who disobey his teachings and perpetrate crime. We presume the Campbellites are not exempt from distrust of this sort. If we had pointed to cases of moral delinquency among its members, the argument of Ansonism would hold, but the Standard must be sorely pressed when it affirms that it is "perfectly just" in the present instance.

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News in General

KENTUCKY. Louisville may have telephone connections with New Haven in Kentucky and Indiana.

The small port is disappearing from the coast. Only a few small harbors are reported this season.

A building, containing \$2,000 worth of boxes, was burned on the farm of W. H. Shaver, in Boyle county, yesterday.

It is said that no previous case has been discovered against Neal and Craft at Ashland which will certainly convict them of the crime with which they are charged.

W. G. Bradley, the debating postmaster of Princeton, Ky., has been pardoned by the President.

Robert Pointer and Thomas Durban, of Elizabethtown, who stole a couple of horses in Breckinridge county last week, were arrested, Feb. 6, by Sheriff J. W. Mercer.

The Kentucky Association of Mexican War Veterans will meet in Richmond, Ky., on the 22d inst. at 9 a. m.

A fire at Trade-water, Ky., destroyed six buildings, loss, \$1,000. The principal store and the post-office were burned, with a loss of \$4,000.

General. Marshall Bland and Dump Beck, both prominent young men of Middlesboro, Tenn., were arrested by the Federal authorities charged with counterfeiting.

An attempt has been made by manufacturers of carriages, in Cincinnati, to advance their price.

Baltimore vessels heretofore will be quarantined on account of the prevalence of small-pox in that city.

Miss Mary Dickens, eldest grandchild of Charles Dickens, age nineteen, is about to be married.

The president of the German Reichstag announced that he had received 42,000 marks from New York brewers for the inundation fund.

A despatch from Paris, Jan. 23d, says: Gustave Doré, the famous French painter and designer, is dead.

The newspapers and periodicals sent through the New York Post Office last year weighed 10,995 tons, the postage on which amounted to \$439,300.

J. H. Vincent, State Treasurer of Alabama, is reported to have stolen \$300,000 of the State funds. The Governor has requested the Legislature to pass a law appropriating \$5,000 reward for his capture.

In the United States Senate, on Wednesday, the bill to provide for the holding of a Centennial Cotton and Industrial Exposition in 1914 was passed, with an amendment providing that the invitations to foreign countries to send exhibits shall be given by the board of managers, instead of the President of the United States.

It is estimated that the aggregate cost of the pictures in the private galleries of New York city is at least six and one-half million dollars.

Building. Between latitude 90° and 70° buildings have to be continually propped inland, or they get below the level of the sea.

The debt of the city of Paris is 1,107,247,400 francs, or \$201,449,900.

Gladstone has received a letter notifying him that he will be assassinated if he returns to London.

New York, Feb. 4.—The Sun's cable letter says: The situation in France is watched with the deepest interest, and the friends of the Republic are uneasy over the dangers which the downfall of the Ministry and the coming of the Chamber begin to entail.

The halcon Saladin, in which Mr. Powell, member of the British Parliament, perished in December, 1881, has been found in the Sierra Del Phebron mountains in Spain.

Paris, Feb. 5.—The examining magistrate, Benoit, to-day made an order sending Prince Jerome Napoleon before the court upon an indictment for an attempt to overthrow the existing regime.

An important discovery has just been made by two German travelers, Dr. Sauer and Dr. Bechtold.

Los Angeles, Ky., Feb. 5. CATTLE.—Receipts of cattle to-day were light; mostly common and all were sold early.

NEWSPAPER LAWS. We would call the special attention of postmasters and subscribers to the following synopsis of the newspaper laws:

1. A postmaster is required to give notice by letter (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for not being taken.

2. Any person who takes a paper from the postoffice, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether of the orders from the office or not.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it, if he takes it out of the postoffice. The law proceeds upon the ground that a contract has been made.

5. If the courts have decided that relating to a newspaper and periodicals from the postoffice of removing and leaving them uncollected for it, prima facie evidence of intentional fraud.

Our new catalogue will tell you how safely, easily and cheaply you can buy clothing for men or boys by mail.

Send your address, and we will forward it by return post.

Wanamaker & Brown, 604 Oak Hall, Sixth and Market Sts., Philadelphia.

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