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SUNDAY, APRIL 14, 1907.

The beautiful is superior to the sublime, because it lasts and does not satiate.—Amlcl.

The Almshouse Question.

At the forthcoming meeting, Monday night, of the Council Committee on Relief of the Poor, the almshouse question will be taken up again, and a "lively discussion" is promised.

It is to be hoped that the committee will brush away the dust and the cobwebs and get down to the substance. In considering all such questions the first step to be taken is to agree on the facts. What are they in connection with this proposition?

There must be a new almshouse for negro paupers. The present almshouse, so-called, is disgraceful and intolerable.

The new almshouse must not be built on the present site. That site is not at all suited to the purpose, and a ground can be sold for \$30,000 or \$40,000 and the proceeds of sale covered into the building fund.

The logical and economical site for the new building is the vacant lot on the premises of the City Home for white paupers. By this plan the city will utilize vacant land which it already owns and will be able to place the two institutions under one management and thus make a considerable saving in the cost of operation.

There is no economy or reason in operating two plants when one is sufficient for both purposes. The new building should be erected as economically as possible, consistently with the needs of the institution and proper sanitation; and every advantage should be taken of the economical possibilities of the situation.

The races should be completely separated, but economy should make no further concession to unreasonable sentimentality. With these facts conceded and agreed to, there ought to be no difficulty in disposing of the almshouse question promptly. With that question out of the way, the question of erecting a city hospital may then be taken up and intelligently discussed without complications and confusion.

The Noblest Carpet-Bagger.

The death of Daniel H. Chamberlain brings to a close a notable career. Born in Massachusetts in 1825, and educated at Yale and Harvard, he naturally absorbed the doctrine of the abolitionists and their fanaticism on the negro question. It is not surprising, therefore, that when he joined the Union army in 1864, he should have elected to lead the negro troops from Massachusetts. After the war he settled in South Carolina and became a cotton planter, but at the first opportunity he entered politics and was elected a delegate to the Constitutional Convention of 1868.

In the same year he became Attorney-General of the State, and in 1874 was elected Governor. He was a Republican, of course, and a leader of the negro party, but he was brave and honest, and when put to the test he refused to issue commissions to two judges who had been elected by the Legislature, because he knew them to be corrupt. The South Carolinians hated him, but they were so impressed with this honorable and courageous act that they gave him a vote of thanks.

The year 1875 is memorable in the political history of the nation. It was the year of the Tilden-Hayes contest, and the fight in South Carolina was desperate. Chamberlain was nominated by the Republicans, and the Democrats were led by the gallant Wade Hampton. The red shirts were early in the saddle, and Governor Chamberlain issued a proclamation ordering the "rite clubs" to disband on the ground that they had organized to intimidate the negro voters. The Democrats denied the charge, but this did not deter the Governor from asking for military aid, and President Grant sent United States troops into the State.

After the election the returning board threw out the vote of Edgefield. The water is taken from James River

and Laurens counties, on the ground of fraud. The members of the House from these counties were denied admission, whereupon the Democratic members of the Legislature withdrew, organized and declared Wade Hampton to be the duly elected Governor. The Republican members declared Chamberlain elected, and so the matter stood until Hayes was inaugurated. President Hayes then invited both claimants to a conference in Washington, as a result of which the troops were withdrawn, and Chamberlain issued a proclamation declaring that he would no longer assert his claims.

He then went back to the North, a wiser and disillusioned man. Contact with the Southern negroes revolutionized his views, and he satisfied himself that his mission was a "fool's errand." He afterwards became a Democrat, and the Southern whites had no sympathizer at the North more sincere than Daniel Henry Chamberlain. In return he received the respect and good will of the Southern people, a distinction which few of the carpet-baggers ever enjoyed.

Governor Chamberlain was never a bad man; he was simply misguided; and when he discovered the fact for himself, he had the courage, the grace and the manhood to confess it. Had all the carpet-baggers been of the same stripe, the iniquities of reconstruction would have been reduced by half.

Settled at Last.

Some persons are by nature suspicious. It is their frailty and they cannot help it. Others are captious for a purpose and are forever seeking to discredit their opponents, although they may in fact think no evil. In view of the fact that there are such persons in the world, it is no surprise that Editor John Temple Graves has been roasted for the heroic speech he made at the Bryan banquet in Chattanooga and that his motives have been cruelly impugned. "What does he mean?" asks one of our Southern contemporaries, in either suspicion or captiousness. "Is he really such an ardent admirer of Theodore Roosevelt and his administration, or is it a political trick to discredit William Jennings Bryan and boost Willie Hearst?"

This is merely a sample of what has been said of Editor Graves, and we have pleasure in replying that it and all such insinuations against him are groundless. We make this denial by authority—by no less an authority than the Atlanta Georgian, Mr. Graves's own newspaper. In commenting on the heroic incident the Georgian makes the following heroic proclamation:

"A proposition of a daring and unusual nature was presented to Mr. Bryan in Chattanooga which involved the apparent sacrifice of his own ambition upon the altar of his party. "A lesser man than the great Nebraskan, with the spirit of the partisan in his veins and the thirst of the office seeker in his heart, would have fiercely protested and perhaps indignantly repelled the suggestion which was presented to his mind. Instead of that the Great Democrat rose to the height of noble contemplation of the line of conduct which had been presented to his view. He was big enough and brave enough to recognize the sincerity and honesty which moved the suggestion, and he right royally paid tribute to the courage, the loyalty and the integrity of the man who made it."

Par noble fratrum! It is good to know that there are such noblemen in politics. When these kindred spirits meet, there is the rustle of angels' wings in the air, and speech puts on the garments of music. What cares Colonel Graves for the carping and barking of others? What need he care? By instinct Mr. Bryan recognized the courage, the loyalty and the integrity of the man behind the speech, and paid tribute thereto. Mr. Bryan was visibly affected, and who knows but that he may yet be converted to the Graves proposal and nominate Roosevelt to be President? Mr. Bryan has already said that with him it is not a matter of politics, but of Duty, and the eloquence of Colonel Graves may yet compel him to see his Duty as Colonel Graves sees it. But whether so or not, let all the world know that Colonel Graves made the proposal for Duty's sake and not for Hearst's.

A Coincidence.

On Friday last an article was published in these columns in which it was stated that the radicals in both parties seemed disposed to rally around Roosevelt and elect him for life.

"All right," the article concluded, "let the radicals have him, and joy go with all Democrats who wish to enlist. Let all the radicals of all parties rally to Roosevelt and be counted. Sooner or later there must be a new alignment, with the radicals on one side and the conservatives on the other, and the sooner there is a lineup the better."

On the same day the following editorial paragraph appeared in the Chattanooga Times: "Aside from the fact that it was not in order at a Democratic love feast, Mr. John Temple Graves's suggestion, from his viewpoint and that of the more radical elements, was logical. If Mr. Roosevelt is advancing the very things these gentlemen want, why fool away time with Mr. Bryan or anybody else? Mr. Roosevelt is in, with a very lively prospect of remaining there. Why not all the radicals get together on one side and the conservatives on the other and let 'em fight it out?"

The simultaneous publication of these two paragraphs was not merely a chance coincidence. It was the natural expression of a thought which is sweeping over the land. The radicals and conservatives in both parties are hopelessly mixed. There is no genuine abolition, and unless there is a decided change of sentiment within the next year, there will be a division and a new alignment, with Rooseveltism on one side and Democracy on the other.

Clear Water for Manchester.

Manchester has a plentiful supply of clear water, if we may judge by Grant sent United States troops into the State.

In the muddy state, filtered by the rapid sand process, and then pumped into the standpipes. The cost of the plant, which was installed under the direction of Mr. C. P. E. Burgwyn, was \$19,000, and the expense of operation is about \$6 per day. The installation of the filter plant involved no change in the machinery of the water-works, so that by expending \$19,000 and adding \$6 per day to the cost of operation, Manchester will have 2,000,000 gallons daily of water that is free from mud and all impurities. We congratulate our sister city on her achievement. It denotes enterprise and progressive civilization, and it will add enormously to the health and comfort of her citizens.

The Homicide Record.

Mr. James Edgar Brown, a contributor to the columns of the New York Independent, recently had opportunity to make a personal investigation of the criminology of five European countries and compare his observations with the records and conditions in the United States. The comparison proved to be anything but favorable to our country.

Joshua Strong's "Social Progress" for 1906 gives the following table of homicides and the annual average:

Table with 3 columns: Country, Tried, Convicted. Italy: 3,600 tried, 2,805 convicted. Austria: 659 tried, 499 convicted. France: 847 tried, 580 convicted. Belgium: 172 tried, 101 convicted. England: 318 tried, 151 convicted. Ireland: 129 tried, 54 convicted. Scotland: 60 tried, 21 convicted. Spain: 1,534 tried, 1,085 convicted. Hungary: 625 tried, 425 convicted. Holland: 35 tried, 28 convicted. Germany: 467 tried, 416 convicted.

The average number of murders in the United States annually during the past twenty years, from 1885 to 1904, was 6,587. In 1896 the murders reached a high-water mark, 10,662, and in 1895 there were 10,660. In Germany the convictions equaled 95 per cent, and a fraction; in the United States, 1.3 per cent.

The most reliable statistics obtainable show that the number of homicides in the following countries are:

Table with 2 columns: Country, Inhabitants. United States: 129 to each million inhabitants. Germany: 3 to each million inhabitants. Canada: 5 to each million inhabitants. One other table before coming to conclusions. The nationalities of homicides are given as follows: Native white: 42.34 per cent. Foreign born: 15.50 per cent. Negroes: 17.12 per cent. Chinese and Japs.: 1.28 per cent. Civilized Indians: 121 per cent.

It appears from this that we get a large proportion of our homicides from abroad, and Mr. Brown says that some foreign nations make a point of passing them on to us.

"The European countries," says he, "not only prevent crime; they get rid of their criminals. They move them across the borders into the next country, from which they are soon moved to the next, and finally land in America. It is even intimated that the authorities sometimes pay the fare of undesirable persons to New York, and even lend them \$100 to enable them to pass the immigration officers. The money is collected again at the front door of the custom-house. They have been perfecting their system for a thousand years, in comparison with which the United States is in its infancy."

In the United States we encourage our own homicides and import many others. The facts and figures are sufficient to alarm and arouse us. They are a reflection upon our civilization and enough to give the stoutest man a feeling of insecurity.

"Sheep and Their Shepherd."

(Selected for The Times-Dispatch.) "My sheep know My voice, and I know them, and they follow Me."—John x. 27.

Christians are here compared to sheep. Of all creatures none are more encompassed with infirmity, and in this frailty of their natures they are a fit emblem of ourselves. Let others boast how strong they are; we are weak, and have proved it too many times. Day by day we must do lament it.

"My sheep." Thus He speaks of them. How came they to be His? Because He chose them as His portion and His heritage. Sheep of Christ? You shall be His forever, because you have been His from ever!

And they are His because His Father gave them to Him. "Thine they were," he says, "and Thou gavest them Me." Ye sheep of Christ, rest safely! Let not your soul be disturbed with fear. The Father gave you to His Son, and He will safely keep what the Father hath given.

In addition to choice and gift they are His because He has bought them with a great price. They sold themselves for naught, but He redeemed them with His own blood. A man always esteems that to be exceedingly valuable which he procures at a risk of life and limb.

"Ye are not your own, for ye are bought with a price." This statement is a call to duty, but at the same time it is a consolation, for if He has bought me He will keep me; He will not lose me, nor suffer any foe to take me out of His hand.

All the sheep of Christ, who have been redeemed by His power become His by their own willing and cheerful surrender. We would not belong to another if we might. All we are, body, soul, spirit; all we have, are His, for time and for eternity.

"My sheep!" They are His own, His peculiar property. It is no more our shame that we are sheep, but our honor that we are Christ's sheep. We are the sheep of the Imperial Pastures. This is our safety. He will not suffer the enemy to destroy His sheep. This is our sanctity; we are separated as His own. It is the key

to our duty. Let us then live to Him and consecrate ourselves to Him and His service.

When there are many flocks of sheep it is necessary to mark them for identification. And our Saviour marks us. There are two marks on Christ's sheep not found on any others, but always on all of His. One is on the ear, "My sheep hear My voice"; the other on the foot, "They follow Me." They hear spiritually. The spiritual ear listens to God for His counsel, His command, His promise.

Do not rest satisfied with hearing only the voice of the preacher—hear Him. I beseech you, give less heed to the liveliness of the servant and more care to the message of the Master. Listen warily, if you please, but judge wisely of the matter. See how much pure grain, how much of Christ, is in the sermon. Use your sieve; put away all the chaff; take only the good wheat—hear Christ! None of His milk is His voice. "Whoever He saith unto you do it." His "sheep hear His voice."

"They follow Him." They are gently led, not driven. They follow Him, as the captain of their salvation; they trust in Him to clear the way. The sheep of Christ follow Him as their teacher and their example. They desire to be in this world as He was. It is their mark, that to a greater or less degree they have a Christlike spirit. They would be altogether like their Lord. They love Him, and they follow in His footsteps; put their feet down where He placed His, and then again and again, in the selfsame step, follow where He trod, till they climb at last to the throne.

Keep close to Christ, seek to be very near Him, to be a choice sheep in His chosen flock, and to have His mark distinctly upon your feet. Oh, the privilege of Christ's sheep! "I know them." Our Shepherd knows your person and all about you. He knows your sins. Do not let that dismay you, for He has blotted them all out. He knows your corruptions; but He will help you to vanquish them. He knows your force and strong temptations. He knows it; He knows it; and He will help you through it all and strengthen you to overcome. The Lord knows all your trial; your sick child, your business troubles, the slander which has wounded, the happiness which has come. He knows all—the meaning of your groans, your disappointments, your hidden longings and the secret desire of your heart. You need not speak or write it. He understands it all; He knows it every whit. He knows your anxiety, your secret sacrifice, your hidden love. He knows, and He feels it all as if it were His own.

There is a mutual knowledge. "I know them"—His thoughts go towards them. "They follow Me"—their thoughts go towards Him. He leads the way, or else they would not follow. What the one does the others return through grace, and what grace puts into the heart of the sheep the Shepherd recognizes and helps to increase.

Christ and His church thus become part of each other. His the Voice, theirs the faint echo of it. Still it is a true echo, and you shall know who are Christ's by this. Do you echo what Christ saith? Do you follow where He leads? Have you the ear-mark? Have you the foot-mark?

"My sheep," saith Christ, as He stands in the midst of His disciples. "My Shepherd!" let us one and all reply.

Whether in appointing Ralph Tyler, of Ohio, a negr., to a lucrative place in the Treasury Department, that the President paid off any scores against Senators Foraker and Dick, or not, it is very clear, by the Republican administration, a very tender of the susceptibilities of the Northern white people and very disregardful of those of the Southern white people.—Danville Register.

Yet some of the Democrats of the South seem to be very tender of the susceptibilities of the administration. By ruling that a man's mother-in-law is not a member of his immediate family, Secretary Taft appears to do something in the way of a little retaliation from the American Press Humourists' Association.

The holding of rates on the part of the telegraph companies may merely indicate that they are extremely anxious to have the government annex them.

And even if Judge Parker did get a handsome little apology from Mr. Roosevelt, what in the world would he do with it?

And the worst of the hung jury business is that it is likely to let us in for the January Thaw jokes all over again.

Now and then even a \$5,000,000 conspiracy is not big enough to be visible to the nude eye.

Let us now begin to discuss the possibility of Mr. Roosevelt's accepting a fourth term.

Gov. Warfield, of Maryland, has a presidential boom. He may not say so himself.

What a wide interval of virtue separates the Jerome-Thaw from the Deimist-Thaw!

Harylan, also, seems to be in position to complain of a whangdoodle or so.

Mr. Roosevelt's greatest luck, undoubtedly, is in the enemies he has made.

Foraker appears to be running largely upon a dark brownsville platform.

Rhymes for To-Day.

Spring: By the Thermometer. IS THIS your Spring, Thermometer?— These days of overcoats and fur, When they blazes swoop up the street, (Bliss all unawakened to freeze the feet) And nose of every him or her? When in such guise did Spring occur? Grim wintry nights, the north winds' whirl, The oil-stove, mitted hands, and riot— Is this your Spring? Yestern I stood and made demur, Thermometer, to watch you stir: For as I looked, you sprang—ah, fast— (Sprung down, of course)—some seven feet: Whereon I cried: "Thermometer, Is THIS your Spring?"

State Press on Library Decision.

An Incalculable Injury. Our first and, probably, last comment on Mr. Kennedy as Librarian is that the men of the Library Board who voted to retain him have done such incalculable injury to the cause throughout the State that the voluntary resignation of Mr. Kennedy could not wholly remedy. Messrs. Meredith, Patten and Garnett either failed to appreciate the magnitude of the damage which would be done, or else they have ruthlessly subordinated public weal to a prejudiced and unbecomingly personal opinion, possibly influenced by factional or individual bias. We prefer to believe the first assignment. At any rate, the lesson is that what touches the whole people should not be at the behest of a few pinnacled fellows enmeshed with urban corrosion and not in touch with the State at large.—Virginia Citizen.

Minority Report Best. It would seem that the Library Board could have expressed itself sufficiently as to Mr. Kennedy's innocence without retaining him as Librarian. The report which was submitted to the board, and which would have been satisfactory to the people, and yet no greater harm to Mr. Kennedy than he has done to himself.—Palmetto Times.

Kennedy Vindicated. The majority report absolved him and the minority raises no question upon which a wise employer could seriously consider the dismissal of an employee under like circumstances. Both reports indicate that Mr. Kennedy is now and has been, not the nominal head of the Library, but its actual, directing and controlling head, and that is exactly what should be. The report and all the information we can gather indicate that he has placed the Library on a methodical and business basis, and that he has done so with a character and energy that are not to be denied.—Fredericksburg Journal.

The Report a Surprise. The decision of the State Library Board, by a bare majority, not to accept the resignation of State Librarian Kennedy came as a surprise to the people throughout the State, though it was known that some of the members favored retaining him.

She Explains. "I didn't see you," remarked a Roman matron, "at the grand opera with your usual retinue of admirers and waiters." "No," responded the mother of the Gracchi, "the young Rascals prefer vaudeville."—Washington Herald.

IN SOCIETY. An suppose callers take up a great deal of your time, Mr. Murphy? "Three for ye, Mr. O'Faheerty. Why, me zure, they do me washin'."—Judge.

Ventures. "Do you go to Sunday-school regularly, my little man?" "No, sir; sometimes I'm so sick that I stay home and enjoy myself."—Lick.

Mistakes and Mistakes. "You must admit that you are liable to mistakes." "But may be," answered the eminent official, "that it would be the greatest of mistakes for me to admit it."—Washington Star.

Success Assured. "Is your new song going to succeed?" "It is sure to make a big hit." "How can you tell?" "Everybody who has heard it says it's simply rotten."—Cleveland Leader.

POINTS FROM PARAGRAPHERS. THERE must be some mistake as to the identity of the "Pat-Banks." While he was riding in that New York street car he may possibly have leaned against a person who was wearing a hat with the name of his proprietor hanging to one.—Chicago Tribune.

The President is one man who can look a written document in the face and tell that it lies.—Danville Sun.

This interesting talk of a crooked commission in Panama may have the result of making the Government pay more than half a million for his \$1.85 luncheon.—Kansas City Journal.

The President is rather fortunate in picking out the people who are opposed to him on the question of veracity.—Chicago Record-Herald.

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VOICE OF THE PEOPLE.

The President's Case. Editor of The Times-Dispatch: SIR—No doubt, Mr. Roosevelt thinks he is an inviolable man, and that his remembrance of his past transactions, which grow to have different aspects after they occur, are correctly stated. Whatever his adversaries are, he is not probably a wicked man.

Now, there may be some big head in this attitude, it is to be attributed to an overworked intellectual force. The President has an active rather than a powerful intellectual force. In that respect he contrasts with a class of men who have a great but deeper intellectual force. He had no such long residence at a great school as to make him conceded as to his brain power. Mr. Roosevelt and his teachers and friends have probably always been mistaken as to the quality and quantity of his intellect.

He undertakes too much and does it too fast. His confidence in himself is too great for the force of his mind. His continued education by experience cannot materially increase his intellectual force, though it may teach him caution. It would be well if the present outbreak taught the country caution in relying on the intellectual force of a single individual. He should not be expected to deliver so many addresses and solve so many important questions outside of the routine duties of his office.

Mr. Roosevelt has got into the habit of using his mind as though it were all force. His appeals to his memory are strenuous, and he does not really submit to his memory, but unconsciously undertakes to lend it to his purposes. Many high-pressure business men are overworking their intellectual force in the same manner as the President.

His habit of strenuous trimming in all his utterances is not a sign of a really powerful force of mind. He flanks every socialistic utterance with a qualification which nullifies the force of a monarch to wealth. Making all his assertions thus two-sided is not a result of mental width and grasp, but of real indecision and weakness. He fearlessly attacks problems too great for his brain power. He makes equations, but does not reduce them to a single term.

This style of composition amounts to an exposure of the processes employed in working out the solution of the problems, done in so forceful manner as to delude the author and his readers into the notion that the solution has been obtained. It is the making the best of a rather thin intellectual force. But the mathematical expert announces his solution. The pedagogogue does the example, works the problem in detail before the eyes of his pupils.

It has had precedent for the President of the United States, the personification of the intellectual force of the people, to be so wordy. He should be more of the oracle than the orator. He should render judgment, and neither preach, teach, argue nor give reasons. His words should be short, like those of Lincoln at a Gettysburg, and compared with that of the orator of the occasion. His position of power should give a semblance of power to his intellect.

He should, in dignified silence, await the judgment of the people and of posterity on his actions, which, being done in the presence of the people, and do not require any verbal reinforcement or qualification.

The President can do no wrong that his mere words can right. His position renders him above any comparison of his capacity with that of men whose actions cannot speak for themselves, not being public. W. ALDRICH, Jefferson, Va., April 5, 1907.

"Methodist" Hits Back.

Editor of The Times-Dispatch: SIR—I regret that you tax your patience and trespass on your valuable space with another letter. But I do not mind that, provided it does you no harm, and you put up the bars and say, "There must be peace."

"Disciple" espouses the cause of his friend and brother, Evangelist Small, but adds nothing to the general claim of his church that the Bible, the whole Bible, and nothing but the Bible, is the only authority, and that it is dogmatic, just like a Methodist, and says "anything more than that, anything less than that or anything different from that is to be rejected as the word of a man and is, therefore, worthless."

That does not differ in any respect from the Fifth Article of Religion in the Methodist Book of Discipline. "The Holy Scriptures containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith or be thought requisite or necessary to salvation. In the same way, therefore, let them be esteemed who say that the Bible first-hand from God and the Word of the Baptist Church, as do others contend, that they allow others to do the same."

By the way, whilst "Disciple" is uncharitable to the Baptist Church, why does he not unite with his neighbors, the Baptists? That would be a long step toward unifying the churches. He says that he saw in the papers some time last year that there was a debate in the First Baptist Church at Richmond, and a Disciples preacher, and that the Disciples preacher heard a few things on this subject, and he wrote "Disciple" the letter which you quote. "Disciple" says that he saw in the papers "rightly dividing the word of truth" and holds substantially the right of the Baptist Church. But when any one else, with the same text for authority, claims the right, he says, "nothing is to be said to the effect that you must take the Bible first-hand; what you say is the work of a fallible man, and is worthless." This is nothing else but a "Disciple" answer.

Now I will take "Disciple's" own statement, and show his inconsistency. Here is his own account of the matter. "I have heard of the doctrine of Christian unity. Hundred hear him, and are thrilled. Hundreds go away saying, 'That kind of preaching has not been heard of for a long time.' On a certain night a certain man, who has been taking the measure of the goats deluded, and the minister, and says: 'I have determined to accept your invitation and join your church, with the Bible as the only authority, and nothing but the Bible as my creed, and this because I have read the Bible, and believe it all.' The minister replies: 'You are not to be baptized.' The man (who happens to be a Baptist) answers: 'You have nothing to do with my faith in questions of baptism. I will take the Bible alone as the sufficient rule of faith and practice, and that ought to be enough to satisfy you. I have no right to know anything about this, and I am not going to be converted (I first) except that the Bible is first-hand. And the Bible

ation would be the same if any one else should apply. So all this clamor about 'Christian unity' is more evidence of a lack of understanding of the meaning of the unifying and enthusiastic multitude that is ever ready to run away with anything out of the ordinary run of things."

If I should apply for membership into a Baptist Church I would be met with an indifferent reception, or would know at once why I would not believe. Those folks do not cry down a creed till you get so far in the future as to be able to stand and confront you with it; it hangs outside, at the door!

"Disciple" proceeds to make quotations to show that his pet quotation, "Believe, repent and be baptized," is scriptural. Any man who stops to think will see at once the fallacy. It is not a command, but a promise. It is not a condition, but a result. It is not a rule, but a principle. It is not a law, but a gospel. It is not a command, but a promise. It is not a condition, but a result. It is not a rule, but a principle. It is not a law, but a gospel.

The Philipian jailer, who cried out, "Sirs, what must I do to be saved?" He was saved, and he was saved in the Lord Jesus Christ, and that shall be saved, thou and thy house." He then baptized, but his faith saved him, and he was saved in the Lord Jesus Christ, and that shall be saved, thou and thy house. He then baptized, but his faith saved him, and he was saved in the Lord Jesus Christ, and that shall be saved, thou and thy house.

As to the word "baptize," I have the Greek word, "baptizo," which means to immerse, and that is the meaning of the word. It is not a sprinkling, but an immersion. It is not a sprinkling, but an immersion. It is not a sprinkling, but an immersion. It is not a sprinkling, but an immersion.

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As to the word "baptize," I have the Greek word, "baptizo," which means to immerse, and that is the meaning of the word. It is not a sprinkling, but an immersion. It is not a sprinkling, but an immersion. It is not a sprinkling, but an immersion. It is not a sprinkling, but an immersion.

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