

CHRISTIAN WORD AND WORK



Volume 5

NEW ORLEANS, AUGUST 13, 1912.

Number 33

THE EPISCOPALIAN CALL.

E. L. Jorgenson.

Jesus has prayed for unity but the majority of His disciples have not heard the Shepherd's call to oneness. Some justify and thank God for competing parties, others do not care, others care but do nothing toward unity, while a few (and they are found in every community) sigh and cry and strive for a united fold. It is not enough to say that unity must be of the heart, not of the head,—that oneness of purpose suffices. For in His prayer preceding the passion Jesus desired all believers to be one *even as he and the Father are one*. This leaves no room for quarrels, small or great, among believers. The following is from the pamphlet just received in which the Protestant Episcopal Church voices its sigh for disruption and its cry for unity.

"In recent years it has come more and more plainly to be seen that a disunited Christendom cannot effectually fulfill the will of Christ and achieve the work which was assigned by Him to His church. One of the most evident, and one of the saddest, consequences of our disunion is its lessening of charity, 'the very bond of peace and of all virtues, without which whatsoever liveth is counted dead' before the controversy and rivalry will continue; and these things cannot but make char-

ity more difficult and bitterness more prevalent. Moreover, the full and complete faith in Christ necessarily excludes the very idea of rival faiths. The positive truths which we severally cherish must be brought into the one comprehensive faith if we are to enter into the fulness of the mind of Jesus Christ our Lord. Another most serious consequence of our disunion is the weakening and undermining of religious conviction which results from it. Where so many differing doctrinal positions are maintained, people jump to the conclusion, wholly unjustified as it is, that no doctrinal position is of serious consequence. Men are rejecting the Church because they are confronted and confused by 'the Churches.' Meanwhile the loss of power due to our unhappy divisions gives undue advantage to the forces of evil."

Eleswhere in the call the writer states "The Christian faith is a *common* faith, and the difficulties in the way of reunion ought to be faced and overcome." In the Congress of believers from all churches for which the Episcopalians are now calling, and the purpose of which is that a clear statement of differences may be made, it is certain that every believer present could stand upon the following platform.

Name, Christian.
Creed, Bible.
Church, Christ's.

CONVERSION

Faith.
Repentance.
Confession of Christ.
Baptism, Immersion.
Subject for baptism, The believer.

WORK AND WORSHIP.

Communion, First day of every week.
Expenses, Free-will giving.
Music, Singing.
Preaching and praying.

CHURCH CONTROL AND HEAD, CHRIST.

Here is a platform upon which believers are *already* united. Query, what essential thing has been omitted? What command of God can believers not maintain on these grounds? If this is union ground, and if God's will may be done by these means, His prayer is a farce who prays for unity and does not at the same time settle himself on the common platform, though he should stand upon it alone.

Now, wherever you find a doctrine universally received among *Bible readers* you may be sure there is a weighty reason for such universal acceptance. This platform is thus received; why? Because *every plank is in the Bible*. Let men but learn to respect the silence of inspiration as well as its utterances and unity comes. But let them pass outside the book, and on the very first point, that of wearing and advocating

other than the Bible name, Christian, behold, they fall into six or seven hundred parts, and the cleavage continues as other matters outside the Bible (creeds, confessions of faith, sprinkling, infant baptism, etc.) are introduced.

The matter may be illustrated thus: suppose a gathering representing all religions that embrace Christ. The leader asks all *Christians* to rise. All rise and the assemblage is yet a united whole. One by one he calls off church names not found in the Bible asking the wearers of each to be seated in groups as he reads. "—ists." Ah, the

mischievous mischief begins. "—ites." Another group is seated, and Christendom is falling to pieces and hence into weakness over the stumbling stone of *extra-scriptural* names. At last, every known name has been called. A little group remains standing: Who are they? They are Christians and that only, glorifying God in this name. (I. Peter 4:16). They have stood from first to last, hence occupy union ground at least on this one point of conflict, the name. In the same way it can be shown that division lies in every case in the realm of the extra-scriptural, that is, outside the book.

I have noticed this: deep study of the Bible leads men together. Thus Spurgeon casts aside sectarian names and withdraws from the Baptist union. George Muller does likewise, saying, "—es should meet simply as such as a corrective and preventative of sectarianism." A. J. Gordon cleanses the temple at Boston and draws nearer the New Testament model of worship. And all the while they are learning from the same book. (Rom. 14:I. Cor. 8.) how to be governed in the matter of private opinions, how to hold them in instead of foisting them on the church to the disruption of the one body. Verily it is the Bible we need.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE NEW TESTAMENT CHURCH

S. H. Hall.

4. *How to Become Members of It.*

(1) The Bible clearly teaches that we come unto and enter the kingdom. (See Mark 12:34; Matt. 23:13; Heb. 12:22-24.)

(2) It also as positively declares that Christ adds us to it. (See Acts 2:47.) Hence, it is easy to be seen that both Christ and man have something to do in this matter; or to express it in other words, there is a human and Divine side to the plan of salvation: something that man *must* do, and a part that God *must* do.

(3) Christ is the door (John 10:9), hence is the only one who can say on what conditions we may enter. It is well to remember that, "the church of Christ" is a building that Christ himself constructs. (Matt. 16:18.) He is the only one who can add you to His church, and he adds only those who comply with his conditions. (Rev. 3:7.)

(4) He says we *can not* enter unless we are born of water and of the Spirit. (John 3:5.) When He says a thing cannot be done, it is foolish on our part

to try to make it otherwise. Whatever born of water and the Spirit may be, we *must* be thus born, else not enter the kingdom of heaven.

(5) But Christ gave the conditions of salvation, hence conditions of membership in his body, the church, to Peter and the other apostles. (See Matt. 16:18, 19; 28:18-20; Mark 16:15, 16.) Be certain to read these scriptures carefully.

(6) These conditions were first given by Peter to the people on the day of Pentecost. (Acts 2:37, 38.) Those who gladly received the conditions and obeyed them, were the same day added to the church. (See verse 41.) But verse 47 tells us that Christ did the adding. How easily it is to see the following facts from these scriptures, Viz: Christ adds the people to His church, He is the only one who can; and that He adds only those who obey His conditions. He is said to be the Author of eternal salvation to all who obey Him. (Heb. 5:9.) He adds only these to His church; hence the statement: "The Lord added to the church, daily, such as should be saved." Are you, my friend, one of the "such as should be saved?" If you are, you are one of the obedient ones; for Christ is the Savior of this class, and this class He adds to

His church. It is strange that such plain simple truths are not more easily seen by some.

(7) In conclusion, we sum up the following facts, Viz: (a) the preacher's duty is to faithfully and earnestly tell the sinner what Christ says for people to do to be saved and exhort them to obey Him. This they are instructed to do. (Matt. 28:18-20; Mark 16:15, 16; II. Tim. 4:1, 2.) This the apostles faithfully did, and it is a dangerous thing to fail to do. (Acts 2:37, 38; Gal. 1:7, 8; II. John 9-11.) (b) It is the duty of the alien to gladly receive the message and obey it. If this he does, Christ will certainly save him, he will enter the kingdom of heaven, will get on the rock foundation. (Acts 2:41; Matt. 7:21, 24, 25.) (c) Christ adds all such to His church. (Acts 2:47.) Hence, the "house of God," which is the "church of the Living God" (I. Tim. 3:15), is spoken of as those who have obeyed the Gospel in contradistinction to those who have not obeyed it. (I. Pet. 4:17.) Too, these are declared to be born again. (I. John 2:29.)

CONTRIBUTIONAL

FORGIVE AND FORGET

Forgive and forget—it is better
 To fling all ill-feeling aside,
 Than allow the deep cankering fetter
 Of revenge in your breast to abide;
 For your step o'er life's path will be
 lighter
 When the load from your bosom is
 cast,
 And the glorious sky will seem brighter
 When the cloud of displeasure has
 passed.

Though your spirit swell high with
 emotion
 To give back injustice again,
 Sink the thought in oblivion's ocean,
 For remembrance increases the pain.
 Oh, why should we linger in sorrow
 When its shadow is passing away
 Or seek to encounter, to-morrow,
 The blast that o'erswept us today?

Our life's stream's a varying river,
 And though it may placidly glide
 When the sunbeams of joy o'er it
 quiver,
 It must foam when the storm meets
 its tide
 Then stir not its current to madness,
 For its wrath thou wilt ever regret;
 Though the morning beams break on
 thy sadness,
 Ere the sun set forgive and forget.

"I CAN'T READ."

Claude Neal.

Recently I handed a copy of the
 Christian Word and Work to a woman
 and she refused it saying, "I can't
 read."

I noticed that this woman's counten-
 ance was furrowed with the marks of
 an evil disposition. I also learned that
 she was in the habit of swearing.

What a pity in this age of schools,
 colleges and churches to behold one

lacking the A B C's of education and
 possessing such a character.

Yet more to be pitied is the person
 who can read, who has had opportuni-
 ty to know Christ, and then refuses to
 use his ability and lives a neglectful
 and ungodly life. Strange, that people
 with the power to read will idle away
 time that might be spent in learning
 the wisdom of the ages; in commun-
 ing with the noblest and wisest men
 that ever blest the earth. Strange in-
 deed that Christians will waste and
 misuse that noble faculty of reading
 in this age in which so many excellent
 papers, as the Christian Word and
 Work, Leader Way, Biblical Educator
 and many others are published, fur-
 nishing the most splendid ser-
 mons; sound Bible lessons; ad-
 monitions to the wayward and
 neglectful; Christian encouragment:
 reports of the great work of
 a common brotherhood; stories of the
 trials of faith and victories for Christ;
 furnishing indeed the wisest and best
 thoughts of the best men of the day.

Listen, when you stand before the
 Judge of all the earth will your excuse
 be, "I can't read?"

Linton, Ind.

ANOTHER CHURCH IN
 MISSOURI.

J. D. Tant.

Just closed one of the hardest bat-
 tles of life at Poplar Bluff Mo. I found
 only two brethren there who wanted a
 meeting. There is a strong Digressive
 Church there with six hundred mem-
 bers and a \$30,000 church house. We
 tried to get their house; this they re-
 fused. After my tent was put up we
 tried to buy lumber from one of their
 leading members to seat the tent, yet
 he refused to sell us lumber. I am
 sure he would have sold the lumber to
 have built a saloon or a house for other
 evil purposes.

Before the meeting commenced their
 preacher came to Bro. Wright and
 wanted the meeting stopped for fear
 it would cause trouble. After the
 meeting commenced I heard that they
 held a call meeting and advised their
 members not to attend, but the battle
 was made. Some ten to fifteen Di-
 gressive came to the truth. Some loyal
 members decided to go to work. Two
 were baptized, and a hall rented and
 seated. We now have a Church of
 Christ at Poplar Bluff Mo., with 25
 members, with Dr. DeWitt Eskew and
 Brother Wright as leaders.

I now have a large gospel tent. Just
 made to order, out of the best material.
 It will seat six hundred and will be to
 rent to any church wanting it, but will
 be free for any mission meeting when
 not in use by myself.

IN DEALING WITH BANKS

Don't draw a check unless you have
 the money in a bank, or in your posses-
 sion.

Don't test the courage and generosi-
 ty of your bank by presenting or al-
 lowing to be presented your check for
 a larger amount than your balance.

Don't draw a check and send it to a
 person out of town, expecting to make
 it good before it can get back; some-
 times telegraphic advice is asked about
 such checks.

Don't exchange checks with anybody

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- Larimore and His Boys..... 1.00
- Larimore's Letters and Ser-
 mons, Vols. I, II, III, each 1.50

BOOKS SENT AS PER ABOVE PREPAID

CHRISTIAN WORD & WORK

906 Julia St. NEW ORLEANS, LA.

This is called "kiting" and is soon discovered by your bank. It does your friend no good and discredits you.

Don't make the mistake of thinking you can mistreat one bank and stand well with another—remember there is a clearing house.

Don't destroy a certified check. When a check is certified the bank charges the amount to the depositor, transferring it to the certified account, to be held subject to the presentation of the check. Therefore, a certified check should never be destroyed, even by the maker, as it has ceased to be his private check and has become a liability of the bank.

Don't fail to write the residence of the payee in the check when you send it to an out-of town customer, thus, "Pay to A. N. Hall of Dallas Tex." That will make it impossible for another A. N. Hall to cash it.

SERMONS IN SENTENCES.

Sharp men do not cut much ice.

No will is strong until it is able to submit.

Faith thinks more of folks than of forms.

Time to deliberate is before opportunity arrives.

That which makes the home brighter brings heaven nearer.

Most heavenly things on earth are every day virtues.

Taking pains for others is often a path to peace for ourselves.

Everything that is helpful to humanity to that extent holy.

We are to be what we are today.

Truth that does not liberate you enslaves you.

That alone is learning which issues in life.

conclusions. Jesus said, "I am the light of the world." Your text mentions "the light of the gospel." Then, instead of the gospel being its own light, something is the light of it.

Is the Spirit more able to strive than is "frail, finite" Austin? Is Austin omnipresent? If so could he strive, unless present?

Yes; Paul preached to Lydia, and the Lord opened her heart. You say, "She believed. Therefore it was God's power to save her." Good. Please remember it.

That misrepresentation—I asked about one quotation; you twisted in another. This is it: "John says the believer is born of God, and Eld Farley says God is not there;" that is, in the *believer's* heart. — the quotation and explanation.

You ask if we are born of the Spirit, who is our Father? The First Person of the Trinity—the Father of our Elder Brother, of course. Do you yet think "born of the Spirit" is laughable? Nicodemus should have asked Jesus to omit this, for carnal minds can't understand it.

Dr. Austin recently argued that penitent sinners believe in God BEFORE they are "born of the water" (baptized). His evidence is here stronger than mine, for I consider belief and regeneration inseparable. However, we agree that belief is not withheld till AFTER the new birth. Now, believers have the *witness* within themselves.

1. "The new birth refers to baptism"—Austin.

2. "Regeneration is a re-begetting"—Austin (Hence it precedes baptismal birth).

3. Paul and Cornelius received the Spirit before baptism—The Bible.

4. Therefore they received the Spirit in the re-begetting, or regeneration—Austin and the Bible.

From what height should the Spirit have fallen *on* Cornelius before personal contact?

Acts 2 exemplifies regeneration. "When they heard this (gospel), they were pricked in the heart." To prick in the heart is to kill. The letter (Peter's word) was present to kill,

DENOMINATIONAL FORUM

FARLEY-AUSTIN DISCUSSION.

PROPOSITION: — The Scriptures teach that the Holy Spirit Himself comes in actual personal contact with the sinner's heart in regeneration.

Last Affirmative—W. A. Farley.

Dr. Austin has had a change of heart. He appreciated my compliment of his ability when I first called him Doctor.

He quotes Webster on several words, not one of which is in the proposition. However, he staggered upon one which approaches the definition of regeneration—"to bring into life."

His illustration of the Secretary's sending the minister to England resembles Christ's sending the Spirit to us. I accepted it as such with thanks, for it proves the contact of the minister with those "influenced."

He demands proof that sinners can not "receive" the Spirit as a Comforter. Webster's primary definition of "receive," also that of the Greek "labain" (receive) is "take." Hence sinners cannot receive (take) and crucify the invisible Spirit—"because it seeth

him not." Yet Jesus said He should reprove the *world*. Austin thinks He reproves only that part having the gospel. David says He searches all hearts. Austin thinks He searches only those having the word. Jesus said, "Ye therefore hear *not*, because ye are not of God." Austin thinks sinners not of God hear, nevertheless.

The nearest reference I made to "depravity" was that wicked hearts will not seek after God, etc. Why call this fact "depraved?"

You say you abandon I. Kings 8: 27 too? You are the only one who abandons it. You made no attempt to reply, except to quote it at length. A fine way to evade argument. If failure to reply is "abandonment," you have abandoned half my scriptures. Your people doubtless expect your reply, lest we infer that you can't.

You still think the Spirit of God unholy? Deny it if you will; I am not your judge.

You admit that God is triune. The Spirit is therefore a Person and God. So is the Father and Son, not human but divine.

You "conclude" that the word is the search-light. I called for proof, not

and, lest they be left dead, the Spirit was present to give them life. Poor logic demands the presence of the word to kill and the absence of the Spirit to make alive. The killing is by means of the letter; life is a gift divine.

Do you believe in means alone, to think all power is in the word? I believe in the word, too, but also think its power is in demonstration of the Spirit. If you could separate them, little power would remain in the letter, except to kill, and even the Spirit uses it as a sword.

The instrument is often mentioned to denote its user. "Abroad the sword bereaveth." Lam. 1:20. Therefore "born of the Spirit," and "born of the word," "quickened by the Spirit" and "quickened by the word" refer to but one inseparable operation. You therefore asked if in this operation the Spirit does the work in person, how does the word do it? Just as well ask if a barber shaves by means of a razor, how does he do it in person? Each does the work in person by means of the instrument.

If these birth-scriptures are both literal, and parents bring forth after their kind (Gen. 1:24), that which is born of the word is word, just as "that which is born of the Spirit is spirit."

His argument, simplified, seems to be: The user of an instrument can't be present in its operation. If the work is done in person and not by an agent, the work is personal, it matters not how many instruments are used. His silence indorses this fact in my first article.

The idea that the sculptor is not present in using his chisel; the writer, his pen; the Spirit, his sword contradicts all facts. But he admits the presence of the ink applied to the fleshy tablets of the heart, but denies it is personally present. He has yet to show that the Spirit has delegated his work to an agent before he should question his personal contact. The power to give can not be delegated, and the inference contrary thereto is unscriptural.

The word is the sword of the Spirit. Put them together—both present—you

have the power to kill and make alive. But for heaven's sake, do not pray Almighty God to separate the life-giving Spirit from the word in saving accountable sinners.

If the evil spirit is present working in the children of disobedience, the Holy Spirit is present to cast him out in regeneration, thereby cleansing the heart for a habitation of God in the Spirit. Does the Personal Spirit inhabit your heart? If so, how did he get in?

Circumcision of the heart is the process of cleansing, and Paul thinks this is in the Spirit and not in the letter. This harmonizes with Deuteronomy 30:6. "The Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord with all thine heart and with all thy soul, that thou mayest live."

Circumcision—cutting out evil—cleanses the heart, and is identical with regeneration, being the process whereby the heart is made alive or new.

It is here necessary to show that circumcision by the divine hand—not hands—is by the Third Person of the Trinity, for each of the three may be called God. Since the Spirit gives life, and circumcision is that thou mayest live, circumcision is doubtless the Spirit's work. Moreover, Paul says that such circumcision is in the Spirit.

Belief is according to the working of God's mighty power which he wrought in Christ when he raised Him from the dead. Peter says this mighty power is the Spirit. The letter is a means of grace to kill, but it takes sovereign grace to make alive. Hence belief is given by the Spirit's mighty power which quickened Christ's body to immortality. The Spirit gave His body the life-giving touch, and it arose immortal. He gives the heart dead to sin the same touch, and it lives forever. Ps. 22:26.

This touch is a washing by the Spirit. "And such were some of you, but ye are washed—in the name of the Lord Jesus Christ and by the Spirit of our God."

This washing is in "Rivers of Living Water" which Jesus called the Spirit; and Paul declares that the Spirit does the washing, gently hinting that it is in regeneration. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5.

The last Bible invitation shows the Spirit's personal work in regeneration. "And the Spirit and the bride say come—" Before the bride gives an invitation to thirsty sinners, the Spirit's "still small voice" whispers "come."

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He that heareth joins in the invitation through the gospel, so that whosoever will may take of the water of life freely.

I have done my best to defend the old-time doctrine of this proposition. May God bless all who will receive the blessing.

Last Negative—C. S. Austin.

Our friend still finds some sort of satisfaction in calling me "Dr." Perhaps he looks on this discussion as a case of treatment, my being the Doctor and his being the patient. His case seems to be rather chronic, but I hope to get him much improved, at least, that he will not undertake to affirm this proposition again.

I quoted Webster on the word "regenerate." Did you notice how he answered this? Not in the proposition, he says. This is the verb form of the word, and we have the noun form in the proposition. Absolutely no difference in meaning. Mr. Farley is acquainted with this fact. This is perhaps his reason for not answering. Regeneration means a re-begetting. You remember I asked him to name the act of Spiritual begetting. Did you notice how conspicuously silent he was on this point? He seems to have the idea, if I understand him, that the begetting and the birth is the same operation. Who ever heard of this? Begotten and born at the same time. The same being, both father and mother. A strange perdicament.

He changes every element in my illustration, and then says he accepts it. I said that the Sec. of State represents the Holy Spirit. (Farley says Christ). I said the Minister was the word (Farley says Holy Spirit). I said the King of England was the sinner (Farley says us). Now, he calls that accepting my illustration. Remember that the Sec. of State (representing the Holy Spirit.) operates on the king of England (the sinner) through the Minister (the word) and not by personal contact.

Where Christ says "the world cannot RECEIVE" (The Spirit), Mr. Farley says he meant that the world

could not "TAKE AND CRUCIFY" the invisible Spirit. In John 20:22, Jesus says "RECEIVE YE THE HOLY GHOST." This word RECEIVE in John 14:17. Now Farley says this word means to take and crucify. Here is the way he would paraphrase it "And when he had said this, he breathed on them, and saith unto them, TAKE YE THE HOLY GHOST AND CRUCIFY HIM" How does this sound? You had better let it stand like it is. In getting out of one perdicament you get into one much worse.

He says that I did not reply to II. Kings 8:27; that I merely quoted it. This was all the reply necessary, because any one can see that the Holy Spirit is not so much as mentioned in the passage. How can I reply to an argument when there is no argument? and not even the mention of the thing under consideration? His passage in Ps. 139:7, has the same history.

He asks me if I say that the spirit is unholy. No, neither do I think the spirit of God is the Holy Spirit. Do you? Was the spirit of Elijah holy? If you say yes; does that prove that his was the Holy Spirit of this proposition? The Holy Spirit is a person; not a part of God or Christ.

In regard to the search-light of the Spirit, he accuses me of giving conclusions and not arguments. David reached these conclusions and I gave them. "Thy word is a lamp unto my feet, and a light unto my path" Ps. 119:115. "The entrance of thy words giveth light; and it giveth understanding to the simple." Ps. 119:130. These are David's conclusions. Settle the matter with him.

The Spirit strives. Farley says he must be personally present. I strive with Farley. I am not personally present with him. I conclude then that the Holy Spirit can strive with sinners and not be personally present with them, unless the Spirit is less powerful than I am. He says that the Spirit is omnipresent. There can be no such thing as being omnipresent in person. God is omnipresent. But personally, he is on his throne. His influence, care, love, etc., permeate all space; but

his person does not. The influence of the Holy Spirit is with the sinner, and strives with him, but these things are done through the words of the Spirit and not by personal touch, as this proposition states.

Now, Mr. Farley still accuses me of misrepresentation. I have not misrepresented him. I gave his exact words. He may have misrepresented himself; if so he is the one to make the correction. You can find what he said in his first article; you can also find what I said in my reply. You can see that I have not misrepresented him.

He goes through a line of reasoning, and comes out with the conclusion that Paul and Cornelius received the Spirit in regeneration. Wonder if our opponent means by this that they "took and crucified the Spirit." Will your exegesis hold good in this case?

If this was introduced to show that one must be quickened or begotten before birth; yes, I say so too. But our friend goes to Acts 2 to find a case of regeneration. We can evidently find a case in this chapter, if he looks for it. He says "To prick in the heart is to kill." This is surely the limit. TO PRICK means TO KILL. Now, kind readers look in your dictionaries and see how bad his definition misses the facts. Webster's first definition is: "To pierce with a sharp pointed instrument or substance" They were pricked by the words of Peter, and when they believed these words; they were begotten of the word, or by the Spirit through the word. Our opponent speaks of the letter that "killeth" and would have you believe that the apostle meant the gospel of Christ when in reality he had under consideration the law of Moses. See 3:6-11 and Rom. 7:1-6.

He asks if I believe in means alone, and that all power is in the word. I have asked and begged my present opponent and others to tell of that other power which the Spirit uses in the conversion of the sinner besides the gospel; and they have failed so far to cite a case of conversion where the gospel had not gone.

Paul says the gospel is the power,

Continued on page 12

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

Lesson for Aug 18.

The Ruler's Daughter.

Mark 5:21-43. G. T. Mk. 5:41.

Upon Jesus' return from the country of the Garderenes "a great multitude" was waiting for Him, and as Luke informs us, (Lu. 8:40) they welcomed Him. His visit to that country had been cut short because of the lack of welcome there (Mk. 5:17). Jesus never stays where he is not welcome. From out the crowd there runs an individual, Jairus, "*one of the rulers of the synagogue.*" He makes a personal appeal to Jesus and immediately gains His attention. Jesus is always ready to deal personally with one that will deal personally with him. Unlike most great leaders of men he does not allow the multitudes to efface the individual. The need of the multitude is great, and Jesus' time is precious, yet the need of this one man engages the Savior's attention at once. His *little daughter is at the point of death,*" whom he desires Jesus to heal. So anxious is Jairus that he "*beseecheth him much.*" There was no need of his adding entreaty to entreaty since Jesus never refused anyone's cry for aid. The multitude, whose spiritual need of Jesus was greater than physical need of Jairus' daughter, Jesus leaves for the time and "*went with him.*" How differently men act under like circumstances! It sometimes occurs that a preacher forsakes some needy field on the specious plea of wanting to go where the most good can be done." They leave a struggling little band of earnest Christians to serve a large and worldly congregation. They reach more people but— is more good done? From Jesus' ex-

ample we learn that members count for nothing. On the way to the ruler's house, another individual gains the Savior's attention. "A woman who had an issue of blood—came in the crowd behind and touched his garment." At once she was healed. That was no ordinary touch for she believed in so doing she would be healed. Jesus distinguished the touch of faith from the pressure of the throng and asked, "Who touched me?" The disciples thought that a hard question, considering the density of the crowd, and said as much. Then "the woman fearing an trembling—told Him all the truth." Jesus showed her that it was not her touching him, but the faith that prompted it, that caused her to be healed. "*And he said unto her, daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*" Multitudes throng Jesus today; but few lay hold upon Him by faith.

This incident must have excited great hopes in the anxious Jairus. But messengers arrive to make his heart heavy by the sad news, "Thy daughter is dead." They who told it had lost all hope for they asked, "Why troublest thou the Teacher any further?" Jairus was feeling the disappointment keenly when Jesus bade him to "fear not," only believe," Here again is fear and faith put in contrast. It is not possible for these two to be in one heart at the same time. Belief in Jesus could banish all the fear of Jairus even with death in the way. They come to the ruler's house and behold "a tumult, and many weeping and wailing greatly." Much of the mourning was a sham for it turned to scornful laughter at Jesus' words, "the child is not dead, but sleepeth." He spoke in a like manner of the death of Lazarus. To Him who holds the key of death, sleep and death are the same. He entered the house, took the child by the hand and said, "Damsel,

I say unto thee, arise." Instantly, life enters the still form and she rises up and walks. So amazed are they who behold her, that her need of food is not thought of. But Jesus, takes thought of the smallest detail in the welfare of those to whom he ministers. He commanded, "that something should be given her to eat."

SPIRITUAL LESSONS.

Waiving the question as to whether Christians may now go to Jesus for healing of the body, we know that he is the one and only physician of the soul. The physical cures which He wrought are illustrations of His power to heal the soul. From them we learn that no case is too difficult for Him. It is our privilege as Christians to obtain from Him a cure for every ill, a balm for every wound.

The great faith of the diseased woman, who had much less knowledge of Jesus than most Christians have today, condemns the spiritually weak, lame and paralyzed among us. If she could be healed by simply touching His garments, what spiritual health, power and vigor, would be their's if only they would come into personal contact with Jesus?

The words of Jesus to Jairus, "Fear not, only believe," Jesus would have us to apply to our own hearts, in every time of stress and trouble. The sympathy and power of Jesus is as great as ever, and for whosoever will lay hold upon him by faith.

Work is not man's punishment. It is his reward and his strength, his glory and his pleasure.—George Sand.

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RECTOR OFFICE
 Rector, Ark.

EDITORS:

- STANFORD CHAMBERS,**
7th & Camp Sts., New Orleans, La.
E. L. JORGENSON,
443 N. 26th St, Louisville, Ky.
D. L. WATSON,
906 Julia St., New Orleans, La.
S. H. HALL, ..81 Ashby St, Atlanta, Ga.
FLAVIL HALLHolland, Ga.
JOHN E. DUNN Rector, Ark.
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 ...1030 So. Lake St, Fort Worth, Tex.
AUGUSTUS SHANKS,
433 N. 26th St., Louisville, Ky

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 In Canada and all countries not in the postal union, per year\$1.50
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THE BIBLE WAY TO USE MONEY.

John E. Dunn.

If I wanted advice on how to make money (get rich) I would go to those who have succeeded. If I wanted advice on how to succeed in the practice of law I would go to those who have succeeded. If I want advice on any line of human achievement I will go to those who have succeeded—those who have demonstrated by their success that they know. On any line of human affairs we should take as our examples and teachers those who have succeeded. I never regard one who is a failure. Nothing succeeds like success. The example of one successful man is worth more than the theories of a whole field full of failures.

To learn how to live here on earth we must go to Him who lived perfectly—Him who taught us both by example and by precept how to live. We must go to Him whose life and teachings were infallibly correct. Christ is this example and teacher.

Jesus Christ taught His disciples how to use this world's goods. This teaching is written in the New Testament for our learning. Christ gave the parable of the Rich Fool to teach His disciples this lesson; see Luke 12:16-21. This man accumulated wealth and stored it up for the future. His idea was to keep his wealth and get more and store it up for the future. Just at the time when he had finished accumulating and storing up he died and God required his soul. He was not rich toward God. He had misused his wealth. Christ called him a foolish one and further said, "So is he that layeth up treasure for himself, and is not rich toward God." This man loved money. He made money and stored it up. When he came to die he was "wretched, miserable, poor, blind and naked." He thought he was making himself rich yet he reduced himself to miserable and wretched poverty.

It is all right to accumulate money in honest ways provided it is used as God directs. God teaches us in the New Testament how to use money. Money should be made for but one purpose and that is for the honor and glory of God. We should lay up our treasures in heaven not upon earth; (Mat. 6:19-21) we should be rich toward God; (Lk. 12:14.) "Buy gold refined by fire, that thou mayest become rich, and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest, and eyesalve, to anoint thine eyes, that thou mayest see." (Rev. 3:18.) We should use our money (not keep it) to have the gospel preached, to have the Bible taught to the ignorant, to care for widows and orphans and relieve the sufferings of the needy. In general terms use our money to extend the kingdom of heaven. There is no greater sin than to get money and keep it. I can think of no greater sinner than the man who hoards

wealth. The saddest feature about such people is that nearly everybody looks up to and honors those who accumulate wealth. It should be looked upon as disgrace. A man who hoards money should be looked upon as a disgraced citizen.

In the eyes of good people such men and women should be looked upon as being low down as drunkards. People who love money are to be pitied. They are in a miserable condition. We must never act unkindly toward any one. Our duty toward all men is to teach them and lead them out of their sins. Money rightly used lifts us toward heaven, wrongly used it is a weight that sinks us in perdition. We ought to study the teaching of the New Testament on the use of money. We should teach it to the churches and teach it to our children. There is no more dangerous sin, no more seductive temptation than the love of money. Many of us are afraid to teach the TRUTH upon this subject and still more of us do not know what the TRUTH is upon this subject.
 Monea College, Rector, Ark.

INFANT DAMNATION.

John Straiton.

I had thought that all denominations have got so ashamed of this horrible dogma, that they had ceased to name it at public. But I am mistaken. A recent issue of the Texas Lutheran has the following:

"But do we speak correctly when we say, they have lost their child? Hardly. It is only removed for a while from their physical sense, to be at home with God and the holy angels. How good to know that in regard to the baptized infants that die, we have a right to be absolutely certain of their eternal blessedness."

Here we have the twin errors, water salvation and infant damnation. What a contrast to the Blessed Savior who said, suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Long years ago it was the common belief that baptism, or rather sprink-

ling, saved the baby. And many anxious hours the mother past whose child died without that superstitious ordinance.

Burns reflects and satirizes the belief of my own Scotch Presbyterian ancestors in his poem "Tama o' Shanter" He pictures in Alloway's auld haunted Kirk the Devil (auld Nick) holding his revels. Amongst the evil crew which he gathers there, were "Twa span-lang, wee unchristened bairns." Before such ridicule, superstition vanished and grave divines are laboriously seeking to bring ancient creeds into harmony with modern knowledge. I am surprised, therefore, to find this Lutheran preacher clinging to this outworn relic of the medieval age.

"A TRAINED MINISTRY."

The word Minister strikes the keynote of practical Christianity. "The Son of man came not to be ministered unto, but to minister." Whosoever would become great among you shall be your minister." "Through love be servants one to another."

The greatest accomplishment in the world is that of true and genuine service. The highest honor attainable by man is to be a servant of God through Jesus Christ our Lord. Every Christian is a servant—a minister—and to each one is given a ministry. There are many ways in which we may minister. We are qualified for certain kinds of work by grace, by nature and by training. (1) "By the grace of God I am what I am." (2) Through our natural endowments we are adapted for different occupations and employments. (3) By proper training along any special line for which we are capacitated we become skilful workmen "that need not to be ashamed." Too many, however, receive the grace of God in vain; then, too, our natural powers are sometimes weakened by sin and neglect; and furthermore, there is often a criminal disregard for proper education and training. No particular proof of the truthfulness of these statements needs to be furnished here. The evidence is found everywhere. The demand for skilled labor far exceeds the supply. - The world is ever calling

for trained workmen. The man who can do things and do them right is "the man of the hour." Solomon said: "Seest thou a man diligent (skillful) in his business? he shall stand before kings; he shall not stand before mean (obscure) men." Prov. 22: 29. The Bible plainly teaches that we should make the best use of our talents and it emphasizes the importance of special preparation for the work to which we may devote ourselves. The distribution of labor is clearly set forth in such passages as Romans 12: 3-9; I. Cor. 12: 12-31; Eph. 4: 7-16. But let us observe that such a distribution does not separate us into distinct classes of individuals with varying degrees of honor and claims to special privileges. We are members of the one body and Jesus Christ is "Lord over all." What then is Apollos? And what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Now he that planteth and he that watereth are one, but each shall receive his own reward according to his own labor. For we are God's fellow-workers; ye are God's husbandry, God's building." I Cor. 3: 5-9.

The need of well-equipped gospel preachers has never been greater than it is at the present time. Preaching the gospel is but one of the many dif-

ferent kinds of ministry through which we may glorify God. The Bible does not limit the word minister to designate a preacher, but a preacher of the gospel is a minister, and his is a special ministry for which special preparation is necessary. Everybody should study the Bible, and, in one sense, we are all preachers, but no one claims that we should all prepare ourselves for "the public ministry of the Word." Every man who tries to preach the gospel feels the necessity of taking a course which will especially fit him for the work. The idea of "mere professionalism" and "class distinction" is not traceable to special training and preparation for any particular line of work, but to a lack of proper training. Because there are false systems of religion, shall we discard the true system? because they are philosophers and sciences "falsely so called," shall we reject the philosophies and sciences rightly so-called? because there are schools graduating students who become "professional clergymen," should we deprive young men, who have dedicated themselves to the preaching of the gospel, of the very training and preparation necessary for this important and special ministry? That the church has suffered at the hands of "professional preachers" (whether "self-made" or "graduated") no one will deny; but has not the church suffered equally as much at the hands of men who are "ignorant and unsteadfast?"

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(If any one should think, in this connection, of the apostles as "ignorant and unlearned," remember that they were "baptized with the Holy Spirit" and the Spirit of God spake in them and through them.)

Let us keep on praying to be delivered from a "merely professional ministry," but may God give us wisdom and grace to be able and "faithful ministers of God." Let us labor and pray that in this generation there may be developed an army of well trained gospel preachers who shall go into all parts of the world proclaiming "the unsearchable riches of Christ," "enduring hardness as good soldiers," "holding faith and a good conscience."

Geo. A. Klingman.

ACROSS THE SEAS.

John Straiton.

For some time past the British brethren have been trying to get an able and loyal preacher from America to visit them. Bro. W. D. Campbell of Detroit, Michigan is going over to help them. He will hold meetings in many of the largest cities of both England and Scotland. We hope to report his work under the title of "Across the Seas."

In 1901 Bro. and Sister W. D. Campbell, Bro. Vernon Fry of Detroit, and Bro. Joynes of Philadelphia visited the British Isles. At Nottingham, there was held one night, what the English brethren call a social meeting. The sociableness of these meetings is very impressive. There are generally six or seven speakers. On this occasion there were ten, of which Brother Campbell and I formed a part. Bro. Moses Lawson from Frietown Sierra Leone, West Africa was there. He told of the formation of the church of Christ in that town. Bro. A. Ludbrook of Australia was another speaker. His address was a spirited appeal for Foreign Mission work. Bro. Fred. Cowin, then laboring in England, but now preaching for the church of Christ, Toronto, Canada, was another of the speakers. Bro. Butlett Ellis and R. K. Francis, who have labored

in South Africa were also speakers. Bro. W. D. Campbell gave a splendid address. My own humble contribution was on the Secret of Beauty.

It was a grand meeting and lives in my memory still. The closing hymn was:—

Hail, sweetest, dearest tie, that binds
our glowing hearts in one;
Hail, sacred hope, that tunes our minds
To harmony divine.

It is the hope, the blissful hope
Which Jesus' grace has given—
The hope, when days and years are
past,
We all shall meet in heaven.

What though the northern wintry blast
Shall howl around our cot;
What though beneath an eastern sun
Be cast our distant lot;
Yet still we share the blissful hope

Which Jesus' grace has given—
The hope, when days and years are past
We all shall meet in heaven.

From Burmah's shores, from Africa's
strand,
From India's burning plain,
From Europe, from Columbia's land,
We hope to meet again,
It is the hope, the blissful hope,
Which Jesus' grace has given,
The hope, when days and years are past
We all shall meet in heaven.

No lingering look, nor parting sigh,
Our future meeting knows;
There friendship beams from every
eye,
And love immortal grows.
O sacred hope! O blissful hope!
Which Jesus' grace has given,
The hope, when days and years are past
We all shall meet in heaven.

THINGS CURRENT

Bro. J. D. Tant is in Pocahontas, N. M.

Bro. John E. Dunn is in Nashville, Tenn.

Bro. Stanford Chambers is at Ellis, La., this week.

Bro. S. H. Hall will begin a meeting at Homer, La., Sunday the 18th.

Bro. David L. Cooper is holding a meeting in Nashville, Tenn.

The brethren at Berry, Ala., are contemplating building a Bible School.

Please continue my subscription another year. I can not do without Word and Work. The Farley-Austin debate is fine.

W. L. Harrison.

Bro. Flavil Hall is in a tent meeting at Rossville, Ga., Eighteen additions—two from the Baptist. Others are

almost persuaded. The Cowart Street Church, Chattanooga, Tenn., is furnishing the tent. Rossville is a superb of Chattanooga.

Paxton, Texas, Aug. 7, 1912.

Just out of the camp meeting at Doddridge, Ark. Eight added—five baptized. This was my fifth meeting with them. We had a glorious meeting. Am now in my eighth meeting here. Will go next to Mansfield, Texas.

Ben West.

Highland Home, Ala., Aug. 3, 1912.

We commenced a meeting at Shellhorn Pike County the 4th Lord's day in July continued six days. Baptized seventeen. One from the Baptist and two restored. The church was very much revived. Very large crowd at night. We will commence a meeting at Prospect. To the Lord be all the praise.

Thos. J. Golson.

Ft. Deposit, Ala. Aug. 6.

I am in a meeting at Flat Woods. There are but few members here, but we are having good audiences. The house would not seat the people last night.

The meeting will begin at Highland Home next Lord's day. Bro. Boyd will do the preaching.

Guy Renfro.
* * *

Amite City, La. Aug. 9, 1912.

The church is doing well here. We meet every Lord's day and have large crowds. We miss Bro. Johnson. He is a good preacher and practices what he preaches. We pray that God will bless him and his work always.

Mrs. O. B. Cutterer.
* * *

Bro. P. G. Wright of Rienzie, Miss., closed a meeting with Piny Grove church Ala., with eleven additions and one reclaimed. He will hold their meeting next year. He is now in a meeting at Brownsville, Miss., with good interest. The Christian church lent us their house. The organ is silent. Bro. F. Woodruff is leading the song service.

* * *

Holcomb, Mo., Aug. 5, 1912.

I have just closed the most interesting meeting of my life. This meeting was begun by Bro. Bynum Black and continued ten days. There were twelve additions under his preaching. I then continued the meeting one week and there were twenty more additions. Fifteen by baptism and three restored. This was my fifth meeting at Stephen's Chapel.

James E. Laird.
* * *

Detroit, Mich. Aug. 5, 1912.

Last Friday the Plum, Vinewood and Cameron Ave. churches of Christ united in a picnic at Belle Island. Bro. G. G. Taylor and W. G. Klingman have been visiting in the city. Bro. G. A. Klingman leaves to-morrow for a meeting at Williams, Ind. He was at Flint, Mich., last Sunday. We had a splendid meeting at Plum Street last Lord's day.

Claud F. Witty.

Smyrna, Tenn., Aug. 7, 1912.

I am now at my father's conducting a meeting where I obeyed the Gospel twenty-one years ago. We are having a big time: father and mother, brothers and sisters, uncles and aunts, "lots" of cousins, and a few "old sweethearts" are attending the meeting. This is a great treat to me.

S. H. Hall.
* * *

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GOING TO NEW MEXICO.

Some time ago, I announced that, later, I would move to Alamogordo, N. Mexico where I desired to build up a good Christian school, where the Bible could be taught. I advertised in five

of our leading papers for an educated man with force of character enough to build up said school. Some few who are able men have answered. They can teach the school for from one hundred to one hundred and twenty-five dollars per month, provided all things can be made ready for them and their salary guaranteed. Those are not the kind of teachers we want. We need a man who is a success, as a school-man, and with force of character enough to take the school at the bottom and make it a success. I have no fear, but that I can raise the school to three hundred in two years and pay the President two hundred dollars per month, provided he is willing to work.

I shall move to Alamogordo N. Mex. in December and shall go to work on the farm until I can build up a good home for my family. Will build up a strong church and a first class school. Quite a number will go with me there the twenty-second of October to look at the country and buy homes. I would like to have ten or twenty more Christian families than have promised to go with me. There are opportunities there for money investments to increase ten fold in the next five years. It is among the most ideal climates in the United States. Brethren who want to change locations and build up a good

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J. D. Tant.

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FARLEY-AUSTINE DEBATE.

Continued from page 6

and since my friend has failed to find any other power used by the Spirit; I still hold to the conclusion that the Spirit operates only through the word in the sinner's conversion. Of course I do not believe in "means alone," or "word alone" the power is in the word and the Spirit operates through the means.

He dodges the responsibility of sustaining affirmative argument, in his selection of cases where a person does anything being personally present. When he speaks of reproving, striving, comforting, influencing, etc., he must show that these things can only be done by personal contact otherwise his proposition gets no support from them. He has not named one thing done by the Spirit in the sinner's conversion, that is not said to be done by the word.

Circumcision of the heart, he says purifies it. Does the Spirit come in personal contact to do this purifying? In Acts 15:9, Peter says that the hearts of the Gentiles were purified by FAITH. Paul says faith comes by hearing and hearing by the WORD of GOD. Rom. 10:17. This is exactly my contention. The Spirit does its work on the sinner's heart through the gos-

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pel and not by personal contact.

Now, in conclusion, I suggest that Mr. Farley has undertaken to prove personal contact in regeneration. Personal contact does not mean gospel. If

this proposition is true, why preach the gospel? The Spirit operates. All believe this. HOW? Mr. Farley says by personal contact. I say by the gospel.

LEANING AND LIFTING.

Two men sat in the lounging-room of an ocean steamer, separated by a low partition from another compartment, where their conversation was overheard. One of these two men was a physician, and the other was returning from a voyage which he had undertaken for his health. In their few days together they had become well acquainted. The convalescent was talking freely with the doctor concerning his symptoms.

"They sent me away for my health," said he, "and I am returning better, but not yet well. The trouble is with my nerves, and I do not seem to get over it."

"Your general health is evidently better," said the doctor, "and with that improvement, you have reason to anticipate an improvement also in your nervous condition."

"I suppose so," said the other, "but the trouble is, I am going right back into what occasioned my breakdown. I heard a sermon awhile ago, which said that the human race may be divided into two classes, the lifters and the leaners. Now I have three or four brothers-in-law and two or three sons-in-law, and I have to do the thinking and the planning and the financial backing for the whole crowd.

"I don't mean that they will not work, or that they try to 'sponge' on me. It is merely that they don't know how to work without some one to push them on and show them, and hold them up. There isn't a lifter among them; they are leaners, every one of them. That's what broke me down, doctor, and that's what I am going back to; and I think over and over again that that preacher knew what he was talking about."

"I wonder if that was all the preach-

THE FAMILY FORUM

CRIPPLE TOM.

or

"Knowing is Loving, and Loving is Doing."

Continued from last issue.

The same post brought a parcel which contained Tom's much-prized and much-used Bible. What a precious relic was that marked Bible in that beautiful home! For, when the cripple boy's friend lent it to his youngest son to read, the careful marking, the short simple prayers written by the cripple lad on the margin, and his dying wish on the fly-leaf, written about a week before his death, that "this Holy Book may be as great a friend to some one else as it has been to me," made such a deep impression on the youth that he gave himself to the Lord, and later on to mission work in foreign fields. Out in Central Africa he has shown that worn Bible to many a native Christian when telling them about Cripple Tom and his texts.

Does the reader not see what one fully consecrated, lowly, self-sacrificing life can do? And are we not convinced that there is something terribly wrong when there are not more of such lives?

Thousands of sad, weary hearts are wanting the little ministry of love that we might render. Shall we then take our ease, enjoy our pleasure, or indulge in our luxuries? Millions of dark, benighted souls are crying out for the light; they have to continue groping in darkness, while many of us, professing to love Christ, live self-centered and self-indulgent lives. To-day—without the help of the world—the Christian church could easily send out enough missionaries to evangelize the world;

but the dark blot of "it won't," stains its fair name with a stain that nothing but the blood of Jesus Christ can ever wipe out.

Oh, that the Spirit of God would, by His mighty power, cleanse away all slothfulness, unreality and self-complacency from our lives; for following Christ means self-sacrifice, self-denial, and there is no such thing as holiness without it. If a dying lad, in suffering and destitution, could joyfully deny himself the little sip of milk which cooled his parched lips and partly fed his weary body, surely it is possible for us to do more!

"There are lonely hearts to cherish,

While the days are going by;

There are weary souls who perish,

While the days are going by.

If a smile we can renew,

As our journey we pursue,

Oh, the good we all may do,

While the days are going by."

"Who then is willing to consecrate his service this day unto the Lord?"—
Sel.

WRITE FOR

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A. G. FREED, President.

er said?" the doctor remarked.

"Oh, he told everybody to lift, and I am doing that."

"Yes," said the doctor, "but you seem to have got out of the sermon only the lesson that would have been good for other men. I wonder if he didn't also tell you to learn how to lean."

"A man must lean on something or he can not lift. He must have faith and hope and something to stand on, or the ground gives way under him. I have a suspicion that the thing you did not get out of that sermon was the very thing you needed."

"I am not a preacher, and I wouldn't undertake to complete the sermon from a preacher's point of view, but from a doctor's standpoint, what you need is what I suspect was in the sermon, and what you did not hear. My friend I rather think the preacher told you to lean on the Lord and then lift. You have learned to do the lifting, and the best advice that I can give you is to learn where to lean."

"I shouldn't wonder if you are right, doctor," said the other, "and now that you speak of it, I rather think there was something of that sort in the sermon."

"There is nothing I could recommend that could possibly do you so much good as just that," said the doctor, "Faith and hope are curative agents of the first value. It is well that a man should lift, but important also that sometimes he should lay down his load in quiet trustfulness."

"If you can get that out of the preacher's sermon, or mine, it will do you more good than medicine, and you can lift with new courage."—*Youth's Companion*.

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Write us today that you are going to join the contest and begin to use your spare time to an advantage. We need your friendship and assistance. Your friends need what you are going to give them. Will you help?

Some one said: "What need we have any friends if we never have need of 'em? They are the most needless creatures living, should we never have use for 'em, they would resemble sweet instruments hung up in cases that keep their sound to themselves."

Then again, the Scottish writer said: "When true friends meet in adverse hours, 'tis like the sunbeam through a shower, a watery ray an instinct seen, the darkly closing cloud between."

And in the greatest of all books we find: "A faithful friend is a strong defense. and he that has found such a one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable."

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The following is the rating of the candidates. In renewing your subscription please vote for the candidate of your choice.

PLEASE DON'T SLACK UP.

Stanford Chambers.

In pleading for \$1,500 more, by Oct. 1st. to finish this thing, I am pleading to save the \$5,000 pledge to pay off the mortgage to save the property to save the cause in N. O. to save the lost here and for hundreds of miles all around us.

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