Honor thy father and mother. Live so as to be an honor to them though they are dead.

Practically every religious body in the world is in favor of the fulfillment of the prayer of Jesus when He prayed for the union of His people, except that body of people represented by this paper.

Please, Mr. Editor, revise your information, and state the facts as they are.

The Christian Standard, one of our great national weeklies, reported in the last two weeks nearly twenty thousand additions to the various congregations throughout the states.

THE CAMPBELLITE DENOMINATION HAS 112,795 MEMBERS

The above is the heading recently appearing in one of our religious journals of the state. In reading the comment following this heading, the writer says "The department of commerce announces that there are in the United States 1,044 churches of the Christian Church," etc.

I am free to confess I find nothing warranting the writer of this article to say that there are so many "Campbellites," as the article from which he so happily quotes does not mention such a denomination, and I believe I am perfectly justified in saying there has never been such a denomination in existence. Then again, the figures given with reference to the numerical and financial strength of the Christian church are all wrong. The statistics as gathered by H. K. Carrol, the compiler of complete official census of religious bodies, gives the following data concerning the Christian Church in the United States. Number members, 1,977,313, and reported a net gain last year of 44,000 new members. There are a little more than 10,000 congregations duly organized into churches of Christ. They raised last year a little more than $4,000,000.00 for mission work, which does not include the monies paid out for the work at home.

The work of the Christian Church is largely urban, as the writer states, but Kansas City has 50 churches, Des Moines, Iowa, has 38, Los Angeles has 60, Indianapolis has 36, and many other cities have from 10 to 25 churches within their corporate limits. This body of people has had the most remarkable growth of any religious body in the world... Only those who are ignorant or vicious call them "Campbellites."

When a man, such as the editor of this paper, calls this great religious body "Campbellites" you can be sure of where he came from. He came from a place where all men wear celluloid collars, chin whiskers, and grease their boots on Sunday morning with mutton tallow to take the squeak out of them.

Sam P. Jones and wife, of Cleburne, Texas, began a meeting with the Cheneyville church on April 15. Many difficulties were encountered, but the results are very gratifying. The result of one night was worth the effort, when a father of 65, with his son of ten years, came down the aisle and gave the preacher their hands, in token of acceptance of the Lord, and made the good confession. Sam P. Jones is a marvelous preacher. No one can equal him in scripture quotations from memory. He uses neither a pulpit or Bible.

If you are interested in evangelizing Louisiana, let us hear from you. Tell us how much interest you have in the matter. We are securing the services of an evangelist to hold some meetings, and we must raise the funds with which to pay for these services, and we are depending on you to help us out in this.

There is no doubt the work should be done. If it is done, it means we must do it. We have depended heretofore on an old organization that has been inoperative and now we must begin to operate. We are sorry for any friction that has

(Concluded on Page 4)
N touching the question of giving, or paying, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10). Here, plainly, the payment of tithes is made the condition not only of an abundant outpouring of the Spirit but temporal blessings are definitely promised in the succeeding verse. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jews to be set apart, and dedicated to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving,—"as God hath prospered him." Ought the proportion to be any less under the gospel than un--

CHRIST'S PRACTICE OF PRAYER.
The earthly ministry of our Lord was begun in prayer (Luke 3:21), continued in prayer and ended in prayer (Luke 23:34). The heavenly ministry of our Lord was begun in prayer (John 14:16) and is now continued in prayer (Heb. 7:25).


Prayer was more important than rest, for "in the morning a great while before day He rose up and went out into a desert place and there prayed." (Mark 1:35).

Prayer was more important than sleep, for "He went out into the mountain to pray and He continued all night in prayer to God." (Luke 6:12).

Prayer was more important in securing workers than either money or machinery, for He said, "Pray ye the Lord of the harvest that He send forth laborers into His harvest." (Matt. 9:38).

Prayer is as important as His other ministries, for "He ever liveth to make intercession for us." (Heb. 7:25).

Health and cheerfulness mutually beget each other.

The exercise of quest is the secret of conquest.
"Love Like Mother's."

The Lord assures us that He loves us as a mother loves her child. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me."—Isaiah 49:15-16.

A mother's love lingers long. Others may forsake us, but when their love fails, we can still depend on mother. The doors of other homes may be closed against us, but mother's door is still open.

The daughter of a poor widow was led into the paths of sin. She rejected the invitation of mother to return home. But mother kept on praying for her wayward daughter. He who hears the cry of the afflicted and who notes the sparrow's fall heard her cry. One night the daughter was wandering in the streets of a large city. Homeless, cold, and friendless, she decided to go to mother. Late in the night she reached the humble home. She approached cautiously, and turning the latch, she found the door open. She went in and found mother sitting by the fireside, a few embers only upon the hearth.

In reply to her child's remonstrance for sitting by the fire with the door unlocked in the small hours of the morning, she said: "Never, my daughter, by night or by day has the door been locked since you left. I was afraid you would return, and finding it fastened, would go off again."

This is a mother's love. God's love is like this. Surely, with great confidence, we can come to Him in times of trouble and need.

"Faith."

Faith is not blind acceptance of absurdity. Faith is the completion of a transaction in which we commit ourselves to a personal relationship with an unseen and living Master. Faith is such an adventure as every sailor makes when he sets out for an unseen port. Faith is our response to our yearning for the God who has made us for fellowship with Himself. Faith is the answer of the vibrant human spirit to the music of eternity.

"The Beauty of Womanhood."

"Teach the young women to be discreet, chaste, keepers at home." Titus 2:4-5.

True modesty is the highest grace and adornment of womanhood. Modesty is the daughter of chastity; and wherever the heart is clean, true modesty is sure to reside.

A most deplorable lack in our modern life is that of true modesty in both men and women.

The first of all virtues is innocence; the next, modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it.

"The Blessed."

Blessed indeed are those in the kingdom of heaven, but if any seek this kingdom with motives of self-blessing merely, they will fail to find it. Only as the eyes are turned away from self can one truly seek or see God. Jesus used the word "blessed" in pointing out those in the kingdom, that we may know who they are; not to emphasize blessings conferred. We should be careful how we appeal to motives of self-interest in connection with entering upon the Christian life, else we may block the way which we seek to open; for the blessed life is an unselfish life.

"My Mother's Hands."

My mother's hands! So capable! I love them—every wrinkle there. Though toil has made them rough and worn, these hands to me are wondrous fair.

My mother's hands! How oft have they the touch of mother's hands, it guards the soul and guides the steps and grips the heart like iron hands!

"What Is a Saint?"

Almost as many definitions have been given of a saint as of a genius; but there are some very common errors on the subject. A saint is not one of those emaciated, rather foolish-looking people sometimes represented in pictures. Neither is he always on his knees praying. Rather, his whole life is a life of prayer, for he is always trying to do good. He is a hero of unselfishness; but his unselfishness is not shown by doing extraordinary acts of service, but by doing the ordinary week-day work of life in an unselfish spirit.

The Lord described a saint when He said of the woman, "She hath works that she could." He who knows whereof we are made expects us to do all that we can. Are we doing that? Are we living to the best of our ability the life that He wants exhibited to the world? God knows all about your peculiar circumstances and environment, and so He will ask, "Have you done what you could?"

"The Lowly Heart."

No proud heart ever heard an angel singing. No haughty eye ever saw God's glory in the skies, nor ever shall. It is the lowly heart which folds itself in quiet duty, the lowly spirit which looks aloft for the guiding star of love that finds heaven's secret given to them.—Lauchlan MacLean Watt.
of course, we did not understand what had taken place until the next day. Wenger had stated to his board that it would never do to have your letter read to the congregation, hence his justification for the meeting at his house instead of the church.

As we stated in our telegram, they first threatened to disfellowship us, but we quietly let them understand that if we could not get justice from our supposedly Christian brothers, we would get it in the courts. So they abandoned that idea and withdrew themselves. They had also endeavored to have the Methodists put us out and let them have the church, but as they also failed in this, they had to get the use of the Alumni Hall at the old University grounds.

The very next day after their meeting at Wenger's house, and before we hardly knew what had taken place, they had a truck take away the piano, chairs, hymnals, communion set and clothes, and all church articles belonging to the Central Church of Christ.

As soon as they found out that part of the communion set had been brought from the school house by us and the table cloths given to the church by my wife and self, they returned these articles, but nothing else.

Enclosed is a clipping of their charter and members from the Central Church of Christ and others who have signed it.

They had expected to get all members outside of Floyds, Baxter, Baudouins, and Charltons, but they signally failed.

We have about thirty-five of the members who are remaining faithful. But have put in a new piano and are continuing regular services. BUT, we need assistance—and need it just as quickly as we can get it.

I feel that you could get back some of the members who have followed them, if you could come to us. At any rate, we need some one on the ground and that just as quickly as we can get them.

I will make sketches for the dormitory just as soon as I can get to it. I am very busy just now with a rush job, the first since the high water struck us.

Kindly answer as soon as possible, and sincerely oblige,

Yours fraternally,
(Signed) Chas. H. Charlton, Jr.

THE SITUATION IN BATON ROUGE

By R. G. Baxter
(Article 1.)

Rev. Marion Browning,
Cheneyville, La.

Dear Bro. Browning:

An article in the "Christian Messenger," April, 1928, signed I. Boyd Wenger, with a few comments by yourself, calls for a correction as to facts and chronology, especially as I was named in such an unenviable manner.

The facts (can be readily be substantiated by evidence I hold and personal statements, sworn to if need be) are, in 1920 the Church at Baton Rouge—the First Christian Church—was disrupted and ceased to be a church after the New Testament pattern.
The property had been pledged to pay a salary for five years to a minister the U. C. M. S. had withdrawn support from and urged to leave at once, as did W. H. Allen when here with M. O. Sansbury a few days prior to the National Convention to investigate the trouble in 1920. This pledge was made by the “Board of Directors”—or trustees and given legal sanction by a vote of the congregation.

The property was lost for the purpose of New Testament Christianity, and there was no hope to save anything. Twice I wrote urgently asking M. O. Sansbury to come and try and help us save some of the property for New Testament Christianity. He came and had no advice or correction to make to the plan I suggested. That is to have the congregation called together and have the property transferred to the U. C. M. S. to sell and hold proceeds for us—elders and deacons—to begin work elsewhere in the city when conditions seemed favorable. Eld. H. E. Steele, now preaching at Woodland St. Church, Nashville, Tenn., participated in the conference with M. O. Sansbury and the elders and deacons.

We had been supported in our contention for New Testament Christianity by the State and National Boards.

The transfer was made to the U. C. M. S. and later the U. C. M. S. sold it to the Women’s Club for $9,500.00 as recorded in the Clerk’s office at Baton Rouge, La. After deducting expenses for transfer and sale the proceeds—less than $8,000, were held in trust by the U. C. H. S. as noted in the Year Book of 1923-24, page 189. This all was done to conserve what could be saved for New Testament Christianity in Baton Rouge, La., not for any factions or organizations.

A number of us—elders and deacons and Eld. H. E. Steele—kept up weekly Bible study and communion service at the High School for five years—1925. We asked Sansbury to aid us in having our money returned as he had so kindly aided us in having it saved as a trust fund. He refused, saying we had sent offerings to Cunningham and the Clarke Fund and were “Standard” men, all of whom were fighting the U. C. M. S. I then wrote Grant K. Lewis—“Yes, the money was saved by us elders and deacons for future work in Baton Rouge, and we noted particularly to Sansbury we wanted to begin work elsewhere in the city. Without our doing as we did there would have been no funds in trust for anybody.

After several months writing and waiting, we received letters from Grant K. Lewis, containing excerpt you note in your comment as Wenger’s letter. Written one year before Wenger came to Baton Rouge.

It is the first time in my church life of over sixty years that a missionary society by person or print has ever intimated to me that their expense for preaching the Gospel at any place must act as a lien on any property held or kept in trust for the parties at such place. Grant K. Lewis had nearly six months previous written us, we had this fund in trust and he would meet with Sansbury and us at Baton Rouge. He never did come with Sansbury to see us about starting the work for New Testament Christianity in Baton Rouge. We were cut off from any assistance from the boards and denied what we had saved five years previous. The work cannot be established in a life time they told us. We wanted a New Testament Church in Baton Rouge, La., before we were dead.

Through some of my preacher friends, I got support of the elders of the Richmond St. Church in Cincinnati, Ohio, for which my father was minister during the Civil War, and the “Clarke Fund” sent J. S. Raum in April, 1926, with a singer, to establish a church at Baton Rouge.

In the first part of June, 1926, Raum organized a church of 100 signed-up members to work for Christ in Baton Rouge, known as the Central Church of Christ in Baton Rouge. All immersed believers were invited to work together in this new organization, free from any factional strife of former days.

Raum’s Report of Meeting in “Christian Herald”

As soon as the old organization had been thus disbanded, a few of the faithful brethren, including two of the elders, continued to meet each Lord’s Day in a school building and to observe the Lord’s Supper. It was this group which called us to the task of rehabilitating the cause in this, the State capital of Louisiana.

The general impression prevailed in society circles that the cause could not be planted again in this generation. Letters are in the possession of brethren that contain statements to this effect. This, too, was the impression of the State secretary, who urged the evangelist to go anywhere in the State but Baton Rouge. We insisted, however, on going into Baton Rouge because of its importance as the capital city and because we believed this generation had no right to leave to another generation the task of today. We asked the State secretary what would be his attitude toward the enterprise if a work was started, and whether or not he would recommend the return of the money now in trust with the U. C. M. S. He finally said that if a real church was organized which was a going concern and had prospects for the future, he would of all men recommend the return of this money.

With this promise we began our work. We told the few brethren, who had remained loyal and who had tried to maintain the worship of the church, that we had only one possible hope of success; namely, to ignore all past or existing organizations and begin all over again, as though no church of Christ had ever existed. We suggested that we receive every one who might be willing to go to work upon a common basis and then leave it to the judgment of the congregation thus formed as to whom their leaders would be. This met with their approval. Immediately an abandoned M. E. Church building downtown was secured and the campaign lasting five weeks begun. Altogether 102 people came forward during the meeting, including all
The Far Away South Sea Islands

By a Missionary From French Oceania

The far away South Sea Islands, especially what is called French Oceania, is comprised of several groups of mountainous and low coral islands. The Island or Tahiti is the largest and is a very delightful place with a temperature ranging from 65 degrees in the winter months to 95 degrees in the summer season. The humidity during the summer is the most unpleasant feature of the climate. The nights are always cool, especially in the mountainous islands. Nature has been very kind to this far away, small island and is rich in tropical vegetation as well as chickens, pigs and cattle, which are raised for local consumption.

The city of Papeete, the capital of the island, is quite a modern city with electric lights, city water and an ice plant, and has a population of about 4,000. This population is made up of natives, Chinese, English, Americans and French, and small representations from several other European countries. The natives are Polynesian and not very much unlike those of the Hawaiian Islands, Samoan Islands and New Zealand. Their language is the same and varies only from the language of other groups in dialect. Their origin is not fully known, but it is thought that they are the result of the union of at least two peoples, one who came from the southeast coast of Arabia to India, mingled there with the ancient Gangetic race, and then migrated eastward to the islands of the Pacific, where they mingled and united with other races who went westward to the Pacific islands from the Americas.

They have lived so many generations in this tropical climate and have been supplied so abundantly with spontaneously growing fruits and the fish of the open sea and lagoons that they have become very indolent. Their environment has not forced them to till the soil, for nature provides them with food with but little exertion upon their part. Nature does not demand that they wear much clothing as the climate is very mild. For that reason they wear very little clothing when not attending church and some community gathering. Man, woman and child, however, always don their very best when attending church services. They are especially proud when they can obtain some foreign garment, for they have the very human characteristic of “aping” those whom they consider their superiors.

Some of their dwelling houses are made from the woven coconaut palm. Another kind is made from bamboo, which is split, woven, and used for walls. The beautiful primitive native houses are being supplanted to a great extent by more modern ones. Although they are more modern, they are not nearly so healthful as their own, for they will invariably close the doors and windows of a modern home, thereby stagnating the air. Thousands of them are dying from tuberculosis that has developed from this cause. Their ancient form of worship was idolatrous, and all the inconsistencies and evils which naturally accompany such a system accompanied theirs. Human sacrifices, infanticide, drunkenness, tribal wars, and all their attendant evils were prominently in evidence when the first missionaries came among them. The first missionaries to visit these islands were sent out by the London Missionary Society of London, England, in 1796. They no longer worship their family and tribal gods. They do not make human sacrifices to appease the anger of their gods. Infanticide is not so prevalent.

During the recent great World War the natives of the islands of the sea were forced to leave their quiet, peaceful little world to enter a conflict with peoples concerning whom they knew but little. The responsibility of purifying their environment and developing their maximum of mental, physical and spiritual power is a task that should not be minimized. It is an obligation we so-called civilized peoples owe them.

There is still a custom among them which is not in accordance with good morals and Christian ethics. It is their custom of marriage. Their method of betrothal is much unlike ours. Courtship, as we understand and practice it, is unknown to them. Their appreciation, love and sorrow for one another is of short duration. It has developed a custom among them of giving their children away to relatives and friends, much the same as we give kittens away here, and perhaps, too, with not so much hesitancy and reluctance. This custom, however, is gradually being overcome.

The origin of these islands upon which these peculiar and primitive people have wandered, fought, worshipped and lived for so many years is not fully understood by us. It is thought, however, from the geological study that has been made, that they are of volcanic origin. No doubt many islands have disappeared, and up from the depths of the sea many others have been pushed to take their places, through the many subterranean eruptions which have taken place during the centuries of the past. In fact, the traditions of the natives point to such a fact.

Notwithstanding the peculiar conditions and the many inconveniences, there is a peace that comes to one while laboring among such poor, unfortunate people that is unexpressible.
THE “IF YOU PLEASE” KEY

The “if you please” key is often called the “courtesy” key. It is surprising how many boys and girls—and older boys, too—seem to think this key unnecessary. Some even seem to avoid using it, especially at home. Or, if they are visiting some friend, they always use this key and then wonder why they have such a splendid time.

But at home, well, we get out on the wrong side of the bed. We feel a bit tired and cross. We come down to breakfast and mother says, “John (or Mary), will you have some toast or some cereal?” Then instead of using this “if you please” key you just grumble “Um” or “Ugh,” or perhaps you whine “I don’t want that.”

Now you can’t open the day with the grumble key and find gladness. You know how it is: if you grumble once, it is easier to grumble a second and third time, until the first thing you know you simply can’t speak pleasantly.

I wonder if you have read “Sinbad the Sailor.” You remember how the old man of the sea got Sinbad to have pity on him and lift him up on his back. When he got there, Sinbad could not get him off. He just clung close. He went wherever Sinbad went, made him do about as he wanted him to, in fact, made life a burden to him. The harder Sinbad tried to shake him off, the more determined was the old man to stay on.

Now that is just the way with the grumble spirit. If you pick him up in the morning, he just gets hold of you, and you go through the day growing more and more disagreeable until at night you go to bed about as unhappy as one can be. You are sure the world is a pretty poor place. And the whole trouble is you did not use the golden key of courtesy.

Jesus said, “With what measure ye mete, it shall be measured to you again,” by which He meant that this world is very much like a mirror—if we would have it smile at us we must meet it with a smile.

No doubt some have heard these words:

“This world is not so bad a place,
As some would try to make it,
But whether bright, or dark and sad,
Depends on how you take it.”

A man was moving to a new town. He had his household goods piled on a wagon. On the road he stopped at a farmer’s house to water his horses. While waiting for his horses to drink, he said to the farmer: “I’m just moving up to Jonesville. I wonder what sort of neighbors I will have up there.”

“What sort of neighbors did you have where you came from?” asked the farmer as he helped to adjust the harness on the horses.

“Oh,” replied the man, “they were a poor lot. They were all the time quarreling with us. We did not have a very happy time down there. We are glad to get away.”

“Well,” the farmer said, “I guess you’ll find the same sort of neighbors in Jonesville.”

He meant that the sort of neighbors the man had depended on the sort of neighbor he was; and he apparently was not a very good one, judging from the short conversation.

And, young people, that is the way with life. Every day is just about what we make it. If we open it with the spirit of kindly courtesy, it gives back gladness to us. If we open it with a grumble and a grouch, it gives back unpleasantness.

“Keep your face with sunshine lit,
Laugh a bit:
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit.”

Let us try to be more courteous in the home, at play, at school, and once we get into the habit of using the “courtesy” key, life will be more pleasant not only for us but also for all those with whom we come in contact.
On the first of June, John T. Chase, of the Cincinnati Bible Seminary, became the minister of this congregation, which under his leadership has been going forward. The work has been greatly hindered because of the delay attending the return of the money now held in trust by the U. C. M. S. The brethren made an appeal through the channels of the State Board at the State convention last June, and a committee of a number of men and one woman was appointed to investigate the conditions and report favorably or adversely. All the men on the committee have reported favorably, but up to the present time the woman has refused to give her consent. This ties up nearly $10,000 which the brethren can rightly claim, but which up to this time has been withheld.

This church was not fighting the U. C. M. S. Every member was at liberty to give his missionary funds to any party or organization as he or she desired.

Now, was not this Central Church of Christ at Baton Rouge a New Testament Church because it had been gathered together in spite of the state and national boards? Are not New Testament Churches recognized as "the work" for which the missionary organizations are supposed to exist? Is not a congregation of 120 members as left by J. T. Chase on January 1, 1927, large enough to be seen by a society that wishes the advancement of New Testament Christianity? The State Board "heard" enough about this new organization to appoint a committee to investigate the work: Miss Janie Cole, Leon Chavanne and A. Preston Gray. The chairman of the Baton Rouge Church Board told me personally, Leon Chavanne had said he would report favorably. A. Preston Gray wrote me he would do the same, for the return of the fund in trust in U. C. M. S. to us. This was during the ministry of J. T. Chase, in 1926. Sansbury at the Memphis convention told Chase he was going to do all he could to keep the Baton Rouge Church from getting the fund returned. He saw the church before Wenger came, and did all he could to stop the Central Church of Christ from getting what funds were in U. C. M. S. for New Testament work in Baton Rouge and which we—Charlton, Floyds and Baxter—had made possible of a fund for New Testament work, six years previous.

On January 1, 1927, I. Boyd Wenger was recommended to us for a minister by Raum who was here to introduce him to the congregation. Why did he not call the attention of the society to this congregation for which he was minister and at once have them buy a lot for the church? Also, this fund in trust for Baton Rouge, never was given to the U. C. M. S. If it had been, it would never have been acknowledged as a trust fund by Grant K. Lewis in letters to us and surely never have been made a matter of record in the year-book as funds in trust for Baton Rouge.

The elders and deacons were appointed by Raum and the congregation ratified such by unanimous vote. He told them to have the charter of the Central Church filed and made a matter of record at once. Their failure or refusing to do so caused the Central Church of Christ in Baton Rouge, La., to have no standing in the courts of the state of Louisiana.

The first part of April, 1927, E. L. Thompson, C. C. Thompson and Miss Janie Cole, acting as a committee of investigation for the State Board, reported to the church they would recommend the return of our money by the U. C. M. S. to the congregation—gathered together by Raum a year previous—and having at this time 125 members signed up to work for Christ, as the Central Church of Christ in Baton Rouge, La.

To go into a discussion with Wenger as to truthfulness is out of the question since his treachery to his friends who obtained the pulpit here for him is so well known.

Yes, there are a few disgruntled former members of the "old organization" meeting in the old M. E. Church but they do not represent the "old organization" at all, says Wenger. It is a fact despite this statement that in the "Central Church of Christ in Baton Rouge" are those elders and deacons of the "old organization" which were supported by the state and national boards in the trouble in 1920, saved the funds in trust and who have kept the weekly observance of the death, burial and resurrection of our Lord ever since and in spite of the opposition of the boards got a minister of the Gospel of Christ to organize a church which was growing and self-supporting until Wenger came.

Bro. Raum came back last November and held us a meeting especially to show to the public that we were true to the faith. From the pulpit he stated: "You brethren cannot tell me anything about it. I knew what it was as soon as I got word of Wenger's drawing off. The same offer was made to me by Sansbury, 'Support the U. C. M. S. and I will at once urge return of your money held in trust by the U. C. M. S. '"

And also a fact that almost to a man those in Wenger's church from the "old organization" are those who supported Book who was so thoroughly discredited by the State and National Boards in the breakup of 1920.
And so it comes to pass, we who, more than once, have made it possible to have a minister; who were supported in the doctrinal strife of 1920 which broke up the old organization, for it was a contention over doctrine, are meeting in the old M. E. church building, which was kindly loaned to us when Raum came and has been our church home free of rent ever since—nearly two years. We have a university student preacher and are not making any kick over the loss of our "lot money," piano, hymn books or chairs, because we had standing in law in Louisiana and above all no kick about the loss of a preacher who has betrayed his friends and the church. It is worthy of note that Bro. P. M. Floyd and family made possible the present church in Vicksburg, Miss., as it met in his home for two years, in its infancy. Also he and his wife kept the table spread on Lord's day during our five years meeting without a minister in the high school. His two daughters, co-eds at the university, most loyally supported their parents and honored their Lord during this trying time. They had as strong inducements as others to go with the crowd, class, frat or to be in the choir of other churches, but they were faithful. Bro. Charlton did us proud as a teacher. He is well-versed in the Word and the Restoration. To these families I am greatly indebted for all possible kindnesses.

Yours for the whole truth,
ROBERT GRAHAM BAXTER.

A MATTER OF PRAYER.

Sir Henry Galway, speaking at the Australian Congress of the Salvation Army, said that Viscount Allenby, when he came near the works of Jerusalem, determined he would not damage the holy place. He therefore telegraphed to the government for instruction, and was told to do what he thought best. Not satisfied he telegraphed to the king, who advised him to make it a matter of prayer. As a consequence, General Allenby assembled his staff and troops and prayer was offered for guidance under the special circumstances. Before the meeting separated an orderly arrived with a telephone communication for the general to the effect that the enemy had surrendered the city.

Faith grows as we recall what God has done for us and for others. When God spoke to men of old, how often He reminded those to whom He made promises that, as He had been with their fathers, so He would be with them. When Joshua would put courage into the hearts of the people he was to lead, he reminded them that there had not failed one word of the good promises God had made to Israel. Let us look back over our own lives. Have we not all had our experiences when we were driven to our last resources and found they availed nothing? Then it was that faith triumphed. Faith enables us to look ahead and to see the victory from afar. We can say with confidence of that which has not yet come to pass: "This is the victory."

He has not learned the lesson of life who does not every day surmount a fear.

PERSONAL CHRISTIAN WORK

PERSONAL Christian work does not wholly consist in an endeavor to secure the salvation of the unsaved, momentous as is such work. And certainly all God's people ought to be thus engaged. The Bible freely enjoins it.

But there is often need for real personal work in helping weak, discouraged and feebly instructed Christians. "Comfort ye my people," is the divine injunction. And having ourselves been instructed in the Holy Scriptures, as to doctrine and duty, we should be somewhat "apt to teach," or engaged in "teaching and admonishing one another." And there are some who fall into sin, or are "overtaken in a fault," and need help. It may be our personal work to "restore such in the spirit of meekness." The Church has many weaklings or "babes in Christ," and an essential part of personal Christian work is "rightly dividing the word of truth," to "feed" the "sheep" and the "lambs," and "to succor them that are tempted." Such work not only belongs to preachers outside of the pulpit as well as in it, but to the laity as well, "according to the grace that is given to us."

The preacher who is content with pulpit work alone comes far short of duty and misses the blessings derived from private or personal contact with people in an effort to win them to Christ. An unsaved man, who very often attended a certain church and knew the preacher well, said to him, "You do not seem to tell sinners how to be saved, and you have never spoken a personal word to me about my soul's salvation." In gratifying contrast is that of the preacher who asked a man on the street if he was a Christian, and received the reply, "That is quite a personal question." To this the preacher answered, "I know it is and meant it to be such, but asked in the interest of your soul."

There are professors of religion who are willing to do general church work, but not such as involves a personal effort to save souls. A preacher asked a member of his church if he would give a gospel street talk on a Sunday afternoon. The man said he would gladly do so. His pastor then asked him if he would do some real personal work by speaking to some of the unsaved men where he was employed in a large bank. "Oh, that's different," was the reply, implying a lack of holy courage to do some "hand-picking" work. God help us to single out some of the unsaved and prayerfully strive to lead them to the Lord Jesus Christ.

"Perchance in heaven, one day, to me
Some ransomed soul will come and say,
'All hail, beloved! but for thee
My soul to death had been a prey.'

Ah, then, what sweetness in the thought,
One soul to glory to have brought!"

Our Heavenly Father is not too far away from us to hear us when we call upon Him. He is always on hand, too. For He never slumbers nor sleeps.

Faith grows as we recall what God has done for us and for others. When God spoke to men of old, how often He reminded those to whom He made promises that, as He had been with their fathers, so He would be with them. When Joshua would put courage into the hearts of the people he was to lead, he reminded them that there had not failed one word of the good promises God had made to Israel. Let us look back over our own lives. Have we not all had our experiences when we were driven to our last resources and found they availed nothing? Then it was that faith triumphed. Faith enables us to look ahead and to see the victory from afar. We can say with confidence of that which has not yet come to pass: "This is the victory."
THE ART OF ENCOURAGING

It has been said of Jesus that He of all men the world has ever seen knew how to put heart into people. He had learned the art of encouraging. The gospel story seems to bear out the statement in a wonderfully convincing way. There cannot be any other explanation of the scene so often witnessed during those three strange years of his ministry, when all sorts of outcast and needy and discouraged people crowded about his pathway.

Could anything finer or more splendid than that have been said about him, that He had learned the art of encouragement! It must be the most difficult art in the world to learn and to practice, making bigger demands upon faith and courage and personality than all the other arts that are. And if it were fine and splendid and difficult for Him, what must it be for us? The crowds that flocked about Him two thousand years ago show how much the gift of encouragement needed exercising then, but there are many things that reveal the fact that it needs exercising almost as much today.

I will make a straightforward confession, that there is nothing I need much more than that the art of encouraging should on occasion at least be practiced on me. Not that I need any one to flatter me, to say sweet nothings to me, to try to build me up by telling me a host of things that are not true. But what I do need many, many times is some touch of courage or faith or renewal of will that shall lift me out of my inhibitions and discouragements and failings, and help me still to believe in the good and press on to its realization with all the freshness and buoyancy of a boy. And what I need I know I should be trying to give to other people. Yes, the art of encouraging is a wonderful art.

The unique personality of Jesus has produced a profound impression upon the world. The writers of the New Testament point out how far He surpassed all the ideals of the age in which He lived. He was greater than their greatest law giver, priest, prophet or saint. This testimony of the New Testament writers was unanimous and complete, because Jesus satisfied the human need for salvation from sin, for the renewal of the entire life and for closer communion with God the Father. In every age this has been the experience of those who have followed Jesus. He is the saving and satisfying one and there is no other like Him. The impassioned verdict of the past may well be the sure foundation of God's people in the present and for the future.

Faintly and dimly David saw that which for us is so blessedly revealed in all the life of the Lord Jesus—that God was come forth to help and to save Him. We need to have this comforting conviction wrought in us at the first dawn of our new life—that God is not against us, but for us and against our sins.

Our ideas are like food, in that they must be digested in order to be of value to us.

Stewardship is not optional for the Christian; it is essential.

A FEW SMILES

"Was your barn burnt during the cyclone?"
"I dunno. I ain't found it yet."

Husband: "Hm! Funny pudding this!"
Wife: "Yes, dear! That's as far as I got with the recipe when the radio broke down."

"Mother," said little Elsie, "I know what a frown is."
"Well, dear?"
"It's a smile that's turned sour."

Customer: "No—no! I simply couldn't walk a step in shoes that pinch like that."

Clerk: "I'm sorry, madam, but I've shown you all our stock now. These shoes are the ones you were wearing when you came in."

Milk Dealer: "I am in need of a boy about your age. I would pay you $4 a week."
Boy: "Will I have a chance to rise?"
Milk Dealer: "Oh, yes; I want you to be here at four every morning."

One predicts a future for the schoolboy who wrote the following terse narrative about Elisha:

"There was a man named Elisha. He had some bears and lived in a cave. Some boys tormented him. He said: 'If you keep on throwing stones at me, I'll turn the bears loose and they'll eat you up.' And they did and he did and the bears did."

"Is Mr. Perkins at home?" inquired the caller.
"Which one, sir? There are three brothers living here," said the maid.

For a moment the caller looked puzzled; then he had an idea.
"The one who has a sister living in St. Louis," he explained.

Dr. Strongheart gazed into his patient's eyes. "You say you have trouble with that eye?" he said. "But there's something more. On looking at it, I see signs of liver trouble, of anaemia, and I fear of chronic nervous affection."
"Look at the other eye, doctor," said the patient.
"That is my glass eye."

An English paper tells this story of a certain martinet of an army captain who was short-sighted, but would not wear glasses.

He was inspecting kits in the barracks room of his company. Some one had left a floor mop leaning against the head of a cot. The captain's eye caught it. The captain's eye caught it.
"Sergeant!" he roared.
"Yes, sir," replied the sergeant, saluting.
"See that that man has his hair cut at once," said the captain, pointing to the mop.
THE analysis of a philosopher is not needed to ascertain the cause of the radiant smile upon the face of the devoted mother as the postman hands her a letter. The envelope is most welcome for it is addressed to her in the familiar handwriting of her absent son. How the mother heart rejoices as she reads among the many interesting items that her boy is faithfully attending the house of God.

"Mother," he writes, "how happy I am to be reassured that Jesus is tremendously interested in the problems of the boy. It has wonderfully encouraged me to strive more manfully for the mastery over self, sin and the world. I shall be stronger this week to meet the problems and temptations of the boy and young man."

She carefully replaces the letter and offers a silent prayer to God for His goodness. Would you make that mother happy who gave you birth; who tenderly nursed you through the long night of fever and sickness; who was kind and patient when you were cross and irritable; who early taught you, as you kneeled before her, "Now I lay me down to sleep, etc."? Write her that you are trying to serve her God and follow Him through life. To her it will bring about a smile that will make her most beautiful despite the furrows and wrinkles which care and age have left there.

THOUGHTS ON LIFE & BUSINESS

HOW DO YOU RUN YOUR BUSINESS?

Roger Babson, world's greatest statistician, in his book, "The Future of the Churches," suggests a church analysis so as to adapt its religious fundamentals to modern conditions. Accordingly he suggests several forms of questionnaires. One of them is as follows:

1. State your business and whether or not the following Bible teachings are practical: (a) "Bless them which persecute you." (b) "Recompense no man evil for evil." (c) "Provide things honest in the sight of all men." (d) "Judge not; that ye be not judged." (e) "If thine enemy hunger, feed him; if he thirst, give him drink." (f) "Be not overcome of evil, but overcome evil with good."

2. Could not modern business be constructed in strict accordance with these commands?

3. What would happen to business and professional men who should actually apply these rules in their everyday life?

4. Did you ever know of anyone doing it? If so, what was the result?

5. What is the greatest need of business today?

6. What would happen to you and your business if you practiced the Sermon on the Mount?

7. How would such a practice affect your employees? Your family? Your neighbors?

8. What could the Golden Rule do for our government?

9. For world peace?

10. What should the church do to bring about such changes?

Babson also says: "The economic interpretation of history, combined with the careful study of church progress, convinces one that the next church movement will be along distinctly economic lines, especially relating to the application of religion to everyday life.

BUILDING CONFIDENCE

To build up a customer's confidence in your store, the following steps should be observed:

1. Try to get the customer's viewpoint. You will then be better equipped to understand her and gain her confidence.

2. Analyze the customer's objections. Try to overcome them by intelligent explanations.

3. If the price seems too high to the customer, explain what causes the seeming high price, and if the price seems too low, explain that, too.

4. Stress the fact that if everything is not satisfactory, you will be happy to change merchandise or refund for it altogether. If this should happen, see that it is done gracefully.

You may be content with what you have; but never with what you are.
THE GLORY OF PRAYER

The consciousness of God as the Living Father is the glory of prayer. It is this that quickens prayer and gives direction to it. The emphasis must be on Him—not on ourselves. It is our meeting ground with Him. There is a personal attitude on His part, or He could not hear and answer; there is a personal attitude on the part of ourselves, else there could be no sense of humility, no resolution and no pouring out of the heart, no setting of the Lord always before us and no lifting up of the soul to the Living Father. There is then a personal consciousness on the part both of God and of ourselves in our approach toward each other. But consciousness of God must not be associated with self-consciousness, which is destructive of truth and deadens our consciousness of God. The consciousness of our need may weaken prayer; our helplessness may drive us to prayer; neither of these, however, is prayer. Prayer is the voice of reality within us, holding conversation with the Living Father, directing heart, mind, and will toward Him.

ONE INDIVIDUAL AT A TIME.

Henry Clay Trumbull, near the close of his useful life, was asked which phase of his varied work as a Christian was most comforting. He thought of the many sermons he had preached all over the English-speaking world, of the more than thirty books he had written, of the numberless copies of papers he had published, and then of the innumerable personal interviews he had with individuals, and said: “The most comforting part of my work as I look back on my life is the work I have done with one individual at a time.” Those who are familiar with the life of this great man will remember that he was always on the alert to do personal work. Many men were led to Christ or the trains, in depots, in hotels, on omnibuses. He prized this above all the other good work he did for God and humanity during all his eminent and useful career.

THE MISSIONARY IS HIS FRIEND.

The history of national education in South Africa is the history of South African missions. It is said that a certain wise old native chief divided Europeans into two classes; viz., white men and missionaries. The distinction is significant. To the thoughtful native the white man is the disintegrating force which has broken down his tribal customs and sanctions, and has replaced them with nothing but innumerable benefits to the white man. On the other hand, he knows the missionary to be his friend. He is the missionary who educates his children, who writes his letters, who cares for him in sickness and sorrow, who acts as a buffer between him and the local store-keeper or government official, and whose motives are always altruistic.

What is remote and difficult of success we are apt to overrate; what is really best for us lies always within our reach, though often overlooked.—Longfellow.

THE PRICE OF SPEED

“I’M THROUGH” speeding. It isn’t worth the price,” commented a young man as he walked from the police court. “A fine of $50 for driving 40 miles an hour sort of wakes a fellow up. It isn’t worth it.”

But fast driving is not the only speeding that is expensive. There is another speed mania which has far more serious results. In the lunacy court of a large western city, where the suspects are tried on charges of insanity, the daily cases brought before the judge average 45.

What drives so many people crazy? “Living is too fast,” the superior judge explained; “it is too fast for them. The sturdier ones survive the mad jazz pace of the present age. The weaker ones collapse. Those we meet here are the weaker ones.”

This abbreviated age—the lust for fast living, the high tension of nerves and brains—is gathering an appalling toll. Men have forgotten how to rest; they even neglect to take a full, deep breath. Instead, they rush on in the stampede, unmindful of the consequences. Humanity can not stop up under the rush.

The Christian must guard carefully his steps, lest he, too, be caught in the swift surge of speed. The words of Christ call to His followers, “Come unto me yourselves apart ... and rest awhile.” Mark 6:31. “Come unto me... and I will give you rest” Matthew 11:28. Again the message is given: “Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” Isaiah 30:15. This is the only remedy for the addict of the speed mania.

GET THE RIGHT PERSPECTIVE.

You do not get a satisfactory conception of the architecture of a cathedral by attending evening worship. You must see the glorious structure in daytime and from a distance. Similarly you do not know the universe till you have seen it from afar. You cannot see things in their right perspective. A sparrow in a housetop looks as big as a star in the sky. “If,” I said to myself that morning, “if only I could get right away from all the world, and if only I could view the universe from some point out beyond the universe, I should be able to compile a new standard of values. The little things that seem large because they are near at hand will vanish and I shall know what those things are that still stand bravely out when everything else is lost in the infinite distance.”—F. W. Boreman.

JESUS.

Napoleon, standing on the brow of St. Helena, said to Montholon: “Can you tell me who Jesus Christ was?” Without waiting for an answer, he continued: “There is something about Him which I cannot understand. Alexander, Caesar Charlemagne and myself have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded His upon love, and this very day millions would die for Him.”