

THE CHANGE OF DIET.

FESTADAY w'en da wheestle ble Joe D'Annunzio lay down hea An' he's feedin' heemsal' pretta soon

From hees deener pail here een da shade Wen da 'Merican boss' ees com' by From dat eatin' house over da way. Deesa costa da food ees so high Eet ees keep a man busted." he say Est ees verra small lunch dat I eat-Som' roas' beef an' potato an' pie An' a leetla bit sauce for my meat-But cet's costa me seventy-fi',

an' I don'ta see how you can pay For da foods dat keep you so fat" 'Oh, I maka fine deener." Jee say. "Weeth da onion an' bread an' tomat'

Here's D'Annunzio eatin' som' more. Comes da 'Merican boss pretta soon An' he mak' da keeck like dayfore. Som' potato an' cabbage an' ham .An' som' cream an' som' peaches,"

"Dat ees all dat I eat; but, by dam, Est ees costa me ninety today: An' you're eatin' da bread an' tomat' Lika yestaday. My, eet ees strange! Don't you nevva gat tire of dat An' try deefferant food for a change?"

Sure, da yestaday's deenner," Joe say. "Was tomat', bread an' onion for me, But eet's deefferant now, for today I ain't eatin' no onion, you see. -T. A. Daly in New York Evening Sun.

Early to Rise.

A young chap of the city had been going the route, and his father resolved to correct him. He was shipped to uncle's farm to work along with the hands.

He had been in the habit of going to bed at a couple o'clock and staying there until noon. His first night at the farm saw him in the hay at 9 o'clock, and it was some time before he got to sleep. He had not been overpowered by work at that time.

Around daybreak he was aroused by uncle, who came into the room and stood over the bed. "Come, come, my boy," he said.

"You've got to get up. You're on the farm now, you know.'

The light was not secure, and the sleepy city chap raised himself on his elbow and rubbed his eyes.

"What's up?" he asked. "We're going out to cut the oats." "Holy mackerel! Do you have to sneak up on them in the dark?"-Chi cago Post

Short Division.

Nature balances all things, but the few get the big money, while the many get the balance. -Puck. **_____**

None to Interfere. man who in the pulpit was a fearless your taste for gamblin' I don't know .-expounder of right and wrong, but who Life. to the domestic circle maintained for prudential reasons considerable re-

serve of speech and action.

ited a neighboring town the editor of the only paper established therein, which never failed to notice the presence of a stranger in town, offered the following so worded as to prove un-

wittingly keen: "Dr. Carrol is once more among us for a brief stay. He says and does exactly as he thinks right, without re-

gard to the opinions or beliefs of oth-"His wife is not with him."-Lippin-

cott's.



Kind Hearted Gentleman - What's the matter with your head? Guttersnipe-Farver.

Kind Hearted Gentleman - Where's your father? Guttersnipe-'Orspital.

Kind Hearted Gentleman .- Accident? Guttersnipe-No, muvver!

What He'd Have.

Teacher-If I gave you \$1 and your father gave you \$1.50 and your sister gave you 60 cents, what would you

Johnny-Heart failure.-New York World.

The High Cost of Flying. Aeroplanes cost less than automobiles, but they are harder to keep up .- Southern Lumberman.

Dissipation.

His Mother-Hiram, ain't you 'shamed o' yourself settin' up till half past They tell in Nebraska of a cierky 5 playin solitaire? What you get

The fact that love is an fiching in the heart may explain why those who On one occasion when this divine vis: have it have to scratch for a living.

PASTOR RUSSELL IS CHALLENGED

A Complete Answer to the Query, "Who Ordained Him?"

The Whole Subject Clarified For the Public Benefit - Clergy and Laity Unscriptural Terms.



Albany, N. Y., bo .4. - As always, Paster Rus sell got the crowds today We report his discourse on Ministerial Ordi nation and Titles Very evidently it is a reply to an attack recently made upon him by a Mr. W. T. Ellis, field editor of The Continent, and alias.

the "Religious Rambler" Ellis claims that Pastor Russell's ordination as Pastor is fraudulent. The address shows that Pastor Russell fully understands the situation. He fully justified his position before his vast audience and showed up the "Rambler editor in the unenviable light of either being ignorant of the subjects discussed, or attempting to deceive the public. His text was, "Not of men, neither by man, but by Jesus Christ, and God the Fa ther, who raised Him from the dead' (Gal. i. 1) He said:-

The time has come for telling the people what the Bible teaches respecting ordination to teach and preach The doctrine of Apostolic Succession started in the second century A. D. The bishops claimed that they had the same authority that Jesus gave to the twelve Apostles. Upon this claim they ordained the inferior clergy.

This principle is wholly unscriptural. According to the Bible, the Church of Christ is not composed of two parts. clergy and laity. Jesus declared, "All ye are brethren; One is your Master. Christ." St Paul shows that in the early Church the ministers were the servants of the flock. They were of the people, chosen by them by the stretching forth of the hand.

Many of the reformers coveted the titles accorded the Catholic clergy They did not care to tell the congregation that its word was supreme, and that its ministers were merely its servants. Others, realizing that these Utles were unscriptural, declined to use them; preferring to be called pastor. My Bible Student associates, knowing my objection to the title "Reverend," address me as Pastor. I am the elected Pastor of the Brooklyn Tabernacle congregation, and also of the London Tabernacle congregation, and I fail to see ground for criticism in this respect. nor do I attack Christian brethren who accept other and unscrip' al titles.

Must Pastors Be Ordained?

Ordination is necessary to the office of pastor. The question is, What constiintes an ordination to preach amongst the people of God?

This question has received various answers. The Roman, Anglican and Greek Churches, claiming Apostolic Succession, declare that authorization to preach must come through their apostle-bishops, and have not allowed Protestant ministers to enter their pulpits-until the Episcopalians, about a year ago granted this concession. Of course, if their proposition were correct, I am just as much unordained as all other Protestant ministers-and no more so.

Each denomination at its beginning was opposed by all others; yet each taught that the clergy were separate from the laity. Only since the organization of the Evangelical Alliance (1846) have the different sects of Christendom acknowledged each other's ordinations. Each denomination makes use of such ceremonies as it deems proper. If, therefore, the congregation of Christian believers in Brooklyn and London ordain or appoint me as their pastor, it is their own choice what ceremonies, if any. shall accompany that ordination. Who can dispute this? No Protestant denomination, surely; for their own ordinations are on this very basis.

The subject of ordination seems to have fallen into confusion during the Dark Ages. St. Paul particularly emphasizes the fact that he did not receive his commission as preacher and Apostle of Christ from his brother Apostles, but by Divine authorization. This is the Scriptural principle underlying Divine Ordination to the ministry

No denomination claims that the ordination of its ministers either made or kept them perfect. All admit that there have been sad failures amongst their ordained ministers. Neither would they claim that ordination has given their ministers superior discernment of Divine Truths. On the contrary, it has injured the clergy by making many of them domineering and lordly, contrary to the spirit and teachings of Christ and the Apostles; and the laity by leading them to conclude that merely secular matters should engage their attention.

The True Ordination.

Finally the Pastor showed the true ordination to be the impartation of the Holy Spirit. Whoever receives this has God's authority to be His ambassador and mouthpiece. Such show the work of the Holy Spirit regenerating their minds and hearts, giving them insight into the Scriptures, and enabling them to be God's mouthpieces, ministers of His Truth.

FRAIL, SICKLY CHILD

Restored to Health by Vinol-Letter to Mothers.

Anxious mothers often wonder why their children are so pale, thin and nervous and have so little appetite. For the benefit of such mothers in this vicinity we publish the following

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This child's recovery was due to the combined action of the medicinal clements extracted from cods' livers. -combined with the blood-making and strength-creating properties of tonic iron, which are contained in

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ruggists.

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One tract of round timbered land containing 24 acres, lving between Hebron church and R. N Senn's. Property of J. C. Marchant deceased. For further particulars, apply to

J. M. MARCHANT, Box 26. New Brookland, S. C.

SOUTHERN RAILWAY

SCHEDULE EFFECTIVE Sept 15, 1912 Arrivals and departures Lexington, South Carclina.

(N. B. These schedule figures shown as information only and are not guar anteed.) 7:07 No. 19, daily, local Columbia to

Augusts. 8:58 A. M .- No.131 daily, the "Southern's Southeastern Limited" from New York to Augusta.

11:21 A. M.-No. 8, daily from Augusta to Columbia, connecting with "Carolina Special" for Spar-tanburg, Asheville, Knoxville, Cincinnati, etc.

5:41 P. M. -No. 7, daily, from Columbia to Augusta. Connecting from Carolina Special from Cincinnati, Knoxville, Acheville, Sparsanburg and intermediate points.

6:02 P. M.—No. 132, daily, the "Southern's Southeastern Limited" from Augusta to New York; arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 p. m. 6:58 No. 20, daily, local from Augusta

to Columbia. Pullman car service on all through trains; dining car service for meals. For further information, call on

ticket agent or S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G.P. A., Wasnington, D. C.; E. H. Coapman, V. P. & G. M., Washington, D. C.; W. E. Mc-Gee. A. G. P. A., Columbia, S. C.; A. H. Acker, T. P. A., Augusta, Ga.

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