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WESTERN METHODIST.

State National Bank Building, Little Rock, Ark.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Five Conference of Arkansas and Oklahoma

VOL. XXXIII

LITTLE ROCK, ARK., THURSDAY

JULY 16, 1914

NO. 29

THE UNKNOWN FATHER.

In a little Bible class in the home of one of the working men of a great factory, a boy perhaps eighteen or nineteen, sat listlessly looking into the faces of those who studied. His eyes wandered from teacher to scholar, from man to man, but never a look or recognition had that cold expressionless face. Presently the father of the lad turned to the others and said, his voice soft and deep with emotion; "That boy of ours has lived on through the years just as you see him now, Love him! Of course, we love him, but my wife and I would give our little home, all that we hold dear, if only once his voice would call her 'Mother' or call me 'Father,' if only once he could show that he is ours and we are his! And yet," said the father, "I have lived nearly 40 years, and I have never till now let my Heavenly Father see my look of loving recognition, nor hear my voice say 'Father.'"

Many a soul, and many of us whose minds and hearts are not impaired who have lived amid the blessings of our Father's home here in his great world, are careless and expressionless, too. We have been keeping from him the recognition of His love. He has never heard us say from our hearts the words "My Father." Our Heavenly Father himself will be glorified in our lives, and His eternal blessings will hallow our firesides and speak peace to our children's children through unborn generations, if we but acknowledge Him in all our ways.

NEWS AND COMMENTS.

Senor Omerido Moheno, former Mexican Minister of Commerce and Labor, en route to the United States on the French Liner Espagne on July 10th, said that he was coming to the United States "to show President Wilson's crime against Mexico—the greatest in the history of modern Nations." Looking through a porthole at the American flag flying at Vera Cruz he shook his fist in rage. He is reported to have said that he could produce proof that there exists a secret platform of the Progressive party in the United States, of which Col. Roosevelt is cognizant, looking to the annexation of Mexico to the United States.

He said the capture of Mexico City by the Constitutionalists is inevitable. He claims to be leaving Mexico at the request of Huerta, without a reason being given him. General Joaquin Maas and Colonel Mario Maas, relatives of Huerta, were also aboard the ship, evidently to be out of danger when the City of Mexico is captured.

When General Funston offered to give them military protection if they wished to go ashore at Vera Cruz, General Maas thanked the lieutenant, who gave him General Funston's offer, and with noticeable sarcasm assured him that none of his party would land under the American flag.

THIRTY-FIVE NEW CHAPLAINS.

Congress has passed a law providing for an adequate number of chaplains for the navy. This gives an increase of 28, making 52 in all. The chaplains must serve three years before commissions will be given them. The secularists opposed these provisions and others opposed it on constitutional grounds, and members of Congress received many letters and circulars, particularly from the Pacific Coast, asserting that they were of Sectarian origin and for Sectarian advantage, and demanding that they be voted out.

There was no ground, however, for such assertion, as the Federal Council of Churches of Christ in America, representing 30 different Evangelical Churches, took the lead at the hearing. Practically all Christian denominations united in asking for the legislation.

It now depends largely upon several denominations to see that only the competent young men are recommended for the office of Chaplain.

Rev. H. K. Carroll, Associate Secretary of the Federal Council in Washington, 1114 Woodward Building, will be glad to co-operate with denominational Committees and Boards and at their request will give all necessary information.

FOREIGN MISSIONS STATISTICS.

The following statistics for 1913 were taken from the report of the Home Base Committee of the Foreign Missions Conference of North America. They represent all foreign mission organizations and educational and philanthropic agencies doing work outside of the United States and Canada: Home Income, \$16,458,969.67; Native Contributions, \$3,855,286.32; Missionaries, including wives, 9,785; Native Workers, 48,454; Organized Churches, 9,456; Persons in full membership, 1,355,551; Sunday Schools, 21,345; Pupils, 1,044,039; Schools, 12,944; Pupils, 512,442.

A SIGNIFICANT CONFERENCE ON CO-OPERATION IN MEXICO.

At the meeting of the Mission Board Secretaries interested in work in Mexico held in New York in January, preliminary steps were taken looking to a program of union and co-operation of the various boards in that field. At a subsequent meeting held in Cincinnati June 30th, July 1st, such a program was considered in detail and steps were taken, which if approved by the several boards interested, will mark the beginning of a new epoch in the line of unity and co-operation.

The Cincinnati Conference was made up of officers and missionaries representing seven of the eleven American missionary organizations at work in Mexico, about sixty members in all, of whom more than one-third were missionaries, mostly men and women of long service and wide experience. Nothing could exceed the open-mindedness and zeal for the common cause with which the members threw themselves into the difficult task before them. A spirit of absolute unity prevailed. There were no discordant notes. Genuine sacrifice and self-abnegation marked the course of many. Denominational interests and personal preference were left out of consideration. To draw together, to obviate all duplication of effort, to eliminate competition, to occupy more adequately the whole field—these were the ends to which all set themselves with singleness of purpose. Underlying all was the definite recognition of the fact that the Gospel is one Gospel and that this one Gospel is presented by all.

The most conspicuous result of the Conference was the agreement reached as to the readjustment of territorial lines. During the forty years of missionary occupation of Mexico these lines have become criss-crossed in every direction. Some parts of the country have been occupied by nearly all the leading denominations, while other sections are almost wholly destitute. It seemed to the members of the Conference that a providential moment had come for remedying this condition. For the time being the work is paralyzed, as a result of civil war. Church operations are at a standstill and church organizations have been reduced to a plastic state. It is a good time to rub out old lines and lay down new ones. It was felt that it would be nothing short of sinful to fail to utilize to the fullest advantage this opportunity to remake the missionary map of Mexico in the interest of better occupation and more effective work. This the Conference proceeded to do.

Zones of responsibility were laid off and assigned

to the several boards. Missionaries without a word of complaint were plucked up from the environments of a lifetime and transferred to new and distant fields. Officers of boards gladly accepted the risk of sacrificing valuable properties, of disappointing and perhaps wounding their constituency at home and on the field, and of leaving well developed enterprises to pioneer in new and hard places.

Tentative plans were drawn up looking to co-operation of the several denominations in the matter of publication, high schools and colleges, theological education, medical work and other lines of effort in which all are equally interested.

As a matter of course, the agreements of the Conference are only in the nature of recommendations and must go for confirmation or rejection to the several Boards. It seems clear, however, that the objects sought to be attained will surely meet with general commendation. These may be really reduced to one—the speedier and more effective evangelization of Mexico. It seemed clear that each church should confine its effort to a smaller area and should be held primarily responsible for that area, the other denominations keeping out as far as possible.

Our own church was represented by Bishop Lambuth, who was made permanent chairman of the Conference, Dr. E. F. Cook, Miss Belle Bennett, Miss Mabel Head, Miss M. L. Gibson, Dr. G. B. Winton, Rev. F. S. Onderdonk, Rev. N. E. Joyner, Miss Lelia Roberts, Miss Esther Case, Dr. John M. Moore and Miss N. E. Holding. It is needless to say that our representatives entered heartily into the spirit and purpose of the Conference. The territorial assignment made to our church involves some radical changes, mainly that of concentrating our work on a smaller area, thus making it possible for us to occupy the field more adequately and cultivate it more intensively. The plans suggested must of course be presented to the Board for approval.

THE GOVERNOR OF ARKANSAS.

One of the most notable meetings that has been in Little Rock for some time was held at the Scott Street M. E. Church last Sunday evening. There was a full house and after a program of splendid music and singing Gov. Hays of Arkansas delivered an address on "The Future of the Church." The governor was very simple and intensely practical. He layed great stress on men in the church and said that all the crime and penitentiaries and prisons would be abolished if men would but stand against sin and for the church. He declared that if this were done there would never be any need to appeal to the criminal law.

The most impressive part of it all is the fact that the governor of the state, amid the arduous tasks of his office, is seeking to bring men to Christ and build up the church. The governor is a teacher of a Sunday School class and a devout member of the Baptist Church. He still remembers his early Methodist training. "When the righteous rule, the people rejoice." Ex-Governor Donaghey spoke at the same place on the evening of the 5th.

Special services were held in the Cuban Congregation of Havana, from March 29 to April 5. The chapel was filled to overflowing at several of these services and they were indeed a benediction. Twenty-four people testified their purpose to lead a Christian life, and six members were received by baptism. A great service was that of Easter night when ten candidates were enrolled. The supreme need of the Cuba mission is an adequate building, or buildings in the city and suburbs of Havana.

WESTERN METHODIST

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L. F. BLANKENSHIPBusiness Manager
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Remittances.—As our bank now charges for collection of out of the city checks we request that in every instance our friends remit by postal money order, express money order, St. Louis, New York, or Little Rock Bank Exchange. Make all money orders or drafts payable to Western Methodist Publishing Company.

1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

Rev. Keener Rudolph is beginning well at Brinkley. We predict for him a successful ministry.

Rev. M. A. Cassidy and S. E. Kirby began a two-weeks' meetings at Maud, Okla., July 12th. Rev. A. C. Pickens, P. C.

Rev. S. E. Kirby, preacher and singer, will have an open date August 2nd to 23rd. His address, 2018 West Eighth street.

We are glad to note that Sister Matthews, wife of Bro. W. D. Matthews, of Wynnewood, Okla., is recovering her health after serious illness.

Rev. W. F. Walker walked into our sanctum Monday, p. m. He is faithfully trying to raise the debt on his church in Argenta. He will succeed if it can be done.

MARRIED, July 2, 1914, at the parsonage at Rowell, Ark., Mr. J. C. L. Thomason of Rowell, Cleveland county, and Mrs. Babe Speers of Cornersville, Lincoln county, W. B. Harper officiating.

St. Luke's Messenger is a welcome weekly visitor to our desk. We note from it that Children's Day exercises were held on the 5th inst. Seven members were received into the church and eight infants were baptized.

The church at Ashdown has given the pastor, Bro. F. P. Doak, the privilege of a month's vacation with full pay. He personally superintended the building of the new church there and deserves the well-earned rest.

Rev. W. F. McMurry, D. D., was with Rev. T. E. Dodson last Sunday at Rogers Station, looking toward the liquidating of the church debt there. He preached both morning and evening to appreciative congregations and in his own inimitable way.

The president of Hendrix College, J. H. Reynolds, writes from Nashville, Tenn., "We are having a good time at Peabody—a great Summer School, destined to become the great Teachers' College of the South." Dr. Reynolds is one of the instructors there this summer.

We were pleased to have a visit to this place last Friday from Rev. and Mrs. C. L. Dorris of Moreley, Mo. They had been visiting the parents of Mrs. Dorris, who are now living at Keo, Ark. They spoke well of the progress of Methodism in the St. Louis Conference.

We are sad to hear of the death of Sister Brickell, wife of Rev. T. J. Brickell of Brinkley, Ark. We have long known and loved Bro. and Sister Brickell. No tribute is too high to be paid to the memory of this good woman. Her obituary will appear in these columns next week.

The business manager of the Methodist made a trip to Benton last Saturday in the interest of the paper. There we found one of the liveliest churches in the Little Rock Conference. Brother S. K. Burnett is pastor of the church there and is in fine favor with his people. They are planning to begin the erection of a fine new church there this fall. Benton's church is on the Western Metho-

dist's honor roll, it being one of the first to place the paper in the homes of all its members, and the report to us was that the paper is a welcome visitor into every home each week.

Bro. Jonathan Cole, of Six Mile, a layman, and one of the first subscribers of the Western Methodist, was a pleasant visitor to our office Monday. Bro. J. T. McArthur, of Magness, and a member of the M. P. Church, accompanied him. Bro. Cole is rejoicing over the victory of the temperance forces in Fort Smith.

Consideration of the advantages and offers of different Southern cities for the proposed new university of the Methodist Episcopal Church, South, was begun in Atlanta, Ga., last Tuesday, the 14th, by the subcommittee of the Educational Committee of the General Conference. It is thought that Atlanta will be the successful city.

We are sad to chronicle the death of Mrs. Grace White, of Dallas, Tex., daughter of Mr. and Mrs. H. B. Spaulding of Muskogee, Okla. It is not our privilege to know them personally, but Mrs. Spaulding is the Corresponding Secretary of the Woman's Missionary Society of East Oklahoma Conference and we know her through her faithful and efficient work. May our Father give comfort to all the bereaved of this noble family.

Bro. W. C. Watson, while on his way to District Conference at Hazen gave us a breezy call Friday. He is doing a good work for Galloway College in gathering funds for endowment and in securing pupils for next year. He is a good preacher and can preach to one as well as to thousands, and never leaves people feeling that he is a beggar when he appeals for help for Galloway, but they are left feeling richer for having invested where the dividends will increase, as the years go by, in Christian womanhood.

The reports at the Third Quaterly Conference in Marianna Station, where the Rev. W. F. Evans is pastor, showed general advancements on all lines of church work. Besides the arranging of all the indebtedness on the new church and parsonage without mortgage on the property, the report showed the spiritual pulse of the church quickened and that fifty-five members have been received during the year, and the good work continues to grow. Three were added to the list last Sunday. Dr. David H. Aston, president of Wesley College, Greenville, Tex., assisted the pastor for two weeks in June in revival work, which was ably done in full demonstration of the spirit.

Rev. Dr. F. W. Gee occupied the rostrum at the Chautauqua tent last Sunday morning at 11 o'clock, and delivered one of the most learned eloquent, patriotic, philosophical and earnest sermons ever heard by a Forrest City congregation. He had the largest audience that had assembled in the tent during the six days it stood upon Forrest City ground, and they were well repaid for braving the sweltering heat and closeness of the air under the canvass. His subject was "A Great Nation," his text, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." He dealt chiefly upon the historical Patriotism of this nation. It was a rare gospel treat.—Forrest City Times.

Rev. W. F. Walker, pastor of First Church, Argenta, gives the following commendations of Dr. Selle and his lectures:

"Rev. Robert L. Selle, D. D., pastor of the Scott Street Methodist Church of Little Rock, delivered his famous lecture on 'The Fallen Prince' at the First Methodist Church in Argenta Thursday night, July 9th, to a large congregation.

"It took him about 45 minutes to deliver his message. The people were held as in a spell of thought from beginning to the end. The Doctor is scholarly and logical. His premises were well laid and conclusively proven.

"The lecture is well calculated to make men think where they are, and whither they are going.

"Doctor Selle generously gave the proceeds of this lecture toward the liquidation of the debt on our new church building, for which we are very thankful."

The population of Mexico is more than 15,000,000. Among these, it is said, there are only 206 representatives of protestant Christianity.

WEATHER

This is the "town b the main line of the Tucumuari, population of sidewalks, more s ities, better Chautau buildings, fewer sou ter municipal utiliti where in this part of Our pastor, Rev. wife were very kind tive. Because our and feel that they m old paper" of the s have only a few re

FIELD NOTE

By I

A short visit to th Okla., in the interes reveals to us not on church moving stea ance of Rev. W. C. F high esteem. The c League, and a Sunda and interest.

The people I met in pression of the citize kind expressions rega by subscribers were r people appreciative of work is moving smoo Rev. G. W. Hooper.

ARKANSAS NO

By Rev.

Judsonia, Ken Rev. Olin Cole is pas He is a graduate of H preparatory departmen ed his diploma, most man is he, and fully c as is his good wife. v the Western Methodis ers. He hopes to get road towns in a propa sonia is a great strav have a beautiful churc ice here Sunday morn are growing. They ea general business. They Judsonia needs every S of the church. Our Sun The superintendents a Kensett, B. F. Plachard We very much enjoyed W. Henson, B. F. Plach kins, A. D. Williams an A new church is the The death of Bro. J. Bro. Cole will bring u work.

Rev. J. A. Roberts, w has a home and strawb is both a fine teacher an

Bradford, Russe

Rev. Edward Forrest i is his third year. Havi full consecration and ple fine success. He has ha His devoted wife and t his a happy home. Wi new subscribers to the pastor and three of the P en each \$20.00 worth of are all prosperous railro farming country.

We worship in the Ba have a good church at Ba nice two-story parsonage Brothers Plant, Wood School superintendents, good..

Prof. J. W. Henry, w Bradford, goes to Bald K

The Fourth of July wa

ERFORD, OKLAHOMA.

a beautiful" of West Oklahoma, on the Rock Island from Memphis to station 2,500, it boats more miles shade trees, better school facilities, Assemblies, better church resources of temptations, and bettities than are to be found elsewhere of the state.

John E. Martin, and his good and to the Methodist representatives people are from everywhere, must continue to take the "dear state whence they came. We readers of the "Western" here. H. O. Moore, Field Editor.

ES FROM OKLAHOMA.

F. I. Stewart.

the thriving town of Walter, est of the Western Methodist, only a progressive town, but a adily forward under the guid-Fleetwood, who is held in very church is blessed with a good ay School growing in numbers

Hastings.

n Hastings gave me a fine im-enship of that place and the arding our Western Methodist refreshing and indicative of a good literature. The church othly under the pastorate of

TES AND PERSONALS.

D. J. Weems.

sett and West Point.

tor of this important charge, endrix College, entering the t he held on until he receiv-excellent and worthy young consecrated to his life work ith his aid we did well for , adding ten new subscrib- others. These are all rail-ous part of the state. Jud-erry shipping point. We t. We enjoyed a good serv- g. Kensett and West Point h have saw mills and good would make a nice charge. unday for the best interest ay Schools are doing well. e: Judsonia, G. Wagner; West Point, A. J. Smith. the hospitality of Bro. A. rd, G. Wagner, J. F. Wat- their families. alk at Kensett.

Bevel is much lamented. a fine report from this o teaches at Tuckerman, ry patch at Judsonia. He preacher.

and Bald Knob.

the popular pastor. This had college training, a y of energy he is having some excellent meetings. o sweet daughters make his aid we secured 22 Western Methodist. The dford members had tak-ck in the paper. These towns in a very fine

t church at Russell. We Knob and Bradford and t Bradford.

l Moore are the Sunday ich are all doing much

has been teaching at

pend in Searcy, enjoy-

ing a fine dinner with the Horton's. It was estimated that 6,000 people were in the Spring park. Everyone seemed to be having a good time. No trouble of any kind. So much for a sober town. Rev. Wm. Thompson was in a bush arbor meeting, which was being well attended. The resident pastors, Rev. Lee Beardon, Rev. Ed Steel and Rev. F. M. Tolleson had been helping. President Williams reports fine prospect for Galloway College. A restful night was spent with Bro. Fisher.

Pangburn.

The Searcy District Conference was held in Pangburn. Pastors all present but two. Special church work detained them. Rev. R. C. Morehead, the Presiding Elder, gave great satisfaction in the chair and the fellowship was sweet. The preaching was soul-stirring. Two professions at the day service after H. H. Hunt preached. H. H. Watson preached the opening sermon. Brothers Wilkerson and Willford preached excellent sermons. Rev. H. M. Lewis of Vilonia, a bright young man, was licensed to preach.

I was most delightfully entertained in the elegant new stone hotel owned and run by R. L. Castleberry and wife. This is one of the neatest and most pleasant hotels I have found. Everything is first-class. Pangburn in three years has grown into a little city. There is a bank, large brick and stone business houses, extensive saw mill and gins. We have a neat church and new parsonage. Rev. W. E. Hall, pastor. He has a strong hold on his people and reports the work in good shape. He is planning for revivals at each of his churches. He made a fine Conference host. Prof. J. W. Henry, the secretary, will report the District Conference.

LITTLE ROCK DISTRICT CONFERENCE.

The Little Rock District Conference which met at Hazen last Thursday was well attended by the pastors and delegates from their respective charges. The new order of procedure adopted by the Presiding Elder proved to be very successful in getting an orderly consideration of every interest that came before the Conference. The initiative work of the Conference was done by committees appointed before its meeting. Every member was placed on some committee and urged to come with some well thought out plans and suggestions.

The first half day of the Conference was given to hearing reports from pastors and laymen from which the various committees gathered such data as would be useful in formulating their respective reports to be submitted to the Conference. Thursday afternoon was given to committee work in which reports on the various interests of the church were prepared and later submitted to the Conference for consideration, discussion and adoption. Rev. Forney Hutchinson, the Presiding Elder, opened each session of the Conference with a practical and timely discussion of certain scripture lessons. We have seldom heard a series of more forceful and timely lectures. The pity is that they were not heard by the membership of every church in the district. Prominence was given to the preaching services all through the Conference. It was the pleasure and profit of this Editor to hear splendid sermons by T. O. Rorie, W. C. Watson and L. E. N. Hundley. Dr. R. P. Wilson, representing the Publishing House, was the only connectional visitor present. Galloway, Hendrix and Henderson-Brown Colleges were well represented by W. C. Watson, J. H. Glass and A. O. Evans, respectively. About \$300.00 was raised for the rebuilding of Henderson-Brown College.

The Western Methodist was represented by this writer and some new subscriptions were added to the list of 15,000 that are now taking the paper. Geo. Thornburgh, Ed Robinson, J. H. Hicks and W. E. Glover were elected lay delegates to the Annual Conference, with W. A. Isgrig, G. W. Morris and Artemus Ward as alternates. Roy Fawcett and A. E. Jacobs were licensed to preach and W. W. Goodman was received as a preacher from the Baptist Church. T. O. Rorie Jr., and A. E. Jacobs were recommended for admission on trial into the Annual Conference. B. F. Musser and W. E. Glover were elected to Deacon's orders and Byron Harwell was elected to Elder's orders. J. H. Hicks of this city, assisted by Bro. Clark of Lonoke, was the efficient secretary of the Conference. The people of Hazen gave fine entertainments. By unanimous vote England was selected as the next place of meeting. The weather was extremely

warm, but at no time did the work of the Conference appear to be effected by it; the interest and attendance being good from the beginning until adjournment Saturday at noon. There was not that sluggishness and drowsiness which is usually noticeable in such meetings in extremely hot weather. Everybody was wide awake. The fact is W. C. Watson was the only man we saw who had his eyes closed at any time, and judging from his speech a little later he was not asleep, he was only dreaming and seeing visions of a "Greater Galloway." He is having fine success in raising the \$225,000.00 for Galloway College. We don't know what his methods are, he neither talks pitiful nor looks miserable, but he gets the money. Dr. A. O. Evans, who has been appointed to raise \$7,000 from the Little Rock District for Henderson-Brown College, reports most of it already in sight. The \$7,000 is to be the minimum from this District. The present conditions indicate that this will be the greatest year in the history of the Little Rock District.

F. B.

MONTICELLO DISTRICT CONFERENCE NOTES.

One of the most delightful District Conferences we have ever attended was held in the cultured town of Wilmar. The broad hospitality and cleverness of the people linger in the happiest memories. Rev. Jno. L. Hoover preached the introductory sermon on the night of the 8th inst. Bro. Hoover is one of our best and most prominent young preachers. He has a fine impressive delivery. We expect to hear from him some day in our leading appointments. Every preacher of the District was present except Bro. Taylor, who was detained by sickness. A large lay delegation answered the roll call. J. K. Smith, one of our faithful laymen from the valley country, was with us. Bro. Smith never fails to do one man's part. Such men are not only a blessing to a church, but to the whole church.

Uncle Jack Simpson, who is known to all preachers of the District for past years, was with us. He has passed four score years, yet faithful and loyal to the church and a lover of the Lord. James Jewell, another faithful layman, and brother of Rev. H. Jewell, gave us the benefit of his counsel. He is at home in God's house and with his brethren.

Two young men from the colleges who hold the A. B. degree were recommended for admission to the Annual Conference. J. W. A. Reynolds of Arkansas City charge and G. A. Brown from McGehee. These young men are principals of the schools in their towns, with good salaries. Many of us know what awaits these cultured young brethren financially. May our Lord abundantly bless them. J. E. Burrough of Blissville was licensed to preach. He will spend some time in school. The delegates to the Annual Conference are the leading business men of the District. They are financiers of high order and leaders in church life.

Our Presiding Elder, Bro. McKay, was impartial in his rulings. He gives fine satisfaction in the chair. Not a discordant note was heard during the Conference. With copious rains and fine crops the optimistical note was heard everywhere. Surely ours is a favored land. We expect to do things here to advance the greatest interest on earth. Arrangements are planned for several super-annuates homes. Henderson-Brown commanded a hearing. It will be rebuilt. R. Spann.

ARKADELPHIA DISTRICT CONFERENCE.

This was the forty-seventh session. Nearly half a century since the district was organized. If the roll of the first session were called only a small number this side the dividing line could answer. I presume Bro. J. E. Caldwell could give an interesting sketch of the members—the roster, especially, of the first session. I wonder who the pastors were, the presiding elder and secretary, and where are they? Where is the journal of those days? Who can tell?

But this last session convened at Carthage July 2. Every pastor of the district was present, not quite all at the opening, but soon after. A large body of lay delegates were in attendance, there being as many as 67 at some part of the Conference. The characters of all the local elders and deacons passed. The characters of R. A. Lang and George W. Van Horn, local preachers, passed but their licenses were not renewed. The character

of D. F. Brown, local preacher, was arrested and his name ordered stricken from the official roll. The name of James Daily, local elder, was ordered stricken from the official roll, as he had failed to comply with the disciplinary law in order to the recognition of his credentials coming from another denomination. The licenses of all the other local preachers were renewed.

C. R. Mann, W. H. Huguen, Clarence D. Meux, Roy E. Dawson and Gay Morrison were licensed to preach. The following were recommended for admission on trial into the Annual Conference: Robert E. (Roy) Farr, Thomas D. Spruce, John C. Dedman, Wm. Roy Jordan, Aldee C. Scruggs, Homer A. F. Ault, Charles R. Mann, Clarence D. Meux and Gay Morrison. These are all noble young men. It is very seldom, if ever, that a finer set of young preachers go from one district the same year.

W. O. Patton, R. K. Higgs, Alexander L. Hunter and J. G. Ditterline were elected delegates to the Annual Conference, with D. G. Allen, R. J. Nutt and H. R. Lavender as alternates. J. S. Utley was elected lay leader. Rockport was selected as the place for the next District Conference.

Rev. Wm. B. Hayes, editor of the Western Methodist, was present a short while, but long enough to capture the Conference with his eloquent address. Dr. R. P. Wilson, representing the publishing house, said many good things about our literature—and else. The most popular theme before the Conference seemed to be the rebuilding of Henderson-Brown College. Dr. George H. Crowell and T. D. Scott were the very able advocates for this enterprise. Bro. Scott, I mean Tom Scott, our Tom Scott, that everybody in South Arkansas knows, says that Henderson-Brown College is going to be rebuilt, and that the common people are going to rebuild it. A better and safer agitator for a good thing could not have been selected. J. J. Harrison, son of our W. R. Harrison, was present and represented Hendrix and Galloway Colleges. Mrs. Reeves, District Secretary of the Woman's Missionary Society, delivered an eloquent address regarding her mission.

A. M. Robertson, H. B. Trimble, J. W. Harrell, T. F. Hughes, Dr. R. P. Wilson, Dr. Alonzo Monk, S. C. Dean and S. K. Burnett all preached excellent sermons. All the preaching seemed to be spiritual, logical and effective.

M. K. Rogers, our pastor host, is just up from a long seige of severe illness and his physician says it will be several weeks or months before he can carry on his work. Cant some liberal-hearted man or woman send some young man and support him while he fills the work two or three months? Bro. Rogers will need all he can get from the circuit whether sick or well.

Our Conference was royally entertained. Everybody claimed to have had the best home while there. Coops were full and tables were loaded with chickens, besides all the concomitants therewith belonging. Only one guest was forced to call for the services of a physician, and that guest just happened to be the humble secretary. But I am sure it was not over eating, however, heavily laden was the table, for he tries to be prudent when his number tens are under a dining table. For fear of another mishap in the secretaryship the Conference selected J. S. Utley, our efficient prosecuting attorney, the stoutest looking man present, as assistant secretary, who proved very efficient with pencil. A spirit of brotherly love seemed to prevail all through the Conference. Some one in position to know said if there was a discordant note it was too faint to be heard.

O. H. Keadle, Sec.

A. CORRECTION.

Mr. Editor:

In my article relative to Cedar Glades, the printer makes me say that Bro. McKelvey is a pastor, church builder and vocalist. Now, that "vocalist" should have been evangelist, and for fear that Bro. McKelvey might be crowded with invitations to "sing" at meetings, I hasten to protect him by asking you to correct the error.

J. M. Workman.

The Editors are glad Bro. Workman corrected this mistake. We have reason to know the printer followed copy and if Bro. McKelvey has been troubled with invitations to sing he must charge it up to Workman.

METHODIST CALENDAR

East Oklahoma Conf., Ada., Okla.,.....Nov. 11
 West Oklahoma Conf., Chickasha, Okla....Nov. 18
 Little Rock Conf., Little Rock, Ark.....Nov. 25
 North Arkansas Conf., Batesville, Ark.Nov. 18

District Conferences.

Junaluska Sunday School Conference .. July 22-26

Notice.—Let announcements for all Annual and District Conferences, meetings of Boards, Committees, etc., be sent in for this calendar.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Evens, Rogers, Hutchinson, Workman, Walker and Musser.

Evens. Good music at Asbury Sunday morning and evening.

Inspirations from District Conference were helpful. Congregations were large and manifested great interest.

Musser: Reported increasing congregations at Forest Park. Interest and spirituality among the people is inspiring to the preacher.

Rogers: Two hundred at Sunday School at Highland last Sunday, and the attendance at the preaching services overflowed the house both morning and evening.

New church building is going up nicely. All things indicate growth.

Hutchinson, P. E.: Enjoyed District Conference very much. Preached at Hazen Sunday in the morning and at De Vall's Bluff at night.

Twitty: Sunday School still growing at Pulaski Heights. Congregation a little off Sunday night. But all things indicate healthy growth.

Workman: Sunday School and Congregation good as usual. Enjoyed District Conference. Got many good blessings from it.

Walker, First Church Argenta: Shows as much interest as usual. Sunday School holding up well for the hot weath. Received one member and others to be received next Sunday.

NOTICE.

The Examining Committee for Admission decided at their meeting last fall that hereafter all examinations must be written and said shall be in perfect keeping with the correspondence course, and unless providentially hindered those coming up for admission must be present the day before the convening of the Conference proper. We hope every candidate will have completed the correspondence course and have with them their grades. Let all that can attend Sulphur meeting.

G. R. Wright, Chairman,
 West Oklahoma Conference.

NOTICE TO THE READERS.

The Rev. R. S. Lawson, a superannuated preacher of the Arkansas Conference, is sick and has been for some time, and he and his family are in a very needy condition. He is suffering intensely from a nervous trouble and from overheat. They need the things to sustain life and they need them very much. Any help sent him will be very much appreciated.

Most Cordially,
 W. C. Bowman.

THE SULPHUR ASSEMBLY!

Dear Western Methodist:

Concerning the Summer Assembly at Sulphur, for Oklahoma Methodists, I am prompted to submit a few remarks.

The Board, no doubt, felt justified in skipping this year in that enterprise, but I very much regret that this should be so. It is a bad habit to get into. We are doing the very worst thing that could be for the Oklahoma Wesleyan College in not running it. If we can't run these Institutions on the standard we should like, then let us launch them on the basis they will bear up on. If we can't have a Faculty that costs up in the tens of thousands for the College let's have one that costs only the thousands. Property values and educational interests are not building in this way, and they would be in that way. At Sulphur we could hold the Assembly with Oklahoma talent and more people would attend than we think if we enlist more of our able men within the state. With a Bishop or two to lead and minister occasionally, all would go well and grow up to be a regular annual occasion to which people will begin to look forward

with an eye to their summer vacation. August or September would be good dates.

Sulphur is the place to do it. No other point meets the two Conferences on half way as does Sulphur, and combines the necessary conditions that people like in an encampment. While a better location at Sulphur might have finally been settled upon, this one is good and will be much better when we rally to it and beautify it as we surely will. Nine years have passed since the first Board of Trustees was appointed at Ardmore at the Epworth League Annual Conference. The Board consisted of Messrs. B. C. Clark, W. G. Ditzler and V. C. Wall and Revs. W. K. Piner, T. L. Rippy, J. E. Dish and myself. We spent much of the year seeking the very best possible location, investigating a dozen or more in conjunction with the Commercial Club of Sulphur. The point finally selected, long after this Board had passed into other hands, that we now have is as good as any we had presented to us all that time. In fact, considering that the U. S. Government was to be reckoned with and the Chickasaw Indian land titles, the present site is the very best that could be gotten.

Now, all together, for a long, strong pull to make this our own grounds a famous Assembly Grounds, not only in the state but to be known and spoken of by visitors to our Annual Assemblies from all over the Church and Nation. The plans suggested by the Board will make a beginning that can be added to as the years slip by—without great cost to any and with much profit to all. The only method of accomplishing any good thing is to ascertain where the Church under due authority is at work and then throw all your surplus strength in there. You will be surprised how soon large results will follow. We can make a Great Assembly and we will.

Now, I can name half a dozen strong men in Oklahoma who would willingly serve on a program and to as good end as imported talent. Of course, we like visitors, but what use is it to have prepared men and neglect to use them ourselves? Who else shall we expect to use them and get the benefit of their strength if we do not? Don't anybody loose heart but all get ready for the greatest Assembly next year that ever was in Oklahoma.

And among the financial considerations this autumn, don't forget to carry up a prorata for the Assembly.

Yours for a strong Oklahoma
 Methodist Young People,
 Sayer, Okla. W. L. Anderson,

RUSSIAN CONTRASTS.

A Letter From John R. Mott.

On my first visit to Russia, about 14 years ago, I found it impossible to gain access to the educated classes of that great empire. At that time if I had been found in a street car with five Russian students, we would all have been subjected to arrest. Our meetings then were necessarily held in secret between midnight and 4 in the morning. Had I to do it over again I would not hold even these meetings—not because of the risks I ran so much as because of the risks entailed upon others. That year I gave only one public address in Russia, and at that meeting the spies were present on all sides and I knew it. It took me sometime to decide upon a subject that would be safe for the occasion, but at last I determined upon "Secret Prayer." Had I spoken upon anything that even suggested union with others, joining hands in friendly relations, combinations, associations, propaganda, it would have ended all efforts then and there. On my recent visit to Russia, the largest halls obtainable in the great university cities were not able to hold the multitude of agnostic students. Practically all of the students are without religion, but they are the most religious students that I have met. They have a thirst to find God and to learn His truth and to experience its power. I shall never forget the sea of Russian faces reaching from where I stood up into the galleries, almost every one of them bearing its mark of tragedy. I say tragedy advisedly, for more Russian students commit suicide each year than in all other nations put together. These students not only came in great multitudes and listened with an intensity that fairly draws out one's soul, but they thronged me on every occasion, even when there was no interpreter present they would follow me

about the streets and would come hours when it had been announced not receive people. They seemed from me as the messenger of the students of America and other countries find something to quench their thirst for truth that sets man free. Baron Little bands of investigators of in all of the places we visited. center I said to the audience of I would like to follow this Christ setting Him forth, come to such an afternoon at 2 o'clock." The but over 700 responded. I tried with simplicity the facts concerning sufficient Savior, and then I had experience of being obliged to meet a hundred student inquirers without provision and without teachers.

The membership of the South Church is 310, 603. Its net increase 9,832. The additions on profession 16,149, adult baptisms 7,095, in 198. Its enrollment in Sunday School is almost double what it was and the membership is three times the growth of this sturdy church has been encouraging and its contribution to all church purposes last year was \$1,000,000, an average of \$16.37 per member.

BOOK REVIEW

A Prayer to Begin the Day and the Night, both by Rev. John Timon and both published by the Westminster Press, Philadelphia, price of each 25 cents.

These are two very handsome little books. The first is a collection of appropriate prayers one for each day of the week. It will assist many persons who feel that they do not lead in daily family prayer study by those who are accustomed to prayer. The second book is a collection of short texts and helpful religious thoughts for the use of those who desire to have for personal religious work. Be it said that it can be carried about and used at any time. If properly used it will be a busy man to render valuable service and strengthening others. Christ will appreciate it.

Queen Elizabeth, by Gladys E. L. O. Published by Sherman French & Co. \$1.35.

This is a very interesting description of one of the most remarkable characters in English history. As biography is necessary for understanding of history, those who wish to grasp the character and significance of the Elizabethan Age will enjoy and appreciate this latest work. The style is easy, simple and direct.

The Battles of Peace, by George F. Johnson, the Episcopal Theological Seminary, Mass., published by The Macmillan Co., New York, \$1.25.

This is a volume of plain, simple, but powerful sermons intended to strengthen and hearten the ordinary walks of life. It is from a sermon on Pro. 16:22: "Fervent words are better than the might of anger." The sermons are on such subjects as "Peace," "The Christian's Goodness," "Men's Gifts," "Jesus in Subject of the Saints," "Fathers and Children," "Filiation and Service," "Does God do Good of Trouble," "The Secret of Fact of the Resurrection," and "The People who like to read sermon book much to their liking."

Recently on a special campaign representative of the American Bible Society and portions were sold in the bounds of the Songdo East. There were eight men in the group and an average of nearly 100 books per man.

OUR CHURCH HONOR ROLL

The following are the names of the churches with their pastors which have placed the Western Methodist in every home:

Oklahoma.

Church—pastor	Total No. Families
SALISAW, Rev. E. C. Wallace	20
BOSWELL, Rev. J. W. White	25
QUINTON, Rev. I. R. Haun	33
DURANT, Rev. O. C. Fontaine	50
COLVIN, Rev. J. B. Blackwell	22
WAPANUKA, Rev. W. S. Lee	20
BOKCHITO, Rev. T. R. Houghton	15
CANEY, Rev. H. R. Morris	17
COLBERT AND CALERA, Rev. C. M. Keith ..	38
CADDO, Rev. J. A. Beard	48
KIOWA, Rev. W. A. Lewis	37
SULPHUR, Rev. C. L. Canter	56
SHILOH CHURCH, Noble Ct., Thos. H. Ward	19
SHAWNEE, Trinity Church, G. W. Groce	14
SEMINOLE, Rev. A. C. Pickens	29
BROKEN ARROW, Rev. T. A. Hawkins	50
MAUD, Rev. A. C. Pickens	19
WANETTE, Rev. B. L. Williams	23
TECUMSEH, Rev. J. C. Curry	30
KONAWA, Rev. W. L. Broome	40
TANGIER, Rev. F. M. Miller	27
HEAVENER, Rev. H. P. Clark	55
WETUMKA, Rev. S. F. Chambers	30

Arkansas.

WYNNE, Rev. W. A. Lindsey	62
KEO, Rev. R. L. Duckworth	18
TUCKERMAN, Rev. W. P. Talkington	64
JONESBORO, FIRST CHURCH, Rev. H. E. Wheeler	287
JONESBORO, NORTH SIDE, Rev. J. T. Wilcox	90
FOUKE, Rev. J. C. Sampley	23
BENTON, Rev. S. K. Burnett	164
PULASKI HEIGHTS, Rev. S. R. Twitty	43
GRADY, Rev. H. E. Van Camp	14
FORREST CITY, Rev. F. W. Gee	65
PARAGOULD, FIRST CHURCH, Rev. J. S. Seneker	170
EUDORA, Rev. J. C. McElhanev	17
WESSON, Rev. C. N. Baker	23
POCAHONTAS, Rev. W. F. Blevins	65
HARRELL, Rev. J. J. Kline	8
CAMDEN, Rev. Marion S. Monk	93
STUTTGART, Rev. B. B. Thomas	39
DANVILLE, Rev. Walter J. Faust	75
MAGAZINE, Rev. J. R. Ashmore	40
CROSSETT, Rev. W. C. Davidson	121
FT. SMITH, First Ch., Rev. G. G. Davidson ..	157
WALDRON, Rev. E. T. Wayland	46
CABOT, W. P. Wilkinson	80

THE AMERICAN STANDARD BIBLE.

By C. H. Buchanan.

Just before the General Conference there appeared in the Western Methodist the following: "Will some one arise and explain why the General Organ and Epworth Era are recommending so highly to our people the American Standard Revision of the Bible. Here are some of the translations: 'He shall baptize you in the Holy Spirit and in fire.' 'He that sent me to baptize you in water, the same shall baptize you in the Holy Spirit.'"

In the hope of making in a measure something of a contribution to the literature of the subject, the following statements are offered:

1. Some of the merits of the Standard Version. What are they? It is a monument to the scholarship of America. Scholars and readers in general admit this. From whatever point it is viewed this fact appears. It gives in choicest English, the ripest results of modern Biblical research. The American Committee of Revision, continued in existence for fourteen years after the English Revisers had disbanded, and were able to avail themselves of criticism of the English Version of 1881-6, as well as the conclusions of a ripe scholarship. All of which were woven into the American Standard Bible. Upon this ground capable judges have declared that taken altogether—printing, paragraphing, headlines and all—this is by far the best Bible that the world has ever fallen heir to.

Not least among the merits of the Standard Bible

is the excellence of its printing. The King James Version was justly criticised as the "worst edited book in the language." And when we remember how awkward are many of its chapter divisions, its disastrous versifications, and the use of Roman notations, what wonder that this has been said. What publisher today would put out a book in that garb and expect to find a sale for the same. Many of these defects have been removed in the Standard Bible, and its paragraphs are such as to clear up entirely some of the difficulties.

2. Modernisms of speech. This is strictly an American Bible, in that it is put into the best English as spoken by our best American scholars. The word "Saint" which we have left off using, has been dropped before the names of the Apostles, and "Holy Spirit" is used for "Holy Ghost." This last was offered to the English Revisors but rejected. Many of these quaint old expressions marred greatly our beloved old King James Bible. Many a version of the Bible has been ruined by the misprinting of one single word. The famous Geneva Bible was long known as the "Breeches Bible" because Gen. 3:7 was rendered: "Adam and Eve sewed fig leaves together and made themselves breeches." An edition of 1661 was known as the "Bug Bible," because Psalms 91:5 read, "Thou shalt not be afraid of bugs by night." An edition of 1562 was called the "Place Bible" because it made Matt. 5:9 to read, "Blessed are the place makers." Coverdale's Bible rendered Jer. 8:22 "Is there no trechle (balm) in Giliad?" Joshua 2:11 read, "Our hearts flayed us, neither was there good stomach in any man." A more recent edition was known as the "Bad Bible," because "not" was omitted, and the commandment read: "Thou shalt kill." Our dear old King James Version is full of many obsolete expressions which have come to have no meaning or to convey an erroneous one. "We do you to wit of the grace of God bestowed on the churches of Macedonia," is made to mean something to the average reader by being rendered "Make you to know" in the American Standard. "Shall" takes the place of "will" as a future tense. "To be his wife" displaces the old "to wife." Now and then one finds an expression like "trappings" (Ps. 32:9) and "freight" for "lading" (Acts 27:18) which mar the excellence of the English, as spoken by Americans.

3. Euphemism, or words of good omen. This is perhaps the greatest of all improvements in the Standard Bible. This is a figure of speech where harsh or indelicate sounding expressions have been softened. Our English speech will not admit of the simplicity of expression of the ancient languages, and to make the Bible readable this harshness must of necessity have been softened. Harsh literalisms are not necessary when a more "euphemistic" expression will better convey the writer's meaning. It is the idea and not the ancient idiom we want in translation of a language. A literal rendering would not give the author's meaning, and would often be offensive. If any of my readers are sufficiently interested, let him see what the literal Greek of "cut off," in Gal. 5:12 is and he will see what we mean by unfit, harsh literalisms. The Hebrews were accustomed to speak of the mental emotions as if they were located in certain physical organs. In the Standard Bible "heart" is generally used to express emotions and "mind" has been used as the seat of the intellect. Such expressions as (Jeremiah 4:19) "anguish" is used in place of "bowels." "My bowels, my bowels! I am pained in my heart; my heart maketh a noise in me," reads in the Standard Bible: "My anguish, my anguish, my heart is disquieted in me." This with many other expressions too delicate to be printed. All of these are softened and made readable. All "Cockney English" disappears, such as "thine" and "mine," "an" for "a." Psalms 34:3 reads "The sparrow has found her a nest." The rendering of that famous passage in Phil. 2:5-6 is worth the price of the book to any one who really wishes to have the real meaning of his Bible. While that is a little short of the full meaning, it is close enough for one to arrive at the great truth.

So much for the merits of the Bible. But, what of the translation of Mark 1:8 "in water," and "in the Holy Spirit?" (Also Matt. 3:11, and John 1:31-33.) Here the Greek is "en" and not "eis," in and not into. On the margin the optional reading is given "or with" at each reading. This does look

like "a sop thrown to the immersionists," and in fact they do make much of the rendering "in." But, as a matter of fact, do they really gain anything by this little "fly in the ointment"?

A few years ago one of our Western scholars wrote to the last living member of the American Committee, and asked him why this translation was made, and his answer was, "to let the English reader know that there is a variation in the reading of the manuscripts at that point." If that body of eminent scholars were influenced by sectarianism, this member of the Committee would not admit the same.

We think the translation a faulty one, and out of keeping with the Greek uses. Almost invariably the use of "en" with the "dative of instrument or means," is translated "with," yet sometimes it is rendered "in." The clause, "He spake to them 'en paroimiais'" is rendered "in proverbs," and yet who would say that the idea is that of "thrusting into a proverb" (John 16:25). Again in Mark 3:23, "en parabolais" is rendered "in parables," when we all know that the "in" simply means the form of speech used as a means of expression. This use of the word "in" is common in our every day talking. We speak of one as "bathed in tears" when we mean that the cheeks were moistened by the flowing tear. Again, we speak of a piece of painting being "done in oil," when we mean that oil was used in the painting. The examples could easily be multiplied, both in the Bible and in our common speech where the dative of means is expressed with "in." The Greek and English usages at this point are much the same, and simple enough to any one but a biased, bigoted sectarian.

Now, in conclusion, let us as Methodists steer clear of being as bigoted and narrow in our baptismal views as the intolerant immersionists. Let us stick to the Scriptures, which varies so widely as to discourage any attempts to establish one invariable method in anything. Paul followed the example of his Lord Jesus Christ in refusing to baptize lest men should make a religion of a symbol. Our part is to baptize by whatever method the candidate chooses, and let our people know that no method is taught in the Word of God. Doubtless this matter was left in uncertainty purposely to keep poor weak human nature from doing just what the immersionists have done—making a worship of a mode. Oh, the precious time that has been uselessly spent in this endless dispute on baptism!

When the writer entered college he resolved to learn the languages in which the doctrine was taught and settle this one question. He studied the languages, but did not settle the question most effectively! It will never be settled, because no mode is taught, and a "nothing" cannot be settled.

It is quite refreshing to discover the latitude that is being allowed by great scholars at this point. Edersheim, in his Life and Times of Jesus the Messiah, makes use (in loco) of the expression "in the Holy Spirit," while Noah K. Davis, that great scholar of the University of Virginia, would not say that Jesus was immersed, he only quoted the Bible when giving the account of John's baptism of Jesus. The Greek versions vary. Alford and Greenfield use "en" in John 1:8. Wescott and Hort, and the "Resultant" text do not.

A NEW BRIDGE AT LITTLE ROCK.

Effort is being made to secure to Pulaski county privilege to build a new bridge across the Arkansas river at Little Rock. The crowded condition of the present bridge and the rapid development of the twin cities of Arkansas and the development of the country on both sides of the river make this a necessity. Of course there is property on both sides of the river that will greatly enhance in value, and this is no doubt the first cause to the initiation of the movement, but that is no reason for opposition, as the public will be benefited. Property values are back of nearly all material advancements, not as their cause, to be sure, but as to the working out of their plans. Senator Clarke has introduced a bill in Congress to grant the county the right to take up this enterprise.

Dr. J. N. Powers, former State Superintendent of Public Instruction of Mississippi, has been elected president of the University of Mississippi, and Prof. W. H. Smith has been appointed State Superintendent.

AN OKLAHOMA FIGHT.

We are to have another fight for the temperance cause in Oklahoma. There is no danger to prohibition if our people will show the same zeal that our opponents are manifesting. The whiskey sellers claim that more intoxicants are sold now than when saloons were wide open and that prohibition does not prohibit. If this is true why do they jump at every opportunity to set aside our laws? It is not true and every thinking man knows that it is false. Their prime object is to sell more whiskey, and like wild animals, as they see the circles of opposition constantly narrowing down they make desperate efforts to break through. Can they break in Oklahoma? They have tried it twice and failed ignominiously.

More whiskey sold than under open saloons? This may do to tell those who are already suffering from softening of the brain, but those who have their eyes open, and are willing to think back a few years will laugh to scorn all such puerile contentions.

When this writer first came to Woodward county saloons were very numerous in the county seat. The smell of whiskey and stale beer was encountered all along down the main street. Hovels of iniquity infested the town. Fights of drunken men were frequent. Obscene and profane language was heard on the streets by young and old, even refined women were compelled to bear the vulgar speech of roughs and drink-crazed men.

A glorious change came over this benighted scene. Oklahoma, like a brilliant sun in the heavens, burst through the clouds of this drunken revelry and took her position among the stars of the Union as a prohibition state. After this happened the writer lived for two years in the said county seat where he had known so much debauchery and crime before prohibition became effective, and he does not remember to have seen a single drunken man during that two years. Woodward has grown and become a beautiful city, one of the most decent and orderly places of the whole grand West. I know men there who converted their saloons into houses for other business and are now among the most highly respected citizens of the town.

Would this city exchange the majestic happiness, peace and prosperity for the brawls, police courts and jails which always accompany the free use of intoxicating liquors? Indeed she would not. There may be a few who remember their lawless freedom under the open skies, with no thought of civilization, no care for the rising generation, no high motives in living, no promptings but a reckless self-indulgence, who would if possible, turn back the tide to the shadows of their own depraved and aimless life, but, thank God, such, I believe, to be very few in Oklahoma.

True, there may be much liquor sold now, but it is not flaunted in your face. If you want it you must hunt it up and even then the scalawags who sell it must be very sure that you are one of them before you can get it.

Citizens of Oklahoma! Awake! Awake! The old enemy is training for another fight. Twice we have driven them from the field. Now having gathered their scattered forces they intend to renew the conflict. Are our young men on guard and ready as were their fathers in other days? Then we can conquer. Surely the enemy has not recruited from Christian homes, nor from the ranks of those who so bravely sustained our banner in former days! Remember that intoxicating beverages have never been legally sold in the State of Oklahoma. Outlaws, who sneak around in the night, bootleggers, thieves and thugs are the disreputable people in this state who traffic in alcoholic beverages. Oklahoma has stood on a pedestal in dizzy heights above the filth, brawls, contentions and crimes of this rabble. Ho! the guards! Be true to the principles of justice and right, then the Nation will applaud you for your coming victory.

G.

PERNICIOUS PROTESTANTS.

When Dr. and Mrs. Francis E. Clark visited Barcelona, Spain, the Christian Endeavorers there secured for them the use of the Palacio de Bellas Artes, a hall which accommodates more than four thousand people. To this the Carlists, the extreme Catholic party, objected, especially as the Mayor gave the use of the hall free of charge. The archbishop tried to prevent the meeting and the Gov-

ernor begged the Mayor to rescind his permission, but without avail. Then the Catholic party threatened a riot and bloodshed. But the Mayor called out the police and civic guard of more than five hundred men to protect the Endeavorers and forty-eight pistols were taken from suspicious looking characters. More than four thousand Endeavorers attended the meeting, notwithstanding the threatened danger. It is said to be by far the most notable meeting ever held in Spain, for, as El Evangelista Cubano says, "Until recently Protestants have been obliged to worship in obscure places, and the law has forbidden them to have a church door on an important street."

It is said that after the meeting an unexploded bomb was found in the hall and an attempt was made to burn a Protestant church while the meeting was going on.

We copy the following from the Cuban Evangelist:

"A number of fathers of families have directed a petition to Sr. Sanchez Guerra, Minister of Government, looking to the arresting of the constant and hurtful propaganda of Protestant ideas throughout the entire nation, in which they are destroying the faith and religious sentiment of the inhabitants."

A SIGNIFICANT PRESS DISPATCH.

Here is an interesting dispatch from Mexico City to which all patriotic Americans should give attention:

"Mexico City, April 30.—Orders to preach against invasion have been issued to the clergy of the diocese of San Luis Potosi by Bishop Ignacio Montes de Oca y Obregon. The archbishop of Guadalajara and other ecclesiasts have issued similar decrees."

This means that while our country is wrestling with this difficult problem of Mexico, and the president of the United States is with admirable forbearance seeking to avert war, the Roman Catholic hierarchy in Mexico is endeavoring to incite the Mexican people against us. It confirms what has been charged that the infamous Huerta has been supported by the Roman Catholic bishop with both financial and moral support. It is known that the archbishop of Mexico supplied him with \$20,000,000 at one time.

Yet the agents and emissaries of this politico-ecclesiastical organization demand that it shall be treated in the United States as other churches are treated. Why does it not believe as other churches? Why does it enter politics? Why in this case does it go so far as to endeavor to bring on a bloody war in order to serve its own evil ends? No such organization can be treated as other churches are treated without peril to our country. It is dangerous and an untiring enemy to free institutions. Such statesmen as Gladstone, Bismarck and Juarez in modern times, have been forced to resist it, and it will have to be resisted in our country. It keeps a priestly lobby in Washington City, and by every means in its power seeks to control the National government. It would do this openly and defiantly, if it dared; but for the present prefers for prudential reasons, to use Jesuitical methods and secret machinations.

The American people should be aroused to the peril brought to us by this insidious enemy.—Western Christian Advocate.

Plans are being perfected to make an exhibit of Arkansas industries and products at the great exposition at San Francisco next year. If Little Rock, Pine Bluff, Fort Smith, Hot Springs and Helena will provide the transportation and a sufficient supply of liquor to keep them in their accustomed condition, they can make as fine an exhibit of the full, fragrant, ripened product of the saloon as any state in the Union. Let the people who voted, petitioned and prayed the courts until they got the saloons, now put their business in with the rest and line up their products so the world can see what they are doing. Gentlemen, exhibit your products or close up your shops.

A notable feat has been accomplished in Hawkins, Co., Tenn., in consolidating four country schools. Six acres on a good turnpike have been secured, a \$4,500 building erected, two of the old school buildings converted into a residence for the teacher, and the principal hired for twelve months in the year.

ANOTHER LOAN FUND
Rev. W. F. McMurry, D.

Title has just been received to the Oklahoma land easily which becomes a part of the Loan Fund of the Board of Church Extension. The deed to this property is the

Dear Brother McMurry:

"After some delay I have and contract, all in proper leave the matter to the good it will do to the Church to come, after our days of have ended.

"We praise God today for has given us to be able to Church, that He has so w-ed. We have labored long years past, but have great the giving.

"We have tried in all the all we owed to the Church gift and the cause and our Our blessings have already plied until it looks unreasonable, but we will still serve pleasure.

As ever yours

The brother who wrote this letter is a business man, and has been a member of the church for many years. ers like him here and there through who would realize as much joy as this good cause if the need for an Loan Fund Capital of the Board were attention. Pastors and Presiding respectfully requested to take due notice themselves accordingly.

Following the recent publication of that unprecedented Helena District Conference, asking persons to refrain from admitting columns adversely criticising the and the comment of the editor, cause my brother to offend, I will meat," etc., we have received some cisms, which give us an occasion reserve the right to interpret what ing meat" and further state that would-be reformers who seem to way to set people right is to point comings, sins, etc. This is like using off the faulty fruit with the hope-tree good. Such treatment will a tree in worse condition than before. never develop a positive character well to make the tree good and the be good. "Brethren, if any among which are spiritual restore such an of meekness, considering thyself tempted."

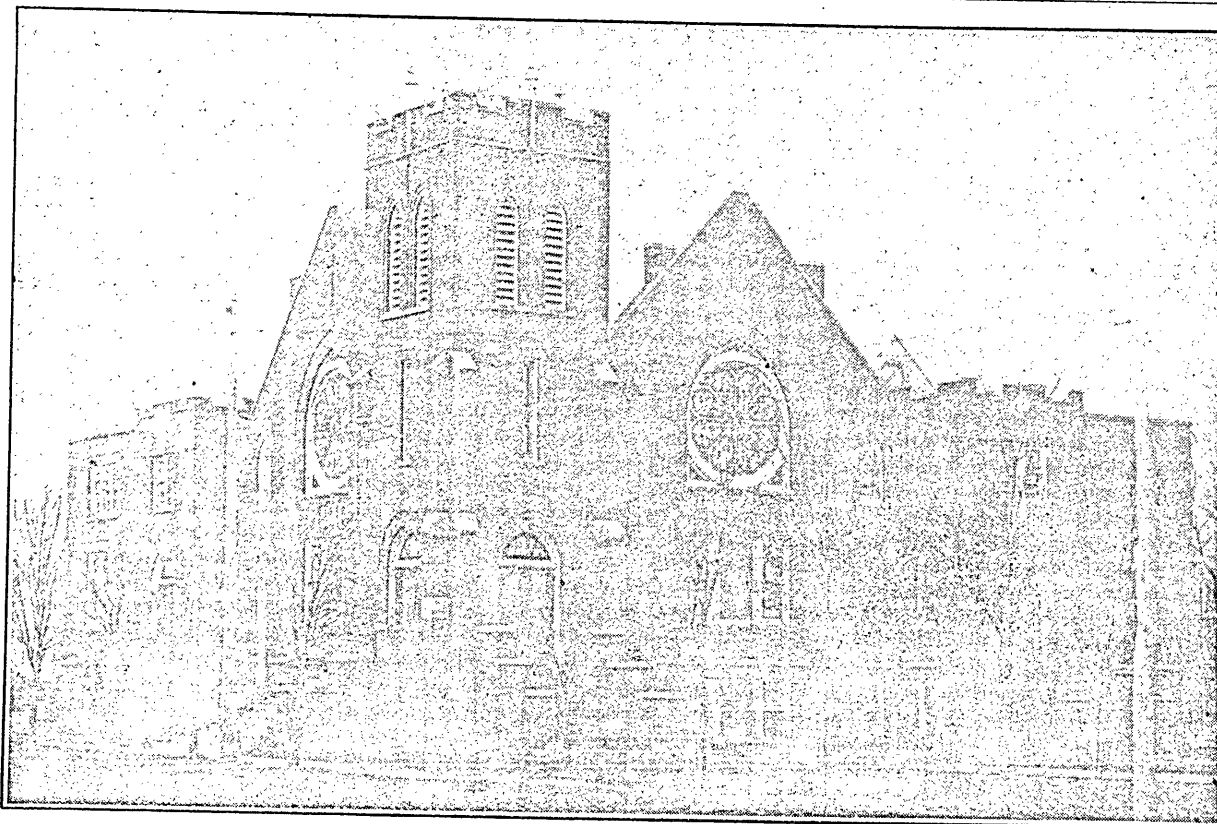
WHY SMOKE ANY WA

G. T. Howerton, in Baptist St

1. It takes time and this is the thing in the world.
2. It befouls the air, and pure a and best gift to man.
3. It burns up money, and multiplying life blood of commerce and world.
4. It hinders work, and by work world.
5. It weakens your body, and the when you will need every bit of it.
6. It endangers your health—Gr Twain both died of tobacco poison.
7. It is a habit-forming drug, and come its slave.
8. It is not recommended by the boy's best friend is his mother.
9. It is unclean, and Paul says, clean."
10. All smoke is waste, and end tobacco smoke is doubly so and he a benefactor.

Starkeville, Miss.

At Gary, Ind., muslin windows admit light and air, but keep out the windows in various ways, while that rooms are more easily heated.



The New M. E. Church, South, Clinton, Oklahoma.

WRIGHT'S CHAPEL.

Last Sunday Was Red Letter Day at Wright Chapel in Sevier County.

(Communicated.)

Sunday was a red letter day at Wright's Chapel, it being the occasion of the third quarterly conference. The conference was held at 3 o'clock in the afternoon Saturday after a splendid sermon at 11 a. m. by Rev. J. A. Henderson, the presiding elder. The following members of the conference were present: R. I. Coley and wife, Paraloma; Emmett Smithson, Jesse Parker, Ogden; Geo. Johnston, Miss Lila Johnston and A. J. Bearden, Hicks. Ben Lomond was not represented on account of the death of dear old Brother Rhyne, a good soldier of the cross and a Christian man, who has passed to his reward.

On Sunday morning the crowd began to gather in early, and at 9:30 a short talk was given by A. J. Bearden, after which the children's day service began. It consisted of forty recitations. The program was suspended at 11 o'clock to listen to a fine sermon by Rev. J. A. Henderson, P. E. of the Texarkana District, after which the good people of Wright's Chapel spread a delicious dinner that was enjoyed by a large crowd of from four to five hundred. Despite the large crowd the good ladies had prepared plenty and to spare, there being more taken up than eaten.

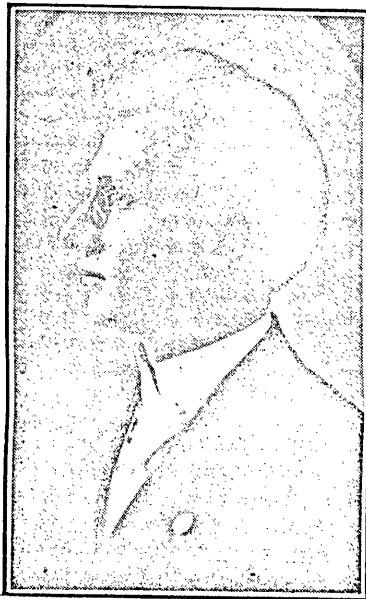
At 1:30 the recitations were again taken up and lasted until 3, after which the crowd enjoyed a splendid talk by Rev. R. K. Bass. The service then concluded by the benediction by Rev. Henderson.

SPRINGDALE, ARK.

Last Wednesday night we closed a four weeks meeting and Thursday morning pulled down the tent and shipped it back to Fort Smith.

For four weeks Dr. Culpepper has been pouring hot shot into us. I think I have never heard a series of sermons calculate to lift men higher than what he gave us. Night after night he spoke to men who had not been inside of a church for years.

The results were not what we had prayed for and confidently expected, but men were reached who had never been reached before, and playhouses



REV. C. S. HARKEY,
Pastor at Clinton, Okla.

were torn down, which had been the hiding places for scoffers for a decade. I believe the results of the meeting will be greater than that of any meeting ever held in Springdale.

Most of the churches in town will receive some strength from it, and the town has a new moral impulse, which will continue for years to come. Any preacher needing help will do well to get in touch with Brother Culpepper at once. His working force consists of his wife, who is one of the sweetest Christian characters and best workers among women I have ever met, and Jno. B., his 18-year-old son, who has charge of the music.

Next Monday night I begin a meeting at Johnson, six miles south of Springdale. Pray for us that the victory may be great for the Lord and the church. Anyone wanting to get in touch with Culpepper's, wire or write me.

A. L. Cline, P. C.

MT. IDA CHARGE.

When we took charge of the work at Mt. Ida December 3, 1911, the Sunday School at Mt. Ida had a membership of 70; now, the number on our roll is 393 and for the past three months we have had an average attendance of 260.

The population of Mt. Ida is 500. During our ministry here the good people of Mt. Ida have built a parsonage worth \$1,000 and have modern-

ized and beautified their church at a cost of about \$700.

We expect Mt. Ida to swing clear of the Mission Board this year and forever stay clear. Outside of Mt. Ida proper, this charge is as much a Mission field as Cedar Glades or any other Mission in the Conference.

Three of our large Sunday School classes have to go outside of the Church to recite their lessons on account of our Church being inadequate to accommodate such a large school.

Our Presiding Elder and other visitors tell us that our Sunday School works like oiled machinery. Bro. W. G. Whittington is our efficient superintendent. He is one of God's men, and, if you will allow me to express it in my own way, he is a coming Marion Lawrence.

We have had 29 additions to the Mt. Ida Church this year; 10 by certificate and 19 by vows and baptism.

We expect to have a railroad in Mt. Ida in the very near future and, if our good Mission Board will turn their good eyes this way, and some of our best preachers will come this way, Mt. Ida will soon be one of the nicest little stations in the Little Rock Conference. If the waste basket does not get this before it gets to the press we will tell you some more about Mt. Ida later on. We are trying to let God use us here.

C. A. Fuller, P. C.

BIG DEAL ON STERLING HOSE.

Big purchase from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

Sterling Hose are stainless fast dye, good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, South Carolina.

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League Department

"ALL FOR CHRIST."

WARING SHERWOOD Editor

JULY 26: THE CALL OF GOD TO MEN.

From the "Epworth Era."

This topic affords the opportunity of getting before the League one of the most significant and important movements of modern times—viz., the Laymen's Missionary Movement. The program is, therefore, worthy not only of good work by the committee, but of some extraordinary effort. The League lives to serve, and whenever it touches any other organization of the Church or has the opportunity of "pushing a little" for another branch of the Church's work it must do its level best. If the Laymen's Movement is not active in your Church, the League must do its best in this matter to make men see their opportunity. If the movement is alive, leaders among the men should be used in this meeting to present their work to the young people, many of whom in a few years should be active workers in the Laymen's Movement.

Anyway, this meeting should be so planned and conducted that when it closes the young people of the Church should have a clear understanding of the meaning and plan of the Laymen's Movement, and many men in the Church, even those who do not usually come to the League, but are brought in for this special service, should be interested as never before.

1. Song service. Let it be spirited and prayerful.

2. Prayer. The leader might say that the Laymen's Movement was born in prayer and properly does its work in the spirit and atmosphere of prayer.

3. Hymn.

4. Read the scripture and, commenting briefly, show that in the good time to which the prophet was looking forward there was to be great temporal prosperity. "And the floors shall be full of wheat, and the vats shall overflow with wine and oil." But beyond these days of prosperity and plenty is to be a time in which the chief thing shall be a spiritual thing. "It shall come to pass afterward that I will pour out my Spirit upon all flesh," and in that great spiritual time "your old men shall dream dreams, your young men shall see visions." Surely we have come, by every token, to that wondrous time.

The Laymen's Office of our Board of Missions has a great wealth of literary helps and upon application will gladly supply them. A list of the best follows: "A Financial Method for Methodists," "The Missionary Committee," "Minutemen of Southern Methodism," "The Annual Tug," "The Junaluska Conference," "A Street Car Conversation," "The First of Ten Thousand Things Is to Know." All are free except "The Junaluska Conference," and that is \$1. If any or all of the above are desired, write to Dr. C. F. Reid, Secretary Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.

ADDITIONAL REPORT ON CEDAR GLADES.

In last week's report of the Leagues that have finished up their 1913-1914 pledges to the Cedar Glades work the Leagues at Foreman and Crossett should have been given credit. Since that time the League at Wilmar has completed a \$15 pledge, also Mrs.

Ophelia Parker of Hot Springs a \$15 pledge.

EPWORTH LEAGUE MISSIONARY WORK.

The Little Rock Conference Epworth Leagues nearly three years ago proposed to the Board of Missions and to the Bishop and his Cabinet that if a circuit was arranged, known as the Cedar Glades Mission, comprising a large area known as Mountain Country and distinctly rural, that the Leagues would pay the preacher \$750.00 per Conference year and help in every other way possible to develop the country.

So three years ago at the coming Conference session the Bishop appointed Bro. J. H. McKelvey to this work. The Leagues have promptly paid his salary by the month for this the third year, without a single default of a day. In addition to this they have assisted Bro. McKelvey in building some neat and attractive houses of worship. A parsonage, comfortable and commodious, was purchased at Cedar Glades, and all these properties are paid for.

The writer assisted Bro. McKelvey in a meeting one year ago in one of these beautiful chapels and testifies here and now that our Methodism stands for more in that region than ever before. Several societies have been organized and other neat churches are being planned and built. I wish our Leagues could see these neatly constructed white houses in that territory.

With these successes behind and feeling a deep interest in the whole of our Mountain Territory, at the League Conference just held at Pine Bluff the young people by unanimous vote decided to ask the Bishop, his Cabinet and the Board of Missions, to enlarge this work by putting all our Mountain Territory into a district to be known as the Mt. Ida Epworth League District, appoint a Presiding Elder and they would pay the salary of the Presiding Elder and help to the extent of \$250.00 per year at least, in building churches when in his Godly judgment such houses should be built.

The young people entered into the plan with much enthusiasm and the writer feels that if the authorities approve as outlined, it will mean a new era for our Mountain work. The writer and Rev. Forney Hutchinson were appointed to take the matter up with the authorities at the approaching Conference.

Nowhere in our great Church, so far as the writer's knowledge extends, have Leagues been more Missionary in spirit than those of this Conference. Dr. Cline's first three years in China were made possible by Epworth Leagues of Arkansas. The Winfield Chapter, Little Rock, has its own Missionary in South America, and now this effort to help our own great State. God bless these young people in these great movements.

(Signed) James Thomas.

OF IMPORTANCE.

We notice with much gratification the attitude of the Buffalo Convention towards the union of the two bodies of the Epworth League. Wouldn't it be a great thing if the Epworth League could set the pace in bringing the two bodies, North and South, together?

Epworth League Convention for Union.

At the Ninth International Epworth League Convention in Buffalo, N. Y., resolutions pledging the Epworth League to work for a united Metho-

dism, North and South, were adopted at several of the sectional meetings, on July 2. The resolutions read:

"Resolved, That the International Epworth League Convention does hereby memorialize the General Conference of 1916 that the final steps looking toward the organic union of the Methodist Episcopal Church, North and South, be taken at the General Conference of the Methodist Episcopal Church.

"Resolved, That the Epworth League, North, hereby pledges that fraternal relationship and co-operation with the Epworth League, South, which will bring about successful consummation of the said organic union." —Central Christian Advocate.

A WORD FROM MISS ZELLNER.

You remember a few Sundays ago, we had for the subject of our lesson, "Forward March." We have decided to try to live up to that this year in every Junior League in the Arkansas Conference.

Already since the Van Buren Conference three new Leagues have joined our ranks and are keeping step to the same tune. The first one is at Winslow, with Miss Rachal Guinn as superintendent, and a membership of twenty-seven. At least that many more will have joined by the time you read this.

The next one is at Springdale. It started off with a big boom, about sixty being present at the first meeting after the organization. Miss Minnie Anderson is their superintendent. Both of these young ladies are primary teachers and are peculiarly fitted for their work. The other is at Lincoln. They enrolled about thirty-five at their first meeting, and have an efficient superintendent in Miss Claudia Armstrong.

All of this makes us very enthusiastic over the possibilities for another year's work. Marching forward under the banner of Christ. Lets have for our aim "every member present at each meeting, every member on time, and all for Christ." When the bell for Junior League rings, lets hear that little bell God has given us and has called conscience dingling clear and loud "Forward March," then we will all be singing: "We are going onward, we are going forward. Looking unto Jesus, all the way."

Supt. Jf. Dept. Ark Con.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

Infant Catechism by Mrs. Thornburgh, 50 cents a dozen; Methodist Catechism No. 2 by Geo. Thornburgh, 50 cents a dozen. Order of A. C. Millar, 803 Barnes Bldg., Muskogee, Okla.

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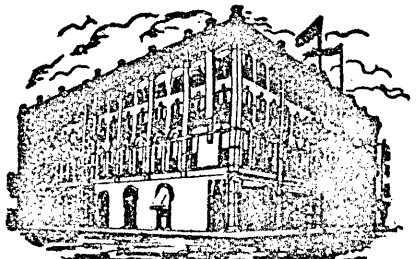
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Supt. have reported to us up to date. That shows that they are not all asleep or gone on a summer outing. The best report came from Chelsea, of course. Chelsea deserved the Conference Loving Cup. She is faithful, and she has a splendid, live, up-to-date Publicity Superintendent. With two such women as Mrs. McSpadden and Mrs. Greer, we don't wonder Chelsea ranks on the front line.

We know there are many such in our Conference if we could only get in touch with them. The Publicity Superintendent can do as much if not more than any other member of the local auxiliary to awaken interest, stimulate zeal and arouse enthusiasm—if she will earnestly magnify the duties of her office.

The following have reported this quarter:

Hugo District.—Boswell, Ft. Towson, St. James, Hugo, Tallhina, Garvin.

Madill District.—Caddo, Madill, Roff, Kenefick.

McAlester District.—Poteau.

Vinita District.—Chelsea, Pryor, Vinita.

If any others have reported that have not been mentioned above, we will be glad to note same. We publish these that the District Secretaries may know where to press the work. We wish every District Secretary would send in a corrected list of Publicity Superintendents that have not already done so.

Dear Sisters, you have placed this responsibility upon one who had many others already. Unless you each do your part, we can but fail.

This is the Master's work and if we are truly His we will not neglect any little part of the work He expects us to do.

We want to hear from some of the Conference officers. Where are your salutatory messages regarding your work? We'll call your name out in meeting if you don't soon send some "copy" for this column. We want to hear from Tishomingo, Durant, Muskogee, Chelsea—a message from each Conference officer. Where are you, sisters?

"It is not the thing you do, dear,

But the thing you have undone,

That gives you a bit of heartache

At the setting of the sun."

MUSKOGEE, OKLA.

Muskogee, Okla., July 11, 1914.

To the Ladies and Workers of the East Oklahoma Conference Missionary Society:

For the past six weeks I have been in touch and sympathy with our Corresponding Secretary, Mrs. H. B. Spaulding. Called to the bedside of a lovely daughter, stricken with typhoid fever at her home in Dallas, Tex. Mrs. Spaulding served and prayed fervently that the life of her precious one might be spared, if it was the Father's will, and restored to the bosom of her husband and devoted family. Having been married and lived so happily for the short period of three years, it would, from a human standpoint, seem but the heart's yearning desire. But how mysterious and yet wonderful is the touch of our loving Heavenly Father. He never makes a mistake; and says to us "What I do thou knowest not now, but thou shall know hereafter." And "if you loved me, you would rejoice, for I go to the Father." After eight long weeks of praying, watching and hoping, the end came peacefully. For the sweet spirit of Grace Spaulding White was released on the 8th inst. from the weary suffering body, to be

ever present with the Lord. Taken from the evil to come, blessed privilege, to be an inhabitant of that lovely beautiful city, where Jesus our Saviour is the light and where there is fullness of joy. We are praying for our Sister, for we have suffered a similar sad experience and bereavement. But time and the Great Balm in Gilead will heal all bleeding hearts. This great shadow of sorrow has been the cause of our Secretary's silence, as she was not able to do any other service or make a report and I am sure she has the entire sympathy of our Conference Society.

Having been so long associated with Mrs. Spaulding and family, my heart goes out to them in deep sympathy and for this reason I am sending this notice praying that the night of grief of this bereaved husband, mother and father, remaining brothers and sisters may become light with God's presence.

Lovingly and Tenderly,
Mrs. G. B. Hester.

THE SABBATH A MARKET DAY.

With the people in America, certainly in most parts of the country, it is beneath the standard of a respectable citizen to engage in ordinary work on Sunday. It is not so here. There is a market-day observed—a day in which men do most of their trading, and very little or other work. It occurs once every five days, and every fifth market-day happens on Sunday. It is a day of diversion, and by many Koreans a day of great dissipation. Sunday before last my personal teacher and I passed the place of business of a Christian who had recently moved to the city from the country. Things appeared to be kept very well for a Korean inn, and I remarked that he must be prospering. My teacher immediately replied, "No, he is not. A Christian cannot do business here. If he observes the Sabbath he fails." If we look at it from a human standpoint only, this is true. Humanly speaking, it is impossible for a man to succeed in any phase of business in Korea if he lives according to the standard that Christ has set. The merchant by observing Sunday loses one-fifth of the market-day sales. With him the market-day is worth more than a number of ordinary days, since most

all the trading is done on that day. If it were not for the sales of these days the merchant would have to close up his business, for he could not meet expenses. The Christian farmer is all but compelled to work in a kind of partnership with his neighbors, giving labor and receiving labor in return. He may be the only Christian in his village. At the present stage of the Church in Korea people realize all this before they are baptized and admitted into full membership. This is calculated to make a person consider well what it means, and doubtless causes many to hesitate a long time before assuming the obligations. But even though they know all this, and though they are fully resolved to keep God's commandments, yet when the whole social and business world around them moves in ruts that have stood for centuries—ruts that were determined by heathen religions—we are fully convinced that it is only by divine assistance that any remain true to the ideals of our holy religion.

V. R. Turner,

Wonsan, Korea.

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GENTRY, ARK.

At Gentry, Sunday July 12, was observed "All States Day," with the sermon by Rev. S. L. Chase of Eureka, Kansas. This was a great day for Gentry. With only an average congregation 20 states were represented, and three foreign countries, Germany, England and Canada.

Gentry has one of the liveliest Sunday Schools in the Fayetteville District. We expect to wind up the year in good shape, with everything "in full" and a surplus.

Wm. A. McKee.

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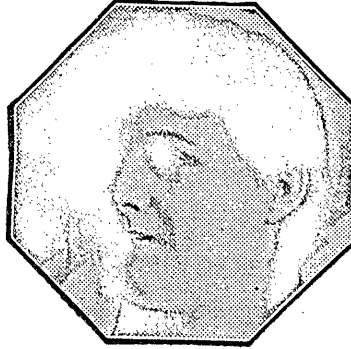
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If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address:

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NEXT SESSION OPENS SEPTEMBER 9TH.

For further information address, PRESIDENT'S OFFICE, Conway, Ark.

Children's Page

(We shall be glad to have all the children contribute to this page. Let all letters for this page be addressed to Miss Hazel Barrett, care Western Methodist, Little Rock, Ark.)

THROUGH THICK AND THIN.
(By Ruth Carr.)

Chapter 2. Dark Days for the Children.

Jim's feet carried him over the distance in half the usual time, and he was back at home before the doctor was half way. Peeping in at the door he spied Finley and Nellie lifting their mother up to administer a restorative. Tipping quietly away the child sat down on the step and pulled Hero up close to his aching heart.

"I'm afraid she'll go this time, old fellow, and there won't be nobody to love us then. Nellie and Finn, they don't have any patience with us and tell us to 'shut up,' and 'get out,' she don't never say it. 'Twon't be like living, old fellow with her gone; nobody won't be glad to see you and me come in—we track in mud, and sometimes we smell like wet dogs—yes we do, you needn't shake your head, we do. Times won't never be good no more if she goes! Some fellows don't have no friends, but their mas and their dogs. I'm that sort, Hero, yes I'm that sort," whispered the boy, as a big hot tear splashed on the dog's head.

Drawing his sleeve across his eye to hide all trace of his sorrow from the doctor who was coming in the gate the boy arose and pushed his dog away from him.

"Walk in, Doctor, she's in that room," pointing.

"Stay there, Hero, I'm coming back in a minute," and tipping to the door he peeped through the crack and studied the doctor's face. At first there was only an expression of inquiry; a moment later it merged into anxiety, and as Jim watched he felt sure he could detect an expression that seemed to say "all hope gone."

With a smothered sob he hurried away from the door, and quietly creeping round the house he sat down on the kitchen steps; Hero was close by his side and seemed to realize that something was wrong—something made his little master's voice sound like a stranger's—something made the child's fingers cold and his hand tremble as it rested on the black shaggy head of his friend.

"Old fellow, it's—it's lonesome—and it's still, inside—everybody tip-toes, and it scares me to hear it—wish we could do something, don't you? Her just lying there so still and white, and don't seem to know nobody. 'Tain't like her—always reached out her hand when we went in—she don't do it now—just looks at the ceiling and don't say nothing. Old fellow, what'll become of us if she goes? She always said God would take care of us, but somehow I can't seem to figure it out—I don't just see how he'll do it, but if she said it it's all true—that's her way—I ain't like her—not good; always meant to be, so's she'd be proud of me, but here it is the end and I ain't done it yet. O me! O me! "The child put his face against the dog's soft side and burst into tears. Hero

patient he shook his head, and as Nellie studied his face she thought she could detect a hopelessness that sent sorrow to her heart.

Mrs. Gibson was suffering greatly, so after giving her a quieting powder the doctor returned to his office, promising to be back in an hour. Scarcely had his footsteps died away when Nellie returned to her mother's side and found that Mrs. Gibson had fainted. The girl was so frightened that she could not speak, but putting her arms under the pillow she lifted the limp form.

"Quick, brother—she's fainted," she exclaimed as soon as she could speak, "come with the medicine."

Finley caught hold of the cold hand and sought for the pulse, but not a flutter could he detect; laying his head on her breast he listened for the heart beat—not a sound could he hear—all was still:

"Lay her down, little sister, she's gone—gone to be with God and the angels."

"O, brother, I can't let her go,—what will become of me—what will I do without her? How can I live? She's all I had while you and Jim were at work—now I'll be all alone, O how can I bear it?"

"We'll all miss her, girlie—poor little Jim he don't know she's gone—call him, Nellie, he'll be lost without her, for he was her baby."

Nellie suddenly realized that she must try to hide her own grief and do her best to comfort the boys, so kneeling by the bedside she slipped her arm around the sobbing child as he buried his face in the pillow.

"O, Nellie, why couldn't our mamma get well when we needed her so much? It seems hard to think God would take her and make us be orphans."

Don't, dearie, don't question God's wisdom, for mamma always said 'all things work together for good to them that love God,' and we know that we love him."

The brave little sister-mother buried her own grief in the effort to comfort the boys during the awful shadow that hung over their home; quietly wiping away the tears that forced themselves unbidden she spoke of their mother's wish to some day see her boys great and good men.

"She had no fears of you, Finley, but she wanted Jim to have all the help we could give for he is so much like Uncle James and he was such a drunkard; but you'll be alright, won't you, Jim?"

"Yes, I will for dear mamma's sake—O, Nellie what shall we do—who will live with us now?"

Mrs. Scott and other kind neighbors ministered to the wants of the children, but only time can heal such sorrows. Nellie tried to take her mother's place in the home, doing the housework, advising the boys and helping them in every way she could.

After the funeral life was full of sad days for the children; the boys went back to the store to their work where they helped to wear away their sorrow, but poor little Nellie! Everywhere she looked she saw something that reminded her of her mother; sometimes she wished she could die too. She must stay to keep house

for them, and cheer their lives when they came home tired and discouraged for her mother had often told her that she must be their sunshine, and she meant to do it for her sake.

Finley was not careful in saving his earnings now, for the expenses of the funeral had taken nearly all they had saved, and he saw no chance of leaving Nellie and Jim, even if he had the money, so he felt that he must give up all hopes of getting an education—at least for the present.

"Don't give up yet, brother, for mamma would not like for you to stop trying—besides there's no telling what may turn up between now and next fall; maybe we can make some sort of arrangements and if you have the money in the bank you can go."

"There ain't no use for him to try now, Nell, for we ain't got but a little money left, and besides he couldn't leave you and me by ourselves, for you'd be scared to stay here with just me."

"Hush, Jim, don't talk that way before brother, for we don't know what will happen before time to go in September, so we must save every cent we can, just as we did before dear mamma went away. I feel sure God will open the way somehow, for the night before mamma died I heard her asking God to help Finley get an education and I know he will do it."

(To be continued.)

WASHINGTON, ARK.

Dear Miss Hazel and Cousins:

Will you let another little Arkansas girl into your happy band? Mamma takes the Western Methodist and I enjoy reading the children's page very much. I will guess Nola Burns' riddle to be t-h-a-t. I will guess Daisy Bell Morgan's riddle to be a churn. Am I right? I will close by asking a riddle. Twelve pears hanging high, twelve men came riding by. Each man took a pear and left eleven pears hanging high. The ones that guesses it I will send a card. Your new cousin,

Virginia Ellis.

BENTON, ARK.

Dear Miss Hazel and Cousins:

Will you let another little girl join your page? I am about three feet tall, have brown curly hair, brown eyes and have a very light complexion. My mother and I go to the Baptist Church and my step-father goes to the Methodist. I have only one pet and it is a dog. Tula Cato, I guess your riddle to be smoke. I am 11 years old and in the fifth grade. I will close, hoping to find Mr. Wastebasket asleep. Your new cousin, Winnie Jackson.

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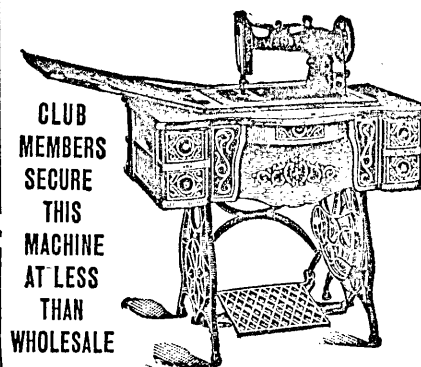
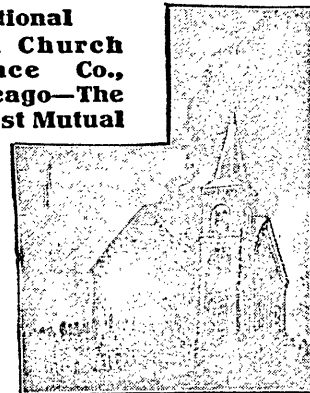
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Sunday School Notes

REV. W. J. MOORE, Editor.

MEN'S BIBLE CLASSES TO THE FRONT.

There are 400,000 men in Bible classes in this country. The great interest manifested by the men in Bible study may be indicated by the number that have been in the parades at our great conventions for the past several years. Here is the statement:

1. In 1908 in Louisville Convention 1,200 men in line, which was the first ever had.
2. In 1910, Washington, D. C., 7,000 men in line.
3. In 1911, in San Francisco, 10,000 men in line, each man carrying a Bible in his hand.
4. In Cleveland, O., (State S. S. Convention), 13,500 men in line.
5. In 1912, in Philadelphia (State Convention) 27,000 men in line.
6. In Chicago, 50,000 men in line.

And yet there are those who think that the Sunday School is merely for children. It is a man's job, and men are working at it, as indicated above.

BOOST! DON'T KNOCK.

Be a booster not a knocker,
In your Bible, school or town;
For the booster is a bulder,
While the knocker's tearing down.

There's a place reserved in Heaven
For the man who'll build and boost,
But the gent who's always knocking,
Has to go elsewhere to roost.

FOUR GOOD BOOKS A YEAR.

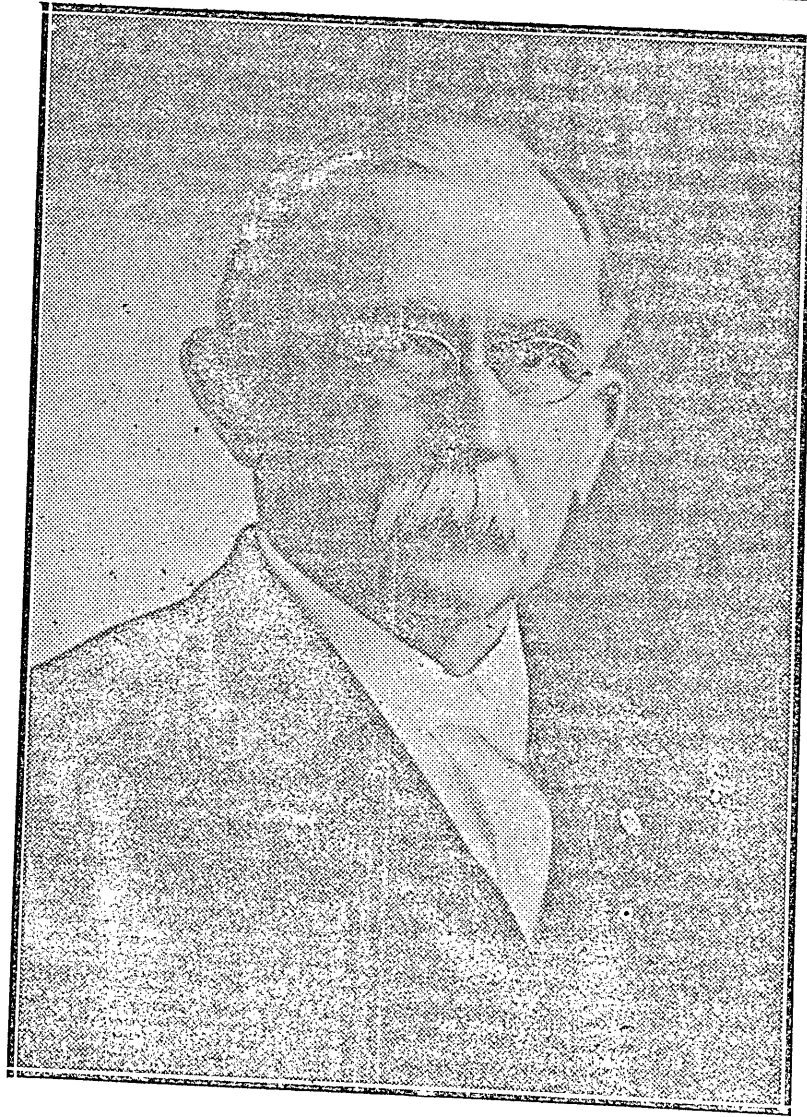
One of the temptations of the Sunday School worker is to become so engrossed with the things that must be done the next minute that we fail to fit ourselves for the things that must be done next year. The woods are full of good books on Sunday School topics that would be profitable for you to read. You cannot read all of them, but make it a rule to read one good book a quarter; and if you could read one a month it would be better. Nor would I confine all my reading to strictly Sunday School books. Familiarity with the best books of the day is a liberal education that few of us can get, but possibly we can get more of it than we do. My pastor said last Sunday in his sermon, "When we get so busy doing things that we stop learning things, we have reached the deadline."—Marion Lawrence.

"REACHING THE DEAD LINE."

Marion Lawrence's pastor said, "When we get so busy doing things that we stop learning things, we have reached the deadline." And that is true of every one who is working at the Sunday School task. It keeps a person in a trot almost to keep up with the advancing Sunday School movements of the day. Let it be so. It prophesies progress, success.

It would be a fine thing for every preacher to read carefully one good Sunday School book a month until he has read at least a dozen. Then his appetite will be so whetted that he will not stop. How is a minister going to minister the affairs of the Sunday School in an efficient way if he is ignorant of the plans and methods of the work? Cannot do it. He has already reached the deadline.

But one says that he does not know what books to get and read. Another says he is not able to buy the books. Well, I am proposing now to meet both difficulties at one stroke. If



REV. W. D. MATTHEWS.

No candidate for a state office has developed a stronger or more substantial support than Rev. W. D. Matthews of Wynnewood.

Mr. Matthews was formerly presiding elder for the M. E. Church, South, of Arkansas and Oklahoma. He is an ex-Confederate soldier and has devoted his life to the public cause. In the language of a leading member of the Senate "he stands for the best there is in life and if elected will bring to the office that ability that would lift it above the commonplace in state affairs."

He has spent forty years in trying to correct the evils that society is afflicted with. He has labored for charity and social uplift continuously and is equipped with a fine mentality, a firmness of purpose that makes him a leader and power, and a character that inspires the most profound respect and support.

As state charity and correction commissioner, he will be a power for such good as has never been felt in Oklahoma. He will discharge the duties of the office with justice to all and rigidly correct abuses without the hysteria of public explosion. He will inject benevolence into our institutions, enforce humanity and correct negligence of abuse in the care of our wards. He will align with that office the co-operation of the best and most sincere citizenship of the state. He will be scrupulously honest and enforce honesty with all connected with the office, and with whom the office deals. He will be economical, energetic and faithful in the performance of his duties.—Harlow's Weekly.

you will drop this editor a card, he will give you a list of books best suited to your case, be you pastor, superintendent or teacher. If you do not want to buy the books he will lend them to you, if you will pay the postage on them, and return them in a reasonable time.

What lack you now?

WHY STUDY CHARACTERS OUTSIDE THE BIBLE IN THE SUNDAY SCHOOL?

that has been lodged against the New Graded Lessons is that characters outside the Bible are given for study. The objection is based on the theory that the Sunday School is for the study of the Bible only. The primary object, to be sure, is the study of God's word; but it still remains a fact that He rules in His world today; and men are as truly called into His service in modern times as ever before, and that they demonstrate, by their heroic lives, that God still cares for His own and guides the destinies of men.

In the Intermediate Graded Lessons, First Year, Part IV, we have

the study of such Christian characters as John Robinson, Williams, Penn, Elliot, Mills, Asbury, Capers, Dow, Miss Willard and others. Of course, there is in each case an appropriate scripture; as in the case of John Robinson, The scripture is Dan 6.

To show more specifically the thought, we quote a few sentences from the "Preface" in the quarterly referred to above: "We must never permit the pupils to think that the guidance of God in human affairs and the direct touch of His Spirit ceased

with the close of Bible days. These lessons must be utilized to emphasize the continued presence of the Spirit of God as the transforming force in human life and activity."

THE LAST SUNDAY AS MISSIONARY DAY.

There is little uniformity as to the day we observe as Missionary Day in our Sunday Schools. Since the missionary lesson is being now prepared by the Mission Board for the last Sunday in the quarter, it is obviously better that the last Sunday in each month be observed as missionary Sunday. Again, our new legislation gives suggestion as follows: "Let one Sunday in the month, preferably the last, be observed as Missionary Day in the Sunday School, and let the entire offerings of this day, together with all other missionary offering, regular and special, made in the Sunday School be a separate fund, and designated 'Missionary Offering of the Sunday School.'"

It will save some confusion and promote harmony by using the last Sunday in the month for this offering; hence we suggest that all our schools adopt the suggestion. It will be very easy to change from any other Sunday to the last.

CHILDREN'S DAY FUND—WHERE TO SEND IT.

"Some of the brethren in the West Oklahoma Conference persist in sending the Children's Day offering to Bro. Satterfield. This causes confusion, delay, expense. We have a Conference Teller, Rev. W. L. Anderson, Sayre, Okla., to whom all funds, including the Children's Day fund, ought to be sent. We thought that we had called attention to this matter so often that no one, at this late date, would make any mistake, but when we saw Bro. Satterfield the other day he had just received six money orders sent in by brethren.

SUNDAY SCHOOL INSTITUTES A PLENTY.

The following schedule of Institutes and Conventions are announced: Summer Training School, under the leadership of Dr. Hamill, Monteagle, Tenn., July 26 to August 2.

For Sunday School superintendents and pastors at Junaluska, July 22-25. For workers generally at Junaluska, July 26 to August 2.

Encampment, Epworth-By-the-Sea, (Texas), July 15-26.

We hope many of our workers will avail themselves of the opportunities thus afforded for getting information and inspiration for the great work in which they are engaged.

Wynnewood, Okla.

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OBITUARIES

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Two hundred words will be published free, but all over that amount will be charged for at the rate of one cent per word, which must accompany the manuscript.)

DOUGHTY.—On Saturday, June 13, at about 11 a. m., the Death Angel visited the home of Bro. and Sister S. L. Doughty and took from them their darling little baby boy, Sanford Elmo. He was born June 7, 1913. He was sick about two weeks. All was done for him that loving hearts and kind hands could do. But God saw fit to take him to his home above. Heaven will be made desirable because such little ones are there. Will not our little ones be at the beautiful gate watching and waiting for us? It seemed so hard for them to give him up, but the Lord's will be done. He leaves to mourn their loss one brother and five sisters, father and mother. Little Elmo is gone but not forgotten. Never will his memory fade. Sweetest thoughts will ever linger around the grave where he is laid.

T. J. Taylor, P. C.
Martha, Okla.

BROOKER.—Mrs. Sarah J. Gladden Brooker was born May 7, 1836, in Grant county, Wis., and died May 31, 1914. She was married to Frederick J. Brooker, January 31, 1854. To this union seven children (five sons and two daughters) were born. Three of which have passed over the river before her. The husband and father died July 26, 1899. Sister Brooker was converted in early life and united with the M. E. Church, but on coming to Oklahoma she transferred her membership to the M. E. Church, South. She lived a consistent member of the church during her life and she was one of these good saints of God who, as she grew older in years grew sweeter in life and she was loved by all who knew her. A chair is vacant that can never be filled, a home broken that never will be united this side the judgment. But her life was such to give us faith to believe that we will meet her in heaven. Her pastor, Ernest C. Webb.

Leedey, Okla., June 29, 1914.

HARDISTER.—Mrs. Arkie T. Hardister, nee Tucker, was born in Jamestown, Ark., March 20, 1863. She was converted in early childhood, but, for some reason, she deferred joining the church until she was about 17 years of age, when she, with an intelligent conception of what she was doing, with her heart purified and her mind well fixed, joined the M. E. Church, South, in which holy communion she lived, labored and rejoiced until the triumphant end came and then she, after bidding all loved ones and friends a sweet farewell, went home to God.

Mrs. Hardister was a woman of rare natural and spiritual attainments. She was married to Dr. H. N. Hardister December 23, 1888. She and her husband were unquestionably a well-

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27-5th.

mated couple. They were preeminently well suited to each other. Both were Christians after the good old way. Religion was a principle with them. Her husband was a busy physician, and often gone from home when the church hour came, but "none of these things moved her." She was always in her place unless there were real reasons for her absence. She was as much a Christian in her home as in her church. She was a well educated woman. She was refined and gentle in all her ways. She was a great sufferer the last two or three years of her life. Her sufferings at times were even excruciating; but she "suffered as a Christian." If patience is ever a virtue then this good woman had this rare virtue developed to a very unusual degree—she was a patient sufferer. She knew the end was steadily and surely drawing nearer with each fleeting hour. With an unusual sanity she specifically directed everything almost to her dying breath. Believe it or not, she had, and that while and when sanity was fully enthroned, rapturous visions of the other shore. In her weakness she tried to tell those of us who were about her of the things she saw and heard, and did tell us to the full of her physical strength of the wonderful things of God. These disclosures she had not once nor twice, but several times running through a whole week or ten days. She evidently, like Saint Paul, saw and heard things that the human tongue could not express. She was a good woman, she was a great Christian. On the 6th day of June, 1914, she sweetly fell to sleep, and has gone home to God. She is survived by her husband, Dr. H. N. Hardister, an aged mother, five sisters and a great host of friends. She expects us to meet her over there, and, by God's grace, we shall not disappoint her.

Alonzo Monk.

DENTON.—Mrs. Martha Ann Denton was born December 14, 1852, died June 28, 1914. She united with the Methodist Church at Luxora, Ark., 19 years ago. She was united in marriage to George W. Denton in 1874. To this union five children were born, four of whom are living, viz: Will Denton of Chattanooga, Tenn., Mrs. Ora Hill, Walter Denton and Miss Bartie Denton of Luxora.

Mrs. Denton had been in bad health for several months. Most of this time she was unable to attend the services of the Church. But she was very much interested in the spiritual welfare of her children. On Saturday afternoon she was taken suddenly worse and passed away about 1 o'clock Sunday morning.

Being one of the oldest and best known citizens here, she had many friends. A very large crowd attended the funeral services, which were conducted at the Methodist Church by her pastor.

We pray God's blessings upon her children and urge them to emulate her fidelity to the Christian life even in the times of severest trials.

J. Q. Schisler, P. E.

BOWEN.—Minnie Louise Bowen, daughter of Howard and Matalie Bowen, died Thursday, June 26, 1914, age one year, eight months and two days.

Minnie Louise was a sweet child and was just reaching the age when she could be a great source of pleasure to her parents. She died at Osceola at the home of her grandparents, whom she and her mother were visiting. Funeral services were conducted

at the Methodist Church in Luxora by the pastor, assisted by Rev. E. K. Sewell of Osceola and Rev. Turner of Luxora.

This was the only child of the parents. And in their bereavement we earnestly commend them to Him who giveth, who taketh away, whose name is blessed. May the memory of Minnie Louise and the light of God's love lead them to the life abundant at the right hand of the Heavenly Father.

J. Q. Schisler, P. E.

MASTERS.—Sister Annie Henry Masters was born January 6, 1883, and died at her home on June 21, 1914, being 31 years five months and fif-

teen days old. When only a young lady of 18, she professed religion, was baptized and joined the Methodist Episcopal Church, South, in which she lived a faithful and consistent Christian life until the Heavenly Father called her home. In 1901 she was married to A. T. Masters and to them were born five little boys, Milton, Maynard, Raymond, Harold and a little babe about three weeks old. As a wife she was devoted to her husband; as a mother affectionate and kind; as a neighbor ever ready to lend a helping hand to those who needed help and sympathy. She was loved by all who knew her. The funeral

(Continued on next Page.)

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Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing or hunting and driving; indoors, outdoors, anywhere and everywhere, anyway and every way; then, after a thorough tryout, if you find that every word I have said about them is true, and if they really have helped you to read and sew or shoot and look off at a distance as well as it ever is possible for glasses to help you, you can remove and keep the lenses forever without one cent of pay, and

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by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. If you want to do me this favor just fill out the below coupon at once and this will entitle you to a pair of my "Perfect Vision" lenses absolutely free of charge as an advertisement.

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was conducted on the porch of the residence in the presence of a large crowd who had gathered in the yard and about the door, to pay a tribute of respect to this good woman and extend words of sympathy and comfort to the bereaved family. Truly a good woman has gone from earth to glory.

J. B. Stewart, Pastor.

ADCOCK.—Wana May, infant daughter of A. I. and Effie Adcock, was born March 16, 1913, and died March 19, 1914.

The death Angel visited their home and tore from their embrace the sweet little Wana May. It almost breaks the heartstrings to have the little ones torn away. But we can endure it because God doth all things well. You know where to find your little one. It is abide with Jesus to await your coming. Press with vigor on toward the mark of the prize of the high calling as it is in Christ Jesus our Lord. He takes our little ones away, but intends to do us no harm.

May you hold out to the end grandparents, father and mother and kindred until you make an unbroken family around the great Throne of God.

In great sympathy and love,

Your Pastor,

Hugh Revly.

DEUVALL.—Edith (Adams) Deuwall was born in Independence county, near Oil Trough, Ark., November 6, 1885, and departed this life July 2, 1914, at the home of her parents who still reside at the old home place.

The end came after a continued illness of several months. Throughout the weary weeks of waiting and suffering she was ever patient and cheerful, never murmuring and as the end drew near she longed to go and be at rest. She fell asleep trusting in Him who has gone before to prepare a place for all who love Him. She seemed to become more and more under the influence of the light as it "sone more and more unto the perfect day." She was a member of the M. E. Church, South, at Oil Trough. She was united in marriage to Will Deuwall November 14, 1909. To this union was given one little girl, Carrie.

The remains were laid to rest at Blue Springs, near Newark, on Saturday, July 4. Services were conducted by the pastor, who was assisted by Rev. J. B. Stewart of Newark, Ark.

The companion and little daughter, the father and mother, three brothers and three sisters are left to mourn their loss. They have the sincere sympathy of their many friends. A most comforting thought is that "She sleeps well." "She is at rest."

Her Pastor,

J. M. Harrison.

WALL.—Little Hellen Roberta Wall, daughter of Bro. and Sister Eli Wall of Sulphur, Okla., died June 23, 1914. Was born January 15, 1913. The dreaded disease that takes away so many little souls in their second year got its awful grasp on sweet little Hellen Roberta, and all the medical aid and tender nursing of a fond mother, grandmother, aunt and loving neighbors could not rescue it. She was so sweet and smart and showed such marks of intelligence of a superior nature it was hard indeed to say good-bye. "The Lord's Will be done, not mine." It was an unusually trying sermon for me to preach, having been acquainted with the family for years.

We were all old-time Missourians and I have known these young folks from early youth and had married them, a bright young Christian couple. The old great grandfather, a fine old Christian gentleman, was among the mourners to bear his part of the family grief. Grandfather had gone on before, ready to welcome the dear little one. Grandmother and aunt, with aunts and uncles and family friends stood near her to say good-bye as she was being translated to the heaven. What a consolation to the young father and mother to know the Lord says, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." God bless these Christian young parents and may each one meet Hellen Roberta in our eternal home.

Rev. R. W. Cummin.

DAVIDSON.—Little Ruth, infant daughter of Willie and Maude Davidson, died at their home near Oil Trough, Independence county Ark., on July 4, 1914, being just 10 months and 7 days old. The life seemed to hang in the balance for a number of days before the little spirit took its flight.

We laid the body to rest in Maple Springs burying ground on Sunday, July 5.

Let us urge the bereaved parents and loved ones to remember that Ruth is with Jesus, for he said "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." A bug has been plucked from earth to blossom in heaven.

Their Pastor,

J. M. Harrison.

MORELAND.—J. Thad Moreland, son of L. F. and Carry Moreland, was born November 16, 1898, at Blevins, Ark., and died June 28, 1914, near Idabel, Okla. Thad was baptized when an infant by Rev. J. H. McKelvey, and joined the Methodist Church when 11 years old.

Thad went to Little river with some other boys and went in swimming. In some way he got into deep water, attracted the attention of another young man, by making a struggling noise, and was seen to be sinking. The young man tried in vain to rescue him. It is sad for our loved ones to be taken from us without warning. We cannot understand God's providence in taking one so young away from us, but let us bow in submission to Him who doeth all things well. We can only see through a glass darkly now, but the time will come when we will be able to see the hand of God in all of our sorrows and disappointments. May God's richest blessings be upon the bereaved family. God alone can heal their wounded hearts and fill the vacant place in their home.

W. V. Teer, P. C.

DERMOTT, ARK.

Dermott, July 8, 1914.

We have just closed a three weeks Union Religious Campaign in Dermott. I think it was a truly good revival. All of the churches, Baptist, Presbyterian and Methodist, united and I never saw more beautiful harmony and Christian brotherhood manifested among churches. We had the services of Evangelist W. W. LaMance of St. Louis, and his good wife, Mrs. Lamance before, having sung for him Christian worker. I had known Bro. LaMance before, having sung for him in a meeting in Baltimore last fall.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

This meeting has only confirmed my opinion that Bro. La Mance is a Christian gentleman, and a great preacher of the word of God. He has been taking an active part in the great revival in the Ohio valley, and we are fortunate to secure him for some work in Arkansas.

Each of the three churches has received about a dozen members and each has been quickened into new spiritual life. Many church members publicly confessed sin and declared for a genuine Christian life. "Praise God from whom all blessings flow."

J. Abner Sage, P. C.

MODERATION THE LAW OF HEALTH.

Every good thing under the sun is capable of being abused and is abused by a limited number of people. Physicians tell us that too much food and too little food are the most common causes of disease. Too much exercise produces one class of ailments while too little exercise produces another. Too much sunshine is about as bad as too little sunshine and too much bathing as bad as no bathing at all. Too much meat causes one class of diseases, too little meat, another. Too much vegetable food results in hardening of the blood vessels while too little causes rickets. Too much or too little sugar in your food and too much or too little waer will sooner or later give rise to trouble.

All foods and drinks are poisonous and all forms of recreation are injurious when indulged in to excess. Moderation is the law of health; intemperance the cause of disease.

Many of our freak notions about diet have resulted from a false interpretation of what we have observed in reference to the abuse of varalious foods and drinks. The vegetarian observed injurious effects from the use, or rather the abuse, of meats and so he eats only vegetables. A Chicago professor observed the bad effects of too frequent bathing and so he goes to the other extreme and teaches that bathing is injurious.

And so it is with Coca Cola, coffee and tea. They are good, in fact, they are decidedly the best of all beverages, and according to the highest authorities are positively beneficial to health. Coca-Cola, being free from tannic acid and the other acrid vegetable substances that are found in tea and coffee, is especially refreshing and helpful. But the gormandizer could abuse Coca Cola just as he abuses meat and other foods.

Those who enjoy Coca Cola will be interested to know that Dr. Schmeideberg of Strassburg, Germany, the greatest living authority on pharmacology, states that from seven to fourteen glasses may be used throughout the day without any injurious effects so far as the quantity of caffeine is concerned. He says:

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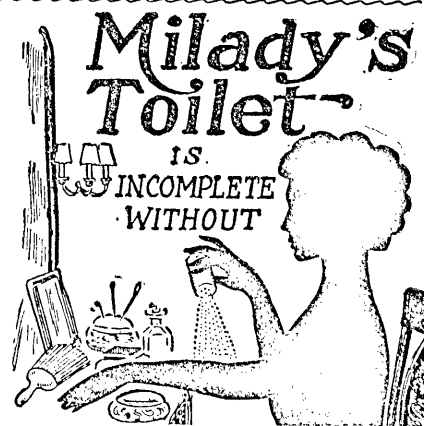
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A LETTER FROM MRS. LIVINGSTON.

Bingen, Okla.

Dear Brethren:

I have been thinking for some time of writing to the dear old Methodist. I have been a reader of it for more than 20 years. It is like a welcome visitor every week. I am nearly 86 years old and so feeble that I am seldom able to attend church, but nevertheless I have a desire to do something in my Master's vineyard, so I thought a letter to the Methodist might do somebody some good. I have been trying to live a Christian for 62 years, I have never become tired of the way, and the older I get the sweeter religion gets to me and the brighter the way becomes. When I professed religion it did not come to me in a way that I had expected, so I lived in doubt for some time and did not enjoy its privileges. But I prayed for the good Lord to remove all doubts and help me to feel and know for myself that I was his child. Thank the Lord, my prayer was answered. Oh! what a joy come to me then. Ever since that time I have enjoyed religion. I heard dear Dr. Hunter say in a sermon one time that there is all the difference in the world between a Christian that was just sliding along and one that is trying to do all the good he can. I have found his words true. I have been praying for a revival of religion, and I want all who may read these lines to pray especially for a revival at Bingen. I have but a little of this world's goods, but I thank the Lord that religion makes me happy and contented with my lot. I am blessed with a voice to sing and I enjoy the good old hymns of our church. My race is almost run, a few more days, weeks or months and I, with many others will go to that home that Jesus has gone to prepare for us.

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BERRYVILLE, ARK.

Berryville, Ark.

Dear Brethren:

In the following you will find a report, which will be very pleasing to some of the friends of the brother spoken of, and they will be glad to know that he is again able to do some work in the field as a minister after so long time on the shelf of sickness, from which he is now recovering.

Rev. J. R. Harding, formerly of the Memphis Conference of our Church, but now a superannuate because of serious illness which has kept him out of the pulpit for most of the time for four years, has just closed a three weeks' series of the revival meetings in Berryville, Ark., and was able to preach with such strength and power that the oldest residents of the city remarked that the sermons were the strongest any evangelist had ever preached here. The services were well attended. At times ten or more of the local ministers were in attendance, the results in additions were not all that could be asked, but the church

was made stronger and more efficient. We recommend Bro. Harding to all the brethren in need of a strong, solid and safe assistant in their work. A good preacher and a man of God. He can be found for two weeks at Eureka Springs, after that for two weeks at Rogers, Ark.

Bro. Hardin is a member of the East Oklahoma Conference, and though a superannuate, not an old man, and has plenty of good services in him yet, and wants work of an evangelistic character.

Yours in Christ,
F. O. Dexter.

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