

WESTERN METHODIST.

State National Bank Building, Little Rock, Ark.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Five Conferences of Arkansas and Oklahoma

VOL. XXXIII

LITTLE ROCK

ARK., THURSDAY, JULY 30, 1914

NO. 31

I SHALL NOT PASS AGAIN THIS WAY.

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crude doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live right from day to day;
I'm sure I shall not live again this way.

(This poem on a faded piece of paper was found in the desk of Daniel S. Ford, Editor of the Youth's Companion, and published by an Exchange after his death.)

THE CHURCH SCHOOL AND ADEQUATE TRAINING FOR THE YOUNG.

The editor of the New Orleans Christian Advocate makes the following statements concerning the relative value of State and Church Schools:

"We appreciate the work that many of our state institutions, which often have a number of worthy Christian men and women in their faculties, are doing, and we have no disposition to disparage it; but it is our conviction that colleges owned and controlled by the church can put such emphasis upon the importance of the Christian life as no state school can well do. This we conceive to be a great advantage, and therefore we think that young people are generally safer at institutions under the direction of the church. And we believe that it is best for the sons and daughters of Methodist parents, when other things are anything like equal, to attend the school maintained by their own denomination. The church of which they are members can usually exercise a far greater influence upon them than any other organization or agency, and it usually exists in good working order at its seats of learning. This, it seems to us, is too important a consideration to be overlooked by Methodist fathers and mothers in planning for the instruction of their children away from home; especially so since most of the failures in after-life result from a lack of moral character. Men and women are largely made by the ideals that they form during their college days."

Having given much careful investigation to this subject we heartily indorse what this editor says.

The greatest need of young men and women starting out in life for themselves is adequate training. Good home training is the most essential in giving to them steadiness of purpose and firmness of character, characteristics that are at the foundation of every successful career. But as important as are these characteristics they are not sufficient in themselves. They do not bring the young into the best there is in life. Efficiency always depends upon proficiency. Many of the strongest characters we have known have led almost obscure lives, while others whose mental capability was not nearly so great, have risen to fame and usefulness. The mental faculties of the latter, in addition to the store of knowledge secured in the schoolroom, like the muscles of the athlete, were trained for the contest of life.

The necessity of the highest culture and best men-

tal training is no greater now than it has ever been, but the competition in the vocations and professions into which the young must enter is more pronounced, becoming more so each day as the country develops and its population increases. We live in an electric age. It is more, it is an age when our thoughts are being read across the seas as fast as when we put them down. The day of learned ignorance is speedily passing. Socrates has had his day. Poets do not dream now. People demand proof. It is a practical age when every man and every theory must stand or fall by merit. At least such a day is now dawning; and when it comes the avenues of success will be closed to all except those who by mental acumen are able to keep step with modern progress.

The conclusion then as to the greatest need of the young is adequate training, such training as will make them intellectual athletes, unincumbered by false theories and ideals of life. It is practically impossible to obtain such training now except in some well equipped college, but it is not beyond the reach of any young man or woman who is willing to pay the price. It requires time and effort to obtain it and many are tempted not to undertake it. To yield to such temptation is destructive to the best interests of any boy or girl.

The schools that advertise to qualify them for life by giving a short course in business, or, some near cut to some profession, are a menace to civilization. They make good automatons of the students and qualify them for higher salaried positions, that is all.

Education pays. The higher the better. This is true generally in the case of those who seek only material success. Self interest demands the best that can be gotten. Statistics show that a vastly larger percentage of college graduates succeed than others. Even the genius needs the help of higher education. Many geniuses have started well, but, in ignoring the value of education, they are seen to fall by the wayside, while others, not so well endowed by nature, but educated, are still multiplying their talents.

The farmer should be educated; not merely in an agricultural school. He needs to know literature and history that he may know men. He needs to know the sciences. Above all, he needs those mental gymnastics that are necessary to enable him to think accurately, quickly and strongly. Such men are turning old worn out farms into garden spots of the world. They are making five bushels of corn grow where one grew before. They are living in affluence where their fathers toiled like slaves. Brains are worth more than muscle, even on a farm.

The doctor needs the best culture and training that can be had. Many of his patrons now know more about materia medica, anatomy and hygiene than many of the doctors knew a few decades ago.

The lawyer needs it more than ever. All professional men and men of business who are likely to become his clients have access to books and libraries where they study the laws pertaining to their business.

The preacher needs it. The Sunday School, public school and colleges, to which the many go who are to hear him, make it imperative that he be a leader and teacher for the learned as well as the unlearned.

All classes need it because of the demands that are made upon them and the advantages which an education gives in temporal and material things.

But there are still greater reasons why the young should be educated. It is said that no man really lives except in the realm of his mental activities. It is true that the most varied and most priceless

pleasures that one enjoys are those that knowledge brings. The ears and eyes of the ignorant are closed to the harmony and beauty of nature. The educated look out into the "wide stretching realms where law and order reign and things abound that fascinate and charm." The aviator may ride upon his flying machine, but the educated man rides upon comet's tails. The millionaire may love and count his millions in dollars and cents, but the educated loves and counts the stars and calls them by name, and if he be a Christian, he calls their maker Father.

A few days ago, it was said, a man listed his farm with a real estate dealer. The dealer visited the farm and examined it closely with a trained eye then wrote a full description of it as he saw it, showing its possibilities, the nature of the soil, how easily it could be improved, what it would grow and its proximity to a good market, etc.

When the dealer read this description to the old farmer, he sat a few minutes in silence, and then arose saying, "I don't want to sell that farm. That is just what I have been looking for all of my life and never knew before that I had it right there."

Only the educated see and enjoy and utilize the beauty and vastness of the wealth with which God is continually surrounding us.

But the chiefest of all benefits derived from an education is the increased capacity for usefulness which it gives. By doing good, we rise to the apex of human greatness. It enables us as members of the social order to be more helpful in raising our fellowmen to the high ideal God has for them.

Now, the college that gives such educational training does honest and thorough work, with such moral and religious influence pervading it as will place the great emphasis upon the highest element in man, the spiritual element, with corresponding helpfulness for the intellectual and physical. Such a college must be a Christian school. The secular school and the state school can not do it without being accused of sectarian partiality. They must, of necessity, be secular. The broadest school is the best and the best is the one that trains the whole man.

Any education is narrowing and limiting in its effects that does not give a corresponding development to every part of man's nature. The church school is the only one that can give such education, for it is the only school planned upon such a broad basis.

It is announced that Bowdoin College is to receive \$500,000 from the estate of Edwin B. Smith, former Assistant Attorney General of the United States.

Mr. Rockefeller has given \$50,000 toward a \$500,000 building and endowment fund for the Y. M. C. A. College at Springfield, Mass.

The widow of the late Prof. J. E. Clarke has presented her husband's library to the Library of Boston University.

A gift of \$30,000 to Baldwin-Wallace College, Ohio, from an unnamed friend is announced. This makes \$175,000 of the \$200,000 which the college has been trying to raise.

The Yale News, the oldest of college dailies, urges the need of higher scholarship among students and advises prompt expulsion from college of every student who has failed in his studies.

The Minnesota Swedish Evangelical Lutheran Conference has raised \$41,000 toward the \$250,000 endowment sought for Gustavus Adolphus College at St. Peter. J. J. Hill and C. A. Smith have each promised \$50,000 on condition that the whole amount be raised.

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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.

NOTES AND PERSONALS

In an obituary of Rev. W. M. Taylor given in this paper last week the initial S. was used in the place of W. as it should have been.

Dr. T. E. Sharp, of Memphis, Tenn., has recently undergone a very serious operation in the infirmary in Memphis.

Let the readers of the Methodist call the attention of the children to the continued story by Ruth Carr on the Children's Page. It is interesting and instructive.

Rev. D. B. Bulkley is now making his headquarters at the Y. M. C. A., Little Rock. He and Bro. M. T. Buckley, singer, are in a meeting at Lake-side, Pine Bluff, with Bro. R. R. Moore, pastor.

The next state in line for state-wide vote against liquor is Ohio. The prosperity of the people in the dry states is beginning to make appeal to prohibition men of business as well as men of morals.

Bro. Jno. P. Lowry has returned from Fouke, where he held a good meeting with Bro. Sampley. He can make some dates with the brethren to help them in meetings if they will write him at 1019 Center street, Little Rock, Ark.

Beginning August 1st, Bro. B. L. Williams will help Bro. Luther French in a two weeks meeting at Union Chapel, Okla., then go to the southern part of Arkansas where he will visit his people and hold a meeting.

West Virginia makes the ninth prohibition state in the union, and it is said that it went dry under the most stringent prohibition laws ever enacted. The Law Enforcement Commissioner says he will keep the state dry.

Bro. A. G. White, of Vanoss, Okla., writes that he has closed his second meeting at Pickett with four additions and three conversions. Bro. John Roberson, a local preacher, did the preaching and he says he did it well.

Bro. S. K. Barnett of Benton, and Bro. F. P. Doak and his good wife, of Ashdown, gave the editor a pleasant visit Monday afternoon. Sister Doak was on her way to DeWitt to visit her children. Bro. Doak is assisting in a good meeting at Benton.

The returns Tuesday show that the booters are still in the majority in Texas by about 1,500. And that they have nominated their representative, James E. Ferguson for governor, on the Democratic ticket by 30,000.

Dr. R. L. Selle, of Scott Street M. E. Church, is raising \$100 for rebuilding Ebenezer Mitchell Home at Misenheimer, N. C., which was burned June 29. This is an industrial home under the care of the Woman's Missionary Society of the M. E. Church, and stands on the old homestead of Dr. Selle's father.

Bros. Barrett and Blankenship have both been out in the field in the interest of the Western Meth-

odist the last two weeks. About all a congregation wants to know is the plan for putting the paper in every home, and they are ready to undertake it. There are very few charges where it cannot be put in every home.

A new and modern six-room bungalow parsonage has just been completed at Fort Towson, East Oklahoma Conference, where Rev. W. A. Frazier is pastor. It is a beautiful and splendid structure and the congregation is justly proud of it. Every cent of its indebtedness will be paid before the Conference meets this fall. Sixty-nine members have been received into the church this year. Fort Towson station is one of the most pleasant Charges in the state.

We still insist that the saloon men of Arkansas, as urged by Bro. Barrett in these columns a few weeks ago, make an exhibit of their products at the great fair. It will be a great time for a great in-ning for the great saloon interests of Arkansas. They need not be ashamed of their product. They can measure up to any in the world—inebriates, insane, criminals, failures in business, weeping widows, broken-hearted mothers, orphans, diseased offspring, ruined homes, etc., etc. It would be a fine moving picture show and it would give them lots of money to fight for their dying cause.

An edict against the Catholic Church has been issued in the State of Nuevo Leon, Mex., on the ground of "public health, morality and justice." Villareal, governor and military commander said, "During the life of the nation the church has been a pernicious factor in disruption and disorder, and has entirely forgotten its Spiritual Mission." Following are some of the stringent regulations of the edict as given in the Arkansas Gazette:

"Confession is prohibited.

"The public is prohibited from entering the sacristy.

"Church bells shall ring only to celebrate fiestas in honor of the country, or for triumphs of the arms of the Constitutionists.

"All Catholic colleges shall be closed which do not obey programs and texts ordered by officials, and which do not have at their head some professor who is a graduate of the normal schools of the country, who will be responsible to the government for any infraction of the rules."

WEST OKLAHOMA CONFERENCE NOTES.

By W. T. Stewart.

Lawton District.

We see and hear much that speaks for a progressive spirit in the Lawton District.

There is evidently a splendid co-operation among the Presiding Elder, preachers and people.

Rev. J. A. Old reports finances and other church interests well up, and it gives me pleasure to see a Presiding Elder held in such high esteem by his District.

I find splendid Sunday Schools in all the charges I have visited.

Lawton Station.

On Sunday morning of the 12th we worshipped with the Lawton congregation, and heard a very helpful and instructive sermon by the pastor, Rev. C. D. Montgomery, on the great subject "Fellowship with God." The profound truth made my heart to feel its holy relationship to Almighty God with a joy unspeakable and full of glory. Sunday School is doing a good work. The pastor, with the co-operation of the school and church, will soon launch the "Gospel Wagon" movement for the slum portion of the city. Enthusiastic response was made by the Sunday School to an appeal by the pastor for contributions to its equipment.

May God bless the movement to much good in the city.

Snyder Charge.

The pastor of Snyder, Rev. M. F. Sullivan is away for a summer vacation, and in order to seek restoration of lost health, I regret that I could not see him. I was there but a short while, but was graciously received by several good laymen who helped me in my work.

Hendrick Charge.

I thank God for parsonage homes with such Christlike Spirit, and warm hospitality as we found in the home of Rev. and Mrs. G. R. Wright. He and his family rendered all the help I needed. This is a delightful charge and it is making progress under the wise and loving leadership of the pastor. The fields adjacent, are beautiful with magnificent crops, and the people are hopeful. I am sure that the pastor will have a fine report for Conference.

Olustee.

Olustee is in the Mangum District. It is situated in the midst of some of the finest lands I have seen in Oklahoma. It has a splendid citizenship, and a church and parsonage that will do honor to a city.

The charge is served by Rev. J. W. Nelson, who is made more efficient in his work by the competent help of Mrs. Nelson.

Forty members have been added to the charge this year, notwithstanding no revival services have been held. The church is well organized in every way. There is, in splendid operation, the Senior "Woman's Society," and the "Young People," and "Juvenile." The Sunday School is large and prosperous, with a fine "Home Department" roll and foru organized classes. My visit here was another joy to my soul.

General remarks: There are no finer people in the world than many of the people we are meeting in West Oklahoma, and, judging from the preaching I am hearing, and the helpful association I am enjoying with the pastors and their families, there is no Conference with a better, or superior membership than the West Oklahoma Conference.

I find that this part of the state enjoys a large slice of the best and most thrifty, intelligent people of Texas.

I rejoice, but not with a bigoted spirit, that Southern Methodism is not only standing strong, but under faithful leadership both in pulpit and pew, there is a pressing forward to greater accomplishments.

We predict fine reports at the next session of Conference from this section of the state.

ARKANSAS NOTES AND PERSONALS.

By Rev. D. J. Weems.

Springtown and Highfill.

Rev. D. H. Holland, pastor. He is a zealous young man, with his heart in his work, and will make a good itinerant. His people speak well of him and his devoted wife. He has had a profitable meeting at Springtown, assisted by Rev. J. L. Bryant, and is now holding an interesting meeting at Highfill, assisted by Rev. W. A. McKee and his intelligent little bride. Bro. McKee is doing well at Gentry. This is the first year as a station. Claims are all up-to-and the church and Sunday School prospers. He expects to put Gentry on the Western Methodist honor roll. Springtown and Highfill are nice little towns on the new railroad; in a most beautiful country. The corn crop is fine and the trees are bending with a big apple crop.

I secured four new subscribers for the paper and renewed several. We have a parsonage at Springtown and a beautiful church, newly improved. At Highfill there is a nice church, they have paint to repaint it. Young Bro. Thurman is Superintendent of the Sunday School. A pleasant night was spent with his father and mother. Rev. J. B. Stevenson and I had a restful night with Brother and Sister A. J. Hawks of Springtown, who kindly drove us to Gentry. Such kindness is highly appreciated.

Miss Frankie Hawks has been elected principal of the Springtown school.

This community was in sorry over the death of a young man, who with a friend, returning from the Kansas harvest fields, were knocked off the top of a train killing one and badly hurting the other as the train passed under a viaduct.

Siloam Springs.

In company with Rev. J. B. Stevenson, a few hours were spent in this popular watering resort. This is his fourth year on the District. No man among us has been more faithful, more useful or more acceptable than he. Happy is the charge to which he may be sent to serve.

Rev. J. L. Bryant and wife are devoting their time and energy to the building up of the church in Siloam Springs. This is a difficult field. The competition is close with the other churches. It takes a live man like Bro. Bryant to fill the bill. He was out for the day, so we did but little for the Methodist. I was glad to meet Rev. J. B. Andrews and Bro. Ed G. Phillips, who have done so much as evangelists. This is also the home of Rev. J. E. Brown and some other evangelists.

Elm Springs.

Sunday was spent at Elm Springs, where Rev. J. B. Culpepper, wife and son, John B. Jr., were assisting Rev. J. H. Ruble in a great meeting. Many were being saved and joining the church. Culpepper is a great preacher and has directed many to the Savior. A bright crown awaits him. Elm Springs is a small railroad town in a beautiful prosperous country. A fine class of industrious citizens. Nearly every one has a good home and is well improved. They have a good school. We have a neat church and parsonage on a large lot. Bro. Walter Sherman is Superintendent of the good Sunday School. I enjoyed the hospitality of Bros. J. L. Reed, E. Hellerstern and Bro. Hagler and their families. Bro. Ruble is in his third year. The longer he stays the more is he appreciated. His has been a successful ministry. With his good wife they have trained a large and nice family. They were especially kind to me. Shaping the old I secured five new subscriptions.

Centerton.

Stopping off between trains, three hours were spent in Centerton shaping up the old subscribers and enjoying a good dinner with Bro. Wright.

Miss Nora, their intelligent daughter, expects to attend the Normal at Conway. There are several stores, bank and a large brick schoolhouse here. We have a neat church. Bro. D. U. Cline is pastor. He is a good preacher and is having some revivals on his work. His life has been given to the church. A truly faithful Christian minister is he. This is the home of Rev. J. Fair, an excellent local preacher, and brother and sister Womack, parents of two of our preachers, and two leading teachers of the state. They have just cause to be proud of their children.

Gravette and Decater.

Rev. Y. A. Gilmore, pastor. These are new and growing railroad towns, in the heart of the fruit country. Quite a number of substantial brick and stone business houses and a neat church. At Gravette we have a brick church and comfortable parsonage, recently repaired. Bro. C. F. Jay, Superintendent of the Sunday School, and Bro. J. H. Davenport at Decater. We shaped up the old subscribers, but the pastor being out helping in a meeting, we had no success in getting new subscribers. Bro. Gilmore has made a fine itinerant. He is a four year man. He has made good, both as Presiding Elder and pastor. He has an excellent preacher wife and three nice children.

Rev. W. J. Harris and wife have a beautiful home in Gravette. They have served as supplies for several years, and did some excellent work.

Bentonville.

It would be hard to find a more beautiful town than Bentonville. High smooth country, lovely shade trees, pure water, delightful climate, and prosperous country, free from saloons and its associate evils. They have a court house, excellent public school, three banks and extensive general business; well supplied with churches. Ours is a large brick, with a two-story parsonage. I have attended three Annual Conferences in Bentonville. Dr. Geo. McGlumphy is in his second year as pastor. He is easily one of our most intelligent preachers and acceptable pastors, while his good wife nobly does her part. Prof. G. A. Sullards has charge of the live Sunday School and the large public school. With the aid of the pastor we shaped up the old and secured a few new subscribers. A pleasant night was spent in the home of Bro. A. C. Withrow, the monument man. Miss Olive, their bright daughter, is ready for college.

It was pleasant while at Bentonville to meet Rev. R. M. Traylor and family. They have a good home. Sister Traylor is quite active. Bro. Tray-

lor is cheerful, but not quite well. Bro. Fowler, their son-in-law, is the polite conductor on the motor car between Bentonville and Rogers.

PRESCOTT DISTRICT CONFERENCE.

Prescott District Conference met at Okolona July 16, with W. M. Hayes, Presiding Elder, in the chair.

All the pastors in the district except one, and a good representation of laymen were present.

W. T. Menard was elected secretary, and B. C. Few was made assistant.

Committees were appointed on Public Worship, Quarterly Conference Journals, Spiritual State of the Church, Sunday School and Epworth Leagues, Education, Books and Periodicals, Temperance, Boundaries and District Parsonage.

The following visitors were present: E. M. Pipkin of North Arkansas Conference, H. E. Lufkin of State Sunday School Association, G. H. Crowell, President of Henderson-Brown, and A. P. Few of The Arkansas Children's Home Society.

W. P. Reid, W. C. Martin and Jesse Galloway were licensed to preach.

W. C. Martin, Jesse Galloway, Jesse M. Hamilton and L. C. Gatlin were recommended to the Annual Conference for admission on trial.

The following were appointed as a standing licensing committee: J. D. Dunn, T. O. Owen, F. C. Cannon and J. W. Berry.

The following were elected delegates to the Annual Conference: W. B. East, L. R. Lewis, R. H. Buttram and W. L. Ellis. The following were elected alternates: M. B. Sigler and Frank May.

Delight was chosen as the place of holding next Conference.

A very spiritual session was had. Some pronounced it the best they ever attended. There were some two or three conversions. The pastor, J. Z. Burleson, and his people decided to protract the services, and P. Q. Rorie stayed with them to help in the meeting. W. T. Menard, Sec.

THE MANGUM DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE.

This Conference met at Lone Wolf July 10-11. A number of preachers and Epworth Leaguers and Sunday School workers were present, and a very helpful program was carried out. The following officers of the District Epworth League were elected: Miss Jeffie Young, Mangum, Okla., President; Miss Bessie Ward, Mangum, Okla., Secretary-Treasurer. The delegates present decided to hold the Conference again separate from the District Conference. They also voted to assess each Sunday School one cent per member and each Epworth League Chapter 5 cents per member. The money to be used in getting out programs, advertising and correspondence during the coming year. The Sunday School workers and Epworth Leaguers present were much encouraged and feel that we are going to accomplish much in the Mangum District during the coming year. Let us begin now to plan for, pray for, and expect a profitable and inspiring meeting next year.

Yours truly,

Miss Jeffie Young.

321 Ky. Ave., Mangum, Okla., July 25, 1914.

CAMDEN DISTRICT BULLETIN.

To the first of July, 123 persons had been received into the church on profession of faith. The meetings are in progress, but we have only partial reports. Since the first of July the following additions on profession have been reported:

Bearden 7, Thornton 1, Chicester 1, Buena Vista 3, El Dorado circuit 19, Wesson 24. Making a total of 178.

Most of our District is suffering from drouth. There has been very little rain since the first of May. But our preachers are full of courage, and our membership make no complaint.

District Editor.

GROVE, OKLA.

Our Field Editor, Bro. Weems, writes from Gorve, Okla.:

Grove is a beautiful town in Northeast Oklahoma on a rich prairie. They have the finest crops for many years of oats, wheat and corn. The town is substantially built, with a number of brick and stone business houses, and beautiful homes, eleva-

tor, two banks. Hon. W. D. Ross, cashier of the First National, and Bro. D. F. Allen, the accommodating depot agent, who was especially kind and helpful to me. There are four churches. We have a neat church and parsonage, well located. Rev. A. M. Dupree was away helping his brother in a good meeting. He and his excellent wife are in much favor with their people. He promises to make one of our most efficient ministers. We had a pleasant service with a few; and shaping up the old I received five new subscribers.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present, Evans, Hutchinson, Rogers, Twitty, Hays, Workman, Musser and B. O. Davis, superannuate member of the Little Rock Conference. Sage from Dermott station, McGuyre, from the Mablevale Circuit, and Buhler of St. Paul's church, and Bro. Baker of Missouri.

Bro. Evans of Asbury reported everything in prosperous condition. Making preparation for revival meeting to begin August 16th.

Bro. Hutchinson at Keo Sunday morning: The effect of the successful meeting held there is still very marked. About 45 joined the church during the meeting.

Rogers: Reports a good day at Highland Sunday; work moving on well on new building.

Twitty: Prayer meeting increasing in attendance, interest good; average attendance 74; con-

Hayes: Preached at First Church Sunday morning and for Bro. McClure Sunday evening. We had a good day at both places. The Western Methodist still grows.

Workman: Good congregation at both hours at Winfield. Good prayer meeting. Fine reading circle. Miss Eva Shoppach organized Mission Study Classes.

Musser: We are still growing at Forest Park, both in attendance and real spiritual interest. Congregations are four times larger than one month ago. Sunday school growing. Good prayer meeting, forty present Wednesday evening.

Dr. Selle: Prayer meeting fine. The women had their Missionary convention Sunday. Mrs. Dunlapp spoke in the morning and Captain Longstreet in the evening.

Sage: Work at Dermott getting along well.

McGuyre: Congregations always good at Mablevale; good prayer meeting and good Sunday School. B. F. Musser, Sec.

THE SOCIAL FAN.

The Social Fan is a new term. It is an old word with a new modifier. The word Fan, as baseball "fan," is from the word fanatic. We can easily see how the Social Fan has been discovered. For many years the public mind has had such interesting and rapid incidents to witness, such as the armies of sight-seers, some of whom themselves are quite picturesque, and the moving pictures on the street and at the bargain counters as well as on canvass, and the light literature of the secular press and modern novels, that anything prosy or the least bit dull will nauseate or be refused. These realities (?) of this fast age have so pampered the public palate with a diet so stimulating that things common and in the bounds of common sense are as insipid as water to a dram-drinker, or sober sense to a fanatic.

Surely the church has before it a colossal undertaking to convert this tango age. It has no time for hesitation, but must hug the situation and strike a trot.

Since we come to think of it, however, the church is doing wonderfully well with the material it has.

THEY ALL GO TOGETHER.

Good-Bye! Another Georgia town has voted in favor of saloons, and here is the reason. If we are going to stand for our women folks wearing shadow skirts, and slit skirts, and transparent skirts, and our young folks learning to dance the bell weevil wobble, the Texas tommy tango, the bunny hug, the bear dance, the half canter, the buzzard hop, the bunny hurdle and the turkey in the straw, and the grasshopper, and so on down the line, then the men folks might as well have their saloons and the whole push go to hell together.—Southern Standard.

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.

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

Connerville Campmeeting, Connerville, Okla. Begins August 19.

AN ANNOUNCEMENT CONCERNING THE SCHOOL OF THEOLOGY.

By Bishop Warren A. Candler, Chancellor.

The faculty of the theological school of our university, which has been located at Atlanta, is as follows:

Re. W. J. Young, D. D., of the Virginia Conference, Professor of Homiletics and Pastoral Theology.

Rev. Plato T. Durham, D. D., of the Western North Carolina Conference, Professor of Church History.

Rev. H. C. Howard, D. D., of the North Alabama Conference, Professor of Systematic Theology.

Rev. Andrew Sledd, D. D., LL. D., of the Alabama Conference, Professor of Greek and New Testament Literature.

Rev. W. A. Shelton, D. D., of the West Oklahoma Conference, Professor of Hebrew and Old Testament Literature.

Rev. W. A. Smart, A. B., B. D., of the Virginia Conference, Professor of Biblical Theology.

It is expected that several assistants will be engaged later.

The members of the faculty are able, scholarly, consecrated men, who are well known to the church and who, from the first announcement will command, as they deserve, the confidence of our people as men well qualified for the work assigned them.

Scholarships ranging from \$50 to \$100 will be given to worthy young ministers who may need such assistance in order to pursue their studies in the School of Theology.

The school will be opened in September, the exact date to be announced soon.

It will be opened in the Wesley Memorial Building, an imposing and commodious structure, which is well adapted to the purposes of a school of theology.

In the building is a library consisting of about 2,500 volumes. In the library are many rare books bearing upon the history of Methodism and a number of autograph letters and manuscripts of the Wesleys and their contemporaries.

Atlanta, Ga.

SOMETHING ABOUT JUNALUSKA CONFERENCE.

By F. M. Daniel.

The program for the Annual Missionary Conference at Junaluska August 7 to 16 is full of good things. The entire day of August 8 given to meeting of Conference Missionary Secretaries and Bishop Lambruth's African trip shown by Rev. J. T. Mangum in moving pictures at night.

Sunday School, J. R. Pepper; Sermon, Bishop Koss; Addresses by Dr. Rawlings, Mrs. McDonald Miss Head; Sermon, Rev. W. N. Ainsworth on August 9.

Beginning August 10 and continuing until August 15, five Study Classes led by E. H. Rawlings, Jno. M. Moore, Mrs. John D. Hammond, C. F. Reid and Mrs. H. R. Steele from 9 to 10:30 a. m., followed by Institute, then by address at 11:30 a. m. The afternoons given to recreation and the evenings to stereopticon and addresses. The list of speakers include Dr. W. W. Pinson, Miss Mary N. Moore, R. E. Turnipseed, Dr. D. Clay Lilly, Maj. E. W. Halford, Mrs. Bessie W. Lipscomb, Mrs. W. J. Callatian of Beppu, Japan, Rev. S. A. Stewart Dr. J. A. Baylor, Dr. Isaac T. Headland, F. M. Weaver and our beloved Bishop A. W. Wilson. The Layman's Executive Committee meet on August 12th and I shall, D. V., be at Junaluska and hope to meet some of our Arkansas Laymen and preachers there.

This Conference will mean a great deal to any-

one attending and fit him for better work for the Master. Below is entertainment information:

Entertainment, Junaluska Conference.

The Southern Assembly will provide tents and restaurant for those who desire to stay on the ground. They promise comfortable floored tents furnished with good cots.

Those who desire to stay in Waynesville can be accommodated in the best of hotels and boarding houses at reasonable rates. The railroad will carry the crowd comfortably and quickly over the short distance to the lake, where a motor boat will carry the passengers from the depot to the Pavilion. Accommodations will be ample.

For terms, reservation of rooms, and other details of Assembly management, we refer you to Mr. J. Dale Stentz, Lake Junaluska, N. C., who has charge of all these matters.

For further particulars in reference to the program, write E. H. Rawlings, 810 Broadway, Nashville, Tenn.

CAMP MEETING FOR EAST OKLAHOMA.

While attending the Madill District Conference I became interested in the camp meeting at Connerville, Okla., and promised to attend if possible. I believe in this day of intense application to business most people need relaxation and change. Some take it at fashionable resorts where no real benefit is possible and where real injury to character is often received. Why should not religious people, and especially Methodist people, spend a week or ten days at a good old-fashioned camp meeting? It would be a change for most of us, because we may be neglecting worship and meditation, and are not acquainted with our neighbors. Then the expense is lighter and the difference might be spent on the church and benevolent objects.

From the information furnished me I believe that many people in East Oklahoma might find what they want at the camp meeting at Connerville, Okla. It is at head-waters of Blue River, 17 miles north of Tishomingo, 25 southeast of Sulphur, and 12 east of Mill Creek, the nearest railroad station. The springs are fine and surroundings pleasant. People are expected to come prepared to take care of themselves, to camp out in true outing style. For particulars write to Rev. B. F. Stegall, Pontotoc, Okla. This year the meeting will begin August 19.

A. C. Millar.

UNITED STATES LIQUOR LICENSES.

All United States Liquor licenses expire June 30th of each year. I have just made a list of those who have secured new licenses since June 30th and find that not nearly so many have taken out this year as last. There are some, however, who should be looked after, as they are evidently blind tigers. Several drug stores have taken out license and they may be honest in their belief that it is necessary for them to do so, but such is not the case, and the honest ones should quit taking out license and others should be carefully watched.

I find new licenses issued for the following places: (I have not included drug stores.)

Aurora, Madison County; Augusta, the new town; Brinkley, Brassfield, Prairie County; Bledsoe, Lee County; Bonanza, Bradley, Clarksville, Coal Hill, Callion, Cherokee City, Benton County; Dardanelle, Des Arc, Elk Ranch, Eureka Springs, Edna, Fulton, Felsenthal, Forrest City, Garland, Grady, Green Forrest, Graysonia, Goodwin, Hartman, Hope, Huntington, Hermon, Craighead County; Hartford, Hensley, Heath, St. Francis County; Hughes, Carroll County; Jonesboro, Ladd, Lunsford, Craighead County; Malvern, Morrilton, Marshall, Monroe, Mammoth Spring, Ola, Proctor, Crittenden County; Pitts, Plummerville, Redland, Rogers, Reydel, Jefferson County; Raleigh, Rondo, Lee County; Stamps, Scotts, Pulaski County; South Bend, Tupelo, Tarry, Texarkana, Turrell, Trumann, Tyrone, Ulm, Prairie County; Varner, Wabaska, White Sulphur Springs, Yellville, Youngstown and Yorktown. I will give the names to those interested.

Geo. Thornburgh,
 Pres. Ark. AntiSaloon League.

In more than 700 schools and colleges there are 40,000 young men and women in mission study classes.

NOTES FROM NEW JERSEY.

By Mrs. W. H. Pemberton.

We reached Asbury Park July 17 and the sights and delights here and in Ocean Grove are as charming as though we'd never been here before.

In fact, there is so much to see and hear one can hardly find time to rest.

Then, at all times, here is the grand old ocean to uplift and inspire one with its infinite variety of beauty and grandeur.

Looking out to sea, oblivious to the throngs passing behind us, we catch a glimpse of infinity. This vast and mighty Atlantic Ocean is a true symbol of eternity. We never tire of gazing at it, changeless and yet ever changing even as we look into the face of the great deep. God's handiwork, it is far beyond man's comprehension, yet always bringing him untold blessings!

But there's a Grove hardby that calls us from the sea.

On Sunday morning as we entered the great auditorium in the Ocean Grove, which seats ten thousand people, the congregation was singing that grand old hymn, "All Hail the power of Jesus' Name." Dr. Bickley Burns of Philadelphia, preached a great sermon from the Psalmist's question "What is man that thou art mindful of him?" He presented a fine exposition of God's everlasting mercy. When compared to other animals, man is insignificant in size and strength, but he alone has spiritual dignity, moral perception and mental powers. He may not run like a deer, but man makes the "iron horse" to transport him across continents, and steamships to traverse the sea. His pyramids are little hills and his cities and monuments crumble away, but Jehovah endureth forever.

God can reveal Himself to man and does it through His wonderful works, through the life and miracles of His son, Jesus Christ and in many ways.

Dr. Burns told of the tiny spider who knew his friend and would come out of his corner on hearing the voice of the kindly man. God's everlasting care is over man who has the spiritual dignity to apprehend the Father.

"Acres of Diamonds."

Dr. Russell H. Conwell's lecture entitled "Acres of Diamonds," flashed with wit and radiated the light of wisdom, for more than an hour.

Dr. Conwell believes every man should have money, and that many would be rich if opportunities at hand for earning it were not neglected.

Some men have sold lands rich in minerals, even impregnated with silver and gold, for a song and gone off in the search of wealth. He said, in a way, everyone of us has done this instead of making the best of opportunities that are right near us. Instead of dreaming of great inventions we should use our wits to make things needed in our own homes and then sell them to the multitudes who need the same things.

This celebrated lecture has been delivered more than 5,000 times in this country and foreign lands, and the proceeds have been devoted to the education of young men. Dr. Conwell said he had been enabled to keep 1,700 young men in college for a four years' course through this lecture. He was introduced as the greatest living philanthropist, for he has devoted more than 50 years to work for the betterment of humanity. He has been blessed in giving for tho' past three score years and ten he has the energy and enthusiasm of youth.

With a fund of information and a most interesting way of imparting facts, he is easily one of the foremost lecturers of the day, as well as the pastor of the Baptist Temple in Philadelphia, perhaps the largest institutional church in the country.

Lawrence College, at Appleton, Wisconsin, is the Methodist school of Wisconsin, the state with one of the greatest State Universities in the land. Lawrence was originally called a university, but the name was later wisely changed to that of college. It has \$800,000 productive endowment and a half million more in buildings, equipment and grounds. It has 650 students under 56 teachers. It has a chair of Christian Missions with \$30,000 endowment.

Plans have been adopted to raise for Illinois Woman's College \$100,000 additional endowment and the same amount for needed buildings in the near future.

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. Beaird	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. Wilcoxen	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. McElhaney	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
MARSHALL, Rev. E. W. Faulkner.....	46
GREEN FORREST, Rev. W. H. Neal.....	36
MCCRORY, Rev. B. L. Harris	60

"THE SPIRITUAL STATE OF THE CHURCH."

Rev. O. E. Goddard.

Every pastor wants a spiritual church and every church wants a spiritual pastor. Without doubt, if we had everything else, but did not have spirituality, our religion would profit us nothing. We want spiritual officials, spiritual teachers in the Sunday School, spiritual leaders in the Missionary society. The burden of the prayers throughout the whole church is for more spirituality. There is perfect unanimity among us as to the desire and the need of spirituality.

But what do we mean by spirituality? What do we mean by "the spiritual state of the church?" What is a spiritual preacher? What makes a congregation a spiritual congregation? The answers to these questions would reveal the fact that our ideas are vague, hazy, nebulous. There is substantial agreement among us as to what we mean by regeneration, justification, sanctification, salvation, damnation, etc. But there is no generally accepted standard for spirituality. At a recent District Conference this question was submitted to the pastors: "What per cent of your membership do you, as their spiritual adviser, regard as spiritual?" Some did not want to make the estimate. It was insisted that the spiritual physician ought to have some notion as to the spiritual condition of his patients. The lowest estimate given was that fifteen per cent were really spiritual. The largest esti-

mate was ninety-five. It was noticed, however, that the pastors in making their reports would use such expressions as "if you count those spiritual who attend upon the ordinances of the church then about so and so of mine are spiritual." Others would say, "if you count those spiritual who will pray in public and publicly testify, then I have about so and so who are spiritual." Others said, "if you count all spiritual who are loyal to the demands of the church, then about so and so of mine are spiritual." These reports indicated clearly that we have no accepted standard for testing spirituality. The pastors in this district are not one whit inferior to the pastors of other districts. This vague, hazy, nebulous conception of what we mean by the spiritual state of the church is church-wide.

The writer recently made a study of the reports to the Annual Conference journals on "The spiritual state of the church." Twenty-five Annual Conference journals were studied. Some of these east of the Mississippi river and some west, some small Conference and some large. This study confirmed the fear that we have no generally accepted conception of spirituality. In some of these reports there were glittering generalities, a concatenation of high sounding spiritual terms that really meant nothing. In the main, however, there is one indictment that could be sustained against all of them. Some one good manifestation of spirituality was seized upon and the gain made if we could get all our members to do this we should have a spiritual church. Several of the reports deplored the absence of the family altar in our Methodist homes. The one thing needed was family altars. Now, it is a fact that all Methodists should hold family prayer. The law of the church requires it and the welfare of the home demands it. But were we to make the pressure so strong as to get every family to establish a family altar, we would not have, by reason of that fact, a spiritual church. This writer knows men who hold family prayer who are far from being spiritual men. Other reports deplored the prevalence of certain forms of worldliness. Card playing, dancing, and theatre-going were ruining the church. It is a fact that many of our people are suffering from indulging in these "diversions which cannot be taken in the name of the Lord Jesus." But there are other forms of worldliness equally hurtful to the spiritual life of the church. We have many people who would not dance who are more worldly than the dancers. The man who is sumerged in making money and looking to money for his help and happiness may be more wedded to this world than the girl who dances. Hence if we had a church not one single member of whom would go to a dance, a card party, or a theatre that would be no guarantee that we should have a spiritual church, not even a guarantee that we should have a church free from worldliness. Others deplored the fact that we were drifting from the old-fashioned teachings of the Wesleys. They longed for old-time orthodoxy.

The Wesleyan theology is good, cannot be improved on, but a theoretical adherence to the creed of the Wesleys will not make us a spiritual church. We have many people who boast of their orthodoxy of whom Jesus will not boast in the day of judgment. This is no test of spirituality.

Others deplored the absence of emotions in our public services. They longed for the weeping prophets and the fervent amens and the shouts of jubilation in the camps of Israel. It is a fact that our services are too cold, mechanical, perfunctory. The amens are too scarce and the shouts too nearly obsolete. But no one should measure spirituality by emotionality. The tearful man may or may not be a spiritual man. Some of the most consummate frauds that impose upon credulous humanity are the most profuse weepers. If the activity of lachrymal glands is to be taken as an indication of spirituality they would take the topmost place among the Saints. But a man's spirituality cannot be measured by the amount of briny fluid that the lachrymal glands secrete. Where did we get the notion that the Spirit manifest himself through our tears? It is quite a prevalent misconception. There is no Scriptural authority for such a test. Observation should make us skeptical about using it. If a spasm of emotion is to be taken for spirituality that makes spirituality very cheap for shallow natures.

Among the many reports examined, the writer found one of his own composition. He left now

that he should find a sane deliverance. But the writer's hobby that year was the right use of money. He found the spiritual dearth of the church due to the fact that we were not acting the part of honest trustees with our earthly good. He made money the test of character. The fact that many of our church members were really defaulters and embezzlers in the sight of God was deplored. The cure was found in all our people adopting first the principle of tithing and then finally coming to the New Testament conception of trusteeship. This report was as defective as the others. It is a fact that our people are suffering from improper use of money. Many are losing their souls through an inordinate love for money. But spirituality cannot be purchased by liberality. That would make it too cheap. All spiritual men are liberal, but not all liberal men are spiritual. It is much easier for some men to give their money than to regulate their lives by the teachings of the New Testament. We need more, vastly more, liberality. But were all the church members liberal that would not be a guarantee that we should have a spiritual church.

Many wild, weird, grotesque and foolish things have been done and attributed to the Spirit. We have had the "tongue talker," "the holy rollers," "the jumpers," and what not? The writer once heard a man stand up in a testimony meeting and begin to speak some unintelligible gibberish. The leader asked him what he was saying. He answered that he was speaking in an unknown tongue. He has seen other people yearning for the gift of speaking in unknown tongues who made too free use of the one tongue they already possessed. If the Holy Spirit were the author and instigator of all that has been perpetrated in his name, an indictment could be sustained against him before the lunacy board. The fanatics and the frauds have brought Him into disrepute. We have suffered long enough, yea too long, from pious frauds and deluded fanatics who expect us to accept all the wild and weird things they do as from the Spirit. We are commanded to try the spirits whether they are of God.

Strange that in the midst of all this confusion we have not gone to the book for a test. Our infallible guide book is the sole criterion as to spirituality. The human standards, the evanescent tests of the sects, the ephemeral manifestations of doubtful origin should all be relegated to a peaceful oblivion and let God's Book determine who is spiritual and who is not. "By their fruits ye shall know them." "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The man out of whose life shines these virtues, blending as beautifully and harmoniously as the rays of light in the sunbeam, is a spiritual man. The man in whose life these are not found is not a spiritual man. It matters not how essential, how vociferous he may be, how demonstrative he may be, he is not spiritual. If love regulates his conduct, if joy, unspeakable and full of glory, fills his soul, if peace like a river flows in his soul, if he is long-suffering amidst persecution and slander, if gentleness characterizes his life, if goodness shines out in all relationships of life, if he has a faith that shines more bright and clear when tempests rage without, if he has that meekness that makes him docile, and that temperance that regulates his life, his appetite and passion, then you know he is a spiritual man. The self-sufficient, self-conceited, infallible man, reject.

Now "fruit" suggests antecedent processes. Some seem to think of the Holy Ghost as an impersonal reservoir of power that one can go to and fill up for a religious spasm. They prize these paroxysms more than the regulating power of the Holy Ghost for daily conduct. We must remember two things. First, the Holy Ghost is a Person and seemingly if we would avail ourselves of his power we must maintain a friendly attitude toward Him as a life policy. The man whose favor we need from time to time must not be insulted, ignored, repudiated. But many treat the Holy Spirit that way; then for special occasions, cry mightily to Him for power. There are four antagonistic attitudes toward Him mentioned in the Holy Scriptures. (Attitudes are more important in the formation of character than actions.) "Ye do always resist the Holy Ghost." "They rebelled and vexed his Holy Spirit." "Grieve not the Spirit." "Quench not the Spirit." Now he who resists the Holy Spirit, vexes Him, quenches Him in the daily routine of life and

then calls on Him for help in the religious matters need not expect his power. Such who imagine they have his power are under some kind of hypnotic or auto-religious spell. The Holy Spirit cannot be trifled with and then used at the will of the one who has been maintaining the wrong attitude toward Him.

A courteous, respectful, receptive attitude is a fundamental prerequisite to spiritual power. See how He touches the life in that attitude toward Him. He it is who convicts the sinner the moment the sinner becomes receptive. He it is who converts the sinner the moment he believes. He it is who gives the divine assurance of that fact that we are accepted of God, that we are heirs of God and joint heirs with Jesus. That we are adopted into the divine family.

(The Methodist ought to make much of the doctrine of the witness of the Spirit. It is one of the few doctrines that is distinctively ours. It is a most wholesome doctrine and very full of comfort.)

The Holy Spirit guides us into all truth. The man who has been born of the Spirit, to whom the Spirit bears witness that he has been adopted into the divine family, has yet this comforting fact additional that he may be guided day by day into all truth. "The steps of a good man are ordered by the Lord." "In all thy ways acknowledge him and he shall direct thy paths." Moreover he has the promise of the Comforter. (This is perhaps not the most fortunate translation.) One sent along by the side of us to protect, comfort or minister to us in any way we need him. And yet this is not all. All regenerate persons need the anointing of the Holy Ghost. This blessing is indispensable for service. It is sometimes called the second blessing. Sometimes called the baptism of the Holy Ghost. We need not quibble about names. "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth." Much of our fruitless service grows out of the fact that the workers have not had this blessing. This blessing is not to eradicate sin, nor to make the recipient infallible in judgment. It is for the power of testimony.

And yet this is not all. Paul makes a wonderful statement in Rom. 8:26: "Likewise also the Spirit also helpeth our infirmities. For we know not what to pray for as we ought, but the Spirit, himself, maketh intercession for us with groanings that cannot be uttered." Glorious favor this.

Now the man who avails himself of all these blessings will have the fruits of the Spirit in his life. A life thus filled and regulated by the Spirit is a better manifestation of spirituality than an occasional spurt or spasm, or an ostentatious display of fervor and emotion. Maintain this receptive attitude toward the Spirit day by day. Allow these processes to go on through the years and the fruit of the Spirit will be produced in greater abundance as the life grows ripper and the experience richer. So may it be.

SALVATION THROUGH CHRIST.

He That Believeth in Me Hath Everlasting Life:
Jesus: John, 6:47.

(By M. L. Williams.)

(Continued from last week.)

It is Christ Himself, that has transformed the world, that has rejoiced human hearts and brought conscious peace to human life. While what He said was true and what He did was right, it is His person only, that saves. He did not say His words were truth, the way, and the life, but He did say, "I am the truth, the way and the life." Obeying His commands, separated from His commands to receive Him, will not produce life. It is the personal Christ that is the saving truth, that is the way, and that is the life. Christ formed within us is the hope of glory. "He that hath the Son hath life. He that hath not the Son hath not life."

Thousands of people, even in the church, who only believe in Jesus Christ, just like they believe in George Washington, of whose existence as the first president of the United States, they have never had a doubt, they could not doubt that historical fact; yet there is no personal connection between George Washington and the person so believing in him; but this mere assent of the mind to the very well authenticated fact produces no vitality more than is produced in all human souls by the well

established history of the country.

The faith required as a condition of salvation is life-producing. It cannot be separated from life. It is the appropriation of life, because it is the appropriation of the Christ, who is the life. So that when He said, "He that believeth in ME hath life," He was not laying down arbitrary rule, but uttering a fact. The reason is, He is the life, and the faith of which He speaks in this text is the act of the human soul receiving that life, so that the life that He lives, the soul that receives Him—believes in Him, lives also.

And now, let me say, that as God was incarnated in Christ, so Christ, the God-man, is incarnated in the believing soul, and therefore, redeemed men encompass the earth in regal glory, because by faith they have life, the life of Christ, which makes them the sons of God.

Of course there still remains the figure of the person of Christ, who never can be expressed in terms of matter and force, who never can be explained by natural and historical causes, who carries us by His own inherent mystery into the presence of the spiritual, the divine, the supernatural.

In Christ, light is transcendent and unique, because He manifestly surpasses the ordinary attainments of humanity. He cannot be accounted for by the laws of heredity and environment.

The more closely we apply these laws to Him, the more clearly He shines out above them. The learned men of our day may endeavor to find a human expression or application of His mission, but they cannot reach it. Around Him, none the less, there still glows a radiance of beams which cannot be comprehended. Historically, He appears alone as no great man has ever appeared before or since.

Heroes in every department of life, have always been seen as central stars in larger constellations, surrounded by lesser but kindred lights. It has been said that in every case, if you search the neighborhood of a great name, you will find not a blank sky, but an encircling galaxy.

But Jesus Christ stands in an immense solitude. His light like the sun at noon-day, the very brilliancy of which blots every other light from the firmament, only can be seen.

Among the prophets who predicted Him, among the apostles who testified of Him, there are none worthy to be compared to, or conjoined with Him. It is as if the heavens were swept bare of stars; and suddenly unexpected, unaccompanied, the light of lights, appears alone, in supreme isolation. There is nothing in His antecedents, nor in His surroundings, to explain His appearance and radiance.

It has been said that there was nothing in the sordid soil of the narrow Jewish race to produce such an embodiment of pure and universal love. There could not have been anything in the atmosphere of the corrupt and sensual age of His youth to beget and foster such a character of stainless and complete virtue. Judged by human laws, there was nothing calculated to result in such an evident perfection as all men have wonderingly recognized in Him.

The highest type of human piety, the excellency of a beautiful soul, has never been reached among men without repentance and self abasement. But Jesus never repented, never abased Himself, in shame and sorrow before God, never asked for pardon and mercy. Alone, among men who kneel at His command to confess their unworthiness and implore forgiveness, He stands upright and lifts a cloudless face to heaven in the inexplicable glory of piety without penitence.

Moral perfection of this kind is not only without a parallel; it is also without approach. Men have never attained to it, and there is no way for them to do so. We can only look up to that perfection, serene, sinless, unsurpassable and feel that here we are in sight of something which cannot be expressed except by saying that it is the glory of eternal spirit embodied in a person.

But the force which resides in the person of Jesus Christ is not exhausted in the production of the profound impression of its own spiritual and transcendent nature. It goes beyond this result of a vivid sense of the reality of the unseen. It has in itself a purifying, cleansing power, a delivering, uplifting, sanctifying, full-saving power.

The gospel of Christ is the gospel of a PERSON, a person who saves men from sin. Herein this gospel comes inexpressibly close to human vitality,

human consciousness—so close that the very GOD speaks to a saved heart, "The Spirit Himself beareth witness with our spirits that we are the children of God."

The great and wonderful fact of this experience, which can neither be explained nor questioned, is not involved in the theological speculations which have gathered about it.

The person of Jesus stands out clear and simple as a powerful Savior of sinful men and women.

There is not only an inexplicable conscious feeling of His superiority over all other men at the mere mention of His name, but a conscious perception of His matchlessness in His presence. In His presence the publican and harlot felt their hearts dissolve with an unutterable sense and joy of forgiveness. At His word, the heavy-laden were mysteriously loosed from the imponderable burden of past transgression.

He suffered with sinners, yet while suffering, delivered them from the deepest of sorrow.

According to His own word, He died for sinners, and from that hour His cross has been the sign of rescue for humanity.

(To be continued.)

BOOK REVIEW.

Hiram, the Young Farmer, or Making the Soil Pay, by Burbank L. Todd, published by Sully & Kleinteich, New York; price \$1.00.

This is the story of a boy who was reared on a farm, but after his father's death goes to the city to try his fortune and in two years becomes convinced that the country offers the best opportunity to the young ambitious man. He returns to the farm and for two years as a manager for a widow who had inherited a small run-down farm he demonstrates his theory. He works hard, but by putting brains into his work makes it pay and wins the respect of all his neighbors and the offer of a fine position as manager of a large Western farm. There are many interesting incidents and much practical information. It would be a fine present to a boy of fifteen who is undecided about whether he wants to become a farmer, and would be stimulating even to a farmer's boy by enabling him to see the possibilities of small farming. The moral tone of the narrative is good and one cannot help admiring the character of Hiram Strong.

When I Was a Boy in Palestine, by Mousa J. Kael, published by Lothrop, Lee & Shepard, Boston; price 60 cents.

This is the fifth in a series called "Children in Other Lands Books." It is the truthful life-story of a boy who was born ten miles from Jerusalem, grew up as children of the Holy Land have since the days of David and Solomon, and came to this country after gaining some knowledge at a school managed by Americans. He became a student at Haverford College and a leader in athletics and a successful student. The story is full of life and vigor. Many things are mentioned or described that throw light upon the study of the Bible. It is a splendid book to put into the hands of boys of twelve or fifteen. They will be entertained and instructed.

'A FALSE ESTIMATE OF SUCCESS.

A great banker is reported to have said: "The world's estimate of success, measured by the accumulation of wealth, is a false one, and when thoroughly understood will be changed. One of the costs of riches may be said to be the destruction of one's own family. Mental, as well as physical, strength can be attained only through individual exercise. It can neither be bought nor stolen. The price must be paid by everyone who attains it through personal exertion. The incentive of the rich man's family to do is not so great as that of the poor man's. The rich man's son has not so good an opportunity to succeed in life as has the poor man's; hence the truth of the saying: 'It is three generations between shirt sleeves and shirt sleeves.' Enumerate the things that are worth while in life, the things that endure; not one of them can be bought with money, while the things that can be bought with money tend to weaken and destroy rather than to build up and make strong."

Mohammedans of India are planning an effort to Mohammedanize Japan. A strong deputation has been commissioned to study the situation.

AMERICA'S PERIL AND OPPORTUNITY, OUR FOREIGN BROTHER.

Henry W. Adams.

Two hundred and ninety years ago three little crafts sailed, loaded with immigrants. They came through howling wintry storms and landed at Plymouth Rock. Burning in their breasts was one thought: "LIBERTY TO WORSHIP GOD."

Other immigrants followed from England, Scotland, Ireland, Germany and Holland and laid the foundations, solid and deep, for the great Republic.

When God's time had come a far greater tide set in from Germany, Ireland and Scandinavia. The great steamship lines and railways were taxed to bring the hosts and scatter them throughout the North and West. America was well able to assimilate this great mass, and the sons and daughters of these immigrants cannot be told from the old Puritan and Cavellier stock.

Yet a Mightier Tide.

About twenty years ago a tide of immigration set in, far different from that which came before. Now, in hundreds of thousands, they are coming from Southern Europe, Poland and Russia. Many of these have been oppressed both by their governments and the priesthood, and practically barred from the Bible—the source of civil and religious liberty. Most of these are Roman or Greek Catholics, or revolting from spiritual oppression, have thrown off all religion. Others are of the Jewish faith.

This tidal wave now runs up to over a million a year, and America is confronted with a problem mightier than ever solved by a nation. Today she herself is almost half of foreign birth or parentage. What our tomorrow shall be God knows.

A Lack of Humanity.

The New York State Department of Labor, in its 1911 Annual Report, states that "Camps on public works where immigrants are employed are devoid of any Americanizing influences. With few exceptions there are no recreations other than those afforded by the saloon, and no educational or religious influences. The men are crowded into the barest shanties and hovels, with no sanitary provisions or the decencies of life. The greed of the bosses crowd them into quarters which soon become vermin and germ-ridden. Remember that immigrants often come into these camps direct from the steamers and gain their first impressions of America from these camps."

To a great extent the state of the immigrant is more perilous in these camps, and in low grades of labor in the smaller cities (where so little is done for the immigrant), than in the larger cities where their needs are better understood.

Berton Braley puts these words in the mouths of the men who are thus down-trodden:

"I have broken my hands on your granite,
I have broken my strength on your steel,
I have sweated through years for your pleasure,
I have worked like a slave for your weal,
And what is the wage you have paid me?

You masters and drivers of men—
Enough so I come in my hunger
To beg for more labor again."

A Brighter Outlook.

Mary Clark Barnes, in her book

"The New America," says of the children of immigrants, "The child soon stands shoulder to shoulder with those of his own age in the public school. He salutes the flag with a grace all his own, and sings lustily, 'My country 'tis of thee.'" The same writer further says that in cities like New York, Chicago, and Boston: "In every school where many of these children of immigrants attend they found instances of the greatest mental alertness. The children of eight nationalities, taken as a whole, grade higher than the average children of native born fathers." A teacher in a New York City public school put it thus: "Children of twenty-nine nationalities enter our school; they go out one nationality."

Here is the verdict: For the immigrant's sake, for America's sake, for Christ's sake, we must render to these men who have come to our shores with hopeful, shining faces, justice, kindness, love; we must educate, Christianize, Americanize them! We are not Christians or loyal Americans if we do less.

How shall we fulfill our great destiny?

Must Harness Up With God.

Unaided, it will be impossible to assimilate this mighty horde, here and coming. Old Joshua said, "One man of you shall chase a thousand." We had better harness up with God. I say it reverently, this we can do, weak as we are, and then laugh at the things "impossible."

Loog back just before Pentecost, Peter trembling before a servant maid; look at him a few days later, after that protracted prayer meeting, like cloven tongues of fire, the Holy Ghost had come, men and women "were pricked in their hearts," and three thousand came to God in one day.

BUSINESS ETHEICS.

Why should we apply a lower standard of ethics in our business affairs than in our social relations? Is it not, in reality, just as immoral to slander your competitor's merchandise as to slander the competitor himself, or his wife, son or daughter? Is a falsehood any less a falsehood, or any less immoral because it relates to a trademarked commodity such as Coca Cola, for example?

You would reel very badly indeed if you suddenly discover that some little morsel of scandal, relating to some personal acquaintance, and which you had repeated to your friends, was absolutely false and never had any foundation in truth. You would be thoroughly ashamed of yourself and, if you possessed the true instincts of nobility, you would apologize for your error. In fact you would consider it your duty and pleasure to protect the good name even of your enemy against such slanders as you knew to be without foundation.

Have you ever paused to consider the obligation which you, as an educated person, sustain toward those who do not know the truth about people and things? You have read in these pages the testimony of the leading scientists of the world, including the chemists of the Department of Agriculture of your own Government, to the effect that Coca Cola does not contain even the most minute particle of cocaine; that it is as free from alcohol as the very bread you eat. Time and again you have read in this paper letters from the world's most renowned chemists and physicians proving that Coca Cola is, in effect, merely and improved coffee or tea of more delicious flavor and rendered more wholesome by the refining process. You have read how the refreshing caf-

fein is retained and how the tannic acid and other acrid matter of coffee and tea are rejected thus giving to Coca Cola all the good and refreshing qualities of tea and coffee with none of their unpleasant effects.

Let us suggest that if you believe in fair play, you begin by applying the same standard of ethics in material things that you apply in social life. All good things are slandered and it may not be long before you will have opportunity to use your knowledge in refuting a false statement about Coca Cola. If, in order to prove your position, you need additional facts and authorities, write for free booklet entitled "The Truth About Coca Cola," a copy of which will be mailed, postpaid, to any interested party, by the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

CUT THIS OUT.

And save it until you have written for your copy of the catalogue of The Western Methodist Piano Club. It will explain how by placing your order for a Piano or Player-Piano through the Club of one hundred members you get a Factory discount of forty per cent, secure convenient terms, and are absolutely assured of perfect satisfaction. Each member is responsible only for his own order, all freights are prepaid, and as you try the instrument for thirty days in your own home before accepting it there is no possibility of dissatisfaction. Everybody is delighted with the big saving in price, the convenient terms and the superior quality and strong protective guarantees of the instruments. You are cordially invited to join. Address Associated Piano Clubs, Western Methodist Dept., Atlanta, Ga.

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Field Notes

TEXARKANA, ARK.

Things go fast sometimes when turned loose. Often they fall and wreck. I hope, with prayer, that this will not be the result of my turning loose for God's work. I was licensed to exhort one Sunday in March and preached the next. I was licensed to preach last week and now am taking up the work of pastor of College Hill, Texarkana.

I regret with the people the resignation of Rev. Jesse Mitchell. Brother Mitchell certainly had the confidence of the people here and they represent him to me as the man that "surely can preach." He has resigned now though and about all we can hear is the echo of his great sermons.

The church here is a loyal one. I can truthfully say I never served a better. (This being my first real pastorate.)

But remembering the troubles we have had here with the changes of preachers, some unavoidably taken and some that denied not that they were taken up with other work while here, remembering these things I say, this is a church built upon the Rock and some we find here are standing firm, clinging to the Rock. But oh how we need the Holy Ghost with us again to call us all together and some of us are looking for Him.

I began my work Sunday here. Found a good little Sunday School, with great promises, very good congregation at church morning and evening. Large numbers of young people here. Good League, about 56 on roll, and more than that number present Sunday evening.

I feel the pressure of a great load as it falls upon weak shoulders. Can I fail when God has called me and I have these loyal people back of me?

Pray for me. I don't request this just as a matter of fact. Some of you know how a young preacher feels. I need power not mine own.

Jesse Galloway, Pastor.

July 24, 1914.

VIOLA, ARK.

Rev. R. F. Shinn and Rev. Flizer M. Noe, who are employed as our District Evangelist and Singer, respectively, came home with me from the District Conference and we entered into our meeting, which had not been previously announced. The Lord is abundantly blessing our efforts. The singing forces, under the leadership of Bro. Noe, are lined up and with their help and the effective solos by Bro. Noe and trios, with the help of Prof. and Mrs. Socher, the Spirit is accompanying the songs of the Gospel and they are convicting men of sin. Bro. Shinn is preaching a clear gospel. He is logical, forceful, and earnest. The spirit is accompanying the Word and the demonstration of the power of Almighty God is being felt in the conversion of sinners. We have been in progress now only a week and to date there have been 14 professions of faith. The church is being wonderfully strengthened. We sing "Praise God from whom all blessings flow," and ask that prayer be offered that God may give us a great victory over Satan here.

Later we shall report the meeting in full.

Yours in the labors of Christ,
July 24, 1914. L. E. Hall.

DAVENPORT, OKLA.

The revival meeting which has been in progress here for ten days, closed Wednesday evening. The crowds were large from the beginning and increased to the close. A fraternal spirit prevailed throughout the entire meeting.

Rev. D. A. Dawson of Weleetka did the preaching. He endeared himself to the people of Davenport by his charming personality, manly character, sweet spirit and profound gospel preaching. He holds the attention of his audience from the opening sentence to the close. About twenty have professed their faith in Christ and begun a new life.

The second Sunday was a gala day. A large crowd filled the auditorium of the church and listened to a great sermon on the subject, "Honor thy Father and Mother." It made a profound impression on all who heard it. Scarcely a dry eye could be found in the congregation, and many decided to follow their father and mother's God.

On Sunday afternoon the young people met in the church and organized an Epworth League with 21 charter members.

We cannot measure the value of the meeting. Our church has been strengthened, souls have been saved and many are yet under conviction, and doubtless more will yet decide for Christ.

Bro. Dawson's stay with us may be expressed in Caesar's famous Laconic message to the senate *veni, vidi, vici*. —I came, I saw, I conquered. Pray for our continued success.

T. M. Moore, Pastor.

July 24, 1914.

STRONG CITY.

This is a two-years old town of six or seven hundred people, at the terminus of the C. & O. W. Ry., in Roger Mills county. Rev. C. A. Martin, our pastor, lives in a "hired house," and holds services most anywhere. We have no church building. Martin is a hero. The few Methodists in that land are scattered over a vast territory. He is finding and lining them up, and doing pioneer work in a country far out on the border and afflicted with drouth, debt and socialism. I assisted him in a ten days' meeting, under an arbor, in town. The membership was doubled, a Methodist Sunday School was organized with more than 30 members, a house secured in which to hold our services, and our "outlook" is much better. A prayer meeting is running nicely, a Woman's Missionary Society is doing splendid work, and six new subscriptions were secured for the Western Methodist. Another meeting should be held at this point in the fall, and definite steps taken to secure a church. Here's hoping the Presiding Elder and pastor may see their way clear to do these things before or right after Conference. We have a solid beginning in Strong City, and, if properly conserved, we will win out. The people were exceedingly kind to me during my stay among them.

H. O. Moore.

REVIVAL AT WOMBLE.

We began our meeting at the above named place on June the 26th and closed on July the 10th. Dr. P. Q. Rorie did the preaching and with his earnest preaching and the many earnest prayers and faithful work of the Christian people of the town, Methodists, Baptists and Presbyterians, God came in the person of the

Holy Spirit and reclaimed many backsliders and quickened into spiritual life souls long time spiritually dead. Strong men and women, also children, came to the altar crying for mercy and went away shouting happy. Men and women fell upon their knees in the congregation and remained there after the congregation was dismissed and until God blessed them in the forgiveness of their sins. Genuine old-time Holy Ghost religion seemed to come into the hearts of the people and we did not seem to know any difference as to denominations. It was one Lord, one Faith, one Baptism and all rejoiced together. As to the exact number of conversions we cannot tell. Some said one hundred and twenty-five and some one hundred and fifty, but we feel safe in estimating the number at one hundred, in and out of the church. Thirty-two joined the Methodist Church, some ten or twelve the Presbyterian Church, and likely as many will join the Baptist Church. Dr. Rorie is a soul-stirring preacher and anyone wanting help will do well to send for him to come and bring his tent. If not providentially hindered we will begin our meeting at Caddo Gap on Monday, July 27th, 8:30 p. m. To God be all the glory and praise.

F. R. Caulfield, P. C.

July 24, 1914.

A GREAT REVIVAL AT ELANE, ARK

We have just closed out a ten days' meeting at Elane, Ark. There were thirty conversions and reclamations. Twenty of them joined the Methodist Church, and some went to other churches. Some of these men were forty and fifty years old, who for the first time professed religion of our Lord and Savior Jesus Christ. The Christian people were greatly revived with the "old-time power" which the Lord sent to this place.

There were large crowds present at every service. People from everywhere within a radius of ten miles of this place attended, and said "This was the greatest meeting that was ever held in this town."

On Sunday afternoon there was a special service for the children, and when the sermon was over about 20 came forward and said they were going to live for the Lord. This was one of the most helpful services we have had this year. We have baptized eleven infants and may God make them to be great men and women in the future.

The writer preached the Old Gospel in the Old Fashioned way and had the people to sing the old-fashioned songs.

We rejoice that God has given us this great victory over the power of sin.

Evangelist J. W. Moore.

July 18, 1914.

HAYNES, ARK.

Dear Methodist:

Began my summer's campaign on the Haynes and Madison charge at Madison July 5. Bro. Yancy, from Parkin, came to me on the following Monday and did all the preaching. He was the right man for the people, and

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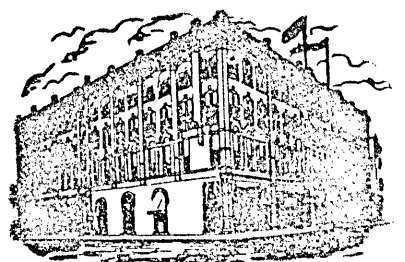
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good congregations came to hear him at night. The meeting grew in interest from the first, having several conversions the first week. The meeting reached its climax Tuesday night week, when there were eighteen at the altar, and ten converted, with rejoicing among the people. In all there were about 30 converts, eighteen additions on profession of faith, and one by letter with nine children baptized Sunday after the meeting closed on Thursday night. I feel that, spiritually, Madison is in better shape than since I have been on the work. Have four other meetings to hold and am praying for many conversions.

July 22, 1914.

M. N. Johnston, P. C.

LACEY CIRCUIT.

We began our first protracted meeting on the Lacey Circuit at Mt. Zion July 12, and running eight days. It was indeed a great meeting. Seven received on profession of faith and baptism and the church graciously received, also baptized four babies. Rev. Grover Cleveland, who has been employed by the Presiding Elder to assist in the meetings on the Monticello District, did the preaching, did it effectively. He is fine help and a fine young man. May God bless him.

J. J. Menefee, P. C.

VANOSS CIRCUIT.

I closed my first meeting at Center, Okla., last night. Bro. A. T. Winn of Sasakwa, Okla., did most of the preaching and proved to be most excellent help. We had about 12 or 15 conversions; received a class of nine and have four more names to receive next Sunday.

Our church at Center has increased 400 per cent this year. We took in the best people of the town. I enjoyed working with Bro. Winn. He is a strong preacher and a fine fellow. Am in my meeting at Pickett now.

A. G. White, P. C.

MANGUM, OKLA.

We closed a revival meeting here last night of more than usual interest and success. It ran for three weeks and the interest was reassuring from the first service. It was one of the best meetings for the church I ever witnessed and there were many conversions. Fifty-two members were received into the church, all of these but six by ritual. I have the names of some six or more to be received yet. There are some others who say they will joint next Sunday, among these will be two of the most prominent men of the town and their families. For the first ten days I did the preaching and then Rev. Cullom H. Booth from San Antonio, Tex., came and preached the following thirteen days. Rev. J. H. Bridges from Blair, Okla., was with me from the beginning, leading in the singing. He is a very fine young man and is at home in this kind of work. He will be before the Conference this fall for admission on trial. Bro. Booth gave the best all-round satisfaction of any preacher I have yet had in a meeting. He is a scholarly and deeply consecrated man and at ease in a revival. The meeting is considered the best meeting ever held in the Methodist Church of this place. This is very encouraging to the pastor. In fact, no pastor ever had more wholehearted support than the church gave him. I have never seen men so much interested as the men of the church here were. The women also were self-

sacrificing and at their post to do all they could, and that was much, and give encouragement to the men and preachers. The Presiding Elder was in attendance every service when in town and pronounced the meeting one of the best he ever attended. The other churches gave unusual co-operation, the Presbyterian and the Baptist pastors each preaching one sermon for me before Bro. Booth came. I have received 77 members since Conference, making 275 members received so far during the three years of my present pastorate here, or four months less than three years. I hope to run the number to 300 before Conference. Mangum church still holds the place of leadership when it comes to good church, good people and good organization.

J. W. Sims, Pastor.

MUSKOGEE DISTRICT. (Fourth Round.)

Muldrow	Aug. 22-23
Hanson	Aug. 23-24
Salisaw	Aug. 29-30
Vian and Webbers Falls	Aug. 30-31
New Hope	Sept. 5-6
Stillwell	Sept. 6-7
Park Hill	Sept. 12-13
Westville	Sept. 13-14
Tahlequah	Sept. 19-20
Fort Gibson	Sept. 20-21
Keota	Sept. 26-27
Tamaha	Sept. 27-28
Whitefield	Oct. 2-3
Stigler	Oct. 4-5
Warner and Forum	Oct. 10-11
Fawn	Oct. 11-12
Muskogee Circuit	Oct. 18-19
Wainwright	Oct. 19-20
Checotah	Oct. 25-26
Boynton and Morris	Nov. 1
St. Paul	Nov. 7-8
First Church	Nov. 8-9

In response to Q. 32 I will not take "No report" for answer. If the answer is not ready, I will adjourn conference until it is ready. We cannot be too careful about our titles. Let each pastor see to it that the trustees have this report

CHAS. L. BROOKS, P. E.

If immersion into water signifies baptism into the name of the Trinity, why does not the immersion signify coming out of the triune name and thus nullify baptism?

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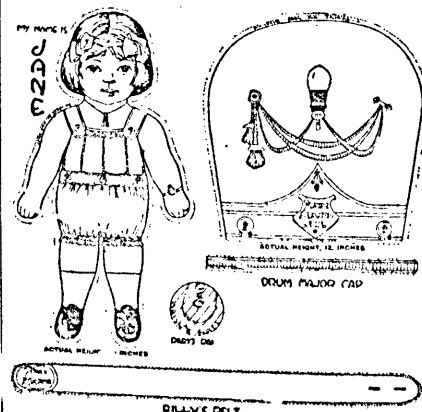
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Woman's Missionary Department

Edited by Mrs. W. H. Pemberton, 303 East Sixth St., Little Rock, Ark.

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 West Oklahoma Conference Mrs. R. S. Satterfield, Pauls Valley, Okla.
 Communications for this department should reach the editor not later than Friday for publication next week.

"THROUGH CHRIST ALONE."

"Soldiers of Christ arise!
 And put your armor on,
 Strong in the strength which God
 supplies.

Through his eternal Son;
 Strong in the Lord of hosts,
 And in his mighty power,
 Who in the strength of Jesus trusts
 Is more than Conqueror."
 —Charles Wesley.

ITEMS OF INTEREST.

There are more than 24,000 missionaries now at work under the Protestant Foreign Missionary Societies of the world.

The whole sum going to foreign missions each year is \$26,000,000. The United States in total gifts leads the whole world by some millions.

It is stated that nine-tenths of the two hundred foreign students at Columbia University received their first intellectual impulse at mission schools.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Our prayer, however, must not be confined to ourselves. "There is no aspect of prayer more distinctive of the Christian religion than this in which the Christian heart, rising above all consideration of self, expands with a Christlike, benevolent desire for the welfare of every living soul and prays for all mankind." The missionary cause needs to be energized with prayer.

The Foreign Department, Woman's Mission Council, numbers 125,329, who during 1913 paid into the treasury \$282,648.75.

EAST OKLAHOMA CONFERENCE. (Paper Read at Madill District Meeting.)

"CHRISTIAN STEWARDSHIP AND MISSION STUDY."

(By Mrs. James W. Rogers.)

All of us know that Christian Stewardship and Mission Study is the work of the Third Vice-President of the Missionary Society.

"Beware, lest when thou build goodly houses; and when thy silver and thy gold is multiplied, then thine heart be lifted up and thou forget the Lord thy God and say in thine heart, my power and the might of mine hand have gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth the power to get wealth." Deut. 8, 11-20.

A Christian is a follower of Christ and a Steward is one who has charge of the financial affairs of a large household. So, if we are followers of Christ and have charge of His business here on earth, all we have in our possession is His and to be invested for His benefit and not for our own pleasure.

First we must give ourselves to Him and then will come the call to service in prayer, in song, in giving. "For the gift without the giver is bare." A life of devotion and the life of service must be fitted together like two hemispheres to form one perfect sphere of the consecrated life. Such lives can be and have been

so used of God as to make the extent of service almost a miracle.

Luther, the peasant boy of Germany, gave his life to Christ and he made him a world power in religious thought. Florence Nightingale devoted her life to a ministry to the sick in Christ's name and became the emblem and type of His love throughout Christendom. We, as Christ's stewards, are responsible for every power, every talent, every attainment, with which we are intrusted. Our health of body, our strength of mind, our youth, our opportunities, our sympathies, our social, educational and religious powers, our power to love, to think, to plan, our ability to speak, to write, our gift of leadership and our ability to organize.

Do we wish to say to the Lord, "Here is the gift of song all rusty? I never used it in my town, church or society, because others could do better. Here is my power to love the lost world; I was afraid and went and hid it. Here is my college education; it was a delightful experience for me, but I never put it to interest for Thee as my Club needed it. I could have used it for Thee in the Sunday School, but we slept too late on Sunday mornings. I could have used it in the Mission Study, but the Missionary Society meets so often and I could not afford to waste a whole day out of every week studying Missions, so I buried it in a Woman's Club. My appreciation of beauty, Lord, I return to Thee. I robbed Thee and used it to make my home and myself beautiful, but I kept it close to me and did not help my neighbor or my town. I disdained to make thy Church beautiful and refused to lend my skill and taste to those who asked for help." We employ more time beautifying our homes than we do in the service of the Master. When we stop and think, we must realize that the Lord will call on us to give an account of a great many more talents than the mere giving of our money.

We often sing, "Here Lord I give myself away," but when the preacher calls for volunteers to service, we seem to think that the Lord intended that we should idle away our time and do nothing for Him. If we are called upon to do some special work in our Society, we frequently plead that we have so much to do at home that we have no time left for the Lord's service. Do you think He will accept that for an excuse? Our time is His. Are we not taking that time which belongs to Him?

The door of prayer is open to all of us. One cannot estimate the power of a consecrated prayer. Dr. Gordon says, "Through prayer we can spend an hour in China and through that hour of prayer God may cause a man to accept the story of Jesus." The more we give, the more we live. God expects us to give in proportion to what He has given us, not as we feel able to give. A tenth at least belongs to the Lord. We at least ought to pay the interest on the money He has loaned to us. What would men these days think of us if we did not pay the interest on the money which they lend us? "Will a man rob God?" The first fruits of the land should be His, and we are not to settle with God after we have settled with all other creditors and

the wants of ourselves and our families are supplied, but He should be first. Do we give Him the first and best of our lives and means, or do we use it for our own pleasure? If we women of the Society were to give 15 cents a week, we would double our offering. It is a lamentable fact that we often spend in one day more than that simply for our own pleasure and satisfaction. If the church members were to pay all the back interest on the money they are using, we could have ten Missionaries in the Foreign field, where we now have one, and the preachers and workers in the Home field would have a living salary. How will the church members answer the Lord when He asks us where His interest is? "Will a man rob God?" What will we women do when we face God, having spent something like \$700,000,000 a year for millinery, \$70,000,000 of which was his tithe each year? What excuse will we have to offer? We cannot say that our husbands would not tithe, for how many of our husbands would care if we paid \$4.50 for a hat instead of \$5.00? The truth of the matter is, they never know a Three Dollar hat from a Twenty Dollar one. It is the dimes that make the dollars, so if we women would only tithe of the money that goes through our hands, I am sure that our husbands would soon see the blessed results of self-sacrificing. It is as religious to give as it is to pray.

The question has been asked, "Why combine Christian Stewardship and the Mission Study Department? It is because of the close and vital relationship between the two. Mission study is knowing, Christian Stewardship is doing. Through Mission Study we gain knowledge of the social, political and religious condition of humanity without the Gospel. We learn anew of its wonderful transforming power, of the plans and methods that have been most successful in uplifting and saving the world. From such a study there will

(Continued on next Page.)

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come also a realization of our personal responsibility in the conquest of the world for Christ and a consecration of self and substance, and there is an opportunity to impress upon the members the tremendous enterprises on hand in the world of Missions and the tremendous demands for the church to realize her stewardship. One great task for the church is to train a generation to think on Missions. To do this we will have to study the Mission fields and their needs. We have set as our goal a Mission Study Class in every society, a weekly offering to Missions from every member.

We have so far neglected the study of Missions in our Societies and without information no society can do its work, and by organizing these Mission Study Classes, we bring our women into closer touch with the needs of our work. Through the study of several of these Mission Study Books, young people have felt the call to go into the work. Others have been called to send and still others have realized the need of prayer. A Mission Study Class in a Southern Girls' College began the study of "The Unfinished Task." Before many sessions they became concerned over the fact that they had no volunteers for the Foreign field from their college. This was their message: "We began to pray that God would set aside for Missionary service six of our students before the end of the college year," and in another letter early in February came this message: "Six of the group have volunteered and the leader makes the seventh and we are still praying."

If God can do this through one Study Class, what can He do through the 4,948 societies of our Southern Methodist Church? Are we praying? We must pray that we may have volunteers from our own Conference, our own district, our own society, and our own homes. We have the greatest opportunity to reach the women that are on the outside of the society and the church. Are we doing it? We often say that our towns are too small for all of these things. Well, I find that the small towns need these studies as much as the larger ones, and in most of the small towns people are eager to find things to read that are worth while.

May God give us a broader conception of giving and may we women give more time to the study of Missions and less time to Forty-two and a thousand other like games.

Our Secretary can give you a list of the Mission Study Books. If your society does not have a Mission Study, get this list and order at least one of these books and start out and get others to read and study with you.

Let us pray that our women will give more time to the work of the Lord than any other thing. Let His work come first and pleasure last.

WHITE RIVER CONFERENCE. (Continued from last week.)

Now, as the month is far gone, I shall retain the July Bulletin until the August number is received. Please write me giving a full status of your Society from which I can glean matter for the "Methodist," and I shall send Bulletin blanks, etc., to the address sent to me. It is to be regretted that the ill health of our Honorary President, the pioneer of the work in this Conference and loved co-laborer, Mrs. Mary A. Neill caused this break in the year's work. The powers saw fit to place me in the breach.

Please read the "Hand book" and find the place you are to fill in your Auxiliary. There is not an office more far-reaching in its effort for good than that of Press Superintendent. Use your home paper in your town and send your "write-up" to me that

others may know about you through the "Methodist."

Our church at Searcy is in the midst of a protracted meeting, under a "modern" brush arbor—good seats, electric lights, etc. Brothers Bearden, Steel, Tolleson and Hammons are assisting our pastor, Bro. Thompson. Our Missionary Society is preparing for an aggressive campaign as soon as it is cooler. We expect to give a personal invitation to every woman in the church to join us. Our Study Circle is finding "The New America" and "China's New Day" very interesting. We have in a way kept in touch with these great movements as they came through the press. We try the best we can to have something in the weekly paper on the subject of Missions.

The Y. W. C. A. of Galloway, Col., still supports the Day School in Soochow, China, which was begun by the Missionary Society organized when Bro. Babcock was its President by Miss Laura Haygood. The girls are supporting a boys' school. The Juniors, 30 strong, are led by Mrs. Thompson and Mrs. Stoveall. Their programs are published in the paper with different leader for each time—are now studying "Why and Try." Their delegate to the Annual at Augusta gave a fine report, which was published in the Citizen. Why not all delegates do that?

The Young Ladies' Society is "The Best Ever." They have studied programs; support a scholarship, help on the pledge and all the rest of it entirely by free will offerings. Only fifteen of them have a Press Superintendent and the "Social Hour" in each monthly meeting.

How I should love a line from the Treasurers of the long ago—am afraid Mrs. Pemberton will think that I should look up the meaning of "conscience." Mrs. P. A. Robertson.

EAST OKLAHOMA CONFERENCE.

(Mrs. C. H. Buchanan, Pub. Supt.)
Conference Expense Fund! What does it mean? The success of our Conference work, if paid! The crippling, discouraging, almost the absolute failure, unless it is paid. No money question before us as a Conference is quite so vital as this Conference Expense Fund. Why? Because it is the only source from which

we can now draw for the running expenses of our Conference work. It must be paid. If there are some members who cannot or will not pay the small amount, 25 cents, then let each auxiliary raise the amount per member and send it on to the Conference Treasurer, Mrs. J. A. Mercer, McAlester, Okla.

It takes \$500 a year to meet all the Conference expenses. We have been receiving \$150.00 hertofore. Printers bills and postage must be paid. Formerly we could draw on our Conference half of dues, but at the last Council meeting a new law was made, and hereafter the dues cannot be used in that way, hence the Conference Expense Fund must be paid! Pay it now, sisters.

A recent letter from our faithful Conference Treasurer asks that the Conference Pledge be stressed. Our honor as a Conference is involved in meeting this Pledge. Let us compare our summer expenses for comfort, pleasure, dress and unnecessary luxuries with the pitifully small amount we dole out to the toiling missionaries and deaconesses we have sent out. Think how they are dependent on our liberality, generosity, and our honesty in backing them up financially! See where we stand if we do not meet these pledges! And remember the flimsy excuses we make to each other will not stand before the scrutiny of the eyes of Him, when the Lord "that sits over against the treasury" and knows how much we spend on self and how much, or little we give to His cause?

The reports from the Conference Treasurer shows Vinita District a banner District for the quarter, Madill District being second.

St. Paul's, Muskogee, is the banner auxiliary for the quarter. Their Treasurer of the Foreign Department, Mrs. Eslick, is supporting a Day School in Hoochow District, China, (\$150.00).

All Districts in the Conference reported this quarter, some, however, being very late. Local officers, remember "the King's business requires haste" and "God is not slack concerning His promises." Let's be prompt next time, pay up all that is due October 1st, especially the Conference Expense Fund.

The Conference minutes have reached our desk. Much credit is due our

painstaking Assistant Secretary, Mrs. S. L. Smith, of Vinita for their neat, attractive appearance. We hope every auxiliary will read them carefully, discuss the reports in their meetings, and be more enthused for having done so. These minutes cost the Conference \$57.50. Mrs. Smith donating her own valuable work. Where does the money come from to pay this bill? From the Conference Expense Fund! See! Have you paid your 25 cents? If not, do so now.

We gladly welcome this account of her District meeting from Mrs. Crowl.

(Continued on page 16.)

TAKE MRS. SHIVAR AT HIS WORD.

You will have no cause to regret it. Mr. Shivar, Proprietor of the celebrated Shivar Mineral Spring, makes you this remarkable offer:

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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. All letters for this page be addressed to Miss Hazel Barrett, care Western Methodist, Little Rock, Ark.

THROUGH THICK AND THIN.

(By Ruth Carr.)

(Continued from last week.)

The trio laughed at the picture Jim would have made in the high heeled shoes of his sister who offered to stay at home while he wore her shoes.

"Get you a pair today, kid," said Finley. "There are some good everyday shoes at the store for a dollar and a half."

"Can't you get a pair for a dollar? We would save 50 cents," remarked the little schemer who was ever on the alert to save a little to add to the family treasury.

"Now, Nell, I won't wear dollar shoes—they'd be regular old c'od-hoppers. I think I deserve a good pair for I have earned four dollars and a half this week—more than Finn has."

"How did you earn so much?"

"Got two dollars for my work at the store, washed the bank windows for a dollar, raked Mrs. Wells' back yard for half a dollar—how much is that?"

"Three and a half."

"Then made a dollar on my papers—that makes it don't it?"

"Certainly does, old fellow; you're a brick, and shall have a pair of shoes at my expense, so call at my place of business at your earliest convenience," said Finley with a sweeping bow.

"Maybe you think I won't do it, but you'll see, bud, so pick me out something swell for Sunday, for Nell will make me save them while I wear out every old thing on the place. Bet a button she's figuring right now on having me wear these old rags a month or two longer just because the weather is warm."

"They might be worn a week or two anyway—there's lots of good in them yet."

"There I knew it! I'll chop 'em up with the ax this very day."

"No don't Jim, for if you want wear them any more I can give them to old blind Sam."

"Sam can't get his big toe in my shoes; why, Nell, you must be blind yourself if you haven't seen what big feet he has; they are regular flat boats."

"Well, I'll give them to Susie's Bob, they'll just fit him."

"Do anything you want with them, but don't ever try to make your Uncle Jim wear them again. By the way Nell, what ever became of our real Uncle James?"

"Mamma had a letter from him not long before she died and she burned the letter as soon as she read it and never told me a word that was in it. I had an idea he was in trouble again and asked her for money, for she wanted to sell the cow and sent for Judge Wilks."

"Did you hear what she said to him?"

"No, she sent me out, and when I went back I saw that she had been crying."

"Wonder 'bout what?"

"I never knew, but thought it was something about Uncle James. The Judge must have advised her not to sell Jersey for she never said anything more about it."

"Well, I'd just like to know what

ever became of him, I might go to him some day."

"Not with my consent," spoke up the eldest boy.

"I might inherit some property from him, though."

"He has only one thing to bequeath and that is an appetite for strong drink. I certainly hope he will not will that to either of you," said their sister.

"Maybe he's quit and gone to digging gold, who knows, and some day when I get a few rocks ahead I'll go out west and be his partner."

"Mamma wouldn't like for you to, for she always said his influence was not good on boys, and she was glad when he went away. She didn't have much faith in his promises to quit, for he'd told her that so much that she had learned she couldn't trust him."

"O well drinking ain't so bad after all and it's all the good time some poor devils have."

"Jim Gibson!" Nellie almost screamed as she gave him a searching look. "What on earth do you mean? I never heard such talk from you before; go to the store right away and don't ever let me know of you using such language again, much less take up for low down dirty drunkards."

(To be continued.)

MORRIS, OKLA.

Dear Miss Hazel and Cousins:

I have been reading the Children's page and thought I would write a letter as I haven't seen any letters from this part of the state.

I live on a farm six miles from Okmulgee and four from Morris. We have no churches here, but have a Union Sunday School at the schoolhouse. I am going to tell the cousins of a trip I made last Sunday to an Indian quarterly meeting. They had a white man preacher and an Indian interpreter. Their language seemed very queer to me. They met several days before hand and prepared dinner for everybody, each family had a long table filled with everything good to eat. They have a beautiful camp ground. I am 11 years old and have black hair, gray eyes and am four feet and four inches tall and in the seventh grade.

I will guess Lida Webb's riddle to be a lemon. I will close by asking a riddle: What is it that goes with a wagon, stops with a wagon, of no use to a wagon, but a wagon can't run without it?

Your new cousin,
Ruth Mitchell.

MARTHA, OKLA.

Dear Miss Hazel and Cousins:

This is my first time to write to the Children's page. Papa takes the Western Methodist and I enjoy reading the Children's page. I go to Sunday School every Sunday I can. We have 20 enrolled in our class. Our Pastor's name is Bro. Taylor. I like him fine. We have about two hundred and twenty in our Sunday School. Martha is a small town on the W. F. and N. W. railroad. It has three stores, a drug store, a postoffice, two gins and alfalfa mill. We have two churches, a Methodist and a Baptist. We also have a nice brick schoolhouse.

I am in the fifth grade at school. I will ask a riddle. I rode across the London bridge, yet I walked. My age is nine.

Your new friend,
Myrtle Doughty.

GREENBRIER, ARK.

Dear Miss Hazel and Cousins:

Will you let a little boy ten years old join your happy band? Have been attending Sunday School since I was three years of age. My teacher's name is Miss Ethel Henderson. Our literary school closed the 22nd of May. We are going to have a picnic here the Fourth of July. This is my first letter to you and the cousins so I will close for this time, hoping my letter will escape the waste basket.

Very truly yours,
Brevard Mayhew.

ROSSTON, ARK.

Dear Miss Hazel and Cousins:

Will you let another little Arkansas girl into your happy band? My mamma takes the Western Methodist and I enjoy reading the Children's page. For a pet, I have a brown leghorn hen. I am 11 years of age. I have dark hair, blue eyes and light complexion. I have two brothers and two sisters, my youngest sister is married and has two children. How many of you cousins like horseback riding, and going to school and Sunday School? I like all of them. Who can repeat the shortest chapter in the Bible? I will close by asking a riddle: "Housefull, yard full, can't catch a spoonful."

Love to all,
Maudie Murrah.

EL DORADO, ARK.

Dear Miss Hazel and Cousins:

Will you make room for another Arkansas boy? We have been taking the Western Methodist for a long time and it is welcome every week. I always look for the Children's letters, as that is the most interesting part to me. We live on a beautiful farm five miles from El Dorado, about one and one-fourth miles from the El Dorado & Wesson railroad. Well cousins dear old Independence Day will soon be here and I hope you will have a good time. I expect I will go to Wesson to a big Woodmen dinner. We had a fine Children's Day program rendered at my home church, Parker's Chapel, last Sunday. There was plenty of dinner and everyone seemed to enjoy the day. I am 15 years old and go to Sunday School every Sunday. We have a fine Sunday School there are about 115 on roll. Our day school will start the second Monday in July and I will be glad. I will close by asking you what was Sampson's riddle.

Your Cousin,
Dewey Pickering.

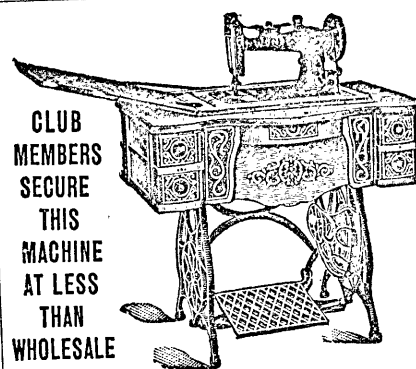
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Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

Sunday School Notes

REV. W. J. MOORE, Editor.

INTERNATIONAL ASSOCIATION.

The International Sunday School Association decided at its last Convention to hold its meetings hereafter quadrennially. So the next Convention will not meet until 1918, in New York City.

"The effort to create more interest in the Word of God, and to familiarize the public with its imperishable truths, is one to be highly commended. The teachings of the Bible are essential to the safety and progress of our nation."—William Jennings Bryan.

A budget of \$101,000 a year was approved by the International Sunday School Association at its late meeting in Chicago for the next quadrennium; which goes to show that this department of work in the Kingdom is not lagging, nor losing its vitality in the least. This amount will enable the Association to introduce some new departments into the work.

"THE KEY MAN IN THE SUNDAY-SCHOOL."

"For years the conviction has been growing in the mind of the writer that the pastor in any church is the key man in the Sunday School situation. This conclusion has been reached after personal experience as pastor, as pastor and superintendent together, and as superintendent associated with a pastor. Undoubtedly the fate of the Sunday School in a large majority of our congregations lies chiefly with the preacher in charge. The object of this statement is to encourage those concerned to answer the challenge of an unparalleled opportunity. Surely the details of Sunday School organization and management are not beneath the plane of the busiest pastor's highest consideration."—Rev. A. E. Rector, in Tex. Chr. Adv.

The above statements are in line with what this editor has contended all these years—that the pastor is the "biggest man on the job." That being the case, he needs to be the best informed man on Sunday School organization and work. And yet, you find men who do not read a book on that line; some do not even attend Sunday School; and of course, they do not get in touch with the great movement.

The new law puts a number of things on the pastor that he has not had before. He will have to be almost an expert if he manages the Sunday School as he should. And why not be an expert? And how? By reading one good book on the Sunday School each month, and plunging into the work, head, heart and hand.

We are at the dawn of a new era in the work of the Sunday School, a new vision of its possibilities has been given; and the preacher who does not see the one and grasp the other, will be left in the background. Already, our bishops tell us, the people are clamoring for pastors who are Sunday School men. Let this be a pointer to our young men especially. We shall soon have the facilities for expert instruction and training for the work of the Sunday School. In the meantime let us read and study the best books on the subjects, and try to be worthy "key men" in the great movement that has been so largely committed to our hands. The Sunday

School in any charge is about what the pastor helps to make it.

DECLARES FOR TEMPERANCE AND PROHIBITION.

No one organization has been a greater power for temperance and prohibition than has been the Sunday School movement in the last generation. The late International Sunday School Association gave out its declarations in no uncertain sound on the question, as we see by the following declarations of principles:

"We declare ourselves in favor of faithfulness and diligence on the part of all Sunday Schools in the use of the Temperance Lessons in order to educate every member for total abstinence, for the destruction of the Liquor Traffic for the extinction of the cigarette and the tobacco habits in every form, and for the surrender of every self-indulgence which impairs or destroys the power to render service to God and man.

"We urge that throughout all the Courses of the International Lessons, both Graded and Uniform, four Bible Temperance Lessons for each year shall be supplied; and that the selection of such Bible Temperance Lessons shall be governed by the same sound principle of adaptation to the Spiritual needs of the scholar which are applied to the selection of other lessons.

"Recognizing the value and importance of the World's Temperance Sunday as a special occasion of Temperance teaching and Temperance pledging, we earnestly request that throughout the courses of the Graded Lessons, as in the Uniform Lesson plan, the World's Temperance Sunday Lesson shall be supplied; and we urge the observance of that occasion throughout all Sunday Schools.

"In hearty co-operation with other agencies, the Sunday School pledges itself to unceasing warfare against the legalized Liquor Traffic, and we look with unfaltering confidence for the coming of that day when the united forces of religious, moral and civic agencies, God directed, shall 'take up the stumbling-block out of the way of the people'; and when Prohibition as the result of Congressional action shall become nation-wide throughout all civilized lands."

SUNDAY SCHOOL TEACHING IMPORTANT.

There are three times as many teachers in the Sunday School as are engaged in the day schools of our country. This one fact emphasizes tremendously the importance of the work which this great host has in hand. If they are qualified and efficient it counts for much in the Kingdom of God. If they are not, what a great loss of time, energy, and opportunity!

2. Another reason that indicates the importance of Sunday School teaching—the truth taught, God's Word. No one should undertake this high and holy task in a light way, and without due preparation. The teacher needs to know the truth taught intellectually and spiritually. "If any man will do His will, he shall know of the doctrine"—the truth.

3. The value of the object taught—the immortal spirit, to be developed and trained for service in the Kingdom of God. What shall a teacher give in exchange for the soul that has been mistaught, misdirected and lost at last?

4. Brevity of time given for teaching each Sunday School lesson—about

30 minutes—again indicates the importance of the task. The very best that is in us, of interest, of enthusiasm, of preparation, should be brought out during this brief period.

After all, and all the time, every teacher should let the thought get deeper in his heart each day that, "It may be that I am the best teacher, and the only teacher, that these pupils will ever have; and if they are not saved under my teaching they may never be saved at all."

Wynnewood, Okla.

CHINESE BREAK WITH IDOLS.

The Shanghai District Conference was held at Tsaung Lien Daung April 8-12. At the love feast on Sunday a man testified to the great blessing he had received during the conference. Before, he had been a sorcerer and made his living by selling paper gods. When he finished his testimony the Presiding Elder asked him if he was not willing to give up his old trade. He said he was, and went home at once, brought his entire stock of idols and burned them before us all. Someone asked him how much they cost him and he replied a half month's rice for himself and family. The Presiding Elder made up the money to reimburse him, but he refused to take it, saying it would be no sacrifice for Christ if he allowed us to repay him; that if we would only permit him to sell Bibles he would be perfectly happy and thought he and his family would not suffer. From an idol vender to a Bible colporteur! As the flames which consumed the empty vanities died away we all stood around and sang "Onward Christian Soldiers," and as I stood there with the ashes of the charred divinities falling around me, that bugle blast of the living God meant more to me than it ever meant before. The elders of the city turned over the City Temple to us for the evening evangelistic service for men. Think of it! The Gospel preached within the very shrines of heathenism! We preachers stood on the side of the temple opposite the idols and facing them, while in between stood some 400 men quietly, intently listening to the story of Jesus. Their backs to the idols, their faces toward the Gospel—that is prophetic of the future of this great nation. I could not refrain from exclaiming "Hallelujah! The Lord God Omnipotent reigneth." Toward the close of the Conference, I remarked to a Chinese brother whose home is at Tsaung Lien Daung how marvelous it was to me that these men would come every night and stand patiently for two hours and listen to eagerly to the message. He replied, "Ah teacher, all the Christians here have been praying for this District Conference for a year." That explains why there was such unction on the entire conference, why a thousand people came every day and night to hear the Word of God, why old and young alike were enabled to break with idolatry and publicly destroy its symbols, and why there was a list of new probationers as long as one's arm.—L. D. Patterson, Sungkiang, China.

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League Department

"ALL FOR CHRIST."

WARING SHERWOOD Editor

August 9.

A Study in Personal Religion.

"MATTHEW — BUSINESS AS A PREPARATION FOR CHARACTER VOCATION."

Read the scripture carefully and studiously: Mark 3:19; Matt. 9:9; Luke 5:27-29.

Probably it would be well, if you have not tried it in a while, to let these scripture verses be given to various ones—but don't make this the rule of your meetings.

The Topic.

If we had the selecting of topics we would not use the scary heading as given above by the central office, but such is not for us to question, so we roll up our sleeves, take a pinch of salt, and get down to our task.

Men do not enter into the business life until their characters are very well fixed, although today young men gain more recognition than they did a generation ago,—but their characters are substantially moulded by the time they are at all qualified for the business life. If we have studied the question correctly, we would say that by the time a man is twenty years of age his habits are so strongly entrenched and so firmly fixed upon him that his "business" life will have little effect in preparing or shaping his character.

Of course the study of Matthew reveals a case where a man was specially schooled in his business life for the Christian life he afterwards took up—and it was a great thing for our religion that he did change over and give us the revelation of Christ through his Gospel. But business men usually—ninety-nine case out of a hundred—continue in their business; it has little to do in strengthening their Christian character.

To be sure, the struggle with the world helps to toughen the fibre, as the storms that beat upon the oak only tend to make it sturdy, but on the other hand there are the blighting sins and temptations which on every hand beset the business man, until we are persuaded that business life, to the great majority of men, is not conducive of character building. Perhaps we are wrong in this, and we would like to see the opposite side taken.

PLEA FOR A CHANGE.

Several weeks ago the Fourth Vice President of the Little Rock Epworth League Conference wrote a letter to every Presiding Elder of the Little Rock conference in regard to the Leagues that had been organized since the last Annual Conference. Out of the seven letters there were two that were never answered, a self-addressed stamped envelope was enclosed for reply, yet no reply came. If the one who wrote those letters had not felt that they were important and had not been anxious for a reply, certainly the time and stamped envelope would never have been spent on them.

The same thing has happened again. That same officer mailed out fifty-one letters, each one containing a self-addressed stamped envelope to pastors in the Little Rock Conference in regard to the Missionary work in their Leagues, yet up to the present time

only two of those letters have been answered. Out of fifty-one only two answered! Do you think that is justice to your League work and to your Conference officers? Our officers are giving a great deal of their time and energy to this work without one cent of pay, and they are not wanting that, but they do want their letters answered. Their work is for the cause of Christ and League work, yet all that they do will amount to nothing if you completely ignore their communications. The Fourth Vice President is the only one who has sent out any letters since the beginning of our new Conference year, yet we are sincerely trusting that when you get letters from any of the other officers, as you will in the near future, that you will immediately answer, that our work may go on as it should. If you want to see the League Work in the Little Rock Conference reach its highest degree of efficiency, won't you give the Cabinet your hearty co-operation, and above everything else answer their letters promptly so that they may not be thwarted in their plans.

Look among your letters and see if you haven't them, one that you have failed to answer. Then let the first thing you do be to send a reply to that correspondence. We know that all of this has been done only through carelessness, but never the less it is retarding our work and for the sake of the cause let us have a complete revolution in this matter.

Yours in the work,

Clyde C. Arnold.

Pres. Little Rock

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Our Colleges

FORDYCE, ARK.

To the Preachers of Camden District:

Dear Brethren: You know, or should know the arrangements made by the Bishop and Presiding Elders to raise funds to rebuild Henderson-Brown College. The arrangements are complete from the Bishop down for immediate action in every charge in the Little Rock Conference to raise the much-needed funds. Bishop Morrison says without any hesitation that this worthy cause should have the special attention of every pastor in the Little Rock Conference, that it is one of the most important things before the Conference just at this time, and that he expects every Presiding Elder and every preacher to take special interest in raising the needed funds. Now Brethren, of the Camden District, everybody expects for our District to stand along in the front in this great collection as we do in everything else. As Commissioner, I can't reach every charge in the District, I wish I could, but I have my own church affairs to look after, so you can see at once how full my hands are. I am going to reach just as many charges as I can before Conference, and I am glad to say that as far as I have gone the people have responded right well. Now preacher friend and brother I want to earnestly beg you to take this matter up with your people at once. Get it before them. Don't hesitate to represent this grand cause because you may think some one will object to it. Take subscriptions to be paid in one, two or three years. Get all the cash you can. Where the people can't make a cash payment at once, take subscriptions, making first payment due any time this fall. Send cash and subscriptions to me that I may make account of same. I will forward to headquarters. Hold your people to the largest subscription possible. Don't let any objection or excuse turn you. Remember some people objected to Jesus Christ when He was here. If

there is anything special I can help you in write me and I am at your service. We must secure this money and subscriptions, we can if we will. But I every other success, we must say will and go do the work. May I depend on every preacher in this District. I think so.

Yours with a heart full of kindness

J. A. Parker,

Commissioner for Camden District.

HENDERSON-BROWN COLLEGE PROGRESS.

The building is going up rapidly. We let the contract for plumbing and heating the 23rd inst. Those who in the field for students say the look was never better. I received dollars this week from a country-day School, just an ordinary average school. There is hardly a school on our land but could do as well hundreds that could do much more. It is only a question of some one interest them and lead out. Any pastor could do this. I received money this week from a small mission charge. This preacher out in the hills had talked the matter over and the people responded. They do it anywhere if an interested preacher will recommend it, and this is the way it is going. The preachers co-operating and we feel every member and friend of our church will reach for a contribution.

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BRICKELL.—Mattie J. Brickell, daughter of W. D. and Harriet Morris, and wife of Rev. T. J. Brickell, was born April 16, 1853. She was converted and joined the Cumberland Presbyterian Church prior to her marriage, which took place in Monroe county, Ark., October 24, 1872; Bro. Brickell at that time being a traveling Methodist preacher on the Holly Grove Circuit. Just after her marriage she united with the Methodist Church in which she lived and continued to manifest the graces of a Christian life until the day of her death.

At the close of the year 1872 Bro. Brickell assumed the relation of a local preacher in his church and he and his wife chose Brinkley for their home, where he engaged in the Undertaking business, at the same time always making full proof of his ministry in his home church and elsewhere. Sister Brickell needs no eulogy among those who knew her best. Her whole life manifested her love and devotion to Christ and his church, and while never of a demonstrative temperament she nevertheless let her light shine in such a way as to convince all of the genuineness of her faith. Her home was always the preachers home, and where glad hospitality awaited them. To the young preachers she was a wise counsellor and a mother indeed as this writer can testify.

After a long and painful illness her pure soul took its flight into the presence of her Savior—death bringing relief from earthly pain on July 5, 1914.

The following day the writer, who had been her pastor, conducted the funeral from her home, and amid a large concourse of people her mortal remains were laid to rest in the cemetery at Brinkley.

She leaves, besides her husband, a son and seven grandchildren to mourn her death. May our Father help them and help us all to so live that we may meet her in the celestial city.

J. K. Farris.

FOWLER.—Charles Wm. Fowler was born in Illinois April 6th, 1843, and died near Salado, Ark., in Independence county July 12th, 1914, being 71 years, 3 months and 6 days old. In 1859 he moved to Missouri. In 1862 he joined Company M, third Missouri Cavalry, United States Volunteers, and served his country in this capacity until the close of the war. March 28, 1863, he was united in marriage to Francis Victoria Hensely, at Old Jackson, Mo. To them were born 10 children, three of whom have preceded him to the better land, seven remain to mourn his loss with the mother—his faithful wife. He was converted in 1910 and united with the Methodist Church, South, in Salado, Ark.

Another good man has gone from our midst. He passed out into that better life, "leaning upon the everlasting arm." He had lived out his allotted time and had continued to grow weaker in body for some time before the end came, but his faith in

God seemed to grow stronger all the time. His was as simple as the faith of a child. He loved to talk of God and his goodness. It was a benediction to be in his presence.

We join with his many friends in sympathy for the loved ones who are so deeply bereaved and commend them to the Father who is ever near to those who trust in Him.

His Pastor,

J. M. Harrison.

WILSON.—S. B. Wilson was born in the state of Iowa 63 years ago. Fifteen years ago he moved with his family to De Queen, Ark., where he lived until 1910, when he moved to Hope. His health had not been good for some time. By careful nursing and skillful treatment on the part of the physician he was brought through a very severe spell of sickness early in the year, and it appeared that health had been restored fully, but it was only a vain hope. On Friday, April 17, he rose and went about his usual duties with his accustomed good humor and cheerful spirit. He met the trains till 9:30 p. m., and after a jolly conversation with the boarders and guests on the veranda, he retired, and in less than a half hour he entered into His glory.

The funeral was conducted Sunday, April 19, in the Methodist Church at Hope, at 3 p. m., in the presence of a packed house. The glory of the Lord descended and filled the place, while shouts of victory ascended to the Throne. In an experience of 20 years the writer never witnessed such a scene. Sorrow was transformed into joy.

He was laid to rest on Monday in the family lot in the cemetery in De Queen, his old home, in the midst of his old friends who knew him so well and prized him so highly for his genuine merit and worth, to await His call at the last day.

Bro. Wilson was a good man in the truest sense of that word. He was converted in a cottage prayer meeting in early manhood in his native state, and it was real through and through. He spent the remainder of his life in an earnest effort to build up God's Kingdom in the earth. Christ never had a more loyal disciple nor the church and community a better friend and supporter than he. He possessed a spirit of real Christian philanthropy. The last conversation his pastor had with him was an effort on his part to get money with which to secure surgical aid for a young man who had in accident become a cripple. The whole community and the Methodist Church especially, will miss his cheerful face and hopeful life. The stricken family can depend on the sympathy of the entire community in their great loss. We all know where to find Bro. Wilson.

His Pastor,

T. O. Owen.

ALLAIN.—Carroll Howard, infant son of Mr. Edwin and Mrs. Elodie Allain, was born in Carlisle, Ark., April 22, 1913, baptized by this writer January 24, 1914, and departed this life July 14, 1914. Little Carroll was a precious child of more than ordinary promise; was just learning to talk; and his death seems specially sad for the bereaved family. But Jesus said: "Suffer little children to come unto me, and forbid them not for of such is the Kingdom of Heaven." He is now safe in heaven, where we hope all will meet him when life is ended.

J. R. Sanders,

Carlisle, Ark.

JOHNSON.—Fred Johnson was born in Sweden June 1, 1840, came to U. S. A. May 14, 1881. He was reared in a home of Lutheran parents, joined the Methodist Church at Haygood Memorial in Searcy in the year 1907, while the writer was pastor at that place. He was a devoted member of his church, always at his post of duty at the mid-week prayer meeting and at Sunday School and preaching. Though his language was broken, he would talk and pray and what he said counted for good. Those who knew him best, loved him most. He went to Heaven the 1st day of July, 1914, after much suffering. When it was known that medicine could not cure him, he submitted to God's will. He wanted his friends to come and sing and pray with him and many did so. The day before his death some of his friends were singing and he joined with them and at the close praised God. May God bless his devoted wife and family who mourn his death.

His Pastor,

J. M. Talkington.

BRACEY.—A. A. Bracey was born 1841 and passed to his Heavenly reward June 20, 1914. Bro. Bracey's life was spent mostly in the state of Mississippi and Arkansas, the last 15 years in the latter state, and the last year or two of his life at the home of his daughter, Mrs. J. P. Jacks, McGehee, Ark., where he had every kindness and attention possible shown him. In his earlier life he practiced dentistry, but on account of his failing health he had to give up this profession. Bro. Bracey was an ex-confederate soldier, and a member of the Methodist Church nearly all his life and lived a consistent member. His great book was the Bible and he lived with this book much. He was a only reward. Three sisters and two brothers survive him, also two children, A. B. Bracey, Edwards, Miss.; and Mrs. J. P. Jacks, McGehee, Ark., are left behind to mourn his departure. His remains were laid to rest in

the Confederate Soldier's Cemetery at Little Rock, Ark.

His Pastor,

J. B. Sims.

ROBERTS.—Sister Bertha May Roberts (nee Delozier), was born November 16, 1882, at Robinson, in Washington county, Arkansas, and died near Elm Springs at the home of her parents at 9 p. m., July 18, 1914.

She received her education at Elm Springs, Cane Hill, and Springdale. When she became a young woman she began to teach in the public schools and for ten or twelve years taught with marked success.

In August, 1898, she was happily converted and joined the M. E. Church, South, in which she lived a faithful and helpful member till death called her to the Church triumphant.

October 30, 1910, she was united in marriage to Rev. J. D. Roberts, a member of the Arkansas Annual Conference. Bro. Roberts had two little motherless girls and to them she became a true mother. These two little girls, her husband, and a little boy of two years, she has left behind. Her parents, brother and Sister Delozier, are still living, as are her brothers Sam and Amos and her sisters Mrs. C. H. Sherman, Mrs. Amanda Adams, and Esther.

Sister Roberts was a faithful, trustful, devoted member of the church who let her light shine by her service and life. In her long and serious illness she exhibited great patience, and though she longed to live for the sake of her family, yet no complaint escaped her lips.

She had a great circle of friends, a large influence, and though dead, yet speaks. The writer, aided by Rev. J. H. Ruble, conducted the burial service at Elm Springs Sunday afternoon July 19. Rarely, if ever, have we seen a like service so largely attended. Here she sleeps awaiting the resurrection of her body.

She will be greatly missed. May God bless the husband, the three motherless children and all the relatives and friends.

J. M. Hughey.

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NOTICE.

Some persons who are opposing me for the Democratic nomination for Attorney General of the State of Oklahoma have circulated the report that I am a Catholic. I do not belong to the Catholic church and am not now and never have been connected with this church in any way.

I was reared in the Baptist Church, graduated from a Baptist University, and have no relative by blood or marriage, connected with the Catholic Church.

There should be no connection between church and State. Every church should stand or fall upon its merit; should be judged by its spiritual and moral uplift in the community in which it is located.

S. P. Freeling.

(Continued from page 11.)

McAlester District.

The District meeting of the Woman's Missionary Society, M. E. Church, South, McAlester District, met at Barnett Memorial Church, N. McAlester Wednesday, June 24th. On Tuesday evening Rev. W. M. Wilson, Presiding Elder, McAlester District, preached a strong missionary sermon telling us something of the work that has been accomplished, then picturing the many needs, our opportunities, and urging us to greater effort and more efficient service.

Following the sermon we enjoyed a social hour with refreshing ices served by the young ladies.

The service Wednesday morning was begun by singing the old, yet ever inspiring hymn, "All Hail the Power of Jesus' Name," after which Bro. Vick, of Coalgate, gave us a very helpful missionary talk and led use in prayer. This session was devoted to a "Survey of our work in the Foreign Fields," by Mrs. H. J. Fowler, of Poteau, and a "Worker's Conference", in which a number of the ladies gave interesting ideas and reports of the work in its different departments. Dinner was served in the church dining room to all who attended, including husbands and children of the members of Barnett Missionary Society. After Bible reading and prayer by Bro. Sauls of Canadian, the afternoon program was partly given to the Vice Presidents regarding their particular work. Our beloved Conference Treasurer, Mrs. Mercer, gave a most interesting and instructive talk on the finances of our work, and much information along other lines.

We were indeed fortunate in having with us Mrs. Stonewall Anderson of Nashville, Ten., whose broad experience in the work enabled her to give many helpful suggestions, adding much to the interest of our meeting. A tribute of praise is due the members of Y. P. and Jr. auxiliaries for labor of love during the day, also for their songs and readings, which were a treat to all. These young people are quite enthusiastic; quarterly reports always sent in and on time, a good example for some of our adult societies to follow. While there were some disappointments due to sickness, and I fear the lack of a real, earnest effort upon the part of some of the auxiliaries to send representatives, about 30 delegates and visitors, be-

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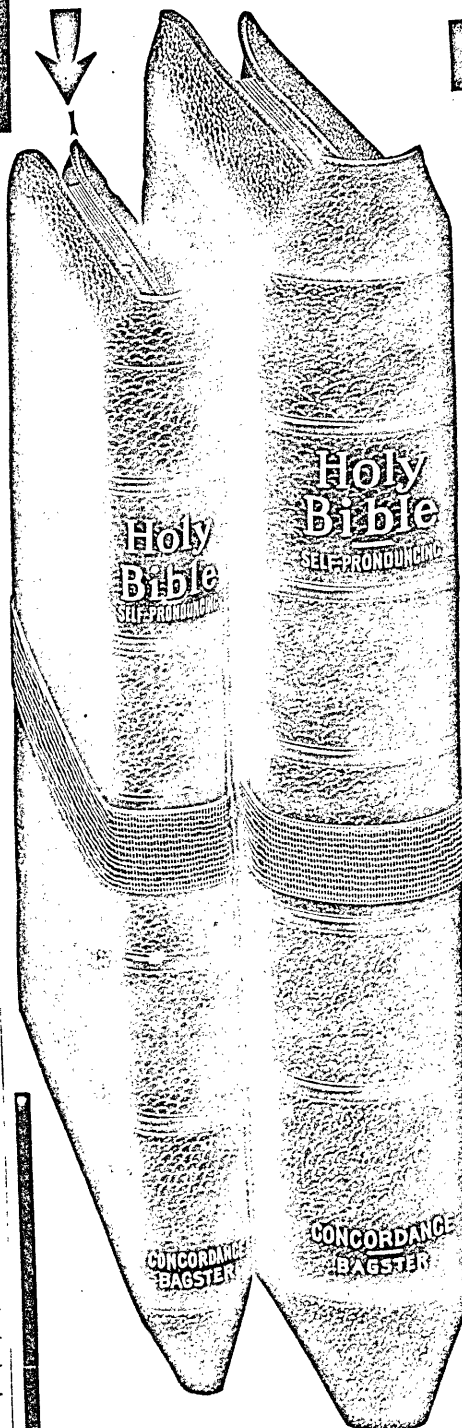
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sides the N. McAlester ladies were present, and we feel the day was enjoyably spent, for the ladies of Barnett Society were untiring in their efforts to make everything pleasant and interesting for us, and we know profitably spent if we were able to get information and a greater vision of our Master's work and what He would have us do.

We were blessed in having present Bros. Wilson, Vick, Sauls, Carpenter and Bryce. Our pastors can do so much toward the forwarding of this great work. McAlester District has

a number of Junior classes and Mission Study classes, but there is little excuse for not having one of each in every society.

It is our desire to organize a prayer circle in every society, and when this is done and we get truly in earnest about our work, there will be more Mission Study classes, because we feel it necessary to be informed to work intelligently and effectively, and some one will feel it a duty to organize the children. This is such a pleasant work and the trouble rests not with the children—just a lack of leader.

Let us pray daily for our Conference officers and a growth in every department of our work.

Too, let us remember our Publicity Superintendent who shows her real interest in us through our church paper. We need to put our work before the public and surely there is not a society in McAlester District but that does something worthy of mention. We publish social and business affairs—let us be just as anxious about our Lord's work. When we are, things will go by leaps and bounds.

Mrs. C. L. Crowl, Dist. Sec.