

# 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, AUGUST 13, 1914

NO. 33

## THE RIGHTS OF A CHILD.

In the Educational Number of the Texas Christian Advocate Bishop Mouzon ably discusses subject above. We give a digest of his article argues that the child has a right to be well to come into the world a good, clean, healthy. Alas, for the children who have had upon them the sins of their parents. Their legion. Many foolish things have been done in the name of "eugenics," but it stands for the first right of a child, the right to be well born. To this end we must teach the girls who are to be the mothers of the next generation, and to this end we must instruct our sons. A child has a right to a welcome when he comes. The supreme tragedy of modern society is the unwelcome child in the home. There is nothing in the world like a baby. He is the great civilizer, the great unifier, the great christianizer. When he comes welcomed into a home he brings with him a new Heaven and makes a new earth. A child has a right to a Christian home—and home is never home in the full sense of the word unless it is Christian. The home exists primarily for the child. To bring up our children Christians is our first duty. Our life has become very complex. Business and social duties are very exacting. Little time is left for the important things. We are so busy getting ready to live and working for a living that we have no time to live. Secondary things are made first, and first things are forgotten. The home is almost broken up. The child needs a Christian home where the parents lead in family worship. Wherever Abraham journeyed he erected an altar and thus became the father of the faithful. I plead for the restoration of the altar to its central place in the home. The home is the fundamental social institution. Save the home and thus save the children and the church and the nation. A home may have culture and luxury, but if not Christian, it defrauds the child of his right and makes him poor indeed. A child has a right to a religious education all the way from the home through the public school and the college to the university. We take pardonable pride in our public schools. They have not failed. They have succeeded splendidly, but eternal vigilance is the price of liberty and we must ever watch against the secret entrance of evil. Christianity is the common law of the land, and to deny the Bible and religion to our school children is to cheat them out of their birthright. This age has gone dancemad. What has become of religious liberty when the Bible is shut out of our public schools and dancing is taught in most of our city schools, and boys and girls are ostracised socially when they refuse to take part in the high school dance? But there is much to encourage us. A great reform movement is already astir. As never in the history of the world the heart and thought of men and women are being turned toward the proper education of children. The very air is electric. These changes which disturb so many are pregnant with glorious possibilities. God will not smite the earth with a curse; for already he is turning the heart of the fathers to the children and the heart of the children to the fathers.

## THE PLACE OF THE COLLEGE IN OUR EDUCATIONAL SYSTEM.

(Synopsis of an article by Dr. G. M. Bishop, President of Southwestern University, in Texas Christian Advocate.)

The college is the one distinct type among our educational institutions. Continental Europe has nothing that corresponds in plan or ideal. The English college is a member of group located at the same place and all doing practically the same

work, all constituting a "university." The American college is a separate and distinct institution, offering the adolescent opportunity for the largest liberal culture. This is to furnish the basis for further activities whether or not it is followed by special technical or professional training. Elementary and preparatory schools utilize the last half of childhood in training for the practical duties of the average member of society. Technical, professional and graduate schools equip men for skill and mastery in specialized forms of activity by which the individual purposes to make a living, or reach his individual aims, or serve society. In America the university is a combination of professional, technical and graduate schools, usually connected with an institution doing ordinary college work, but so affecting its ideals and life as to differentiate it sharply from the true college. In spite of the influence of the preparatory school and the university the genuine college still stands in a unique way for two distinct ideas which it is to be hoped will never be lost sight of in our American life, namely, that the adolescent period properly belongs within the term of formal training for life, and that for the normal man, under civilized conditions, this period is best spent in pursuit of general or liberal culture. The place of the college may thus be seen: The aim of elementary and secondary education is the equipment of the prospective citizen for the practical duties of the average man. The aim of the university is the special training of men and women for technical or professional life, or for research in some special field. The aim of the college is the making of men and women, the more complete development of all intellectual and spiritual powers and qualities and the laying of the broadest foundation for the specialized activities of adult life. The college has to do with general learning. It offers an introduction to the realm of universal knowledge, adjusting its discipline to the psychological requirements of the growing youth, with a view to creating the best possible individual and the most serviceable member of society. The college takes over the student both from the high school and the home. It receives him just at the age when the earlier relations of the child to the family are relaxing and the youth is connecting himself with the larger social circles, but it does not turn him loose in premature and unguarded independence to adventure life and character in a swarming society of similarly unprotected novitiates. It is organized to provide for the special needs in this new period and under these changed conditions. The responsibility which was previously divided between parents and teachers is now assumed by watchful professors conscious of their obligation not only to instruct the mind but to train and discipline the whole personality for all the needs and tests and possibilities of life. The relations between the classes of educational institutions illuminate certain matters of interest to those who are connected with Christian education. It is easy to see that religion has a natural and proper place in plans and purposes and actual work of the college. The public schools have a limited responsibility. They furnish instruction of a certain grade and kind to the children of the whole community. The professional schools furnish special instruction for special ends. In either case religion formally or as a controlling force comes in only incidentally or is dragged in intrusively. In the college, where the aim is the making of men, where the curriculum is planned for general culture, where social life is under observation and measurable control, where the student body is under the influence of one faculty and largely pursuing the same studies, the religious aspects of life are an important element and the opportunities for religious culture

stand open on every hand. The course of study is intentionally broad. Self-interest is not the chief motive.

## BAPTISM.

"Antitype-Antitupon." This word occurs in the Greek of 1 Pet. iii, 21. Thus translate: "According to which also antitype baptism," or, baptism in the antitype, "doth now save us," etc. In this verse Peter tells, after mentioning water, that we obtain a good conscience by (antitype) "baptism." Paul tells us we get rid of an evil conscience by "sprinkling" (Heb. x, 88), and in this matter it is the blood of Christ thus applied by the Holy Spirit. See John xvi, 13, 14; 1 Cor. vi, 11, "But ye are washed, but ye are sanctified, but ye are justified (1) in the name of the Lord Jesus, and (2) by the spirit of our God;" Tit. iii 5; Heb. ix. 13, 14; x. 29; 1 Pet. i. 2; "Elect according to the foreknowledge of God the Father in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ;" Rev. i. 5. "Unto him that loved us and washed us from our sins in his blood," etc. See also vi. 11; xix. 8, 1 John i, 7, "The blood of Jesus Christ, his son, cleanses us from all sin."

Whatever cleanses us from sin saves us. Then as sin is the only cause of an evil conscience, and the blood of Christ is the only antidote, and as getting rid of an evil conscience and obtaining a good one are the same thing, we here have "Sprinkling" equaling "Baptizing" or "Baptism," and the action involved is interchangeably so called. Hence, this must be true in the type, or water baptism, if it is true in the Antitype,—and that it is so we here see positively demonstrated. Man can baptize his fellow-being only into or in the name of Christ; and the Holy Spirit must baptize us into Christ himself. 1 Cor. xii. 13.

"By considering such passages as Num. v iii. 5-7, and even by comparing verses 21 and 22 of Heb. ix, we necessarily see that sprinkling equals purifying. Then (from the above) purify or cleanse is at least one meaning of baptize. This fact is again shown from John iii. 22-26 (See also ii. 6. The firkin equals only 7 1-2 or ten gallons.) The same truth is still shown when Mark vii. 2-4, 8, 15, and Luke xi 38-41 are compared in the original; and in Mark vii. 4, where we have baptizental—"wash"—"Some ancient authorities read Sprinkle themselves." See Revised Version. Thus "wash" here means "sprinkle."

In the Greek of Hebrews ix. 10 we have the words "Diaphoroi Baptismois," meaning "various baptisms," different in kind—and one of these we see expressed in verse 13, as "Rantizousa"—"Sprinkling" blood and ashes of a burnt heifer. The same word occurs in verses 19, 21 and with verse 22, is seen to equal "cleansing." By consulting Ex. xxix, 4, 7; xxx. 18-21, 26-30; x1. 12; Lev. iv. 7; viii. 6-12; Num. viii 5-7; xix. 17-21, we may satisfy ourselves or others that in the tabernacle service there were no "diverse washings," (Or various baptisms)" presented or required, except such as were performed by anointing, pouring, sprinkling. Yet the context shows, and all authorities agree, that these "washings" were the "various baptisms." Among these, also, no vessel or preparation is specified for an intended or possible bodily immersion.

If there had been even a vessel large enough, one bodily immersion would have at least, monumentally polluted any quantity of standing water in which the action was performed.

Prof. W. J. Faust in "Analytic Articles on Baptism."

"He that would be greatest among you, let him become the servant of all."

## WESTERN METHODIST

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

1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us as with all papers, to expect payment of back dues before dropping names.

3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

## NOTES AND PERSONALS

Bro. R. L. Ownbey, of Norman, preached at St. Paul's, Oklahoma City, Sunday evening.

We are glad to state that Sister R. E. L. Morgan is recovering and is now at her home.

Dr. N. L. Linebaugh succeeds Dr. Shelton as President of Oklahoma Wesleyan College, Oklahoma City.

Rev. Frank Barrett preached at First Church, Little Rock, Sunday morning in the absence of Dr. Richardson.

It is reported that Bishop Wilson's health is good and that he preached a great sermon in St. Louis a short while ago.

An exchange says that Bishop Denny captured the people of Atlanta, Ga., in his presidency of Atlanta District Conference.

After making the round on his Episcopal District, Bishop Murrah is now at his home in Jackson, Miss.

An Episcopal residence costing \$10,000 is now being erected on the plaza of the Catham estate in Charlotte, N. C. It will be occupied by Bishop Kilgo.

The Presiding Elder of Searcy District, Rev. R. C. Morehead, and Rev. W. F. Walker, pastor of First Church, Argenta, gave the Western Methodist a visit last week. Their works are prospering.

Rev. J. M. McNally writes that he has closed his third meeting on Conway Mission with two accessions and two new subscribers to the Western Methodist.

Rev. W. B. Wolf, our pastor at Prairie Grove, is in the hospital at Fayetteville, where on Sunday, August 2nd, he underwent an operation for appendicitis. He is reported as doing well.

In a personal letter to Bro. Barrett, Bro. H. L. Simpson, of Horatio and Wilton Circuit, states that his charge is moving on nicely. He has had a good meeting at Horatio and will begin at Wilton in about two weeks.

Rev. S. E. Kiry left Thursday night for Idabel, Okla., to conduct the singing for Locket Adair in a religious campaign conducted by him. Mr. Adair is said to be one of the most successful evangelists of the South.

Bro. J. E. Campbell writes August 7 that Bro. G. L. Crow, pastor of the Church at Atwood, Okla., has just closed a two weeks' meeting in which the church was much revived, many conversions and eighteen additions to the church. Bro. Crow did some good preaching and is a noble man of God.

J. P. Megogney, of Alexander, Route 1, Superintendent of Sunday School at Pleasant Hill, Oak Hill Circuit, came in and renewed his subscription to the Western Methodist last Friday. In October

he will be 78 years old and his wife will be 75. He is certainly living on the "dividends of a well-spent life." He and his wife enjoy the church paper and would not do without it.

Bro. C. R. McPherson, for many years steward on the Cato Circuit, died last week. Bro. McPherson was widely known throughout the Searcy District and in the White River Conference to which he was several times elected as a delegate. He was always a friend to his pastor and a liberal supporter of his church. The last time this writer talked with him he was feeble with age and physical infirmities, but strong in the faith. May the religion that he practiced so long now comfort his disconsolate wife and family in their great sorrow.

Rev. W. M. Wilson, Presiding Elder of the McAlister District, East Oklahoma Conference, spent last Sunday in this city. He was returning from Junaluska where he had been enjoying the great Methodist assembly in session here. Bro. Wilson preached at Asbury Church, this city, in the morning and at Winfield Memorial at night. This writer heard the evening sermon, which we pronounce as being a great deliverance. We also have heard good reports from the morning sermon at Asbury. Bro. Wilson has many friends in this city and state who are always glad of an opportunity to hear him.

On August 4th Mr. Lacy Green Harrison, son of Rev. H. Percy Harrison, was buried near Prairie Grove, Ark. Lacy was run down by an automobile in California and killed. He lived only a few hours after he was struck. The funeral services were conducted by Rev. J. P. Wheeler and the Presiding Elder, Rev. J. B. Stevenson, in the presence of one of the largest congregations ever gathered in this section of Prairie Grove. The remains were brought here from California. Lacy Harrison was an earnest Christian young man and had lived a beautiful life. His sorrowing parents have the sympathy of a host of friends.

The following news item is quoted from the Enterprise, Fort Towson, Oklahoma, issue of August 7th, 1914:

"The new parsonage recently completed under the supervision of Rev. W. A. Frazier, is a building in which every citizen feels a great pride. The building is modern, up-to-date in every respect, and would be a credit to a town many times larger than Fort Towson. The citizens are very highly pleased with the service which the pastor and his people have rendered the community in erecting this excellent building. In any community, Rev. Frazier is a positive factor for progress and development, and the people show their appreciation by giving him their complete co-operation in all his work. Recently he has been giving a series of lectures to young people. These lectures were of a practical nature, and yet highly interesting and uplifting to the large crowds of both old and young who heard them. Bro. Frazier is truly a progressive man. The people appreciate him. They co-operate with him.

## FORDYCE.

The Church at Fordyce is now on the honor roll. The official board having placed the Western Methodist in every family of the church, making 114 families now reading the paper there. W. T. Murry is president of the Board, and is giving a business administration to the affairs of the church. He has some of the best business men of his church working with him, and that church will never suffer for anything its board can supply. Bro. J. A. Parker, the pastor, was out of the city at the time this editor was there and we did not get to see him, however, we heard good reports of him on every hand. Every member of the church at Fordyce will no doubt appreciate the fact that their church will not only furnish them the gospel from the pulpit, but will furnish the paper in their homes as well

F. B.

## ARKANSAS NOTES AND PERSONALS.

(By Rev. D. J. Weems.)

## Winslow.

On the summit of the Ozark Mountain in Winslow, a popular summer resort. The nights are delightfully cool in mid-summer. Each year large numbers of persons send their families to the mountain resort. It is about 2,000 feet above sea

level and is easy of access, the Frisco road from Fort Smith running at the base of the mountain. The business of the town is gradually increasing. There are several nice stores, good bakery, bank, Brother Wynn is cashier, public school, three churches. We have a real nice church and new parsonage; well located about half way up the mountain. We enjoyed a good service on prayer meeting night. With the earnest help of the pastor, Rev. W. E. Reid, we secured 27 new subscribers. Thus putting Winslow on the Western Methodist honor roll.

Bro. Reid is a valuable man, true and faithful. He had served this work some years ago. They were glad to have him return. Few men could have accomplished what he has done. The church, Sunday School and Epworth League have each taken on new life. Sister Reid takes great interest in the success of the church. Miss Beula, their daughter, will teach this fall at Starr Hill.

## Hartman.

Stopping off at Hartman I found Rev. H. B. Flippin, the pastor, in a good meeting at Mt. Zion. Rev. Charles Sherman preached an excellent sermon to a large congregation. A three-hours rain prevented us from having a mirning service. Shaping up the old we secured five new subscribers. Bro. J. M. Bunch brought me under special obligations for favors.

Hartman is a good business railroad town with rich river lands near. The town is well located for business. Has bank, substantial stores, gin, two churches. We have excellent property, both in church and parsonage. Having married Bro. and Sister Flippin I have been deeply interested in their success. They have not disappointed me. The education of their children confronts them. So he is planning to place his family at Conway. Bro. Faust has charge of the good Sunday School at Hartman.

## Conway.

Home again after a five weeks' trip through North Arkansas. With the aid of Rev. Frank Barrett we added 107 new subscribers to the good Western Methodist, thus putting Conway on the honor roll. Now is a good time to place the Western Methodist in the homes of all our members. The good revivals that are being held and the near approach of the Annual Conferences. Brethren one and all make the effort. Do not wait for a special agent. Conway continues to grow and the outlook for the schools is quite flattering. We are all sorry to have to give up our pastor, Rev. Ed Steel, and Dr. Johnston, the Presiding Elder.

They are each among our best and most useful preachers.

## LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Rev. A. O. Evans in the chair. Devotional service conducted by Rev. W. C. Watson, Commissioner of Education for Galloway College.

Winfield Memorial—In the absence of the pastor, who is assisting in a meeting at Tomberlin, Rev. W. B. Hays, Editor of the Western Methodist preached at the morning hour to a large congregation. There were 277 at Sunday School. Rev. W. M. Wilson, Presiding Elder of McAlister District, Oklahoma Conference, preached a helpful sermon in the evening. Splendid League service.

Rev. W. C. Watson, Commissioner of Education for Galloway College, reported that he had been canvassing for students and that the prospect was bright for a great opening. Bro. Watson worshipped with Capitol View congregation Sunday night. He reported a splendid service, with one conversion at the altar. He also reported a great revival in progress at Monticella, under the leadership of Rev. J. O. Haynes, Evangelist of the North Alabama Conference.

Pulaski Heights.—The pastor, Bro. Twitty, was absent during the week, assisting Rev. W. J. Rogers at Bryant, resulting in nine accessions to the church. Sunday congregations at Pulaski Heights were good. Three infants baptized since last report, making 30 for the year. Average attendance at prayer meeting for the month of July 76, the largest attendance being 85. One accession to the church.

Asbury.—Preparing for revival. A special edition of the Asbury Live Wire consisting of 2,000 copies has been issued, and will be placed in 1,000 homes. Two hundred people have signed pledge

cards to do personal work during the meeting. The evangelistic campaign is to be led by Rev. D. B. Bulkey, and Mr. M. T. Buckley, singer. Bro. Evans reported good prayer meeting and congregation large at both Sunday services. Rev. W. M. Wilson preached splendid sermon at the morning hour. One accession at night. The Sunday school had an increase of 30 over previous Sunday. Rev. W. B. Hays addressed the meeting on "A Revival; What it is; Method, Results, Conservation and Pastor's relation thereto." It was voted that Bro. Hays be requested to give the substance of his address in an editorial in the Western Methodist.

Hunter Memorial, Rev. L. E. N. Hundley, pastor. Good prayer meeting, large Sunday School, excellent congregation at both hours. Bro. Hundley is assisting Bro. Musser in meeting at Forest Park, with fine prospects. Dr. Richardson is spending vacation at Hot Springs. The Presiding Elder, Bro. Hutchison, Rev. J. T. Rodgers and Rev. I. D. McClure are out of the city engaged in evangelistic meetings.

S. R. Twitty, Secretary.

#### METHODISM IN HOT SPRINGS.

Present: Steel, Dean, Evans, Fuller, Trimble and Robertson.

Third Street: Dean. The mid-week prayer meeting was quite spiritual. Sunday School small in attendance. An average congregation at 11 a. m., preaching by Rev. W. R. Harrison, of Amity, Ark. League good and an interesting service in the evening.

Malvern Avenue: Evans. A small attendance at Sunday School on account of the rain, also congregation at 11 a. m. was small. Attendance at evening services fine. Rev. F. A. Fuller of Mt. Ida preached a splendid sermon. There was one conversion.

Central: Trimble. Nothing unusual, prayer meeting very good.

Tigert Memorial: Spruce. A revival is in progress. The pastor is being assisted by Bro. Fuller. Have had two conversions and the church is being revived.

Park Avenue: Robertson. A small attendance at Sunday School on account of rain. Hardly an average attendance at the 11 o'clock hour. An interesting League service at 7:15 p. m. A very good attendance at the evening hour, and a number manifested an interest for a gracious revival.

A. M. Robertson, Sect.

#### OUR UNIVERSITIES.

The statement from the Education Commission, given on another page this week, is worthy of note and it sounds the alarm against all encroachments upon the rights of the church by advocates of secularized education.

The attempt to take the educational work of the nation entirely out of the hands of the churches on the grounds that they are narrow and sectarian reminds us of the young man who, after he was educated and set up in business, called his father, who had thus helped him, an old fogey and incapable of attending to any great financial interests. If the educators of today are in advance of their fathers they would do well to remember that the advancement of the present over the past does not cast any reflection upon the past, save that it shows the wisdom of it.

With the two great universities at Atlanta, Ga., and Dallas, Tex., the church stands preeminently above what it has in all previous years in its ability to give Christian education to our people, and in a manner worthy of our great church.

With the assurance that the properties are absolutely secured to the church our people will supply now more generously than ever before the means to maintain them.

#### TWO MORE CHURCHES FOR CEDAR GLADES.

Bro. McKelvey writes me he can build and equip two more new church houses on Cedar Glades Mission before Conference if he can get \$225.00 help. Dr. Monk, his Presiding Elder, gives him \$25. With this \$250.00 he proposes, with the help he can get from the people, to complete these two houses. I will be one of twenty-five to give \$10.00 of this amount. Anyone who will join me let me know at once either by sending me the cash or stating when you can send it. If you can pay it by Conference we can arrange it.

When I became acquainted with that county I was surprised and appalled that such conditions existed in our territory, and my heart has been with them ever since.

T. D. Scott.

#### MUSKOGEE DISTRICT.

(Third Round.)

Last evening (August 9th), I completed at Fort Gibson the third round of the Muskogee District. During the quarter I held all the conferences (22), preached 40 sermons to 3,691 persons, or an average congregation of 92, baptised six infants and one adult, administered the Sacrament of the Lord's Supper eleven times and dedicated four churches.

Out of a total official membership of 359 for the District, 101 attended the business sessions of the Quarterly Conference. There was contributed for the support of the ministry \$3,735.09, or an average salary for the quarter of \$162.40; for other purposes, \$3,972.37; making a grand total of \$7,707.46. St. Paul's leads in the amount of money raised, with First Church a close second.

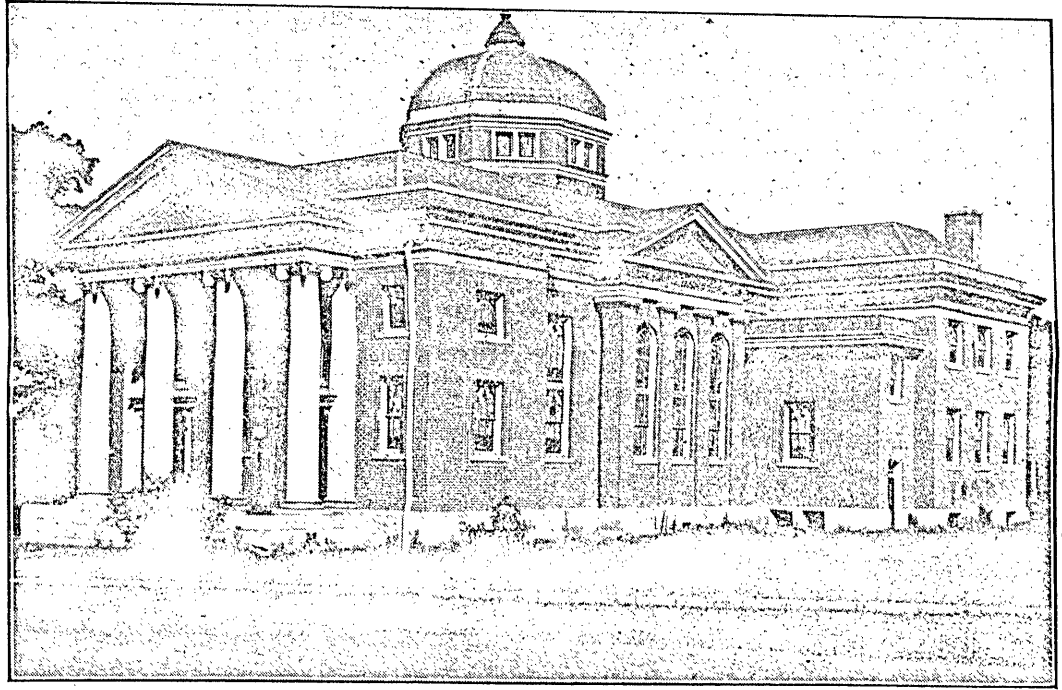
There seems to be a sort of general apathy over the District, due perhaps to the distractions of politics and the baneful influences of modern pleasures. In some places the Sabbath seems to be almost wholly disregarded, business and baseball taking the place of rest and worship. Be it said to our everlasting shame, some of our own people (even officials), are guilty. Judging from their actions, in the minds of many there appears to be no thought of God and a coming judgment. We are

our church at Hulbert next Sunday. I desire a full attendance of all our official membership on the quarterly conferences. To this end let the pastors labor. Let the stewards make special effort to bring up the salaries in full. Let the pastors turn their hands to the Conference collections. So long as our people spend so much for pleasures and dress, I am unwilling to believe that they are not able to support the church. Let there be a united effort on the part of preachers and people to pay everything in full, that we may be able to make a good account of our stewardship at "the gathering of the tribes."

Let the pastors read this letter from their pulpits.  
Chas. L. Brooks.

#### "THE COUNTRY CHURCH PROBLEM."

You may take census of the church membership of our larger towns and cities and you will find the more religious element or the backbone of the church were reared in the country. The official boards of our church today are made up mainly of country-bred boys. Take a census of your board and see. But, this condition will not be true in another score of years. These older men are superannuating now and giving place to their sons, city reared. In the time of the old camp meetings and the elegant, old-fashioned circuit rider, who rode most of his time and stayed among his people, holding love feasts and preaching to them, as well as instructing them in church work, the country boy had an opportunity to get acquainted with the



First M. E. Church, South, Batesville, Ark., where the First Session of the North Arkansas Conference is to be held.

cursed with "factions" also, not of Paul, nor of Apollos, nor of Cephas, yet "factions," and none of Christ.

But there are encouraging "signs." First Church is rallying to the liquidation of her indebtedness, and there is every evidence that it will be wholly wiped out by October 1st. To this end Dr. Bonnell and H. H. Hay are devoting one entire day in each week. The payment of this debt will bring First Church back into her own and make her a commanding influence in the work of the District.

The Fort Gibson congregation, under the leadership of Brother Hunkapillar, is completing the church at that place. With the completion of the church that congregation will take on new life.

Bro. W. M. Grose has started a movement to complete the Augusta Avenue Church, in Muskogee. He not only expects to complete the church, but to pay all indebtedness as well, and there is a fine prospect of success.

Brother G. W. Martin has put new pews and a piano in the church at Keota and made other needed improvements.

Our preachers have all been faithful. With the fidelity of Noah in the antediluvian days, or of Paul "In the midst of Mars Hill," they have preached the Word, though often in want of the necessities of life. And this is our hope. The seed sown shall not fall of fruitage. Sometime, somewhere, there will be a harvest.

I begin the fourth round with the dedication of

church. The church today is a strange thing to many of our country boys. They cannot understand anything about it and care less.

A few years ago some of our greatest and best preachers rode circuits, but conditions have changed and our best preachers are looking for a station. What is the matter with the church in the out-of-the-way rural community. Lack of organization. We need to organize our churches in order to do our best work there. Put everybody to work and make them feel responsible for the church to which they belong. Just in the same way that our people in the country are allowed to run on in an unorganized way they go with their time and work unsystematized. The church work done in the country is almost always partially done. Men work as though they were giving God something and have a perfect right to do it as they please and in the cheapest possible way.

Most of the time given to the work of the church in the country is broken ends of days and on Sunday. The Sunday Schools only runs three to six months of the year and then so often meet in the afternoon. The work of the official board amounts almost to nothing. The collecting of quarterage is the only work they do. Of course, the quarterage amounts to very little. It would amount to a great deal more if the boards could be organized and monthly meetings were held and the work of the great church to which they belong be discussed.

I will offer a few suggestions next week.

Rev. R. L. Duckworth.



# A TRIBUTE TO THE MEMORY OF REV. M. W. MANVILLE.

Mathew Williams Manville was born in the Dominion of Canada April the 30th, 1843. He grew to manhood; was married; settled in business and spent the major portion of his life in his native land, but as those who will read this memoir are chiefly interested in that portion of his life which was lived among us, we have not taken the pains to gather any further information concerning his early history.

Having lost his first wife he was married to Miss Caroline Strong of Rogers Park, Ill., July 26, 1882. Three children were born to this union, two of whom died in early life. The third, a son, now some sixteen years of age, lives to perpetuate his father's name and to be the chief earthly source of comfort and support for his widowed mother.

About the year 1885, Bro. Manville came to Arkansas and settled near the town of Alexander. He identified himself fully with the life of his adopted state and nation and became a loyal and patriotic citizen.

During the first few years of his residence in Arkansas he was employed as editor of the agricultural Department of the Arkansas Gazette. He was an expert in the matter of scientific farming and was enthusiastically in love with his profession. The law creating the present Bureau of Mines, Manufactures and Agriculture was drafted under his oversight, and he was chiefly instrumental in securing its adoption by the legislature.

But God had more important work for him to do and he came out of the shadow of a great sorrow, caused by the death of a much loved child, with a renewed and deepened spiritual life and with a clear call to the work of the gospel ministry ringing through every avenue of his soul. To heed that call meant to give up congenial employment, a lucrative salary and the little farm which had become the joy and pride of his life. But he "was not disobedient to the Heavenly vision" and after receiving advice and encouragement from his heroic and consecrated wife he laid his life upon the altar of the church for the work to which he was assured he had been divinely called.

He was licensed to preach by the quarterly conference of Collegeville Circuit June 28, 1889; Ezekiel N. Watson being the Presiding Elder and W. H. Scott the Secretary. He was admitted on trial in the Little Rock Conference at the session of 1891; was ordained deacon by Bishop Wilson at Magnolia, Ark., December 11, 1892, and elder by Bishop Haygood at Lonoke December 9, 1895.

He served Benton station as a supply during the year preceding his admission on trial into the traveling connection and was reappointed to that charge for two consecutive years; from Benton he was sent to Lonoke, where he remained three years; from there to DeVall's Bluff, where he served two years; then to DeQueen, where he remained four years and did a monumental work. At the close of his quadrennium in DeQueen he was appointed to Malvern Avenue, Hot Springs, where after one year of service he asked for and received a transfer to the New Mexico Conference and was appointed to Albuquerque station. Finding that the climate of New Mexico did not prove beneficial to Sister Manville, for whose sake the change had been made, he returned to the Little Rock Conference and was again appointed to Malvern Avenue, Hot Springs, where he remained for four years. From that charge he was appointed to Carr Memorial, Pine Bluff, which he served for two years and from which place he was sent to Sheridan, where he continued three years, and where he closed his active ministry in November, 1913, after 22 years of unbroken service in the pastorate.

From the beginning to the very close of his ministry he was eminently successful and was most highly esteemed both as a preacher and as a pastor. He was richly endowed both by nature and grace and every faculty and power of his full, strong life was consecrated to this one work.

He was a diligent student of the best books and his personal library is regarded as one of the best in our Conference. His mind was vigorous, alert and strong and he was careful that his mental faculties should not grow rusty by reason of disuse.

But while he read much he was no cloistered devotee of books. He loved men with all the wealth of his noble and generous nature and the charm of the library could not win him from daily touch and companionship with the people. Who

that knew him can ever forget the charm of his personality as it was revealed in the social circle? His humor was irrepressible and his spirit was as sunny and as genial as spring time in her most alluring moods. His sympathies were as deep and as tender as a woman's and his charity for the erring and the unfortunate was closely akin to that of his Lord. With Christ-like love and compassion he sought out the wayward and the wandering and drew them by the cords of his love to a better life.

He loved his brethren in the ministry, and was loved by them, with singular devotion. They were his comrades and his favorite designation of them was "The boys." This revealed the soldier instinct in his heart. In common with them he was "Fighting the good fight of faith." He was loyal to the traditions and ideals of the itinerant ministry and no man ever had occasion to even suspect him of seeking for place or preferment among his brethren. If he ever felt aggrieved because of any appointment given him no man ever knew of such grievance.

For some years before the end came he had been in failing health. Toward the close of 1912 he felt that his work was done and prepared to ask for a superannuated relation, but the people of Sheridan begged him to serve them another year and he yielded to their importunities. By the close of 1913 increasing infirmities warned him that he was compelled to rest and he asked for and was granted the superannuated relation.

Anticipating his retirement from the active work he had, with the assistance of kind friends, built for himself and family a small cottage in Hot Springs, to which place he at once returned. His mind and heart were full of the little home and he gave himself enthusiastically to the work of finishing the house and beautifying the premises, but the Savior was preparing for him a better home in "The house not made with hands." Tuesday evening July 7, 1914, he gently breathed his last, and his gentle, patient, loving spirit went home to God.

He was buried from the Third Street Methodist Church in Hot Springs. People from all the walks of life came to honor his memory and drop a tear over his casket. Just before he breathed his last he had said to those about his bedside, "Write on my tombstone, Manville loves people." One of the leading daily papers of the city made these words the text of a beautifully written homily on his life, saying at the close, "The people loved Manville." How true these words are was attested not only by the large company of people who came to weep at his grave, but by countless expressions of love and sympathy which came to the sorrowing wife and son from every part of our state, and beyond the borders of the state. Many of the leading secular papers of the state vied with each other in paying tribute to his memory.

His end was peaceful and triumphant. For many days he knew the messenger of death was near. He arranged every detail of his funeral; gave final counsels to his wife and son about many matters and sent messages of love and assurance to many friends. Over and over again he said to the preachers who called to see him, "Tell my brethren, it's alright; the way is clear; I am ready." To one he said, "I am not skirmishing for light, but the light is here."

Brother, comrade, friend, farewell! We shall miss the cordial grasp of your hand; the subtle play of your humor and the loving sympathy of your great, warm, tender heart, but we shall cherish your memory and hope to meet you again in the land where we never grow old and where diseases and death never come.

J. A. Sage.

## ONE YEAR AT VINITA, OKLA.

(By C. H. Buchanan.)

I am reminded by the calendar that just one year ago I became pastor of the church at this place. In many respects this has been quite a remarkable year. Many blessings have been crowded into this short space of time, and the Heavenly Father has been very good to us all. Putting together the experience of the whole year we can say that rarely has it been our lot to work with a more responsive and kind people. The confidence between pastor and people has grown deeper and sweeter as the days have gone by, and as we have come to understand each other.

The church has been blessed with a good healthy growth extending through the entire twelve months. This is realized in all departments of the church.

Sunday School, League and general audience have all grown after a healthy way, and during the hot weather but little falling off in any department has been noticeable.

The revival during the last of June and the first weeks of July, with the assistance of those splendid evangelists, Bro. and Sister Jeter, was a definite blessing to the whole church. In it the one great need of the church was realized, that is, real old-time Godliness was made to take its place as supreme in the minds of the church members. The whole church membership was fused in fellowship and affection as never before, so far as these present here are concerned. We had come from everywhere and were strangers to each other, now we know and love each other. Many persons of other churches, as well as our own members, are still saying, "I got more out of that meeting than any other meeting I ever attended." Hundreds have been free to testify publically that the Jeter meeting made religion mean something to me, and blessed me as no other meeting ever did." This is what we needed in this "strange land," coming as we have from everywhere.

The number of accessions fell below what we had hoped, but even in this day the Lord knows best. Fifteen have been received to date, with the promise of more to be yet received as the outcome of the revival. All but one are adults, and most are heads of families. The usual happy bunch of young people had already been received into the church, as two occasions had already been given them to be converted. This cut down somewhat our numbers to be received during the meeting, but the meeting was a great blessing to our young people and Leaguers.

The accessions for the year just closing number eighty. This number taken in at any one time would be considered a "great meeting," and would have left us all glad. But should we not be as truly glad to see them come into the church along through the year, till a service without accessions seems deficient? The meeting, and splendid training work under the Jeters, was a great blessing to my young church members.

Of these two noble workers, let me say that our Heavenly Father has but few more loyal and true workers. Here are workers who have the "passion for souls" that it takes to save this world. They are not in the work for the "big collection," but for the salvation of dying men and women. I know where of I speak, as my knowledge is based upon an acquaintance of twenty years, it having begun when I was Mrs. Jeter's pastor while she was a small girl. There has never been a gap in our acquaintance or our confidence. The Jeters are doing God's work in this pioneer country, and God is blessing them, and they are true to his cause. Truer souls I do not know, and they preach the right sort of a gospel, repentance, faith and conversion, then living religion, as the true life of a Christian and the way to Heaven.

## YUN CHI HO.

Rev. J. L. Gerdine, who attended every session of the court that sent Mr. Yun to prison for six years, declares no witness testified at any of these trials to any word or act casting even a suspicion upon him." At our late General Conference Bishop Candler fervently prayed: "Walk with our brother, O blessed Lord, in this prison house today; give him song in the night as thou didst give thine apostles of old in Philippi. Break the bonds from about him. Strike the shackles from his feet. Lead him forth by the hand of an angel of mercy that he may go to preach the unsearchable riches of Christ to his people again." From thousands of hearts similar prayers are going up in behalf of our Korean brother.

A letter to Mrs. Sutton, of Fayetteville, Ark., from her daughter, Mrs. Alfred Wasson, of Songdo, Korea, states that one year and six months has been taken from Mr. Yun's prison life, leaving two or two and a half more years of confinement. Let constant prayer be made for his release.

Troubled conditions in Turkey have led numbers of young Moslems—many more than can be received—to apply for admission to Christian schools.

Within a few weeks the Northern Presbyterian Board of Ministerial Relief has received gifts and bequests amounting to \$200,000.

## 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. Baird .....	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
UDORA, 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
CARLISLE, Rev. J. R. Sanders .....	60
BRINKLEY, Rev. Keener Rudolph .....	49
CLARENDON, Rev. F. P. Jernigan .....	55
ENGLAND, Rev. T. P. Clark .....	49
MALVERN, Rev. J. W. Harrell .....	180
WINSLOW, Rev. W. E. Reid .....	29
CONWAY, Rev. E. R. Steel .....	204

## SALVATION THROUGH CHRIST.

(Continued from last week.)

Thank God, the very worst they can do is to kill the body, and if that brings pleasure to the Neroes of sin, their pleasures will be but for the shortest season, while ours will be for eternity.

They could cut off Paul's physical head, but they could not even stop his shout, for a sweet, cheering, hallelujah escapes his lips as the ax severs the head from the body.

"Faith is the substance of things hoped for." What? Yes, the substantials of all that I have ever thought or could expect, already paid to me in advance, for he who believes, has it now.

It is "the evidence of things not seen," and these things would exhaust the vocabulary of all languages and men, militant and triumphant, and yet the half is not told; and all this is yours, believing men, now, if ye believe as our Lord says.

The Pope of Rome talks about infallibility, but the man of faith has access to the treasury of infinity.

The man of faith abides in Christ, Christ in God, and he may ask what he will and it shall be done unto him.

Martin Luther, as an individual, was mightier than all the Roman Catholic world, for he not only became fearless by reason of his faith, but he had command of the throne, and if his enemies had destroyed the world they would thereby have destroyed themselves, and left him in command of a faith that would still have made all worlds accessible to him.

If the enemy should capture this world, they will have but captured the dregs of sin, and with sin, at last, will be cast into outer darkness.

In the final wind up of things, the devil will have won nothing, but some men who have had volitional power, and have therefore, chosen to be his disciples, rather than Christ's.

Not a man would be lost if God could save men against their own will-power, but since He cannot, none but those who refuse to comply with the only condition that can save them, will be finally consigned to satan.

Faith is the only condition of salvation, and he who complies with it is saved in spite of all opposition, and all the opposition can do to the man of faith is to increase his speed in his journey to glory. No wonder he fears not. Jesus is everything and in Jesus Christ, the man of faith is assured that all things are his. He is the child of a King.

"In a tent or a cottage, why should he care,  
They are building a palace for him over there.  
Though an exile from home, yet still he can sing

All glory to God, I'm the child of a king."

Kneeling at the holy altar, the soul remembers most vividly, and confesses most humbly, and loses most entirely, all its guilt. Then and there as soon as his penitence reaches high enough to touch upon God, it becomes faith, and that touch becomes a conscious grasp of saving virtue, and then a sense of profound, unutterable relief, a sacred quietude, diffuses itself through all the recesses of the troubled spirit.

Looking unto Christ crucified, we receive an assurance of sin forgiven, which goes deeper than thought can fathom, and far deeper than words can measure. This is not theory, nor philosophy, nor mere theology. It is veritable fact.

The person, Jesus, living with mere men, dying for men, has actually brought this gift of pardon for the past and hope for the future, into the heart of mankind. Yea, into the conscious knowledge of men.

And from pure love of Him—a love which is first of all and most of all, a sense of gratitude expressed in the immeasurable service we are made capable of rendering to Him and humanity after being saved from that state wherein we were dead in trespasses and sins. Such men, so redeemed, can live the saintliest and sublimest lives that the world has ever seen.

This, thank God, I know is the gospel of Jesus Christ. This is the theme of the shout of the angels and song of the Heavenly host to the shepherds on Judean Hills. This is the glitter of the star of Bethlehem, guiding the wise men from the East, to the manger. This is the exultation and theme of the hallelujah chorus of all who know Christ as God-man—the ONLY BEGOTTEN SON of the Father, full of truth and grace.

This is the Amen of twice born men. They know.

Jesus Christ, to us, is not only a historical fact, but a personal potentiality, a consciously revealed Savior.

Now and at all times help me to do God's will;  
In midst of storms hear His word, "Peace be still;"  
Though others may jeer and others may frown;  
May I in Christ Jesus win a jeweled crown.

The hours of affliction, discouragement, disappointment, sadness and bereavement, come to us all, the great and small, as we make our life-pilgrimage through this world in which is so much want, and where there are so many sorrows. We can never know what it is to feel secure and restful until we find in Christ a hiding place from the winds of adversity in every department of life, and a covert from the tempests produced by misplaced confidence in the trustees to whom we have committed so many sacred trusts, both personal (private), and

public, until we flee to Christ, as the traveler flees to the shadow of a great rock in a weary land.

Never before were the reasons for trusting Christ, so many and so strong as they are today. Never before was it so hard for any man to excuse himself for not being a Christian. Among all the powers of the earth, the Kingdom of Christ is steadily advancing to a supreme and universal dominion.

From all parts the discoveries of science, from all the achievements of art, and from all the resources of industry, Christ is gathering trophies to increase the splendor of His many crowns.

From the most profound experiences of the human soul; from the darkness of misery and unbelief, from the light and glory of a faith that binds a human soul to Him, Christ is assembling confirmations of His power to save.

The great joy of life, when life is spent in doing good, and the complete victory over death, when death is met in the strength of Christ, proves Him to be a sufficient help in every time of need.

The elements that Jesus Christ can put into conscious human life, character and enterprise, is the essential element and cannot be dispensed without certain failure. Individual, social and national life is without that essential element, and is doomed to failure, when we fail to reckon with this divine potentiality. Whatever success we may have attained in building and maintaining this republic, has been due to the silent partnership of Jesus Christ, and the success has been proportioned to the measure of our use of that partnership. Likewise, whatever may have been the degree of our failure, in government building has been, and is, attributable to our failure to consult with Him and to heed His advice.

May we also remember that it is a personal, and not a historical Christ that is needed, and must be the vital force in human life and human enterprise. It is not sufficient to subscribe to the fact, and it is a fact, that Jesus Christ once lived in this world, and that He outclassed all other men before or since.

It is not sufficient to subscribe to the doctrine that a divine Christ is a necessity, but that Christ must come into the life and vitalize all its forces. He must vitalize the man and the enterprise the man inaugurates. The fullness of Christ in history and in nature, science and art, cannot suffice.

An external acknowledgment of Him everywhere can but leave an aching void in the human heart that furnishes the soil where none but the seeds of death can grow.

Jesus Christ must be the guest of the human heart, or humanity is without a divine Christ. Jesus Christ only controls this nation when he controls a majority of the people of this nation.

He only controls people by controlling their judgment. He controls their judgment when He controls their consciousness. Christ will control this world when He controls the men who make the literature, who make the songs, who make its society and its government.

As little as we may have thought about it, Christ is the savior of this world, and without Him this world is lost. The personal visit of Christ to this world and the fact that He alone lived an absolutely clean life and the fact that He died and in that death made an atonement for all men, will not save the world. He is the life and without Him there is no life. Wherever there is a man in whom Christ does not live and control, in that man there is no life.

William H. Taft, however able and sincere, failed as president of these United States because of the lack of a divine Christ, both in his faith and in his consciousness. Before his election, upon the stump, I said, Elect him and you will have a case of the blind leading the blind.

You may have every element but one, if that one is the essential one, you can but fail. Christ is life, and whoever undertakes the enterprises of life, being dead, is showing the seeds of death.

We can but make forms, Christ only can give vitality.

The popularity of Theodore Roosevelt is more or less due to his confidence in a divine Christ, and his dissemination of truth that is more or less vitalized with Christ.

The same is true with the distinguished president of today, Woodrow Wilson.

The very air in which he circulates and lives is toned with Christ-vitalization.

Roosevelt defeated, could not, and Wilson, if he is defeated, cannot, like Taft, leave the very spirit of government frigid with Christlessness.

True it may be that this is a Christian nation, if so, it must be governed by men, that is, the functions of government must be in the hands of men, who are Christly.

Partisan politics and pie-counters must cease to be the dominant and controlling factors in government.

Christless men are not fit, neither are they competent to execute the functions of government.

It is more than a Christian nation that we want. Mexico is a Christian nation. Christianity cannot save, neither an individual nor a people.

There is none other name given under Heaven and among men whereby we must be saved, than the name of Jesus. It is possible that a majority of the people of the United States are members of the church, but no where has Christ ever commissioned the salvation of men to the church. He alone is the Savior.

If we would stand fast as a government, let us take into our governmental life that element that can only be acquired by taking the Christ into our accounts, into the directing and executing of government, otherwise, the rocks are already protruding near the surface where the ship of state is to be wrecked.

If the Christ controls us the Christ spirit will dominate, and Christly nations will settle their difficulties like Christly men. Then is the day of peace.

#### A STATEMENT FROM THE EDUCATION COMMISSION.

##### To Secularize Education.

"It is a notable fact that there is a distinct movement in our day to secularize education in all its branches, and the higher education especially. It is well known that strong tendencies to remove from all responsibility to Church or State, institutions of higher learning, the advocates of such an educational program miscalling such irresponsible institutions independent. The right of the Church to own and control educational institutions has been brought in question in the most unequivocal and offensive terms by the advocates of this policy of making colleges and universities independent of and irresponsible to the people of the country.

The educational work of the Churches has been decried as being injurious to both culture and religion. It has been affirmed that in the schools of the churches both education and religion are subordinated to the sectarian interests of the Christian bodies which own and control such institutions.

The churches of the land are thus challenged in the doing of that great work whereby they have so greatly blessed the country during all the years of the past. By the very nature of the case the Christian schools of America must be owned and controlled by the churches of the country; and that they serve the interests of the denominations which own and control them does not make them less useful to the Nation, but rather more so, if the churches to which they belong are to be esteemed as useful and not injurious organizations.

##### Churches Foster Schools.

Our church refuses to be warned away from the field of education as an inexperienced, incompetent, and injurious agent, exercising itself with things too great for it and quite outside the scope of its mission. In common with all the great churches of Christendom, from the very beginning of its history, it has founded and fostered schools. In so doing it has not departed from the course of the Church of Christ in all the ages, nor entered upon any novel or unwise experiment. It has simply conformed its methods to the plans of the church from Apostolic times to the present hour. By the hands of the Christian churches have been laid the foundations of nearly all the great universities of the world in which literature, art, science and religion have, side by side, found a safe and enduring home. If, from the work of education by which modern life has been so enlightened and elevated, the contributions made by the churches were taken away, the remainder would be an inconsiderable residuum. Who can say what would be the present condition of our country if the colleges and universities, founded and operated by the churches, had never

been opened? Who can forecast how dreadful would be the effect on the civilization of the future, if the educational establishments of the churches were closed? In asserting and exercising their educational functions, the Christian churches of the United States have not undertaken needless tasks nor rendered worthless services to the Nation. They have been most truly about their Master's business when engaged in educational work. Thousands of the strongest and noblest minds by whose high services both church and state have been blessed were educated in the institutions of the churches. Moreover, the Christian schools of the Nation, by the constraining force of their example and the leavening power of their influence, have imparted a spiritual quality to other institutions in the United States which has been as a saving salt to the education of the Nation, and which would quickly disappear and leave the whole mass to decay, if the churches should abandon their educational enterprises.

##### A New and Untried Thing.

The experiment of secularized education is a new and untried thing. Until the present time no Nation in ancient or modern times has ever undertaken such an experiment. Nearly or quite all of the colleges of America for almost two hundred years of the Nation's history were religious institutions. Within recent years only have any of them showed a disposition to disavow their connection with the church and disclaim their religious character. Upon the nature of the influence which in the last decade has allured many of them away from the purposes of their devout founders we forbear to comment. It is enough to say that present conditions make it more necessary than ever in the past for the churches to strengthen their educational enterprises. Both patriotism and piety impel them to put forth to the utmost their energies in the work of Christian education. The democratic institutions, social welfare and religious interests of our country cannot be best secured and served by a bureaucratic type of secular education imparted in institutions, which in separation from the control of the church and state boast of their irresponsibility to the people, and seek support from sources of supply infected with the same evil spirit of spurious independence.

The church proposes institutions of learning in harmony with the spirit of American institutions and filled with the benevolent purposes of the Christian religion. The schools of the church are designed to be profoundly religious institutions without being narrowly sectarian. They encourage a freedom of thought as liberal as the limitations of truth, and they give no place to an anarchic liberalism, which in bondage to pride sacrifices real intellectual freedom by casting doubt upon all the settled principles and accepting in haste and fickleness all novelties of belief in order to win by its meretricious methods a reputation for independence of thought. Intimately related to the Church of God in serving it they will serve every other worthy interest of the country also."

##### BOOK REVIEW.

**Jesus Is Here**, by Charles M. Sheldon; published by Geo. H. Doran Co., New York; price \$1.25.

The story "In His Steps" was written in 1896 and read to the author's Sunday evening congregations and one chapter at a time. It was published in *The Advance*, Chicago, and afterwards in book form in 1897. The story "Jesus Is Here" is supposed to begin seventeen years after the close of "In His Steps," and continues the main characters of the first book. It was published as a serial in the *Christian Herald* in 1913. It is not the author's purpose to describe what is known as the "second coming" of Christ, but to picture another appearance of Jesus, and attempt to adjust him in the modern world. The world of today is so different from the world into which the historical Jesus was born that entirely new problems relating to human conduct face the modern Christian. It seemed to be a fair and reverent question to ask what would be the attitude of Jesus as he faced the complex conditions of modern society, and it seemed fair to present to our minds the great fact that Jesus was a very real person. The reviewer began the reading of this book with a feeling that he would be forced to criticize, and read with increasing interest and approval to the last. While anyone might very properly give a different interpretation of Jesus in the face of any

particular circumstance, yet one is forced to admit that the treatment is reverent and conservative. Christian Science gets no comfort out of miracles of healing, nor does rampant socialism find its political program endorsed. The discussions are sane and show genuine spiritual insight. The author has accomplished a remarkable literary feat in presenting a real man without describing him and by reporting the substance and effects of his conversations and sermons rather than by attempting to repeat his words. He makes Jesus visit the churches and comfort his people, and magnifies the mission of the church. It is a book that every devout Christian may profitably read.

**The Backward Child, A Study of the Psychology and Treatment of Backwardness**, by Barbara Spofford Morgan; published by G. P. Putnam's Sons, New York; price \$1.25.

The backward child is frequently a strangely misunderstood personality. Among the multitude of school problems there is none more difficult, none which yields more grudgingly to the usual methods of approach. He stands on the border-line between the feeble-minded and the normal, and the manner in which his idiosyncrasies are handled, determines which class he will ultimately join. The backward child must be brought to the standard, or he may grow to maturity an incompetent or a potential criminal. The task of destroying the barriers that limit him is the peculiar work of the schools. The teachers in the large cities know that many backward children come to them each year and how seriously these children hold others back. While he does retard the class, still the hope of the backward child is in the teacher, because he enters school at that age when his mind is most readily influenced and results are possible. A study of each child is necessary. When the proper mental analysis is made the teacher will so understand each child's mental structure so that his whole education will be carried forward with a view to fortifying his weak points and the development of his right tendencies. This book is an effort to persuade educational practices, to study the children as individuals and recognize their faculties and tendencies as intelligently and fully as their habits and manners. An experimental clinic was conducted in New York City for two years, and children were tested and then trained to overcome the particular deficiency which the examinations revealed. The material of this book is based on the verifications of this clinic. The teacher who really desires to advance the weakest and poorest child in school needs this book so that he may understand the nature of the problem of backwardness and how to attack it. He will want to know not merely that the child is backward, but what area his mental functioning is strong and where his weakness predominates, and also how to train this particularly child, what sense appeal to make, and what psychological prescription to give to effect a cure. Every progressive, self-respecting teacher needs this book.

**Morning Prayers for Home Worship**, by George Skene; published by The Methodist Book Concern, New York and Cincinnati; price \$1.50.

It is admitted that here is a dearth of family prayers, and when pastors chide their people about their delinquency many reply that the head of the house is so often from home that he cannot maintain the family altar, and those who are at home are timid and unprepared to assume the responsibility. The value of home worship is acknowledged, but the ability to conduct such a service is frequently lacking. This book will take away the excuses. It contains a brief scripture lesson, a hymn and a prayer for each day in the year. The prayers are simple and devotional, and usually grow out of scripture used. The book is of convenient size, attractive in appearance. Its use will help to store the habit of family worship and enrich and develop the higher life of the home. Pastors do their people a service by calling attention to the book and its value in strengthening the spiritual life of the home.

At a Trustees' meeting of the Baker University, Kansas, \$61,000 were pledged by the Trustees themselves toward the completion of the \$500,000 endowment for which a campaign is being made. It is believed that the whole amount will be pledged by October.



## MEMORIAL TO BRO. C. W. HATFIELD.

We, the committee appointed by the M. E. Sunday School South, do hereby adopt the following resolutions in the death of our brother, C. W. Hatfield.

His widow has lost a devoted husband, his father and mother a loving son, the Sunday School a true and efficient member, the community a worthy and patriotic citizen; therefore be it resolved;

First, That we cherish the memory of our deceased brother and emulate his virtues.

Second, That we commend his widow and relatives to the care of our Savior and encourage them that they have no cause to mourn, as those who have no hope, for his spirit has gone to God who gave it and we have evidence to believe that he is now occupying a mansion, prepared with that house not made with hands, Eternally in the Heavens.

Third, That a copy of this paper be spread on our minutes, a copy be furnished the Foss enterprise for publication and a copy be handed the family of the deceased.

Respectfully submitted,  
Mrs. Chas. M. Hoover,  
E. F. Stephens,  
H. H. Harril,  
Committee.  
M. Z. Spahe, Superintendent.  
H. H. Harrill, Secretary.

## A MEMORIAL TO BRO. MANVILLE.

A memorial resolution to the memory of our former pastor and friend, Bro. M. W. Manville, of the Carr Memorial Church, South, Pine Bluff, Ark:

"Whereas, under the providence of our Heavenly Father, our beloved brother and former pastor, Rev. M. W. Manville, has passed from his earthly home to his Heavenly home which has been prepared for him and all those who live true Christian lives as he did, and

Whereas, Bro. Manville was a true Christian and a devout member of the ministry, expounding the Gospel of Jesus Christ and readily and willingly extending a helping hand to those in distress or needing his assistance, and

Whereas, He was a noble hearted man whose friends numbered legions, and was ever very industrious, never idling his life away but trying to improve upon what nature has given us in the rough state, cultivating and polishing the rough and rugged way of life until it seemed that there were no dark days in our lives, and

Whereas, Bro. Manville was devoted to his loving wife and only son, Gibson, and as he was just nearing the completion of his little home in Hot Springs his God called to him, "Come up higher, it is enough," and as he was passing from this life to the life beyond he left a message to his fellow-preachers, saying, "Tell the boys (as he always called his fellow-preachers), to preach the Gospel as they have been preaching it; it is good enough to live by and it is good to die by," and said his way was clear and that he had no fear of death, and we know that Bro. Manville kept the faith and henceforth there will be a crown for him, therefore be it

Resolved, By the members of Carr Memorial, M. E. Church, South:

1. That we as a church feel that not only the church has lost a good man, but the state and community in which he lived have sustained a loss that cannot be estimated as his life

was the embodiment of helpfulness to humanity and the grand principles of "Peace on earth good will to men."

2. That a memorial page be set apart on the minute book of our Conference, and that these resolutions be spread thereon as a token of our love and affections for our departed brother;

3. That we tender to Sister Manville, his heart-broken life companion, and to Gibson, his devoted son, our heart-felt sympathy in this their sad hour of affliction and bereavement; and we pray that the Heavenly Father may give to them in His own good way a blessing by the perpetuation of the virtues of the departed to bless the world after him, and may their griefs be made lighter by a consciousness of another saint in Glory;

4. That a copy of these resolutions be sent to the bereaved family and also that a copy be sent to the Western Methodist with a request that they be published.

"Fast as the rolling seasons bring  
The hour of fate to those we love  
Each pearl that leaves the broken string  
Is set in friendship's crown above.  
As narrower grows the earthly chain,  
The circle widens in the sky  
There are the treasures that remain  
But there are stars that beam on high."

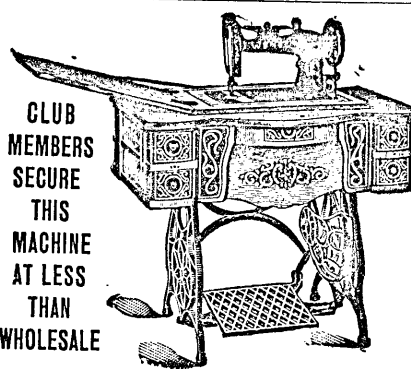
P. C. Chestnutt,  
W. B. Hicks,  
M. S. Frank,  
Committee.

## "THE SPIRITUAL STATE OF THE CHURCH."

A Statement of Dr. O. E. Goddard  
Called in Question.

"He it is who convicts the sinner the moment the sinner becomes receptive," Dr. O. E. Goddard. "He it is who convicts the sinner that the sinner may become receptive." Saul of Tarsus is an example of conviction first and receptivity second. Not much receptivity in a mind, and heart "breathing out strentenings." But when the "voice and the light" was "heard" and "seen" receptivity followed like lightning. "Who art thou, Lord?" "What wilt thou have me do?" The Phillpian jailer is another case. Not much receptivity in his mind and heart when he lay down to sleep that night. But when that old jail reeled and staggered under the mighty tread and touch of the earthquake, one of God's means of manifesting his Almighty power, that old sinner jumped under deep conviction into such a receptive mood as to endanger his own life, but Paul cried with a loud voice do thyself no harm, for we are all here." Then he "sprang in" and said "Sirs, what must I do to be saved." Receptivity was the one consuming thought, but conviction had done its work first and that without the sinners consent even. And he was converted then and there by his will becoming God's will. Many sinners do not become receptive even under deep conviction. Felix and Agrippa for examples. Conviction is one thing God does arbitrarily. He don't consult the sinner about it, if he did, very few would ever be convicted. But when conviction has done its work, and the sinner becomes receptive under it, then God works His will into the sinner and he is converted.

Jas. F. Jernigen.



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## OBITUARIES

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

**DAILY**—Sarah Ann Daily (nee Prune), daughter of William and Martha Ann Prune was born February 16, 1826, at Marion, Va. Died at the home of her daughter, Mrs. Francis Gregg, at Fayetteville, Ark., where she had been making her home for the past four years, July 21, 1914.

She was converted at an early age and joined the M. E. Church, South. On November, 1846, she was married to Hiram Daily, a minister in the M. E. Church, and a physician of Marian, Va. God blessed this union with nine children, seven of whom are still living, William Daily of Everett, Washington, Francis Gregg, of Fayetteville, Ark.; Hiram Abiff, of Springfield, Mo.; Mattie Marquese, of Washington (state); Fillmore Daily, of Oakland, Cal.; Ella Lee Roberts, of Bakerfield, Cal.; and Dora Bell Farrara, of Springfield, Ark. This long life has been a useful one. Sister Daily was for years one of our most faithful church workers. When old age came her sorrow was not so much for her help as for her inability to carry on the work which she loved and so needed her efforts.

A long and useful life is finished on earth but is perpetuated in heaven.

Her Pastor,

A. L. Cline.

**CONNERLY**—Howard, little son of Bro. J. H. and Sister Lula Connerly, was born in Eudora, Ark., August 4th, 1910, and departed this life August 3rd, 1914. We laid his little body to rest on his 4th birthday. He was a bright child and loved by all who knew him.

Being their only child, his parents naturally lavished upon him their heart's whole affection.

He was stricken with meningitis some few months ago. All that skilled physicians could do was done, but death won the victory.

His going seems specially sad for the bereaved family, for the home is left so lonely. But the Master said: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

He is "safe in the everlasting arms." May we all meet him "some sweet day."

J. C. McElhenney,

Eudora, Ark.

**GOODWIN**—Bro. James R. Goodwin, of whom so much good was said while he was yet alive, passed triumphantly through death into life glorious July 27 at his home on College Hill. Bro. Goodwin was born February 26, 1842, in Alabama. After being in two or three other states he came to Arkansas in 1860, settling near Texarkana, where he spent most of his life.

He entered the Twenty-third Arkansas Regiment, Company G, near the beginning of the war and remained on duty until the company disbanded at Marshal, Tex., at the close of war.

He was married to Miss Lou Mays

September 29, 1864, was converted and joined the M. E. Church, South, under Bro. Sexton's ministry in 1889 at Liberty Camp ground.

He leaves his devoted wife and son, with his three grandchildren, besides other relatives and hosts of friends to mourn his departure.

We think of him as a man of God and of his home as a place where God loved to dwell. His home was a retreat for Methodist preachers and his pastors will remember him as their friend and strong arm in church work.

He was a soldier, brave and loyal to what he thought right, a husband kind and true, a father firm and loving, a friend staunch and faithful.

"Looking unto Jesus" was a motto which occupied a conspicuous place in his room even during his sickness.

Let us look to Jesus now in our gloom and finally see Him and Bro. Goodwin in that glory land.

His Pastor,

Jesse Galloway.

**CLINE**—Francis W. Cline (nee Ward), was born at Raleigh, N. C., November 9, 1834, died at home in the Mt. Zion community, Johnson county, Ark., July 29, 1914.

She was married to O. H. Cline December 23, 1857. To this union were born eight children, four boys and four girls. Sister Cline was converted at the age of 16, and joined the Methodist Episcopal Church, South, in which she labored until God called her home.

Sister Cline loved and was loved by all as a neighbor, was a devoted mother and grandmother and above all she labored to glorify God and edify the church.

She was victorious in rearing a large family of children for God's service. One being called into the ministry of our Lord. Rev. D. U. Cline, a member of the Arkansas Conference.

The husband and two sons preceded her home. She leaves behind to mourn her departure four daughters and two sons, a great many grandchildren and a host of friends.

The writer, aided by Rev. H. B. Flippin, conducted the burial services at the Kindle cemetery. Here she awaits the resurrection of her body. May God bless the sorrowing ones.

C. H. Sherman.

### CUTTING DOWN THE COST OF PIANOS.

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**HAZELRIGG**—Sidney Glen, infant son of Walter and Mary Hazelrigg, was born July 12th, 1912, and died July 21st, 1914. Having been in the very bloom of health until only a few days before he fell a victim to the illness that took him from us. Again we are reminded that in the midst of life we are in death. But let us remember that though he was taken so young, he has gone to the place prepared for children. And as David of old said, "we cannot bring him back, but we can go to him." We sympathize with the parents and loved ones during this deep bereavement.

The remains were laid to rest in Agner burying ground on Wednesday, July 22nd.

J. M. Harrison, Pastor.

**MITLON**—Mrs. Laura E. Milton, born May the 7th, 1880, joined the Methodist Church about the age of 12 and died March the 8th, 1914. She will be missed in her home and in the church. Those who know her best say she was always the same, ever faithful and true. She leaves a husband and three children. The sympathy of the church and their pastor goes out to them. May they be comforted with the words of our Lord "Blessed in the sight of the Lord is the death of his Saints." Love ones, you have an interest in Heaven now you never had before. May you live to meet loved ones there.

Their Pastor,

J. H. Ross.

**WATSON**—James W. Watson was born in Arkansas February 9, 1850, was married three times. To the first union were born three children, one of which survive her parents. July 25, 1873, he was married to Miss Martha A. Baker, to whom were born five children. On February 2, 1892, he was again bereft of his companion, and September 3, 1893, he was married to Miss Emma Osburn, and to this union were born six children, four of whom are still living. Bro. Watson was converted and joined the M. E. Church, South, in 1883, and lived a devoted Christian life until his death, which occurred April 17, 1914, in Cook county, Tex. He died of that dreadful disease, cancer, and suffered intensely for months, but was never heard to murmur. Indeed his voyage on life's sea was rough. Interrupted by the tempestuous winds like that of the Erclydon, which, drove him to the destruction of the vessel, but the passenger was saved. I never saw a greater demonstration of Christian fortitude and faith. He said, "I am waiting and anxious to go, but if my staying and suffering will do good I am resigned." The day following his death it was clearly demonstrated by a large procession that followed his remains to Rossom Church and cemetery. That (we mourn the loss of a good man) where after the funeral we laid his body to rest, and to await the resurrection of the just. May his God ever keep his loved ones, and so guide them over life's sea that they all may land safely on the other shore where parting will be no more.

H. W. Isbell, P. C.

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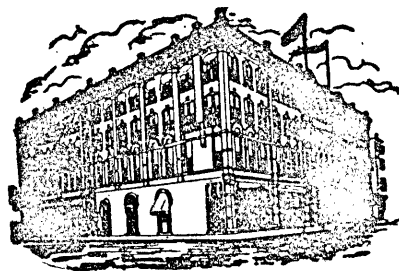
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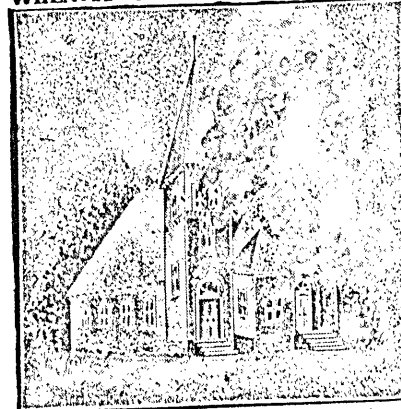
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## Woman's Missionary Department

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

### PRESS SUPERINTENDENTS.

Arkansas Conference .....Miss Lilia G. Rellston, Fayetteville, Ark.  
Little Rock Conference, Mrs. F. S. Overton, 1311 Welch, Little Rock, Ark.  
White River Conference .....Mrs. F. A. Robertson, Searcy, Ark.  
East Oklahoma Conference .....Mrs. C. H. Buchanan, Vinita, Okla.  
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.

### NOTES FROM NEW JERSEY. Children's Day in Ocean Grove.

(By Mrs. W. H. Pemberton.)

A pleasing feature of the season at Ocean Grove is the observance of Children's Day.

This year the sermon on "The Light of the World" by Rev. Robt. F. Y. Pierce, of New York, was beautifully illustrated with crayons of different colors and electrical effects. Three lessons impressed were from Christ's words: "I am the Light of the World; "Ye are the Light," and "Let your light so shine," etc.

Dr. Pierce drew a globe representing our beautiful world which had become overshadowed with sin and sorrow; then he showed the Bible as a lamp, whose rays displaced those clouds and brought Joy and Peace. Behind the speaker was a large picture representing a stormy sea upon which a beautiful little ship sailed in safety because of the lighthouse embellished with symbols of Faith, Hope and Charity. A cross, an anchor and a heart on it were out-lined with electric lights, and beautiful lessons were taught by Dr. Pierce. He said he'd like to tell these children something about those who live in the block in New York on which his church is located. Nearly 2,000 children under 14 years of age, representing 20 nationalities, come to the Sunday School and are learning about Jesus. He said to be patriots the children must be Christians, for this country was founded on Christianity. A large flag, woven in electricity, was brilliant and beautiful too, until some blots appeared upon it—these were selfishness, intemperance and neglect—which spells sin and marred "Old Glory," (our flag) and may become the ruin of our nation.

The hosts of children who occupied reserved seats paid close attention to the fine illustrations and evidently enjoyed Dr. Pierce's happy presentation of truth. After the service, pretty souvenirs were distributed and the little ones went away delighted with the celebration of Children's Day in 1914.

### LITTLE ROCK CONFERENCE. Mrs. F. S. Overton.

From the Publicity Superintendent of the Arkadelphia Auxilliary we have received the following account of the social and literary meeting for June:

### UNIQUE RECEPTION TO MRS. WHEELER

Missionary Society Meets With Mrs. Hearn in Honor of Former Pastor's Wife.

By invitation of Mrs. A. G. Hearn and in honor of our former pastor's wife, Mrs. H. E. Wheeler, the Woman's Missionary Society held its literary meeting under the spreading beech trees on Mrs. Hearn's beautiful lawn, on last Monday.

Mrs. Harvy, in her topic "Christ's Vision of the Future," emphasized

the fact that while "works" were a vital factor in evangelization of the world, as in our own eternal salvation, that Christ's command and example placed worship of God as the fountain from which the inspiration to work comes.

In discussing the general theme, Temperance and Community, including the Saloon and its accompanying vices, Mrs. C. C. Jackson in a very convincing paper, showed us how vices are not necessarily the accomplishment of an open saloon only, for our own community teems with skeletons, and numberless homes suffer the pain and anguish caused by the use of the stuff that inebriates and degrades. She gave us statistics to show that one-half of the business of the express office here is handling whiskey, the amount received being 2,550 gallons a year, or an average of seven gallons daily, and at Christmas time often 200 gallons daily. Much of this goes to the rural districts, but this amount is received at Arkadelphia and no doubt Gurdon, Okolona, Antoine, Graysonia, Amity and other near-by towns receive their pro rata. Is it any wonder that during the year ending June 1st, 1914, that our jail had housed 96 criminals, eight of these being murderers, who had taken eleven lives? And it is reported that whiskey was probably one of the causes of all of these murders except one.

With this dark picture confronting us, a contrast was drawn picturing the possibilities of a law made against the shipment of liquor and enforced. In Kansas, out of 105 counties, in 87 there were no insane, in 54 there are no feeble-minded, in 96 no inebriates and in 38 the county poor houses are empty. At one time recently the jails in 53 counties were empty, and 65 counties were on the roll as having no prisoners serving sentences in the penitentiary. The governor points with pride to fourteen words added to the constitution of the state in 1881: "The manufacture and sale of intoxicating liquors shall be forever prohibited in this state."

Mrs. Logan Thomas in an instructive paper showed how our sisters of Latin America are cursed with their national drinks.

The round table discussion, led by Mrs. Hearn, was followed by the endorsement of our City curfew law, and a resolution passed to jointly, with the societies of the sister churches, urge the council to again reinstate the enforcement of it.

### SHOPPING—SUMMER REDUCTIONS

In order to keep the girls in my workrooms employed during July and August—the two dullest months of the year—I am going to give a reduction of 1-4 off on every order sent out during that time. If you want a well-cut, individually designed garment, good lines—at a very low price—send for samples and estimates.

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**HARRISON, ARK.**

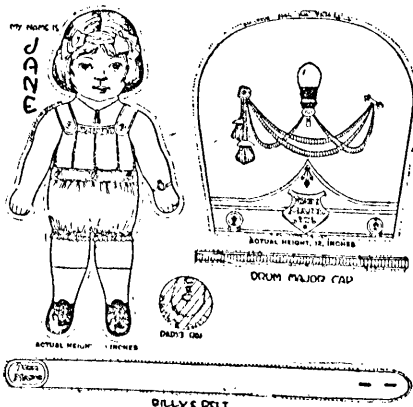
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## Fitzgerald & Clarke School for Boys

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Our graduates can enter every university in the United States except five without examination. Location 1070 feet above sea level. Moral training and Christian influences make this school a safe place for your son.

Write for catalog and full information. Box 333.

## League Department

"ALL FOR CHRIST."

WARING SHERWOOD ..... Editor

AUGUST 23 (MISSIONARY): BRAZIL—A GREAT OPPORTUNITY.  
(1 Cor. xvi. 9.)

Adopted From the Epworth Era.

"The country has been filled with stories of false miracle, the worship of images, and particularly the worship of the Virgin Mary. In all directions there are images of the Virgin with asserted miraculous power. One of the most noted is at Lujan, a town in Argentina not far from Buenos Aires. The narrative tells that years ago a man in the northern part of Argentina wanted to secure an image of the Virgin Mary. One was procured and placed in a wagon which started from the city of Buenos Aires. One night those who had charge of the image stopped on the pampas. The next morning they proposed to continue their journey. The horses were attached to the wagon; but, notwithstanding all the effort they could put forth, the horses could not move the wagon. Additional horses were attached, but they were unable to drag it. Then one of the party suggested that it was a miracle and that the Virgin wished to stay there. The image was taken out of the wagon and then the horses drew the vehicle with perfect ease. The image was left to be cared for at a house nearby. One morning the image was missed from its place, and, a search being made, it was found in a field some distance away. This, it was maintained, was another miracle, and that the image had gone to this point to indicate that the Virgin wished a church to be built in her honor. This was done, and now there is completed a cathedral that cost perhaps millions of dollars, all because of the superstitious absurdities about a little doll baby which is asserted to have wrought impossible miracles, and thousands upon thousands make journeys to see and worship and make their offerings to the Virgin of Lujan."

"A casual study of Protestant missions in South America, I dare say, would lead a friend of the cause to discouragement. Latin lands as mission fields present so many hindrances and peculiar difficulties as to obscure somewhat the real results of the Christian propaganda. If, however, the study is based upon acquaintance with the records and methods of the Roman Catholic Church through the centuries and upon a knowledge of Latin-American history, and if the investigation is patient and impartial, one will discover that Christianity is a potent factor in the new life of the nations and chiefly responsible for the progress and promise readily recognized in the more progressive states. Such a study will disclose the further fact that the Roman Catholic Church is the foster mother of ignorance, superstition and vice, and hence opposed to progress and reform, and that the only hope of South American nations is the spread of the principles and truths for which evangelical Christianity stands."

"In Brazil we have had opportunity to study all phases of Christian work. Here we find many problems yet unsolved, national traits and tendencies difficult to interpret, and needs and opportunities we cannot

meet. Nevertheless, we are greatly encouraged by what we have seen and felt.

"Only as one comes to realize that Roman Catholicism is corrupt at the hear, impotent to render a spiritual ministry to the people, and helpless in every effort at reform, does one fully appreciate the vital flame which has been kindled in the midst of this people by the preaching of an evangelical gospel. Only as one discovers that the nation is wholly lacking in worthy ideals and moral standards in education can one appreciate the inestimable value of Christian schools standing out boldly for honest work and for the highest ideals in education. Only as one comes to realize that the withering blight upon the moral life of the people and the debasing superstitions which beset them are the results of Roman Catholic dominance can one clearly realize the purity and liberty which Protestant Christianity brings to the people. Only as one admits the deep moral putrefaction of South American Catholic priests as a class, which fact is universally attested, does one fully appreciate the value to a nation of Christian ministers and teachers living above reproach and commanding the respect and confidence of the people."

"Remembering that Roman Catholicism has been here over four hundred years and has entrenched itself in every city, town, hamlet and countryside; remembering that she has held the people in the bondage of ignorance and fed them upon debasing superstitions; remembering that the masses are still under her tyranny, we see rich results of the Protestant propaganda, many things to encourage our faith and much to inspire us to larger efforts."

"We are encouraged by the opportunities thrust upon the church. The opportunity for Protestant Christianity in this field is limitless. The Catholic Church still wields a potent influence in the life of the people, yet it does not minister to their spiritual needs nor to their moral uplift. It does not command the confidence, the interest, nor the support of the masses of men. In fact, the Catholic Church is held in contempt by the more enlightened and progressive citizens. The men of the nation are churchless and Christless. The women alone remain the victims of Catholic superstitions and exactions. Many of the better classes are, however, forbidden by their fathers and husbands to attend "confessional" because they distrust the priests. Because of this widespread contempt for the church and distrust of the priests, the classes who make public life of the nation are without spiritual ministry or moral restraint. A citizen of Porto Alegre estimated that not one-tenth of the population of that city comes under any direct Church influence whatever. One-twentieth would be liberal estimate for the great city of Rio de Janeiro."

"Oppressed and misguided by the church the government has thrown off the yoke of Rome. In the absence of a dominant religious sentiment among the people, no religious influence is felt in the political life of the nation. Held in bondage of ignorance for centuries, the nation, now free from her master, needs education; but the government has no conception of honest work and no moral ideals in education. Brazil is awakening to natural consciousness and the spirit of democracy is growing, but

there is an entire absence of the moral leaven of faith in God and belief in public virtue."

"We are encouraged by gratifying results. We are grateful beyond expression for the visible results in our work. The recent reports show two Annual Conferences, composed of twenty-one missionaries and twenty-two native pastors. Besides these, a number of supplies are used in pastoral work. There are in all sixty-one pastoral charges, with a church membership of 7,021, a Sunday School enrollment of 4,871, and an Epworth League enrollment of 2,176. The church is well organized in the regular departments of work. Church and prayer meeting attendance is reported good. Everywhere we went the churches were filled with eager listeners. Souls are converted from time to time under the preaching of the word, and Christian homes are being established as the basis of a better Brazilian civilization."

"In Christian education an important and permanent work is being done. We have three schools for boys with an enrollment of 614, seven schools for girls with an enrollment of 1,094, and nine parochial schools enrolling 654—a total of 2,362. In the training of Christian ministers and teachers and in the development of an educated Christian constituency the work of these institutions is indispensable. Too much cannot be said in praise of our faithful missionaries engaged in educational work. They are not only laying sure foundations, but furnishing the men and women who are doing the work of the church. \* \* \*"

"A look into the facts convinces one that our work has not been in vain. The visible results appear and abide. It is important, however, that we realize the stupendousness of the task of evangelizing this nation, oppressed for four hundred years by the tyranny of Rome, steeped in superstition, denied the light and comfort of God's word, and held in the bonds of ignorance imposed by the Catholic

church itself. What Romanism has wrought through four hundred years we cannot hope to undo in one generation. The task before us calls for patience of faith and for a line of advance far beyond anything we have yet undertaken. The church must see the wonderful providence of the present-day opportunity and advance. Yet we must so measure the task as to think and plan in terms of centuries instead of years. We must so measure results as to countess on numbers and more on forces. We must not minimize the subtle vices of Rome, but magnify the strength and wisdom of our God."

### LITTLE ROCK UNION OF EPWORTH LEAGUES.

The Little Rock Union of Epworth Leagues will meet at Winfield Memorial Monday evening, August 17. A report will be given on the Lake Junaluska Convention by Secretary Clyde C. Arnold, who attended the convention as a delegate from the Little Rock Conference of Epworth Leagues.

### POLICY OF THE FOURTH DEPARTMENT OF THE ARKANSAS CONFERENCE EPWORTH LEAGUE.

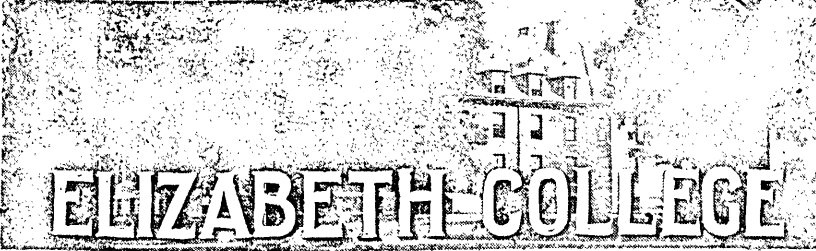
(By Miss Kate Cargile.)

Believing this the time of all times to do foreign mission work the Arkansas Conference Epworth League intends to emphasize this phase more than any other this year.

Last year, which was our first, God so wonderfully manifested His power in our midst causing twenty-eight young people to offer their lives for definite service when we began to pray for only "at least ten," that we should now have enough faith to ask anything.

Four things must be done this year. We want to raise four hundred dollars for the African special. We want the fourth department to look after all who have volunteered or who may

(Continued on next Page.)



## ELIZABETH COLLEGE

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Conservatory of Music with four teachers and a Director who is a graduate of three of the leading conservatories of Europe in both instrumental and vocal. No better musical advantages can be obtained in America than we now offer.

Industrial Department whereby young men may work their own way through college.

Teachers' Bureau Department will guarantee our graduates, who wish to teach, a position paying from \$75 to \$100 per month and secure for them state certificate in the state where they are to teach. Write for catalogue.

yet do so. Each chapter must have at least two mission study classes this year. Last, but greatest, we are to pray for a great revival among our young people.

The General League Board wanting the Leagues to have a share in all our mission fields has given us the African work in place of the Cuban; asking that we raise between eight thousand and fifteen thousand dollars. We are not pledged to raise any, but, at Van Buren we said we want to give four hundred dollars. Having in the North Arkansas Conference about eighty Leagues this is a small matter. Dividing this into shares at five dollars each there are eighty shares. No chapter is too small to take at least one share, some will take more, and it will be done before we know it.

Since there are in our Conference a number of young people who expect to devote their lives to God's service and many more when He is calling or will call, it is necessary that we keep in touch with them. While, as yet the League is not authorized to do anything in this way, each local superintendent of the fourth department is requested to interest his chapter in the call service.

We will be unable to accomplish anything without a vision of the world's needs. It will come only as we study the conditions of today. Therefore, each superintendent should organize a mission study class at once, if there be but two members. The books suggested for this year are: "The Social Aspect of Foreign Mission," "The Child in the Midst," or "The New Era in Asia," for the foreign course, and "The Social Aspect of Home Missions," or "The American Indian" in the home mission course. Anyone may be had from Smith & Lamar, 810 Broadway, Nashville, Tenn., for 37 cents in paper, or 58 cents in cloth. Each class should study one book on home work and one on foreign, praying that they may be the field glasses through which we shall see the needs of a lost world.

Each of these three parts of our policy is in charge of a member of the committee of the fourth department of the League Conference. You may expect to hear from us.

Because the last thing is the greatest all the committee are working for it, and we must have the heartiest co-operation of EVERY Leaguer. When we all unite in a mighty call to God for an outpouring of His Spirit on our young people we will receive such a blessing that our little lives cannot contain it; so we will just have to carry a portion to all who sit in darkness. Then, too, will the "Shadow of the cross fall on men's bank accounts" so forcibly that those who cannot go will be eager to give that others may go. Pray that this may come in God's own way, in His own good time. Pray as we have never prayed before, and prove that He is able to do exceeding abundantly above all we ask or think. (Eph. 3, 20) Let us simply exercise our faith nothing doubting and God only knows what a revival wave the Arkansas Conference Epworth League will set in motion.

These are the things we can and by God's help will do this year. Let us all interest ourselves in it.

You, who are officers, please reply to all letters received from the committee, for each failure to get a reply handicaps the work to a certain extent. Multiply this by eighty; and what will become of the work? You

surely cannot think it much trouble to answer these letters when you remember that for each letter you receive, this member of the committee has written seventy-nine others.

You will see results either way at the next Annual Conference.

#### TEXARKANA FIRST CHURCH EPWORTH LEAGUE ELECTS OFFICERS.

On Wednesday evening, August 5th, the First Church Epworth League held its annual election of officers, which is follows:

President, J. Morgan McGregor; Vice President, O. P. Findley; Secretary, Miss Mary Campbell; Treasurer, Dan Dewberry; Corresponding Secretary, Miss Bessie Turner; Superintendent Devotional Department, Miss Allie Belle Wadley; Superintendent Social Service Department, Miss Cora Hudgins; Superintendent Literary and Social Department, Mrs. E. A. Steele; Superintendent Missionary Department, Miss Mary Edwin White; Pianist, Mrs. J. Morgan McGregor; Epworth Era Agent, Edwin Bduce.

The unique feature of this election is that the title of the officers is changed from the regular list of First, Second, Third and Fourth Vice President to Superintendent of the various departments. This is a good idea as it will not depreciate the importance of any department, whereas, the old method of giving one of the Vice Presidents a department had the tendency to place more importance on one department than on another.

The only officer re-elected was J. Morgan McGregor.

#### EPWORTH LEAGUE AI IMMA.

Dear Methodist:

Chalita-Chikasha Ulhti talaya anakaka sakit pehlichie ahleha hashahash-wa ma, anompa hachima li ka ilappak oke: hash achaffa ai yukali kat hachi sakit anakaka ya Epworth League ai achaffa yat holhtina kanohmi hosh hiehi hokma et hassam anolashike, nicha Lek im Ulhti Ittanaha ia chi ka taliket hash atokoli tuk at hoh-chifo yomi ka et hassapila hokbano almit hachim asil-ha lishke.

Hachittibapishi,

L. M. LeFlore, President.

Choctaw-Chickasaw Dist. League.  
Garvin, Okla.

#### PIANO CLUB PREVENTS WASTE.

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one of the most common ways of wasting money. The founders of the Club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The Club claims to save its members forty per cent and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate and if the testimony of Club members who have already received their instruments is to be relied upon you will undoubtedly be delighted with the saving in price, the convenient terms and the superior quality of the instruments. By uniting our orders in a Club of one hundred members each secures the benefit of the lowest possible factory price and yet is responsible only for his own order.

Write for your copy of the catalogue and full particulars today. Address The Associated Piano Clubs, Western Methodist Dept., Atlanta, Ga.

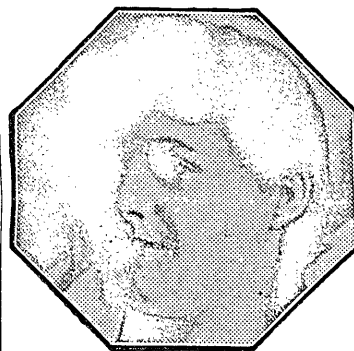
#### WHEN THE BOYS GROW UP.

Will he look back from the vantage point of thirty and feel that you have a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution, is the Morgan School, of Fayetteville, Tennessee, which has been built up around the Christian character and wholesome, inspiring personality of Mr. Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bell Buckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. You can get a catalogue of this school upon request addressed to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tennessee.

## Sister: Read My Free Offer!



I am a woman.  
I know a woman's trials.  
I know her need of sympathy and help.

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

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

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

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

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Expenses Reasonable.

NEXT SESSION OPENS SEPTEMBER 9TH.

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



## Children's Page

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

### THROUGH THICK AND THIN.

(By Ruth Carr.)

(Continued from last week.)

"For the sake of old times, lad, and the love I had for your father, I'd like to make you a little gift thinking perhaps you may need it before you are through school," said the Judge as he held out a crisp new bill to the boy.

Finley's face flushed for a moment as his proud nature asserted itself and looking his father's friend in the eye, he replied:

"I'm certainly much obliged to you, sir, for your kindness, but I have a little money and hope to earn more if I can find work to do out of school hours."

"And you refuse the gift?"

"Pray pardon me, sir, if I seem rude, but with your permission I shall ask a small loan of you if I get in a tight place in school."

"You shall certainly have any amount I am able to furnish, lad, and I rely upon your word to be allowed to lend you any help that you may need."

As Finley felt the Judge's hand on his head and listened to his kind words the tears came to his eyes and he renewed his determination to set his aim high and reach it if there was any possible chance.

Two days longer the sturdy young hero continued his tramp through dust and heat, stopping at the farm houses along the way to buy lunches, resting by cool running streams where he halted long enough to bathe his dusty face and hands, and sleeping at night with only the stars to cover, and the owls and night birds for companions.

Late one afternoon he reached the city where was located the Training School, and tired, hungry and footsore, he stopped at a house in the suburbs where an old man sat on the porch quietly smoking his pipe and enjoying the cool twilight after the sultry September day.

Finley entered the gate and asked permission to get a drink of water from the well.

"Certainly, son, help yourself; have you had a long journey?"

"Yes, sir, but it is about ended, for I have come to enter the Preparatory school here."

"Have you secured a boarding place yet?"

"No, sir, and I should appreciate it if you would refer me to some one who would like to keep a boy for his work about the place."

"What sort of work can you do?"

"I can saw wood, milk the cows, feed stock, work the garden, and even do housework if necessary," as his mind ran back to the times he had helped Nellie with the cooking and scrubbing.

"I have been in need of a boy myself, for wife and I are getting old and our children are all gone; I'll tell you what we'll do, if the old lady is willing you may stay a month on trial and we will see how we like each other."

"Very well, sir, I appreciate your kindness and shall endeavor to do my work so well that I may have a home with you all the session."

"We shall see, lad, we shall see."

"Now, sir, if you will show me where the saw is I shall soon have the stove wood ready for morning."

"Neer mind that now, for you are tired from your long trip, but come with me, and I will show you where the stock will be fed and housed."

Finley followed Mr. Graham to the barn where he learned how the work was to be done night and morning. After eating a hearty supper, such as only a tired, hungry boy can eat he asked to be shown to his room. Taking a small testament from his pocket he read a chapter then knelt and thanked God that his long journey was at an end, and no trouble had befallen him along the way. He prayed for Nellie and Jim asking God to take care of them and keep them safe from all harm.

He fell asleep almost as soon as he was still and dreamed of the great things Judge Burton had predicted. Next morning as soon as the first rays of light came through his window he sprang from his bed, cleaned the dust from his clothes and was soon busy about the work. Mr. Graham was surprised and pleased to hear the ring of the ax in the cool September dawn.

"Listen, old lady," said he nudging his sleeping wife, "do you hear that ax a-ringing?"

"Yes-s-s," with a sleepy drawl.

"Ain't we got a treasure?"

"A new broom sweeps clean, I'm afraid it won't last," replied she with a woman's distrust of all new things. A gentle tap sounded at the door.

"Come in."

The boy entered with an armful of wood, which he threw down on the hearth.

"It's a little cooler this morning and I thought maybe you'd like a little fire to get up by," so he proceeded to kindle a blaze.

A few minutes later it was Mrs. Graham's turn to be surprised for she heard the fire crackling in the kitchen stove and the tea kettle singing its monotonous song, while on the table sat a tin milk bucket full of warm foaming milk.

"Yes, pa, we've got a treasure and no mistake, if he'll jest hold out like he's sot in."

#### Chapter 4.

#### Finley Makes an Enemy.

As soon as the chores were all done Finley again brushed his clothes and shoes and set out for the station to see if his trunk had arrived. Much to his delight he found it in the baggage room and felt as if he had met an old friend from home. Loading the trunk onto the wheelbarrow, which he had brought for the purpose, he started back down the street. Not wishing to be conspicuous, and desiring to attract as little attention as possible, he turned into a side street hardly knowing where it would take him, but the direction was toward home.

Before he had gone far he spied a crowd of boys who seemed to be engaged in some sort of sport, but Finley could not tell what. He could see them rush to the centre and cheer, then fall back. As he hurried to the spot he discovered two little boys in a ring, while about a dozen larger boys stood outside urging the little fellows to fight. Both of them were covered with dust and grime—their clothes were torn and their noses were bleeding.

"Knock him down, Tip—don't take nothing off'n him," shouted one.

"I'll bet on Mock—he's the best fighter."

"That's right, Tip, give him another one like that on the jaw."

"Punch his snoot again, Mock,—show him what sort of stuff you're made of. You ain't no coward."

Finley was astonished that the big boys would allow such things, much less encourage them, so setting down his wheelbarrow he shoved into the ring and pushed the little boys apart, holding one with each hand.

"For shame, boys," turning to the larger ones, "don't you know it is cowardly to make these children fight?"

"Who are you, Ruben," asked one of the larger boys, "and what business is it of yours to come here interfering with our?"

"I'll make it my business to see that these children are protected."

"O mighty good ain't you? Don't see how we ever got along without you."

"Let's show him a thing or two, fellows," said the largest boy and leading the way he went over to where the wheelbarrow sat. Grasping the handles he tilted the trunk out into the dust, then picking up a clod of hard dirt he hurled it at Finley, barely missing his nose.

"Who is that boy," asked Finley of the crowd.

"It might be Toad and it might be Frog, but it ain't either one," said the boy who had called Finley a Ruben.

This speech was followed by an outburst of laughter from the crowd who seemed to consider it a very clever piece of wit.

"It's old Wiley Drake that's who it is," cried one of the small boys who had been fighting. "He always makes us hurt one another, but he gets mad if anybody tries to hurt him."

"He's a coward," replied Finley, "and deserves a good thrashing."

"Why don't you give it to me then," shouted Wiley.

"I've no desire to fight; I only want-

ed to see these children protected."

"Wonderful protector you are—I dare you to step in that ring!"

"No, I don't care to be bothered with the task of thrashing you," as he proceeded to lift his trunk to the wheelbarrow again.

"Coward—coward," came from half a dozen boys at once.

"Step in, Wiley and show him you ain't afraid of none of his sort."

Springing into the ring after the true bully fashion Wiley began to roll up his sleeves and spit on his hands as if to make ready to gain a great victory. Still paying no heed to the challenge, Finley was tugging away with his trunk, when whack! a clod of dirt struck him on the side of the head and for a moment almost staggered him.

"If that don't fetch him nothing will," shouted one.

The blow proved to be the last straw and stepping over the line he slowly yet determinedly grabbed Wiley by the back of the neck and gave him such a shaking that his teeth fairly rattled and his eyes bulged out of their sockets.

Wiley made several attempts to strike his antagonist but every blow was warded off and after giving a rousing cuff on the ear of the street bully he was shoved out of the ring and given as a parting touch, a "love lick, with the toe of Finley's boot."

The boys sent up a shout that threatened to call the police if it should continue long.

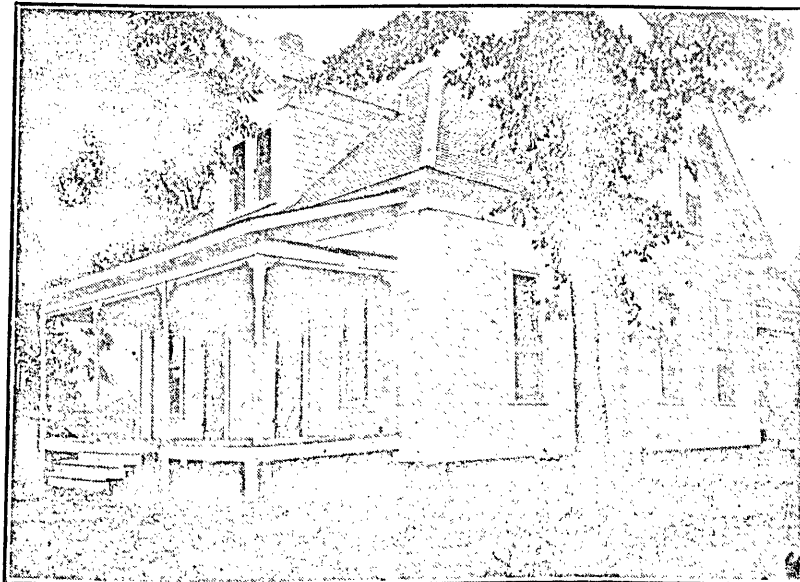
"Hurrah for the Ruben!"

"Hurrah for the fellow from the backwoods!"

"Bully for a kid that can lick Wiley."

Filled with rage, and greatly humiliated, the one-time leader started down the street muttering to himself as he rubbed his ears that had been soundly boxed.

"I'll get even with you, you low down pup, see if I don't."



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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?

## Field Notes

### A GREAT MEETING AT ADA, OKLA.

The Lockett Adair union revival closed Sunday night with 247 converts. Sunday was the greatest day religiously that Ada has ever known in her history and the people say this was the best meeting in the history of the city from every standpoint. Many young men and young women were converted, brought to the front in active work and joined the churches. I believe this to be the greatest compliment to Bro. Adair and the meeting. There were a number of very wicked men saved in the meeting. Lockett Adair is strong in that he reaches all classes from the children to the hardest old sinner in town. He believes the "gospel of Christ is the power of God unto salvation to every one that believes." So he not only believes the true, simple gospel, but preaches it with power and demonstration of the spirit of God and the people believe it and are saved. He is a good man and a great preacher. I believe him to be the best evangelist in the country. Safe and sound every way.

Ada is a new town religiously. Adair believes and preaches that saved people must and do join the church. He stands by the churches and pastors and does not take the revival away with him when he goes and everything is left in good condition and the people and preachers happy.

Bros. Guthrie and Bloodworth directed the music and did it well. They are fine singers and good workers.

Sister Bloodworth is one of the best Christian workers with women and children that I have ever known.

I enjoyed Bros. Ward and Cason very much. They are fine Christian workers. In fact, the Adair party is a fine one. I have never in all my life been associated with a preacher and helpers that I appreciated as much.

T. P. Turner, Pastor.

—In Ada Evening News.

### CULLEOKA, TEXAS.

I am here at Culleoka, Tex., with J. J. Cooper in a great meeting; large congregations every night; several conversions up to date. We had a great service last night. I go from here to Granite, Okla., to be with Bro. Stroud. I have the third and fourth Sundays in September and the month of October that I can give for revival work. Brethren, if you need me, write me at Granite, Okla., or Ardmore, 125 D. A. N. W.

Geo. W. Lewis.

August 8, 1914.

### SPIRO, OKLA.

Rev. G. G. Davidson, pastor of First Church, Fort Smith, assisted me in a meeting at Spiro, which closed Sunday night. There were eight professions and six accessions to the Methodist Church. Bro. Davidson is a strong preacher and his sermons weighty. We bought a tent, 40x60, and had it well-lighted and well seated. The interest continued to grow until the last service, and the way is open for another meeting when the weather is cooler. I enjoyed the fellowship with Bro. Davidson very much. My people all enjoyed his stay among us.

L. C. Craig.

### VANOSS CIRCUIT.

I have closed my third meeting which was held at Summers' Chapel. We had about 50 conversions and renewals. This was a union meeting with the Freewill Baptist. Bro. Holiday, of that church, did part of the preaching. We reorganized the church at that place, which had been left off the work. We have about 25 most excellent members there now. This was about the best meeting I have had in ten years. The people made up a good collection for me, which showed their appreciation of the work. Am in a hard fight now at Vanoss.

A. G. White.

August 7, 1914.

### EUDORA CIRCUIT.

Eudora is a town of four or five hundred inhabitants in the Southeast corner of Arkansas. This is a fine farming country, but overflows, and the boll weevil has done much damage here for several years.

In many respects this is an ideal charge. There are three organized churches and one side appointment, where we hope to organize ere long.

Bro. Grover Cleveland was with us in a meeting at Eudora some weeks ago, and five were added to the church. Our people were highly pleased with him. The church received quite a spiritual uplift. He spent a few days at Readland, had some good services, and a pleasant time fishing and bathing in Grand Lake.

Bro. McKay held our third quarterly Conference July 25 and 26, at Chicot. He gave us three strong gospel sermons. Had a most magnificent dinner on the ground on Sunday. As Bro. McKay had to leave it fell to my lot to preach in afternoon.

There is much sin in this country, but our prayer is that we may gain the victory over self and sin through our Lord Jesus Christ. Pray for us.

J. C. McElhenney, Pastor.

August 5th, 1914.

### SALADO AND OIL TROUGH.

Our meeting closed at Salado last Sunday night. We began on Saturday night July the 18th and there was considerable interest manifested from the start. Bro. C. F. Hively, of Batesville, came to us Monday night. His preaching was accompanied with power throughout the whole of the meeting. Conviction could be seen in the audience at every service. The attendance at the day services was very good and large crowds filled the house at night. We feel that an influence for good will be felt throughout the whole community. The church was much revived and there were 16 conversions and reclamations. We received ten into the church on profession of faith and one by certificate.

Just a word of appreciation for Bro. Hively. His great heart is full of love for God and for his fellowman. His one great passion seems to be to lead men to a knowledge of the love of God.

We begin at Rosie Wednesday, August 5th.

J. M. Harrison, P. C.

### CHARLESTON CIRCUIT.

I have held two meetings on my charges up to this date. At New Prospect we had 30 conversions and reclamations and baptised 30 babies. This is the home of Bro. W. M. Jones, who has fathered Methodism in that section for 25 years. In all my life

I have never seen such gangs of babies and chickens.

Bro. Carlos Bumpus, a student in Hendrix, did the preaching for us and he proved himself very capable. Carlos is a very fine boy and shows the marks of the Hendrix training. At Weaver the meeting was rather slow till Bro. Hughey came and stirred us to action with some very helpful sermons. Three girls were converted at Saturday night's service.

Bro. Bumpus will help me at Charleston beginning 3rd Sunday in August. My charge will be represented at Hendrix this year by some of our best Methodist blood.

Elisha Dyer, P. C.

August 4th, 1914.

### PEA RIDGE, ARK.

Have just closed a meeting between Postoak and New Home with eight conversions, some of these being heads of families; seven additions to church.

We had with us Bros. Halley and J. P. Wheeler, who rendered splendid service. God was with us and the church is wonderfully blessed and strengthened. While there, received five new subscribers to Western Methodist.

H. L. Wheeler, P. C.

### HAMBURG, ARK.

There are seven appointments on this work, but we have held revival meetings at only three; being assisted at one place by Bro. Davidson and the other two by Bro. Grover Cleveland. There was a good number of reclamations and a large number of conversions, twenty-three received into the Methodist Church and five infants baptised, about the same number have expressed their intentions of joining the Baptist Church. These brethren that assisted in the meeting are worthy of commendation. Bro. Davidson is known to all. I am pleased with Bro. Cleveland and his work and can commend him to any pastor. I think the District and our Presiding Elder were wise in sending out such men to help on these weaker charges. We have other meetings to hold and desire the prayers of the Christian people everywhere. Our people are becoming more spiritually minded and interested in church work. Our Sunday Schools are very encouraging.

J. H. Ross, P. C.

### WANETTE STATION.

We have just closed a great revival meeting at Wanette Station. God only knows about the conversions, but from the number that joined the church we had about fifty conversions. Forty-three joined the Methodist Church, with more to follow. Some went to other churches. The town felt the preaching of Rev. J. D. Salter of Oklahoma City. I don't think any pastor could get better help than J. D. Salter. He preaches with power and tells people what sin will do. We have a good church, well organized. The writer has baptised 26 babies since coming on the work. I am in a great meeting now out in the country, where I have been preaching twice in each month in the afternoon. We had 10 at the altar tonight for prayer. One saved, three joined the church. The Lord is so good. We are fighting the battle without help except the Lord, and He is near. Pray for us.

B. S. Williams, Pastor.

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(Please write distinctly.)

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### THE CHURCH NEEDS WELL-INFORMED MEMBERS.

In a sermon by Rev. Frank Barrett in Malvern, August 2nd, the statement was made that the church needs stalwart, well-informed members, as opposed to the member who remains always in the state of spiritual childhood.

To have properly advanced from childhood to adult age signifies that one has given some heed to natural laws, which are a shadow of those laws which pertain to spiritual growth and advancement.

Now, if I am wrong in saying that the most satisfactory spiritual development and growth comes by personally partaking of spiritual food and spiritual exercise, instead of using the means of grace by proxy, I hope somebody will correct me.

If it is true that GOD does not mix up a lot of faith, hope and charity and the other fruits of the Spirit and forcibly feed us the same, and that GOD does not take a club and force us to take spiritual exercise, why is it that so many preachers attempt to do these things for the Christian, instead of working with the Christian and helping him to practice what is preached.

It seems especially true that many preachers think that all the young (and should be growing) Christian needs is the regular preaching, the regular sermon, absolutely ignoring the plain laws of growth. It really does seem that many preachers and adult Christians go on the theory that the Means of Grace will arbitrarily and voluntarily attach themselves to the young Christian, and perform in them that necessary spiritual development, and that the young Christian will be forcibly subjected to proper Spiritual influence and power no matter in what manner the means of grace may be presented.

I believe I can reverently say that GOD has ordained and approved the Epworth League as the very best manner yet known in which the youth of the church may willingly subject themselves to the means by which they may grow and develop spiritually; for, through it they have opportunity to practice all the good things that have been taught them and preached to them, and through it alone.

If these things be true, why do so many of our preachers absolutely ignore the Epworth League? Why is the League Board of the Annual Conference forced to exist with tied hands? Why, if necessary, does not the Annual Conference outline their duties specifically, and give them funds to work with.

I devoutly thank GOD that since I've been in the church my pastors, from W. A. Steel the first, to J. W. Harrell the present, have taken an active sympathetic interest in the development of the 14-25 year olds as well as the babies and the adults. My own experience and testimony is supported by more than one more in the Little Rock Conference, that but for the opportunities of the Epworth League, I would not be where I am.

If the Epworth League is really a farce, kick it out; if it is what I claim it to be (and I know its more than I can express), give it the respect and support due.

Gay Morrison.

### WHAT IS THE COCA COLA HABIT?

First and foremost it is a myth. There is no such thing as the Coca Cola habit except in the same sense that there is a water habit, a sugar habit, a fruit habit or a caffeine habit. As Coca Cola contains only carbonated water, sugar, fruit flavors and caffeine, the refreshing principle of coffee and tea, it is absolutely impossible for it to create a habit.

People drink Coca Cola because they find it delicious and refreshing. They continue to drink it because they find it wholesome and beneficial. When they are hot, thirsty and tired they crave Coca Cola in the same sense that they crave cool water or iced tea. In spite of the fact that Coca Cola contains only about half as much caffeine they prefer it to tea and coffee.

Some have made the ridiculous blunder of confusing caffeine with the

habit-forming drugs like cocaine and morphine. In chemical composition and in physiological action it belongs to an entirely different class. Caffeine is refreshing to mind and body, whereas morphine and cocaine, being narcotics, have exactly the opposite effect.

In defining the term "habit-forming" and in discussing the question as to whether caffeine belongs to that class or not, Doctor Mallet, Fellow of the Royal Society, and for nearly forty years the Professor of Chemistry at the University of Virginia, gave the following expert testimony under oath:

"In the first place, I think the habit formed must be a detrimental one and an injurious one, and in the second place, one which becomes so firmly fixed upon a person acquiring it that it is thrown off with great suffering, and in the third place, that the continued exercise of the habit

increases the demand for the habit-forming drug; and caffeine is not a habit-forming drug in that sense."

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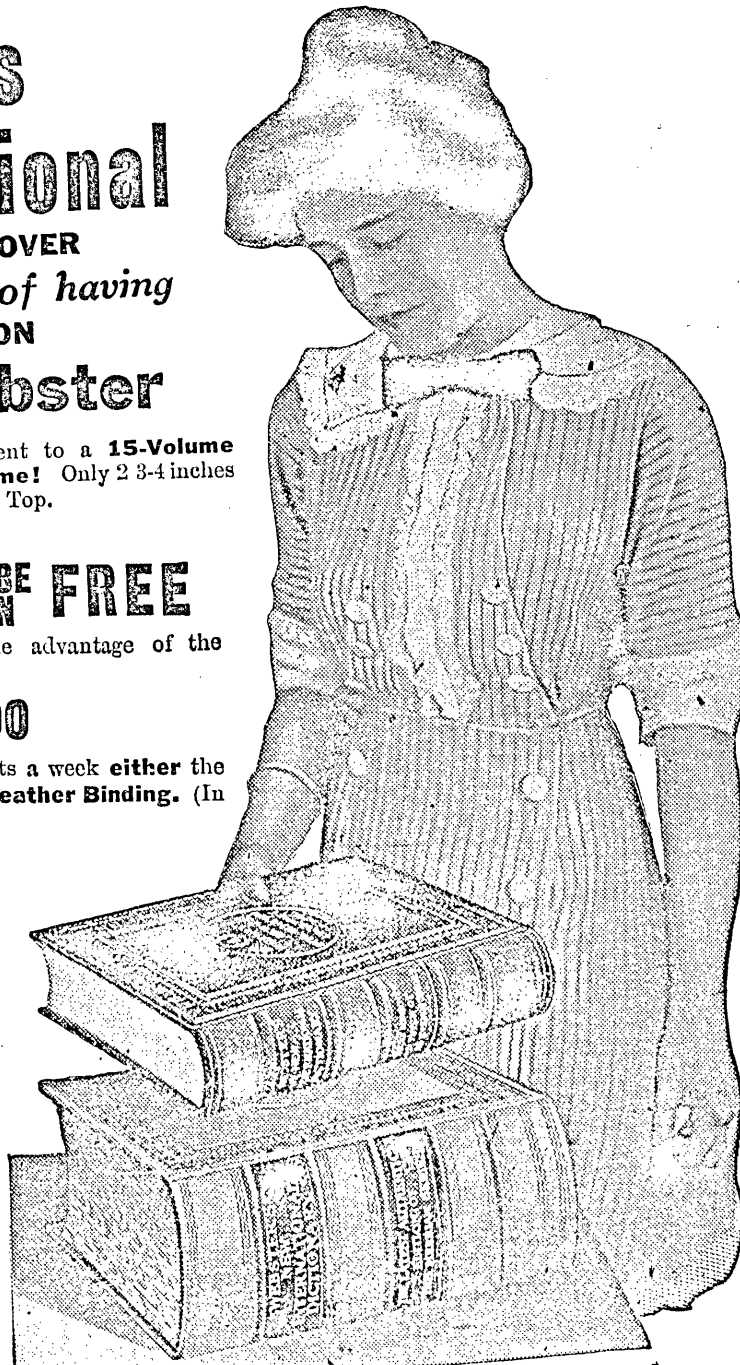
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## QUARTERLY CONFERENCE.

## LITTLE ROCK CONFERENCE.

TEXARKANA DISTRICT  
(Fourth Round.)

Fouke Ct., at Mt. Pleasant	Sept. 12-13
College Hill	Sept. 12
Horatio and Wilton	Sept. 19-20
Paraloma Ct., at Hicks	Sept. 26-27
Bradley and Walnut Hills	Oct. 3-4
Lewisville Ct.	Oct. 4-5
Umpire Ct.	Oct. 10-11
Patmos Ct., at Spring Hill	Oct. 17-18
Stamps	Oct. 18
Lockesburg Ct.	Oct. 21
Vandervoort and Hatfield	Oct. 23
Cherry Hill Ct., Dallas	Oct. 24-25
Mona	Oct. 25-26
Bright Star Ct., at Doddridge	

J. A. HENDRSON, P. E.

MONTICELLO DISTRICT  
(Fourth Round.)

Dean Ct.	Sept. 5-6
Crossett and Mission	Sept. 12-13
Lacy Ct.	Sept. 13-14
Arkansas City	Sept. 19-20
Dermott	Sept. 20-21
Tillar	Sept. 26-27
Mt. Pleasant Ct.	Oct. 3-4
Wilmar	Oct. 4-5
Eudora	Oct. 10-11
Lake Village	Oct. 11-12
Jersey Ct.	Oct. 17-18
Warren	Oct. 18-19
McGehee	Oct. 23-25
Wilmott	Oct. 25-26

Please let every pastor take time, and have a full list of men ready to nominate for stewards, Sunday school superintendents and vacancies in the boards of trustees. Have your men ready for lay leaders. Also see that all the boards of trustees have a written report. Also that our women have a report of their work.

R. W. MCKAY, P. E.

PRESCOTT DISTRICT  
(Fourth Round—in part.)

Prescott Ct.	Sept. 5-6
Prescott Sta.	Sept. 6-7
Emmett Ct.	Sept. 12-13
Hope Sta.	Sept. 13-14
Bengen Sta.	Sept. 19-20
Nashville Sta.	Sept. 20-21
Mt. Ida Ct.	Sept. 24-25
Caddo Gap Ct.	Sept. 26-27

Dear Brethren, as a brother and co-worker, let me urge you: Pastors, begin, if you have not already done so, at once to make your Conference collections in subscriptions or cash. The purpose—to pay out in full. You can if you will work at it long enough and hard enough. 2. See that all your reports are ready, giving full details in every interest. Consider well and be ready to make all your nominations for Stewards. Let me urge you to see to it that your church pays every dollar it owes. You can do it. Let us make a good report at Conference.

To all: Come to the quarterly conference. Prescott district to the front, with the best showing in all its history. Especially work for conversions and additions to the church. God expects this of us. Pray for the power of God to be on us and our work.

W. M. HAYS, P. E.

## NORTH ARKANSAS CONFERENCE.

HARRISON DISTRICT  
(Fourth Round.)

Green Forest, at Alpena	Aug. 6-7
Harrison	Aug. 8-9

Osage Ct., at Carrollton	Aug. 11-12
Marble Ct., at Marble	Aug. 15-16
Valley Spgs Ct., at Western Grove	
Berryville Sta.	Aug. 22-23
Berryville Ct., at Grand View	Sept. 5-6
Bellfonte Ct., at Bellefonte	Sept. 8-9
Eureka Springs	Sept. 12-13
Marshall	Sept. 19-20
Leslie	Sept. 26-27
Clinton Ct., at Clinton	Oct. 3-4
Higden Ct., at Higden	Oct. 10-11
Yellville Ct., at Ware's Chapel	Oct. 17-18
Cotter Ct., at Flippin	Oct. 24-25
Mtn. Home	Oct. 27-28
Lead Hill Ct.	Oct. 31-Nov. 1

W. T. MARTIN, P. E.

MORRILTON DISTRICT  
(Fourth Round.)

Naylor Circuit	Sept. 5-6
Morrilton	Sept. 12-13
Atkins	Sept. 13
Pottsville	Sept. 14
Clarksville	Sept. 19-20
Lamar	Sept. 20-21
Russellville	Sept. 26-27
Dover Circuit, at Dover	Sept. 27-28
Greenbrier Ct., at Shady Grove	Oct. 3-4
Springfield Ct., at Springfield	Oct. 4-5
Damascus Ct., at Damascus	Oct. 10-11
Quitman Ct., at Bethesda	Oct. 17-18
Quitman	Oct. 18-19
Appleton Circuit	Oct. 24-25
Altus	Oct. 30
Hartman	Oct. 31-Nov. 1
Spadra	Nov. 1
London Ct., at Martin Chapel	Nov. 6
Plumerville	Nov. 6
Conway Ct.	Nov. 7-8
Conway	Nov. 8-9

F. S. H. JOHNSTON, P. E.

PORT SMITH DISTRICT  
(Fourth Round.)

Van Buren Ct., City Heights	Sept. 13
Hackett Ct., Bethel	Sept. 20
Greenwood	Sept. 20
Hartford and Midland, Hartford	11
a. m.	Sept. 27
Huntington and Mansfield, Mansfield	Sept. 27
field, 8 p. m.	Sept. 27
Ft. Smith Ct., Springhill	Oct. 3-4
Mulberry Ct., Dyer	Oct. 10-11
Charleston Ct., Grand Prairie	Oct. 17-18
Dodson Ave.	Oct. 27
Midland Heights	Oct. 28
Ozark Ct., Mt. Vernon	Oct. 31-Nov. 1
Beech Grove	Nov. 2-3
Ozark Station	Nov. 4
Kibler Ct., Newberry	Nov. 7-8
Alma Station	Nov. 8-9
Van Buren Station	Nov. 12
First Church	Nov. 13
Central Church	Nov. 14
Bengen Ct.	Sept. 19-20

J. M. HUGHEY, P. E.

FAYETTEVILLE DISTRICT  
(Fourth Round.)

Granite and Decatur, Decatur	Aug. 29-30
Central Station	Aug. 30-31
Centerton Ct., at Oakley's Chapel	
Springtown Ct., at Highfill	Sept. 5-6
Siloam Springs	Sept. 12-13
Winslow, at Winslow	Sept. 19-20
Elm Springs, at Thornberry	Oct. 3-4
Parksdale and White River	Oct. 10-11
Goshen Ct., at Goshen	Oct. 17-18
Huntsville Ct., at Huntsville	Oct. 18-19
War Eagle Ct., at Oak Grove	Oct. 24-25
Rogers Station	Oct. 25-26
Bentonville Station	Oct. 28
Viney Grove Ct., at Farmington	Oct. 31-Nov. 1
Prairie Grove Station	Nov. 1-2
Lincoln Ct.	Nov. 7-8
Fayetteville Station	Nov. 8-9
Springdale Station	Nov. 10-11
Pea Ridge Ct.	Nov. 14-15

J. B. STEVENSON, P. E.

## WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT  
(Fourth Round.)

Terral, at Terral	Sept. 5-6
Waurika	Sept. 6-7
Tuttle, at Tuttle	Sept. 12-13
Cement, at Cyril, 8 p. m.	Sept. 14
Alex, at Alex	Sept. 20-21
Anarorko	Sept. 26-27
Ft. Cobb, at Verden	Sept. 27-28
Bailey, at New Hope	Oct. 3-4
Lindsay	Oct. 4-5
Maysville	Oct. 10-11
Letitia, at Valley View	Oct. 17-18
Marlow	Oct. 18-19
Oak Grove	Oct. 24-25
Duncan	Oct. 25-26
Harrisburg, at Velma	Oct. 31-Nov. 1
Chickasha Mission, at Pocossett	Nov. 1-2
Kilgore, at Moson	Nov. 7-8
Rush Spr.	Nov. 8-9
Ryan	Nov. 14-15
Comanche	Nov. 15-16
Epworth Chickasha, 8 p. m.	Nov. 16

MOSS WEAVER, P. E.

CLINTON DISTRICT  
(Fourth Round.)

Butler, at Eureka	Sept. 5-6
Berlin, at Spring Creek	Sept. 12-13
Weatherford	Sept. 13
Hammon, at Hammon	Sept. 19-20
Clinton	Sept. 20
Erick, at Erick	Sept. 26-27
Sayre	Sept. 27
Foss, at Page	Oct. 3-4
Leedey, at Bethel	Oct. 10-11
Strong City, at Strong City	Oct. 17-18

(Continued on next Page.)

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Initial Pillow

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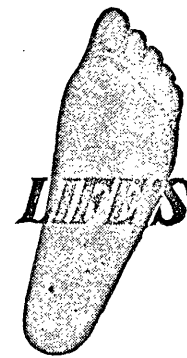
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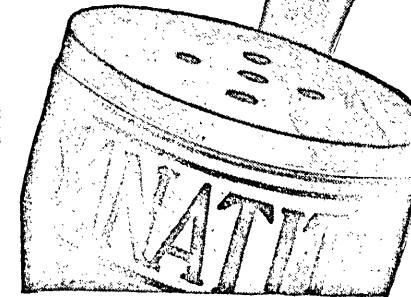
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Bethel, at Bethel ..... Oct. 24-25  
Custer, at Custer ..... Oct. 25-26  
Carter, at Prairie View Oct. 31-Nov. 1  
Elk City ..... Nov. 1  
Port ..... Nov. 7-8  
Sentinel ..... Nov. 6-8  
Cordell ..... Nov. 13  
Rocky, at Rocky ..... Nov. 14-15  
Will the pastors please see that the trustees of church property have their reports ready.

L. L. JOHNSON, J. E.

OKLAHOMA CITY DISTRICT.  
(Fourth Round.)

Noble, at Noble ..... Sept. 5-6  
Lexington ..... Sept. 6-7  
Purcell ..... Sept. 12-13  
Norman ..... Sept. 13-14  
Stratford and Byars, at Byars ..... Sept. 19-20  
Pauls Valley ..... Sept. 20-21  
Geary ..... Sept. 26-27  
El Reno ..... Sept. 27-28  
Minco, at Minco ..... Oct. 3-4  
Epworth ..... Oct. 4-5  
Franklin, at Clear Brook ..... Oct. 10-11  
C. Ave. ..... Oct. 11-12  
Arcadia, at Arcadia ..... Oct. 17-18  
St. Luke's ..... Oct. 18-19  
Piedmont ..... Oct. 24-25  
Oklahoma City Ct., at St. James ..... Oct. 25-26  
Paoli, at Wayne ..... Oct. 31-Nov. 1  
St. John's ..... Nov. 1-2  
Guthrie ..... Nov. 7-8  
Perry ..... Nov. 8-9  
Blanchard, at Blanchard ..... Nov. 14-15  
R. E. L. MORGAN, P. E.

MANGUM DISTRICT.  
(Fourth Round.)

Lone Wolf Ct., at Lugart ..... Sept. 5-6  
Granite and Willow at Granite, Sept. 6-7  
Blair ..... Sept. 12-13  
Dryden and Red Hill, at Asbury ..... Sept. 19-20  
Pleasant Hill and Bethel, at Bethel ..... Sept. 26-27  
Duke and Victory, at Victory ..... Sept. 27-28  
Vinson Ct., at Vinson ..... Oct. 3-4  
Mangum Ct., at Centerpoint ..... Oct. 10-11  
Cloud Chief and Bois at B., Oct. 17-18  
Carnegie ..... Oct. 18-19  
Mt. View and Mt. Vernon ..... Oct. 19  
Gotebo and Star, at Gotebo ..... Oct. 20  
Hobart ..... Oct. 21  
Hollis ..... Oct. 24-25  
Prairie Hill and McKnight at Prairie Hill ..... Oct. 25-26  
Brinkman and Deer Creek, at Brinkman ..... Oct. 31-Nov. 1  
Martha ..... Nov. 1-2  
Delhi, at Centerpoint ..... Nov. 4  
Eldorado ..... Nov. 7-8  
Olstee ..... Nov. 8-9  
Mangum Station ..... Nov. 10  
C. F. MITCHELL, P. E.

EAST OKLAHOMA CONFERENCE.  
TULSA DISTRICT.  
(Fourth Round.)

Boston Ave. ..... Aug. 23  
Tigert Memorial ..... Aug. 29-30  
Broken Arrow ..... Aug. 30-31  
Sapulpa ..... Sept. 5-6  
Pristow ..... Sept. 6-7  
Coweta ..... Sept. 12-13  
Porter ..... Sept. 13-14  
Okumukkee ..... Sept. 19-20  
Henryetta ..... Sept. 20-21  
Stroud ..... Sept. 26-27  
Depew and Davenport, at Lakeside ..... Sept. 27-28  
Beggs ..... Oct. 3-4  
Red Fork and Mounds, at Red Fork ..... Oct. 4-5  
Haskill ..... Oct. 10-11  
Bald Hill, at Natura ..... Oct. 17-18  
Ohamah ..... Oct. 24-25  
Okfuskee ..... Oct. 25-26  
Prague ..... Oct. 31-Nov. 1  
Bearden ..... Nov. 1-2  
J. H. BALL, P. E.

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. 3-4  
Stigler ..... Oct. 4-5  
Warner and Porum ..... 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.

HOLDENVILLE DISTRICT.  
(Fourth Round.)

McCloud and Earlsboro, at Earlsboro ..... Aug. 20

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Trinity, Shawnee (night) ..... Aug. 30  
Holdenville Sta. .... Sept. 5-6  
Sasokwa, at Sasokwa ..... Sept. 6-7  
Asher, at Oak Grove ..... Sept. 12-13  
Wanette Ct., at Eagle ..... Aug. 13-14  
Allen, at Allen ..... Sept. 19-20  
Dustin at Maple Grove ..... Sept. 20-21  
Lama ..... Sept. 21  
Wewoka Sta. .... Sept. 27  
Maud and Seminole, at S. .... Sept. 27-28  
Wetumka Sta. .... Oct. 3-4  
Wanette Sta. .... Oct. 4-5  
Tecomseh Sta. .... Oct. 10-11  
Vanoss Cir. .... Oct. 11-12  
Ada Ct., at Homer ..... Oct. 17-18  
Ada, First Church ..... Oct. 18-19  
Konawa Sta. .... Oct. 24-25  
Asbury, Ada ..... Oct. 25-26  
Union Chapel, at U. C., Oct. 31-Nov. 1  
Shawnee Ct., at Bethel ..... Nov. 1-2  
Shawnee, First Church ..... Nov. 7-8  
Stillwater Sta. .... Nov. 8  
Will the pastors please collect the

assessment for District Parsonage debt and send to me at once.  
N. L. LINEBAUGH, P. E.

## McALESTER DISTRICT.

Caney and Tushka, at Tushka ..... Sept. 5-6  
Krebs and Haileyville, at Alderson ..... Sept. 6-7  
Eufaula Ct. .... Sept. 12-13  
Eufaula Station ..... Sept. 13-14  
Kiowa Circuit ..... Sept. 19-20  
District Rally at McAlester, Sept. 22-23  
Calvin and Stuart at Stuart, Sept. 26-27  
Pittsburg Ct. .... Sept. 27-28  
Coalgate Ct., at Cairo ..... Oct. 3-4  
Coalgate Sta. .... Oct. 4-5  
Ti Circuit ..... Oct. 10-11  
Hartshorne ..... Oct. 11  
Praden Circuit ..... Oct. 17-18  
Spiro ..... Oct. 18  
W. M. WILSON, P. E.  
Poteau ..... Oct. 19  
Heavener ..... Oct. 20

## CHOCTAW AND CHICKASAW DISTRICT.

(Fourth Round.)

Bennington Ct., at White Sand ..... Aug. 22-23  
Hugo Ct., at One Creek ..... Aug. 29-30  
LaFloore Ct., at Goodsprings ..... Sept. 5-6  
Irabell Ct., at White Sand ..... Sept. 12-13  
Boktuklo Ct., at Bethel Hill ..... Sept. 19-20  
Chickasaw Ct., at Lewis Chapel ..... Sept. 26-27  
Bruno Ct., at Buffalo Creek ..... Oct. 3-4  
Rufe Ct., at Choctaw Academy ..... Oct. 10-11  
Jesse Ct., at Yellow Springs ..... Oct. 17-18  
McCurran Ct., at Middle Sansboy ..... Oct. 24-25  
Antlers Ct., at Nelson Chapel ..... Oct. 31-Nov. 1  
J. A. KENNEY, P. E.