

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, SEPTEMBER 10, 1914

NO. 37

WAR.

B. F. M. Sours.

The sound afar of awful war
Is clanging o'er the lands,
And Europe seethes in wretchedness
Beneath the hostile bands.

But, over all, the Judge enthroned
Looks down upon the scene,
And heaven works His sovereign will
Sublime, in heights serene.

The will of man has plunged in sin,
The path of man is wrong,
But lo! upon the Great White Throne
The holy Judge is strong.

God may the nations still convulse
Until they turn to Him,
That joy and purity and love
May pierce the shadows dim.

For God still doeth what He wills
As in the ancient days;
Then, sceptred monarchs, bow your heads,
And kneel in contrite praise.

For when He sitteth on His throne
To judge the kings of men,
The right shall triumph, and His will
Shall rule the earth again.

The nations quake, the earth is wrecked,
Kingdoms and empires fall,
But God is still omnipotent,
And God is over all.

"FOR AND AGAINST LICENSE."

Some months ago I was told by a leading physician in a city of some fifty or sixty thousand people that there were about one-third of the pastors in that city who had not met the requirements of the law in order to enable them to vote at the coming election, yet some of them had been there from two to six years.

I am not in a position to confirm this statement, but I have often heard ministers say they never have anything to do with politics. This may be the cause of some of them not qualifying as voters. Whatever the cause may be, it is a wrong and sinful position for any Christian to take, to say nothing of such neglect on the part of ministers.

Elections are often held during very busy seasons of the year, and many church members neglect going to the polls on that account. This is not always regarded as unpatriotic, but it is. It is more. It is sinful. It is a sin of omission. It is disloyalty to the church. It is a betrayal of one of the most sacred trusts that God has given to man—that of taking a part in placing his country on the high plain of civic righteousness. It is also an act which is in opposition to the prayer of all saints, which is, "Thy kingdom come." A successful church and a successful saloon cannot exist in the same community. They are opposing forces. One or the other must fail.

Many counties have for years been kept under the moral and financial curse of the saloon because those who say they oppose the saloon have not thought their vote of sufficient importance for them to take time to go to the polls. If seventy-five per cent of the crime is a result of drunkenness, as many judges and statisticians have declared, to neglect to vote against the cause of so much crime is to become particeps criminis.

If a man sees that a railroad bridge is unsafe and he fails to use every means

possible to stop the on-rushing train, and hundreds of passengers are hurled to death, that man is the murdered of them all. By voting against the saloon we can at least save ourselves from being parties to it.

It is to be seen whether the Christian people of the state will stay at home on the 14th of this month or go to the polls and vote against license, and thereby rid themselves of the greatest curse that has ever been thrust upon them.

Whatever may be the characters of the people who engage in the saloon business, it cannot be denied that the saloon is a murder mill, a harlot maker, a disease breeder, a home destroyer, a filler of penitentiaries, prisons and insane asylums, a wealth destroyer and a damner of souls.

We shudder at the destruction of human life, and the sufferings of pain and sorrow resulting from the war in the East. But there is Armageddon in our midst. The war is on in Oklahoma and Arkansas. Shall we be cowards? or, like Meroz, fail to "come up to the help of the Lord against the mighty," and be cursed of God for our neglect?

The ballot is the sword of the civilized man. Let us use it in the name of the Lord.

RELIGIOUS EDUCATION AND SOCIAL PROGRESS.

The following resolutions were adopted by the Eleventh Convention of the Religious Education Association: The Religious Education Association assembled in its eleventh annual convention, affirms the possibility and necessity of permeating all the educational life of the modern world with the religious ideal and the religious life with the educational ideal. We affirm that religion without education easily becomes superstition, and that education apart from religion is superficial and ineffective. In the discussions of this convention, amid many healthful divergencies of view, we have found ourselves united in certain clear convictions. We believe that the age of sheer individualism is past and the age of social responsibility has arrived. All institutions of the higher education should directly prepare young men and women for membership in the social order—in the family, the Church, the State, and the community. To this end all teachers should be persons deeply imbued with a sense of social and civic duty. All courses of study should be focused not only on the welfare of the student, but on his participation in the corporate activities of the community.

We hold that diplomas of school and college, representing the culture of the whole person, should be certificates of preparedness for homemaking, for the sacred duties of fatherhood or motherhood, for the manifold duties of modern citizenship.

We affirm that the modern home should be not only a man's castle but the agency of his social ministry.

All organizations of students, open or secret, should insist on genuine scholarship and clean living, and should realize that an awakened public opinion will permit their continued existence only when and where they make some positive contribution to the stamina of the college and the nation.

Without any abandonment of the educational ideals of our fathers we must now exalt the newer ideals of social justice, social service, social responsibility.

We ask for higher standards in athletics and all outdoor sports. We believe that in many ways student morality is advancing, but all students should regard education not as a title to exemption or privilege but as an obligation to service.

We call on all teachers to realize that the subjects of instruction are but means to the development of the persons instructed. We call on all citizens to support our higher schools and colleges, that, as they gave us leaders in the earlier days, they may in the more perplexing problems of the present crowded age still give us men and women possessed of insight and self-dedication, filled with the love of God and man.

SALARIES OF COLLEGE TEACHERS.

(Dr. C. W. Dabney, Pres. of University of Cincinnati, in Journal of Education.)

Shall we continue to sweat our college professors? The importance of college teaching as compared with other professions is underestimated. The rich man who employs a twenty-thousand-dollar lawyer or a ten-thousand-dollar physician regards a fifteen-hundred-dollar college professor good enough to train his son. The indifference of the public to all forms of intellectual effort is the discouraging characteristic of our times. Money-making, politics, sports, and picture-shows are the things that interest it. The investigator or teacher is, to the ordinary man, a mere book-worm or a crank. Five years ago, following the publication of the Carnegie Foundation report on the salaries of professors in Germany and America, there was a general discussion of the subject, and salaries were increased in some institutions. How are they now? The United States Bureau of Education reported in 1911 that the average salary of the full professor in the state-aided universities and colleges was only \$2,186. From data compiled this year we learn that the salary is now \$2,569. In institutions having more than a million endowment the salary is only \$3,326, while in institutions having less than a million endowment—the institutions which educate the great body of our young people—the average professor still receives only \$1,768. The higher cost of living, and the cost of higher living combined, bear more heavily on college professors than on any other class. The effective salary of the professor is only about one-half what it was twenty years ago. The university's income does not increase automatically, and the larger the number of students the poorer does it become. The nation cannot afford to sweat the college professor for two reasons: (1) He is the maker of men. As the teacher of all other teachers he is the most important man in the nation. For the grade of work he does he is the worst paid. (2) He is the discoverer of new knowledge. It is the duty of every nation to do its share to advance science, to discover the laws of nature, to prevent the spread of disease, to develop the powers of man, and to widen his vision. Science, the getting of new knowledge, should be our first industry. It supports every other industry, just as the work of the engineer determines that of the contractor. To the college professor we must look to train all our discoverers and inventors and to teach the new knowledge. All the great and wonderful additions to modern civilization are based on chemistry, physics, physiology and pathology, the sciences of the college professor. The salaries of the college professors are less than those in the army and navy. Compared with law, science stands nowhere in America, either in position or in payment. The disparity is still greater in business. The medical investigator and teacher is miserably paid as compared with the practitioner who uses his discoveries. Surely society should have its ablest men in this service of discovering new knowledge and making men. It is a national scandal that the effective salaries of college professors have been greatly reduced in the last twenty years.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY

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WESTERN METHODIST PUBLISHING CO.Publishers

One Year\$1.50
Six Months75
To Preachers1.00

Office of Publication: 418-20 State Bank Building.
For advertising rates, address Jacobs & Co., Clin-
ton, S. C.

Entered as second-class matter, January 31, 1908, at the
Post Office at Little Rock, Ark., under the Act of Congress
of March 3, 1879.

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 sub-
scribers.

NOTES AND PERSONALS

The Sunday school notes did not reach us this
week.

A card from Bro. Laseter states that September
5th was a great day at Concord. Seven joined the
church, making in all 56 for Concord.

Rev. G. E. Holley, pastor at Afton, Oklahoma, has
been helping Rev. Wiley Smith, at Bernice and
Ketchum in revival meetings, which have put those
two young churches in much better condition.

The "McGehee Methodist" has just come to our
desk. It is a neat folio published by the pastor,
Rev. J. B. Sims, in behalf of his church and good
government in McGehee.

A letter from Bro. H. H. Ridings, Mineral, Ark.,
states that his wife has been sick since February
2nd, and that there is no hope for her recovery. We
sympathize with him in this sorrow.

MARRIED, September 1, 1914, at the residence of
the bride's parents, five miles south of Carlisle,
Ark., Mr. P. P. Bruce of Lonoke, Ark., and Miss
Nellie Schenebeck, of near Carlisle, Ark., Rev. J. B.
Sanders officiating.

Dr. J. E. Godbey writes us that the poem on
the first page of the Western Methodist of last
week, found among the papers of Mrs. Lou A.
Hotchkiss, and thought to have been written by
her, was written by Dr. Alexander of Missouri.

We regret that several typographical errors in
Dr. Millar's article, Divine Surgery, in last week's
number, almost destroy his meaning in certain
places. We trust that readers will try to supply the
true meaning where it is evidently obscured by the
errors mentioned.

Dr. Geo. H. Crowell, president of Henderson-
Brown College, is very hopeful of the future of that
school. The new building is going up rapidly and
the out-look for a great opening is better than it has
ever been. The Dr. gave the "Western" a pleasant
visit last week.

Rev. K. K. Anderson, a recent valuable acqui-
sition from Kentucky to the Vinita District, East Okla-
homa Conference, is doing a splendid work on Cen-
tralia Circuit. He will be assisted soon in a meet-
ing at Centalia by Rev. A. P. Johnson, pastor at
Welch.

The pastor at Warner, Okla., writes September
5th and says: "The M. E. congregation came in a
body last night and joined the M. E. Church, South.
Now the two are one after a number of years of
bitter strife. A great vision now rises before us.
We will now indeed be a city, set upon a hill. Re-
joice with us."

Rev. L. C. Beasley, Commissioner of Education
for the Texarkana District, will give the month of
September in interest of Henderson-Brown College.
Bro. Beasley will visit all the churches in the dis-

trict. He has his dates made and the preachers are
looking forward for his coming. Rev. G. N. Can-
non will have charge of Foreman for the month of
September.

Bro. W. T. Martin, Chairman of the Sunday
School Board, Arkansas Conference, has a call in
this week's issue that should be heeded. The peo-
ple are waking up on the disciplinary rules of
church work, and the statement of the Sunday
school editor last week shows how far the Sunday
schools of Oklahoma are ahead of those in Ar-
kansas.

Miami and Fairland charge, East Oklahoma Con-
ference, is advancing progressively under the pas-
torate of Rev. S. C. Nunley. A new spirit is in the
Miami congregation, and there have been 25 addi-
tions to that class since Conference. Two new
classes have been organized at country points, which
are served by Brother Nunley on week-nights,
whereas lots have been secured for three churches
at outlying points.

Rev. W. F. Ready is doing a fine work at Chelsea,
Oklahoma. His people are well pleased with his
ministry, and voluntarily increased the salary. He
has recently held a splendid meeting at Allawe, an
oil town ten miles in the country, where a church
was organized with 30 members and a subscrip-
tion has been started to build a church. He has also
been assisting Rev. James Arvin in a meeting at
Love Schoolhouse.

KEIFER PEARS—Best preserver. Shipment Sep-
tember 1 to 15 or 20; \$1.00 per bushel cash with
order; express paid on orders for 1½ bushels or
more to points not over 100 miles from Little
Rock. Over 100 up to 200 miles add 15 per bushel.
Parties over 200 miles by paying express can get
pears at 75 cts. per bushel delivered to express
office here. Reference: Bank of Cabot. GREGORY
NURSERY CO., Cabot, Ark. 3t

TWO MORE LOAN FUNDS.

The Board of Church Extension has received
two more contributions to its Loan Fund Cap-
ital—one of \$5,000 and one of \$7,500.

W. F. McMurry, Cor. Sec'y.

OKLAHOMA NEWS AND NOTES.

By Rev. D. J. Weems.

Tahlequah.

Rev. P. T. Peterson has charge of this important
station. He was at Park Hill in a meeting. Rev. J.
F. Thompson, a worthy local preacher, Hon. J. B.
Pearson, the efficient Sunday school superintend-
ent, and Prof. L. M. Logan, who has charge of the
State Normal school; each showed me special kind-
ness and help. With their aid we shaped up the old
and secured eight new subscribers to the Western
Methodist. Brother Craig had secured ten new sub-
scribers last spring, which gives them 39. Tahle-
quah is the best town in this part of Oklahoma.
They have a fine class of citizens, splendid general
business, excellent school and church privileges.
The Normal enrolled about 1,000 the past year. We
have a lovely brick church and good parsonage.
Every department of the church is in fine working
order. Brother and Sister Peterson are in much
favor with their people. He is an intelligent
preacher, and a sweet spirited Christian. I was
delighted to be with him at

Park Hill.

We had a real spiritual service. Rev. Henry
Breece, the zealous pastor of this circuit, is exert-
ing himself to build up the church. He is a fine
young preacher with bright hopes. He is being ably
assisted by Rev. Clide Greer, of Greenville, Texas,
who is a fine worker and good singer. We enjoyed
very much the hospitality of Brother and Sister
Mark Swayne. He is the town site man. We se-
cured seven new subscribers. Park Hill is on the
new railroad connecting Fayetteville and Musko-
gee, overlooking a beautiful valley. In 1840 the
first Methodist Church was built in the Indian Ter-
ritory near Park Hill and called Riley's Chapel. In
1858 a brick church was built and the name
changed to Schon Chapel, in honor of Dr. E. W.
Schon. (In 1886 the brick church was taken down
and used in the construction of a church in Tahle-
quah and named Harrell's Chapel. This has again
been replaced by a splendid modern church. Park
Hill is planning to build a neat church, which they

very much need. The Presbyterians are building
and several new dwellings and business homes
have been erected. They have a nice site for a
town.

Webber's Falls.

Sunday was spent here with Rev. T. O. Shanks.
A constant rain prevented us from having a large
congregation in the morning. Rev. C. L. Brooks, the
efficient Presiding Elder, preached an excellent ser-
mon at night. He gives a cheering account of the
district. Brother Shanks is loved by his people.
Brother Casady came Monday to help in a meeting.
He is fine help. Webber's Falls is an old river
town, the old buildings giving place for new brick
business houses. We also have a neat brick church.
There is an excellent public school. Prof. J. B. Moni-
cal, principal, with whom we found pleasant lodg-
ing.

Warner.

A few hours were spent in Warner, and with the
aid of the pastor, Rev. T. J. Harris, we put Warner
on the Honor Roll with 12 subscribers. We are
planning to have a church of our own. He se-
cured about money enough to build. This is a
pretty town on a rolling prairie, with some fine
people. Brother F. E. Brady drove Brothers Harris,
Stegall and myself out to Brother McDaniels in his
car. Brother Harris is a cultured preacher of sev-
eral years standing and is much loved by his peo-
ple. He is also the pastor at

Porum.

Here we only had time to see the old subscribers
and get their renewals. Pleasant night was spent
with Hon. T. E. Futrell and his lovely family. Po-
rum has fine general business, and good church and
school privileges. We have neat church and a
splendid Sunday school and Epworth League. Po-
rum and Warner make a nice pastoral charge.

IN THE FIELD.

Batesville.

The last Sunday in August we spent in Bates-
ville, Ark., one of the oldest and best towns in the
state. Nestling among the foot hills of the Ozarks
with river navigation and railroad facilities it has
grown to be in many respects the most prosperous
business center on White River. Its great farming
and fruit country surrounding, together with its
famous stone quarries have all contributed to its
substantial and permanent growth. For many years
it has been a religious and educational center,
attracting and retaining among its citizenship some
of the very best people of the state. The first ses-
sion of the North Arkansas Conference will con-
vene there Nov. 18th, and to the coming of the
Conference the people there are already looking
forward with great delight. Preparations are al-
ready being made for its entertainment. Some of
the most beautiful and commodious homes we have
seen anywhere are there, notably among them is
the home of Col. V. Y. Cook, which was recently
built at a cost of something like \$30,000, so we were
told. Our pastor, Rev. T. Y. Ramsey and his mem-
bership are all rejoicing in the completion of their
new church building, which is now the best in the
whole Conference. The North Arkansas Confer-
ence is to be congratulated on having the oppor-
tunity of holding its first session in such a modern
and convenient building. We suspect that Conway
will be inviting the next session to meet in its new
church, which we understand will be finished by
that time. Brother Ramsey is happy in his work at
Batesville and he deserves to be, for he has ac-
complished what many thought was the impossible
in building that great church in so short a time.
However nothing in the way of progress in a
church is impossible when such men as Cook, Bar-
nett, Maxwell, Jones, Dowdy, Glenn, Lentz, Jerni-
gan and many others, get together and determine
to succeed. Of course the paper was put into every
home, 94 new ones being added, and Batesville
takes its place in the Honor Roll. May the day
speedily come when all of our churches will pull
off the "hobble skirt" of selfishness and advance
with long strides to the Christianizing of every
home in every land. Keep your eye on the Honor
Roll and see who comes next. F. B.

HOT SPRINGS METHODISM,

Present: Dean, Spruce, Steele, Farr, Huguen, and
Trimble.

Third Street, Dean: All services for the week
well attended. The work of the congregation keep-
ing up well during the summer season.

Tigert Memorial, Spruce: The various depart-
ments of the church in good condition. Prayer

meeting well attended. Sunday school is also growing.

Dr. Steele reported Park Avenue, the pastor, Rev. A. M. Robertson, being absent from the meeting. The Sunday services were unusually well attended. The morning congregation was the best of the season. Revival services now in progress.

Oaklawn, Farr: Brother Farr has the work of this charge well in hand. The congregations have been good, and the Sunday school is well attended.

Malvern Avenue, Hughen: Brother Hughen has recently taken charge of this work. He reports good progress in all department.

Central, Trimble: A usual day. One accession.
H. B. Trimble, Sec. Pro Tem.

LITTLE ROCK AND ARGENTA PREACHER'S MEETING.

Present: Workman, Hutchinson, Hundley, Musser, Walker, Twitty, Selle, Hays of Pine Bluff, Mann, Richardson and Evans.

District: Bro. Hutchinson has been out all summer holding meetings and conferences; meeting at Concord netted 56 additions to the church; was at DesArc last Sunday at 11 a. m., and Lonoke at the evening service, where Bro. Nelson is holding a meeting with good prospects. Reports from over the district indicate that the work is progressing nicely: three rural churches are under way of construction in the district.

First Church: Dr. Richardson reported things well under way for closing up year in good shape; congregations increasing in interest and attendance every service; one accession Sunday; interesting steward's meeting Monday evening; League service excellent.

Winfield Church: The pastor hopeful and cheerful with a good word for every department of his great church; nine accessions to the church; League installed officers at evening League service; things in general moving on well.

Forest Park: Brother Musser is the pastor of this splendid little church and his reports leads us to believe that he has "Made good proof of his ministry" out there. The pastor leaves today for Hendrix College where he will resume his studies in the Senior course. He will retain his relation as pastor at Forest Park until Conference.

Twenty-eights Street: Brother Mann, the big-hearted pastor of this church, gave a very interesting report of his work, reporting two new members received; congregations good, Sunday school improving under leadership of the superintendent.

First Church Argenta: We were glad to have Bro. Walker with us again. He gave very encouraging report of his work in that splendid city. Every phase of the work is moving along almost satisfactorily, and the outlook is promising for good closing of the Conference year. Dr. Hays preached for him at 11 a. m. Sunday.

Asbury Church: Bro. Evans was optimistic in his remarks of the work of this splendid church; the revival was a decided success, netting 21 accessions with a general and effective revival spirit. The church will make a good showing at the close of the year; prayer meeting nearly doubled in attendance; other departments of the church working much better.

Pulaski Heights, S. R. Twitty: Seventy-three at prayer meeting; Sunday congregations large, two accessions; very large attendance at Epworth League service with excellent program, led by Herbert Smith, president; Missionary Society has begun enthusiastic work, two new members, election of officers next week; Sunday school growing.

Scott Street M. E. Church: Nothing unusual has taken place this week; every thing moving along successfully; four accessions last Sunday morning. All services well attended and spiritual.

Hunter Memorial: Prayer meeting good; Sunday school doing good work; S. League had most splendid service; preaching services very well attended; one addition to the church by letter; interesting Stewards' meeting, and spirit of all work and services good.

Dr. R. L. Selle delivered an address on the "Conservation of Church Membership" which was well received by the pastors. After his address the following discussed the subject: Bros. Richardson, Hutchinson and Twitty.

Next Tuesday at 10:30 a. m. Dr. Richardson will discuss the "European War and Its Probable Outcome." Every one welcome to attend these meetings.
Louis Hundley, Sec.

EAST OKLAHOMA PASTORS, GREETING:

This year we have been slower than usual in collecting and remitting our Home and Conference Mission assessments. I know of no good reason why we should be so far behind the collections on the same claim by the West Oklahoma Conference, as appears by a comparison of our Teller's books with the published statement of that Conference.

The Teller's books show another thing: The larger churches have been more negligent in this matter than the smaller churches.

The third quarter's installment is now past due, but your Board of Missions has not the money in its treasury against which to issue the draft. Your Board borrowed \$1,000 at the bank in order to pay the second quarter's drafts, reckoning confidently that, if we did so, the money would be collected and sent in in time to meet the third. But that time is now past, and yet the money is not collected.

Brethren, can we not go after this collection and get it within the next week? Is there a pastor in East Oklahoma who can not do this, if he has a right good will thereto?

I have requested the Teller to send to the Western Methodist on Tuesday morning, week after next, a statement, by districts and pastoral charges, of the amounts remitted to him on account of Home and Conference Missions. I did not ask him to do this right at once, because I find my own district is now in the lead. I call on the pastors of Vinita District to keep it there—unless some other district has a class of preachers who are better hustlers than we. And I challenge each Presiding Elder, and the preachers of each district, to displace us, if they can.

Meanwhile I will give out this confidential tip right from the inside: If there is not a much better showing for at least three of the districts by the time the statement appears in print, somebody had better cry out for the rocks to fall on—had better cry out for the "rocks" to fall on the Teller during this next week.

And now for a little friendly provoking of one another to good works; yea, rather, candid recognition of the fact that these dear brethren who are serving the hardest charges in East Oklahoma need their money and shall have it without further delay, if we are not unfaithful to our duty.

Make remittances to H. L. Rose, Conference Teller, Box 945, Muskogee, by Monday morning, week after next—earlier if practicable. "DO IT NOW."
E. M. Sweet, Jr.,
Vinita, Okla. Chairman.

TO PASTORS, PARENTS, EPWORTH LEAGUE PRESIDENTS AND S. S. SUPERINTENDENTS.

Please send us the names of all students attending the University at Fayetteville this year. Are they Leaguers? Are they officers of the League at their home church? Do they sing? Are they Sunday school teachers? We want to give them a welcome to our Epworth League. We want to help them and we want them to help us.

Yours all for Christ,

R. L. Lee, President.

Sam Wiggins, 1st V. P.

TO PARENTS AND PASTORS OF PROSPECTIVE UNIVERSITY STUDENTS.

Please send me the names of boys and girls from your home or pastoral charge who will attend the University of Arkansas at Fayetteville this year. Are they church members? Do they teach in Sunday school? Do they sing in the choir? Are they members of the Epworth League?

I want to help them and to make them feel at home here. And we need their help.

Your servant,

Marion Nelson Waldrup,

Pastor Central Methodist Church, corner Dixon and Highland, Fayetteville, Ark.

SOME OPEN DATES.

I am here at Hickory, Okla., with Bro. Farish and his people in a good revival. There have been several conversions up to date. The congregations are large. This is my second meeting with these people. Bro. Farish is getting along nicely with his work.

Brethren, I have the month of October that I can give to you if you need my services in your revival meetings. If you need me write me at 125 D Street, N. W., Ardmore, Okla.

Geo. W. Lewis.

AN EVANGELIST NEEDED.

I notice that several of the brethren who are in the evangelistic work have open dates, and would like to be used by some of the pastors in a special effort to save souls, so I can furnish the place and the souls if some successful evangelist in good standing in our church will do the preaching, and I will do all the scotching I can. He can come at once or we can arrange dates any time between this and the 10th of October for a two weeks meeting. Write me at once. Address

J. H. McKelvy, Cedar Glades, Ark.

MUSKOGEE DISTRICT NOTICE.

I call the pastors of the Muskogee District to meet me Wednesday, September 30, 2 p. m., at St. Paul's Church, Muskogee, for a conference in regard to salaries and Conference collections. Let no pastor stay away. It is of the utmost importance that all be here. If you can not afford the expense of the trip, come anyway and we will distribute the burden among ourselves. Send your names in advance to Dr. J. M. Peterson who, with Brother Pugsley, will arrange for your entertainment while here.

Chas. L. Brooks.

CLINTON DISTRICT.

Just at this time things appear to be more hopeful for the closing of a good year than at any previous time in the history of the district. The year has been one of substantial progress along all lines. Good rains make a large feed and grain crops a certainty. The indications are that all claims on the district will be met in full and there is promise of some specials.

Our beloved Presiding Elder has been sick for some weeks, but is now improving and his physician says that in a few days he will be up and looking after the affairs of the church.

There has been some good meetings held during the year and we will be able to report a substantial gain in membership.

Claud S. Haryey.

TELLER'S LETTER FROM WEST OKLAHOMA CONFERENCE.

Dear Brethren, Preachers and Laymen of West Oklahoma Conference:

I have not deemed it necessary to render an itemized statement for the third quarter, principally because none of the brethren have requested it. I am submitting, however, herein, a general statement to date for the year, that you may know how we are situated for the final pull out. As a conference, we are assessed for all purposes, except superannuate endowment fund, the sum of which I have not yet been able to ascertain (though it was about \$850 last year), \$26,503. If we add \$850 for Superannuate Endowment Fund we are assessed \$27,353. Of this amount \$3,520.23 has been reported to the Teller, (not counting Birth Day and Children's Day remittances), which is only one and one-fourth per cent of the total assessment. This is not up to the habit of the Conference at this date. We are running up against a larger amount to close out with than usual. Whatever the causes may be it is deplorable, for we have enough "put off till fall" any way. The assessments are a little higher this year as a matter of course. The demands out in the fields of operation are ever increasing. This must be till we have covered the entire field. Growing things require more and more. But we out in this end of the state have much to encourage us. Copious rains have come to all this wide West End. Bumper crops are the general expectation. Now, we still have a little less than three months to "make our calling sure." Sentimentality will not raise these collections. We must go about it as men and do it. And please do not wait till the last month. The Stewards will need that last month and another one like it to get our salary. If we pastors and Missionary Committees get in their way we will miss quite a little bit on salary or fail perceptibly on the collections. Don't do it! The cotton situation will solve itself in time for all our people to get by that and do their full part toward the church. We may not get 15 cents but we will get a fair price so as to enable us to make good to our Boards that are all the more embarrassed because of the wars,
Cordially,

W. L. Anderson, Teller.

Sayre, Okla., August 28, 1914.

THE EVERY-MEMBER CANVASS AND THE PREACHER'S SALARY.

C. F. Reid.

Several months ago, I sent a short article to our church papers showing sample results of the every-member canvass in some of our Southern Methodist Churches. These results, however, referred to the effect of the canvass on contributions for home and foreign missions. Many have an idea that a considerable increase in these contributions must be at the expense of other collections and especially the preacher's salary.

The following sample results show this not to be true. The Every-member Canvass, when promptly and thoroughly made, in every instance I have known, has proved "a tide that lifts all boats." Especially has this been the case when the canvass has been followed by the adoption of the Scriptural plan of the weekly offering and the duplex envelope system for collecting.

Lilesville Circuit, Western North Carolina Conference:

1907—Before Every-member Canvass, paid for Home and Foreign Missions, \$101.00.

1910—After Every-member Canvass, paid for Home and Foreign Missions, \$247.00.

Pastor's salary:

1907—Before Every-member Canvass, paid on pastor's salary, \$600.00.

1910—After Every-member Canvass, paid on pastor's salary, \$1,000.00.

Alexander Circuit, Western North Carolina Conference:

1911—Before Every-member Canvass, paid for Home and Foreign Missions, \$86.00.

1913—After Every-member Canvass, paid for Home and Foreign Missions, \$225.52.

Pastor's salary:

1911—Before Every-member Canvass, paid on pastor's salary, \$557.38.

1913—After Every-member Canvass, paid on pastor's salary, \$783.00.

East Dinwiddie Circuit, Virginia Conference:

1910—Before Every-member Canvass, paid for Home and Foreign Missions, \$239.00.

1913—After Every-member Canvass, paid for Home and Foreign Missions, \$769.00.

"We have also paid more for Conference Benevolences and the pastor's salary has been greatly increased."—LeRay J. Phaup, pastor.

West End Church, Winston-Salem, N. C.:

1911—Before Every-member Canvass, paid for Home and Foreign Missions, \$417.00.

1913—After Every-member Canvass, paid for Home and Foreign Missions, \$1,068.00.

"This was done while building a \$75,000 church. I expect the contributions to missions at West End to exceed \$2,000.00 this year, 1914."—H. K. Boyer.

A TEACHING INSTITUTION.

In its very nature the Church is a teaching institution. It is, of course, not only that; it is also the fellowship of believers in common worship and in common beneficent activities. But primarily it is a teaching institution. The work of the pulpit is fundamentally to teach. However, people do not obtain as definite views about Christian truth and doctrine from sermons as is desirable. This is not intended as a criticism of the pulpit, but as the statement of a fact easily observed. When we preach, we generally assume too much. We assume that the doctrines of the church are known and believed by our hearers, and hence we fail to set forth the doctrines with that clearness, definiteness and system which good teaching demands.—Lutheran Church Visitor.

DOCTRINAL NOTES.

Rev. A. Turrentine,

The primary doctrine of Methodism being the Bible and the Bible alone as the foundation of faith and practice, gives rise to this fact concerning the attitude of the church on the question of the Mode of Baptism.

Methodism does not teach the mode of baptism but takes the Bible and gives it to every one and accords the right of interpretation to every one; hence, we baptize by either mode, leaving the subject to choose for himself. The man or church that claims the right to interpret the scriptures for himself, to be consistent with reason, must accord the same right to the other fellow. If not, why not?

I know that Romanism claims the vicegerency

for the Pope, but I cannot subscribe to their notion of things at this point. If any among us wish to do so, that is their privilege, but they must excuse me. I do not see how any one claiming to subscribe to the democratic idea of government can in good conscience subscribe to imperialism in religious doctrine.

This government is founded upon the idea of religious liberty; that is, for everyone to worship God according to the dictates of his own conscience, and that is just what Methodism proposes to do. So when you hear anyone say that Methodism as an ecclesiasticism teaches the mode of baptism, you may put it down that he is either ignorant of the fact or is disposed to misrepresent the truth.

Methodism takes the Bible and the Bible alone as the foundation of faith, so if we discover that the Bible teaches the mode of baptism, we may with some propriety assume that Methodism indirectly teaches the mode. But in discussing the subject we are to do so purely from a scriptural viewpoint; hence, it is not what some one else has taught or says, but what the Word of God says. I do not object to anyone getting all the helps from whatever source he may to a right interpretation of God's Word, but the Bible instruction to us at this point is, "If any man lack wisdom let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him" (James 1, 11).

Therefore, I think it is altogether out of place to demand of anyone that he must believe something that is not in the Bible before you will recognize him as a brother in Christ and at the same time claim the Bible as your rule of faith.

You will admit that the word immerse is not in the Book, but your contention is that baptize means immerse and some go so far as to say that all the Greek Lexicons define the Greek verb baptizo, from which comes our word baptize, to mean immerse. In the classic use of the word it is sometimes used in this sense, but it is never so used in its New Testament sense. Lexicographers in making their lexicons or dictionaries do not coin words, giving to them their meaning and hand them out for use, but simply record the sense in which words are used. Words are vehicles of thought or signs of ideas and are so used.

May we not arrive at the sense of a New Testament word by studying the context, that is, the connection in which it stands? Let us try the New Testament word baptize by this rule. Matthew 3, 11, John says, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost." Now the very thing that John was doing with water he says Christ would do with the Holy Ghost.

Again Acts 1, 5, Christ says, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Christ asserts the same thing. Now it is not positively stated as to how John baptized, but a reasonable inference from the preposition here used by both John and Christ saying with water, signifies the application of the element to the subject and not the subject to the element. It is contended by immersionists that the preposition has no significance in proving the possible mode of sprinkling. If that is so, how can it have any significance in proving immersion to be the mode, and why did the American revisers who were immersionists in a large measure, change the preposition from with water to in water. When every school boy knows that "with" is correct by the law of language.

But passing this all by, let us proceed to an investigation of the facts pertaining to Holy Ghost baptism. In Acts, 2nd chapter, we have recorded the fulfillment of John's prophecy and Christ's promise concerning the Holy Ghost baptism. Acts 2, 1, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and then appeared unto them cloven tongues like as of fire and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." This records the fulfillment of John's prophecy and Christ's promise of Holy Ghost baptism, and we find no hint of immersion. Some have tried to make out that the Holy Ghost filled the house, but such is not the case.

What was it that came from heaven? Sound. What was it that filled the house? Sound. What more followed? The cloven tongues sat upon them and the Holy Ghost was within them. This produced amazement to the multitude, but some scoffers said, "They are drunk." But Peter standing said, "These are not drunk as ye suppose, seeing it is but the third hour of the day, but this is that which is spoken by the Prophet Joel, saying it shall come to pass said God I will pour out my spirit upon all flesh," etc. This statement is repeated in the 18th verse. Again Peter in rehearsing the matter of Holy Ghost baptism in the case of Cornelius at Caesarea said the Holy Ghost fell on them as it did on us at the beginning. Acts 11, 15.

This incident called to Peter's mind what Christ had said, Acts 11, 16, "John indeed baptized with water but ye shall be baptized with the Holy Ghost." Now here is a clear case where baptism was performed by pouring and in direct fulfillment to John's prophecy and Christ's promise, both declaring it to be baptism. If it is to be contended that baptism means mode then the Bible says pour is its significance. Now let God be true if every man is a liar.

Magnolia, Ark.

THE RURAL CHURCH PROBLEM—A SUGGESTION.

(By J. P. Womack.)

It is not my purpose in this article to picture conditions that everywhere in the country present themselves; everyone with rudimentary eyes has already seen enough to make him heart sick. I purpose, however, discussing two contributing causes of these conditions and suggesting a remedy.

One reason why the country church has lost so alarmingly of late is because our more efficient preachers have been drawn to serve town and city churches. No sooner has a man developed strength on a country charge than he is snapped up and sent to town. In fact, the country church has come to be looked on by the clergy generally as a trying-out field for young preachers and a permanent field for those who cannot qualify. And the young preacher who makes good a few years in the country feels aggrieved if he is not "promoted" to a town charge.

I do not think that this feeling grows out of a wrong attitude toward the country. Most of our young preachers are country boys and they really love the country. They have simply fallen into the popular way of regarding the town as the place of opportunity. They want to work where there is something "doing." And last but not least they want a better salary.

And I have no quarrel to pick with them. In my own work I have made the same mistake, and this article is as strong an indictment of myself as of any other man. The only difference between the work of the teacher and the preacher from the viewpoint of service is that the teacher chooses his field of service and is responsible to himself for his support, while the preacher has no voice in his call and expects the church to take care of him and his.

As I before stated, I have no quarrel to pick with the young preacher who feels a thrill of satisfaction when the bishop reads him out to a snug appointment in town where there is a furnished parsonage, a missionary society in working harness, a thriving Sunday School, a decent crowd of prayer meeting folks, a neat salary paid monthly, a good nine months school, a lyceum course, an annual vacation for travel or for helping a brother pastor in his meetings, etc. I can see how a young man just out of college with a big debt on his shoulders, or an older man with a brood of children to be educated, would welcome a living salary after the pinching poverty of a country circuit. He would be a rare man if he did not appreciate that feature. And I can also understand why he would be glad to get himself harnessed up with a church where there is spirit and push, even if the push is for material things and that spirit is tinged with worldliness. And I can further comprehend why a man who loves books and culture would enjoy a taste of the life where these things are to be found. Under like circumstances I should probably have done the same thing; as a teacher I have done the same thing.

But my attitude toward him does not affect the case in the least. Nor is his course to be judged as praiseworthy or culpable. So long as he is in the

OUR CHURCH HONOR ROLL

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

Oklahoma.

Church—pastor	Total No. Families
SALISAW, Rev. E. C. Wallace	20
BOSWELL, Rev. J. W. White	25
QUINTON, Rev. I. R. Haun	33
DURANT, Rev. O. C. Fontaine	50
COLVIN, Rev. J. B. Blackwell	22
WAPANUKA, Rev. W. S. Lee	20
BOKCHITO, Rev. T. R. Houghton	15
CANEY, Rev. H. R. Morris	17
COLBERT AND CALERA, Rev. C. M. Keith..	38
CADDO, Rev. J. A. Beaird	48
KIOWA, Rev. W. A. Lewis	37
SULPHUR, Rev. C. L. Canter	56
SHILOH CHURCH, Noble Ct., Thos. H. Ward	19
SHAWNEE, Trinity Church, G. W. Groce	14
SEMINOLE, Rev. A. C. Pickens	29
BROKEN ARROW, Rev. T. A. Hawkins.....	50
MAUD, Rev. A. C. Pickens	19
WANETTE, Rev. B. L. Williams	23
TECUMSEH, Rev. J. C. Curry	30
KONAWA, Rev. W. L. Broome	40
TANGIER, Rev. F. M. Miller	27
HEAVENER, Rev. H. P. Clark	55
WETUMKA, Rev. S. F. Chambers	30
VIAN, Rev. T. O. Shanks,	30
BIG CABIN, Rev. G. M. Byers	36
CHELSEA, Rev. W. F. Ready	46
WARNER, Rev. T. J. Harris	12
CHELSEA, Rev. W. T. Ready	46
WARNER, Rev. T. J. Harris	12

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....	65
GRADY, Rev. H. E. Van Camp	14
FORREST CITY, Rev. F. W. Gee	65
PARAGOULD, FIRST CHURCH, Rev. J. S. Seneker	170
EUDORA, Rev. J. C. McElhaney	17
WESSON, Rev. C. N. Baker	23
POCAHONTAS, Rev. W. F. Blevins	65
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
McCRODY, 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
FORDYCE, Rev. J. A. Parker	114
AUGUSTA, Dr. H. H. Watson	100
HARRELL, Rev. Terry Armstrong	8
STAMPS, Rev. Moffitt Rhodes	71
BATESVILLE, Dr. T. Y. Ramsey	128
MAGNOLIA, Rev. A. Turrentine	142
DUMAS, Rev. P. S. Herron	23
McGEHEE, Rev. J. B. Sims	68

Master's work, and so long as he is actuated by right motives, the place of his ministry is of little if any significance, whether city or country or foreign field.

But his actions have this significance—they demonstrate beyond doubt or cavil that he is not to be counted in the work of saving the country. He may avail himself of every opportunity to minister to the country, and the good he does may total grandly, but he can never get into the real movement. He

cannot because he is out of touch with the country and cannot get in touch in the course of a protracted meeting.

And there is another and far more potent reason why he cannot share largely in the salvation of the country folk. My pastor said this morning in his forceful way, "You cannot teach people unless you love them." He spoke a great truth. No man can really help me unless he loves me and I know he loves me. And when he leaves to serve someone else whose need is no greater than mine, he loses his power once and for all to get into my life as he once did or as he might have done. The preacher whose ambition is to serve a city church can never achieve great or lasting success in the country. His heart is not there.

The church will never get hold of the country until it mans its rural charges with men who have a passion for country work, who would go to a city charge in the same spirit that our preachers of known ability now go to country circuits. And they must be strong men, men who can preach sermons worthy of an Annual Conference occasion. They must be good mixers, must be able to get close to the scrubbiest renter or day laborer in the community. They must be tactful, must be able to make themselves easy in the humblest home. They must be experts in farming and fruit raising, must be able to instruct even the best informed farmers along the lines of his work. In a word, they must be so approachable and so trustworthy and so capable that the people will naturally come to them for counsel and sympathy. Once that relation is established, the rest is easy. When I learn that my pastor is wise and safe and sympathetic, I am ready to listen to his sermons, and I am a country man in my instincts.

And the country preacher must not live in town, either. It was a sad day for the cause when the habit of putting the circuit parsonage in town was started. A country preacher has no more business living in town than a town preacher has living in the country. Imagine Steel or Hammons or Workman or Thomas living ten or fifteen miles in the country and running in once a week to preach! How long would their congregations stand for it?

The country church seldom resents this absentee ministry—in most places it is too dead to kick about it. It takes this view of it—that it is the preacher's prerogative to take his family out of their midst and keep it out if he so elects. Of course his living at a distance deprives them of his society and personal fellowship; it means that they must do without him oftentimes when they need and want him; it means that he comes to mean less and less to them as the years go by, but they have gotten used to it and do not notice it much more. I have here presented the most charitable view taken by the church. The great body of the membership put the case rather more brutally by saying: "I suppose his wife and kids is too good for our society and school."

But I promised a suggestion. It is this: Let us buy for each country charge a small farm for the preacher. Let us stock it and make a home of it. Then let him live on it and work it. Let him live with his people. Let him master every detail of country life. Let him be a country man for life. Let him consecrate his powers of body and mind and heart to the great work of saving his community, collectively as well as individually. For, if his work is to measure up to its possibilities, his community will soon take on new life. There will be better farming, easier living conditions, more wholesome living, and more general content. The deadly drift to the city will not be stopped—nothing will do that—but it will be greatly checked. The whole aspect of country life will be brightened and one of our national problems will be solved.

And the preacher, what of him? Will he have lost caste? Will he have become so interested in his pigs and chickens and fruits as that he shall have lost in effectiveness? Or will he have become so deadened by daily contact with people of simple ideas and low aims as to be shorn of his wings and be condemned to a mere existence?

Nothing of the sort. You will bear in mind that I mentioned as the first qualification of the man who is to be a country preacher that he must choose this work. To such a man the country work will be just as congenial and inspiring as city work is to the man who likes that sort of thing. Some city preachers burn out; some country preachers would burn out. Some city preachers grow worldly mind-

ed; some country preachers would grow worldly minded. Provision must be made in any system for contingencies. There will always be the personal equation.

But we must remember that "God made the country." And by so far as a natural, spontaneous, rational life is more wholesome and enjoyable than an artificial existence, just that far are the odds in favor of the ultimate success of the country preacher.

And the people—what of them? Will they say "He has a farm; let him make his own living." Or, "He has all he needs, why should I give him anything?"

Some will, no doubt. But he is not expected to devote all his time to his farm. Nor is he expected to make all he needs for his family. But suppose he does. Suppose he is able to preach and support himself too. Is that a culpable thing to do? Has he done himself or his community or the church at large an injury?

He will have done this—he will have endeared himself to his people as a man who is not above work as they count work. He will have removed the last vestige of suspicion that he is in the work for the money there is in it.

But it will be objected that he is robbing the people of the privilege of contributing of their substance and setting a bad example for others to follow.

Answering the second objection first, I admit that such a course of action would make it hard for the man who expects the church to support him for one or two days in the week. It would make a hard road for pensioners to travel. But it would not affect in the least the support of the man who really works a his job. The church will always gladly pay for service.

On the second point I wish to say the people can contribute to the Lord's work without giving the money to the preacher. If a pastor does not need money, he should not take it, but pass it on to the man that does need it. If there is no salary to be paid in a given church, there need be no less money raising. And a preacher can raise money for some one else more easily than he can collect his own salary when once he has taught them the beauty of unselfishness.

One last objection. It will be urged that this is all well and good for the pastor, but is too hard on his family. To that I have nothing to say, but I will relate an incident.

One day just after I had moved to my present home a groceryman was trying to sell me an article of food. He said so much in its favor that I finally decided to try it. However, because I was still in some doubt as to the quality of the goods, I asked him if he used it on his own table. "No, no," he replied, "my wife is so set in her ways that she still uses Blank's brand." And I am using Blank's brand myself.

REV. J. E. DUNNAWAY; AN APPRECIATION.

This wayworn itinerant has ascended, his earthly life having ended near Capps, Ark. He was making his home with his daughter at the time of his departure. The following biographical facts were furnished by his daughter, Mrs. T. B. Brackett:

"My father, Rev. J. E. Dunnaway, was born in Lauderdale county, Tenn., February 28, 1844, and died August 1, 1914. He was the son of L. H. and Rebecca Dunnaway, both of whom were members of the M. E. Church, South. He was, therefore, raised under the influence of that church to which he gave most of his life. He was converted in 1859 and at once united with the church of his father and mother. He was appointed class-leader and served some years in this capacity. On August 24, 1867, he was licensed to exhort in the Memphis Conference, Rev. G. W. D. Harris being the presiding elder. He moved to Arkansas in January, 1871, and was licensed to preach on May 14 of that year. For six years he remained a local preacher. In the fall of 1874 his presiding elder, Rev. C. H. Gregory, employed him to supply the Clinton Circuit. For three years he served this work as supply. In the fall of 1877 he was admitted on trial into the traveling connection of the Arkansas Conference, and was appointed to Wiley's Cove Circuit. In the fall of 1911 he was superannuated, in which relation he remained till the day of his death."

What lessons would be here taught, if we could fill in with the actual work done in the gaps be-

tween the dates in above biography. Converted and appointed class-leader in 1859, a boy but 15 years old; an exhorter in 1867, being then a young man 23 years old; a local preacher in 1871 and serving as a supply in 1874; in the traveling connection at the age of 33; a superannuate at 67; ascended to the father at 70—the whole making a total of 55 years service of the church in some official capacity. To serve this long his generation in the church of God, to pass muster at every roll call with nothing against him, is worth living for. Just as his brethren answered, "Nothing against him," at the Annual Conferences, so I am persuaded that the Master of all said to him when he left this world, "Well done, thou faithful servant."

I have been unable to determine from the Conference Minutes all the charges he served, my file of minutes being incomplete, but from what I have found he always received a meager salary, the highest salary recorded as far as I have been able to find from the minutes being \$251.00 for the year. That he had ability as a financier is evidenced by the fact that out of salaries such as this he had saved a little home, while the records show that the church was added unto under his ministry.

His faith, though not demonstrative, was yet victorious, and his last days appeared to be filled with the sunshine of God's love. To the last he was faithful, deriving special joy from attendance upon the various conferences of his church. Of such a life I know of nothing more appropriately descriptive than the parenthesis which is thrown into the latter part of Heb. 11, "Of whom the world was not worthy."

Brother Dunnaway was not a great preacher as the world counts greatness. There was no sparkling brilliancy, no tremendous flights of the orator. Yet his exposition of the Bible was sure, clear, pointed, and he spoke as one who was certain of his utterance. There was no hesitancy, no apology for his message, he seeming to feel that he was the mouthpiece of God and that he spoke to carry to the hearts of those who heard him the message of his Father. The last time I heard him was at a quarterly meeting at Gaither, Ark. Seldom have I heard so clear an exposition of the word of God.

At the session of the Harrison District Conference at Berryville, Ark., last May Brother Dunnaway was present and was held in high esteem by all the members of the conference. He was the patriarch among us and every one accorded to him the honorable pre-eminence that rightly belonged to him. His spirit was very brotherly, and he rejoiced at every expression of victory, at every progress of the church which he served so long. Some of the brethren testified to the uplifting power of his life as he had influenced them during the time when he was their pastor. Rising in his place he said with more emotion than he usually showed, "Possibly I have not lived in vain. At least three of the members of this conference who are now pastors have been members of churches under my pastorate, and they testify that I have helped them to a better life. I thank God that I have been permitted to live and preach the gospel so long. My younger brethren, press on."

He belonged to that most honorable class of preachers, the ones who pioneer the work of the kingdom of God by serving in the hardest fields, enduring the greatest privations, yet despising the sacrifice of it all, esteeming it more honor to serve in the humblest places in the church of Christ than to enjoy the emoluments of any earthly occupation. His course is run and he rests from his labor.

He was married to Miss Mary A. Moore on February 7, 1865. She died August 3, 1913. Thus she lacked but two days of having watched for him for one year on the other side. Since her going away his form had stooped some, his features had softened, his tones were kinder, his smile more benignant, his love of the church more intense, his longing to go home more overcoming. It was a merciful kindness of God that kept these two so long time partners in itinerant work and privation so short time apart. As they two stand before the throne of God and join in the coronation anthem of Christ, there in the fulness of heaven's beauty and splendor and plenty I think they will forget the overworn garments and empty larder of the earthly parsonage. As they greet on the other shore some of the hundreds who were saved through their ministry and watch from their place in heaven the work that continues on earth by some who were inspired by their lives I think they can speak with

St. Paul, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

W. T. Martin.

CHILDREN'S DAY IN THE ARKANSAS CONFERENCE.

I call the special attention of the pastors and superintendents of the Arkansas Conference part of the North Arkansas Conference to the following list of charges that had reported Children's Day collection on August 19: Dover Circuit, by M. R. Clark; Clinton Circuit, by G. W. Hatchett; Central Church, by L. M. Broyles; Yellville Circuit, by W. W. Allbright; Belleville and Magazine by J. R. Ashmore; Morrilton, by Lee Bearden; Alma Station, by Thomas Martin; Mulberry Circuit, by C. E. Gray; Plainview Mission, by W. M. Adcock; Conway Circuit, by J. M. McAnally; Scranton Mission, by J. F. Glover; Marshall, by E. W. Falkner.

Thus you will see that only twelve charges have reported. Brethren, with the consolidation of two Conferences and the new Sunday school legislation, a large field and fruitful is open to us. The Sunday School Board has no means on which to operate except the Children's Day collection. In the number of additions to the church every one concedes that the Sunday school is the most effective agency of the church. Last year the Arkansas Conference paid \$8,493.00 for Missions, both Home and Foreign. Of this amount, the Sunday schools are credited with \$2,349.00, more than one-fourth of the whole amount paid. A comparatively small per cent of the Sunday schools did anything for missions. If the principal business of the church is to get the people at home converted and to evangelize the whole world; and if our present system of mission work is the best method, the pastors who neglect the payment to the Sunday School Board most surely hinder in large measure the salvation of the ones at home and retard the evangelization of the world abroad. I shall give you my reasons for this statement.

The Mission Boards, both General and Conference, say that their great need is money with which to send men into the whitening fields. If the Sunday School Board had sufficient money to keep a skilled Sunday school secretary in the field for two or three years to hold institutes and help in the complete organizations of all the schools as our Discipline requires, many more schools could be organized and many more trained workers would be had in the schools. Many more, if not all, of the schools could be organized into mission societies with a collection once a month for missions. As this work is magnified the collections will increase even in the schools that now observe mission day in a half-hearted or merely formal way. I do not think that it is a fanciful dream when I say that the Sunday schools of this Conference will double at the least their contribution to missions with the proper work done in the development of the field that is now open to the Sunday schools. With increased efficiency, as the Sunday Schools are brought up to the Standard of Excellence of the church, more people will be saved and added to the church, and will be better trained in the support of the work of the church, the membership outside of the Sunday schools will make correspondingly increased contributions.

Let every pastor report at once his Children's Day offering to the Conference Treasurer, Dr. A. E. Hardin. The Discipline says that his report shall be made at once after the observance of the day. Don't hold the money. There is too much temptation to draw on this fund to pay a small deficit that may be in other claims.

Some pastors say that they can not have the programs prepared in their congregations. Without any argument as to the loss sustained by the failure, I do think that the least a pastor such as this can do is to take a collection for this work and make it in something like a proper proportion to the other claims of the church. Brethren, give this matter early and liberal attention.

W. T. Martin.

OUR PLAN OF APPOINTING PREACHERS.

Often both Methodist Churches and Methodist preachers complain that the most satisfactory results are not always secured by our plan of appointment by the bishops. However, when we listen to representatives of churches with other methods, we usually congratulate ourselves that we have a plan, with all its faults and failings, that is superior to most of the others. This is strikingly empha-

sized by Dr. Lyman Abbott, in his *Reminiscences in The Outlook*. Commenting on his own efforts to secure a pastoral charge, he said: "Possibly the ingenuity of man could devise a worse method for the churches to adopt in securing a pastor than the one adopted by the Congregationalists, and largely also by other Protestant denominations; but my imagination is not equal to conceiving a method that would be worse." He then describes the candidate looking up the conditions of vacant pastorates and his trying position when he preaches his trial sermon. According to his way of thinking (and it is ours also) it is a most humiliating experience. While our way is not perfect, it might be much worse.

THE DENOMINATIONS AND THEIR COLLEGES.

(Portions of an article by Dr. Thomas Nicholson, Corresponding Secretary of the Board of Education of the Methodist Church.)

The Board of Education of the United Presbyterian Church, in a report says: "We found that but thirty per cent of our young people who attend college attend our own institutions; that less than thirty per cent of our congregations are represented by even one student in our colleges during any one of the last three years; that the increase of college attendance in our colleges was not keeping pace with the growth of the state and richly endowed institutions. But we found that 46.2 per cent of the male alumni of our colleges had entered the ministry; that 61.1 per cent of our ministers are graduates of our five colleges, that 25.1 per cent are graduates of Christian colleges of other denominations; that 5.6 per cent are graduates of state and secular institutions; that 2.2 per cent are graduates of foreign institutions, and that 5.5 per cent are graduates of no college whatever. We found, moreover, that 93.5 per cent of our ministers are graduates of the two seminaries of our own church." In these and similar facts were found reasons for the reorganization of their board under an enlarged and broadened charter and for a great forward educational movement in the denomination.

The Northern Baptists this year have put uncommon emphasis on their educational work, have reorganized their Board of Education, and have set out to raise millions for their church colleges. The Disciples of Christ are making an appeal for six millions of dollars, three million for their colleges. The College Board of the Presbyterian Church regained \$111,000 from churches through collections for their colleges this year, and has assisted the individual Presbyterian colleges in raising over a million and a quarter for their endowments. The Southern Presbyterian Church has a great forward educational movement under way. They have three times as many colleges and six times as much college property as they had thirty years ago. A similar story comes from every denominational board. The people realize that if the church is to survive, and if they are to have a trained ministry, they must strengthen their own colleges. Not more vital, however, is the relation of the denominational college to an adequate ministry than it is to a consecrated and efficient laity. The official lay leadership of the church is related to the church college in about the same proportion.

In a great mid-eastern state, where the ratio of young people in college to the population of the state is much beyond the average for the whole United States, namely, one for every 596 of the population, the Methodist Episcopal Church has a membership of 160,000; but the Methodist constituency has one student in college for every 146 of that membership, besides the Methodist students from that state who are in colleges outside that state. But that is not all. If there should be added to those the students in the Methodist college academies, the students in music, public speaking, business and special courses, exclusive of those in the public schools and high schools, our church actually has one student for every 35 of that 160,000 Methodists in these academies and colleges. That shows the educational spirit of Methodism where the Board of Education and the schools fostered by it are doing their work. No wonder that particular state is known all over the land as one of the most influential Christian states in the Union.

We are moved to remark that when it comes to big business the graduating classes of our American colleges are an output of first importance.—Congregationalist.

ARKANSAS SCHOOL FOR THE BLIND.

This institution, for the education and training of the blind children of the state or those whose eyesight is so defective that they cannot attend an ordinary school, offers, without cost to parents, board, laundry, medical attention, treatment and medicine for the eyes, and the care and watchful attention of a trained, kindhearted and capable body of officers and teachers. Many young men and women, the totally blind, have been so trained and educated here that many of the joys of life have been opened to them and they have also become active and self-supporting members of society. Instruction is furnished not only in the ordinary school studies, but also in various trades, in music, type-writing and domestic science. The work accomplished by some of the present and former pupils is little short of wonderful.

It is the desire of the Board of Trustees that every child in Arkansas who is eligible shall attend this school. Therefore the attention of parents and others is invited to this institution, and any one who knows of any blind person or persons or any whose eyesight is so defective that they cannot attend a seeing school is earnestly requested to give us the names and addresses of such persons.

The next session begins on the first Wednesday in October. Already indications lead us to believe there will be a decidedly increased attendance as practically all of last year's students will return and a number of others have applied for admission.

For further information call on your county judge or write to John H. Hinemno, Superintendent Arkansas School for the Blind, Little Rock, Ark.

DECAY OF CLASSICAL EDUCATION.

Dr. G. G. Murry, Regius Professor of Greek at Oxford, recently visited our country and made a survey of the American college methods of studying the classics. Publishing a summary of his findings, he declares: "A deep decay has eaten into the study of the classics in America. I was struck by the general sense of regret of the lost inheritance. The decay is in part due to Pres. Eliot's policy of abolishing compulsory Greek. It was an experiment which should have been tried in a laboratory less noble than Harvard. America is educating a vast democracy with splendid public spirit and success. I can see quite well that circumstances demand a quick, cheap, businesslike education to meet the needs of the immediate moment. But I think that a time has come which demands a deeper, more solid, and therefore slower education. Great insurgent forces are at work in the United States and citizenship will require in the future finer training and vision than in the past. The features of the American universities which particularly impressed me were their excellent libraries, the swift effectiveness with which they punish or drop men who do not pass examinations, and the vivid, vigorous spirit which colors and animates the whole of their university life."

WHAT THE COLLEGE GRADUATES DO.

Statistics of the graduates of the University of Chicago indicate that the lower schools are getting better teachers and that teaching as a profession is making a greater appeal to educated young men and women. The university's latest alumni directory shows that, of the 7,094 graduates since its foundation, 3,289 are teachers, and only a small per cent is in the so-called "learned professions" as compared with the percentage of graduates of earlier years in the older colleges. Of the remaining graduates 618 are ministers, 584 lawyers, 455 merchants, 384 doctors, 114 writers, 107 scientists, 76 in financial institutions, 53 manufacturers, 49 farmers, 49 artists, 44 government office-holders, 38 engineers, and 1,263 classified as miscellaneous. It is probable that the statistics of other universities will show similar conditions, and thus the statistics above may indicate fairly what college graduates are doing. It is a healthy sign, showing that our young men and women are ambitious for education and are securing it, whether they use it for professional, cultural or practical ends.

SCIENCE AND RELIGION IN THE SCHOOLS.

Vice President Marshall's remark that the schools of today have too much of science and too little of God has attracted attention and should attract more attention. It is not sure that the schools teach too much science, but it is very sure that they have too little religion in them. It is religion that makes character, and it is for the making of character that schools exist. At least this should

be the purpose for which they exist. If they do not make children into good and reliable citizens they are inadequate. One thing is sure, and that is if our schools do not teach religion they teach the neglect of it. If they are not permitted to teach reverence and faith and love and obedience to the laws of God, they teach, by implication and by neglect, the negative of these. There is a great outcry, by infidels and rationalists, against sectarianism in the schools, but ninety-nine out of every hundred of our good citizens in America will agree that the sectarianism of simple and pure religion is better, more wholesome and more desirable than the sectarianism of infidelity that results in immorality.—Herald and Presbyterian.

BOOK REVIEW.

The Amazing Argentine, a New Land of Enterprise; by John F. Fraser, author of *Canada As It Is*; published by Funk & Wagnalls Co.; price \$1.50. Argentina is a land without ideals; religion is at a discount, and nothing worthy of note has been produced in art or literature. There seems to be no national conscience. It is a country for money-making. The people number seven millions, drawn from the sturdier portions of the Latin race, reinforced by adventurous spirits from other races, and backed by English capital. It is a country to be reckoned with in the new regions providing the world's food. The educated Argentine feels that the amalgam of races, with the Italian leavening the whole, is creating a new people. While the Englishman is at the head of many great concerns, the Argentine is pushing in and is often surpassing the foreigner. The author says: "Having some acquaintance with the great business countries of the world, I say unreservedly that if I had a son and intended to put him into commerce in the hope of making his fortune quickly, I would have him taught Spanish and send him to South America." In the present European crisis there is opportunity for Americans and American capital in Argentine. It produces vast quantities of live stock and wheat, but is unable to engage extensively in manufacturing on account of lack of fuel. Our trade with Argentine is steadily and rapidly increasing. It offers for our products the largest and best market in South America. In the last year our sales to that country were valued at \$55,000,000 or \$10,000,000 more than our sales to Brazil, and \$3,000,000 more than our sales to all the remaining countries of South America. Our exports to Argentina 20 years ago were only \$5,000,000. Our imports have increased from \$5,000,000 in 1893 to \$27,000,000 in 1913, or only half the increase of our exports to that land. Recently Mr. Fraser visited the Argentine Republic to gather material for this book. He traveled from Buenos Aires in the East to the Andes in the West, and past Tucuman in the North to Bahia Blanca in the South. It is written in popular style, describes the development of the country, and tells of life among the Spanish-Italian population and their social aspects and customs. He shows the reader Buenos Aires, a modern city, the largest south of the equator, the Paris of the Southern world; explains the wonderful development of railways, the rapid settlement of the land and the enormous fortunes in land; describes Argentina's part in feeding the world, her constitution and government, the characteristics of country and people, the marvelous live stock industry, Rosario, the rapidly growing commercial city, Cordoba, the ancient seat of learning with its university founded in 1666, and Bahia Blanca, the future port of the South.

The Constructive Quarterly for September, published at New York by Geo. H. Doran Co., subscription price \$2.50, is a notable number. It has strong articles on Spiritual Factors of Unity, Non-conformity: its Ideals and History, Outside the Church no Salvation, A United Christendom and Islam, Orthodox Ritual in the Divine Service of the West, The Spirit and the Future of Catholic Liturgy, Votaries of Personality, A Study in Anthropomorphism, The Scriptures as a Bond of Co-operation, The Church of England in Relation to Other Reformed Churches, Broad Churchmanship, An Experiment in Co-operation, Decay and Growth of Ethical and Religious Ideas Among Industrial Workers in Germany. One may not always agree with the writer, but gets light by knowing the other man's views.

Athletic Training, by Michael C. Murphy; published by Charles Scribner's Sons, New York; price \$1.00.

For more than a quarter of a century "Mike" Murphy was the greatest trainer of athletes in America, if not in the world. Because of his wonderful success in turning out intercollegiate, Olympic and world's champions, he has been recognized even by his rival coaches as the leader in his profession. When he began the training of athletes it was not regarded as a science, but he devoted to it a keen understanding of human nature and a rare genius for discovering new and improving old methods of promoting athletic efficiency. When he died, June 5, 1913, he was properly credited with having made the most important contribution to a science which has produced a purer, stronger and more intelligent manhood wherever amateur athletics has been cultivated. He began to prepare this book after his return from the London Olympiad of 1908. He desired it to be the most complete text for the guidance of athletes and to contain the vast fund of information which he had accumulated in his brilliant career as athlete, coach and observer. He was anxious for it to be of permanent benefit to the youth of his native land, and to this end he worked during his last sickness and barely completed it before his death. He became a good sprinter at the age of twenty, and soon interested himself in the observation and training of others. He made an exhaustive study of every event on track and field program, and was ever on the lookout for some new method or device to add skill to the human body. To better prepare himself he took a course in medicine and surgery. In track athletics his ideas were years ahead of his rivals. He discovered and introduced the crouching start which made possible the lowering of the record in sprinting. He began coaching at Yale in 1887 and immediately made the athletes of that institution famous. Later he coached for the University of Pennsylvania and brought that university to the forefront in athletics. During the summer months he coached for the New York Athletic Club, and developed world champions. In 1900 he took the University of Pennsylvania and the New York Athletic Club teams to the Olympic games at Paris, where America completely outscored the field and Murphy's athletes won nearly all the honors. He trained the all America team in 1908, and was selected for 1912, and again made great records with his men, and he was chosen for 1916 during his fatal illness. In this coaching he has to deal with hundreds of different dispositions. To command the respect of so many athletes, many trained under others, to keep all in good humor, and have the maximum number at their best ready for the events, required a genius, but Murphy was equal to the occasions as they came. He believed in athletics to promote health and physical efficiency, and emphasized the idea that all the athletic glory ever won was not worth a month's ill health. He objected to heavy athletics for young boys and sought to prevent them from entering too young, reminding them that practically all the men who break down have only their early athletic excesses to blame. He stood for a clean life, and strongly argued against the use of tobacco and alcoholic liquors. He considered the cigarette the deadly foe to strong manhood. A book by such a man is invaluable and this book is needed in amateur athletics today to correct abuses and point the way to sane and successful sports.

The Making of a Man, The Prince of Peace and the Royal Art, three booklets by William Jennings Bryan; published by Fleming H. Revell Co., Chicago and New York; price of each, 35 cents.

Under the title of "Messages for the Times," the little board bound books are sent forth by the recognized orator of America. "The Making of a Man" is a delineation of the fundamental lines to be followed in the statement of the crown of true manhood. "The Prince of Peace" is the famous lecture which has been delivered to tens of thousands, and it will now find an even larger sphere of usefulness. "The Royal Art" is a luminous exposition of The Commoner's aims and ideals concerning righteous government. All who have heard Mr. Bryan desire to have some of his best orations in permanent form, and those who have never heard him will find these addresses helpful in understanding the hold of the orator on our people. You will want one of these booklets and while you are ordering you might as well get all three.

THE NEW ERA IN ASIA.

"The New Era in Asia" is the book presented in our Mission Study program this year as an alternative choice to the "Social Aspects of Foreign Missions." This book was written by Mr. Sherwood Eddy, the companion of Dr. John R. Mott on his last trip around the world. That journey, the story of which this book largely tells, was taken in the interest of the "Continuation Committee" of the Edinburgh Conference, of which Dr. Mott is the chairman, and, though it sounds extravagant, many believe it to have been the most significant missionary journey in the history of the world.

The itinerary extending through the Near and Far East brought together, of students mainly, an average daily attendance of eight hundred in Japan, a thousand in India, and two thousand in China. In the city of Foochow the attendance in six days rose to thirty thousand, the Provincial Parliament adjourned to hear these speakers, the presidents of Confucian Colleges closed their schools and came to the meetings, and in one after-meeting, when four hundred men arose and publicly confessed Christ, the entire audience of non-Christian men broke out spontaneously into applause at this evidence of their courage. In this city of Foochow alone there were seven hundred men enrolled as inquirers.

In the countries they visited, these great workers reached between 60,000 and 70,000 people, mainly men, and of this number over 6,000 indicated their desire to become Christians. The author discusses the "new era" as he has had opportunity to observe it in Japan, in Korea, in China, in India, and in the Near East, closing with this eloquent plea: "The church is feeling today the need of more than half the human race. No pen can describe it; no heart can grasp or fathom that great ocean of need; no imagination can picture it; no tongue can tell it. Here is a continent of need embracing nations newly awakened, which can be molded today, and here we are, young and strong and free to give our lives, our gifts, our prayers—all that we have and are—to the greatest cause in the world. The call is before you. What will your answer be? It combines the challenge of a great need and the call of an overwhelming opportunity."

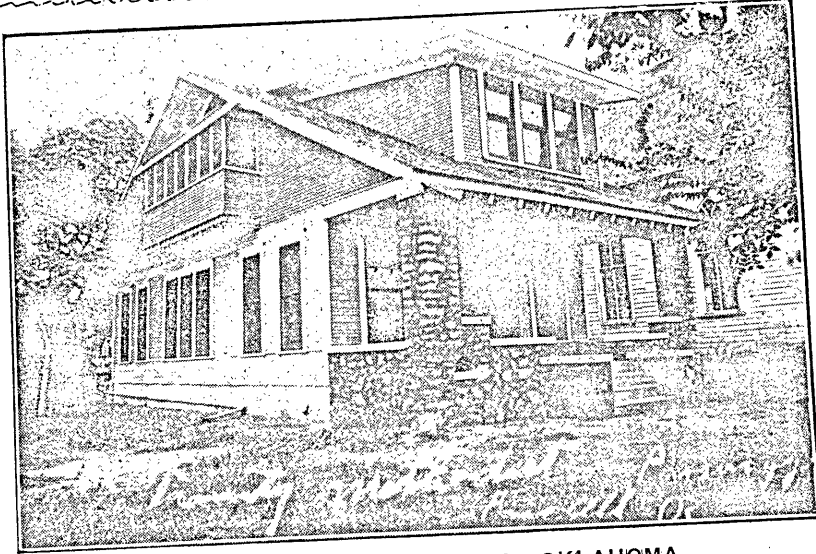
Of Mr. Eddy's fitness to write a book like this, Dr. Mott says: "Mr. Sherwood Eddy has massed with compelling force the results of his personal investigation, observation and experience. His fifteen years of active work among the educated classes in all parts of the Indian empire, and his recent remarkable journeys and campaigns in the Near East and in the extreme Orient, have given him an unexcelled opportunity to study the Christian problems in Asia, and especially to understand the movements and tendencies in Asia as a whole."

No other book gives so vividly the story of the marvelous things that are being done in the East at this moment, and no man who wants to feel the throb and quickening of a mighty divine awakening can afford to be without it.

The following are statistics for 1913 of the Japan Methodist Church, including both the work under the two Conferences and that under the direct care of the three missions operating with the Japan Methodist Church: Number of missionaries co-operating, 110; Japanese pastors, 145; local

preachers, 88; Bible women, 84; self-supporting churches, 23; organized churches, 140; members, 11,295; probationers, 3,004; adult baptisms, 1,149; infant baptisms, 308; professions of faith, 902; Sunday schools, 374; Sunday school pupils, 26,286; average attendance in Sunday schools, 16,808; amount raised for all purposes, \$28,163.83.

form from the gateway. Stately native forest trees, in which many kinds of birds rear their young and numerous squirrels play unafraid, cover the ample front between the house and street, and the rustic beauty and quiet retreat afforded make it unequalled by any other property in the city for the purpose it is to serve. The lot previously purchased was



NEW PARSONAGE AT PURCELL, OKLAHOMA.
Rev. T. E. Neal, Pastor.

This beautiful new parsonage was recently built at a cost of approximately \$2,000. When completed it will be up to date and modern in every particular. More than three-fourths of the cost has been raised, and the remainder is virtually covered by good subscriptions. It is well ventilated, having an east front, with south exposures. It has four rooms, back hall and bath down stairs, and two rooms, a hall and sleeping balcony up stairs. There are big, roomy closets in the bed rooms, a built-in china closet and butler's pantry in the dining room and kitchen. In short, it is an ideal preacher's home.

A GREAT GAIN FOR THE METHODIST HOSPITAL.

The Methodist of Memphis are rejoicing and our Hospital Board is being congratulated by all who know the property because of the magnificent new site secured for the Methodist Hospital.

After months of negotiation the location committee, consisting of J. H. Sherard, J. R. Pepper, T. K. Riddick, L. M. Stratton and H. M. Ellis, have just closed the deal with Capt. W. B. Mallory for his commodious grounds and handsome residence, thus securing for our Methodist Hospital what is considered by those who know the city to be the most convenient and beautiful hospital location in Memphis.

The Mallory property consists of eight and a half acres of ground, fronting 533 1-2 feet on Lamar Boulevard) on which is one of the best street car lines of the city) with a frontage eastward on South Camilla street of 672 feet, and a like frontage westward on South Dudley street. Pauline street terminates on Lamar Boulevard just in front of the gateway, making the property about equal to four city blocks. It is as convenient to the office section of the city as any other hospital, and nearer the two new union depots by several blocks.

The residence was built by Capt. Mallory twenty years ago at a cost of seventy-five thousand dollars (\$75,000), has always been kept in perfect repair, and is today considered one of the finest homes in Memphis. It is constructed of red brick and stone, is three stories in height, and contains twenty-two (22) large rooms, with lofty ceiling and high artistic finish. Great airy halls, 12 or 14 feet wide, run the full length of the building.

The house is 450 feet from the front street and occupies the crest of a beautiful woodland elevation, which rises in symmetrical amphitheatre



REV. T. EDGAR NEAL.
Preacher in Charge at Purcell, Okla.

turned to good account, so that several thousand dollars were saved by the former transaction.

The purpose of the Hospital Board now is to install an elevator and make such other alterations and additions to the house as shall be necessary to provide seventy-five or eighty beds with which to begin actual hospital service as soon as possible. The need is daily growing more pressing and distressing, and it is believed that the active service of ministry and relief will rapidly multiply friends for the cause and greatly speed its success.

The purchase of this site is the assurance that those to whom this great Church enterprise has been committed have ideas that are commensurate with the magnitude of the need in this vast territory, and it is the pledge that what they shall do will be adequate and worthy of the great Church they represent. There is no thought of stopping short of a half

million dollar plant, to be built in sections, as the funds are secured, to a plan of a unified whole.

A five thousand dollar (\$5,000) payment must be made on this property at once. Our reliance for this is in God and the good people of our Church, and we have no fear of disappointment. Our friends who have subscribed can help us greatly now by sending forward the amounts, if possible, at once, while those good people who have been intending to help when the real need arose have reached the very opportunity for which they have been waiting. Please send remittances to

H. M. Ellis, Field Secretary,
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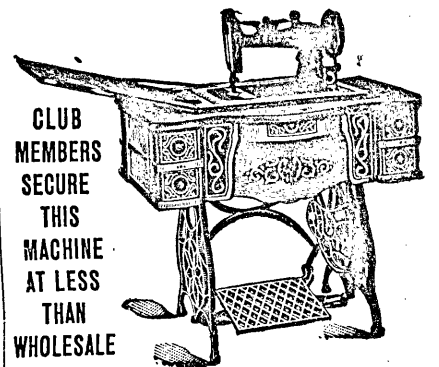
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Woman's Missionary Department

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

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 White River Conference Mrs. P. 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.

ALL THAT LOVE CAN GIVE.

Here is a paragraph from an episcopal address which ought to be printed in letters of gold:

"All I am God made me; all I have God gave me; all I need my Saviour has bought for me; all I hope for he has promised me; therefore all my years and all my powers are his while life endures. I have nothing left to sell, but everything to give away that love can yield. Here flames passion for souls. Here rules the love that vaunteth not itself, that is not puffed up, and doth not behave itself unseemly."

"Were the whole realm of nature mine,

That were a present far too small
 Love so amazing, so divine,

Demands my soul, my life, my all."

—Woman's Home Missions.

"HE THAT WINNETH SOULS IS WISE."

The prime object of our Woman's Missionary Society is to bring souls to Christ. It seeks to save men as it ministers to their physical needs. In our mission schools children are taught the way of life as they are mentally developed. Our Rescue Homes are for the healing of mind, body and spirit of broken-hearted ones who have wandered astray. For years our organization built parsonages that the Gospel of Christ might be preached in the waste places. Personal work for the salvation of sinners is enjoined upon its members today. This work does not seem easy. We know it is impossible of accomplishment in our own strength. The world will be redeemed, "Not by might, nor by power, but by my spirit, said the Lord of hosts." Collaborers with Him, we may do our part. Society is composed of individuals and to each the Gospel must be interpreted. We heard an evangelist tell how his statement that every christian might win one soul for Christ was once challenged by his hearers. One good woman said she had no opportunity because she was kept closely at home with her children, and she rarely saw anybody else. Afterwards the truth forced itself upon her, for opportunities to testify to the love of Christ came to her. She became concerned for the salvation of the men who delivered milk, meat and groceries at her door and for people whom she met elsewhere. During that year she was instrumental in bringing seven persons to a saving knowledge of Jesus Christ, the Savior of men. What we need is a passion for souls.

LITTLE ROCK CONFERENCE.

Mrs. F. S. Overton, Publicity Supt.

In last week's issue the article attributed to Mrs. M. L. Williams was from the pen of our president, Mrs. F. M. Williams.

The district meeting of Malvern District will be held at Malvern, the date not yet announced. Mrs. Reeves is urging all societies to send one or more delegates. Says she is planning for a great meeting.

In last week's Methodist we sug-

gested an exchange of ideas in auxiliary work. The following letter shows that this thought has at once borne fruit. Any who can help this young auxiliary should do so, by either sending direct to Mrs. W. J. James, Poyen, Ark., or else mailing any good papers read or any original programs offered to your publicity superintendent, who will forward to Mrs. James.

Poyen, Ark., Sept. 4, 1914.

Mrs. F. S. Overton,
 1311 Welch St., Little Rock.

Dear Madam: The ladies of the Methodist Church have recently organized a Woman's Mission Society at this place, and we are at a loss just how to proceed. Any information you can give us would be highly appreciated. I see in our church paper, "The Western Methodist," of today that if we want helps, programs or literature that would enlighten to address you, so I have no suggestion to send that would be beneficial, but would be so glad for you to send or suggest anything that would help us along in our undertaking. I remain yours in the work,
 Mrs. W. J. James, Secretary.

From our auxiliary publicity superintendent at El Dorado we have received the following interesting item:

Our auxiliary has kept up work unusually well through the summer, the result I think of porch parties with social features instead of usual routine at church. At our last meeting we voted to send a box to a needy family, give a free will offering to Elma Morgan fund, and to renew furnishings in the Arkansas room at Scarritt School; all this though is so little in return for the multitude of gracious gifts from our Father. We begin our year's "wind-up" with a meeting in our church, first Monday in October, and are believing and praying that all obligation will be met in full.

EAST OKLAHOMA CONFERENCE.

(Mrs. C. H. Buchanan, Pub. Supt.)

A message from Mrs. Mackey brings us the news that "Miss Henry will not be able to open work at the mines on the 1st as was planned, but hopes to come to us the 15th if her health permits. Her physician advises her to wait until October 1st."

Let us remember our dear little deaconess in prayer that God may fully restore her strength and that she may succeed in the work so dear to her and us.

Mrs. Mackey further says:

"I hope now it is cooler, the auxiliaries will take up the work in earnest. Mrs. McLeary, District Secretary of Hugo District, will hold her institute at Hugo, September 9-10." We predict a splendid meeting, led by this energetic secretary, and hope to have an account of it for this column as soon as possible.

Another word anent that Conference Expense Fund. Presidents, will you impress upon the members as you reorganize for fall and winter work that

the most important money to be paid this time of year is the Conference Expense Fund. It is an absolute necessity. It is now the only source from which we can meet our Conference expenses. It is so small an amount, we are apt to overlook its importance. Collect it first thing at your September meetings.

We are in receipt of a copy of a

letter sent us by Mrs. Castle that is one of the most beautiful and stirring appeals we ever read and we hope for her permission to publish it. It emphasizes work, growth, but above all the great need of prayer. Every auxiliary should have its prayer circle, that its spiritual life may be deepened, its work become a joy, not

(Continued on page 10, 2nd col.)

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Every faculty will be provided for the adequate instruction of the young ministers of the Church. Scholarships are now available for worthy men who need such assistance; and the Bureau of Self-Help will be at the service of students desiring to pay part of their expenses by outside work.

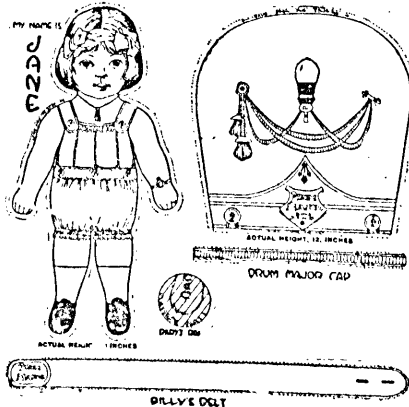
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OBITUARIES

(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.)

OWEN.—Died at her home in Wilmar, Ark., August 28, 1914, Mrs. W. S. Owen, after a lingering illness of more than five months; aged 38 years. When quite young she was happily converted and joined the Methodist Church, and has ever since lived a consistent Christian. She was one of the teachers of our Wilmar Sunday school and was always active in the work of the church. She cheerfully worked for the good of others and patiently suffered the will of the Lord. She was the mother of four children, two of whom had preceded her to the better land. She leaves in the home her devoted husband and two promising boys, stricken with grief. Besides the immediate family she leaves one brother and two sisters with other near relatives. To them we would say, "Sorrow not as those who have no hope," but go on in the work of the Lord and you shall meet her again, where there will be no more parting. Appropriate funeral services were held by the pastor, and we laid her remains to rest in Wilmar cemetery to await in peace the resurrection day. R. A. McClintock.

WHITTENBERG.—Little Opal Mauda Whittenberg, daughter of Mr. and Mrs. Marvin Whittenberg, was born December 9, 1911, and died Aug. 7, 1914, aged 2 years, 7 months and 28 days. The little sufferer was afflicted only a few days but such was the nature of the ailment that medical skill availed naught. The innocent soul having its flight to the homeland and anchored safely with Him who on earth said, "In heaven their angels do always behold the face of my father which is in heaven."

May God in tender mercy assuage the sorrows of the bereaved ones by His wonderful love shed abroad in their hearts and that they may be enabled by that blessed hope to say in their hearts "Thy will be done" and with David or old, "I shall go to him but he shall not return to me." E. E. Grimes.

EASON.—Joseph Edwin Young Eason was born in Georgia April 21, 1849, joined the church 1901 and died May 21, 1914. He had been married forty years and leaves a wife and three sons, Stanley, Edward, and Joe, and three daughters, Ethel, Rosy and Myrtle to mourn their loss. Brother Eason was a devout Christian, a valuable citizen, a loving husband and father and all that goes to make up the true Christian gentleman. Besides his immediate relatives he leaves a host of friends to mourn his loss. May those who mourn, especially his devoted wife, soon be comforted and be able to say in real earnestness, "Thy will be done on earth as it is in heaven." R. L. Cabe, P. C.

OSBORN.—On August 17, 1914, at the residence of Mr. S. H. Robbins, in the city of Claremore, Okla., Mrs. Elenor Osborn, the mother of Mrs. S. H. Robbins of Claremore, and Dr. Osborn of Fort Smith, Ark., departed this life. Mrs. Osborn lived for many years in Rogers county, Arkansas, the wife of Dr. Osborn, who was well

known as a practicing physician in that part of the country, and who preceded Mrs. Osborn in death many years.

This good woman was a splendid example of the ripe fruits of the Christian religion. She lived to be eighty-eight years old. All her life, after coming to the age of accountability, was spent as a consistent Christian. She was truly daughter, wife, sister, neighbor, Christian. She was devoted to the Methodist church, and for many, many years lived faithful to her church vows. Best of all she died a triumphant death. For many days she was "ready to go" any time, and when the end came it was as with a little fear as if she were going to sleep. Such a life as she lived preaches the most convincing sermon that can be preached in the Masters' name.

A. S. Cameron, Pastor.

(Continued from page nine.)

a mere duty; and that results may be felt in each home in the community. All the money we may give to missions, all the study classes we may belong to will not meet the requirements of a victorious personal Christian life without prayer. We need praying presidents of local auxiliaries, we need praying secretaries and treasurers—women who linger on their knees at the throne of prayer until a baptism of the Holy Spirit sends them out to touch and electrify other hearts.

When we put Christ first in our lives and self last, then we will see a marked change in our missionary meetings. Attendance will increase, new members will come in, finances will come up smoothly, and new life manifest itself in all departments of our work. Pray, pray with the Spirit and understanding. Pray without ceasing. Get the little book "How to Pray," by R. A. Torrey. It costs 15 cents and can be gotten from The Bible Institute Colportage Association, 250 LaSalle Ave., Chicago. It is the best book on prayer we ever read, and we have known revivals to spring up from a general reading of it.

IS HE CRAZY?

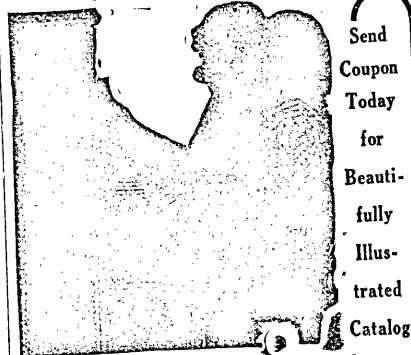
The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company 706 Keystone, Puttsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

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YOU CAN RELY UPON THE YOUTH'S COMPANION.

More than one Southern editor has said that The Youth's Companion is one among half a dozen publications that he cannot do without. For one thing, in matters of fact it can be absolutely relied upon to be right. Whether it prints the news of a war of a lawsuit or of a political convention, it publishes only what it knows to be true, and lets its readers form their own opinions on the basis of the facts thus presented. It tells what has happened, not what somebody imagines has happened or hopes will happen. Then, too, it has some of the best humorous sketches ever printed. There is one almost every week—sometimes two—stories of quaint characters of rural New England. And there is the doctor's weekly article on getting well and keeping so. It doesn't pretend to take the place of your family physician, but it is a mighty good thing to have on hand sometimes when he is not within call, and it tells you lots of things you need to know about keeping yourself "fit" as the English say. And this is nothing to the stories—250 of them in the course of a year. The new serial just begun, "The Crawford Twins," by Edith Barnard Delano, has its scene partly in New England, partly on an old Maryland plantation. If you do not know The Companion, and will cut out and send this notice to the publishers, Boston, Mass., they will send you two issues containing the opening chapters of this serial. Then, if you like it, and will send a \$2 subscription for 1915, you will receive all this year's November and December issues free.

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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.)

"I cannot allow you to remain longer, however," she added "for it is my burden and I must bear it alone."

"Better let us stay, Nellie, he may get nauseated or something."

"No, I can tend to him now, thank you—go please—pointing to the door."

As the boys went out Nellie slipped to the floor again and burst into a fresh fit of weeping that shook her whole form. There seemed to be no one in the world to whom she could go with her trouble. She chided herself for not being more indulgent to Jim—for not giving him the petting he was accustomed to from his mother; she blamed herself for all the sin and shame of this night's carousal.

"Oh how I need mamma to tell me what to do—I can't tell Finley for he'd quit and come home; I can't tell Mr. Wallace for he'd turn Jim off and, then we wouldn't have anything to live on; I can't tell Mr. Fredrick for he might move away, 'cause nobody wants to live in the house with a drunkard. Nobody to tell—nobody to help me. Oh what shall I do?" wailed the heartbroken girl in her sorrow as she shivered in the cold and dark.

"Casting all thy care upon Him, for He careth for thee," came the comforting words across her mind as she recalled the Golden Text of last Sunday's lesson.

"Why hadn't I thought of that before, for I now remember how mamma often told me when I got to a place where I didn't know what to do to tell it all to Him and He would show me the way. Oh my Father," continued the child in her soft sobbing tones, "I'm all the mother he's got, and I see him slipping away into the awful habit that ruined Uncle James and I don't know what to do—won't you help me save him, Oh, won't you, Lord? Do please help me, and help now."

A sweet calm came over the troubled breast and she ceased her sobbing; she felt a restfulness—a peace that she could not account for nor explain. She still sat on the floor by the side of the bed, with her head on the pillow by Jim's; soon she fell into a deep sleep from which she did not wake till the sun was shining into her window, and the cow was lowing at the barn for her breakfast.

As she sprang up the slight noise caused the sleeper to arouse.

"Is it you, Nellie—I thought—I thought—is it home?" Jim stopped confused and embarrassed, for he had no knowledge of having come home and was wondering how much of his night's sin Nellie knew.

"I'll go milk, I guess," said he, trying to get up, but throwing both hands to his head he fell back on his pillow.

"Don't Jim, don't try to get up; your head's bad—I know—" but checking herself she added, "I'll milk for you and will soon have your breakfast ready."

"I don't want any breakfast, Nellie," said he with a thick tongue, as the girl left the room.

"I wonder how I got home," said Jim to himself, "I wonder if she knows. Oh, I'm the meanest devil alive," as he recalled the night of debauchery and sin. "Oh, how my head hurts, I wonder what Mr. Wallace will do when he finds out; if he fires me Finley will have to know and maybe come home; poor little Nellie, how she has tried to make something out of me, but I'm a hog after all, just like Uncle James was, and mamma tried so long to make something out of him—wish I wasn't kin to him, but he's as good as I am," thus ran the boy's thoughts as he lay gazing at the ceiling above him.

Soon Nellie returned with a tray of tempting breakfast; when she set it on a chair beside the bed and handed Jim a wet towel he broke down and covered his face with his hands.

"I ain't worth it, Nellie—I ain't—I'm just an old hog and it nearly kills me for you to be good to me when I'm so mean to you."

"Wait till you're better, Jim, then we will talk it all over," as she tried hard to steady her voice that threatened to betray the pent up emotions.

"No, I want to get over with it all right now—I want you to know just how I feel for I'm so miserable I want to die, only I ain't fit. Nell, if you'd believe me I'd swear this was the first and last time you'd ever see me like this, but I've lied to you, Nell. I've lied to you so often that I know you wouldn't believe—"

"Yes, I will, Jim, I'll take your word this time, for I love you 'cause you're mama's baby, and—"

"Don't, Nellie, for God's sake don't. I can't bear to have you speak of her—do you reckon she knows?"

"I don't know. I hope not, for I don't see how she could be happy if she does," with a quick sob.

"Nell, hold your head down and let me whisper something to you—no, don't look at me, I can't bear it," pulling his sister down.

"Nell, I promise you with my head on mamma's pillow that I'll never do this again as long as I live."

"Look me in the eye and say it, Jim, and I'll believe you."

"Oh, Nell, I ain't worthy to look you in the face; you don't write to Finn about it will you?"

"No, not this time, and I'm sure you will never repeat it, so he need never know."

(To be continued.)

Noble, Okla.

Dear Miss Hazel and Cousins:

Will you admit a little Oklahoma girl into your happy band? My papa takes the Western Methodist. I enjoy reading the Children's Page. I am ten years old and in the fourth grade at school. I go to church and Sunday School every Sunday. I guess Beulah Mae Mellard's riddle to be a will. Is not this right?

Your new cousin,
Miss Ruby Manley.

Little Rock, Ark.

Dear Western Methodist:

Will you let another Little Rock girl join your happy band? I enjoy reading the Children's Page very much. I am a member of the Rock Creek Methodist church. Brother McNabb is our pastor and Brother Dugger is the presiding elder. We love them both very much. We have a good Sunday School. Miss Sue Vandyke is our teacher.

We have good lessons and try to help everybody we can. I am in the eighth grade at school, and am 12 years old.

Love to all. Your cousin,
Nettie Mae Davis.
3715 West Eleventh Street.

Walnut Ridge, Ark.

Dear Miss Hazel and Cousins:

Will you admit another Arkansas girl into your happy band? My age is 12. I have dark hair, brown eyes and dark complexion. I am in the

fifth grade, and I go to Sunday school every Sunday I can. Miss Nell Montgomery is my teacher, and I like her fine. Our superintendent is Mr. Graff, and our pastor is Rev. T. A. Bowen. He is a fine preacher. I will close, asking a riddle.

There is a little meat house and it is full of meat. No windows, no doors to go in and eat.

Your new cousin,
Odessa Adams.

Jenks, Okla.

Dear Western Methodist:

This is my first time to write to the children's page. I enjoy reading the children's page very much. I am in the fourth grade. How many of you cousins will be glad when school begins? I go to Sunday school, and my teacher's name is Mrs. Roush. I have three sisters and five brothers. I have two little nephews; one of them is named Jerome and the other Lamar. To the one who guesses my age I will send a postcard. It is between 6 and 10. From your cousin,

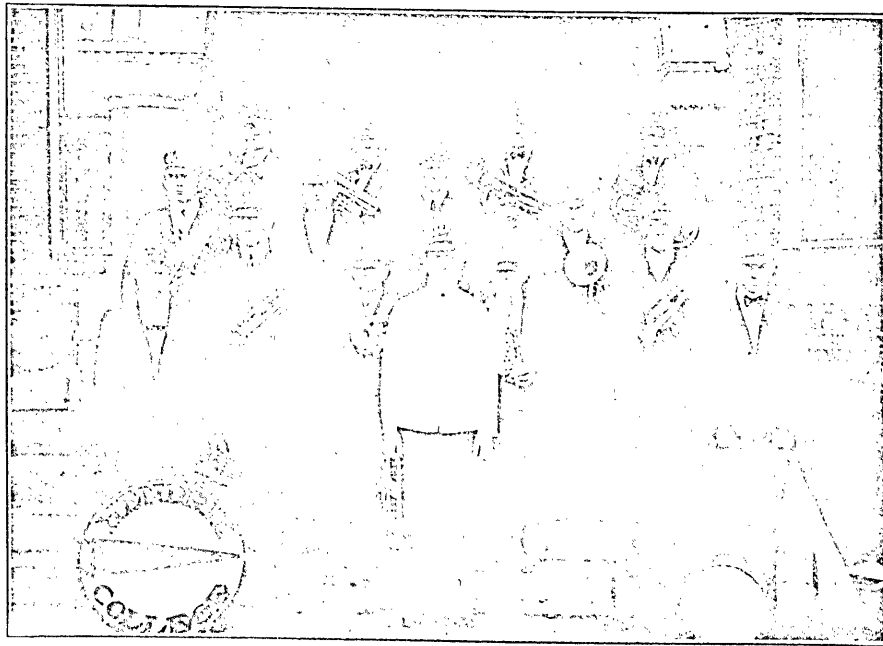
Nina Gregory.

TWO FREE ISSUES OF THE COMPANION.

North and South, wherever The Youth's Companion is known, it is looked upon more as a family friend than as a periodical. No child is too young to profit by it. The stories in it, and there are 250 or more printed in a year's 52 issues, are gathered from widely different sources, North, South, East and West. The new serial just begun, "The Crawford Twins" by Edith Bernard Delano, has its scene partly in New England, partly on an old Maryland plantation. If you do not know the Companion and will cut out and send this notice to the publishers, Boston, Mass., they will send you three issues containing the opening chapters of this serial. Those who, before November 1, next, send a \$2 subscription for 1915, will receive all this year's November and December issues free.

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NEXT SESSION OPENS SEPTEMBER 9TH.

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

League Department

"ALL FOR CHRIST."

WARING SHERWOOD Editor

SEPTEMBER 20.
INDUSTRIAL SLAVERY UNDER
THE LIGHT OF TWO STANDARDS.

Scripture verses:

- (1) Deut. 15:1-11.
(2) Luke 4:18.

THE TOPIC.

The law, as we read it in Deuteronomy, was designed to regulate the labor conditions and work out an equitable plan for both laborer and employer.

We must not lose sight of the fact that this law was laid down in the early days of the world's history. They did not have the perspective we have today. Of course, even in that day, right was right and wrong was wrong.

We are inclined to the belief that labor conditions in those early days were not so complicated as we find them today. There were fewer people to work, and consequently there was less competition in wages. The main trouble lay in the light in which the laborer was regarded. He was nothing more than a slave. Every seven years the old slate was wiped out and a new life begun. Every debt was forgiven, and everything was begun over. Any business man can readily see how inefficient would be such a plan. This, it seems to us, would tend to encourage listlessness and worthlessness. The laborer would have little incentive to try to be anything. His condition was well-nigh hopeless.

Today conditions are materially changed—and all for the better. In our city, Little Rock, a great majority of the laboring class own their own homes. They are encouraged to be thrifty. Many of them have savings accounts in the banks. We know this to be an absolute fact.

Legislation is being enacted in a good many states governing the labor conditions. In Georgia they have enacted a state law making it unlawful to work in the cotton mills children under the age of 14. Other states have similar laws.

Taking it as a whole, labor conditions are not at all bad. There is room for improvement, and better conditions are being brought about every year.

TO THE LEAGUERS OF THE LITTLE ROCK CONFERENCE.

The summer is past, and we are now ready to begin the real work in our leagues. We are planning to make our payments to our Cedar Glades Mission fund by the quarter this year. There are many advantages, both to the leagues and the vice president of the conference. Last year we tried the monthly plan. While it was satisfactory in some leagues, it was not in others. Therefore, we have inaugurated the quarterly payment plan, hoping that every president and missionary superintendent will lend his co-operation in making this a success.

It is now time for the first quarter's payments to be sent to Miss Audigier, conference fourth vice president. We trust that this year it will not be necessary to send out letters each quarter, notifying the leagues of the time their payments are due. On account of the financial condition of our treasury, we are not in a position to send many letters, hence we are going to use the league page of

the Western Methodist, and now, since this paper is read in so many of the Methodist families, we are sure that our communications will receive the consideration of our leagues.

Field Notes

ANTLERS CIRCUIT.—As the year is fast passing I will give a brief account of my work as the brethren known I am a superannuate. But as the brother who was appointed to this work failed to come the Elder appointed me to the work. I have filled most all of the appointments, though we have had very bad roads most of the year. Was prevented from holding my meeting at Moyer on account of the small pox but may hold it yet. In my meeting at Atlas I had Bros. J. B. Edwards and Edward Driskill to help me. They are both good help. We had about forty conversions and twenty-nine additions to the church. We now have a class at Atlas. At Nelson I had Bro. Blackburn, my P. E., with me a part of the time and what time it did not rain he did good preaching, but the rain interrupted so that there was no visible results except two reclaimed. I pitched my last battle at Kent with Bro. F. E. Shanks to help. He too did good preaching and work. He stayed with me nine days. I held the meeting five days longer. Visible results: twenty-nine conversions and twelve additions to the church. The rain hindered very much in this meeting, but to God be all the glory. I will try to round out for Conference. Hope to bring everything up in full, though it will take a hard pull, for crops are very short.

W. P. Pipkin.

Antlers, Okla., Sept. 1, 1914.

SALADO AND OIL TROUGH.—We closed out a meeting at Oil Trough last Sunday which many declared was the greatest ever known to be held in Oil Trough bottom. We began on Sunday night, August 15th, and the power of the Spirit was present from the very start. There were conversions at almost every service. The crowds increased steadily until the church would not hold half of the people, so on Saturday of the next week we moved out of doors and arranged seats in the church yard and held the night services there. People came from miles away and all you could hear talked of was the "meeting." One man was saved while ploughing corn; another was saved out at the end of the audience one night where he and a faithful worker had gone for prayer. One prominent citizen came near preventing the sermon one night by coming in and telling that he had been saved at home. Many others were saved in their homes. There were several services which had no sermon; a testimony service would be started and people would get happy and the first thing we would know the altar would be filled with penitents and they would be saved on all sides. It was wonderful, but I must not take up more space telling about it.

There were 138 conversions that we were able to get track of, and 65 have already given their names for church membership and we are expecting many more.

We were ably assisted by Rev. W. A. Franks of Batesville, Arkansas, who is a strong preacher and a revivalist of great power. Bro. D. K. Hubbard, one of our consecrated laymen of Gum Log,

Arkansas, had charge of the singing. Rev. J. G. Parker and wife of Mountain View Station, Rev. J. B. Stewart, of Jacksonport, charge, and Rev. W. L. McMullins, one of our local preachers of Pleasant Plains, were with us a part of the time and were a great help and inspiration.

Yours in the work,
J. M. Harrison, P. C.

STRONG CIRCUIT.—We have held four meetings this year. Rev. A. Turrentine preached at Strong. He gave us good Bible teaching. Seven were united with the church. At Bolding Rev. Robt. C. Rhodes of Henderson-Brown College did the preaching. We had a revival in the church, ten or twelve being renewed and four received on profession of faith. He gave us good preaching, urging the people to a common sense view of religion.

At New London Rev. R. H. Cannon of Stephens preached. Bro. Cannon is very spiritual in his preaching and through the instrumentality of his weeks work eight united with the church, seven on profession of faith.

We have just closed a meeting at Craig school house. Bro. Whaley helped a couple of days. The church was lifted to higher life, old feuds settled, hard feelings banished. We have not yet realized the final good of our meetings. Others will join the church. Prayer meetings are being started.

Jas. Rhodes, P. C.

GAINESVILLE CIRCUIT.—I, a lifetime reader of the Methodist, will write a few lines from old Gainesville Circuit. C. L. Castleberry, the P. C. is very busy with his revivals. He held his first meeting at Camp Ground; had about 20 profession. Began at this place August 2 with Bro. Tom Bowen of Walnut Ridge doing most of the preaching. Had 36 conversions and reclamations. Church was greatly revived; 14 joined our church and others will join later. Bros. Bowen and Castleberry make a good team in a meeting. Every saint and sinner have a warm place in their hearts for these men of God. They have a meeting to begin the 15th of September at Evening Star, where never a Methodist

HAS A CURE FOR PELLAGRA.

Parrie Nihcolas, Laurel, Miss., writes —"Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of the Pellagra."

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The symptoms—hands red like sunburn, skin peeling off; sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion and nausea; either diarrhea or constipation.

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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.

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preacher preached that this writer knows of. Bro. Goode, Bowen and Castleberry are the men to preach in rural places. I am praying that such men be put to preach in these many places where we have no churches or preaching. May God speed the day when we will wake up to the need of such rural work. Bro. Goode wrote about in the Methodist of the 20th of August. Men like Bowen and Castleberry can collect from the people where they hold meetings half of their salary. Brethren, we must do something on this line of the Baptist and others will capture our people. If we don't take action at once we will lose lots of good material who had rather lend their support to the Methodist Church, but will go with other people unless we give them pastors.

J. H. Breckenridge,
Layman.

IDABEL STATION, OKLA.—Idabel is the capitol of McCurtain, the leading state of the Dominion of Oklahoma. Idabel claims four thousand population, which is rapidly increasing. Methodism is here and in the lead of the other denominations. We have the largest, and best arranged parsonage in the Hugo district, but are sadly in need of a larger and better church building. Idabel must build a large brick church in the near future.

On the 9th of August we closed the greatest meeting ever held in this community. It was a union revival conducted by Lockett Adair, and his co-workers. Lockett Adair is a great evangelist. He is practical and forceful in his preaching and the greatest general I ever worked with. He has surrounded himself with a band of able workers. I can safely say that the Adair evangelist crew is the best equipped and the most agreeable band of Christian workers I have ever yoked up with. The meeting resulted in three hundred conversions and reclamations. Many have joined the churches.

I have a Sunday afternoon appointment five miles from Idabel. We began a revival at this appointment the fourth Sunday in August with Rev. J. A. Hall, an evangelist living at Ft. Towson, Okla., as leader. We held a meeting in this community last year, and swept the country, so it seemed that there would not be very much to do this year, but we were mistaken; we found plenty to do, and in one week's time we had fifty conversions, and forty-two additions to the Methodist Church. Hall is a power in a revival meeting, and is growing stronger all the time. We received one hundred and thirty-two members last year, and have received one hundred and seventeen so far this year. We will report everything out in full at Annual Conference. We are all in love with our new Presiding Elder, Rev. R. T. Blackburn. He is a great preacher, and is making good as the Bishop of the Hugo district. Pray for us brethren.

W. V. Teer, Pastor.

MOUNT PLEASANT MEETING.

Our dearly beloved pastor, H. P. Clarke, has just closed a 10 days' meeting at Mount Pleasant. The judgment of all the people seems to be that this was one of the best meetings ever held here. And why not, with such men as Brother Clarke with his powerful reasoning, his Godly walk and conversation, and his great love for his people and their's for him, and Presiding Elder Wilson with his sound logic and clear-cut illustrations, together with the spirit of God

manifest throughout the meeting? We would not forget to mention the services of our dear young brother, Lee Hiles, as well as that of the faithful men and women of our own community and the dear boys and girls who assisted in the singing, and especially would we notice the help of our Baptist friends. With all these forces working together for God no wonder that the final round-up, for this short meeting showed 32 conversions, 30 additions to our church, and five children baptized. Brethren pray for us, both old and young.

J. E. Johnston.

Heavener, Okla.

PEA RIDGE, ARK.

We have just closed a two weeks' meeting at Bright Water, and some of the inhabitants speak of it as the best meeting held here for years. There were forty conversions and forty additions to the Methodist Church. There were conversions at nearly every service. A canvass made of the village at the close of the meeting shows that there are only five persons in Bright Water over ten years of age who are not christians. We have now at Bright Water, two hundred and five members. This place has asked for half of the pastor's time next year. We have received on the Pea Ridge Circuit this year a total of 94 members as follows: Bright Water, 69; Pea Ridge, 18; Paces' Chapel, 1; and New Home, 6. At the close of the meeting at Bright Water, an Epworth League of fifty members was organized. All of the assessments will be paid in full.

H. L. Wheeler, P. C.

BRADFORD AND BALD KNOB CHARGES.

We closed a fine revival at Russell last night. We had 32 professions, 17 accessions to the church, with the names of several others to join later. The meeting lasted 13 days, the writer doing all the preaching, as we had no ministerial help. The members of the church did excellent work. A fine spirit prevailed and we had the co-operation of everybody, thereby making it possible for a great meeting. The Lord is graciously blessing our efforts this year. All praise to Him.

Edward Forrest.

September 4, 1914.

WILSON, ARK.

I am in the midst of a great meeting this week at Clear Lake on the Barfield circuit. Rev. W. F. Duncan is the pastor. Twenty conversions last night; have had forty-five to date.

The "Old Time Religion" is manifest at every session. Young men and young women, fathers and mothers, and those steeped in wickedness are coming to the altar and crying for mercy, then confessing Jesus as their Savior and going out to plead with others to give up sin.

Sincerely,

A. H. Dulaney.

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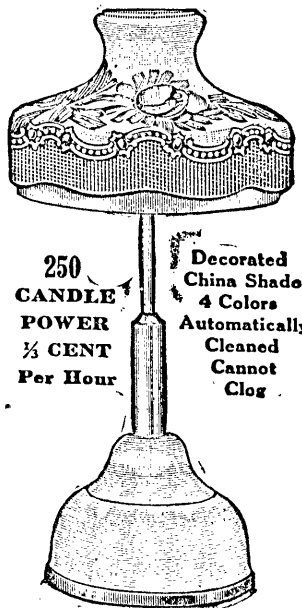


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I know her need of sympathy and help.

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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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VANDERVOORT, ARK.—We have had some very fine meetings this summer; between seventy-five and a hundred converts, and that many accession to the church. We have just closed a meeting at Potter in which there were between twenty-five and thirty conversions and forty accessions to the church. Brother Sampley of Fouke, Ark., did most of the preaching, and we were glad to have, on the last night of the meeting, Bro. J. B. Stevenson, P. E. of the Fayetteville district, with us, who preached to the delight of the congregation. We have had help of other brethren this summer—Bros. J. A. Henderson, H. L. Simpson and Norris Greer of Lake City. We expect a clear sheet at Conference. We are giving all the honor to the Lord. Pray for us, brethren.

L. T. Rogers, P. C.

REYNO CHARGE.—We have just closed a very fine meeting at this place; about 40 conversions, 21 of this number have joined the Methodist Church, and more have given their names for membership; eight applicants for the Baptist Church. I don't suppose this town ever had a greater soul stirring time. Bro. Jas. Jernigan was with us, and did most of the preaching, to the delight of the hundreds that attended. The work was of the old fashioned kind. We had a mourners' bench where the people prayed themselves into the kingdom; no one told them they were there, "For they knew it for themselves, and not another." If we had more Jims at the head of our revivals, we'd have fewer backsliders in our midst, and fewer skeptics to doubt the efficiency of the religion of our Lord. Pray for us. Yours in the work.

S. F. Brown, P. C.

QUITMAN CIRCUIT.

We closed a four weeks' meeting on the Quitman Circuit at Rose Bud, August 31. There were at least ninety conversions, the majority being men. Seventy-two joined the Methodist church, and several will unite with the Baptists.

As a result of the meeting, over one thousand dollars in subscriptions was raised to build a \$1,500 church in Rose Bud. The contract has been let and the building will be rushed to completion.

We also secured fifteen new subscriptions to the Western Methodist. Brother Green Griffin will bring up a good report from the Quitman Circuit.

Yours,

H. A. Stroup.

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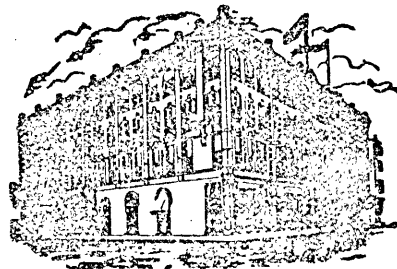
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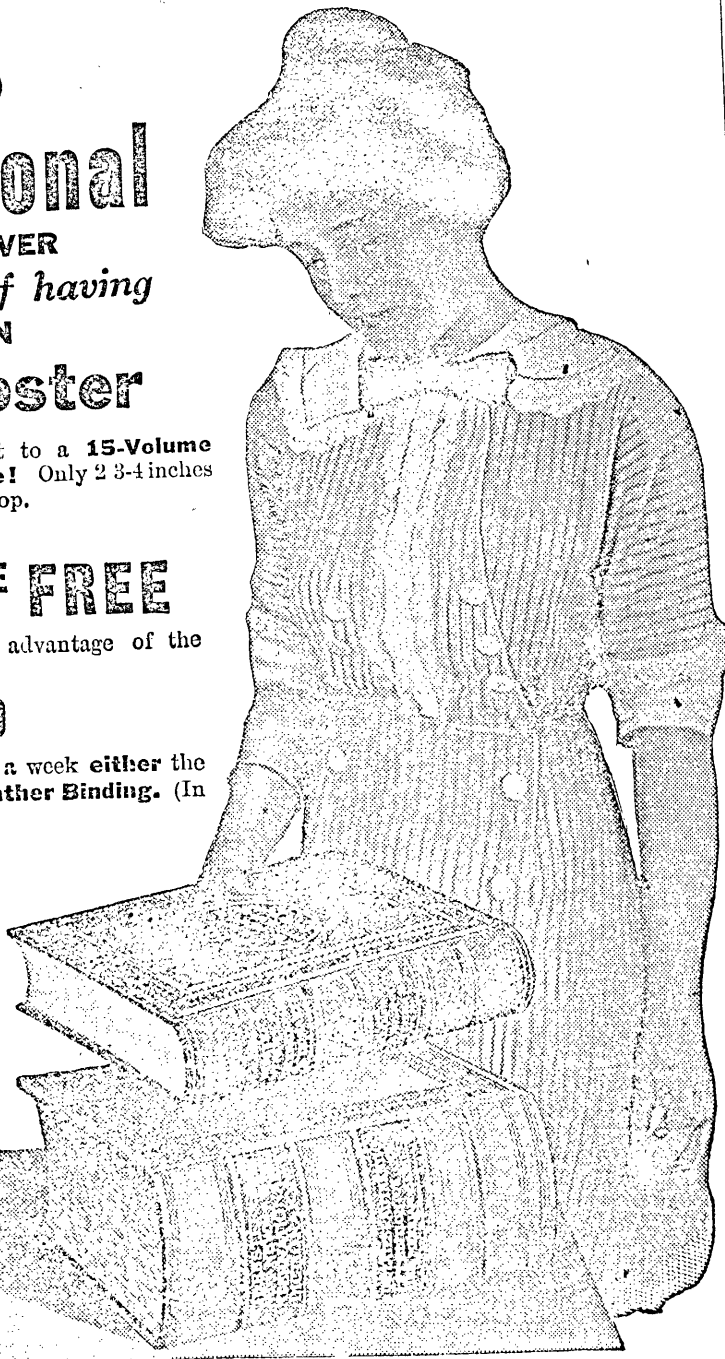
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Bradley and Walnut Hills	Oct. 3-4
Lewisville Ct.	Oct. 4-5
Umpire Ct.	Oct. 10-11
Patmos Ct. at Spring Hill	Oct. 17-18
Stamps	Oct. 18
Lockesburg Ct.	Oct. 21
Vandervoort and Hatfield	Oct. 23
Cherry Hill Ct. Dallas	Oct. 24-25
Mena	Oct. 25-26
Bright Star Ct. at Doddridge	Oct. 31-Nov. 1
Foreman Ct.	Nov. 4
Richmond Ct.	Nov. 7-8
Ashdown	Nov. 8
Gillham and Chapel Hill	Nov. 14-15
DeQueen	Nov. 15
First Church	Nov. 22
Fairview	Nov. 22

J. A. HENDRSON, P. E.

MONTICELLO DISTRICT.

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
Willmott	Oct. 25-26
Hamburg Ct.	Oct. 31-Nov. 1
Hamburg Sta.	Nov. 1-2
Hermilage	Nov. 7-8
Snyder	Nov. 14-15
Monticello	Nov. 20-22

R. W. McKAY, P. E.

PRESCOTT DISTRICT.

Gurdon	Sept. 19-20
Mt. Ida	Sept. 24-25
Caddo Gap Ct.	Sept. 26-27
Bingen	Oct. 3-4
Nashville	Oct. 4-5
Okolona	Oct. 10-11
Shawmut	Oct. 11-12
Mineral Springs	Oct. 17-18
Columbus	Oct. 19-20
Amity	Oct. 24-25
Hope Mission	Oct. 27-28
Center Point	Oct. 31-Nov. 1
Harmany Mission	Nov. 3-4
Delight	Nov. 7-8
Orchard View	Nov. 14-15
Murfreesboro	Nov. 15-16
Washington	Nov. 21-22

W. M. HAYS, P. E.

PINE BLUFF DISTRICT.

Altheimer, 11 a. m.	Sept. 20
Hawley Memorial, 7:30 p. m.	Sept. 20
Sheridan Ct. at New Hope	Sept. 26-27
Rison Ct. at Carmel	Oct. 3-4
Grady Ct. at Grady, 11 a. m.	Oct. 11
Carr Memorial, 7:30 p. m.	Oct. 11
Stuttgart, 11 a. m.	Oct. 18
Humphrey, 7:30 p. m.	Oct. 18
Swan Lake	Oct. 25
Star City	Oct. 28-29
Rowell Ct.	Oct. 31-Nov. 1
New Edinburg Ct. at Wheeler's Springs	Nov. 2
St. Charles, at Prairie Union	Nov. 7-8
Gillett Ct. at Gillett	Nov. 8-9
Roe Ct. at Hunter's Chapel	Nov. 11
Redfield Ct.	Nov. 14-15
First Church, Pine Bluff	Nov. 18
Sherrill and Tucker Ct. at Tucker, 11 a. m.	Nov. 22
Lakeside, Pine Bluff, 7:30 p. m.	Nov. 22

J. A. SAGE, P. E.

ARKADELPHIA DISTRICT.

Benton Sta.	Sept. 20-21
Friendship Ct. at Friendship	Sept. 26-27
Lono Ct. at Lono	Oct. 3-4
Dalark Ct. at Bethelhem	Oct. 10-11
Holly Springs Ct. at Mt Carmel	Oct. 17-18
Arkadelphia Ct. at Hart's Chapel	Oct. 24-25
Arkadelphia Sta.	Oct. 25-26
Cedar Glades Miss. at Cedar Glades	Oct. 31-Nov. 1
Traskwood Ct. at Lonsdale, 11 a. m. and 3 p. m.	Nov. 4
Princeton Ct.	Nov. 7-8
Ussery Ct. at 11 a. m. and 3 p. m.	Nov. 10
Malvern Avenue, p. m.	Nov. 11
Tigert Memorial, p. m.	Nov. 12
Hot Springs Ct. at New Salem	Nov. 14-15
Walco Ct. at Ebenezer, 11 a. m. and 3 p. m.	Nov. 17
Third Street, p. m.	Nov. 18
Park Avenue, p. m.	Nov. 19
Central Avenue, p. m.	Nov. 20

ALONZO MONK, P. E.

NORTH ARKANSAS CONFERENCE.

JONESBORO DISTRICT.

(Fourth Round.)

Monette and Macey, at Black Oak	Sept. 19-20
Lake City Ct. at Burnt Hill	Sept. 20-21
Marion Sta.	Sept. 26-27
Bardstown Ct. at Joiner	Sept. 27-28
Brookland Ct. at Brookland	Oct. 1-2
Fisher St. and Pleasant Grove, at Pleasant Grove	Oct. 3-4
Jonesboro, First Church	Oct. 4-5
Barfield Ct. at Barfield	Oct. 8-9
Blytheville Ct. at Promised Land	Oct. 10-11
Manila and Dell, at Dell	Oct. 11-12
Trinity Ct. at Union Grove	Oct. 17-18
Jonesboro Mission, at Forest Home	Oct. 18-19
Harrisburg Ct. at Pleasant Valley	Oct. 24-25

Harrisburg Sta.	Oct. 25-26
Blytheville Sta.	Oct. 31-Nov. 1
Wilson Sta.	Nov. 1-2
Vandale Ct.	Nov. 5-6
Earle Sta.	Nov. 7-8
Crawfordsville Sta.	Nov. 8-9
Luxora and Rozelle, at Rozelle	Nov. 14-15
Osceola Sta.	Nov. 15-16

W. L. OLIVER, P. E.

BOONEVILLE DISTRICT.

Fourth Round—Latter Part.

Cecil	Sept. 19, 20
Branch	Sept. 20, 21
Paris	Sept. 25, 27
Seranton	Sept. 27, 28
Bigelow	Oct. 3, 4
Gravelly	Oct. 9, 10
Walnut Tree	Oct. 16
Plainview	Oct. 17, 18
Ola and Perry	Oct. 24, 25
Prairie View	Oct. 31, Nov. 1

JAS. A. ANDERSON, P. E.

SEARCY DISTRICT.

Heber Springs Station	Sept. 5, 6
Argenta, First Church	Sept. 11, 13
Argenta, Gardner Memorial	Sept. 12, 13
Bradford and Bald Knob, at Bald Knob	Sept. 19, 20
Judsonia and Kensett, at Judsonia	Sept. 20, 21
Newport Station	Sept. 27, 28
Auvergne and Weldon, at Weldon	Sept. 28, 29
Pangburn Ct. at Mt. Pisgah	Oct. 2
West Searcy Ct. at Smyrna	Oct. 3, 4
Searcy, First Church	Oct. 4, 5
Augusta Ct.	Oct. 10
Augusta Station	Oct. 11, 12
Cato Ct. at Cato	Oct. 17, 18
Cabot and Jacksonville, at Jacksonville	Oct. 18, 19
McRae Ct. at Section	Oct. 24
Griffithville Mission, at New Hope	Oct. 25, 26
Vilonia Ct. at Section	Oct. 31, Nov. 1
Beebe Ct. at Beebe	Nov. 1, 2

R. C. MOREHEAD, P. E.

PARAGOULD DISTRICT.

Gainesville Ct.	Sept. 19-20
Paragould, First Church	Sept. 20-21
Mammoth Spring	Sept. 26-27
Imboden Ct.	Sept. 28-29
Marmaduke Ct.	Oct. 3-4
Larado	Oct. 6-7
Black Rock, Portia and Hoxie	Oct. 10-11
Walnut Ridge Sta.	Oct. 11-12
Old Walnut Ridge Mission	Oct. 17-18
Keyno Mission	Oct. 18-19
Mayland Ct.	Oct. 21-22
Pocahontas Ct.	Oct. 24-25
Pocahontas Sta.	Oct. 25-26
St. Francis Mission	Oct. 28
Corning Sta.	Oct. 31-Nov. 1
Boydsville	Nov. 4
Knobel	Nov. 7-8
Piggott	Nov. 11
New Liberty	Nov. 14-15

M. M. SMITH, P. E.

BATESVILLE DISTRICT.

Mt. View Sta.	Sept. 19-20
Marcella and Guion, at Marcella	Sept. 20-21
Newark Sta.	Sept. 26-27
Charlotte Mts. at Charlotte	Sept. 27-28
Cave City Ct. at Cave City	Oct. 3-4
Evening Shade Ct. at Sidney	Oct. 4-5
Ash Flat Ct. at Ash Flat	Oct. 10-11
Camp Mission at Camp	Oct. 13
Viola Mission, at Viola	Oct. 15
Salem Sta.	Oct. 17-18
Bexar Ct. at Wideman	Oct. 24-25
Melbourne Ct. at Newburg	Oct. 25-26
Calico Rock Ct. at Macedonia	Oct. 31-Nov. 1
Centra Avt. and Bethesda, at Bethesda	Nov. 1-2
Smithville Ct.	Nov. 7-8
Floral Ct. at Floral	Nov. 14-15
Desha Ct. at Desha	Nov. 15-16

A. F. SKINNER, P. E.

HELENA DISTRICT.

Haynes and Madison	Sept. 19-20
Forrest City	Sept. 20-21
Cold Ct.	Sept. 26-27
West Helena and LaGrange, at Mellwood	Oct. 3-4
Helena Sta.	Oct. 4-5
Turner Sta.	Oct. 10-11
Holly Grove and Maravell, at Maravell	Oct. 11-12
Moro and Wheatley, at Moro	Oct. 17-18
Brinkley Sta.	Oct. 18-19
Clarendon Sta.	Oct. 24-25
Hunter	Oct. 25
Howell and Deview at Howell	Oct. 31-Nov. 1
Cotton Plant	Nov. 1-2
Hamlin Ct. at McCrory	Nov. 7
McCrory Sta.	Nov. 7-8
Parkin Sta.	Nov. 8-9
Council, at Memphis	Nov. 10
Wynne Sta.	Nov. 14-15

J. K. FARRIS, P. E.

HARRISON DISTRICT.

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.

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.

FORT SMITH DISTRICT.

Hackett Ct. Bethel	Sept. 20
Greenwood	Sept. 20
Hartford and Midland, Hartford, 11 a. m.	Sept. 27
Huntington and Mansfield, Mansfield, 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. 18
Central Church	Nov. 14
Bengen Ct.	Sept. 19-20

J. M. HUGHEY, P. E.

FAYETTEVILLE DISTRICT.

Winslow, at Winslow	Sept. 19-20
Elm Springs, at Thornsberry	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 Ctt., 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.)

Alex, at Alex	Sept. 20-21
Anaroko	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.

GUYNOM DISTRICT.

North Fork, at Sunnyside	Sept. 19
Guymon, at Bethel	Oct. 3, 4
Tangier	Oct. 17
Woodward	Oct. 18
Mutual	Oct. 18, 19
Camargo	Oct. 20
Taloga	Oct. 21
New Hope and Grand V., at New Hope	Oct. 27
Lakamp, at New Hope	Oct. 27
Boise, at Boise	Oct. 31, Nov. 1

W. J. STEWART, P. E.

LAWTON DISTRICT.

Hastings, at Hastings	Sept 19-20
Temple, at Temple	Sept. 20-21
Mt. Park, at Unondale	Sept. 26-27
Loveland, at Rich Valley	Oct. 3-4
Grandfield	Oct. 4-5
Randlett, at Devol	Oct. 10-11
Frederick	Oct. 11 p m
Elmer, at Elmer	Oct. 17-18
Altus	Oct. 18-19
Walter ct., at Lincoln Valley	Oct. 24-25
Walter Sta.	Oct. 25-26
Manitou, at Manitou	Oct. 31-Nov. 1
Tipton, at Tipton	Nov. 7-8
Headrick, at Headrick	Nov. 8-9
Indian Work, at Anadarko	Nov. 14-15

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
 Olustee Nov. 8-9
 Mangum Station Nov. 10
 C. F. MITCHELL, P. E.

CLINTON DISTRICT. (Fourth Round.)

Hammon, at Hammon Sept. 19-20
 Clinton Sept. 20
 Erick, at Erick Sept. 26-27
 Sayre Sept. 27
 Foss, at Page Oct. 3-4
 Leeday, at Bethel Oct. 10-11
 Strong City, at Strong City Oct. 17-18
 (Continued on next Page.)
 Cheyenne Oct. 18-19
 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
 L. L. JOHNSON, P. E.

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

Grant Sept. 19-20
 Tallihena Sept. 23
 Antlers Sta. Sept. 26-27
 Clowdy Oct. 3-4
 Boswell Oct. 7
 Bennington Oct. 10-11
 Freeny Oct. 17-18
 Kemp Oct. 24-25
 Antlers Ct. Oct. 31-Nov. 1
 Hugo Nov. 7-8
 Hugo, St. James Nov. 8-9
 R. T. BLACKBURN, P. E.

CREEK DISTRICT. (Fourth Round.)

Wewoko Ct., at Wewoko Church Sept. 19-20
 Euchee Mission, at Snows Chapel Oct. 3-4
 Siminole Ct., at Arbeka Ch. Oct. 10-11
 Honey Creek Ct., at Little Cusato Oct. 17-18
 Broken Arrow Ct., at Broken Arrow Church Oct. 31-Nov. 1
 Sopulpa Ct., Nov. 7-8
 T. F. ROBERTS, P. E.

MADILL DISTRICT. (Fourth Round.)

Stonewall Ct., at Stonewall Sept. 19-20
 Tupelo Ct. Sept. 20-21
 Aylesworth Ct., at Grantham Sept. 26-27
 Mannsville and Ravia, at Mannsville Sept. 30
 Durant, First Church Oct. 3-4
 Durant, Grace Church Oct. 4-5
 Pototoc Ct. Oct. 10-11
 Lebanon Ct., at Lebanon Oct. 17-18
 Woodville Ct., at Woodville Oct. 24-25
 Madill Sta. Nov. 1-2
 JAMES W. ROGERS, P. E.

TULSA DISTRICT. (Fourth Round.)

Okumulkee Sept. 19-20
 Henryetta Sept. 20-21
 Stroud Sept. 26-27
 Dewey 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
 Ohemah 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.)

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 Forum Oct. 10-11
 Fawn Oct. 11-12
 Muskogee Circuit Oct. 18-19
 Wainwright Oct. 19-20
 Checotah Oct. 25-26
 Boynton and Morris Nov. 1
 St. Paul Nov. 7-8
 First Church Nov. 8-9
 CHAS. L. BROOKS, P. E.

HOLDENVILLE DISTRICT. (Fourth Round.)

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
 Weleetka Sta. Oct. 4-5
 Wanette Sta. Oct. 10-11
 Tecumseh Sta. Oct. 11-12
 Vanoss Cir. Oct. 17-18
 Ada Ct., at Homer Oct. 18-19

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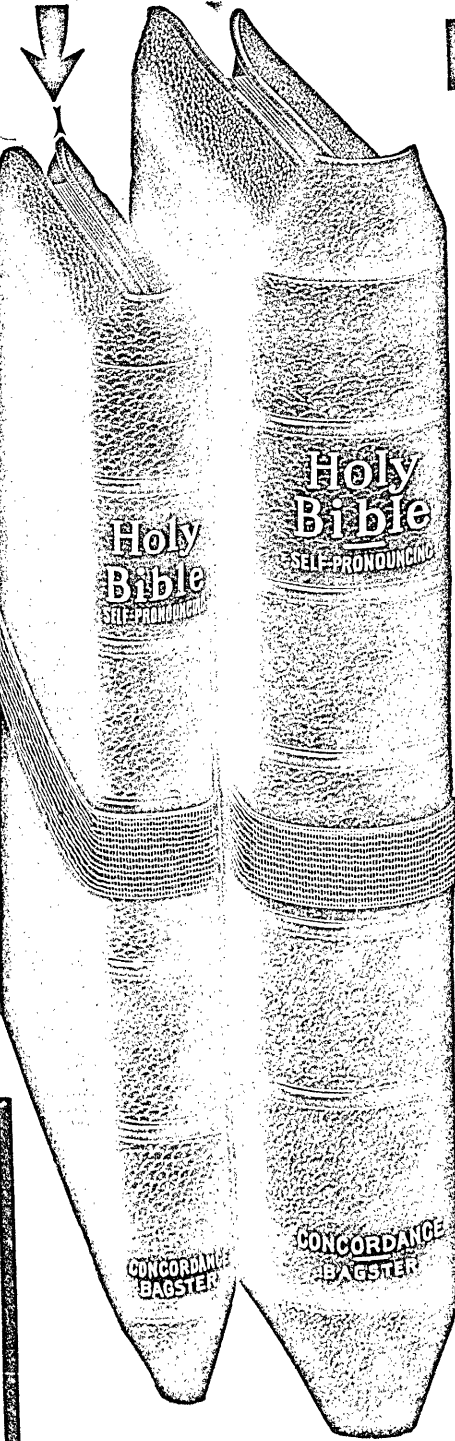
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Ada, First Church Oct. 24-25
 Konawa Sta. Oct. 25-26
 Asbury, Ada Oct. 26
 Union Chapel, at U. C., Oct. 31-Nov. 1
 Shawnee Ct., at Bethel Nov. 1-2
 Shawnee, First Church Nov. 7-8
 Stillwater Sta. Nov. 8
 N. L. LINEBAUGH, P. E.

McALESTER DISTRICT.

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
 Coulgate Sta. Oct. 4-5
 TI Circuit Oct. 10-11
 Hartshorne Oct. 11
 Eraden Circuit Oct. 17-18
 Spiro Oct. 18
 Poteau Oct. 19
 Heavener Oct. 20
 Howe and Wister Oct. 22-23
 Cameron Ct. Oct. 24-25
 Quinton Ct. Oct. 25
 Canadian and Crowder Oct. 26
 McAlester, Barnett Oct. 28
 Wilburton Oct. 28

Atoka Nov. 1
 McAlester, Phillips Nov. 8
 W. M. WILSON, P. E.

CHOCTAW AND CHICKASAW DISTRICT.

(Fourth Round.)
 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
 McCurtain Ct., at Middle Sansboy Oct. 24-25
 Antlers Ct., at Nelson Chapel Oct. 31-Nov. 1
 J. A. KENNEY, P. E.

VINITA DISTRICT. (Fourth Round.)

Vinita Sept. 20
 Estella Ct., at Estella Sept. 26-27

Adair and Big Cabin, at B. C., Sept. 27-28
 Centralia Ct., at Centralia Oct. 1
 Chapel Ct., at Chapel Oct. 3-4
 Pryor Oct. 4-5
 Chouteau, Inola and Talala, at Inola Oct. 10-11
 Claremore Oct. 11-12
 At Talala, p. m. Oct. 12
 Alluwe Oct. 17-18
 Chelsea Oct. 19-19
 Bluejacket Ct., Q. C. at Bluejacket, 1:30 p. m. Oct. 21
 Welch, Q. C. 7:30 p. m. Oct. 21
 Wagoner (Q. C.) Oct. 23
 Peggs Ct., at Peggs Oct. 24-25
 Locust Grove Ct., at G. Oct. 25-26
 Cherokee Ct., at Murphy Oct. 26
 Spavinaw Ct., at Spavinaw Oct. 27
 Afton, Q. C. Oct. 29
 Miami and Fairland, Q. C. at Fairland Oct. 30
 Bernice and Pensacola, at Ketchum Oct. 31-Nov. 1
 Grove Nov. 1-2
 Beatty's Prairie Ct., at Yergain, Nev. 2
 Delaware Ct., at Kansas Nov. 4
 Vinita Q. C. Nov. 6
 E. M. SWEET JR., P. E.