

WESTERN METHODIST.

State National Bank Building, Little Rock, Ark.

"SPEAK THOU THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the General Conferences of Arkansas and Oklahoma

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THE NAZARETH SHOP.

(By the late Bishop Robert McIntyre, of the Methodist Episcopal Church, who in early life was a brickmason, and never lost his sympathy for the laboring man. At the time of his death he was the resident Bishop of his church in Oklahoma City.)

I wish I had been His apprentice, to see Him each morning at seven,
As He tossed His gray tunic far from Him, the Master of earth and of heaven;
When He lifted the lid of His work chest, and opened His carpenter's kit,
And looked at His chisels and augers, and took the bright tools out of it;
While He gazed at the rising sun, tinting the dew on the opening flowers,
And smiled as He thought of His Father, whose love floods this planet of ours;
When He fastened his apron about Him, and put on His workman's cap,
And grasped the smooth haft of His hammer, to give the bent woodwork a tap,
Saying, "Lad, let us finish this ox yoke. The farmer must put in his crop,"
Oh, I wish I had been His apprentice, and worked in the Nazareth shop!

Some wish they had been on Mount Tabor, to hearken unto His high speech,
When the quick and the dead were beside Him, He holding communion with each;
Some wish they had heard the soft accents that stilled the wee children's alarms,
When He won the sweet babes from their mothers, and folded them fast in His arms.
Some wish they had stood by the Jordan, when holy John greeted Him there,
And had seen the white dove of the Spirit fly down o'er the path of His prayer.
Some wish they had seen the Redeemer, when into the basin He poured
The water, and, girt with a towel, the servant of all was the Lord.
But for me, if I had the choosing, Oh, this would then all overtop:
To work all day steady beside Him of old in the Nazareth shop.

These heavenly wonders would fright me; I cannot approach to them yet;
But, Oh, to have seen Him when toiling, His forehead all jeweled with sweat;
To hear Him say softly, "My helper, now bring me the level and rule;"
To have Him bend over and teach me the use of each artisan's tool.
To hear Him say, "This is a sheep gate to keep in the wandering flock;"
Or, "This is a stout oaken house sill. I hope it will rest on a rock."
And sometimes His mother might bring us our meal in the midsummer heat,
Outspread it so simply before us, and bid us to sit down and eat.
Then, with both of us silent before Him, the blessed Messiah would stop
To say grace, and a tremulous glory would fill all the Nazareth shop.

THE TIME HAS COME TO SHIFT THE EDUCATIONAL CENTER OF THE WORLD.

By Bishop Warren A. Candler.

For fifty years, if not longer, Germany has been the educational center of the world. Thither have gone for university training thousands of students

from every land in Christendom, and very many from such countries as Japan, China, Turkey and Persia. From our own country and from Latin-America have gone many thousands of young men annually.

The German universities are now closed. Members of their faculties and many of their students have been slain in the dreadful European war. Even with the coming of peace there institutions cannot be the same again for many years to come. This is equally true of the universities in Belgium and Austria. Let the outcome of the war be what it may, the nations of Central Europe must endure greater poverty than ever during the next 25 years.

No students from our own country, nor any from the countries of Latin-America, can now enter any European university without incurring risks which they will be slow to take. They could not be sure of getting enough money sent them in emergencies to provide for their expenses. It is doubtless true that the number of students from the Americas in even the Scottish and English universities will be greatly reduced.

All these facts go to show that the time has come to shift the educational center of the world from Europe to North America. The editors of our newspapers and magazines have been insisting correctly that the center of the world's commerce must inevitably come to our country. In this they are probably correct. But the shifting of the educational center of the world is a far more significant and important thing.

For many years too many students have been educated in the atmosphere of militarism which has prevailed in every part of Europe, and especially in Germany. This has not been wholesome for the world. Moreover, there has been in the German universities a most damaging rationalism, which has impaired the force of religion among students who have attended the institutions of that unhappy country.

The atmosphere of our country is not only more pacific than that of Europe, but it is also more evangelical. Our people who are connected with the American churches, for the most part, have not been cursed with either rationalism or ritualism.

If we will now equip our universities adequately we can not only arrest the tide of student life which has been going from us to German universities, but we can draw to our own institutions many thousands of students from Latin-America. These students, living with our people for a time, acquiring our language and seeing our friendly spirit, would return to their own countries to bless both our land and theirs. Educated men, scattered throughout Latin-America, would create bonds of sympathy and understanding between their nation and ours. The immeasurable value of such a result cannot be overstated.

The students from Mexico, Central America, the West Indies and the South American countries, in which the climate is somewhat like that of our Southern States, would prefer to attend institutions in the South. The opening of the Panama Canal will tend to send them directly to our section, if we will prepare for them. It is, therefore, highly important for us to make our universities great and good as quickly as possible. In this matter an opportunity is before us of great value, and an obligation is upon us of the most sacred character.

In the South the Methodists are very numerous, and they are financially able to do things of this sort, as perhaps is not any other denomination in the Southern States, unless it may be the Baptists are able to do as much. By a train of events, which need not now be set out in detail, our church has at the present moment the best chance to make a great university in the South that any Southern church has had since the found-

dation of the American colonies. If our people will rally to the two universities, for which our Educational Commission has planned, one in Dallas, Tex., and the other in Atlanta, Ga., we can do a great work for ourselves and for the world at large of the most far-reaching influence. Both our duty and our interest impel us to act in this matter promptly and generously. The facts in the case are so plain that argument is unnecessary to show what we should do.

The wealthy institutions of New England, New York, Pennsylvania, Illinois, Michigan, Wisconsin and California are better prepared than are our institutions to meet the demands of the present hour; but in many respects most of these larger institutions in these states are as rationalistic as the German universities. Certainly they cannot exert a religious influence of as evangelical a character as can the Methodist colleges and universities. We do not wish rationalism to be propagated in the South nor in Latin-America.

Let the Methodist people act now, promptly, vigorously and generously. The hour has struck for a great forward movement, and we must not fall below the manifest purpose of God concerning us in this momentous period of the world's history.

WHY I SENT MY DAUGHTER TO A BOARDING SCHOOL.

For many years I lived just across the street from a large boarding school for girls. Having been a teacher before my marriage, I was interested in the training and development of the young people and naturally watched closely the effect of boarding school life on the girls. I was not educated in a boarding school myself and must confess to a deeply grounded prejudice against them. You may well imagine that I did not look for the best in boarding school life, but was ever on the alert to pick out its weaknesses. For twenty years I came in close contact with these girls, becoming intimately acquainted with many of them who were in my Sabbath school class. I saw those spoiled girls come to school in the fall. They were frequently overdressed and many of them had crude mannerisms. The majority of these girls came from homes where the family discipline described by Sam Jones prevailed—that is, there was plenty of family government, but it was all done by the children. The result of even one year's training in the boarding school was in nearly every case remarkable. As soon as the girl donned the lady-like tailored uniform she seemed to take on an air of respectability. There was a feeling generated that she must do nothing to disgrace the uniform which was the badge of the school. The regularity of the lives these girls lived, the wholesome discipline to which they were subjected, the abundant, though plain, healthful food furnished them, the mental stimulation from the really good course of study, the constant contact with the refined and cultured faculty, the rubbing against the other girls soon worked a transformation apparent to the most casual observer.—A Parent in Christian Observer.

Some people would narrow the church's responsibility for religious education so that it shall apply only to the Sabbath school; but that is to misunderstand and belittle the value and meaning of education. Some others would leave all general and higher education to the state, and thus avoid the burden of supporting church schools and colleges; but that is a wholly inadequate, if economical, way of fulfilling the Lord's command, "Go ye, therefore, and teach all nations."—Churchman.

Many schools teach forms of unbelief in a way so subtle and so ingratiating that the graduate becomes agnostic and sometimes scoffs at everything that is religious.—Methodist Protestant.

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Congress of March 3, 1897.

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

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

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

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

NOTES AND PERSONALS

Bishop Murrah is now making his home in Memphis.

Wanted.—Second-hand pews for a church. Write Rev. J. W. Moore, Conway, Ark., and give price and description.

At the home of the bride's father, August 30, 1914, Mr. Ellis Cox to Miss Artie Nance, Rev. J. H. Bradford officiating.

At the home of John Cooldy, September 13, 1914, Mr. Charles Jones to Miss Bunie Theobolt, Rev. J. H. Bradford officiating.

Dr. A. C. Millar, whom we are always glad to see, passed through the city last Tuesday. He is greatly interested in the educational work of the great and new state of Oklahoma.

William A. Frazier has been transferred by Bishop Murrah from Fort Towson to Poteau Station. Both charges are in East Oklahoma Conference.

Dr. J. E. Godbey tells us that the poem credited in the issue of September 3 to Mrs. Hotchkiss, because it was found among her papers after her death, was written by Dr. Alexander Duff of Edinburgh, who died in 1878.

As we go to press the returns from the vote of Arkansas on for and against license are not complete enough to give any definite statement as to results. It is evident, however, that there are some surprises on both sides.

August 27 we published an article from Rev. David M. Geddie of Westville, Okla. By some means the name David M. Geddie was placed at the head of the article. It should not have been there. We thank Brother Geddie for calling our attention to this error.

Mr. Roger B. Weems, son of Rev. D. J. Weems, who has been in Berlin, Germany, since last June, and Miss Ethel Wilson, one of Galloway College teachers, who was also in Berlin, have each returned safely. They give thrilling accounts of their trip. The Germans were very considerate of the Americans, but showed no favors to the English.

Bro. C. C. Green writes: "Please say through the columns of your paper that my health has improved and I am able to preach again, and as I am out of employment I shall be glad to help some of the brethren in revival meetings, and anyone desiring my services will address me at Kingsland, Ark."

Brother J. H. Bradford of Bingen Circuit is a busy pastor. He writes: "I left home Sunday at 9 o'clock, went to Sweet Home, four miles, preached at 11 o'clock and baptized two persons; went to Missouri river, four miles, and immersed eight persons; returned to the church and received thirteen members, including the ten baptized; drove to John Cooley's and married a couple, drove back to Bingen and preached at night."

The Carlisle Methodist revival has been turned into a union meeting, and five churches are taking part. A large tent has been secured, seating hundreds, but the crowds are so large they cannot be accommodated. There are conversions at every service. D. B. Bulkey is doing the preaching, and R. L. Duckworth is leading the singing.

Brother W. T. Wilkinson has just closed a fine meeting at Jacksonville. Good crowds were in attendance throughout, and the church has received a spiritual uplift and seven additions. The pastor did most of the preaching, but had valuable assistance from the P. E., Brother Morehead. The pastor's daughters, Annie and Maria, rendered solos at each service.

Rev. J. W. Moore was in the office last Monday, and stated that he had been with Brother Brickell at Hunter, Ark., in a fifteen days' meeting. Had fifteen conversions, and nineteen were added to the church. Brother Brickell is loved by all who know him, Brother Moore was returning to Hendrix College, where he will continue his studies for another year.

Revival services will be held in Hendrix College next week. The boys are making special arrangements for this revival. Rev. Forney Hutchinson, P. E. of Little Rock District, will be in charge. This is a splendid way to begin the college work for the year, and every friend of Christian education and of Hendrix College should make special prayer for the success of this revival.

On the evening of September 8 our people of the Highland Methodist Church greatly enjoyed, and were highly edified, in hearing Dr. R. L. Selle of Scott Street Methodist Church in his splendid lecture on "The Fallen Prince." Dr. Selle is an impressive and convincing speaker, and his lecture was filled from beginning to end with evangelistic fire.

Dr. Crowell reports fine prospects for Henderson-Brown College this year. The buildings will soon be ready for occupancy. The students have splendid quarters until everything is complete. The fidelity of the people at Arkadelphia and the student body, and the heroic work of the president and the board of trustees since the fire should appeal to every Methodist in the state.

Brother W. W. Byers of Batesville, Ark., writes a letter to the Methodist, thanking Brother A. Turrentine for his first number of "Doctrinal Notes," and says: "Would that our pastors would not only preach the doctrines of the church from the pulpit, but would perform their ministerial vows in that line as well. I thank God for the growing strength of Methodism the world over, but oh, how much more we could do if we would."

The opening sermon for Hendrix College was preached Sunday morning at the high school auditorium by Rev. J. M. Moore of Nashville, Tenn., secretary of the Board of Home Missions. Dr. Moore made an address before the Young Men's Christian Association at Hendrix College in the afternoon, and at night he preached at the Presbyterian Church. At each appointment he was heard by a large audience. Dr. Moore held a conference with the presiding elders of the North Arkansas Conference Monday.

Rev. P. A. Moses, a retired minister of the M. E. Church South, who has been sixty-two years in ministerial work and is now eighty-five years of age and has resided in Corvallis, Oregon, many years, filled the pulpit for the union services at the Christian Church August 26 in most creditable manner. He handled the subject of "Creation of the World" from a biblical standpoint and presented some new facts that were much appreciated by the congregation and proved that his age has not interfered with his splendid intellectual vigor.

KEIFER PEARS—Best preserver. Shipment September 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.

OKLAHOMA NOTES AND PERSONALS.
By Rev. D. J. Weems.

Stigler.

Part of a day was spent with Rev. J. M. Cantrell at Stigler. He, not feeling well, substituted his son, John, who helped me to find the old subscribers to the Western Methodist. Hon. John Holaman, the intelligent Sunday school superintendent, furnished his horse and buggy. Brother and Sister Cantrell cannot be surpassed in hospitality. They are justly proud of their children. Four grown and doing well, and two almost ready for college. Bro. Cantrell has been a great success, both as a station preacher and presiding elder. Stigler is an important station. We have a neat brick church and comfortable parsonage and some most excellent members. This is a fine business town, in an excellent farming country. Prof. M. L. Cotton has charge of the largest public school. Brother Cantrell will make a good report at Conference.

Keota.

A night and part of a day was spent at Keota, shaping up the old and securing two new subscribers. The pastor, Rev. G. W. Martin was out at another church in a meeting. I heard only good things of him. Rev. James H. Greeson assisted me in my canvass. He is a true local preacher. Keota is gradually growing into a nice size town. Two banks, several stores, large public schoolhouse. We have desirable property both in church and parsonage. This town is well located in a fertile country with good railroad service.

Howe, Wister and Red Oak.

This charge is well served by Rev. J. A. Grimes. They are each thriving towns on the Rock Island road. They are expecting the segregated lands to be sold soon, which will give them a great advance on business lines. We had a precious service. The singing was good. Shaping the old we secured 19 new subscribers, virtually placing Wister and Red Oak on the Honor Roll. Grimes has had excellent meetings at each of his churches and has received about 80 into the church this year. He has held his own meetings. He is very much loved by his people. His good wife was on a visit to her aged mother. They have trained a nice family. Grady has position in Centralia, Okla., Miss Naomi is teaching at Lutie, Okla., and Miss Velma is in school at home. Brother W. C. Blackburn and wife for years have stood by the church at Red Oak. They rejoice to see the church grow. They are talking half time from their pastor another year. We have a nice parsonage at Wister and also at Howe, and neat church at each town. This is an important charge.

Wilberton.

Met at the train by Rev. R. E. Stevenson and a most delightful night was spent at the parsonage. They could not have treated their own father better. An extra hard morning service taking in the town, resulted in shaping up some of the old and securing six new subscribers. Wilberton is in the coal belt and some of the mines are not doing much. This is a town of about 3,000 people. There is a full line of business. They have an extra large three-story brick public schoolhouse, with an excellent public school. We have a good church and small parsonage. Brother Stevenson is a college-trained preacher and knows how to do church work. He is a splendid young preacher and has a cultured Christian wife. Prof. Fair is Sunday school superintendent. The school has had larger attendance than other years. The pastor had received nearly a half hundred members this year.

Hartshorn.

A pleasant night was spent with Rev. Wilmore Kendall at Hartshorn, having service with a few. I secured some renewals and two new subscribers. This is Brother Kendall's third year. He has wonderful gifts as a speaker. Is deeply pious and is dearly loved by his people. He has a wife that takes great delight in helping in all his work. Their home is blessed with two sweet children. Our church is too near the railroad. Hartshorn seems to be holding its own. It is largely supported by the coal interest. They maintain an excellent public school. Brother Hunter runs the Weekly Sun and S. L. Morley is president of one of the banks.

CHANGE IN BOUNDARY BETWEEN EAST AND WEST OKLAHOMA CONFERENCES.

The last General Conference changed the boundary line between the two conferences in Oklahoma so that it is described as follows:

"The East Oklahoma Conference shall include all of the State of Oklahoma east of the line beginning with the southern boundary of Oklahoma at the intersection of Red river and the eastern boundary of Love county; thence north to the eastern boundary line of Love, Carter, Murray, Garvin and McClain counties to the South Canadian river; thence west to the north branch of the South Canadian river to the intersection of said river and the eastern boundary line of Cleveland county; thence north to the eastern boundary lines of Cleveland, Oklahoma and Logan counties to the southern boundary of Payne county; thence east to the southern boundary of Payne county, to the eastern boundary of the same; thence north with the eastern boundary of Payne county to the southern boundary of Pawnee county; thence east with the southern boundary of Pawnee county to the intersection of the same with the Arkansas river; thence along with the west bank of the Arkansas river with the eastern boundaries of Pawnee, Noble and Kay counties to the Kansas line. The West Oklahoma Conference shall include all that part of the state of Oklahoma not included in the East Oklahoma Conference."

This makes East Oklahoma Conference only 75 miles wide at the narrowest place, and the West Oklahoma Conference 375 miles long from extreme east to west.

AN APPEAL

To the Pastors and Laymen of the Little Rock Conference.

Dear Brethren.—If there ever was a time when the Missionary Assessments should be paid in full it is this year. The whole world is in a ferment and we will be tempted to fall short in our contributions. Our missionary assessments must be paid in full or the work will be badly crippled. The very condition challenges us to loyalty and liberality. We have two precious months in which to accomplish our task. Let every presiding elder, preacher and layman in the Little Rock Conference throw himself into the work and determine to come to Conference November 25th with "everything in full." The cause of Christ demands it. The church expects it.

Forney Hutchinson,
Conference Missionary Secretary.

TO THE PASTORS OF MUSKOGEE DISTRICT.

I see in the last issue of the Western Methodist that Brother E. M. Sweet, Jr., makes the claim that the Vinita District is in the lead on remittances for home and conference missions, and challenges each presiding elder and his preachers to displace him.

I never was the man to allow another fellow to strut around me with a chip on his shoulder without taking a whack at the chip. Let the Muskogee District go after those collections. We positively cannot afford to rest under the charge that the preachers of the Vinita District are "better hustlers" than we. Get the collections—by fair means, if possible; but get the collections.

Sincerely yours,

Chas. L. Brooks.

NOTES FROM THE MANGUM DISTRICT.

The fourth round in the conference year is upon us. In less than three months we will gather in Chickasha to give an account of our stewardship for this year and make plans for the future. It seems now that the winding up of the year's work will have to be done in the midst of uncertainty and confusion. The terrific struggle of armies on the other side of the sea is blocking the ordinary channels of trade. The price of raw material for manufactured goods is being depressed, while the price of food is climbing at a rapid rate. How long and how serious this condition will be, no one can tell. The thing upon which we insist now is, that every official of the church—those in the pastorate and the official laymen—hold a steady hand upon the finances of the kingdom. It is immensely important that these districting conditions be not allowed to cause the church to suffer. The greatest hurt that will come to the church will come through fear and neglect. Let every pastor and every steward see that the spiritual and financial interest of the church must be taken care of.

The financial situation, as it exists today, makes

it important that every effort be made to pay all assessments in full. As in everything else, in church work the pastor is the leader. He knows the need and should feel more keenly the failure to provide funds for the benevolent purposes of the church. The "Every Member Canvass" commends itself to every wide-awake pastor, when the importance of the work is laid before the individual member in an intelligent and concise manner, and let him feel afresh his obligation to Christ, who has purchased redemption for him; he will respond. Let the whole district pull together to raise the last cent of assessments this year.

Business conditions brought about by the terrible war, and the high rise in foodstuffs, have brought us into close quarters. Let every steward do his best to clean up his list by the fourth quarterly conference. Now is the favored time for every steward to do his best work; the harvest time is here, the long summer is past; the fleecy cotton is in evidence. Give your charge the joy of a "paid pastor this fall." The work of the ministry is no small thing, and is eminently worthy of the best effort of every steward, whether in small charge or large, and the "buy-a-bale" plan will suit some of the pastors, I am sure. The Lord has given us a good crop this year. The pastors need their salaries; the board needs the assessments. The church has the means and owes the money. What will you do about it?

Rev. J. C. Morris has held some very good revivals in the Mangum Circuit. He did his own preaching. His people say he is a fine preacher.

Rev. H. A. Stroud is having a very successful year at Granite. He has lost some of his best members, but others are taking their places, and the work is taking a new growth. Rev. G. W. Lewis recently assisted in a very successful revival there. Stroud will come with full collections, for this is his habit.

Rev. C. W. Craig has been holding some very successful revivals for the brethren. He preaches an unrivaled gospel, his messages are attended by conviction of sinners and salvation for the lost. Craig would be an ideal man for district evangelist.

C. F. Mitchell.

PINE BLUFF DISTRICT.

The third round of quarterly meetings has just been completed. A summary of the reports shows that a total of \$9,882.60 has been paid this year for the support of the ministry. These figures represent a gain of \$1,316.00 over the corresponding period of last year. A few of the charges have paid in full to date but the majority of them are considerably in arrears. The total of assessments for ministerial support in the district is \$18,892.00, against a corresponding total of \$16,998.00 for the same purpose last year.

One charge, First Church, Pine Bluff, has paid all Conference assessments in full except that for the support of the Conference claimants. This, of course, will be paid in due time. Grady circuit has paid the assessments for Foreign Missions in full and some amount on other assessments. A few of the other charges have paid small amounts on the general claims, but the major part of these important funds is yet to be collected.

A few of the charges have enjoyed gracious revivals of religion. Rev. W. F. Rogers has just closed a really great revival at Rison, where he was assisted by Rev. R. R. Moore. Rev. L. J. Ridling reports a good meeting just closed at Wabbaseka where there were 16 accessions to the church. He was assisted by Bro. McPheeters, an evangelist from Missouri. Rev. L. M. Powell reports a good meeting at Wheeler Springs, on the New Edenburg Circuit. Rev. R. G. Rowland assisted in this meeting. Rev. T. G. Taylor has had great meetings at Star City and Mountain Home, where he had the assistance of Rev. F. G. Roebuck. Rev. L. W. Evans, assisted by Rev. M. O. Barnett, has recently closed a fine meeting at Moore's Chapel, on the Sheridan Circuit. Rev. J. M. Harp has had some most excellent meetings on the Redfield Circuit. Rev. R. R. Moore had a good meeting at Lakeside, Pine Bluff, where he was assisted during the last two weeks by Brothers Bulkey and Buckley, who rendered most efficient service. This general survey is not complete, but only indicates some of the more successful meetings which have been held. Others pastors held meetings earlier in the year and others will hold meetings later. I am not prepared to give the total number of accessions to

the church, but feel morally certain they are in excess of last year at this time.

We are now ready for the fourth round. Much remains to be done in the few remaining weeks of the Conference year. The general outlook, from a financial standpoint, is not especially encouraging. We have, in the main, great crops of cotton, but the present condition of the market is most depressing. The rice crop is fine and with the price as it is the outlook in that section of the district seems hopeful. A few of the charges in the hill country have suffered fearfully from the drouth. But if preachers and people will go forward with faith in God and loyalty to his cause there is no reason why we should not close the year with full reports. We expect to work and pray for this result.

J. A. Sage.

PRESCOTT DISTRICT NOTES.

As true and loyal a band of pastors as ever served in any part of the church are serving in this district. Revival services have been held in nearly all the charges. We had a very uplifting session of the District Conference. The revival fire began to burn and spread at once. Some of the pastorates have held notably successful meetings, resulting in large additions to the church. The largest numbers admitted to the churches up to date are in the Hope and Mt. Ida Missions, and in the Gurdon, Okalona and Mineral Springs works. Very successful meetings have been held in other charges. All the pastors have worked hard. God bless these noble men and their families.

At the close of the third round, pastors salaries were about as or a little better than last year. I begin the fourth round with the earnest prayer that we may do better than ever before. The unfortunate habit of this country is to put off raising Conference collections till fall. A few of the brethren have the collections in hand, by cash and subscriptions. Took them up early in the year. The stations and the circuits where this was done will likely pay out. I appeal to all, pastors and laymen. Begin at once to push the collections. Let no one become discouraged because of the excited condition of the country. But let us all be hopeful, diligent and earnest. Let us look to God for guidance and help. By so doing we will come out in a way to be glad of and grateful for.

May God's blessings be on us, one and all. Be sure to attend the quarterly conference in your charge. The fourth is always an important session. More so now than ever before.

W. M. Hayes, P. E.

CAMDEN DISTRICT BULLETIN.

In our bulletin of August 20th, we had a total of 224 additions on profession of faith. Since then, the following have been reported: Strong Ct., 10; Atlanta Ct., 8; Chidester Ct., 23; El Dorado Ct., 21; Thornton Ct., 9; Hampton Ct., 2; making 74 more, or a grand total of 308. Several good meetings have been held from which we have been unable to get definite results. The Waldo meeting is reported as very good. W. D. Sharp helped T. H. Crowder at Harmony in a fine meeting. M. S. Monk assisted A. J. Ewing in a gracious meeting at Kingsland. E. R. Steel of Corway has been with J. A. Parker at Fordyce. We cannot now give the results of these and several other meetings. The battle continues, and will until near Conference.

J. C. Williams of the El Dorado Circuit has broken himself down in his meetings, and is now quite sick. Several other meetings are yet to be held on that circuit of 15 appointments.

W. A. Steel and wife returned to El Dorado September 4th. Mrs. Steel is much improved and we hope for her complete recovery, but she cannot be well for some weeks yet. J. W. Vantrease has held our people together at El Dorado in the absence of the pastor, and our work has not suffered there.

The crops are better than the people thought they could be. Preachers and people feel that we have much to be grateful for, and that we must come out in full financially. If everybody will do all he can, we shall make the best report we have ever had. One, two, three—All together.

District Editor.

According to report of the U. S. Bureau of Education there are 100,000 students in professional schools in the United States, 85,101 endowed institutions as against 14,898 in state-supported institutions. New York has 13,945 and Illinois 11,333.

EXHIBITION OF CHURCH UNITY.

Little Rock Methodism, North and South, is making an exhibition of practical unity such as has not been known since the division of the church in 1844.

While both churches are represented here, still in the Methodist preachers weekly meetings, in the city Epworth League Union, and in all other Methodist gatherings, the spirit of unity and fellowship between the two churches is so close and the relations existing between them so harmonious, that an outside observer would never know that two churches were represented.

Dr. Robert L. Selle, pastor of the Northern Church, has given his lecture on "The Fallen Prince" in several of the city's Southern churches, and has in every instance given the entire proceeds to the local church in which the lecture was given to aid them in rebuilding or in paying off church debts.

Rev. Forney Hutchinson, presiding elder of the Southern Church, has preached in the Northern Church. In many other ways there are practical outcroppings of the spirit of unity existing between the two Methodisms of this section, which indicate that a divided Methodism is really hungering for a re-united Methodism.

Rev. Robert L. Selle has been appointed by Gov. Hays a delegate from Arkansas to the National Purity Congress to be held in Kansas City, November 5-9.

CHURCH EXTENSION, LITTLE ROCK CONFERENCE.

We fear that many of the members and some of our preachers do not understand the vital importance which the church extension board sustains in the Little Rock Conference to every forward movement the church is making.

Some times preachers have discriminated somewhat against this board in favor of some other collections of the church. Church extension is not more important, but is certainly of equal importance with all the other collections. The church extension has aided 243 churches and personages within the bounds of Little Rock Conference in the last few years. When the people understand the great importance of the claims of this worthy cause they will give liberally. I raised in less than 20 minutes here at Lonoke \$500 this year in a memorial fund for this board, and I am sure our people have been happy all the year about it.

I want to urge now upon all our preachers to do their best to raise all the assessments this year as there is a number of churches and parsonages that will be left in great embarrassment unless helped. Will all who intend to make application to our board do so at once and notify both myself and Rev. M. J. Rhodes.

The board will not consider any application that is not in due legal form. This applies to all alike. The church lays down the law to govern our actions in the applications, and if those who have them in charge do not comply with the requirements it is not right for the board to grant money unless the law is complied with, and we shall adhere strictly to the rule. Please brethren make it possible for us to help you by bringing up full collections and having your application in due form.

W. W. Nelson, President.

HENDRIX OPENING.

Hendrix opened Wednesday of last week. The attendance is about the same as last year. Dr. Moore of Nashville preached a strong sermon to the students Sunday, taking as his text Proverbs 20:27, "The spirit of man is the candle of the Lord." In the afternoon he addressed the young men in the Y. M. C. A. hall on the cause of missions. The opening service of the Association was impressive. Fifty-five strong young men, new students, joined the Association, all taking the pledge at once. This is the largest group of men ever to come into the Association at one time. The old boys are unusually active this year. They are planning and praying for the evangelistic services, which begin next Tuesday, September 21. They are asking for the prayers of the entire church for these services. Is it too much to ask that at the services of all our churches throughout the State next Sunday, special prayers be offered for these services? Rev. Forney Hutchinson will have charge of them.

Friday night of last week was college night, at

which all students were present, and the new students were told by speakers something about all phases and activities of the college. Enthusiasm ran high, and the new students are catching the spirit of the college. Monday night of this week the Y. M. C. A. gave a reception in their beautiful hall to all students and faculty. Refreshments were served, and everything possible was done to give the new students a good time. It was a "get-together, get-acquainted" meeting. The Y. M. C. A. is a big factor in the life of the college.

The presiding elders and mission boards of the North Arkansas Conference spent Monday night of this week in Conway, conferring with Dr. Moore, secretary of Home Missions, concerning home mission work in this conference. They lunched at President Reynolds' at night, and were present for a few minutes at the Y. M. C. A. reception.

IMPORTANT NOTICE.

On September 23 the fall term of the University of Oklahoma will open. Many Methodist young people will be entering at that time. It will be greatly appreciated if pastors and parents of these young people will write the undersigned about them and mention anything in connection with their lives or church relations that might help us to be of service to them religiously while they are with us. Parents and pastors are urged to advise that the young people bring with them their certificates of church membership, for connection with the local church during their university life will mean a great deal to them. Those who bring their church membership with them are always the most faithful and earnest workers among the students.

Last year only a few pastors responded to an appeal similar to the above, but it is hoped that a larger number will this year take a greater interest in this important matter.

R. L. Ownbey.

Norman, Oklahoma.

THE ORPHANAGE.

Since my last report in the Methodist, I received a special contribution of \$5.00 from Mrs. S. W. Redding, Little Rock.

We have received several children into the Orphanage and placed, in good homes, about as many as we received.

Everything moves smoothly in the Orphanage, but we greatly need funds with which to pay the very heavy expense we were at recently for sewer connections and other improvements. We find also that the increase in the number of children in the home, and the high price of living is such that the amount raised by the Conferences for the regular expenses of the Orphanage is not enough. We are now in debt on the current year. It will be necessary to increase the amount contributed by the Conferences for the support of this benevolent institution.

Geo. Thornburgh.

CAPITOL VIEW LAYS CORNER STONE.

Rev. H. F. Buhler laid the corner stone of the beautiful new church, Capitol View, Fourth and Cross streets, Little Rock, last Sunday afternoon. After the impressive service, addresses were made by Rev. W. B. Hays on the principles of Methodism and its progress; by Col. George Thornburgh on the progress of Methodism in Little Rock; by Rev. P. R. Eaglebarger on the progress of Capitol View Church; by Rev. A. O. Evans on the heroism, sacrifice and wonderful achievements of the pastor and the members of Capitol View Church, and the possibilities for the future of this new church; by Judge Isgrig, who spoke in a most impressive way on the value of the church from the standpoint of a citizen. Later we hope to give to our readers something from this noble young layman on the same subject.

This is the second church that Brother Buhler has built in Little Rock. It is commodious, and designed for institutional work—the only church in the city of the kind. The deaconess will begin the work as soon as the revival closes which is now in progress there.

TWO THINGS; YEA, THREE.

The Western Methodist of September 3 was full of good things. It contained three things that should be kept before the public a while.

"The tango is a disgrace," to be sure. Our law should prohibit it from being practiced, at least

until the lights are all out. It should be against the law to make pictures of it, even.

Brother Turrentine strikes the keynote in his "Doctrinal Notes." According to our vows, we must preach the doctrines of the Bible and of the church, where there are so many "isms and schisms and chisms."

Rev. A. S. Cameron calls attention to a very important matter under the head, "Why Will the Brother Do It?" I was serving a charge once, and some persons moved in from another charge, and, on hearing that they were Methodists, I called to get their church certificates, and they said the pastor where they moved from made them promise not to move their membership, and the sister showed me a number of pictures her old pastor had lately sent her. Another brother pastor refused to send on some names, saying that he needed them there. I believe we should have a law that, when a member moves, the pastor be required to send the church certificates to the pastor into whose charge they move. If I ever run for the General Conference, I am going to make the race on that point.

T. O. Rorie.

Bauxite, Ark

DIVINE SURGERY.

Under the above heading, Dr. A. C. Millar has written a learned and interesting article (he never writes any other kind), but it is barely possible he has written with a little bit of prejudice against the German kaiser. The German people have done much in their time to advance democracy; their cities were among the first to procure charters of liberty. They were the first to establish a free school and free church in America. Martin Luther was the strongest and most successful opponent of Roman Catholic bigotry and oppression. The Germans are among the most enlightened Christians in the world. Leipsic and Heidelberg have made Germany Protestant, and people from all over the world make their way there to complete their education. The Germans are closely akin to the Netherlanders, who, under William, Prince of Orange, fought so bravely for their liberties against Phillip II of Spain and the Duke of Alva, who came against them with his Spanish hordes, among whom were two regiments of prostitutes. Right or wrong, the Germans think they are right, and will follow the kaiser to victory or ruin. Every man among them is a trained soldier, and their munitions of war cannot be surpassed. These things make it certain that the war will be one of the bloodiest in the history of the world. England is in no condition to criticize Germany's democracy. Nor can France complain of German immorality. How either can call to their aid the Russian bear is a mystery.

There never was a "Bartholomew's Day" in Germany, as there was in France. Neither was there ever a "Black Bartholomew's Day," as there was in England under Charles II, in 1862, when two thousand of England's best preachers were driven from their pulpits because they would not follow the decree of conformity, among whom were Richard Baxter, John Flavel, Allein, Phillip Henry, and Mr. Annesley, the grandfather of John Wesley.

When these things are remembered, people ought not to be swift to call in question the motives of Germany. The war is to be deplored, unless we look upon it as God performing a surgical operation. Then, of course, we could not deplore it.

Most Christians are praying for the war to stop, but if Dr. Millar can convince them it is God using his surgical knife, perhaps they will not care to fight against God. If the war proves to be God's surgery, let us not be sure that we know where the knife ought to cut, as the hand that handles it will not consult us.

Is it not possible that the war may be the work of the devil, and that the hand of God may be seen in overcoming the devil's work rather than in bringing on the war that he might us it as a surgeon's knife? In the meantime, let us take the president's advice and keep cool.

B. H. Greathouse.

DOCTRINAL NOTES.

By A. Turrentine.

In a former article I showed that Holy Ghost baptism was performed by pouring and not by immersion. Perhaps it will be contended that Holy Ghost baptism is not Christian baptism. It is by Christ's authority and that makes it Christian. If not, why not? But the objector says it is not water baptism. True, but baptism is baptism and here we have Bible baptism without immersion.

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

Now what becomes of the contention of the immersionist that the only meaning of baptism is immersion. We have found the Bible to be against that notion and our claim is the Bible alone as the foundation of faith.

Now let us examine the Bible in reference to other instances of baptism recorded therein. But before proceeding further it will be well for us to stop and settle the question as to what baptism is.

What is Christian baptism? Some say immersion; others say sprinkling. Of the two answers, which is correct? I say neither is correct and for the following reason. Suppose a case, I start out to a Baptist meeting over the creek, and in crossing the creek over a deep hole of water I miss step and fall in and go under the water, which would be a clear case of immersion. Is there a denomination in the land that would receive me as a baptized person? No, and the same would be true from the affusion viewpoint. A proper answer to the question is that Christian baptism is the application of water to a proper person by a proper administrator in the name of the Father, Son and Holy Ghost; provided the application is right, says the immersionist. So it is not the where, when or who, but the how of baptism that has produced all the controversy in the churches of modern times in our midst. Now as we have the issue clearly defined, let us proceed with the investigation. First Corinthians, 10:1, Paul says, "Moreover brethren I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea; and were baptized unto Moses in the cloud and in the sea."

Paul proposes to give us light on the very phase of the question in dispute and that is the how of the matter. Now as we look into the matter that Paul calls attention to, we find in Exodus 14:22, where the passage of the Israelites through the sea is recorded this statement, "And the children of Israel walked upon dry land in the midst of the sea."

Again the Psalmist in describing the same instant, Psalm 77:17, says, "The clouds poured out water." In summing up the whole matter, we find Paul saying that the children of Israel were under the cloud and were baptized. Moses says they were on dry ground. The Psalmist says the clouds poured out water. Being on dry ground, under the cloud, and the cloud pouring out water, and they being baptized, makes the how very clear; hence, Paul says, "I would not that ye should be ignorant" as to the how. This is a very clear case of Bible baptism by pouring, and the Bible is the only rule of faith.

The efforts of the immersionists to make out a case of immersion of the children of Israel passing through the sea is like the man proposing to perform the feat of sitting in his own lap. Just how he is going to proceed to accomplish this act I cannot for a moment imagine, neither can I imagine how to proceed in immersing people in water on dry ground.

A Turrentine.

A WORD ON THE IRREGULAR DEBATE.

We may well hope that in these times, especially distinguished for Christian liberality, and the closer fellowship of Christian denominations, which they attain by putting aside these doctrines and issues which all agree are not essential in any scheme of Christian faith or conduct, that it is only the laggard and belated community that can be interested in a discussion of the mode of baptism.

But baptism is now to the fore in the columns of the Methodist, and it is presumed that any one who has "a word for the good of the order" is at liberty to speak.

It seems that the current discussion arose in objections to "the American Standard version of the New Testament, because of its using the preposition 'in' instead of 'with' in certain passages relating to baptism; giving us such reading as, 'He shall baptize in the Holy Spirit and in fire,' 'He that sent me to baptize in water, the same shall baptize in the Holy Spirit.' The edition of the Methodist says such translations are 'in violation of the laws of language, and as a palpably sectarian as the Baptist Revision which gives immerse for baptize.'"

In arguing the case the editor tells us, in the next paragraph, "No specific word can change its meaning. As Alexander Campbell has said, 'The moment you give it a new meaning you destroy the first.'"

We are puzzled to understand how the editor can accept Mr. Campbell's rule of translation and yet escape his conclusion. Baptizo means primarily "to dip." Baptizo is a derivative, and an intensive form, and means "to dip thoroughly, dip often, dip deep, drown, sink, etc." Mr. Campbell's argument is that the word baptize when adopted to denote the performing of a Christian ordinance could

never be separated from that essential meaning of "dip." Here are his words: "According to the usages of all languages, ancient and modern, derivative words legally inherit the specific meaning of their natural progenitors, and never can so far alienate from themselves that particular significance as to indicate any action different from that intimated in the parent stock, whenever the radical syllable (dip or bap) is found, the radical idea is in it."

There is no escaping of Mr. Campbell's conclusion that immerse is a proper rendering of baptize, if his canon of translation is accepted. We wonder that the Methodist accepts it, for it is not true, as is easily shown in the case of many familiar words:

The Greek psallo, meaning originally to pluck or pick, came to mean playing a harp by picking the strings, and thus taking the idea of music came to mean making music on any instrument, and even to mean making music without an instrument, by singing. Thus the word passed from a specific to a generic word. When used to denote singing it had not, in that application, a scintilla of its original specific significance. But it had not lost its other meanings, as Mr. Campbell would insist. It had all of them in appropriate contexts. This baptism controversy is about the meaning of a word in certain context.

Take another example: "Canadus" is the Latin for white. In ancient Rome an aspirant for public office announced himself as such by putting on a white tunic. He thus became a "candidatus." Now there are better ways of announcing for office than putting on a white tunic. The candidate remains with us, the tunic is forgotten. The sign comes to be used for the thing signified, and the word candidate does not convey any suggestion about dress.

Let it be granted that baptize and baptism are from bapto, to dip. When they came to designate a Christian ordinance do they include only a mechanical action? Is dipping in water or sprinkling water administering Christian baptism? You tell me a man is a candidate. I say he is not because he does not wear white, because that is what the word, by its derivation, means. You say a man has received a Christian baptism. Mr. Campbell says no, unless he was immersed for that is what baptizo according to derivation means. That is the sort of logic Mr. Campbell serves out to us.

Christian baptism is the ceremony by which candidates are initiated into the Christian church. Its essential idea is consecration to Christ and his cause, which consecration involves repentance, faith and obedience. These are the essential things and constitute the spiritual bonds which unite the candidate to the church and its founder. Hence the word baptize could not be translated immerse, neither could it be translated sprinkle. It is impossible, in the nature of the case, to think the manner in which water, as the symbol of cleansing, is applied in the ordinance can affect the validity of that spiritual act by which one is joined to the number of the saved in Christ.

But the fact remains that water was used in the ceremony of Christian baptism to symbolize and emphasize the spiritual purifying of the heart. That purification by the Holy Spirit was the true baptism, as John Baptist himself indicated. "I, indeed baptize you with water unto repentance but he shall baptize you with the Holy Ghost." Nevertheless the question is still before us whether the manner in which water was used in baptism by those early Christians indicated the idea, on their part, that the mode of mechanical action at this point was regarded as sealing the validity of the ceremony.

But whatever reasons may be suggested in the nature of the case why stress need not be laid on any specific mode of baptism exclusively, if we would get at the views of the early church on the subject there is but one way to do it, and that is by appeal to historic facts and records.

The oldest pictorial representation of the act of baptism, as performed by the early Church, is the noted example found in the catacomb of St. Calixtus in Rome, made some time before the close of the third century. It represents a youth, standing in a stream of water, ankle deep, while one pours water on his head. Whether this were described as baptizing "in" water or "with" water the mode would not be indicated. Yet there is every reason to believe that the mode in vogue is clearly indicated by the picture, and there is also every reason for

believing that if immersion was originally held as the only mode of baptism, such a change could not have so soon taken place in the usage of the church. But we have written testimony which is of equal value with this pictorial representation.

The Didache, or Teachings of the Twelve Apostles, is reckoned by most Bible scholars to date back to about 100 A. D. It is a manual of instruction for candidates for Christian membership and gives directions respecting the sacraments of the Church. After the candidate is instructed, respecting baptism, it says: "Now, concerning baptism thus baptize ye; having uttered all these things, baptize into the name of the Father and of the Son and of the Holy Spirit, in living water. But if thou hast not living water, baptize in other water; and if thou canst not in cold then in warm. But if thou hast neither, pour water upon the head twice in the name of the Father and Son and Holy Spirit."

This instruction is in harmony with the picture representation. It seems to be that the candidate should stand in flowing water, or if not in a pool or if that is not convenient let the subject stand on dry ground. There could hardly be greater freedom in the mode of baptism than is here indicated. And it is inconceivable that with the evidences before us as to the real practice and views of the church the early Christians should have been exclusive immersionists and held that unless the candidate for baptism was immersed in water there was no baptism at all.

But because of the facts set forth we can find no fault with the American Revised Version of the New Testament when it gives us baptized in water as the strict rendering of the Greek text in certain cases. The Greek preposition EN means IN primarily and there is no reason why it should not be so rendered in those cases. It is not such an error as Mr. Campbell committed by substituting immerse for baptize. There is no substitution here. Baptize is retained and the translators are not chargeable with an effort to interpret it in terms of mode.

Whenever baptism was administered it was by some mode certainly, immersion or effusion, and what is gained or lost in the controversy if the mode in a particular case can be indicated? If the record seems to suggest IN water as the proper translation it should certainly be so translated. We have seen from the light thrown on the subject by picture illustrations and early records that the baptism might, with equal propriety, be said to be IN water or WITH water, and an argument based upon the preposition EN would be invalid in any case. We have also seen that the proof is conclusive that mode was not an issue as to the validity of baptism in the early church, and this is the sole point we need to make who practice baptism by both modes, and repudiate the idea that the validity of baptism before God depends upon such a matter as the method of the physical action in using the water which symbolizes purification.

Most of the argument presented in this paper is from a book entitled "The Meaning of Baptism," by Charles Clayton Morrison, a Campbellite preacher, editor of the Christian Century. Dr. Morrison presents a masterful argument against Mr. Campbell's logic and against baptism by exclusive immersion. The dogma is a bar to the larger fellowship which ought to exist. He is leading a movement of great interest. He says: "With the deepening sense of fellowship and fundamental unity among the Christian denominations, characteristic of our time, there has grown up among Baptists and Disciples a vigorous protest against the practice of imposing re-baptism upon Christian people who seek admittance to local churches of these immersionists communions. The finer spirit in both of these immersion-practicing bodies recoils at the implications of this practice."

If you want the book send to the Disciples Publishing Society, Chicago. J. E. Godbey.

BE JUST TO YOUR CHILD.

There are many words of condemnation to be said concerning parents who give way to the expression of ill temper, but surely this is the most serious; that their dealings crush out the sense of justice in the children.

The sense of justice is what makes a man fit to be with his fellows. He will give them what is due. He will also know what is due himself and how to exact it. Justice is the great principle of the social and business world. Surely no one would train a child so that he would lose

that sense. Yet the child that is punished in a fit of parental ill-temper knows unerringly that he is the prey of an unreasonable stronger power, says The Mother's Magazine. He is punished because he has infringed on his parents' comfort or convenience at an inopportune moment. If he had done the same thing when the parent was feeling good-natured the chances are that he would not have been punished at all. What kind of a foundation has he for understanding the moral law? Is it any wonder that his ideas of right and wrong are hazy? Nor is this all. He becomes a mean truckler to the irrational power over him, taking advantage of good-natured periods, and "lying low" in the times of stormy ill-temper. He is acquiring the habit of ill-temper and lack of self-control from the example before him, and he is certain to grow into a disobedient, unattractive child.—Ex.

WHEN ALL YOUR CHILDREN ARE GONE.

In the September American Magazine a man who has been married twenty-five years writes "A Husband's Story" in which he relates the experiences he and his wife had in bringing up their children. As is the habit with fathers and mothers they made all sorts of plans for their children, most of which were never realized because the children, as is usual took affairs into their own hands. On the futility of trying to arrange things for your children the author says in conclusion:

"So all our planning for the children merely served to prove that if it is futile to strive to arrange the lives of others, and that the function of the parent is chiefly advisory. Nor were we much disappointed at the failure of our plans. After all, what we sought was their happiness and welfare, and that they found them in ways other than those we advised makes little difference.

"So my wife and I are left alone in the cage. With the flight of each fledgling I felt her coming closer and closer to me. She 'bosses' me too much even now, and makes too much fuss over me when my feet are wet; but otherwise she is as perfect as she was when a bride."

HOW SHOULD COLLEGE GRADUATES CONDUCT THEMSELVES TOWARD THE LESS FORTUNATE?

A college diploma does not unsex nor unman one. It does not unchristianize. It does not scramble good brains. Fools sometimes break into college. They even sometimes break out of college with diplomas. Some such have a sort of mechanical mind that acquires knowledge which they cannot use. They strut about to the disgust of all normal-minded people and to the shame of the college that gave the diploma. There is no help for this kind of man. He was born crippled under the hat and the affliction is incurable. There is but one answer to the question which you have asked me, and that is that college graduates should conduct themselves like folks, like civilized folks, toward the world of all mankind. A college education refines, ennobles. Any collegian whose conduct is the opposite of this is not educated, though he may have a diploma. There is no place in the world where the democracy of merit counts for so much as in the classroom.—Pres. S. P. Brooks, of Baylor University, in Texas Christian Advocate.

ONE WHOM THE LORD LOVETH.

(The following wonderful story is condensed from an account given by Dr. A. B. Leonard, Corresponding Secretary of the Board of Missions of the Northern Methodist Church.)

One morning in 1906 an aged man entered the missionary office and inquired for Secretary Leonard. I said, "That is my name. What can I do for you?" Without giving his name, he replied that he desired some information concerning our foreign missionary work. I enumerated our different kinds of work—evangelistic, educational, hospital, orphanage, publishing. He listened with interest and said, "I want to do something special. What can I do?" Not knowing who he was nor what he might be able or willing to do, I thought I would name something worth while, and replied: "You can do this: For \$2,500 you can build a good native church and parsonage in India, or Korea, or China, or the Philippines, or Japan, or Africa." He replied that he would like that, and, after further conversation, took out a check and filled it out for \$10,000. Handing me the check, which was made payable to me personally, he said that his name must not be made known, but I must deposit

to my own credit and check it out to the treasurer. He continued: "I want a church in India, one in the Philippines, one in Africa, and one in China." He then told me that he was advanced in years, his wife was dead, as were also his two sons; that he had fully provided for all who had claims on him, and, having some money left, had decided to use it for benevolent purposes while living, and avoid a possible contest over his will, with the danger of diverting the money from the purpose desired. As he departed he said, "You may hear from me again in a few days." I confess that I doubted whether the check would be paid, and thought that someone might be trying to perpetrate a joke at my expense. However, the check was honored, and a few days later I received a letter inclosing a check for \$5,000, saying, "I want a church in Korea and one in Japan." I requested the proper parties to locate the churches in the different countries. Promptly came answers expressing hearty thank, and in three cases there were special requests stating that more money was needed in two places to build the kind of houses needed, and in one case for the privilege of dividing it, the parties desiring to raise from other sources additional money. I forwarded to him the letters. By return mail came a check for the needed \$7,500. When it became known that some unknown friend was giving liberally, I received many requests for his address, but I simply forwarded to him some of the most worthy. In several instances he furnished the money asked. A few months later, before starting on a world tour, I wrote, suggesting that if he had additional funds to use for church building, I would be glad to serve him by locating them. He sent me a check for \$13,500. On my return I called to report, and did not ask for further contributions, but thanked him for his liberality. Very soon he said that he had decided to establish memorials for his two dead sons, and asked for suggestions. I directed his attention to a very worthy educational enterprise in India, and suggested the building of certain buildings. About a week later his check for \$21,666 came for the object named. He is now in the "house not made with hands," but he has treasure laid up in heaven represented by three churches in India, Burma one, Malaysia two, Philippines one, Borneo one, Africa two, China five, Japan three, Korea two; and four school buildings, in India two, Burma one, Korea one; total, twenty churches, four school buildings; cost, \$79,566. Are there not men and women in our own church who could do likewise?

BOOK REVIEW.

Church Efficiency, A Study of Practical Methods; by D. C. Tremaine; published by Fleming H. Revell Co., Chicago and New York; price 50 cts.

The object of the author is to present to busy pastors and progressive churches plans by which the methods of the Efficiency Engineer may be utilized in the every-day work of the church. No claim is made for the perfection of the book nor for the complete success of the proposed plans. The pressing need is practical suggestion has led to the offering of this unpretentious handbook of methods. No effort has been made to be strictly original. Many plans have been secured from successful workers who have found them profitable in their own fields, and no plan has been offered that has not been subjected to successful trial. The book is so brief that it may be easily read and so cheap that it is within reach of every pastor. It is hoped that the suggestions may aid in solving some of the problems of the church, in lightening the burdens of pastors, and in increasing the influence of the kingdom of God. The discussions are: The Need of More Efficient Methods in our Religious Life, Organization, Finances, By-Products, Non-Products, Vocational Guidance, Making the Wheels Go Round, The Lord's Housekeepers, The Heavy Brass of the Church, Advertising, Extension. Let pastors get it and try some of the plans proposed.

This is the open season for the old joke about the utter uselessness of the college graduate, who, feeling so keenly his own importance, finds no place for his talents, because all his employers want practical men. Just as a matter of fact, a large share of all men who graduate from college this month have places waiting for them. Graduates in the technical courses are more likely to have half a dozen chances for immediate employment than none.—Syracuse Post-Standard.

SLOAN HENDRIX ACADEMY.

Sloan-Hendrix Academy will open next Monday, the 21st, under the supervision of the veteran and well-known, successful educator, Prof. J. C. Eaton.

He has been doing successful school work for nearly forty years. When he took charge of Sloan-Hendrix Academy, three years ago, there were only seventeen pupils in the academic department, and at the close of school last year there were seventy-six in regular daily attendance. The enrollment last year was 103.

Prof. Eaton has associated with him in the literary department next year Prof. Festus Russell of Boone county, a brother of Prof. M. J. Russell of Hendrix College, an A. B. graduate of the University of Arkansas.

Prof. Russell has had varied experience in teaching, having taught in the country, town and city schools.

Miss Lou Hatcher, who is a graduate of one of the best female colleges of the South, has taken post-graduate work in music in Chicago, and has had five years' experience as a teacher of music, the past three years in Sloan-Hendrix Academy, will have charge of the music department next year.

The trustees have repaired and repainted the buildings, added new equipment, and the Waterbury system of heating, which is being paid for out of the 1,000 subscribed by the local friends of the academy.

The General Board of Education has appropriated \$1,000 for running expenses, which will be paid in due time.

There is but one gloomy aspect, and that is the severe drouth we had in this section the past summer.

Notwithstanding the drouth conditions, we are expecting a good opening and a successful year.

J. C. Poindexter.

FROM MANY LANDS.

The Young Men's Christian Association of Constantinople reports 481 members at the end of three months from the date of its organization. Sixteen nationalities are represented in its membership.

The first missionaries entered Korea in 1884. Today there are about 200,000 Korean Christians and the number is increasing so rapidly as to cause serious embarrassment to those who seek to guide the movement and make it enduring.

For several years the converts in Uganda have numbered seven or eight thousand a year.

There are in India perhaps six million pupils in government and mission schools, a large part of this number studying English.

The work of the Methodist Episcopal Church in Europe began in 1849, the first missionary, Rev. Ludwig S. Jacoway, going that year to Bremen. In 1853 work began in Sweden and Norway and in 1857 in Denmark and Bulgaria. In Italy the work of the church began in 1872, Rev. Leroy M. Vernon being the first Methodist missionary to that country. In Russia and France the work dates from 1907.

Rev. Otto Libner, a converted Jew, sailed recently from New York for Pegu, Burma, where he goes as a missionary under the Methodist Episcopal board of foreign missions. He is a graduate of the Bible Teachers' Training school of New York. Ten years ago he was converted in Hadley Rescue hall, and he is the first convert

of that famous mission to go to the foreign field.

HOW AFRICAN CHRISTIANS GIVE.

In many an African Christian household it is now the custom, when the food for the day is being prepared, to set aside a handful as the offering for the day to God. In due time this is turned into money and used for God's work. But first, on an appointed Sunday, it is brought to church in prayer room and offered with prayer during the service. There are now two in British and five in German East Africa where teachers and their houses are supplied and maintained by this fund, and the movement is spreading.

NO WONDER.

"The Missionary Voice is authority for the statement that the percentage of attendance upon the Christian service is higher in the Korean city of Ping Yang than in the Christian city of Nashville."—Missionary Bulletin.

When justice and truth are held in such light esteem as they are by the leaders of the greatest religious institution in Nashville this is not to be wondered at.

VERY INTERESTING.

The Churches News Association

The Churches News Association is authority for the following statement:

Reports now fairly complete indicate that there will go into new churches and into buildings intended to advance the Christian cause in America between \$35,000,000 and \$40,000,000 this summer and fall. Delays in construction operations may carry some of this outlay over into next winter, perhaps beyond the end of the year, but such sums are offset by those expended since the beginning of 1914, so that the church-erection outlay in the United States for the year will reach about \$40,000,000.

This sum is \$3,000,000 to \$5,000,000 above normal, indicating that causes that affect business in general and have hurt gifts to missions and to charities, do not prevail against the carrying forward of new projects. The largest outlays along these lines are in New York and New England for the east, in California because of new structures going up for use at the Panama exposition, and in the southwest. The middle west has been building churches in considerable numbers in the last five years, and this summer slacks up to some extent, although Chicago runs far ahead compared with other years.

The American people put into Christian work of all forms \$400,000,000 a year. This amount grows steadily, having nearly doubled in the last fifteen years. Some people say the church is losing ground and that people do not go to church as they once did. However that may be, they give money in larger sums and seem not to have been affected in so doing by financial stringency in other lines. Of the total amount named \$45,000,000 a year goes to so-called home missions (a very broad term), and \$35,000,000 into new structures and enrichments; about \$16,000,000 goes into foreign missions, and the balance into maintenance. Apart from these, Christian people give large sums to charities and to public relief of all kinds. Indeed, while Christians number only about a third of the population, they give \$3 of every \$4 that goes to charities, education, earthquake and flood disasters.

The above statement is in striking contrast with the annual expendi-

ture on the foreign field. The income of all the societies in this country for 1913 was about \$16,400,000. The expenditure for the homeland includes some 100,000,000 of souls who in a very important way now have the gospel at their very doors, while the expenditures in the regions beyond include about 800,000,000 who do not have the gospel in any sense. These great facts are basis for thinking by Christian people.—Southern Missionary News Bureau.

TOO MANY CHURCHES.

"In Alabama there is one Protestant church building to every 248 people; in Virginia, one to every 299; in Georgia, one to every 258; in North Carolina, one to every 254; in Tennessee, one to every 273; in South Carolina, one to every 267; in Texas, one to every 400."

There ought to be some consolidation. Too many altars are not evidence of true piety. Thousands of missionaries could be supported by the money expended in building too many church houses.

WARREN STATION.

A few months ago I noticed in your paper a favorable account of the large Sunday school class of Winfield Church, composed of business men. It is highly commendable in such men to give liberally of their time, talent and money, to the upbuilding of the highest type of citizenship. Such teachers are a blessing to any community. The First Methodist Church of Warren has a Sunday school class composed of old men and women, and a few that are younger, which has not missed a Sunday since the fall of 1865. We have had various teachers and leaders. We have received instructions from such men as Drs. Hunter, Winfield, Riggin, Browning, and others.

The late Dr. John W. Martin for about 20 years (before his church, the Presbyterian, was organized) taught this class; and his lectures were great and instructive, and added much to the number and character of the class.

Each Sunday we hold a sort of love feast, which is much enjoyed by all. Our present teacher is the Hon. J. R. Wilson, who is well posted, and being a lawyer adds much to his usefulness as a leader.

Miss Mann, our deaconess, is doing a great work for the Master. Besides teaching a class in our Sunday school she spends much time in visiting in the interest of the Sunday school and Missionary societies. A few weeks ago she organized a Junior Missionary society with 13 members, which now numbers 84. About the same time she started a Sunday school with the mill people in the Southern Chapel with 51 members, which now numbers 72. She says she hopes to begin other organized work as soon as the weather is cooler.

In the meantime Miss Mann is taking much interest in nursing the sick. Our congregations are large and appreciative. Brother Hilliard impresses us as a conscientious christian, kind and courteous, proving his faith by his works. Our church is gradually growing and most of the gains come from the Sunday school. The roundup at conference, we think, will be satisfactory.

Our woman missionary societies are hard at work, but I am not posted as to definite results.

Sept. 4, 1914. W. H. Blankinship.

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 or of a lawsuit or of a political convention, it publishes only what it knows to be true, and 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 and interesting rural characters. 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 three 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.

It is wonderful how people will allow their sentiment to control their judgment. Reason has little to do with the actions of most people.

CLUB SOLVES PIANO PROBLEM.

The greatest danger in buying a Piano or Player-Piano is the difficulty in selecting one of real and lasting quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an expert judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the Western Methodist Piano Club? It has already made the investigation for you and will assume the fullest responsibility of giving you absolute and perfect satisfaction and the largest possible value for your money. What your insurance policy is to your home, the Club is to your Piano or Player-Piano.

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Sunday School Notes

REV. W. J. MOORE, Editor.

A FINE REPORT FROM OKLAHOMA CITY DISTRICT.

We are glad to have the following fine report from the Oklahoma City District, Rev. R. E. L. Morgan, Presiding Elder. He writes as follows: "I finished my third round yesterday, and wish to say that the Sunday school work is flourishing in this District. We have 34 Sunday schools, having just organized one new one. Twenty-eight of these have reported as having observed Children's Day, and I am sure the remainder will do so soon. Thirty-one are using our own literature, and the remainder will be soon. Thirty-two are taking the monthly missionary offering. Seventeen have each a Cradle Roll."

We greatly rejoice at this very fine report from Bro. Morgan. We have just written two articles on the Presiding Elder and the Sunday School, in which we have magnified the possibilities and opportunities of that high office in our church for promoting the interests of the Sunday school. No man is in a better position to do so.

We should be glad to have a similar note from each elder in the conferences. Let us hear from you, brethren.

That school that does not have a regular meeting of the Workers' council each month is not doing its best work. It cannot do so. Under the new law the superintendent is charged, among many other duties, "to see that Workers' Councils are regularly held; to preside over the meetings of the Workers' Councils," etc. (See par. 263). Have the Council meetings if you and the pastor and one teacher only attend.

Selecting Sunday School Boards.

The following item is from the pen of Rev. E. Hightower, one of the live Sunday School men of Texas, and appeared in the Advocate recently. It is but another argument for great care in the selection of members for our Sunday School Boards for the quadrennium. We wish every Presiding Elder would read it carefully before making his nominations for that Board:

Selecting Sunday School Boards.

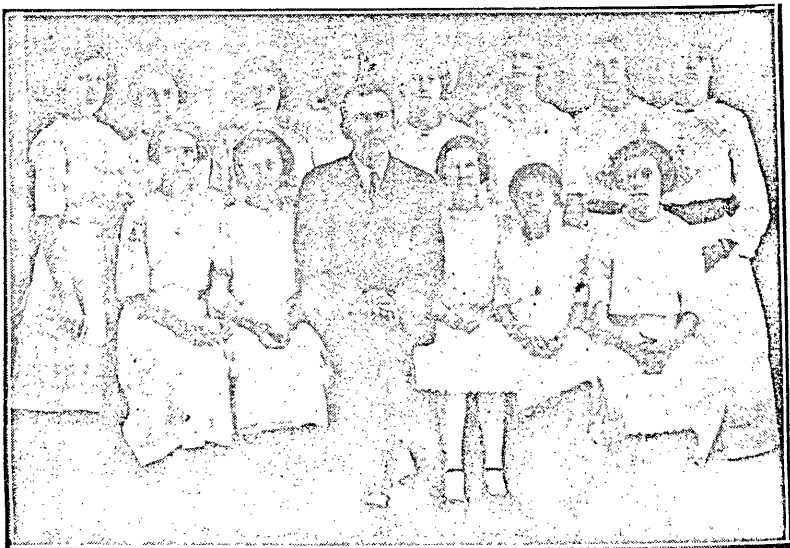
In the Advocate of last week W. E. Hawkins calls attention to a very important matter, namely, the selection of Sunday School Boards for the next quadrennium. Recognizing as we do the good judgment of our presiding elders and their interest in the Sunday School work, we have sometimes wondered what was the basis of their decision in the choice of members for the Sunday School Board. With no intention to reflect upon any single person, we have sometimes wondered if our Sunday School Boards were simply made up of the leavings after all other boards and committees had been filled. As this editor has served continually on the Sunday School Board of his conference for the last twelve years, and as his relations with all members of Sunday School Boards in his own and other conferences have been uniformly pleasant, he hopes to make this statement without arousing the ire or resentment of any person. It is fair, also, to say that at the beginning of the last two quadrenniums more attention than previously was given to

the matter, and the personnel of our Texas Sunday School Boards was vastly improved. Especially will the present boards, elected four years ago, compare favorably with the other boards of each conference. But in view of the great forward movement in Sunday School work inaugurated by the recent General Conference we most respectfully call the attention of our presiding elders to the importance of filling the Sunday School Boards with strong Sunday School men. As qualifications for board membership we suggest:

1. A man, preacher or layman, who loves the Sunday School and is actively engaged in its work.
2. He should be well informed in modern Sunday School plans and methods. A man's interest does not always prove his intelligence.
3. A man who can do team work. A contentious man on a board may easily become a nuisance.
4. A man who will give what time

tion at once, urging persons to enroll in the school, to attend the services of the church of their choice, then have the Rally Day on the last Sunday in September, in which the plans for the year are inaugurated, promotions of pupils are made, and a genuine Sunday School spirit is generated. This day ought to be made a great occasion for all the people. Let those on the Cradle Roll be given attention, and let those in the Home Department be provided with conveyances to the service. Do not let this day pass unobserved.

No, do not promote the teachers with the pupils they have been teaching. It is contrary to all experience that it is best thus to do. Our public schools do not do so. No teacher is competent to teach all the grades. Besides the pupils should be given the benefit of all the best there is in all the teachers from the beginners to the adult classes.



WILLING WORKERS CLASS, HOLLIS, OKLAHOMA.
L. J. Campbell, Teacher.

he can spare to the development of the work in his district or conference beyond the bounds of his own charge. The work suffers frequently because board members become so engrossed in other matters that he loses sight of the Sunday School interest altogether.

Let us for the next quadrennium have our Sunday School Boards filled with men who both know and love our Sunday School and of natural and acquired ability to advance the work of religious education.

The Oklahoma City District held its Sunday School Conference on the 10th and 11th inst. A comprehensive program was prepared for the occasion; and we are sure that the meeting was a great inspiration to the cause. These conferences will prove the best method of disseminating information about the Sunday School work, and will be the means of stirring up enthusiasm. We hope that our elders will arrange to have these right along, as they are provided for in the new law.

SUNDAY SCHOOL CANVASS AND RALLY DAY.

September is the time for a thorough canvass of your town and community in the interests of the Sunday school. All the information that is obtainable should be sought, ascertaining who are not in Sunday School, who are not in the church, and extending an invitation to all to attend your religious services. Then when this information is had there should be a following up of this informa-

THE CHAIR OF SUNDAY SCHOOL PEDAGOGY.

The endowment of the Chair of Sunday School Pedagogy in the Southern Methodist University is well under way. More than \$50,000 has been secured in cash and subscription up to date. About three times this amount ought to be obtained for that great department in our great university-to-be. And plans are on foot to secure the additional amount as indicated.

While we have used the term Pedagogy, the Chair means much more than the mere principles of sound teaching. There will be at least three correlated lines of study, such as how to organize and conduct a Sunday School, church history, a working knowledge of the Bible, the general subject of Missions. Of course, the Bible is the central book in the theological department; but we mean by the above to furnish laymen and women the means of Bible instruction in a more limited course than the regular theological students need.

There is nothing in the modern movements and efforts that contain a more hopeful prophecy of the success of the church in the future than this one thing. It means the sending out a well equipped ministry for this great department of church work; it means better preparation for those who assay to teach. We hail the day with joy!

And the Oklahoma conferences must have a large hand in this enterprise. This editor does not know of any other conference that has made greater progress in the Sunday school cause than has our own. We do not expect to be left behind.

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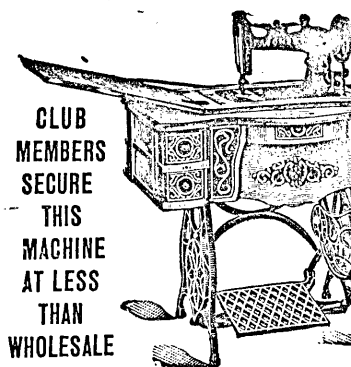
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Woman's Missionary Department

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

PRESS SUPERINTENDENTS.

Arkansas Conference Miss Lilla G. Relston, Fayetteville, Ark.
Little Rock Conference, Mrs. F. S. Overton, 1311 Welch, Little Rock, Ark.
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.

STORM-TOSSED.

Storm-tossed, distressed. Forsaken?
No.
Just hid in the heart of God's cyclone,
"In the secret place" of the inner
zone,
Till, on a quiet, sunset sea,
The storm goes swirling away from
me,
And through the glow
My Pilot signals, "I am near,
O trusting child, have thou no fear!"
Mrs. T. L. Tomkinson.

A DISAPPOINTMENT BOX.

Thank-offering boxes are common, but a disappointment box is a new thing. An English lady invented it, and says it turns her disappointments into pleasures. These are some of the ways in which she has filled it:
"I was going to spend the day at a house about two miles from a station. I meant to take a cab, but none was to be seen. I walked on and on, and arrived, rather tired, but with two shillings for the box. I met some nieces in the town on a very hot day. I said, 'Come along, let's have ices,' but it was so hot that the supply was exhausted. So much for the box. I meant to get whittings, there were none, so I got herrings; three pence on each fish saved for the box. I was going by the train, but it sailed by and took no notice; one penny for the box. One mode of filling it hardly comes under the head of a disappointment. I never send flowers for my departed friends. In one case there were one hundred and thirty wreaths, and one hundred and thirty-one were not needed."—World-Wide.

PROGRAM FOR DISTRICT OR AUXILIARY INSTITUTE.

1. Devotional exercises.
2. Reports from the Auxiliaries (report of District Secretary of Auxiliary officers).
3. Institute; Organic Union; changes in constitution and by-laws. Council; conference and auxiliary organizations.
4. Institute; work of the vice presidents: (a) First Vice President and Young People. (2) Second Vice President and Children.

Bible hour and lunch.

Afternoon Session.

1. Devotional exercises.
2. Institute; Work of Superintendents (a) Study and Publicity—October Rally. (b) Social Service and Local Work. (c) Supplies.
3. Institute; Work of Corresponding Secretary. Reporting—Stewardship.

Evening Hour.

Missionary address.

Morning Session.

1. Devotional exercises.
2. Discussion—Week of Prayer—Objects for 1914.
3. Institute—Literature for conducting Society and where to obtain same.
4. Institute—Duties of Treasurer and explanation of funds; membership (dues; life membership).

Pledge; retirement and relief; week of prayer; specials; Conference expense.

The above program from Mrs. E. W. Lipscomb, Sec. Home Base, is prepared for use in a district or an all-day auxiliary meeting. If it is well carried out the meeting will prove helpful and interesting. See that all members and friends of the church are invited to attend. Only those who hear of and know our work become members of our Missionary Society.

EAST OKLAHOMA CONFERENCE. (Mrs. C. H. Buchanan, Pub. Supt.)

Listen to these words from our Conference Treasurer, Mrs. J. A. Mercer, who is sending letters to all treasurers. This is re-organizing month, and let all local presidents stress the Conference Expense Fund. It must be paid. It is needed now, and needed badly. It is now the only source from which to carry on the expenses of our Conference. Unless it is paid by every member, our work will be hindered seriously. Sister presidents, will you not earnestly urge this upon the attention of your auxiliaries?

We herewith submit a communication from a consecrated Cherokee "Mother in Israel," Mrs. Clark of Vinita. We call your special attention to the emphasis she places upon the need of a spiritual awakening and the deepening of religious experience. This woman of God has stood for the right and lived her religion among a people who know her and love her.

Our Solemn Responsibility.

(Mrs. G. W. Clark, Vinita, Okla.)

Readers of the Western Methodist, and especially the members of the Woman's Missionary Societies:

The hot summer is over. We have only four weeks to make our last report in 1914. What kind of report shall it be? Let us renew our energy in our work, make our year end most profitably, religiously and financially. In order to do this successfully, let us exalt our Lord, Jesus Christ, and make Him the central figure in our midst when we undertake to do the right thing. God will see that there is no lack of opportunity. We put stress on the making up of our pledges, etc. How much more important that we should put stress on our relationship with God.

We have unconverted members in our society. Do we strive to feed them with spiritual food, or do they go away unfed from year to year? My dear sisters, I am afraid God is going to have us give account for the mispent opportunities. There never was a time when Christian loyalty is more needed than now.

Why is it necessary that we should conform to all these truths? Various kinds of so-called Christianity have entered our gates, equipped with all kinds of creeds and doctrines, that our forefathers knew nothing of. They are here to draw away our children, and our weaker brothers and sisters. They are in danger of becoming the victims of unsound doctrines that blind the mind and deaden the spiritual nature.

In conclusion, I will suggest that we make a special effort to stress this fact on the minds of our women—there

must be a true recognition of our divine Master in any religious cause we undertake. Let us make our week of prayer in November the best week of the year. Let there be a great spiritual awakening of our own hearts and a building up of God's kingdom. Let each officer of the local auxiliary make a special effort during this occasion of prayer and rejoicing in a Divine feast. When we have done this, the money problem in our work will be solved.

A letter from our Conference Treasurer contains the following:

"The General Treasurer writes me that all quarterly reports from Conference treasurer must be in her office

on time (meaning the 20th), otherwise they will be held over until the following quarter. That does not mean that they will be held over for another year but just for the next quarter. Therefore I must get my reports off to her on time, and so hereafter all belated reports received by me from auxiliary treasurers will be held over until the next quarter.

"A great many auxiliaries have a way of sending in their reports away late—after the 20th etc.—so this new rule applies to delinquents of that kind. I hope I have made this perfectly clear. If not let me know and I'll try again."

The foregoing, quoted verbatim from (Continued on Next Page.)

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A faculty composed of men of accurate scholarship, evangelical spirit, and proved efficiency and power as preachers, has been organized.

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.

For further information address

WARREN A. CANDLER, CHANCELLOR,
Atlanta, Ga.

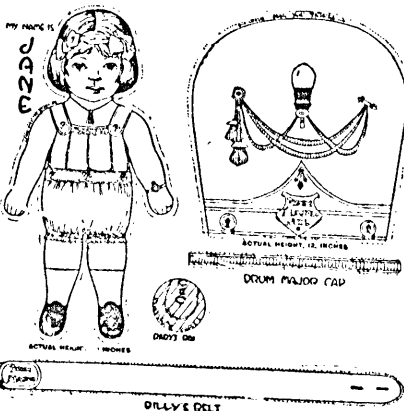
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There is a beautiful big doll for the little girl—18 in. tall, with pretty golden hair, attractively printed on muslin, all ready to cut out, sew and stuff. Then there is a true enough Drum Major's Cap and Belt for Billy, just as attractive as Jane the doll; and a wondrous colored ball for Baby Bunting. All colors perfectly harmless. Full directions for completing. Send 25c in money order, stamps or Cash. Write plainly, mentioning this paper.

SOUTHERN NOVELTY CO., CLINTON, S. C.



our conference Treasurer, only emphasizes the importance of prompt reports. What our Conference Treasurer says about the treasurer's reports applies with equal force to those of the local Pub. Supts., and all other officers. We trust that our faithful workers everywhere will take note of this and enable our Conference officers to make a full report to the General officers by October 20th.

We print for the benefit of our readers the following letter received from Vinita District Secretary, Mrs. C. E. Castle, Wagoner, Okla.:

"September 1, 1914.

"Dear Sister:—Many of our women of East Oklahoma Conference were permitted to attend our last Council in Fort Worth. The attendance at our Annual Meeting in Durant was excellent. Those were privileges and blessings that must not stop with the individual, but the information gained by the few must become the common knowledge of all. And the information and inspiration radiating from these great gatherings should be passed on and on until every member of every auxiliary in our Conference is reached. That is one purpose of this letter of mine to you.

"We need today a keener insight into our vast work, a clearer vision of the great need there really is for more intelligent and consecrated service. The actual need of sinners for Christ today is a call to us to deeper prayer life, that our efforts, both individual and connectional, may be well directed, earnestly executed and divinely blessed. The district secretaries covenanted together at Durant to pray for three objects:

"1. The advancement of the woman's work in promoting the spread of God's kingdom throughout the bounds and privileges and obligations of Southern Methodism.

"2. The growth of missionary zeal in East Oklahoma Conference: One new member for every four members now enrolled—not forgetting our Conference enterprises and our beloved Deaconess Henry.

"3. Our Conference officers: That our Heavenly Father may guide and direct them, grant them wisdom to plan and strength to work; that they may give themselves unhampered to the work; and that our co-operation with them may be loyal, entire and zealous.

"We district secretaries also agreed that we ask the members of each auxiliary to pledge themselves together to join us in our prayer for these three objects. A number of the ladies have fixed 9 o'clock a. m. each day for the prayer hour. This hour for secret prayer, day by day, will bring us closer together; and best of all, closer to God.

"We call ourselves Christians. Does the world know it by our daily walk and conversation? Let us by persistent prevailing prayer become 'workmen that need not be ashamed,' willing at all times to win a lost soul to Christ. Individual effort brings universal uplift. May not we women work in the great undertaking to bring the world to Christ in this generation? Are not you, yourself, sufficiently interested in missions and in the Missionary Society to gain one new member, to ask somebody to take part in the meeting, to put some time and thought and study on the program? O the opportunity for service is so abounding in this woman's work in our Church today: 'The harvest indeed is great but the laborers are few.'

If the Society drags we ourselves drag it. But if we come together with a prayerful heart, a mind to learn and a will to work for Christ, then God will own us and bless us and begin gloriously to answer our prayers. Let us work much and pray daily. Our church is connectional and we are dependent one upon another. We must help each other in every relation of life. Only when the members all do their part does the auxiliary best succeed. Our district work depends upon your work in the societies. Sisters love one another and pray daily for your Conference, your district and your auxiliary officers. Let the secretary call the roll, and your members covenant together for prayer. Let me hear just how many enter into this.

"It was notable at Council that the greatest advancement of all in financial reports last year was made by the Oklahoma Conferences. Let us work for greater spiritual advancement in our auxiliary and in our district. I am expecting a splendid showing for this year's work, because 'He is able to do exceedingly abundant above that we ask or think according to the power that worketh in us.'

"Mrs. C. E. Castle."

Resolutions.

Whereas, God in His infinite wisdom hath called from the home circle and from our midst, Mrs. Florence Justus, thus leaving a vacant chair and hushing on earth a voice which has gone to join Heaven's Choir, therefore

Resolved, That we, the members of the Swifton Missionary Society, herein express tenderest sympathy for the lonely bereaved husband and children, the sorrowing mother, sister and brothers. We ask them to remember that the Heavenly Father hath taken "Our loved one" to the Beautiful Beyond, where her warm, loving heart will eternally expend beneath the glowing radiance of Divine love; where sorrow, pain and death has no part, but all is peace, joy and love.

Resolved, That we send copy of these resolutions to the members of the family and also to the Western Methodist.

Committee.

Swifton, Ark., Sept. 7, 1914.

WEST OKLAHOMA CONFERENCE.
Mrs. R. S. Satterfield, Supt. Publicity Bureau.

Now that vacations are over and the cooler days are coming, we hope to hear from a number of our West Oklahoma auxiliaries. From some of you we have never heard; from others it has been a long while since we had a line for our printed page. Did your society go into "summer quarters," or did you find some new plan for keeping up the interest during the heat? Let us have short letters from you, giving us the benefit of your plans, either of the past or for the future.

Send to me, at the address above, not to the Western, and I will forward it. Who will be first?

THE BUREAU OF SUPPLIES.

I am very anxious to carry out the purpose of this great department of our work more efficiently this year than has been possible heretofore.

As many of you know, the General Conference granted the request of the Woman's Missionary Council for organic union. This, of course, made a change of by-laws necessary. Regarding supplies, the new by-laws read as follows:

"There shall be a bureau of sup-

plies for the purpose of sending boxes and needed supplies to ministers of the M. E. Church, South; to institutions in both home and foreign fields under the direction of the Council; to missionary training schools, and to the institutions supported by our conference societies. This bureau shall be in charge of a superintendent. She shall report quarterly to the secretary of the Home Base."

This new plan magnifies our work of supplies, giving us a superintendent in every auxiliary, the conference and the council. We are no longer a "fifth wheel," but a necessary spoke in the great wheel of missions that is carrying the gospel of our Lord Jesus Christ to the world. Let us be glad to have a part in this great work.

The new plan, furthermore, makes the conference superintendent an officer in such conference and a member of the executive committee of that conference. This puts us in vital touch with both foreign and home work. We are allowed and expected to render aid in the foreign field when it is practical and possible. Our general superintendent, Mrs. Yarbrough, promises to send soon a leaflet on supplies that will give facts and instruction for use in auxiliaries.

When conference meets and the organic union goes into effect, we may expect better results from the work of this department. Every auxiliary in the West Oklahoma Conference has a definite responsibility to God along this line. They must reach out and meet that responsibility or fail. What has your auxiliary done? Are you planning to help some worthy preacher carry out the Master's work by sending him a box or barrel of supplies this fall? How it encourages and comforts them to be remembered by you! Great indeed is your privilege of service. Last year some of our preachers asked for fall and winter clothing. I sent the requests out with a plea for immediate help, but in many instances winter, with its biting blasts, passed before the auxiliaries remembered. Some of our Master's soldiers out on the firing line had suffered. Were you to blame? October and November are the months that our preachers need help most. If your auxiliary can give a box or suit of clothes, do so then, and do not wait until the winter is half over. Let me earnestly urge every auxiliary to elect a superintendent of supplies at your next meeting, and instruct your secretary to send me the name and address of same at once, that we may co-operate in this great work. It may be that your auxiliary is not strong financially or numerically, but you can do something, and God will bless your offering. Remember the little boy and the few loaves; how in the hand of God they multiplied. He is ever the same. It is the purpose of the Woman's Missionary Society to make the standard of living as high as possible. They insist that nothing be sent that is not suitable and valuable, preferring that quality and serviceableness, rather than quantity, be made the standard. May I hear from each auxiliary superintendent of supplies in West Oklahoma Conference in the next two weeks?

Ellen E. Southard,

Supt. of Supplies, West Oklahoma Conference.

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SEPTEMBER 27: MISSIONS WORTH WHILE.

(Mission Study Rally.)
(Isa. xl. 1-5.)

1. This Rally Day service is the most important missionary meeting we have had this year, and its success depends upon the Missionary Committee of the League. They should have a meeting at once and discuss: (1) A leader for the Rally Day service; (2) methods of advertising that service; (3) the plan of the service as outlined below; (4) special features that may be suggested; (5) in general the textbook or books to be used; (6) possible leaders for mission study circles.

2. Secure a good leader for the Rally Day meeting. Let it be a man or woman who has had some experience in mission study and who knows also how to conduct a live and effective meeting.

3. Advertise this meeting by every means that the committee can devise. Have it announced in the meeting a week ahead, in the public services of the church, and on the bulletin board.

4. Plan to have the members of the Missionary Committee and others interested, talk up the meeting for the whole week before, especially laying themselves out in the Sunday School and church on Sunday to pick up people that otherwise would not come, and cordially invite them.

5. The September issue of the Epworth Era is a special mission study number and should be carefully read by the members of the committee for suggestions. Let members who take the Era pass it around among those who do not.

6. Let the committee decide that the practical outcome of the rally meeting shall be at least one mission study class. This is an essential mark of a prosperous League, and the alternative of no study class should not be entertained even for a moment. Maybe it has been tried and failed or dragged. Then that failure must be retrieved. If ten earnest Leaguers—if seven, if five, if three and no more—can be gotten, these ten (or three) can have a great study class. Success does not depend upon numbers, but upon interest and industry.

The meeting should close with the organization of one or more mission study classes; and if the meeting closed without at least one class being formed, it has been a failure.

1. There should be a clear statement of the plan by the pastor, president, chairman of the committee—the person that can do it best. The plan proposed is the one commonly in use in all the denominations and comprehends: (1) A leader who does not lecture, but leads; no genius, but far above the average in earnestness and industry. (2) A book selected by the Board of Missions and changed from year to year. (3) A place for the circle to meet. This is quite important, and it is sometimes well to meet in an attractive home rather than at the church. (4) A time for the meeting, usually once a week and for an hour or a little longer. The following are some free helps: One or more copies of "Mission Study Prospectus," one copy of "How to Organize and Conduct a Mission

Study class," one copy of "Suggestions to Leaders" on the textbook selected, one enrollment card to be filled out and mailed to the Educational Department of the Board of Missions immediately upon the organization of the class.

2. Then (1) without dismissing the meeting take the names of those who would like to join, (2) Or it is sometimes best after the statement to dismiss the meeting, asking those to stay who for fifteen minutes, whether they have decided to join a class or not, would like to learn more about it.

3. Be sure the plan is clearly understood.

4. Invite all sorts of questions about mission study.

5. Decide upon the leader or leaders, though this ought to be pretty definitely known by the committee long before hand.

6. Decide upon time, place and books to be used.

7. Take the enrollment at once.

8. If more than a dozen enroll, it is usually better to have more than one class.

9. If only three—well, often a small group affords our best opportunity.

MEETING IN LITTLE ROCK.

The Little Rock Conference of Epworth Leagues will be in session in Little Rock Saturday and Sunday, September 19 and 20. The following are the officers who are expected in attendance: Clyde C. Arnold, president, Little Rock; Fred E. LeLaurin, first vice president, Pine Bluff; Miss Juanita Barnes, second vice president, Hot Springs; Miss Clarice Baker, third vice president; Malvern, Miss Louie Audigier, fourth vice president; Little Rock, Mrs. Joe A. Goetz, junior superintendent; Little Rock, Miss Mamie Briant, Era Agent; Hope, Mrs. J. G. Grabau, secretary-treasure; Little Rock.

MISSION STUDY.

Remember the cry for organization of Mission Study Classes September 27. Let a heroic effort be put forth to bring our Southern Methodist Leaguers into their own. Mission study is the very heart of the League. No League can do what it should without one. Organize this year.

EAST OKLAHOMA LEAGUERS.

Sunday, Sept. 27, is Mission Study Rally Day. May we not make this the greatest mission rally in our League. Use the many suggestions in the September Era for a careful preparation of the program. Begin advertising the meeting now, make your program interesting, entertaining and instructive. Have special music.

Make posters of your programs and place them where they will be seen by all. The missionary committee could select a few books which they would like to have studied during the year and print their titles on a large piece of cardboard with: "Which will you choose" at its head, then your titles as, "New Era in Asia, Chinese Revolution, Mexico Today," etc., and place in the League room at least one Sunday before the meeting. Then at the close of the Rally pass slips of paper asking the Leaguers to sign up for the book they want to study.

These books may be outlined briefly by some alert members, so that all will get something of the contents of the books. Perhaps there are volunteers in your League who received their call as a result of mission study. Let them tell of it; use maps, pictures, etc., to illustrate.

May we not count on every League in East Oklahoma League Conference observing this day? Let's make this the greatest mission year in our history.

Chas. T. Hoole, Con. Pres.
Vallie Price, Vice Pres.

MINCO EPWORTH LEAGUE ELECTS OFFICERS FOR 1914-1915.

The League met in regular business session Thursday night, Sept. 8, and elected the following as officers:

C. Ray Jones, President.
Miss Mable Lindsley, First Vice President.
Mrs. Sallie Reed, Second Vice President.
A. C. Barber, Third Vice President.
Mrs. Chas. L. Cole, Fourth Vice President.

Miss Bertha Finch, Secretary-Treas.

We are glad to report that the Epworth League is taking on new life and we hope to have a real inspiring Epworth League at Minco again.

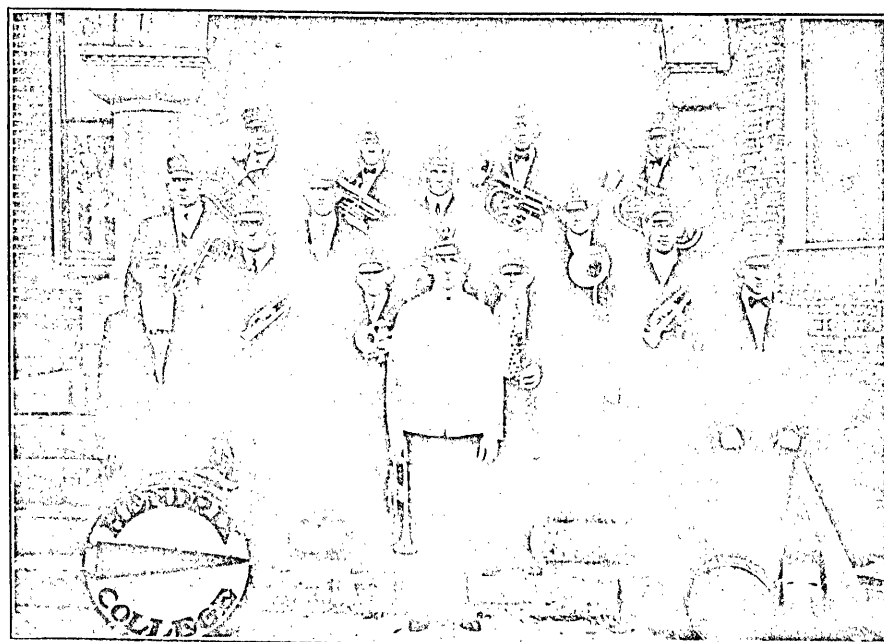
C. Ray Jones, Pres.

ADVANCE IN CITY MISSIONS DURING THE QUADRENNIUM.

In addition to 14 Wesley Houses, 104 workers among foreigners, City and Conference Mission Boards have aided city mission and cotton mill communities. Ten Wesley Houses and two small institutional churches, conducted by 30 deaconesses and missionaries and 322 volunteers, represent the effort for bettering the cotton mill people. Seven Wesley Houses, twenty deaconesses and missionaries, and 115 volunteers serve other city slums. A notable development of this quadrennium is the opening of co-operative homes for working girls. Six of these homes housed 568 young women in 1913. Handsome property is owned by the church for this purpose at Houston and Waco, Tex. They City Boards maintain a total of thirty Wesley Houses and six co-operative homes in these three different types of community endeavor. During the quadrennium they expended \$230,429.03 in their maintenance, an increase of \$64,083.67 over the previous quadrennium.

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NEXT SESSION OPENS SEPTEMBER 9TH.

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

Children's Page

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

THROUGH THICK AND THIN.

(By Ruth Carr.)
(Continued from last week.)

All day long Jim stayed in the bed passing through the stage of penitence that always follows such debauchery, now pleading with Nellie to forgive and forget it—now denouncing himself for his weakness and finally begging for just one more trial.

"Nellie, if you forgive me, do me just one favor will you?"

"Name it, dear."

"Let Hero come in to see me while you go to milk—please do, I'll see that he doesn't bother anything—just this once," Nellie.

Hero was never allowed in the house, but she could not refuse his request now, for he was so penitent.

"Come to the bed, old fellow, I'm sick—no I ain't, I won't lie to you, you're too honest. I've been drunk—did you hear that, old fellow—looks like you wouldn't want to associate with me, but I ain't going to do it again—makes a fellow feel as mean as the devil."

"You sorry, old fellow?" As the faithful old dog put his paw on the bed the boy pushed him down.

"Don't come up, old fellow, I promised Nellie you'd behave, and your feet might be muddy. But you're cleaner than I am. Hero, let me hug your neck again—it's the first and last time I ever make a hog of myself. What would mamma— Oh, God! We're glad she don't know. I wouldn't have done if she had lived, old fellow, for she just had a way of making a boy feel that she was trusting him and I never could have hurt her like this; don't turn away, old fellow, I know my breath is enough to make you sick, but if you go back on me I'm lost. No, I won't say that, for didn't poor little Nell sit right here on the floor by me all night, and didn't I hear her praying and crying?"

As a step sounded in the back hall Jim pushed his faithful old friend from him.

"You'd better go now, I'll behave myself tomorrow, but the trouble won't be over, for I'll have to tell Mr. Wallace something—God knows what it will be. Go, now, old fellow," with another loving pat on the black shaggy head, "and tomorrow you'll see a gentleman and not a hog, for I'll do right or die trying."

CHAPTER 6.

A Plot Carried Out.

Life at school was not all sunshine for Finley, for the course of study was very heavy for a boy who had been out of school for a year or two, and as soon as school was dismissed in the afternoon there were duties at the house that demanded his attention till late, and left very little time for study. The wood must be sawed for the morning fires, and he must have enough to last through the day; the stock was to be fed and housed; the cow to be milked and a multitude of little duties that must be done before he could take up his loved books.

There had also been unlooked-for expenses. In fact, almost every day

there was a call for money from some source. The library fees must be paid or he would be cut off from the use of the reference books without which he could no prepare his lessons satisfactorily. Society fees, laboratory fees, Y. M. C. A. dues, pencils, tablets, laundry and many other calls soon caused Finley's little pile to melt away like a snow ball.

His clothes were beginning to look very shabby, and his best pair of shoes were little better than rags. He was entirely out of money and the last Nellie sent had been paid for a membership ticket to the lyceum course which was a part of his college education.

It would be two weeks till the first of the month when Nellie would send the usual check, and Finley knew she would have nothing to send till then, so what was the use of writing for money and making her heart sad by the request when she had nothing till the roomers should pay the rent. It took all Jim could make to keep the household bills paid, so there was absolutely no way to get any money till the first. His nice long pencil had disappeared that very day from his desk and from the way Wiley and Steve nudged each other when Finley turned everything over in his attempt to find the lost property, he felt sure they must know something of it.

"I must get another one before morning, for I can't study tonight without it. But the nicker? Where will I get it? Ah, I know, I'll take the quarter in Nellie's little purse and will pay it back when I can."

As soon as supper was over he took the tiny silver purse from his trunk and started down town.

"I'll be back in a few minutes, Mrs. Graham," said the boy as he went out of the door. "I need a pencil, and will just run down to the corner store and come right back."

"Alright, son; I was just going to ask you to hurry back for Mr. Graham has promised to sit up with a sick man tonight and I will be alone, but I shan't be a mite afraid for that little time while you are gone."

Finley went down the street with a whistle that made merry the tired body. There was a shorter way to the store than down Main street, so cutting down the alley he soon made his purchase and started back home. As he went out into the dark, a shrill whistle sounded, evidently some kind of a call, then another and another.

"Wonder what that means," said Finley, turning around and looking in the direction of the last call. A moment later he was destined to know, for he was confronted by Wiley Drake who carried a long old rope and quit in his hand. At the same moment Steve Lumkins came up, while from around the corner there appeared two other boys. They gathered about Finley as he struggled to pass them.

"What's your hurry, Mutt; take life slower and it will last longer."

"Let me get by."

"O, you Sunday school boy. O, you good-goody blossom! You'll come here from Stringtown and walk off with all the honors will you?"

"Turn me loose, Wiley Drake, turn me loose I say."

"Shut your mouth, you Ruben; you'll think you need to be turned loose before we are through with you."

The old rope was thrown over Finley's head and after a fierce struggle he was thrown to the ground and his hands were tied behind him. A black rag was tied over his face and he was told he would be thrashed if he made

any outcry. Finley still continued his struggles, hoping to free his hands and thereby be more able to defend himself, but several blows on the head supplemented by a kick in the side emphasized the fact that quietude would be the most profitable part for him to play.

He was half led, half dragged along the back alleys—he could tell they were by the way his feet struck tin cans, old buckets and other rubbish. Once he fell over a pile of ashes.

"Taint nothing but an ash dump—you're used to them in your town. You look like you were brought up on a diet of ashes." The other boys laughed furiously at what they considered a smart speech of Wiley.

"I had about as good a diet as you fellows, and—"

"Don't be talking back to your betters," as the bully administered a crack on Finley's head. "Won't you never learn nothing?"

(To be continued.)

STOP CHEATING YOUR FAMILY.

You doubtless fully realize your duty to your family in making your home-life attractive, entertaining, cultured and refined; and you have promised yourself that some day you will fill that vacant spot in the parlor with a splendid Piano or Player-Piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade Piano or Player-Piano is seriously and hopelessly handicapped.

You have only one life to live, here, why let procrastination steal your family's best opportunity for social mental and spiritual advancement? The Western Methodist Piano Club will solve the financial problem for you now. It was organized to overcome the very difficulties which confront you. By clubbing your order with those of ninety-nine other subscribers you save forty per cent of the price and yet are responsible only for your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

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

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of Sloatsburg, N. Y.:

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This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

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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WHEN THE BOYS GROW UP.

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

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

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

Infant Catechism by Mrs. Thornburgh, 50 cents a dozen; Methodist Catechism No. 2 by Geo. Thornburgh, 50 cents a dozen. Order of A. C. Miller, 803 Barnes Bldg., Muskogee, Okla. 9-11.

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.)

RITTER.—Malinda Ritter (nee Butler) was born March 24, —, and died at her home near Elm Spring, Ark., August 9, 1914, aged 72 years, four months and fifteen days. She was converted when she was about 20 years of age and joined the Methodist Church, in which she lived until death. In 1863, November 24, she was married to W. R. Ritter. To them was born one child which died in infancy. Aunt Linda, as she was called, for the last eight months was confined to her room most of the time. Her suffering was great, but she did not complain. She said if it were God's will she was ready and willing to go. She often talked of the end being near and shouted praises to God for His goodness to her through life. She was a faithful Christian, a devoted wife and a good neighbor. She will be missed by us all, especially by her husband (Uncle Riley) and her two sisters. But weep not dear ones as those who have no hope. You know where and how to find her, there in that land where there will be no more cloudy days, no sickness, no dying, nothing but joy and peace forever.

A Friend.

COVINGTON.—Hazel Mattie, infant daughter of Brother and Sister John H. Covington, was born June 25, 1914, and died August 25, 1914. She just lived on earth two short months, but in that short period of time the fond parents had its young life entwined in their affections so it was hard to give her up. The Lord, who is too wise to err and too good to be unkind, transplanted her from this world to heaven. She was sick only a few days. Look over on the other side, fond parents, where the Saviour has stopped all her pains and sorrows. W. B. Harper.

HOOVER.—Daisy Apsy, infant daughter of Bro. and Sister Ed Hoover, was born May 13, 1913, and died August 22, 1914, aged fifteen months and nine days. She was very bright for her age, but no more will her prattling tongue gladden the father's and mother's hearts or light footsteps be heard in the home. But the Lord needed her in the mansions of the blest, where she will be waiting to welcome her parents home. W. B. Harper.

PIERCE.—Mrs Leama Pierce (nee Cox) was born July 21, 1842; died September 4, 1914. She professed faith in Christ and joined the Methodist Episcopal Church, South at the age of 14. She first married a Mr. Mason. Two children blessed this union, one died in infancy; the other, Sister Willie Burton, is still living. Mason was killed during the war between the states. Sister Pierce lived a widow for several years and then married a Mr. Pierce. She had been a widow for several years at the time of her death and was living with her daughter, Sister Burton. Sister Pierce was a member of the church at Mars Hill, Boydsville Charge. She lived a devoted Christian life. The funeral was conducted by her pastor, assisted by Rev. J. W. Cox of the M. P. Church.

L. F. Taylor.

Field Notes

OAK GROVE.

We closed our fourth meeting last Sunday night. We began at Oak Grove July 9. Had a great meeting. From there we went to Cowen and fought the battle for ten days with some visible results. Our next meeting was at Banner. We had a great revival in the church, and about 20 conversions. Brother W. E. Humphreys was with me in these meetings and did most of the preaching. It is not necessary to say it was well done. He is the right man in the place. We then spent a week in entertaining the District League Conference at Oak Grove. It was a great help and inspiration to the work. We opened the battle at Woodlawn August 22. Brothers J. E. and Leroy Matlock of Hutto, Tex., were with us. J. E. did the preaching and Leroy led the singing. They make a great team. I consider this one of the greatest meetings I ever attended. We could not accommodate the folks with seats, although we had a large arbor, with a seating capacity of 600. Several times it seemed half the folks were standing.

The visible results of this meeting were: 142 conversions, 112 joined the Methodist church, and about 56 gave their names for other churches. Two young men surrendered to the call of the ministry. Organized a Sunday school, an Epworth League and a prayer meeting. The larger portion of the converts were folks past middle age. We took 28 men, heads of families, into our church. We raised for all purposes, during the meeting, about \$325. To God be all the glory, now and evermore. We aim to report "all in full" at conference, with about 150 net increase in membership.

Clyde C. Williamson.

FORDYCE, ARK.

Have just closed a good meeting at Fordyce, leaving the church very much revived. Results, 15 accessions, with lasting impressions for good. Brother Ed Steele of Conway did the preaching after he reached us. He is one of the greatest gospel preachers I have ever heard. Brother W. H. Hansford led the singing and did it in a prayerful, interesting way that did good. Everybody was well pleased with the meeting. I now turn toward the winding up of my third year at Fordyce in good shape.

J. A. Parker.

MAUD AND SEMINOLE, OKLA.

Two months from today and the Annual Conference will be in session and the pastors will be giving an account of their stewardship. I have had a very quiet year, the churches have done as well as could have been expected and I believe we will end the year well. Have had a good meeting at both places and received some valuable members into the churches, strengthening them in every way. The relations existing between pastor and people have been very pleasant throughout the year, no discord whatever, and we hope to report everything in full as is our usual custom. I am glad to report my wife's health as steadily improving. She is in better health than she has been for the last eighteen months, and visibly gaining every day. I want my friends and brethren to continue to pray for her permanent recovery.

A. C. Pickens.

GRANT, OKLA.—Twelve days ago we began a revival meeting here. Pro.

Edwards was with me ten days. He left us yesterday and we continued the meeting. God has been with us. Bro Edwards did some good preaching, offending some and making others happy. We have had fifteen conversions at the altar, beside a number of children have accepted Christ. More than one hundred souls have been saved at the mourners' bench in the meetings. Surely God has been with us, and to Him be all the glory. Have been greatly encouraged in the work. Good revivals at each of the preaching places in the charge. Have assisted two of the brethren in meetings with good results. Yours for victory,
F. E. Shanks, P. C.

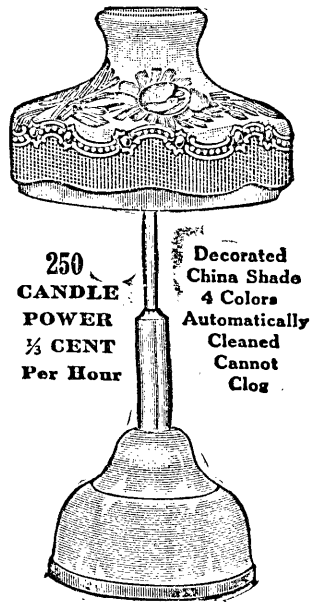
MINERAL SPRINGS CIRCUIT.—I closed a great meeting at Wakefield last night. It was in some respects the greatest meeting I ever held. The largest attendance I ever saw at a country church, from three to eight hundred people in attendance. The devil was there in great power, and had things in bad shape. Strife and division had been into the church for years. But by the help of God and Bro. J. A. Hall and some of the best

people on earth, who live in that community, things have changed. Some people came from a distance and camped. The saints worked and shouted the praises of God when they saw their friends happily converted. We had 10 conversions, all grown people—most of them fathers and mothers. Four accessions to the church. Some others to follow. I now predict a great change in that community, and bespeak a bright future for the church. They have their church finished inside and have the money in hand to give it a good three coats of paint on the outside. When this is done Wakefield will have the nicest and best arranged church building on the charge. Will begin our meeting at Mineral Springs on the third Sunday in September. This is a hard place. Pray for us.

B. E. Mullins, P. C.

September 7, 1914.

WHITEFIELD, OKLA.—Bro. Winnger, with the help of the church and others, has just closed an 18 days meeting at Hayet. It has been a great success. There were 67 conversions and the church was greatly revived.
(Continued on Page 14.)



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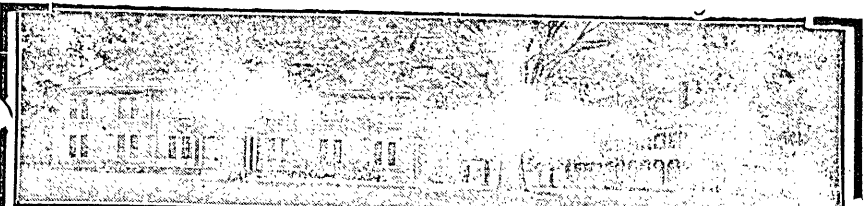
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It is equipped with our famous patented automatic cleaning device which makes it impossible for the lamp to clog or cause trouble in operating. Sold by all the best hardware dealers. Ask your local dealer for a demonstration or write direct and send us his name; will send full particulars. Accept no substitute. Insist on the Nulite.

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MR. E. G. BUFORD, Regent. MISS LOUISE CHAMBLISS BURGESS, Principal. MRS. E. G. BUFORD, President.

There were 37 baptized and 55 joined the church, with some more to follow. It has strengthened the church at that place and has given the Christian people greater faith in God and a stronger determination to do more for our blessed Master in the future. Yet our heart is sad for the ones that would not claim Christ as their Saviour. We want to help lead these young converts in the way that leads to heaven. For them we give God the praise.

Yours in Christ,

E. R. Krumsick, P. C.
September 10, 1914.

WAGONER CIRCUIT.—The undersigned was sent here last fall, and found the work cold, inactive and with little spirituality. We have had crop failures and many other hard propositions to meet, but the time for revival meetings came and we went into the fight courageously. Our first meeting was at Grand River. This meeting was held in a tent, with no organized church, no help except a few who would pray in public and no singer. We held ten days, had seven conversions, organized a class with thirteen members and more to follow. The entire community was brought under the influence of the meeting. This is a week-day appointment.

On the fourth Sunday in August we commenced at Yellow Springs, and continued two weeks. Rev. J. T. Turner did most of the preaching and did it well. He is a strong gospel preacher and endeared himself to the people. Bro. Turner is doing evangelistic work until the Annual Conference. There were ten conversions and five additions to the church. We must not forget to mention Rev. Wiley Smith, and Rev. Tower Boothe, local preachers, and Rev. Benton of Locust Grove. Praise God from whom all blessings flow.

Fraternally,

J. W. Rinkle, P. C.
September 9, 1914.

SOCIAL SPRINGS.—I am a local preacher on the Lono Circuit and Rev. R. L. Cabe asked me to go to Social Springs and fill some appointments. The church there had been closed something like two years, not having any pastor. I found some very faithful brethren there. Our revival meeting commenced on the fourth Sunday in August. The good ladies of that community prepared dinner on the ground, which was appreciated very much. Bro. John Coffman assisted me in the meeting. Bro. Coffman "preached as Paul preached, not with enticing words of man's wisdom, but in demonstration of the spirit and of power." There were six conversions and four joined the church. The revival will be a help to that community. I helped Bro. Homer Ault in a meeting at Elmore. There were several conversions. I preached there September 6th. More conversions and one accession. They have a good prayer meeting and Sunday school now at Elmore.

Roy Jordan.

ALLEN AND LAMAR.—I closed my meeting in Allen last Sunday, 6th inst. That finished my protracted services in my own charge of three appointments. I held the three meetings in six weeks, did all the preaching myself. The Lord was with us in the old time power, many were convicted and 42 were converted, 36 joined the Methodist Church and some others will follow. The church in each place has been greatly revived, Sunday schools and prayer meetings strengthened. Baptized nine children during

the meetings. We expect our Presiding Elder, N. L. Linebaugh, to dedicate our church in Allen third Sunday (20) in September. Have cleared the debt on Atwood church and expect to have it dedicated before the Annual Conference meets. If we can move some of our cotton we will have everything in full November 11. The Lord has been good to us. We thank Him and take courage.

G. L. Crow, P. C.

VIOLA, ARK.—We are finishing up our fourth year on Viola Mission. I believe Methodism is taking deeper hold in this country than ever before. There are more people coming to us from other churches, more parents dedicating their children to God in baptism, more prayer meetings, family altars and Sunday schools. We have one Epworth League doing well. Bro. C. F. Hively was with us on the fifth Sunday in March and preacher some good sermons. Bros. Shinn and Noe came home with me from our District Conference and did some good work. Twenty-five were converted. We have three more protracted meetings to hold at Mt. Calm, Vidett and Flora. If any of the preachers of the Batesville district can help me please let me hear from you at once.

F. E. Hall.

GLENNWOOD.—We are pleased to report a good meeting at Glennwood, our church twelve and one-half miles west of Minco on the Minco charge, Oklahoma City District.

Rev. J. W. French, the former pastor, was to have assisted me there in the meeting which began August 30th and closed September 5th, but on account of the illness of his wife he was unable to be with us. Rev. J. W. Atwood, of the Presbyterian Church, consented to help me and indeed he was a real live wire in the meeting. His sermons were in spiring and helpful and considering the state of things we had a great meeting. There were ten conversions and two reclaimed. Ten united with our church and some more we expect to join later.

We expect to begin a revival at Bethel Chapel 3rd Sunday of this month. Rev. Geo. W. Lewis of Ardmore will be with us.

Our fourth annual conference will be held at Minco October 3 and 4. On Sunday, October 4, our Presiding Elder, Dr. R. E. L. Morgan, will officially dedicate Bethel Chapel and all former pastors are invited to be present at this service. Bethel Chapel is where the people gave the Sunday eggs for the purpose of buying pews and so we have bought over \$200 worth of pews and choir chairs, and have paid for all but a trifle, which will be taken care of soon. We expect a great meeting at Bethel. Our conference claims are over half secured and we expect nothing short of "everything in full" as we had last year at Tangier. Brethren pray for us. Cordially,

Chas. L. Cole.

Minco, Okla., Sept. 11, 1914.

ROCKY, OKLA.—Though we have written nothing for the paper, we are having a great year on Rocky Circuit. Have just finished our rounds of protracted meetings—five in number—in which it was demonstrated that the old time revival was not a thing of the past. God's people prayed and worked and shouted His praise. Sinners bowed at the old fashion mourner's bench and found God in the pardon of sin and arose shouting praises to God.

We can not measure the influence of these meetings, for the church at all the places (excepting in Rocky) was thoroughly revived. In Dill it is said, we have a new town. At Harrington we saw the power so strong that men were unable to get to the altar, but were saved all over the house.

The visible results have been 73 conversions with 55 additions to the church; 45 on profession of faith, making a total of 63 members received to date with more to follow.

Truly the Lord has done great things for us whereof we are glad. To Him be all the praise.

In these meetings the pastor has had the assistance of Bros. J. C. Scivally, pastor at Vinson; C. S. Harkey, pastor at Clinton, and E. C. Webb, pastor at Leedey, all of whom are men who both know and love God. May God give us more pastor evangelists.

L. D. Hawkins, P. C.

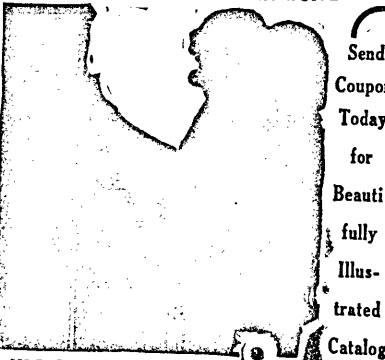
September 7, 1914.

PARIS, ARK.—The Andrews-Powell meeting at Paris is truly a great one. Such crowds as do come. Nearly 1,500 were present Sunday night. One of the greatest crowds ever seen here. Many conversions every night. Old time conversions. Sixteen conversions last night—and on the meeting goes. I was with Andrews sixteen years ago, he was fine then but what a man of power now. Fraternally,

F. A. Laark.

September 8, 1914.

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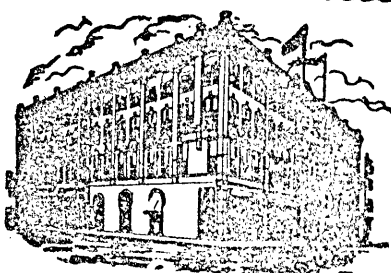
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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

TEXARKANA DISTRICT

(Fourth Round.)
Paraloma Ct., at Hicks Sept. 26-27
Bridley 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. HENDERSON, P. E.

LITTLE ROCK DISTRICT.

Twenty-eighth Street Sept. 20
Asbury Church Sept. 27
Hunter Memorial, P. M. Sept. 27
Pulaski Heights Oct. 4
Highland, P. M. Oct. 4
Hickory Plains, at Walter's Chapel .. Oct. 10-11
DeVall's Bluff and Hazen, at Hazen, P. M. Oct. 11
Winfield Memorial, P. M. Oct. 14
Tomberlin, at Hundley's Chapel .. Oct. 17-18
England Station, P. M. Oct. 18
Mabelvale Ct., at Primrose .. Oct. 25
Capitol View, P. M. Oct. 25
Forest Park, P. M. Oct. 28
Scott and Keo, at Scott Nov. 1
Carlisle, P. M. Nov. 1
First Church, P. M. Nov. 2
Oak Hill Ct., at Spring Valley. Nov. 7-8
Highland, P. M. Nov. 8
Austin Ct., at Mt. Zion Nov. 14-15
Lonoke, P. M. Nov. 15
Des Arc, at Des Arc Nov. 16
Bauxite Ct., at New Hope Nov. 21-22
Bryant Ct., at Alexander Nov. 22-23
FORNEY HUTCHINSON, P. E.

MONTICELLO DISTRICT.

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
Wilmoth Oct. 25-26
Hamburg Ct. Oct. 31-Nov. 1
Hamburg Sta. Nov. 1-2
Hermitage Nov. 7-8
Snyder Nov. 14-15
Monticello Nov. 20-22
R. W. McKAY, P. E.

PRESCOTT DISTRICT.

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
Harman 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

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.

Friendship Ct., at Friendship, Sept. 26-27
Lono Ct., at Lono Oct. 3-4
Dalark Ct., at Bethlehem 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.)

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
Vannadale 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.)
Paris Sept. 26, 27
Scranton 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.

SEABOARD DISTRICT.

Newport Station Sept. 27, 28
Auerne and Weldon, at Weldon .. Sept. 28, 29
Pangburn Ct., at Mt. Pisgah Oct. 2
West Seaboard Ct., at Smyrna Oct. 3, 4
Seaboard, 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 Jackson-ville 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.

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.

Newark Sta. Sept. 26-27
Charlotte Mis., 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.

HELONA DISTRICT.

Cold Ct. Sept. 26-27
West Helena and LaGrange, at Mell-wood Oct. 3-4
Helena Sta. Oct. 4-5
Turner Sta. Oct. 10-11
Holly Grove and Maravell, at Marvell .. 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.

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.

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

FORT SMITH DISTRICT.

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
Reech Grove Nov. 2-3
Ozark Station Nov. 4
Kibler Ct., Newberry Nov. 7-8
Alma Station Nov. 8-9
Van Buren Station Nov. 12
First Church Nov. 13
Central Church Nov. 14
Bengen Ct. Sept. 19-20
J. M. HUGHEY, P. E.

FAYETTEVILLE DISTRICT.

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 Ct., at Farmington Oct. 31-Nov. 1
Prairie Grove Station Nov. 1-2
Lincoln Ct. Nov. 7-8
Fayetteville Station Nov. 8-9
Springdale Station Nov. 10-11
Pea Ridge Ct. Nov. 14-15
J. B. STEVENSON, P. E.

WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.

(Fourth Round.)

Anarorko Sept. 26-27
Ft. Cobb, at Verden Sept. 27-28
Bailey, at New Hope Oct. 3-4
Lindsay Oct. 4-5
Maysville Oct. 10-11
Letitia, at Valley View Oct. 17-18
Marlow Oct. 18-19
Oak Grove Oct. 24-25
Duncan Oct. 25-26
Harrisburg, at Velma Oct. 31-Nov. 1
Chickasha Mission, at Pocossett Nov. 1-2
Kilgore, at Moson Nov. 7-8
Rush Spr. Nov. 8-9
Ryan Nov. 14-15
Comanche Nov. 15-16
Epworth Chickasha, 8 p. m. Nov. 16
MOSS WEAVER, P. E.

GUYPON DISTRICT.

Guymon, at Bethel Oct. 3, 4
Tangler 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
Lakemp, at New Hope Oct. 27
Boise, at Boise Oct. 31, Nov. 1
W. J. STEWART, P. E.

LAWTON DISTRICT.

Mt. Park, at Uniondale 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
J. A. OLD, P. E.

ARDMORE DISTRICT

Ardmore, Carter Avt. Sept. 13; Nov. 18
Woodford, at Hennespin Sept. 19-20
Davis Sept. 20; Nov. 10
Leon, at Burneyville, Sept. 26-27; Nov. 3
Hickory Oct. 3-4
Sulphur, Vinita Oct. 4; Nov. 01
Cornish Oct. 10-11
Lone Grove Oct. 11-12
Overbrook, at Legate Oct. 17-18
Berwyn Oct. 24-25
Ardmore Mission at D. Oct. 25-26
Thackerville Oct. 31-Nov. 1
Marletta Nov. 1-2
Elmore Nov. 7-8
Wynnewood Nov. 8-9
Ardmore, Broadway Nov. 12
Sulphur, First Church Nov. 14-15
All assessments in full November 18.
W. U. WITT, P. E.

OKLAHOMA CITY DISTRICT.

Geary Sept. 26-27
El Reno Sept. 27-28
Minco, at Minco Oct. 3-4
Epworth Oct. 4-5
Franklin, at Clear Brook Oct. 10-11
C. Ave. Oct. 11-12
Arcadia, at Arcadia Oct. 17-18

St. Luke's Oct. 18-19
 Piedmont Oct. 24-25
 Oklahoma City Ct., at St. James Oct. 25-26
 Paoli, at Wayne Oct. 31-Nov. 1
 St. John's Nov. 1-2
 Guthrie Nov. 7-8
 Perry Nov. 8-9
 Blanchard, at Blanchard Nov. 14-15
 R. E. L. MORGAN, P. E.

MANGUM DISTRICT.

Pleasant Hill and Bethel, at Bethel Sept. 26-27
 Duke and Victory, at Victory Sept. 27-28
 Vinson Ct., at Vinson Oct. 3-4
 Mangum Ct., at Centerpoint Oct. 10-11
 Cloud Chief and Bois at B., Oct. 17-18
 Carnegie Oct. 18-19
 Mt. View and Mt. Vernon Oct. 19
 Gotebo and Star, at Gotebo Oct. 20
 Hobart Oct. 21
 Hollis Oct. 24-25
 Prairie Hill and McAlight 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.)**

Erick, at Erick Sept. 26-27
 Bayre Sept. 27
 Foss, at Page Oct. 3-4
 Leedey, at Bethel Oct. 10-11
 Strong City, at Strong City Oct. 17-18
 (Continued on next Page.)
 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.)**

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.)**

Euchee Mission, at Snows Chapel Oct. 3-4
 Siminole Ct., at Arheka Ch. Oct. 10-11
 Honey Creek Ct., at Little Cussito 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.)**

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.)**

Stroud Sept. 26-27
 Depew and Davenport, at Lakeside Sept. 27-28
 Beggs Oct. 3-4
 Red Fork and Mounds, at Red Fork Oct. 4-5
 Haskell Oct. 10-11
 Bald Hill, at Natura Oct. 17-18
 Okemah 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.)**

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.)**

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

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Tecumseh Sta. Oct. 11-12
 Vanoss Cir. Oct. 17-18
 Ada Ct., at Homer Oct. 18-19
 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.

MALESTER DISTRICT.

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
 Braden Circuit Oct. 17-18
 Poteau Oct. 18
 Heavener Oct. 19
 Howe and Wister Oct. 20
 Cameron Ct. Oct. 22-23
 Quinton Ct. Oct. 24-25
 Canadian and Crowder Oct. 25

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.)**

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.)**

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. 18-19
 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.