

WESTERN METHODIST.

State National Bank Building, Little Rock, Ark.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ

VOL. XXXIII

LI

The Five Conferences of Arkansas and Oklahoma

LITTLE ROCK, ARK., THURSDAY, MAY 7, 1914

NO. 19

THE CHURCH IS OF GOD.

The Church of God unshaken stands
Surrounded by the Father's care;
Though Caesar's laws her rights deny,
In God's unbounded wealth she'll share.

Against this Holy Blood-washed Throng
The gates of hell shall not prevail.
Then tremble not at wiles of men,
Nor fear that they can death entail.

The little sparrow falleth not
Unseen by Him who reigns above;
How better far the Church of God,
Secure within the Father's love.

Once victory reigned, it seemed, awhile,
When Christ within the tomb was sealed,
But from the tomb new glory shone,
When God His power and love revealed.

Death, Hell, the Grave were conquered, all;
Through Christ the Church's Living Head,
With Him the Church will living be
When every foe of truth is dead.

A WORD OF WELCOME.

To the Members of the 17th Session of the General
Conference of the M. E. Church, South,
Oklahoma City.

Dear Brethren: In behalf of the sixty thousand Southern Methodists of Oklahoma, "whose we are and whom we serve," the Western Methodist gives to each and all of you a most cordial welcome to this great state. If you can imagine sixty thousand Methodist hands all in one, then we hereby extend to you that hand of welcome, and pray that your meeting in our midst may be in every way satisfactory to you, as we know it will be a benediction to us.

BISHOP'S ADDRESS

In part.

Dear Brethren: In the name of the Triune God we greet you, the honored representatives of his Church and our beloved fellow servants in the kingdom of Christ. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness."

We unite with you in devout thanksgiving to the great Head of the Church for the evident tokens of the divine favor amid which the General Conference convenes at this time and place. Great prosperity prevails throughout our widely extended connection, and our people, walking in the fear of the Lord and in the comfort of the Holy Ghost, are multiplied. One hundred years ago, when Thomas Coke, the first bishop of Methodism in America, was buried on May 3, 1814, beneath the waves of the Indian Ocean, as he was sailing the seas in prosecution of his mission as "the foreign minister" of the Church, the whole number of Methodists in the world was no more than 465,000. Now they number upward of 9,000,000, of whom more than 2,000,000 are members of our own beloved Church. In all the branches of Methodism in America there are now nearly, or quite, as many members as there were people in the United States when Bishop Coke died; and about one-third of them are members of the Methodist Episcopal Church, South. The field in which we have been called to labor most has always been a friendly soil for Methodism. If the relative density of population be taken into account, it will appear that the South contains a

larger proportion of Methodists than any other section of our country, and our branch of Methodism in America has occupied more fully the territory in which its base is laid than any other Methodist Church in the United States has possessed the region which it has been called to cultivate. In both the home and foreign fields God has blessed the labor of our hands and given us abundant fruit for our toils. The quadrennium now closing, like all the quadrennial periods of our history, shows large gains in both the number of our members and the increase of our resources as a Church, the increase in our membership being 171,237 and the total being 2,006,209. It was noted at the Ecumenical Methodist Conference held in Toronto, Canada, in October, 1911, that the total increase of members in all the Methodist bodies of the world for the decade from 1900 to 1910 was 1,109,331, of which increase 401,145, or more than one-third, was in the Methodist Episcopal Church, South. It was also brought out on the same occasion that approximately one-half of the total increase in all the branches of American Methodism was in our Church.

As you are assembled to legislate in conformity to the New Testament and under the limitations of the Constitution of the Church, for our extensive and influential connection, we invoke upon you the blessing of Almighty God, that, guided by the Holy Spirit in all your deliberations, you may do those things which are well-pleasing in his sight and which will advance his kingdom throughout the whole world, as well as promote the welfare of that branch of the Church universal which you are elected to serve.

Very grave and sacred are the responsibilities of men called to serve in a body such as this in which you are now assembled—men chosen to take counsel with reference to the affairs and to concert plans for the advancement of the Church of Christ, which he hath purchased with his own blood. No secular assembly nor political parliament is called to deal with matters so high and holy.

"The Church Is of God."

"Brethren, the Church is of God." It is not an institution of human invention or earthly origin. As the family is ordained to sanctify and safeguard man's domestic life, and the State to protect and promote his social welfare, the Church is established to serve the ends of his spiritual existence. All are institutions of divine appointment. They are interrelated for the advantage of all, and in their respective spheres all are alike essential to the well-being of the human race. Without the family the relations of parent and child are reduced to the level of brutality, and the homes of earth are dissolved; without the State the social system is destroyed, and anarchy reigns over its ruins; and without the Church mankind must be without hope and without God in the world.

Wherefore, in common with the whole body of the faithful, we confess in the most venerable of creeds our faith in "the holy catholic Church." In that faith we live and labor, in that faith we work and worship. We cannot hold in light esteem the sacred institution which is nothing less than the visible body of Christ among men and which, drawing its life from its Divine Head, is commissioned to rescue the world from spiritual death by the saving powers of the gospel of God. Accordingly we cannot handle the affairs of our Lord's kingdom with carnal methods and worldly wisdom, but must deal with the interests of his Church in the fear of God and under the leadership of the Divine Spirit.

The Church is as companionless among the organizations which operate among men as Jesus is unique among the sons of men. It is an institution

unlike all other societies in the earth, in that its origin is from above, the forces upon which it relies in fulfilling its mission are unearthly, and it ultimately delivers its fruitage in the eternal world as the general assembly and Church of the first-born in heaven. It is not the creation of priestcraft or the embodiment of a manmade religion, destined to fall into decay and oblivion; but it is an abiding institute, set to redeem mankind from sin and to manifest the glory of its Founder before men and angels. Such being the sacred nature and high position of the Church, it is not a mere voluntary organization, into which a sincere Christian may enter or not at his option, nor a society whose authority may be despised and whose government may be set at naught by a self-sufficient and self-assertive individualism after one has entered into its fellowship and assumed its obligations. The governing power of the Church exists by divine warrant, and it is within its chartered rights, conferred by its Heavenly Sovereign, and discharging its sacred obligations, when, in conformity to his will and word, it enacts regulations for the preservation of its peace and purity and adopts plans for the fulfillment of its mission among men. Within its pales there is large room for the liberty of the individual, but no place for that lawless type of freedom which is used as "a cloak of evil" to disguise and defend all sorts of worldly self-indulgence. "Where the Spirit of the Lord is, there is liberty," but not license to live as one lists and "work all uncleanness with greediness." Membership in the Church of the living God is too precious a thing, its fellowship is too holy, and its obligations too sacred for one who professes godliness to renounce lightly his connection with it or dishonor it by a course of life unworthy of his high calling in Christ Jesus. He inflicts upon himself an immeasurable loss who wantonly alienates himself from its communion and refuses to participate in the fulfillment of its mission.

The Manifold Mission of the Church.

Its mission arises from its relation to Christ, its Head, and its consequent obligations to humanity. It is in human society to instruct, spiritualize, and regenerate mankind through the power of the Holy Ghost and by virtue of its own heavenly life. Essentially the Church is nothing less than the embodied presence of Christ in the world, the representative of his grace, and the instrumentality through which his redeeming love operates for the restoration of lost souls to himself.

Its supreme function is that of a dispenser of salvation into a sinful world; but as sin is universal in its extent and multiform in its manifestations, the Church is called upon to render as Christ's representative vast and varied services to a race of sinners. Schemes for human improvement which aim at the cultivation of some single virtue or the eradication of some special vice, or humane movements which look to the advancement of some particular social interest or the amelioration of some specific evil, doubtless accomplish some benefit; but they are small things in comparison with the superhuman endeavors of the Church of the living God; and the forces upon which such earth-born and earth-bound enterprises must depend, however imposing may be their systems and however ingenious their machinery, fade into insignificance when compared with the heavenly powers and infinite resources which are employed for the upbuilding of the kingdom of God.

The Church comprehends within the scope of its purpose and plans the extirpation of all vice and the propagation of all virtue, the healing of all ills and the promotion of every worthy interest of man-

(Continued on Page Four.)

WESTERN METHODIST

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

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

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

The Holdenville District Conference will meet next year at Konawa.

R. A. Thompson, Winnetkah, Okla., is lay leader for Chickasha district, West Oklahoma Conference.

Five new churches in Oklahoma go on the honor roll this week. This is fine. Let the good work go on.

Rev. C. L. Brooks will preach the Baccalaureate sermon for Webbers Falls (Okla.) High School, May 17.

Rev. A. C. Miller, D. D., will preach the Commencement Sermon for the Vian (Okla.) High School, May 10.

The work of Chickasha District is very promising indeed. No doubt the district will make this year the best in its history.

Geo. Henry Hunt and John Asbury McCraw were licensed to preach by the late session of the Holdenville District Conference.

The Chickasha District licensed six young men to preach, namely: B. S. Folsom, T. J. Melton, Thos. Phelps, O. E. Hill, J. H. Hamilton and C. C. Wilson.

Rev. W. B. Hays and Dr. A. C. Millar, both of the Western Methodist are at the General Conference and may be found at the Western Methodist headquarters.

MORE THAN 14,000 FAMILIES ARE NOW READING THE WESTERN METHODIST. Tell your neighbor about it and ask him to join the Methodist circle.

Senator R. M. Roddie, Edwin Moore, J. D. Boxley and J. W. Watkins were elected delegates to the Annual Conference by the Holdenville District Conference last week.

At the Chickasha District Conference held in Marlow, Okla., last week, Rev. G. M. Tucker, J. C. Jones, W. A. Williams and B. M. Luton were elected delegates to the Annual Conference.

Rev. W. D. Mathews, a superannuate member of the West Oklahoma Conference is a candidate for "Commissioner of Charities" of the State of Oklahoma. He is in every way worthy of the office.

Revs. J. C. Hooks, Marion S. Monk, A. C. Graham, A. O. Evans, J. T. Rogers, Horace Jewell and W. M. Workman were among our callers this week. Come again, brethren, we are always glad to see you.

Rev. W. U. Witt, presiding elder of the Ardmore district, left immediately after the closing of his District Conference to visit his sick mother at Little Rock. The prayers of all of his brethren went with him.

Rev. W. M. Wilson, presiding elder of the McAlester District, is in his first year on this district and has so organized his working forces as that it is expected that this will be the greatest year in the history of the district.

Rev. W. U. Witt, presiding elder of the Ardmore District, is making a fine record on his district

this year. He is greatly loved by his whole district, and his will be among the best reports at the close of the Conference year.

Every Methodist should read the Episcopal address published in this issue. This address is a masterpiece and will go down in the history of our Church as one of the greatest deliverances our College of Bishops has ever made.

The Ardmore District Conference, Rev. W. U. Witt, P. E., met at Wynnewood last week. The attendance was good and the interest fine throughout the conference. A large number of laymen were present from various parts of the district.

The Writer enjoyed a short visit last week in the home of John Rollow, of Wynnewood, Okla., an old time friend and schoolmate. He and his good family are now one of more than 14,000 families that read the Western Methodist.

Rev. Sam Small for some time associated with the late Sam P. Jones, evangelist, will speak on National Prohibition in this city Sunday, May 17. He is under the auspices of the National Anti-Saloon League. He will doubtless have a great audience here.

The Methodists of Lonoke, Ark., are having a great time this week in their "home-coming" exercises in their church. Many of the former pastors, members and friends are there renewing acquaintances of other years and recounting the battles fought and victories won. May blessings be upon them all.

Little Rock Methodism has launched a campaign to put the Western Methodist into every Methodist home in the city during the month of May. The pastors of the various churches are leading in this great campaign. Watch Methodism grow in this city when all members begin to read about the great movements and enterprises of their Church.

This editor spent Sunday the 26th inst. at Ada and Shawnee, Okla., preaching at Ada at 11 a. m. and at Shawnee at night. These are two of the best churches in the East Oklahoma Conference and are manned by two of the best pastors in the state, Bros. Turner and Babcock respectively. Arrangements are being made at Ada to put the paper into every home in that great church and the church at Shawnee under the leadership of Bro Babcock is planning to do the same thing.

The following from Bro. Evans has the right ring: "I want to thank you for your kind offer to aid us in putting our excellent paper in every home in Asbury church during the month of May, and to assure you that we will make a faithful effort to do the same. Let me say to the Asbury readers of this edition to get busy. Let's all move together and it will be an easy task. What say you? Yours for putting the paper in every home. —A. O. Evans, pastor Asbury M. E. C., S., Little Rock, Ark.

Mrs. Mary Wilson Stephenson, wife of Prof. J. B. Stevenson Jr., and daughter of Judge and Mrs. W. B. Wilson of Conway, Ark., died in Plainview, April 28, 1914. She was quite an accomplished young lady, having graduated from the Conway high school, Central College and the State Normal. She was organist for the church and Sunday school and a fine church worker. The schools and colleges of Conway dismissed for her funeral, which was conducted by Rev. E. R. Steel and Prof. C. J. Green. The whole community mourns her untimely death.

Judge W. N. Lewis, a prominent attorney, who was a delegate to the Ardmore District Conference at Wynnewood, Okla., last week, delivered an address to the conference in which he urged the placing of the Western Methodist into every home in every church in the Ardmore district. Other laymen in their addresses before the conference urged the same thing. The presiding elder and pastors put this visiting editor under lasting obligations to them for the cordial, warm-hearted reception given to him, and the strong endorsements given the paper.

NOTICE.

A number of important communications for the paper had to be omitted this week on account of the great demand for space in this issue. Others

have been cut down in order to get even a part of them in. We know our contributors will appreciate the situation and not complain.

DON'T FORGET.

Let every delegate and visitor from Arkansas and Oklahoma register at the Western Methodist headquarters as soon as he reaches the General Conference at Oklahoma City. If you want to find anybody from either of these states at the General Conference go to this register and ask for their address.

HOT SPRINGS METHODISM.

(Received too late for publication last week.)

The following Methodist preachers of Hot Springs met at Third Street Church, Monday, 10 a. m., viz.: Dr. Monk, Revs. C. O. Steel, S. C. Dean, H. B. Trimble and A. M. Robertson.

The opening prayer was offered by Dr. Monk; after which the Methodist Preachers' Association of Hot Springs was organized by electing the following officers: Rev. C. O. Steel president, Rev. H. B. Trimble vice-president, and A. M. Robertson secretary.

Dr. Monk stated he was now in his third week on his second round, and from his observation there has been quite an increase in church attendance and a quickening in spiritual interest throughout the district. More than two-thirds of the preachers in the district had an increase in their salaries over last year, and more paid to the preachers up to the present date than at same time last year. The preachers were cheerful and hopeful and the attendance in the second round of quarterly conferences had increased considerably, many coming a distance to these meetings and in some places the churches were crowded to overflowing.

Bro. Dean reported that he had a good Sunday school. Attendance upon public worship better than last year. The collections were better than heretofore. Woman's Missionary Society was doing some work on the parsonage. Received into the church during the year some 14 or 15 members.

Bro. Trimble said that they had employed an architect and were getting ready to begin the erections of their new church building. The attendance at the preaching hour had been fairly good. Had some 30 or 40 accessions to the church. Something over 300 in Sunday school last Sunday. Epworth League doing very well. The Woman's Missionary Society has recently employed a deaconess.

Bro. Steel has been preaching for the last three or four Sabbaths for the pastors in the city, and expects to go to Lonoke next week to assist in a revival at that place.

Bros. Evans and Spruce not being present there were no reports from their charges.

The report from Park Ave. Church will be seen elsewhere in the Western Methodist.

A. M. Roberts, Sec.
4-27-14

JUST A FRAGMENT.

David risked his life, but he did not expect to loose it, and did not loose it. A man may risk his life by entering a burning building to save a piece of jewelry; not that he loves it better than his life, for he does not expect to loose his life. It was not so with "The Good Sheppard" for He did not simply risk his life, He sacrificed it. Herein, is shown Christ's love for his people.

Then, the genuine sheep belonged to the Shepherd: they know his voice, they confide in him, and follow him. If a storm threatens, he seeks as speedily as possible to lead them to some sheltered spot; and if they shiver in the cold, or if they are pelted by the fury of the storm, he enters by sympathy into their suffering. If it be a desert place, and no water, they with parched tongue, look to him for help. If one of them is wounded or sick, its pleading eye appeals to him. How very thankful we ought to be for the accessibility of our God.

"The Good Shepherd laid down his life for the sheep," for he knew what it would cost. He came to earth with the full program in hand. Not merely were hands and feet wounded with thorns and flint, but he poured out his soul; his heart was emptied with a thirst of the spear.

The foes of this flock are DEATH and HELL; and there lies the Shepherd wounded and dead. Then: "He called His own sheep by name." Very precious to me is that Scripture where it is declared: "God so lover the world that he gave his only begotten son, that whosoever believeth in him

should not perish, but have everlasting life." But this is a wide world—a great world—and what am I? JUST ONE.

Beautiful is the thought that Christ loved the Church, and gave himself for it. But what a great body is the Church, it consists of a great "multitude that no man can number." And I devoutly thank God that there are so many, and wish that the number were greatly increased. But what am I? JUST ONE—JUST ONE.

And so I am apt to think or feel, that God loved the world and the Christ; but I am only merged in the mass. If we could only realize that he loves me, EVEN ME. Oh what joy must have swelled the heart of weeping Mary, when in the garden Jesus said, "Mary."

My parents gave me a name, but by what names does my Lord know me? I have what they call a Christian name; but may be that is not my name at all. What is my name? What is your name? O let us rejoice that our names are written in the Lamb's Book of Life. Christ loves each one with a personal love, and calls each one of his sheep by name. "He putteth them forth." May be they don't want to be put forth; may be they would rather nestle; but the eagle stirreth up her nest and putteth forth her young, that they may try their wings and learn to fly. "And they shall go in and out, and find pasture." That does not mean the free-and-easy-sort-of-religious-profession that is on the track and off the track, now in one Church and then in another Church, here and there and everywhere, and practically no where. But when Jesus said: "They go in and out," he meant that his people going in and out of the fold, should find the largest Christian liberty, wherewith Christ makes his people free.

He has given us abundant pastures in the valleys and on the hills. It is all our pasture ground, and especially the communion of Saints. Such communion as we enjoy in the house and service of God—O what rich pasturage is this.

F. F. Harrell.

McALISTER DISTRICT CONFERENCE.

The McAlister District Conference at Heavener last week was largely attended. Bro. Wilson, the P. E., was in the chair directing the business of the conference with such system and harmony as that everything was done decently and in order. The preachers of the district are all men full of faith and thoroughly consecrated to the work of the church. Everybody seemed interested in every item of business that came before the conference. We have seldom seen so much business transacted in so short a time with such perfect harmony. This was largely due to the skillful direction of the chair.

Wyllie G. Griffin and T. M. Jordon were licensed to preach. J. Y. Brice was recommended for admission on trial, and J. W. Fulton for re-admission on trial into the Annual Conference. Revs. R. P. Hardcastle and H. P. Clark were elected to Deacon's and Elder's Orders respectively.

W. A. Wise, Thos. Wilkes, A. Fooshe and D. H. Linebaugh were elected delegates to the Annual Conference. D. H. Linebaugh was elected District Lay Leader. The next conference will meet at Barnett Memorial Church, McAlister.

B.

CAMDEN DISTRICT BULLETIN.

The Special for Missions raised by this district now amount to \$408. Two other charges have amounts they have not yet sent to Bro. Waters.

Several of the charges are trying to pay their Missionary assessments in the spring. The Buena Vista circuit and Fordyce station have already raised the Foreign Mission assessments. Others may have done so, but the fact has not been reported.

The campaign for the Western Methodist continues. This District got more new subscribers last year than any other in Arkansas or Oklahoma. It looks now like we shall do almost as well this year. It tells in the work of the church, too.

The aim of the preachers is to have all the general claims subscribed by District Conference. Every preacher should make a complete canvass, and get the name of every member on the subscription-list. If a member refuses to subscribe, put his name down and let it appear blank. Get every man, woman, and child down for some amount or for nothing.

Nearly all the charges will be able to report half the pastor's salary paid by District Conference. Several charges are in better shape on that matter than at this time last year. The stewards on a few other charges will have to stir themselves a little if they report their works half out—Buena Vista, Kingsland, Hampton, Chidester, Strong. Don't wait for a quarterly conference. Raise some money all along and pay your pastor.

Two gracious meetings have just closed. The one at El Dorado where C. N. Baker assisted resulted in 38 accessions; and the one at Thornton where J. A. Parer assisted resulted in 51 accessions. We are praying and hoping for a district full of such meetings this year.

The Sunday school interest over the district is the best it has ever been. We have more schools and they are better attended.

The Little Rock Conference Missionary Society is honoring our district this year by holding their annual meeting in our bounds, at Magnolia.

Our preachers have the home mission spirit. Since last Conference, we have taken up 18 new appointments. Most of them are in schoolhouses in neighborhoods where no one else was preaching. We believe in this sort of expansion.

The P. E. will be away at the General Conference in Oklahoma City most of the month of May. He asks that each pastor write him at least once a week, that he may keep in the closest possible touch with all the work.

District Editor.

CHICKASHA DISTRICT CONFERENCE.

The fifteenth session of the Chickasha District Conference was held at Marlow April 25-27. Rev. Moss Weaer, presiding elder, presiding. J. C. Jones was elected secretary.

From the very first session, in fact, from the opening sermon which was preached by Rev. M. T. Allen, the sentiment of the conference was placed on a very high spiritual plain; seemed to increase in force with each succeeding sermon and session. In fact, it was more like a Methodist revival than a District Conference.

The business of the Conference was transacted with the usual dispatch and thoroughness characteristic of Bro. Weaver. Nothing was overlooked nor neglected, yet there were no dull periods.

One of the special features of the Conference was the licensing of six splendid young men to preach.

B. M. Luton, W. A. Williams, Rev. G. M. Tucker and J. C. Jones were elected as delegates to the Annual Conference and F. P. See and R. A. Thompson as alternates.

Duncan was eslected as the place for holding the next session of the Conference.

The reports of the charges showed that a marked improvement along all lines over that of last year, and especially in the number of conversions and additions to the Church. If all signs don't fail Chickasha District will come to the Annual Conference with all salaries and collections paid in full, and a thousand additions to the Church. Our beloved presiding elder is very much responsible for this happy condition. No part of the work is overlooked and no interest of the church neglected. He is greatly loved and highly appreciated by preacher and layman alike.

J. C. Jones, Sec.

MONTICELLO DISTRICT.

I have almost finished the second round on the district. So far this has been a fine year. We have had good clear Sundays and the people come to church. Our Sunday schools have grown immensely. The Leagues are doing well. Our Missionary women have done most excellent work. We have had fine revivals at Hermitage and Tillar. Some meetings are in progress. There have been many conversions and additions at the regular services. The people at Monticello have done well on their church department. Splendid improvements have been made at Dermott. Several new churches have been planned. Warren secured a Deaconess to help in that growing charge. From every part of the district I have notes of victory. I have secured two fine young men to help in meetings this summer. We hope to have a thousand conversions.

I trust every Sunday school superintendent will have Children's Day either in May or June. Brethren see that this is done. Our District Conference will meet at Wilmar July 9-12. We want a full delegation and every body to stay over Sunday.

This should be a great conference, and can be if all come under the influence of the Spirit. Notice of committees will be sent soon. Dr. Reynolds has prepared a great feast for the preachers. I trust every man in the district will make special effort to be there. Our country churches need help and these experts can help us to help them.

R. W. McKay, P. E.

GALLOWAY HOME-COMING.

We expect this to be the greatest commencement in the life of Galloway College because of the return of so large a number of our former students. Searcy is preparing to take care of those who have attended school here in former years who wish to come back and enjoy this Twenty-fifth Anniversary. It will be necessary, therefore, for us to have information not later than May 20th from all who wish us to provide entertainment for them.

The address before the Alumnae Association will be delivered Monday evening, June 1st, by Rev. Frank Barrett, editor of the Western Methodist. After this the former students will adjourn to the banquet hall. The charge for each plate will be \$1.25. Those who wish places reserved for them at this banquet will please send the above amount to Mrs. Alex Martin, of Searcy, who will see that places are engaged. Those who expect to be present at the home-coming and who wish homes provided for them can send their names direct to me in care of the college and they will receive notice where their homes will be. Searcy is preparing to give you a royal welcome, therefore, make your plans at once and send us notice that you will be with us.

J. M. Williams,

President of Galloway College.

NOTICE.

All pastors of the M. E. Church, South, in Arkansas and Oklahoma are authorized by the management of this paper to solicit subscriptions and to collect for same and also to collect past due accounts and receipt for same.

17-4t.

LETTER FROM ST. LOUIS.

The Lenten Campaign of our churches in the city was organized under the direction of Dr. Todd, pastor of Wagoner Place Church. Its method was first the securing of persons pledged to canvass for members, all to be received on Easter Sunday. Those who were won signed cards promising to join on that day. A paper was published for distribution in the congregations during the campaign.

On Easter nearly 1,500 were received. Others who could not be present on that day and have come in since bring the number to approximately 2,000. This is more members than we had in the entire city when I was first connected with the church here. All of our preachers co-operated in the campaign; some doubting at first, but all were satisfied in the end. It has taught the laity what they can do, and if they shall "continue to perform the doing of it" great good will result.

We had the District Conference April 21-22. Some of our women presented their claim to laity rights in a very creditable manner. We do not think, however, that three-fourths of the voters in our Conferences will give to them rights or lay on them obligations which the majority of our women do not desire. That would not be chivalrous.

The Vanderbilt case is much discussed but the majority are without definite convictions as to what "Israel ought to do," and we did not feel that we were in a situation to guide the General Conference, being in a temper to seek light, rather than presuming to impart it. We offered no memorial or resolution in regard to this matter, and only prayed that hot temper might not lead to hasty action.

We think the spirit of harmony is uniting our churches in the city and the future promises well. It is certain, however, that there has been a hold-up in the expenditure of material resources for church extension in this city. A few thousand dollars invested in giving suitable houses of worship to five new stations would be a great thing for the Methodism of St. Louis.

I am often at the Advocate office. Drs. Palmore and Woods always seem to be very busy. For abundance and variety of matter the Advocate is not exceeded by any of our church papers.

Kirkwood, Mo.

J. E. Godbey.

BISHOP'S ADDRESS—Continued.

kind. Voluntary associations which devote themselves to special reforms and peculiar schemes of relief constantly fall back upon the ministry and membership of the Churches for their support; without the Church they can do nothing. It does not and cannot follow them, but they must, and do, depend upon it. The Church follows only its Divine Lord as he moves toward the consummation of his heavenly purpose in the final government of the world—the New Jerusalem descending out of heaven by the power of God, and not ascending out of earth by the suffrage of men—when with authority he will declare, "Behold, I make all things new." As he proposes nothing less than a new heaven and a new earth, so it aims at nothing short of the same all-encompassing mission and cannot restrict its endeavors to anything less extensive and enduring.

The Church and Human Progress.

The whole intellectual, moral, and spiritual life of mankind is dependent upon the ministrations of Christ's Church, and even the material prosperity of men cannot extend far beyond the limits of its quickening and inspiring influences. It holds forth the only reliable hope of human progress, and it assures the fulfillment of the hope which it inspires by offering the only means adequate for its realization. The Christianity which it proclaims and propagates must be the supreme factor in any true and lasting civilization. Neither inventions, nor industries, nor commerce, nor culture, nor social reformations, nor political renovations, nor all combined, can assure the healthful and permanent progress of mankind in the absence of the Christian religion. It has been said most truly that "the progress of civilization depends upon the extent of the domain reclaimed under the moral law," and the area reclaimed under the moral law is never wider than that which is marked by the spiritual conquests of the Church of God. Whatever moral excellencies may be discovered in exceptional personalities among heathen people or found in some unregenerate men in Christian lands, the fact remains that the renewal of mankind in righteousness and true holiness is absolutely dependent upon the propagation of that gospel which alone is the power of God unto salvation, and the effectual proclamation of which is committed exclusively to Christ's Church. In thus speaking no exorbitant claim is made for the Church; no more is asserted than Jesus Christ declared in the Sermon on the Mount concerning the position and mission of his people in human society. It was he who said to his Church, "Ye are the salt of the earth" and "Ye are the light of the world." In keeping with his teaching, the inspired apostle to the Gentiles described the Church of the living God as "the pillar and ground of the truth."

If in the infancy of the Church, when as an obscure and despised body its members were few and its earthly resources meager, the Lord laid upon it such weighty responsibilities and set it in such an exalted position, Christ's followers now, when they are so vastly increased in numbers and enriched with goods, cannot abdicate their divinely conferred place in the world and flee the discharge of the great obligations which it imposes upon them.

The Pre-eminence of the Church.

In fulfilling her mission to mankind the Church cannot yield precedence to any earthly organization, nor transfer her burden to any mundane movement or secular society; she may not take counsel of carnal wisdom, nor conform the character of her efforts to the demands of a world lying in darkness, to which she is sent to give light and life, and not to ask advice and direction. She cannot lower her moral standards to the level of atheistic ethics, nor administer her benevolence by the methods of a godless humanitarianism, nor become so absorbed in a Christless social service as to forget that she is, first of all, the servant of God. As she stands amidst the affrighted peoples who sail with her the turbulent waters of this restless age, she must calm their fears and secure their welfare by speaking to them a message of authority and peace from her Lord, even as did the apostle on the storm-tossed sea when he cheered and saved his fellow travelers with assurances of deliverance from Him whose he was and whom he served.

The Church and Schemes for Social Betterment.

There be many in our day who assume to com-

mand and correct the Church, undertaking to constrain her to renounce her position, contract her mission, and consent to exchange the service of God for what they are pleased to call "the service of humanity." They would have her abandon her high calling in Christ Jesus and give herself exclusively to all sorts of pretentious programs of "social betterment," "improved environment," and the like. They conjure her to rely upon eugenics rather than upon regeneration by the Holy Spirit for the making of a new and nobler race, and to bring to bear upon man, the free agent, stock-raising expedients and plant-culture devices as the most efficacious means to improve the species. But she may not heed the voices of these spurious renovators of mankind, who have framed their systems according to the postulates of a materialistic philosophy and not according to the pattern shown to her by her Lord in the mount. As he is in the world, so she is in the world, "to seek and save that which is lost." Recognizing man as a being made a little lower than the angels and not simply a little higher than the brutes, she approaches him in the altitudes of his nature, with saving powers from above, and not with soothing potions from beneath. She knows full well the disposition of a fallen and prodigal race to get away from the Father, provided his goods may be enjoyed after his presence has been escaped; and she understands the excess of riot to which such departure from God leads and the dreadful degradation in which it ends. Hence she refuses to spend her strength in merely carrying more modish apparel and more wholesome food to wayward souls and arranging more refined associations and elegant environments for them, however good such things may be; she can be satisfied with nothing less than bringing back to the Father's yearning heart, who waits to welcome them, and to the Father's house, where there is for them not only "bread enough and to spare," but a banquet of love overflowing with heavenly joy. She believes that "the soul of all improvement is the improvement of the soul," and that social progress can never go in advance of the regeneration of personal character by the power of God and its perfection through the grace of Christ the Redeemer.

The Church is not indifferent to the bitter cries of the fallen and forlorn sons of men. On the contrary, her heart is filled with the tenderest pity and the most compassionate concern for them, as her hands are filled with most loving ministries to them; but she holds them in too high esteem to regard them as no more than animals to be filled with food and satisfied with improved physical conditions. Because she recognizes them as free-born and immortal souls, and not ephemeral beings which live today and tomorrow die, she declines to be the mere servitor of their appetites to the end that they may eat, drink, and be merry before their brief lives forever end. Because she looks upon them as children of God, though alienated from him, she refuses to regard them as hungry brutes to be pampered and pacified with the meat that perisheth, but does rather seek to feed them with the meat that endureth to everlasting life as befits beings created in the divine image and capable of becoming partakers of the divine nature.

The Church and Philanthropy.

Moreover, the Church cannot encourage the groundless hope that any transitory philanthropy, the mere fashion of the hour, uninspired by love for God or faith in Christ, can be relied upon to care for even the physical needs of the unfortunate classes for mankind, to say nothing of higher things. She knows her own history too well to indulge for one moment such a notion. When she began her ministrations of Christly compassion in that "hard heathen world" of the first century, she found not in it a single house of mercy, although it boasted of its arts, its philosophies, and its literatures. Grecian refinement never built a house of refuge for the outcast, and Roman civilization never opened a door of hope for the despairing. Neither the pages of Publius Victor, which describe the public buildings of Rome, nor the Byzantine Chronicles, which picture the public edifices of Constantinople, record the existence of a single purely charitable institution. Ancient paganism, having lost the knowledge of God, the Father, failed to recognize man, the brother. The first public collection ever made in the heathen world for a charitable object was made by the Church of Antioch for the poor saints of Jerusalem, the Antiochene Christians for

the love of Christ forgetting the unfriendly attitude of the Jews toward the Gentiles and relieving the wants of men and women whom they had never seen and whom they knew only as members of the Christian household. A Christian widow was the first individual to build a hospital in our sick and suffering world. In the language through which the Christ first proclaimed the gospel of salvation she found no terms with which to designate adequately her houses of charity. The pagan world lacked speech to express the superhuman benevolence which it had not been able to conceive. And modern paganism is not less sterile of works of mercy. Except where the influence of Christ's Church has extended and his merciful spirit has penetrated, the heathen world of the twentieth century is as barren of humane institutions as was that cold and heartless world into which the Babe of Bethlehem was born and laid in a manger because there was no room for him elsewhere.

Secularism Sterile.

The secularism found within the limits of Christendom, parading its gifts as higher than godliness, lauding its philanthropy as purer than piety, and exalting its benevolence as better than holiness, knows not how dependent it is for its inspiration to render useful service upon the stimulating moral atmosphere and the constraining public opinion which Christianity has created. When it feels opulent enough to defy public opinion and sufficiently influential to resist the moral influence of the Church, it becomes as heartless as is its kindred heathenism among the benighted nations of the Orient. From the withered breasts of arrant godliness, whether in our own or other lands, the milk of human kindness trickles very stingily, if at all. They who fear not God do not regard man; and if they heed the cries of importunate want, it is that they be not wearied by the calls of distress rather than they be careful to do justice and mercy. The worshipful are the merciful, and alms flow most abundantly from adoration. One devout and grateful soul, anointing the head of the Saviour, washing his feet with her penitential tears and wiping them with the hairs of her head, has done more to feed the hungry through the centuries following than have all the calculating critics of religion who ever carped at piety and concealed their faithlessness under pretenses of caring for the poor. In the household of faith the world must find the main supply of brotherly kindness for the relief of the needy when he crieth and the consolation of him that is ready to perish; there are found the generous Jobs, who can truly say, "I was eyes to the blind, and feet was I to the lame. I was father to the poor; and the cause which I knew not I searched out." (Job xxix. 15, 16.)

The Church and Commerce.

Commerce itself, let alone charity, cannot flourish in the absence of Christianity and the Church, with all the quickening of industry, the stimulating of ingenuity, and the assuring of security which arise from a Christian civilization. Unthinking men who have amassed wealth until they feel that they are an all-sufficient providence for themselves may exalt the commercial world above the spiritual, subordinate the laws of the kingdom of heaven to the exigencies of trade, and set aside the teachings of Jesus as utterly impracticable when their ob-servances conflict with the obtaining of profits; but the wise who have carefully considered the lessons of history know that spiritual forces only can save the world of commerce from ruin by purging it of the self-destructive tendencies which constantly threaten it from within. It is the God of Sinai and Calvary who giveth men and nations the power to get wealth, and he will not submit to be defied by the power which he imparts. The trade winds are in the fists of him who calmed the storm on the Galilean lake. In the record of that tempest, which he hushed with a word, the inspired evangelist notes, "There were with him other little ships." They outrode the gale because they shared with the vessel in which the apostolic fishermen and their Divine Master sailed the deliverance which he wrought. In like manner today the argosies of modern commerce are safeguarded by their close connection with the Church of Christ. Without the products of Christian lands there would be no cargoes to carry; without the imperial powers of Christian civilization there would be no international securities for merchantmen; and without the science to which Christianity has given birth the means of production, communication, and trans-

portation as men now know them would be impossible.

It is not easy to conceive how modern commerce could exist without the conserving forces of Christianity to quicken its energies and safeguard its enterprises. In proportion, therefore, as wealth increases and trade expands, the gospel proclaimed by the Church must be more commanding and the faith it insures more dominating. A mighty Christianity, yielding unfaltering obedience to a great Christ and seeking to fulfill all his vast purposes of love for a sinful and suffering race, is required to control and direct the currents of these times of unprecedented opulence. Nothing can be more fatal to society than the subjection of spiritual things to commercial and industrial interests. The Church must outrank the countinghouse, or both must go down in ruin beneath the polluting power of a corrupting covetousness. In sermon and service men must be constantly reminded that they cannot live by bread alone; that the life is more than meat, and the body than raiment. Otherwise the contentions of the market place and the conflicts of capital and labor will issue in social conflagration.

The Church, however, no more than her Divine Lord, will consent to be used as a judge and divider in the distribution of earthly goods among rival claimants and contending classes. While sympathizing with the poor, dwelling with them amid their hardships, espousing their interests, and relieving their distresses, she cannot serve as the partisan of a class, whether rich or poor. To each and all of every class she speaks as the oracle of God, saying, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. vi. 8.) It is her office to inspire spiritual ideals among all classes and to proclaim Christian principles of life rather than to work out details of procedure and insist upon rigid methods and procrustean programs for the settlement of all social issues. Wherefore she will "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. vi. 17-19.) And to men who are without abundance of this world's goods she will declare "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." (1 Tim. vi. 6-8.) To rich and poor, high and low, in this age of riotous lusting after earthly things, she will repeat with authority the warning words of her Lord and Master, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke xii. 15.)

The Church and Education.

Culture, no less than commerce, waits on Christianity, and the Church has an educational as well as an evangelistic function. She cannot be warned away from the field of education as an inexperienced and incompetent novice, exercising herself in great matters beyond her sphere and intermeddling with things too high for her. From the very beginning of her history the Church has founded and fostered schools. From the Reformers the suggestion of the common school was derived, and by the hands of the Church were laid the foundations of the great universities in which literature and art, science and religion, have, side by side, found for centuries their safe and enduring home. Volumes would be required to tell all that the Church has done and is doing for liberal culture and classic scholarship, for philosophy and ethics, for law and medicine, for art and science. If from the word of education, by which modern life has been enlightened and elevated, the contributions made directly and indirectly by the Church were subtracted, the remainder would be an inconsiderable residuum.

What would be the condition of our country to-day if the colleges and universities which the Churches have founded had never been opened? What would be the effect on our civilization tomorrow if the educational establishments of the Churches were closed? In asserting and exercising their educational functions the Churches have not

undertaken needless tasks nor rendered worthless services to the nation. The influence of their institutions has extended to schools other than their own and imparted by the constraining power of their example a spiritual quality to education in the United States which has been as a saving salt and which would quickly disappear if the Churches abandoned their educational enterprise. Truly the Churches have been about their Master's business when engaged in educational work.

The Supreme Function of the Church.

But, while it is proper to recognize the manifold ministries which appertain to the Church in human society, too much emphasis cannot be placed upon the Church's supreme function as the witness to the world of the heavenly life which is in her risen and exalted Lord. The chief element in her mission, as in her being, is spirituality, and she fulfills her spiritual office by her life even more than by her labors. It has been truly said: "The Church has committed to her a higher task than even that of converting the world. She has to do that by which alone the world can be converted. She has to declare Christ as he declared the Father. She is 'sent' of Christ as he was 'sent' of the Father. And just as our Lord himself said, 'He that hath seen me hath seen the Father,' so when the Church at any time reviews her manifestations of herself, she ought to be able to say, 'He that hath seen me hath seen my Lord.'"

The spirituality of the Church, revealing her risen Lord, is the most fundamental element of her existence, and to this all her other gifts and efforts must minister.

In all your deliberations, therefore, you will exercise a zealous care, first of all for the spiritual life of the Church, that it may be enriched by Christ's grace in all wisdom and knowledge and power, and that in the sphere of its organized activities this divine life may have unrestrained expression and unhindered manifestation. The most urgent need of the Church now, as always, is not the mending of its machinery or the addition of new parts to its organization, but a more abundant life. When the faith of the Church is most firm and its piety most vigorous, its machinery is most simple; when its trust in God is most wavering and its vital forces most feeble, its devices for making up for its lost power are most numerous and complex. The undue multiplication of laws is the sure mark of a declining life in the souls of men.

You will find nothing in our system of faith requiring change, and little in our polity calling for amendment. In matters of legislation your attention will be called to the modification of some minor regulations and the perfecting of means to prosecute more aggressively the work of the Church. But your chief care will be to do whatever may be in your power to nourish the spiritual life of the flock of God, to the end that our ministry may be pure in doctrine and blameless in life, thoroughly furnished to every good word and work, and that all our people may be saved from the allurements of an age of doubt and an era of luxury in which the portean forms assumed by the manifold manifestations of the lust of the flesh and the lust of the eye and the pride of life lead astray so many unwatchful and unstable souls.

The Catholicity of the Church.

It scarcely needs to be observed that in what has been said concerning the Church and its mission the whole Church of God, and not our particular branch of it alone, has been in contemplation. The breath of the catholicity of any Christian denomination is measured by the depth of its spirituality; and we rejoice in the fact that Methodism had always been catholic in spirit and that Methodists have been ever ready to co-operate for the advancement of God's kingdom with all who love and serve our Lord Jesus Christ in sincerity. Your General Superintendents, therefore, both express and share your sentiments and truly represent the fraternal disposition of all our people when we say that we "not only cordially recognize the Christians of other churches, but also the Churches of other Christians." Especially with other members of the Methodist household of faith are we earnestly "endeavoring to keep the unity of the spirit in the bond of peace;" and we shall continue to walk by the same rule and mind the same thing.

The Methodist Episcopal Church, South, is neither sectional in spirit nor national in its aspirations, but it is catholic in its purposes and aims. It is set for the faithful fulfillment of its part in

the mission of the Church universal for the glory of God and the conversion of the world. It bears, as do most of the great Churches of Christendom, a geographic designation in its name; and it accepts, as becomes every branch of the Christian Church, the place assigned it by Providence in the plan of God for the redemption of mankind. But its catholicity is not thereby impaired. In the apostolic writings we are met with geographic names in connection with the several sections of the primitive Church, and in the apostolic precedent of "the apostleship to the circumcision" and "the apostleship to the Gentiles" we find an example of the early division of labor with a view to the greatest efficiency in the work of the kingdom of Christ. After the same manner the Methodist Episcopal Church, South, seeks to minister in its providential place according to the dispensations which has been manifestly given unto it. It entertains no ambitions for ecclesiastical aggrandizement which would divert its energies from the purposes of its Lord concerning it, nor indulges any unbrotherly aspirations which contravene its covenants of fraternity or embarrass in any way its relations of federation with other Christian bodies, whether they be of the Methodist family or of any other faith and order. It strives with all diligence and fidelity to cultivate carefully the parts of "Immanuel's Land" committed to it, desiring to fall short in nothing of that which it owes to the fields which Christ has led it and to intrude into no place to which he has not assuredly called it. It laments the needless overlapping of religious efforts and the wasteful duplication of Christian enterprises; and it deplores especially the raising of Methodist altars against Methodist altars, believing that the vast needs of our own country and the appalling necessities of foreign lands in which the gospel has not been everywhere proclaimed, calling for both men and money to meet them, forbid the undertaking of superfluous schemes of ecclesiastical extension which tend more to chill the ardor of fraternal love and restrain the impulses of Christian fellowship than they contribute to the conversion of the world and the education of the body of Christ. Every Church consults both its duty and its interest by finding and filling its own place in the kingdom of heaven; and when any Church intrudes into a field to which God has not called it, it is as a bird that wandereth from her nest. Sooner or later it must grieve that it has erred from the way and confess with shamefacedness that it has left undone those things which it ought to have done, and done those things which it ought not to have done.

The true catholicity of a church is not so much a matter of its jurisdictional extension as it is of its genuine participation in the life of its risen Lord and its uninterrupted enjoyment of the communion of saints. Otherwise the ecumenical element has never yet been realized in the household of faith; for no ecclesiasticism is universal in its extent, nor is it clear that any such globe-embracing organization is to be desired. If such an ecclesiasticism could be brought to pass, it is probable that it would soon exhibit a disposition to disown and exclude many faithful souls whom Christ is not ashamed to call his brethren; and its authorities would be exposed to the temptation of going beyond the request of the ambitious sons of Zebedee, who desired to sit the one on the right hand and the other on the left hand of their Lord when he should come into his kingdom, of usurping the throne itself and revealing all the hideous features of the man of sin sitting in the temple of God and exalting himself above God.

As the Lord of heaven and earth has made of one flood all the nations and determined the bounds of their habitation, so he has made the Churches of one faith and to each hath given grace and place to the end that "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of the measure of every part may make increase of the body unto the edifying of itself in love," and "to the intent that unto principalities and powers in the heavenly places might be known by the Church the manifold wisdom of God." "For the body is not one member, but many," and "the members should have care one for another." Every Church must seek the conversion of the world to Christ; but it may not, without sin, seek the conquest of other Churches for itself.

One of the most learned and saintly leaders of

the Church of England, the late Bishop Westcott, of Durham, has wisely observed that as "nations redeem each other," so Churches also save each other, one supplying what another lacks in character and purpose. Thus, he remarks, "a deficiency in one" is not unfrequently "the stimulous and the occasion of the corresponding virtue in another." In such co-operation of faith and fellowship of life our Church has received great blessings, and we venture humbly to trust that it has made some contribution to the common stock of good in which all the Israel of God share. And we devoutly pray that it may do still more toward the exclusion of evils from the household of faith and the promotion of many forms of good. It has been fortunate in that it has lived and labored in an atmosphere of wholesome conservatism, whereby its history and traditions have been characterized by a steady and serene type of life, not easily carried away by the fickle winds of doctrinal novelties, nor quickly corrupted from that simplicity in Christ which so adorned the lives of the early Methodists. In a recently published appeal to the ministers and members of our Church a leading minister of another branch of American Methodism said: "We most earnestly appeal for your co-operation because you are so orthodox. You are known to be nearer primitive Methodism than any other branch of the family." While we would not put forward any such claim for ourselves, we cannot overlook the fact that we have been preserved against some perils which have beset others; and in gratitude to God for his mercy to use we should render peculiar service in our place. In a day when all sorts of unverified theories concerning matters political, social, and religious are heralded as final philosophies because they affirm what no balanced mind in any former generation ever accepted and deny what the wisest and most devout of all the ages have most assuredly believed, our Church has a mission of the most sacred character to fulfill. If it prove faithful to its trust it may do much to avert many evils which now threaten society and arrest sundry tendencies which menace the cause of Christ in these unsettled times. But it cannot prove thus faithful without maintaining relations of cordial fellowship with all truly Christian bodies in our land who worship and serve our Lord. The channels of communion with them must be kept clear of obstructing alineations in order that good may be both received and imparted. And this we must be forward to do as far as in us lies.

EXCERPTS AND COMMENTS.

Attention was called to the report of the Commission on Federation with the Methodist Episcopal Church. "It appears therefrom that the Federal Council of Methodism has at least been completely organized, with full power to hear and finally decide, without appeal from its decision, all cases of conflict and misunderstanding between the two Episcopal Methodisms."

"The first formal meeting of this Council will take place some time in June, 1914. It is our earnest hope that it may be the means of securing the long-sought end of perfect peace between the two Churches. If, however, in spite of what has been done, the wicked waste of men and money in building altar against altar is to continue, then let us see to it that the blame shall not rest upon us."

"It should also be noted that during the past quadrennium our Commissioners, at the urgent request of the Commissioners of the Methodist Episcopal Church, consented to take up and consider the question of organic union. While they had not been specifically directed by the General Conference of 1910 to enter upon this work, we think, nevertheless, that they were warranted in their action by the general tenor of their instructions. The outcome of it all was the formulation of a tentative outline for unification of reorganization, with definite provision that 'all that has been or may be developed through out deliberation be reported to our several General Conferences, as the basis of such specific action and authorization as may to them seem desirable.'"

"The Commissioners of the Methodist Episcopal Church incorporated these tentative suggestions in their report to their General Conference of 1912, which body, however, does not appear to have given them any consideration. It is for you to determine, therefore, whether you will indorse what your Com-

missioners have done or modify it or ignore it or completely reject it."

C. M. E. Church in America.

The Bishop urged the Conference to make provision for further development of the work among the negroes especially in the schools which our Church has established for them.

"Methodism from its beginning in America put forth the most zealous efforts for the salvation of the Negroes. In the South our foremost preachers often served colored charges and delighted in ministering to them. As far back as 1829 the work of missions to the Negroes was formally organized. Our efforts on their behalf were almost exclusively evangelistic until 1882; and no greater missionary work was ever done than that which our missionaries to the Negroes on the Southern plantations achieved. One of the controlling motives which impelled our people to the 'separation of 1844' was that this great work might not be hindered by the agitations of that disturbed period in the history of American Methodism."

Since that time our Church has not been unmindful of her duty to the Negroes and to the interests of the C. M. E. Church which our Church organized in 1870.

Missions.

"The Methodist Episcopal Church, South, is in the way our fathers trod when it continues to prosecute with zeal its work of missions, and never more than now were the responsibilities of the Church for this great interest so weighty or its encouragements and prospects so cheering. The awakening in the Orient and the movements in other lands where our Church has missions, as well as the inspiring conditions in the home field, impose upon us the most solemn obligations and open before us the most compelling opportunities for service in the kingdom of Christ. The opening of the Isthmian Canal at Panama brings the Orient to our doors and creates also new and speedier lines of communication with other nations in the Western Hemisphere. The face of the world is changed, and the missionary work of the Church is no longer so much a foreign movement as a domestic necessity. Even the disturbed political conditions of the countries into which we have undertaken to carry the message of salvation, notwithstanding their distracting and discouraging aspects at present, forshow to us that great and effectual doors will be presently opened such as never before confronted us. And distant Africa, out of desperate and pathetic needs, is calling us with constraining power: 'Come over and help us.' There must be advancement all along our widely extended lines. It is not enough to stand still and hold the ground which we have gained. We must go forward, and we dare believe that the Church is ready to advance under wise and consecrated leadership."

"In our foreign missions the quadrennium now closing has been a building era, the total amount invested for buildings in all our fields being \$306,065.92. This feature of the work cannot be emphasized too strongly. An unhoused congregation in the homeland labors at the greatest disadvantage, and in the foreign field the case is far worse."

"The Board of Mission has been able to send some reinforcements to our foreign fields, although hindered by lack of funds. The total number of missionaries sent out during the quadrennium is forty-six; of which twenty-three were for evangelistic work, fifteen for educational, five for medical, and three for industrial."

"There are one hundred and twenty-four foreign missionaries and three hundred and forty-two native helpers supported by the Woman's Foreign Department. Fifty-nine missionaries have been accepted by this department during the quadrennium. Its total receipts from March, 1910, to December, 1913, have been \$1,101,798.21, of which amount the sum of \$109,626 has been expended for buildings."

"The Women of the Home Department have had a fruitful quadrennium in their work. The total income for the quadrennium was \$1,144,856, an increase of \$280,684. Their work is represented by 13 schools, with 98 teachers and 2,168 students. They employ 80 deaconesses. Forty deaconesses and 28 trained mission workers have been added to their force during the quadrennium. Property amounting to \$205,633 has been built and purchased this quadrennium. These figures indicate that the women are alive to our home missions needs, and yet they express but poorly the extent and power of their activities."

Our Educational Interests.

"The educational work of the Church, always important, was never more so than now. There is a strong tendency in our country at the present time toward the secularization of education—an experiment which has never been tried before by any people, and the baneful results of which cannot be too confidently predicted or too strongly depreciated. Nearly or quite all the colleges of America were for almost two hundred years of the nation's history religious institutions. Now many of them have disavowed their connection with any Church and disclaimed being religious institutions. Likewise the public schools at first were permeated with a strong religious influence and imparted some religious instruction. Now there is not a religious text book in any public school of the United States. A conspicuous educator and writer upon educational questions said recently: 'Since the aim of education, as limited in the work of the American school today, must eliminate the religious element, it can find no higher purpose than that of determining for each individual the things in this life that are best worth living for.' But such an education is inadequate for a spiritual being made in the image of God and destined to immortality. It cannot fit a human being for the life that now is any more than it can prepare one for the life that is to come. In marked contrast and flat contradiction of the overconfident assertions of those who desire the secularization of education, Guizot, the French historian and statesman, says: 'In order to make education truly good and socially useful, it must be fundamentally religious. It is necessary that it should be given and received in the midst of a religious atmosphere and that religious impressions and religious observations should penetrate into all its parts.' Education detached from religion multiplies the desires and passions of the heart without supplying regulating principles to restrain the dangerous tendencies to which it thus gives rise. It augments the forces which attack mortality without strengthening the powers of virtue needed to overcome the disposition of human nature to evil. With the spread of such godless education there is, therefore, an inevitable increase of general depravity in exact proportion to the growth of knowledge among the people. It engenders a state of society in which appears the invariable characteristics of a decaying civilization which are manifested by a progressive enfeebling of the moral life with a rising passion for position, power, and property. These marks of a declining national life are already sufficiently evident in our country to alarm many thoughtful men. The experiment of godless culture and political atheism has never yet been successful among men and a boastful agnosticism has not demonstrated its ability to produce a type of intellectual life sufficiently elevated to possess a comprehensive conception of education itself, to say nothing of supplying moral defenses for society. Under our system of government the Church alone can impart to the work of education the spiritual quality required to save it from becoming a dangerous force."

"It is not improper to say in this connection that the Roman Catholic Church will surely maintain its schools and instruct its children and youth. If the Protestant Churches should retire from the work of education or should do their educational work less vigorously, which would be equivalent to retiring from it, the final outcome in this country would be a struggle between Romanism on the one side and secularism on the other. Such a result cannot be contemplated with composure."

"It is to be hoped that the improved condition of our institutions in buildings, grounds, and endowments will do much toward the increase in the number of students attending them. But the improvement will not be as great as the facts of the case demand until our people are brought to see more clearly that both their duty and their interest require them to educate their children in the schools of their Church. It would be difficult to say how many sons and daughters of Methodists have been lost to the Church of their parents by educating them in secular institutions. And who can measure such a loss?"

"If all Methodists did in this matter as do some Methodists, the Church would soon be without any educational institutions. Where, then, would it get a qualified ministry or a competent laity for its work? In this matter the very life of the Church is involved. It cannot depend upon secular agencies

to do its educational work without perishing and deserving to perish.

"No degrading the Church's educational work as sectarian must be allowed to deter it from maintaining schools of every grade, from highest to lowest, wherever such institutions are needed. To deprecate denominational colleges and universities in our country, where the relations of Church and State are such as they are, is tantamount to denouncing all distinctively religious institutions of learning in the land. The Christian schools of America are, and by the nature of the case must be, owned and controlled by the Christian Churches of the country. That they serve the interests of the denominations who own and control them does not make them less serviceable to the nation; but rather more so if, indeed, the Churches to which they belong are to be esteemed as useful, and not injurious, organizations. It would be a monstrous perversion of history to say that the Churches, through their institutions of learning, have done little or nothing for the religious welfare of the people of the country; but, on the contrary, have subordinated both religion and education to ends of bigotry. The answer to such an indictment is the mere energetic and effective prosecution of the work of education by all the Churches. This department of our Church organization will receive, therefore, the most careful consideration by the General Conference now assembled."

The Vanderbilt University.

This part of the address shows clearly that the College of Bishops carried out fully the charge that was given them by the General Conference of 1910 in regard to this university. After giving a general review of the case, the very statements of which show the injustice that has been done the Church, it says:

"The decree of the court leaves to the Church a mere shadow of connection with the University, which, in our opinion, does not justify the Church in any attempt to direct the affairs of the institution or assume any responsibility for it. We are thus deprived of what we honestly believed to be our own and which by hundreds of actions taken in our General Conferences and in the Board of Trust of the University itself has been affirmed to be the property of the Church. Indeed, the ownership of the University by the Church was never questioned for more than thirty years by any one within or without the Church.

"The words of the address of the Bishops to the last General Conference expressed the universal sentiment of all concerned when the Vanderbilt University was called 'our Vanderbilt,' 'ours in morals and in law.'

"When the legal rights of the Church in the institution became a matter of discussion, with scrupulous care and not in haste and heat, the Church proceeded to ascertain the nature and extent of its authority over the University by the appointment of a Commission of able lawyers to investigate the whole subject and report their findings to the authorities of the Church and to the Board of Trust. The Report of that Commission, made after a most thorough investigation and with all parties to the controversy represented in person or by competent attorneys before the Commission, was accepted and approved by the Church. The Board of Trust also, after receiving the report, thanked the Commission in formal resolutions and declared that the Trustees 'recognized and rejoiced in the ownership of the Church in the University.' And we were assured that the resolutions of the Board were intended to be a full and explicit acceptance of the report in the sense of the terms in which it was conveyed to them."

"The Church was both surprised and pained, therefore, when the Board of Trust in its pleadings before the civil courts reversed all this action, resisted the conclusions of the Commission, and denied the ownership of the Church in the institution. And it has been still more amazed and grieved by the judgment of the Supreme Court of Tennessee approving these contentions of the Board of Trust. But as law-abiding citizens we bow to the decisions of the court.

"This, however, does not mean that we are bound to agree that the Church has received justice in what has been done and decided. To do that would put us in the attitude of having sought to appropriate to our use property which we did not own. All the actions of the Church in asserting its ownership in Vanderbilt University have been character-

ized by scrupulous conscientiousness; and its methods of procedure have been open, honest, and straightforward. In all this transaction the Church has had clean hands and a pure heart. And we but voice the unanimous sentiment of our people when we say that the Church to which we belong would rather lose every penny of the property that it owns than to bring reproach upon its good name, and that it would not accept any sum, however great, at the cost of dishonoring the high vocation where-with it is called."

No recommendations were made for the action of the General Conference.

MIRACLES.

Article Three.

JOSEPH AND PHARAOH.

Perhaps very few persons could now be found who do not recognize the fact that the moist and dry seasons in Egypt, which made the years of plenty and of famine, were simply results of natural law. The seven years of plenty and seven years of famine would have happened at the time they did if there had been no revelation of their approach. The only thing, then, which makes this one of the miracles of the Bible is that the "still, small voice" was whispered in the ear of God's servant revealing the weather conditions for fourteen years in advance. When asked to interpret the king's dream, Joseph said, "It is not in me, God shall give Pharaoh an answer in peace." Trusting in the Lord he was able to show Pharaoh that which the wise men failed to discern. The fat and lean cows of the dream came from the river, indicating the source of plenty in Egypt. The valley of the Nile is the richest and under proper conditions the most fruitful field in the world, but without inundation famine ensues.

River Turned to Blood.

The design of the ten plagues in Egypt was not to call attention to the strangeness of any physical fact but to show Divine sanction, to condemn idolatrous worship, to impart a knowledge of the true God, to confirm Moses as leader of the Israelites.

Without Divine sanction Moses could not have foretold the events. Without the foretelling, though the waters turned into blood and the grows filled the land, there could have been no miracle.

That the waters of Egypt were turned to blood at the time of a great overflow from the river is evidenced by the fact that "pools" or the gathering together of waters throughout the land is spoken of in Exodus.

The word blood is used in several ways by writers in the Bible. The juice of the grape is called the blood, and in Acts the prophecy is reiterated that the moon shall be turned into blood. Evidently reference is made in both these cases to the color and not to the substance, but as the waters of the Nile, at the time of inundation, are usually of a dark red color, something more than this was probably intended by the sacred writer. The water was mixed with a poisonous substance resembling blood.

Several different physical conditions could be mentioned which seem more reasonable than the supposition that God immediately, and for that occasion, created a river of blood. The following I think to be the most probable explanation. It is well known that showers of a reddish dust sometimes fall upon vessels at sea and on the land which accompanied with moisture is called "blood rain." This dust is chiefly composed of microscopic organisms such as diatoms and rhizopods. The phenomenon was known to Homer and more recent accounts are published of showers in Russia as "blood snow." Mr. Darwin describes a shower which he witnessed that covered more than one million square acres. They occur on both sides of the Mediterranean Sea, westwardly on the Atlantic and eastwardly to Central Asia.

Such a shower as Darwin describes having fallen about the upper Nile would impregnate the already nauseous and stagnant waters with additional poisonous effluvia which would at the time of the overflow, sweep down through Egypt and fulfill the prediction for a river of blood, which decaying organic matter would account for the stench, the destruction of fish and animal life. Still it would be no less a miracle because natural law had contributed to its fulfillment.

OUR CHURCH HONOR ROLL

Oklahoma.

Church—pastor	New names Added
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, J. B. Blackwell	22
WAPANUKA, Rev. W. S. Lee	20
BOKCHITO, Rev. T. R. Houghton	14
CANEY, Rev. H. R. Morris	16
COLBERT, Rev. C. M. Keith	18
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
KONOWA, Rev. W. L. Brown	40
SEMINOLE, Rev. A. C. Pickens	19
BROKEN ARROW, Rev. T. A. Hawkins	50
MAUD, Rev. A. C. Pickens	18
WANETTE, Rev. B. L. Williams	23
TECUMSEH, Rev. J. C. Curry	30
KONAWA, Rev. W. L. Broom	34

Arkansas.

WYNNE, Rev. W. A. Lindsey	62
KEO, Rev. R. L. Duckworth	18
TUCKERMAN, Rev. W. P. Talkington	29
JONESBORO, FIRST CHURCH, Rev. H. E. Wheeler	226
JONESBORO, NORTH SIDE, Rev. J. T. Wilcox	75
FOUKE, Rev. J. C. Sampley	23
BENTON, Rev. S. K. Burnett	121
PULASKI HEIGHTS, Rev. S. R. Twitty	43
GRADY, Rev. H. E. Van Camp	14
FORREST CITY, Rev. F. W. Gee	65
PARAGOULD, FIRST CHURCH, Rev. J. S. Seneker	125
EUDORA, Rev. J. C. McElhane	17
WESSON, Rev. C. N. Baker	23
POCAHONTAS, Rev. W. F. Blevins	43
HARRELL, Rev. J. J. Kline	8
CAMDEN, Rev. Marion S. Monk	77
STUTTGART, Rev. B. B. Thomas	10
DANVILLE, Walter J. Faust	75
MAGAZINE, J. R. Ashmore	40
CROSSETT, Rev. W. C. Davidson	87

Josephus says: "The Egyptian river ran with bloody water at the command of God, inasmuch that it could not be drunk, and they had no springs of water; for the water was not only the color of blood but it brought upon those who ventured to drink it great pains and bitter torment."

The people dug round about the river for water to drink from which we may infer that water not connected with the surface overflow was pure.

Tangier, Okla.

G.

A NEW SCHOOL FOR PREACHERS.

The committee having charge of the Bible Training School for Preachers agreed to limit the number from our church to 25. They also agreed to take as many as 15 from other churches if they would pay eight Mexicans per month as tuition. We were directed to teach Bible, Chinese Language, History, Mathematics, Geography, Homiletics and Pastoral Theology.—W. B. Burge, Sungking, China. The establishment of the new school for preachers at Sungking is, I think, one of the most important steps we have recently taken. In addition to Brother Burks, who will have charge of the school, we have also secured the services of one of our best Chinese workers. Dr. Yang. Dr. Yang is a remarkable man in many ways, has a wonderful knowledge of the Bible and a wonderful gift of exposition and application of Scripture truth to the hearts and consciences of his hearers. It is indeed providential that we have been able to secure his help. We hope the school can open about the first of March and we believe that, under the providence of God, a large number of men can be trained in years to come for evangelistic work throughout the conference.—A. P. Parker, Shanghai.

Character is the result of two great forces; the initial force which the Creator gave it when He called the man into being, and the force of all the external influence and culture that mould and modify the development of a life.—Garfield.

MUSKOGEE DIST. CONFERENCE.

The District Conference of Muskogee District was held at Porum, Okla., April 23 to 26. The opening sermon as preached by Rev. J. H. Rogers of Checotah. In this service the spirit of devotion was manifested and a desire for the power of the Holy Spirit, which characterized the entire session. Helpful sermons were also preached by E. C. Wallace, T. G. Peterson, D. M. Geddie, G. W. Damon, A. B. L. Hunkapillar, G. W. Martin, Chas L. Brooks, and Cornelius Pugsley, all of which were of high order, being inspiring, practical and helpful.

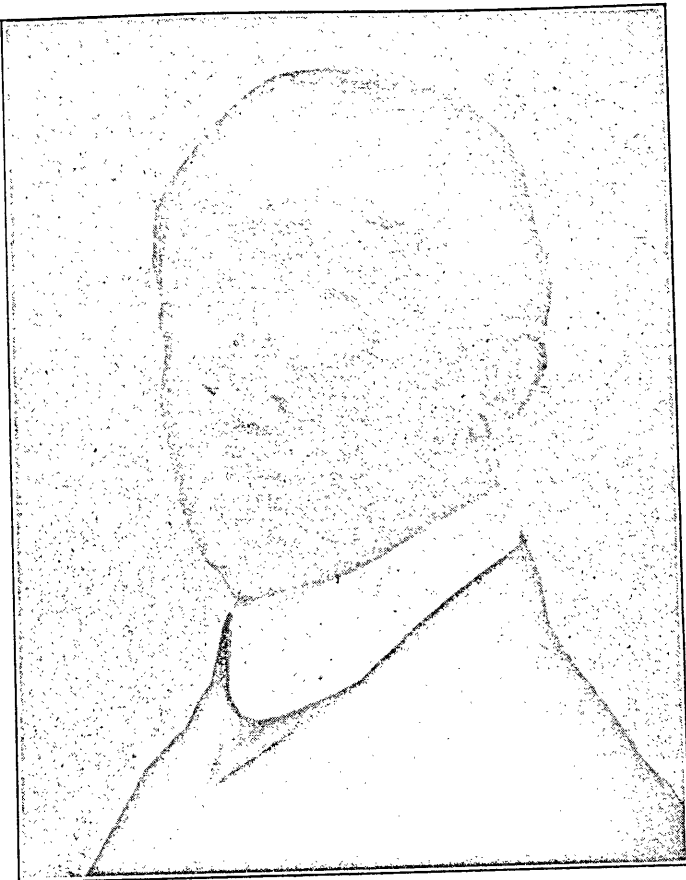
On Thursday morning the conference opened with devotional service by Rev. C. L. Brooks, the presiding elder. H. L. Sanders was elected secretary. Rev. A. C. Millar, president of Oklahoma Methodist College, was introduced and made a strong plea for the school. The roll was called and 20 of the 22 pastors made their reports during the conference, from which the following were culled: 147 conversions, 232 accessions, 36 adults and 30 infants baptized, total membership of the district, 5,287, with 132 family altars.

The program of the conference dealt with the most pressing problems of the Church and was the means of great help and stimulus to every minister and lay worker present. Some of the topics dealt with and discussed were: Mission work in the district, Rev. J. M. Cantrell, Conference Missionary Secretary, presided. The Sunday school, A. E. Bonnell, superintendent of the Sunday school at First Church, Muskogee, presided. The Vanderbilt University case was discussed, and resolutions passed memorializing the General Conference to take all our connectional interests from under the jurisdiction of the laws of Tennessee. Hon. W. W. Hastings being present was introduced to the conference, and spoke of the influence the old pioneer circuit rider had in the uplift of his race (the Indian). Rev. L. C. Craig, Field Editor of the Western Methodist, was present and gave an interesting talk.

Some of the more important business done by the conference were the licensing of the following as local preachers: Thomas F. Richardson, Marion E. Beene, and Charles F. Lasley. The following had their license renewed: James Bass, J. T. Scott, E. H. Wininger, W. H. Cartright, Jessie South, A. Bliss and — Gilliland. E. H. Wininger was recommended to the Annual Conference for reception on trial.

The conference was splendidly entertained by the pastor, Rev. J. H. Harris, and the good people of Porum.

A profitable lovefeast was held Sunday morning, followed by a great sermon by the presiding elder. At the Epworth League rally Sunday afternoon, the house was filled with the young life of the church, and they proved themselves worthy the place they hold in the church. Mr. Paul Parrot of Checotah, presided. At the close of the rally the following district officers were elected: President, Paul Parrott, of Shecotah; 1st Vice, Carlton Wheeler, of Muldrow; 2d Vice, Helen Mathews, of Stigler; 3d Vice, Fletcher Hall, of Porum; 4th Vice, D. P. Trent, of Stigler; Secretary, Miss Mable Hudson of Tahlequah; Era Agent, John Odell, of Wagoner! Junior League Superintendent, Mrs. C. C. Griffin of Wagoner. Our new presiding elder, Rev. Chas. L. Brooks, has taken hold of the work of the district with a strong, firm hand, and earnest, wise



REV. R. E. GOODRICH, D. D.

Pastor St. Lukes Church, Oklahoma City, Where the General Conference is Now Being Held.

and prophetic spirit; the preachers and laymen of the district know him and are delighted with his appointment to the place, and because of his leadership are looking forward to a great victory this year.

Thus closed one of the best District Conferences (so said by the oldest preachers of the district) ever held in Muskogee district, to meet next year in Webbers Falls. After the sermon Wednesday evening by Rev. Rogers, the communion was served.

T. G. Peterson, Reporter.

TULSA DIST. CONFERENCE.

My visit to the Tulsa District Conference at Okmulgee was very pleasant. Dr. Ball, the efficient presiding elder, had a very fine program and everything moving like clock work. Interesting sermons were preached by Revs. Belcher, Griner, McConnell and House. The attendance was good. The afternoon session Wednesday was very fine. The Western Methodist certainly had the "right of way." Drs. Millar and Barrett and the Field Editor were cordially welcomed. Delightful entertainment was furnished by the people of Okmulgee. The next conference goes to Stroud. C.

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PARAGOULD DIST. CONFERENCE

Paragould District Conference will convene at Mammoth Spring June 23, at 3 p. m., and continue over Sunday. Let all the preachers and delegates begin now to arrange to go, be on time and remain until close. The opening sermon will be preached Thursday night by the Rev. J. C. Bradsher.

M. M. Smith.

PLEASE NOTE.

Children's Day programs are going out by the hundreds. If you have not enough for every school write for more to Rev. J. M. Workman, 1504 Center St., Little Rock. This is for schools in the Little Rock Conference. Send collections to Bro. Workman.

MUSKOGEE DISTRICT. (Second Round.)

The "second round" on the Muskogee district for the current year has gone into history. In almost every respect there was an advance over the previous round. Out of an official membership of 353 for the district, 119—not quite one-third—attended the business sessions of the quarterly conference. Of the circuits, Fawn made the poorest showing in official attendance, no member being present but the pastor; of the stations, St. Paul's, only one-fourth of the membership being present.

There was contributed for salaries \$2,992.43, or an average of \$130.10 for the quarter; for other purposes, \$3,557.91; making a grand total for all purposes of \$6,550.34. Stigler made the best financial showing, having contributed \$1,551, or more than one-sixth of the total amount contributed by the entire district. Boynton and Morris, Checotah, Stigler and St. Paul's are all paid up on salaries. There are 133 family altars in the district, Westville reporting "none," the least; St. Paul's 24, the greatest; First Church and Checotah making no report on that question. There has been 91 conversions, the Keota charge leading with 43. The Wainwright charge leads in baptisms, 14 adults and five infants. The "Elder" has held 22 quarterly conferences, preached 44 sermons, to 3,543 persons, or an average congrega-

tion of 127, has administered the Sacrament of the Lord's Super 11 times, baptized one infant and one adult.

The District Conference was one of "the best ever." All the preachers were present except two, 19 quarterly conference records were "in," prominence was given to "religious exercises," the preaching was good "to edification," the sacraments were administered, the love feast was held, and peace and harmony prevailed. The following were elected delegates to the Annual Conference: A. E. Bonnell, H. L. Sanders, J. B. Holleman, and A. S. Moore, with H. T. Breece and O. W. Stevens alternates. The next session of the conference goes to Webbers Falls.

So far as possible I have accommodated my third round to the special requests of the brethren. Let us remember that 2,000 souls saved is the minimum task set for the district this year and that we have yet a long way to go before we have reached it. Let the General Rules be read in every place. Let all the feasts be observed. Let us be much in prayer. And pray for me. Chas. L. Brooks, P. E.

PANAMA HATS HAND WOVEN.

Bungay's New Discovery Brings Costly Panamas Within Reach of All.

New York, N. Y.—April 20.—It has been proven that the stylish Panama can now be sold for \$1.00. Gives service like \$10.00 and \$5.00 kind; not as fine a weave, but with this new discovery one can hardly tell the difference. A Panama gives a man distinction and at the same time comfort. Mr. Geo. J. Bungay, 28 South William St., of this city, is backing up his discovery by sending a real hand woven Panama any size, trimmed, blocked with silk band to anyone for \$1.00 postpaid. Fitted Russian leather sweat band 25c. extra. He has guaranteed to fill all orders up to Aug. 20th as an experiment. 19-1t.

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BATESVILLE DISTRICT NOTES.

Our Evening Shade people have Bro. C. J. Wade, a new man from Martin, Tenn., for their pastor. He has won the hearts of his people, and things in his charge are moving up. His people have bought a good parsonage in a splendid location. The official members made him a reasonable assessment for their ability and made a splendid financial report the first quarter. At Camp, the pastor A. S. Reeves, is having a hard pull. He is a good man, a hero, and is doing the best he can, but the people are not paying him scarcely anything. His wife and two little children are making a sacrifice because of faith in Christ and loyalty to Him and the Church. Bro. W. C. Barham, our pastor at Salem, is doing fine work. At his last quarterly conference he reported 125 pastoral visits made during the quarter. His foreign mission assessments and part of his other connectional claims have already been raised. He has a fine Sunday school, under the efficient superintendency of Prof. J. G. Albright. A splendid Epworth League, and a well organized choir in his church. J. W. Copeland is in his fourth year on the Bexar circuit, with splendid prospect of a good year. The people all over the circuit believe in their pastor, they rally to his support and always make the quarterly conference a great occasion. Bro. Hankins, at Melbourne, is moving things on that circuit. He is a strong preacher and knows how to do things. He is building up Methodism in that country by preaching the great fundamental doctrines of the Bible. Our new man from Missouri, J. W. Johnson, the pastor at Calico Rock, is a live, wide-awake, hustling pastor. He and his good wife have won the hearts of the people, who are standing by him, and who made his second quarterly conference a splendid success with a good report. Bro. C. F. Hively, the true-and-tried pastor at Central Avenue and Bethesda has been moving things in his charge. He has raised his foreign mission assessment, and is at work on his other connectional claims. His second quarterly conference, held at Bethesda, was a great success. Bro. M. L. S. Anderson, the faithful pastor at Ash Flat circuit, has a very large circuit of seven churches, scattered over a territory of at least 25 miles. He, with the help of some of his people, has improved the parsonage property, and the people of Ash Flat are preparing to make some improvements on their church. He is visiting the people and looking after the general interests of the church. The attendance and the interest at his second quarterly conference was fine, and the officials made a good report. At Viola, Bro. F. E. Hall is having a pretty hard pull. There are some good Christians in his church who stand by their pastor, but there are hundreds and hundreds of people in that country who seem to be utterly indifferent about the church and the moral welfare of the community in which they live. Bro. Hall is a splendid good man, and is doing the best he can under the circumstances, but his people are not supporting him. He is in his fourth year in that charge. Were it not for the small appropriation that he gets from the Conference Mission Board he could not live. That country is above an average for farming purposes and the people ought to give him a good support. He is a hero, and when our Lord comes to make up his jewels he will have a rich reward.

A. F. Skinner, P. E.

McALESTER DIST. CONFERENCE.

Conference met in Heavener April 28th and closed on the evening of the 30th. Dr. Frank Barrett preached the closing sermon.

The presiding elder, W. M. Wilson, was not at all well, but was able to preside at all of the sessions. He has endeared himself to all of his preachers by his earnestness and devotion to the work and his sympathetic interest and counsel for them in working out their problems. He is giving himself unstintingly to the study of the great needs of the district and during the conference much prominence was given to the question, "How can we care for the unworked territory?" It was decided that each preacher should hold at least one meeting in such territory during the year. There are thousands of people in the district for whom Methodism is doing practically nothing, many of whom are without any church influences. In the report of nearly every preacher the magnitude of the task before us was emphasized, but in all of these was the note of hope and triumph which always characterizes the followers of Christ. Many of the preachers reported that there were more opportunities for them to go out into unworked territory than they are able to use. The fact was emphasized that there is need of several specially trained workers for the large number of foreigners in the mining district.

The conference was characterized by a spirit of devotion and good fellowship. The men received new inspiration and went back to their work with new courage and a determination to make the very best of the part of the year that remains. Their slogan is: "Two thousand added to the church and every claim paid in full this year." This report would be incomplete if it failed to make grateful recognition of the cordial reception and royal entertainment afforded by the Methodist Church and its estimable pastor and his wife with the other good people of Heavener. Each member of the conference declared that he had the best home. Heavener is a thriving town of some two thousand or twenty-five hundred and is made up of a good class of people. It has four churches, Baptist, Presbyterian, Methodist Episcopal and our own Church.

Our Church has made rapid progress during the last few years. Three years ago this coming June, when the pastor, H. P. Clarke, took charge of the work he found the congregation weak and poorly organized and without a house of worship. For more than two years they worshipped in an old Masonic hall. During this time the congregation under his leadership has steadily built up and the church is thoroughly organized. A splendid modern church building has been completed. The heating plant and a room for the Men's Bible class is in the basement. The League room can be opened into the main auditorium and the pastor's study and the choir room which may also be used as rooms for S. S. classes. While Clarke has done this splendid work for our church in Heavener his work in the country has meant even more for us if possible. Besides helping many pastors he has gone into the unworked territory and held meetings and at three of these places has organized churches. These points are aiming to ask the next Annual Conference to organize them into a circuit.

After considerable discussion, a strong resolution was passed and ordered sent to the General Conference referring to the Vanderbilt matter.

petitioning that body to take such action as will forever secure to our Church, without the possibility of a doubt, the title and right in all of our institutions of learning and that the body inaugurate a movement by which our Church may secure and own a university of higher grade, located elsewhere than at Nashville or the State of Tennessee and that our publishing interest be moved and located in some other city than Nashville. The resolution was signed by L. B. Ellis and H. P. Clarke.

R. E. Stevenson, Secy.

SULPHUR, OKLA.

We have just closed a great revival at Vinita Avenue, Sulphur, Okla. Revs. Mike Cassidy of Ada, Okla., and S. E. Kirby of Little Rock, Ark., were with us two weeks. Their strong gospel appeals in sermon and song moved our people heavenward. Some thirty or forty have united with the Church with several more yet to be received. Scores have been made to renew their covenants with God, and this revival will mean greater progress for the church in our city. Christian people of other denominations cooperated with us and at times hundreds were unable to get into the church. If you want men who will fight the devil and fight him hard; men who hold up a high standard of Christian life, you will make no mistake if you can secure these men to hold your revival. A more detailed report later.

C. L. Canter, Pastor.

LOCAL REPRESENTATIVE WANTED. No canvassing or soliciting required. Good income assured. Address National Co-Operative Realty Co., 1612 Marden Building, Washington, D. C. 19-4t.

HENDERSON.

This being my third year at Henderson station, I am fully prepared to say that there is no more loyal faithful people to be found in Methodism than my people here. Few in number but social, liberal and true to their pastor and to each other. My wife is a member of their church—the first addition by letter I had after being assigned to the charge by Bishop McCoy. We have just closed three weeks meeting in which Dr. W. B. Hays, one of the editors of our Western Methodist, did most of the preaching, and I want to say of him with my people that there is no greater preacher than he in our connection. Any preacher or people would do well to get him to do preaching. He is strong, forceable and spiritual and his sermons are effective. We are also under obligations to Bros. Butts, Evans, Rogers, Eaglebarger, Fitzhugh, Workman and Buhler for their valuable help. The result of this meeting was a great revival among professed church members, about 15 conversions and six joined the church on professions of faith. Henderson church is in southwest Little Rock, on Twenty-fourth and Maple streets near the South Highland car line. Our church here is steadily growing all the time. None of my people are wealthy but are systematic in their giving and make their pastor happy and contented. We have already paid our missionary assessment in full and we expect to pay every cent in full at Conference. Brethren pray for us and visit us often.

A. C. Graham, P. C.

WANTED.

Secondhand books in course of study for examination on trial; advise price. Address this office.

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This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

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

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The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits.

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Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

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State your church requirements and send floor plan for Free Estimate on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookracks, Envelope Holders, Communion Cup Holders.

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Every little girl and boy wants one of these "Great Big Beautiful Dolls" and her Two Smaller Dressed Dollies. They have lovely golden hair, big brown eyes and are most life like indeed. All three dollies are beautifully printed on one large piece of Muslin all ready to cut and stuff.

Just send us one quarter and we will send postpaid, these three dolls exactly as illustrated. Give your full name and mention this paper to receive your dolls without delay. Southern Novelty Co., Clinton, S. C.



Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

Woman's Missionary Department

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

Press Superintendents.

Arkansas Conference Miss Lilla G. Rellston, Fayetteville, Ark.
 Little Rock Conference Mrs. C. A. Evans, Arkadelphia, Ark.
 White River Conference Mrs. Mary Nell Batesville, Ark.
 East Oklahoma Conference Mrs. A. Ennsberger, Tulsa, 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.

Open the door of your heart, my friend,
 Heedless of class or creed,
 When you hear the cry of a brother's voice,
 The sob of a child in need,
 To the shining heaven that o'er you bends
 You need no map or chart,
 But only the love that the Master gave—
 Open the door of your heart.

—Edward Everett Hale.

Miss Daisy Davies closed her report as Field Secretary of the Woman's Missionary Council saying:

"The joys of the work are many, though they cannot be tabulated. There is the eager responsiveness of the audiences, the kind words of appreciation, the association with earnest men and women, the lasting friendships formed, the quickened heart-beat as you have that quiet talk and prayer with some troubled one and the new light in the face tells of a new Presence in the heart life—these are the things that count after all.

"What of the outlook, you ask. I truly believe that more people are vitally interested in missions today than ever before. This great subject is beginning to assume its rightful place as the center of the church work—the one business of the church. A new sense of stewardship is coming to many. Not how much time and money and talent must I give, but how can I so use it all that it will bring results of permanent, eternal value? More people are studying and reading missionary literature than at any previous time. This is the most hopeful sign. Yet when all of this is said, we must declare as regards the totally indifferent, and those but vaguely interested in the churches of America. 'There is much land yet to be possessed.' It is our to awaken and to stir them to action. It is the day of greatest possibilities and God is ready. Will we dare the seemingly impossible and let God so use us that our faith may claim the finished task in this generation?

"The restless millions wait the Light,
 Whose coming maketh all things new.

Christ also waits; but men are slow and late.

Have we done what we could?
 Have you?"

"WHAT MISSIONS REALLY ARE."

1. Missions are a matter of common honesty. We are trustees of the Gospel we hold, and embezzlers if we withhold it from others.

2. Missions are a matter of simple obedience. Whatever the world says of missionaries or converts, our duty is plain—to obey Christ, who unquestionably commanded us to evangelize the world.

3. Missions are a matter of natural self-interest. Where we have evangelized, there we have prospered; where we have been false to our trust, trouble has befallen us.—Missionary Review.

NOTES FROM COUNCIL DAILY.

The Junior Division of the North Carolina Conference leads in offerings, \$3,069.70 having been raised.

The song, "Easter Day," given by twelve "New Americans" trained by Deaconess Eugenia Smith, was greatly enjoyed.

Mr. Reifschneider, in charge of the Immigrant work at the port of Galveston, said that during the year 10-487 foreigners had been touched by a helping hand and made to feel that some one in "Christian America" wished them joy in their new home.

Seventy-two deaconesses had their certificates renewed for another year. Forty-six missionaries were recommended for reappointment.

The solemn observance of the Passover left all who participated in a spirit of keen desire to share with the Jews waiting for the Messiah the blessed salvation as it is found in Christ Jesus.

Mrs. W. A. Alright, First Vice-President, spoke with enthusiasm of the growth of the children's work. Their offering is \$3,000 larger than last year; South Carolina leading.

Mrs. F. F. Stephens, Second Vice-President, gladdened our hearts with the good things that our young people have given more and studied more than ever before, and that 99 have volunteered for definite service.

Perhaps the item in the report of Mrs. J. W. Perry, Third Vice-President, of most far-reaching import, is that 114 prayer-circles have been organized under her department this year.

Mrs. Trawick, Fourth Vice-President, announced that the department of Social Service stands for the challenge of the impossible. The best report for last year came from Central Texas.

Mrs. J. H. Yarbrough, Superintendent of Bureau of Supplies, reported the St. Louis Conference as her banner Conference.

Mrs. Meyer, in the noon-day Bible Study prescribed for the depression and oppression of life, a practice of the "Thankful Heart."

Mrs. Lizzie Wilson, who has led to splendid success our school in Chihuahua, Mex., brought out of her 25 years experience in Papal America, the message of the absolute necessity of abiding in Christ.

I am sick and tired of hearing the word duty, duty. You hear so many talk about it being their duty to do this and do that. My experience is that such Christians have very little success. Is there not a much higher platform than that of mere duty? Can we not engage in the service of Christ because we love Him? When that is the constraining power it is so easy to work. You never hear Paul talking about what a hard time he had in his Master's service. He was constrained by love to Christ and by the love of Christ to him. He counted it a joy to labor, and even to suffer, for his blessed Master.—Moody.

Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

LET ME SHOP FOR YOU.

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centres—my conscientious handling of each and every order, whether large or small—I know I can please you.

MRS. CHARLES ELLISON,
 Norton Building, Louisville, Ky.

OUR WOMEN HAVE WROUGHT
 WELL AT HOME AND ABROAD.
 Totals of Work Among Foreign-Born People.

In round figures the Woman's Missionary Council maintained in 1913 work among foreign-born people in the United States as follows: In 28 cities and towns, in 7 schools and Wesley Houses or other establishments, through 150 organized clubs, and by 104 salaried workers, and 269 volunteer workers. Total cost of this work, \$85,000.

Our City Mission Work.

The city mission work of the thirteen foreign communities has seven Wesley Houses, one clinic, two large settlements, one mission, and one institutional Church, making a total of twelve institutions and two communities where the workers serve as friendly visitors. This work is carried on by 30 trained workers and 257 volunteers.

Efforts to help communities in modern industrial conditions group themselves in fourteen cotton mill communities, where ten Wesley Houses and the social work of two institutional Churches make twelve centres.

In other industrial centers communities are helped through six Wesley Houses, in institute, and four community visitors. The work is carried on by twelve trained workers and 115 volunteer helpers.

For 1913 the Department of Supplies reports. Boxes sent to preachers, 332; boxes sent to mission schools, rescue homes, and city boards, 394; boxes sent to orphanages, 77. Total, 792. These 792 boxes were valued at \$24,479.86.

The action of the last meeting of the Woman's Missionary Council in changing the law governing the objects to which boxes of supplies should be sent makes a material shortage in this report. The boxes have gone to orphanages as in former years, but that action prohibits reporting these through this channel. Are they reported anywhere? Holston Conference alone continues to report, because the Holston Orphanage is the property of the Conference Woman's Missionary Society.

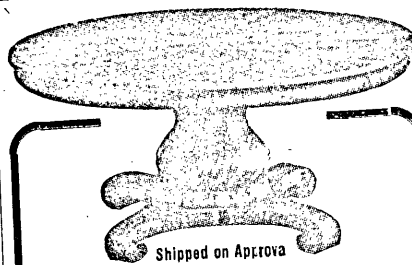
"TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.



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You can buy our furniture in only one way—direct from the Quality factory at cost plus one small profit.

You can keep it on only one condition—that you are perfectly satisfied with it. Otherwise we want to return your money, and pay all expenses.

We advertise to secure your trial order. Our small profit on it scarce pays the cost of the catalog we send you. Our business success depends upon your re-orders, hence upon your perfect satisfaction with the quality and economy of our furniture.

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Quality 1914 Portfolio just ready. Illustrated with photographs—hundreds of beautiful designs at wholesale factory prices. Colonial Period styles, etc. Sent for 25c.—silver or stamps. (Credited on your first order, or refunded if you are not pleased.) Send today for this handsome Portfolio.

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Soft vici kid, unlined turn style, flexible sole, dressy model. Steel arch support, rubber heels. Laced to conform to shape of any foot.
 Simon's **EZ WEAR** Shoes
 For Women, Children, Men
 Do away with foot troubles. Don't suffer agonies that are caused by misfit shoes. Ezwear shoes are built to give every possible comfort—soft, stylish, do not need breaking in. We GUARANTEE to fit any foot perfectly or if for any reason you are not satisfied, to refund your money.
 Also made in lace shoes \$3.50. Style, Service and Comfort Combined.
 FREE CATALOG of 453 handsome EZWEAR styles and measurement blanks. Write today!
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The uses of this delightful powder preparation are manifold.

It is a perfect deodorant that destroys all offensive body odors, due to excessive perspiration, etc., and restores natural body fragrance without covering up with perfume.

It is a splendid foot remedy, that requires no inconvenient wash. Simply dusted on the feet in the morning it will prevent and relieve tender, aching, burning, itching or blistered feet and give grateful foot comfort throughout the day.

SANATITE is the best thing made for rough, sore, chapped hands and face, healing quickly without the smart and sting of glycerine or the grease of salves and ointments. Add SANATITE to your toilet—many other uses.

A large can of SANATITE will be mailed anywhere postage prepaid for 25c. and your money refunded if not perfectly satisfactory. Address

THE GERMICIDE CO.,
 2414 16th St., Denver, Colo.

LITTLE ROCK AND ARGENTA METHODISM.

Present: Workman, Evans, Hutchinson, Twitty, Richardson, Barrett, Butt, Rogers, Hooks, Fitzhugh, Buhler and Hundley.

Asbury.—Work in good shape, missionary fund in hand, campaign for Western Methodist well under way with prospect for putting the paper in every home of the church.

First Church.—Dean W. F. Tillett of Vanderbilt University filled the pulpit at 11 o'clock, delivering a great sermon; the evening service was conducted by Mr. Caberon Johnson whose subject was "The Land Where Jesus Lived."

Twenty-eighth Street.—Had a good day; Sunday school doing fine work with special interest in men's Bible class work.

Highland.—Missionary collection in hand; Sunday school running over and grove used to accommodate large congregations morning and evening.

Winfield.—Sacramental service at 11 o'clock with most gratifying results; two united with the church by letter, and two on profession; arrangements have been made to pay three hundred dollars on missions; Sunday school at high tension in interest and work.

Pulaski Heights.—Interest in the prayer meeting was good through the month, averaging fifty-seven in attendance; regular services well attended; pastor hopeful and cheerful.

Capitol View.—Fine day and splendid attendance; most excellent Anniversary service by the League at night; every department of work advancing; interest keen for service to be conducted by Rev. P. C. Fletcher Wednesday evening.

Hunter Memorial.—Special service in the morning on behalf of the women of the church and their work; League had charge of evening service, rendering a most helpful service to all; Sunday school growing materially.

Oak Hill.—The pastor reported two good services; plans for erection of new church well under way; prospects for fine revival season.

Little Rock District.—Bro. Hutchinson was at Forest Park at 11 o'clock where a good congregation greeted him. The interest in this church is much better since getting into new quarters in their most attractive new home. At the evening hour he preached at Lenoke where Bro. W. W. Nelson is pastor. Home-Coming week is being observed at this church.

Bro. J. C. Hooks was a pleasant visitor with the pastors and conducted the devotional service for them. He is happy and cheerful in his work at Choteau, Okla.

Bro. Butt was with us in his usual happy mood exemplifying the beauties of religious old age. Such lives serve to keep the ministry young and hopeful.

Dr. Barrett gave some very helpful suggestions as to the work of putting the Western Methodist into every home, besides giving an account of his visit to the District Conferences in Oklahoma recently.

A Real \$1 Hand Woven Panama

Genuine Panama, Blocked Silk Band, Trimmed, Light weight, Durable, State size, Guaranteed like \$5 brand, only not as fine a weave. Postpaid \$1. Bargain Book FREE

FITTED RUSSIA LEATHER SWEAT BAND, 25c. Extra

and-to-day. GEO. J. BUNGAY, 28 So. William St., New York

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

ARKANSAS NEWS AND NOTES.
By Rev. D. J. Weems.

Charleston.

The Fort Smith District Conference convened in Charleston April 20. Rev. J. M. Hughey, P. E., presided. All of the 18 pastors were present except Bro. Harger, and a good attendance of delegates and a few local preachers. Good revivals were reported and finances were in advance of other years. Having served this district three years it was a pleasure to meet so many old friends and with Rev. A. H. Lark to be entertained in the hospitable home of Col. J. P. Falconer.

The brethren expressed great satisfaction in the management of the Western Methodist and pledged it a hearty support to secure the 20,000 subscribers. Charleston is a beautiful town on the prairie in the south half of Franklin county. We have nice property in the parsonage and church, which has been newly painted and papered. They appreciated the District Conference. Rev. Elisha Dyer and his good wife endeared all to them for the manner they entertained the conference. He is making a successful preacher. Has ability and deep consecration which will always insure success.

Branch.

A large week night congregation greeted us here. With the aid of Rev. G. L. Horton, the pastor, we shaped up the old and secured six new subscribers. We have excellent church here.

Fort Smith.

The city of Western Arkansas is Fort Smith. It is a great manufacturing town and is destined to be a great city. We have four churches here. The pastors work in great harmony and are faithfully looking after every interest of the church. We secured six new subscribers. Rev. J. M. Hughey, the presiding elder, is in his fourth year. He is accepted as a strong preacher, a devout Christian and a clear headed man. He is one of the delegates to the General Conference.

Huntington and Mansfield.

By special request of the pastor, Rev. D. H. Colquit, Sunday was spent on this charge, preaching three times, giving the afternoon to Abbott. With the aid of the pastor, shaping up the old, we secured 35 new subscribers to the Western Methodist, thus doubling the list, making it 70. In a little more than seven years, with the aid of the pastors, I have secured over 10,000 new subscribers to the Western Methodist. In this work I have felt that circulating Christian literature would be a great blessing in the home.

ONE HUNDRED DOLLARS FOR ONE CENT.

It will cost you just one cent to write for YOUR copy of the beautifully illustrated catalogue of the Associated Piano Club, which will explain to your thorough satisfaction how the Club of one hundred buyers saves its members more than one hundred dollars each. You cannot afford to buy a piano or a player piano until you have read the Club catalog. for you cannot afford to miss the opportunity it offers you.

As an individual buyer, purchasing at random, you are weak, but as a member of the Club, you have the strength of an army of one hundred. And the Club makes the payments easy and perfectly safe. Write for your copy of the beautiful new catalog today. Address Associated Piano Clubs, W. M. Dept., Atlanta, Ga.

EL DORADO.

Our meeting closed last night with fine results. There were 37 received into the church and some three or four will follow in a few days. Bro. C. N. Baker did the preaching and it was of a high order, plain, simple and so spiritual that men could not resist.

This makes seven weeks our wife has been confined to her bed with fever. We are hoping that it will soon give way and she will soon be herself again. The people are exceedingly kind to us and supply every demand. Pray for us.

Yours,

W. A. Steel.

CATALOGUE AND INFORMATION WANTED ABOUT HARRELL-SPAULDING STUDENTS.

In order that I may have a complete file for reference I ask any person who may have catalogues of the Harrell International Institute or of Spaulding College to send them to me. They will be preserved and put into the library of the college when it is reopened.

The Alumnae of Harrell-Spauldling have reorganized and are very anxious to have the names and present address of all former students. Please to send them to me or to the secretary of the association, Mrs. Mattie Murphy Bailey, 920 North C St., Muskogee, Okla.

These favors will be greatly appreciated by A. C. Miller, president Oklahoma Methodist College, 903 Barnes Bldg., Muskogee, Okla. 17-4t.

LETTER FROM ARKANSAS CITY.

We are getting along nicely at Arkansas City and Blissville, have plenty of work to do, but the returns are encouraging. Larger congregations than even before in our ministry. The people are kind and thoughtful and we are in love with them. But this is true wherever we go.

I like to meditate upon my experiences as a minister. There have been hard, trying times, but amidst it all I have always found great big hearted men like R. E. Kimbrough, J. A. Phelps, Ed. Gaddy, Gus Tobin, B. W. Hamaker, E. T. Attwood and Ed. Seard who were always ready, like two of old, to go upon the mountain with me and steady my hands during the battle. There are many of these brethren—space forbids mentioning them.

Our Sunday school, League and W. H. M. Society are doing splendid work. The thing of greatest concern to me is my revivals.

There is but one piece of legislation that I am particular about seeing the General Conference enact; that is, grant the good women of our Church laity rights. It is inconsistent to refuse them this. They furnish our parsonages, raise money to build our churchhouses, salary for the minister and every other good work we ask them to do. Also I believe it would be wise to remove the time limit and give us opportunity to develop a great ministry. The presiding eldership ought to be let alone, lest evil be done, unless, perchance, the law be fixed so that no man could ever serve more than eight years as presiding elder.

Now I have spoken my mind, will go to work getting ready for our Annual Conference; that means finish my conference course, raise my claims and hold my revivals.

A. T. Clanton.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 22. Established 1853. THE C. S. BELL CO., Hillsboro, Ohio.

IS COCA COLA A FOOD OR MERELY A STIMULANT.

The well known action of Coca Cola in quenching the thirst, in relieving fatigue and in refreshing both mind and body, has naturally given rise to discussion as to how it accomplishes these results. Chemist all agree as to the composition of the popular temperance drink and their analyses unanimously verify and the original statement of the Manufacturers that Coca Cola is composed of water, refined sugar, fruit flavors and caffeine. The water, of course, has no real food value, though when cool and carbonated it is refreshing. The fruit flavors are merely appetizing and tickle the palate. But the sugar is of all food products the most quickly absorbed and the most readily convertible into nerve-energy. Sugar is to the human body what coal is to the steam engine, for it supplies the energy for both nerves and muscles. On account of its sugar Coca Cola must, therefore, be classed as a food and as this sugar is rendered pure and readily digestible by refining, it is pure food product.

But Coca Cola is more than a simple food, for it also contains a vegetable substance known as caffeine, which is the refreshing principle found in coffee, tea, cocoa, chocolate and mate. This caffeine, though not a stimulant in the same sense that alcohol and drugs are, nevertheless refreshes and invigorates the nerves and muscles. Its stimulating effect is similar to that obtained from meat extracts or beef tea. It relieves fatigue, but is not followed by a secondary or depressing effect, nor is it necessary to increase the quantity, from time to time, in order to obtain the desired refreshment. Caffeine is Nature's stimulant.

Coca Cola belongs to the same class of food products as tea and coffee, viz., the caffeine-beverages. Though they differ in flavor they are similar in effect for caffeine is their common and only active principle. It is the caffeine that relieves the fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that produced by the xanthin of the human body. Xanthin is a normal ingredient of the blood and flesh of all animals (including man) and is a refreshing principle of meat extracts, such as beef tea. Its action is similar to that of caffeine, in fact, when caffeine enters the body it becomes a xanthin. The caffeine beverages, therefore, have their counterpart in the normal human body, in the form of xanthin, and hence scientists have classed them a "natural" stimulants in contradistinction to the "artificial" stimulants such as alcohol, nitroglycerin, strychnine, etc.

If you would like to know more about Coca Cola, its composition and its effect in refreshing mind and body, write for free booklet containing the expert opinions of the world's leading scientists who have made exhaustive investigations of the subject. Address Jacobs & Company, Clinton, S. C., the Advertising Managers of this paper.

HIS EXCESS WEIGHT GONE.

Prominent Statesman Says he Reduced 57 Pounds by New Method.

Johnstown, Pa.—Special.—Investigation has fully established that Hon. H. T. Sterler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple, invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17 West Thirty-eighth street, New York, is sending these outfits on free trial to all who write him. 19-1t

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.)

Boys and iGrIs:

Last week I heard a lecturer say something that I just couldn't keep from writing you. He was talking on the subject of boys and girls choosing their life's work.

Have you ever thought of this. I know some of you are a little too young to think of such things, but the larger number of you are not. What are you educating yourself to be? Think!

Now the main point of this is not to choose the thing you can make the most money in, but the thing through which you can help the world the most. But that I do not mean that all of you are to be ministers. While that is probably the most important calling, we need good men for other offices too. We need better lawyers, teachers, engineers, politicians, doctors, retail and wholesale men. These are all a part of the world and if we are to make the world better, we must make these offices better.

Keep this in mind. Whatever place you choose to fill in the world remember you are to fill it well.

Miss Hazel.

CLINTON, ARK.

Dear Miss Hazel and Cousins.

A greeting to all in the new year as I haven't written to the children's page in 1914. How are the cousins enjoying themselves this pretty sunny weather? This weather is very nice on farmers. I am a farmer's daughter and enjoy farm life. Papa has been plowing today and will continue as long as this beautiful weather lasts. There are two Baptist churches and also two Methodist churches where I attend church. I have several girls friends at each and we have some times together. I wish more of the cousins could be with us. We have three months of school in summer, and four and five in winter. I live one half mile from the church and a quarter from the school house, and I am a member of the Methodist church. I am in the seventh grade. I will close with love to all. Your new cousin,

Louis Mayon.

P. S.—Miss Hazel, I would like very much for you to visit me in the summer and we will go fishing.

WOMAN'S BIGGEST TROUBLE.

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks, I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles, today.

"SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "LaFrance" silk hose for Ladies and Gents we offer 3 pairs 50c quality, for only \$1.00, post-paid in United States. Pure silk from calf to toe, with durable, elastic Hile top, heel and toe for long wear. Sizes 8 to 10 1-2. In white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store. Box G, Clinton, S. C.

PARK AVE, CHURCH, HOT SPRINGS

We closed a revival at our church a few days ago. The services continued for 11 days and resulted in 12 or 15 conversions and 11 accessions to the church. There was a general spiritual awakening amongst the members and we believe much good was done. Bro. Buhler of Little Rock assisted in the first week of the meeting and did some very faithful work. Our people were delighted with his preaching. Bro. Spruce of Tigert Memorial Church was with us during the latter part of the revival and rendered some good service.

Our Epworth League and Sunday school have been doing well. A good attendance and faithful work have been observed all the time. We have never had a more busy and faithful Woman's Missionary Society than the one at this place. They have made some recent improvements in the chapel of the church and expect to do some work on the parsonage soon. We will observe Mother's Day next Sunday and Children's Day the third or fourth Sunday in May.

4-27-14.

A. M. Robertson.

VANDERVOORT CHARGE.

We have had a few good weeks over here on the extreme western side of the state, among some as loyal people as you will find anywhere. We began a meeting at Hatfield the second Sunday in March, running it twelve days. We closed with about 25 conversions and 21 accessions to the church, with the church greatly revived. Bro. J. H. Cummins, pastor of Fairview Church, Texarkana, did the preaching, to the satisfaction of all who heard him.

There has been considerable interest in the Sunday school in the last few weeks. We have more students in Sunday school than we have members of the church. Our much appreciated presiding elder was with us Saturday and Sunday, April 25-26. We sure had a good quarterly conference, and Bro. Henderson preached some very strong sermons. We trust the effect will be felt for a long time. We are certainly enjoying this high and dry country over here.

L. T. Rogers.

ADMINISTRATORS SALE.

Notice is hereby given that the undersigned as the administrator of the estate of C. C. King, deceased, of Pulaski County, Arkansas, will apply to the Pulaski Probate Court on the 29th day of May or as soon thereafter as a hearing can be had for an order to sell the following described real estate belonging to the said estate, for the purpose of raising funds to pay the debts of the said estate, to wit:

All of the Southeast quarter of the Southeast quarter of Section thirteen (13) in Township two (2) North, Range twelve (12) West.

An un-divided one-half interest in and to Block two (2) of Smith's subdivision of the South one-half of the Northwest quarter of the Northwest quarter of Section twenty-three (23) in Township two (2) North, Range twelve (12) West.

An un-divided one-fourth interest in and to the Southeast quarter of the Northwest quarter and an undivided one-fourth interest in and to the Southwest quarter of the Northeast quarter both of said one-fourth interests being in Section thirteen (13) in Township two (2) North, Range twelve (12) West in Pulaski county.

Witness my hand this 28th day of April, 1914.

18-5t.

C. E. Moore,
Administrator.

SWIFTON AND ALICIA.

The people attend church well here. Improvement along all lines can easily be seen. Peace and good will prevails between all the churches. We have just closed our revival at Alicia. Received 37 members into our church and a few will go elsewhere. The Home Missionary Society of Alicia put a beautiful carpet in the church during the meeting and the men installed a most excellent lighting plant. Evangelist H. B. Roller from Huntington, Ind., was with us and did excellent service. He is a strong preacher, a brotherly man and was well liked by our people.

Our towns are both growing. We have a high school at Swifton and three churches and many prosperous business houses.

Alicia is now building a modern two-story brick school building. Ere long the Mason's are to build a hall that will be a credit to any town. These towns are very home like places. Our people try to make all feel at home.

John McKelvy.

Swifton, Ark.

HAMBURG, ARK.

Dear Miss Hazel and Cousins:

Will you admit another Arkansas girl into your happy band? My age is between 12 and 17. Papa takes the Western Methodist and I like it fine, but I like the children's page best of all. Bro. Ross is our pastor. We like him very much. Well cousins, spring is coming again with it warm weather and beautiful flowers, which I love so dearly. How many of you cousins like flowers? How many of you like singing? We have a fine singing class. We will meet tomorrow and sing all day. How I wish you could be with me. I am going to school, am in the eighth grade. We had a concert at the close of school, the 10th of April. Come and enjoy it with us. Miss Hazel, I think your Bible question is "Jesus Christ." Now let me ask one. "Where was king Solomon buried?" Miss Hazel, you may answer this too. As this is my first visit to the children's page, I will not stay long. Good wishes to all of you.

Your new cousin,

Arrie Montgomery.

In answer to your question, Arrie, I refer you to the last verse of chapter xi in the book of first Kings.—Miss Hazel.

A LIVE CHURCH AND A GREAT REVIVAL AT GURDON.

While in St. Louis, Mo., during the February I came in contact with Dr. Todd's Personal Workers Campaign. So when I arrived at home, the matter was placed before the Board of Stewards. They were highly in favor of placing it on here. Forty members were received into the Church Easter Sunday, with eighteen more to be received. The revival being on, we had the chance of getting Rev. J. B. Culpepper, who began preaching April 19. Conversions at nearly every meeting; ten have already joined our Church, and more to follow. The town is being stirred as never before, men out in the streets praying, and finding God under houses. Cottage prayer meetings are being held by the ladies. The sermons are of very high order, with none of the sensational features which mark most evangelists. Good old fashioned altar services. A great many of our backsliding members have been regained. We will continue this meeting through next Sunday. Pray for us. If you are going to have a revival this summer let me recom-

mend Bro. Culpepper, he is sound and has with him his son, J. B., who leads the singing and is a good personal worker. You will never hear from me again until I am able to place the paper in every home.

P. Q. Rorie, P. C.

THE SWEET-TONED EPWORTH PIANOS AT THE GENERAL CONFERENCE IN OKLAHOMA CITY.

The Williams Piano and Organ Co. of Chicago have sent a large number of their sweet-toned Epworth pianos, parlor organs and church organs to Oklahoma City for exhibition at the General Conference now in session there. Visitors are invited to call at the display rooms and hear the grand old Epworth. Mr. H. B. Williams, vice president of the Company, will be in Oklahoma City a part of the time and will be glad to greet you. The readers of this paper are invited to write a postal to the Williams Piano & Organ Co., Chicago, department 347, and ask for special closing out prices on the General Conference pianos, parlor organs or church organs. Kindly mention this paper. 19-1t.

GREAT MEETING AT THORNTON.

It was my privilege when a boy to attend every year the camp meeting at Sardis in Saline county. Many of our best preachers did some of their best work in these meetings. I have seen some great meetings at this place. But I do not believe that any of these meetings excelled in effect the one we have just closed here. It lasted three weeks, which was longer than we had planned. God greatly blessed us. The Holy Spirit worked mightily with us. People who had differences and were unfriendly begged each other's pardon and are now good friends. The church has been wonderfully strengthened.

Rev. J. A. Parker did the preaching the last two weeks except one day when our P. E. came and relieved him. I cannot too highly praise his work. God indeed used him as His servant. His preachings is sound, and he stresses the fundamentals of Christian doctrine. Above all he magnifies the office and work of the Holy Spirit. His sermon at the 11 o'clock service on April 19 on the Holy Spirit stirred the whole town and community. People were heard saying: "I never understood the work of the Holy Spirit so well before." The services were all attended, many times we did not have seats to accommodate them. If you want a gospel preacher of the old type to help you in a meeting get Rev. J. A. Parker of Forydce.

We received 45 by baptism and profession of faith, and six by certificate making 51 in all. The most of these were Sunday school pupils.

The Paraca class and friends are preparing to send their humble pastor to the General Conference, which we appreciate more than words can tell.

J. Frank Simmons.

April 27.

FOOT COMFORT ASSURED; BROOKLYN MAN SOLVES THE PROBLEM

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self measuring blank to all who write him. Write for your copy today and make your feet happy. Address Mr. O. Simon, 1589 Broadway, Brooklyn, N. Y. 10-2t.

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.)

WILLIAMSON.—Bro. Edwin Young Williamson was born Nov. 8, 1850, at Washington, Hempstead county, Ark., and departed this life at his home in DeQueen, Ark., Feb. 27, 1914.

Bro. Williamson was converted and joined the Methodist Church when but 16 years of age. In this Church he loved a good, pure Christian life till his death. He had been an official in his Church for 38 years, having been steward and trustee at Lockesburg for a number of years, and at DeQueen since he came here.

He was married to Miss Laura A. Hutson Dec. 19, 1875. This union was blessed with ten children, five boys and five girls. Two of the children, one boy and one girl, preceded the father to the better world, leaving the mother and eight children, four girls and four boys, behind.

Bro. Williamson was in business at Lockesburg for many years, coming here when DeQueen opened up as a town. He was always the same true Christian gentleman in business that he was at church. His heart and purse was opened to the cry of the needy and sick. I am sure at the time of his death he had more influence as a Christian man than any man in this city. The Church all leaned on him for help and council in all the work of the Church.

His home was the home of the preacher. They all felt they had a friend in him. Many of the old preachers that found a shelter under his roof are now in the good world. Brothers B. G. Johnson, Douglas, Ward, Riggen, Ware and Traylor, and others that loved him were waiting for his coming.

His going is truly a great loss to the Church. His place cannot be filled, but his influence will live on to bless the world. His last talk at the Church was at prayer meeting, Wednesday night. He made a beautiful talk and closed the meeting with an earnest prayer for the Church, the young people and his family, asking the good Lord to help him to be perfectly resigned to the will of the Master.

Like his life, his prayer will live long to help and bless his friends and family. He has gone to his reward on high, for he was true to his convictions, always on the moral side of every question and he would not swerve from what he thought to be right. As a father and husband he was a model, as a gentleman and citizen he was a star, as a Christian and Church member he was a prince. His life speaks more eloquently for him than any orator can do. The picture he has made for himself surpasses any that can be painted by any artist. The monument he has erected for himself by his good life is far more beautiful than any that can be carved and polished by any sculptor.

The large attendance at his burial spoke much for him, the floral offering was large and beautiful, the singing at the service was the very best, and the talk by Judge James Steel at the grave was fine and very appropriate. He said he and Bro. Wil-

liamson had been close friends from young manhood. May his good life be a guide for his children, and friends till we meet again in that beautiful land, where the flowers bloom forever and sorrow never comes.

J. A. Biggs.

PAINS ALL OVER.

Houston, Tex.—“For five years,” says Mrs. L. Fulencheck, of this place, I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all.” Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, today. Your druggist sells it.

OKLAHOMA NEWS AND NOTES.

By L. C. Craig.

Coweta.

I preached at Coweta Sunday morning. Rev. R. O. Stuart is in fine favor with everybody. The interest in the Sunday school and Epworth League is good. A plan was arranged for a canvass soon to place Coweta on the Honor Roll.

Porter.

Coming down from Coweta, I spent Sunday night at Porter, preaching for Bro. Adkins. The night was spent in the home of Dr. Joblin, whom I knew in Batesville, Ark., years ago. We secured a few subscribers Monday morning. Bro. and Sister Adkins are splendid people and they have the confidence and love of all their people.

Broken Arrow.

We succeeded in placing Broken Arrow on the Honor Roll. It is the first town in Tulsa district. Dr. Ball preached a fine sermon Sunday night, and held the quarterly conference.

Choteau.

Tuesday night was spent in the home of Dr. J. C. Hooks at Choteau. Rev. D. V. York lectured at our church on “The Humorous Side of a Preacher's Life.” Our fellowship was very pleasant. Bro. York had just closed a good meeting for Bro. Hooks at Talala. He begins a meeting this week at Minko. Prof. W. S. Butts of Missouri is leading the singing. Bro. Hooks is a man of ability and his people like him very much.

Pryor.

Bro. Taylor, our efficient pastor at Fryor, having been there nearly four years, enabled me to meet his people very rapidly and we did some good work for the Methodist.

Adair.

Rev. G. M. Byers has been at Adair and around there several years. He is a good man, esteemed highly by everybody. We secured some new subscribers. We had an interesting service at night.

Vinita.

Dr. Buchanan was busily engaged Thursday getting papers ready for Church Extension Board meeting Friday at Oklahoma City. I promised to come back Sunday and present the Honor Roll proposition to his people publicly. Rev. L. E. Sweet Jr., P. E., was away at Oklahoma City, too, but I found he was opening the way for me.

Welch.

Thursday night was spent with Bro. A. P. Johnson at Welch. Bro. and Sister Johnson made everything pleasant for me. We secured some new

Good Grit

We simply suggest the medicine. Let your doctor positively decide about it. Ask him first. Then do as he says.

J. O. Ayer Co., Lowell, Mass.

To succeed these days you must have plenty of grit, courage, strength. How is it with the children? Are they thin, pale, delicate? Do not forget Ayer's Sarsaparilla. It is a strong tonic, entirely free from alcohol. Builds up the general health, without a particle of stimulation. Sold for 60 years.

PUBLIC OPINION

ALL OVER THE WORLD
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Your Medicated Salt Brick is the best remedy I ever saw for worms in all kinds of stock, especially where they look bad and long haired in the Spring. Nearly always in cases of this kind it is caused by worms. We breed Poland China hogs and could not do without your Medicated Salt Brick to keep them in condition.

WRIGHT & SONS,
Carthage, Miss., 6-7-11.

subscribers and some renewals. A pleasant time was spent at the commencement exercises of the primary department of the excellent school. Bro. Johnson is doing a fine work and has the situation full in hand. He has had some splendid meetings and the church is growing under his administration.

Tecumseh.

After two trips to Tecumseh I spent last Sunday with our pastor, Rev. J. C. Curry, preaching morning and night at that place. Bro. Curry had spent a couple of weeks at Holdenville, leading the music in the revival there. Bro. Curry is deservedly popular with his people and with the people of Tecumseh. He is succeeding along all lines, but of course, in bringing his people forward in worshipful music. Tecumseh is the county site of Pottawattamie county. Monday we succeeded in making it possible to put this charge on the Honor Roll.

Wanette.

Rev. B. L. Williams met me at the train Monday afternoon. We had 51 people out to a real good service Monday night. After presenting the Honor Roll proposition publicly and privately we succeeded in placing Wanetta on the Honor Roll. The pastor guaranteed two or three that we failed to

see. Bro. Williams is throwing himself wholeheartedly into the work in this nice town, and every part of the church-life is responding. He preaches to splendid congregations, and has seekers forward every Sunday night. He is a universal favorite with all classes.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

YOU ARE INVITED.

Yes, cordially invited to join the Associated Piano Club, the organization of which was announced in last week's issue. It will pay you to write at once for a copy of the beautiful catalogue and see how the Club saves its members approximately two dollars out of five, insures the highest quality of instruments and provides the most convenient terms of easy payments for those who desire them.

These and many other attractive features are set forth in the Club's catalogue, a copy of which will be sent free to any reader upon request. Address the Associated Piano Clubs, W. M. Dept., Atlanta, Ga.

Sunday School Notes

REV. W. J. MOORE, Editor.

UTILIZING SURPLUS MATERIAL.

Since writing the notes last week on the above topic two changes have been made. And so I call attention again to this important service which may be rendered our mission fields.

The first is the change of name to the Department for Utilizing of Surplus Material. The second change is in the place of headquarters, which now is the Metropolitan Tower, New York City. Rev. Samuel D. Price is superintendent of this department.

This editor sincerely wishes that our pastors and others would acquaint themselves with this great new movement in Sunday school work. It is a wide-open door of opportunity for doing a blessed service for those in need. 12,500 individuals, classes, and schools have been placed in touch with mission fields. Write to the above named superintendent and learn more about it.

WHAT THE SUNDAY SCHOOL IS.

While the Sunday school has at its command smaller equipment and less money than almost any other of our great departments of church service, it is doing a marvelous work. It is related to every other branch of the church, and contributes largely to all.

It is a great educational agency, an evangelistic power, a leading agency for the extension of the Kingdom. opens a broader field for training in Christian service, and for indoctrinating the people in the principles of our holy religion. It is distinctly missionary in its teaching and operations. It is all these things to the church, and more. And yet it is "compelled to make brick without straw."

We are trusting that our General Conference will do something worthy of the great cause for which we plead, so that we can enter the next quadrennium of service on a favorable footing with other churches.

The great Junaluska Sunday School Convention (near Waynesville, N. C.) will begin July 23 and continue to August 2. The first three days will be under the direct supervision of Dr. Hamill and John R. Pepper, and will be devoted to the pastors and superintendents. The remainder of the time will be given to teachers and leaders of the Wesley Bible Class movement.

What an occasion this will be for the Sunday school folk, and what a privilege is in store for all who can attend!

The latest report before us shows that we have 1,632,000 in our Sunday schools, having made a gain of 131,535 last year. That gain would look pretty good to us if a sister church had not made a gain of over 400,000. Give us a chance and we will do bigger things.

A COMPARATIVE STATEMENT.

We would not disparage or discourage the efforts of our own Church in its Sunday school efforts; but a brief comparison might stimulate us to provide better plans for our own work.

1. The Methodist Episcopal Church has 29 members on its Sunday School Board, including three bishops. We have only five on our General Board, and no bishop. Their General Conference provides an assessment of \$200,000 annually. This Board em-

ployes 30 field workers. Has 4,250,000 in their schools; 178,000 conversions in the Sunday school last year.

2. The Southern Baptist Church has a Board of 36 members, has 34 field workers. The Board appropriated \$38,540 from the proceeds of its Sunday school literature last year.

3. The Presbyterian Church of the United States has a Board of 16 members, has 16 field men, an income last year of \$217,023.

4. The Congregational Church has a Board of 24 members, with 84 field workers.

5. The Methodist Episcopal Church, South, has a Board of five members with about \$30,000 with which to do its work—only two men in the field with enough work in the office to take all their time. Even the conference boards have not sufficient funds to make a start in the work needed to be done—about \$443 for each of the 41 home conferences.

It can readily be seen that if we are to retain our position as one of the Churches which stand for Sunday school extension and efficiency, and retain our crown, this General Conference must give us relief. It will certainly do so.

CREDITS FOR BIBLE STUDY.

In the city schools of Muskogee a credit of five points is given to the students who complete the course—the four Gospels. The course may be completed in one year, but may be extended over the two years. The course is taught by the local pastors of the city, and rigid examinations made of each student.

We rejoice over the fact that the Bible, our mother's Bible, is coming into its own in our system of education; for no one is truly educated who is ignorant of the Bible. Forty of the students in Muskogee are taking the course.

North Dakota has had a law for some time allowing schools to give credits for Bible study. We note that in many schools and colleges and universities an allotted time and place are given for this work. And why not? It is the greatest and most accurate body of historic, poetic and religious literature in the world. Let it be put into our schools.

If any wish to know further about these courses and the books to be used let him write this editor.

Wynnewood, Okla.

Commuters with their heads full of gardening problems, will be interested to read of the Government's heroic struggles against the gypsy moth and other pests, to be described in the May "Century" by Harold Kellock under the title of "The Winged Armageddon."

SUMMER SCHOOL OF THE SOUTH.

University of Tennessee, Knoxville, June 23 to July 31. Thirteenth Session. Largest, best and cheapest Summer School for Teachers, Former features retained. New Courses in Library Administration, Home Economics, Manual Arts, Engineering, Agriculture, Rural Economics. Preparation for College Entrance. Credit toward Degrees. Reduced Railroad Rates. Fine Music Festival, Lectures, Excursions. Write for announcement. BROWN AYRES, President.

DISTRICT CONFERENCES.

Oklahoma.

Vinita District, Chelsea, June 9-11
Hugo District, Bennington, May 28-31
Guymon District, Woodward, May 1-4

Arkansas.
Texarkana Dist., Lewisville, May 28-31
Camden Dist., Bearden, June 30-July 2
Pine Bluff District, Roe, June 25-28
Harrison District, Berryville, May 5-7

WEST OKLAHOMA CONFERENCE. CHICKASHA DISTRICT.

(Third Round.)

Tuttle, at Tuttle, May 16-17
Cement, at Gilead, May 30-31
Alex, at Criner, June 6-7
Lindsay, June 7-8
Ft. Cobb, at Valley View, June 13-14
Anadarko, June 14-15
Oak Grove, at Banner, June 20-21
Letitia, at Letitia, June 21-22
Maysville, at Whitehead, June 27-28
Chickasha Mission, at Lavery, July 5-6
Harrisburg, at Harrisburg, 8 p. m. July 8
Bailey, at Erin Springs, July 11-12
Kilgore, at Kilgore, July 12-13
Duncan, 8 p. m., July 17
Marlow, July 18-19
Rush Springs, July 19-20
Ryan, July 25-26
Comanche, July 26-27
Chickasha, July 28
MOSS WEAVER, P. E.

MANGUM DISTRICT.

(Third Round.)

Granite and Willow, at W., May 23-24
Dryden and Red Hill at Dryden, June 6-7
Duke and Victory at Duke, June 6-7
Vinson Ct., at Salton, June 13-14
Pleasant Hill and Ethel at P. H., June 20-21
Mangum Ct., at Wesley Chapel, June 27-28
Carnegie, at Prairie Loan, July 4-5
Mountain View, July 5-6
Cloud Chief and Bois, at Sapington C., July 11-12
Hobart, July 24
Gotebo and Star at Lake Valley, July 25-26
Hollis, Aug. 1-2
Prairie Hill and McKnight at Tylor, Aug. 2-3
Brinkman and Deer Creek at D. C., Aug. 3-9
Delhi Ct. at Urbanner, Aug. 15-16
Martha, Aug. 22-23
El Dorado, Aug. 29-30
Olustee, Aug. 30-31
Mangum, Sept. 1
C. F. MITCHELL, P. E.

MUSKOGEE DISTRICT.

(Third Round.)

Vian and Webbers Falls, at Gore, May 16-17
Wainwright, at Oktaha, May 30-31
Muldrow, June 3
Boynton and Morris, June 6-7
Tahlequah, June 10
Muskogee Ct., Harris-Jobe, June 13-14
Sallasaw, June 17
Park Hill, at Bald Hill, June 20-21
Muskogee, First Church, June 24
Stillwell, June 27-28
Westville, at Chance, July 1
New Hope, at Barron, July 4-5
Muskogee, St. Pauls, July 8
Tamaha at Cowlington, July 11-12
Checotah, July 15
Whitfield, at Rocky Ridge, July 18-19
Stigler, July 22
Fort Gibson, at Braggs, July 25-26
Fawn, at Fawn, July 29
Keota, at Powell's, August 1-2
Warner and Forum, at Warner, Aug. 5
Hanson, at Loneoah, Aug. 8-9
Let every pastor be prepared to answer affirmatively Question 21. I shall expect to administer the Sacrament of the Lord's Supper at all the circuit appointments.

CHAS. L. BROOKS, P. E.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Third Round.)

Waldron Sta., May 9-10
Cecil Ct., May 16-17
Paris, May 17-18
Danville, May 23-24
Belleville and Magazine, May 24-25
Bigelow, May 30-31
Adona, June 6-7
Plainview, June 13-14
Petit Jean and Fourche, June 14-15
Gravelly, June 20-21
Perry and Ola, June 21-22
Booneville Ct., June 27-28
Walnut Tree, July 4-5
Prairie View, July 11-12
Bardanelle Ct., July 12-13
Scranton, July 18-19

Where the date covers Saturday and Sunday, the quarterly conference will be held on Saturday; and where the date covers Sunday and Monday the quarterly conference will be held on Monday, the pastor to fix the hour that will best suit. It is requested that wherever possible dinner be had on the ground, so that we may have an all-day service. All brethren are reminded that a quarterly meeting is largely a failure unless we can assemble the officers of the charge in quarterly conference. A presiding elder, a pastor and the church officers can do almost anything, if they act together, and a presiding elder is almost useless unless the brethren come together. I desire a chance to be of service to every charge.

JAS. A. ANDERSON, P. E.

MORRILTON DISTRICT.

(Third Round.)

Altus, May 16-17
Naylor Ct., at Bethlehem, May 23-24
Greenbrier Ct., at McNew Chapel, May 30-31
Conway Station, June 6-7
Pottsville Ct., at Pottsville, June 13-14
Atkins, June 14-15
Lamar Ct., at Bell Grove, June 20-21
Clarksville, June 21-22
Hartman Ct., at Mt. Zion, June 27-28
Russellville, June 28-29
Dover Ct., at Waldo Chapel, July 4-5
Damascus Ct., at Hopewell, July 11-12
Quitman, at Central, July 12-13
Quitman Ct., at Plant Chapel, July 19-20
London Ct., at Maddin Chapel, July 25-26
Sparda Ct., at Ozone, July 27-28
Appleton Ct., at Roberttown, Aug. 1-2
Springfield Ct., at Lanty, Aug. 2-3
Morrliton, Aug. 5

Plumerville, Aug. 6
Conway Ct. at Lollie, Aug. 8-9
F. S. H. JOHNSTON, P. E.

FT. SMITH DISTRICT.

(Third Round.)

Van Buren Ct., at Bethel, May 30-31
Huntington and M., Huntington, June 7
Midland Heights, So. Ft. Smith, June 14
Hackett Ct., Excelsior, June 20-21
Hartford and M., Midland, June 21
Ft. Smith Ct., Oak Grove, June 27-28
Greenwood, June 28
Mulberry Ct., Mulberry, July 4-5
Kibler Ct., Mt. View, July 11-12
Dodson Ave., July 12-13
Alma, July 19-20
Ozark Ct., Grenades, July 25-26
Ozark Station, July 26
Charleston Ct., Weaver, Aug. 1-2
Van Buren Station, Aug. 4
Central Church, 11 a. m., Aug. 9
First Church, 8 p. m., Aug. 9
Beech Grove, New Enon, Aug. 15-16
J. M. HUGHES, P. E.

EAST OKLAHOMA CONFERENCE. HOLDENVILLE DISTRICT.

(Third Round.)

McCloud and Earlsboro at McCloud, May 3
Stillwater St., May 24
Maud and Seminole at M., May 30-31
Shawnee, Trinity, May 31
Wanette St., at Mt. Zion, June 6-7
Asher of Jefferson, June 7-8
Wanette Cir. at Chism, June 9
Allen at Gertie, June 13-14
Ada, First Church, June 20-21
Konawa St., June 21-22
Shawnee, First Church, June 27-28
Shawnee Cir. at Oak Grove, June 28-29
Vanoss at Lightning Ridge, July 4-5
Holdenville St., July 5-6
Union Chappel Ct. at Jarvis, July 8
Sasakwa at Spaulding, July 11-12
Ada Cir. at Conway, July 10
Ada, Asbury, July 12-13
Wewoka St., July 18-19
Wetumka St., July 19-20
Dustin at Maple Grove, July 25-26
Lamar, July 26
Weleetka St., Aug. 2-3
Tecumseh St., Aug. 8-9
N. L. LINEBAUGH, P. E.

TULSA DISTRICT.

(Third Round.)

Depew and Davenport, at Milfoy, May 9-10
Stroud, May 10-11
Henryetta, May 16-17
Okmulgee, May 17-18
Coweta, May 23-24
Porter, May 24-25
Boston Ave., May 30-31
Haskill and Bixley, at Bixley, May 31-June 1
Bald Hill, at Queen Valley, June 6-7
Beggs, June 7-8
Okemah, June 13-14
Okfuskee, June 14-15
Mounds, June 20-21
Bearden, June 27-28
Prague and Paden, at Mt. Hope, July 4-5
J. H. BALL, P. E.

LITTLE ROCK CONFERENCE.

PRESCOTT DISTRICT.

(Third Round—In part.)

Prescott Ct. at Blevins, May 16-17
Prescott Sta., May 17-18
Emmett Ct., at Pleasant G., May 23-24
Hope, May 24-25
Caddo Gap, County Line, May 30-31
The District Conference will be held in Okolona July 16-19. All necessary announcements will be made later.

W. M. HAYES, P. E.

ARKADELPHIA DISTRICT.

Third street p. m., May 24
Benton Station, May 31-June 1
Central Station, June 7-8
Malvern Station, June 14-15
Malvern Avenue, p. m., June 17
Park Avenue, a. m., June 21
Tigert Memorial, p. m., June 21
Arkadelphia Station, June 28-29
Friendship Ct., at Sociol Hill, July 1
Lono Ct., at Hunter Chapel, July 11-12
Delark Ct. at Friendship, July 15
Holly Springs Ct. at Sardis, July 18-19
Traskwood Ct. at Rhodes Chapel, July 25-26
Hot Springs Ct., Aug. 1-2
Cedar Glades and Sims, Aug. 8-9
Arkadelphia Ct. at Camp Ground, Aug. 15-16
Walco Ct., Aug. 19
Ussery Ct., Aug. 29-30
Princeton Ct. at Camp Ground, Sept. 5-6
District Conference will convene at Carthage July 2, 8 p. m. Opening sermon by the Rev. A. M. Robinson. Further notice later.

ALONZO MONK, P. E.

LITTLE ROCK DISTRICT.

(Third Round.)

Twenty-eighth Street, May 31
Carlisle, p. m., May 31
Hunter Memorial, June 7
Winfield Ch., June 14
First Church, p. m., June 14
Des Arc at New Bethel, June 20-21
Highland Church, June 28
Capitol View, p. m., June 28
Pulaski Heights, July 5
Asbury Church, p. m., July 5
DeVall's Bluff and Hazen, July 11-12
Hickory Plains Ct., at Hebron, July 18-19
Scott and Keo, at Keo, July 25-26
England, p. m., July 26
Mabelvale Ct., at Olive Hill, Aug. 1-2
Henderson's Chapel, p. m., Aug. 2
Oak Hill Ct., at Walnut Grove, Aug. 8-9
Bauxite Ct., at Sardis, Aug. 15-16
Tomberlin Ct., at Hamilton, Aug. 22-23
Austin Ct., at Concord, Aug. 29-30
Forest Park, Sept. 6
Lonoke, p. m., Sept. 6
Bryant Ct., at Salem, Sept. 12-13
The District Conference will be held at Hazen, July 8-12. Let us pray and plan for a great conference.

FORNEY HUTCHINSON, P. E.

NOTICES

A NOTE FROM BRO. M. M. SMITH
My wife's condition I had concluded was so serious that I had decided that I could not attend General Conference. I had notified Bro. Farris and he was arranging to go; but for the last few days her condition has improved so rapidly that I think I can safely go.
M. M. Smith,
Paragould, Ark., April 29.

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HELENT DISTRICT CONFERENCE.

As the reason given for the change of date for the Helena District Conference no longer exists, I hereby give notice that the same will be held at Aubrey May 28-31, the date originally given. Rev. F. P. Jernigan will preach the opening sermon Thursday night, May 28.
J. F. Farris.

HOUSEKEEPER WANTED.

I am greatly in need of some one to keep house for me as my wife and baby are dead and my oldest girl is only eight years old. I have four children and myself to care for. We have a nice home well furnished and I could give some good woman a good home either as one of the family or I could pay a salary. There is no one here and I am having trouble to find some one.
J. W. White,
Boswell, Okla.

FERNWOOD'S SPLENDID RESPONSE.

One cold, rainy Monday night I stopped at Fernwood, Miss., to acquaint our people there with the need for a Methodist Hospital. In spite of weather and time there was a fair congregation and the cause had a good hearing. I was about to close, intending to make a personal canvass for funds the next day, when Bro. Linton, my good friend of many years, who took such good care of me while there, suggested that a collection was in order. Our subscription cards were passed and those present given a chance. The result was that several hundred dollars were subscribed, \$80 being paid.

Bro. P. H. Enochs was an interested listener as we counted up the amount the close of the service. Then he said: "Just arrange for the payments from our church to go to one of the five thousand dollar perpetually endowed memorial rooms." That is the way they do things at Fernwood. When they see the need their response is prompt and ample. One has to ask if the hearts of a people are right when every good cause of the church and humanity gets sympathy and help from them. At Fernwood they have the blessed habit of giving. A collection is no plague to them, but a joy. When they are told of a great need, they want and call for a collection. The Lord bless them, and multiply their kind.

H. M. Ellis, F. Sec.

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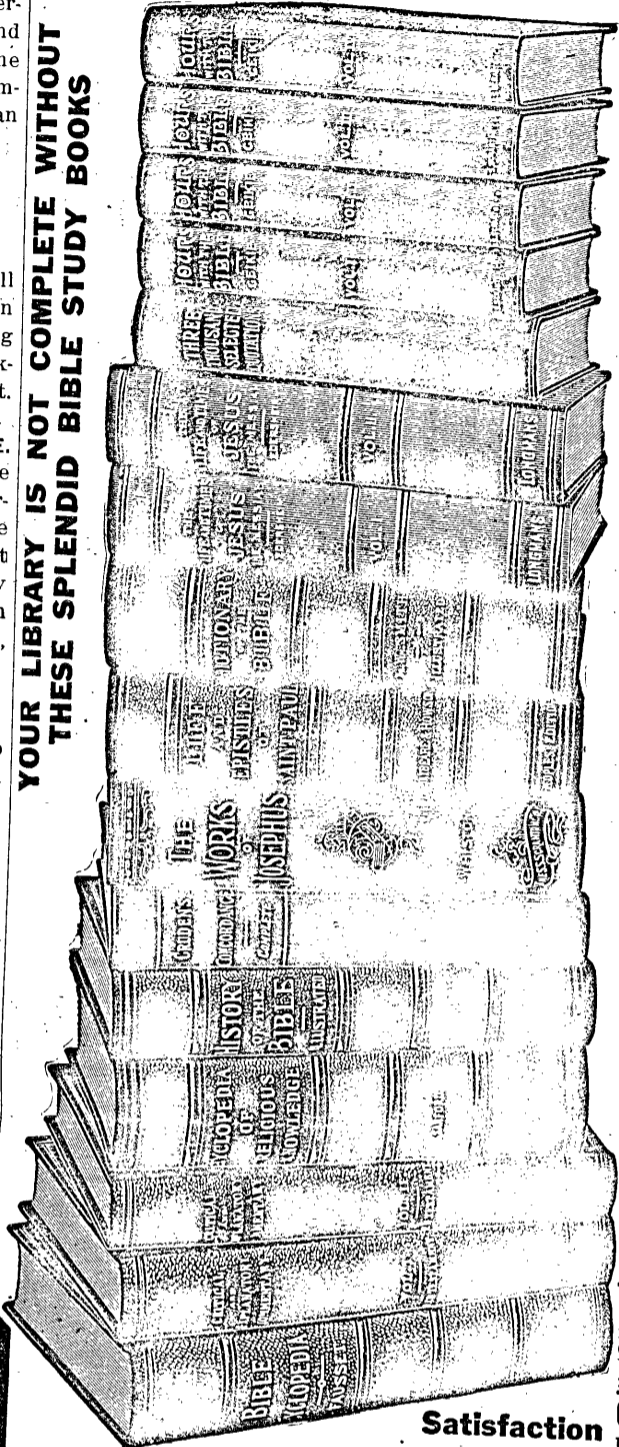
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Nail your flag to the masthead and go to it in the name of the Lord.

CAUSE TO BE OPTIMISTIC.

The following was submitted to the Arkansas Sunday School Convention assembled in Little Rock, April 28-30, 1914, by the Committee on Resolutions and unanimously adopted:

The liquor problem challenges the deepest concern of every Christian man and woman, who prays "Thy Kingdom Come."

A fulfillment of that prayer means, among other things, the State, the Nation and the world freed from the evils of the liquor traffic. Men may differ as to the wisest solution of the problem, but no man who looks thoughtfully at the facts, can doubt the tremendous peril of the business and the absolute necessity of its utter abolition. It cannot be regulated—

(Continued on next Page.)

Jesus Christ came not to regulate, but to destroy the works of Satan. That it will be abolished, no close observer of the events of the past few years, has any doubt. A glorious near future awaits us. From foreign countries comes the glad tidings of an advance movement for National Prohibition. In most of the great nations of Europe, an organized war is being carried on against the traffic. Even from Germany, where the beer habit is supposed to be the most deeply rooted, comes the cheering information that, headed by the Emperor himself, a movement is on that will drive the evil from that Empire.

One-half the population of the United States now live in prohibition territory, and approximately three-quarters of its era is dry. There are more saloons in Chicago than in all the Southern States combined. Last year more than 21,000 retail liquor dealers were put out of business in this country. In a recent election in Illinois, 16 counties were added to the dry column and 1,000 saloons were voted out in one day. For the past five years, saloons have been abolished at the rate of 40 for every working day. The traffic has had the mark of immorality placed upon it by the Masonic fraternity, the Odd Fellows, and other great fraternal societies. The railroads, the factories and the mills have placed their seal of condemnation upon it. The scientific, the economic and the industrial world have condemned it. Only the underworld is willing to stand for it, and they are co-partners.

The saloon, instead of being a political asset, and power, as it once was, now, outside of a few cities, is a liability. The traffic is being separated from everything that is good and compelled to stand alone, with its hedious deformities, before the gaze of an aroused public. Its influence is measured by its relation to illiteracy, crime, insanity and pauperism. Business men, as voters, are beginning to understand that the money received for liquor license does not meet the expense that the traffic entails, nor lift the burdens it brings. The past few years have seen the army canteen driven from the Soldier's Homes, and the army. The leading magazines of the country are against the traffic and many of them are wielding a powerful influence for its destruction. Great daily newspapers are refusing liquor advertisements a place in their columns. The lining up of these great papers practically, if not actively, against the traffic, indicates the trend of public sentiment, and the line of public duty. Freed from the bondage their advertising columns once involved them in, they are now firing broadsides at the business they once encouraged.

The Chamber of Commerce of the City of Pittsburg, Pa., three months ago, adopted resolutions denouncing the economic folly of licensing liquor dealers, and favoring the passage of the bill in Congress for National Prohibition. Such resolutions from a Minister's Association would scarcely have attracted attention, but coming from a great commercial organization in a large city in the heart of a saloon ridden state, has not only encouraged

all good people, but alarmed the liquor dealers.

We older ones rejoice that we have lived to see the day when a Christian President of these United States, with a Christian Vice-President, and a Christian Secretary of State, have excluded the use, even of wine and beer, from their private and public dinners, and now the Frenchmen, from his vine clad hills, or the German from the land of breweries, when he sits down to a state dinner at Washington, must be content with grapejuice. We have lived to see the day when the Secretary of War, with one sweep of the pen of a great Christian man, forbids the use absolutely, by officers as well as privates of alcoholic drinks, including wine and beer, in the U. S. Navy.

The Webb-Kenyon Interstate Liquor Shipmen Bill was a great victory for prohibition, not only because of what it said, but because of the public sentiment it developed in the U. S. Congress, as expressed in the fact that it was passed over the veto of President Taft, in less than two hours after it was returned to the legislative halls.

The Going Act, in Arkansas, puts the burden where it properly belongs by requiring the liquor dealer to secure a petition of a majority of white adult inhabitants before he can conduct his business. This law will make Arkansas a dry state in the near future. And there is now before Congress a bill introduced by two Christian men, providing for the submission to a vote of the people of the several states, of an amendment to the constitution for National Prohibition.

For the glorious results accomplished, we express our high appreciation of the effective work of, and tender our sincere thanks to, the Anti-Saloon League, the Woman's Christian Temperance Union, and to every agency that has lent a helping hand; and most of all to the Sunday schools, all over this broad land, in city, town or country, where every quarter in every year, a temperance lesson is taught by faithful men and women, and where those who are now coming to adult age, have had instilled into their minds and hearts as a part of their moral being, a knowledge of the evils of intemperance and opposition to the accursed traffic.

The battle for National Prohibition is at hand. We will meet the allied forces of the liquor traffic, not in the open field, but in their last fortress, behind the walls of greed and gold, which they have constructed for their last and most desperate stand. We are ready for the battle. The command is to advance. Every true soldier will fall under the flag of King Emmanuel. The fight is to the finish.

Your committee recommends the adoption of the following:

Resolved, by the Arkansas State Sunday School Convention, assembled at Little Rock, Ark., April 30, 1914:

That we petition the United States Congress to pass the Hobson-Shepherd Bill for the submission to the several states, of a Constitutional amendment for National Prohibition.

Respectfully submitted,
Geo. Thornburgh,
John Van Lear,
Committee.



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