

WESTERN METHODIST.

State National Bank Building, Little Rock, Ark.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Five Conferences of Arkansas and Oklahoma

VOL. XXXIII

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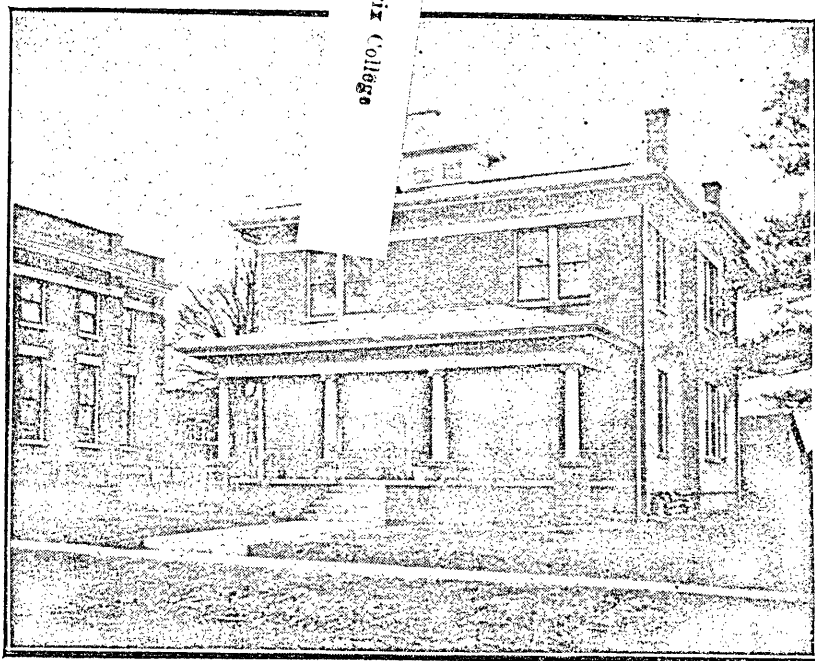
NO. 23

THE GENERAL CONFERENCE ON OUR EDUCATIONAL WORK.

An examination of the several reports of the Committee on Education which were adopted by the General Conference at Oklahoma City, shows changes in the Discipline were made, providing for the following:

1. That the number of the members of the Board of Education be increased from 18 to 21; three Bishops and the Secretary of Education MUST be members, and as many as 10 laymen MAY be members.
2. That Annual Conference Boards of Education co-operate more closely with the General Conference Board in securing educational statistics, in classifying institutions of learning, in the establishment of new institutions, and in the recognition and support of those already existing.
3. That the assessments for General Conference and Annual Conference education be combined as one educational assessment, and the amount divided pro rata.
4. That each Annual Conference have a Conference Secretary of Education who shall be ex-officio a member of the Annual Conference Board of Education.
5. That all the educational institutions owned and controlled by the Church be classified as (a) Academies (secondary schools); (b) Junior Colleges; (c) Colleges; (d) Theological Seminaries, or (e) Universities.
6. That the General Conference Board of Education may serve as a board of reference or arbitration and when necessary, may take measures to protect the property interests of our educational institutions.
7. That the amount of assessment by the General Conference for education remain the same—\$95,000—annually. In the expenditure of the proceeds of this assessment, the Board of Education shall give due consideration to the merits of the following causes: ministerial education, mountain schools, ministerial loan fund, and the education of the colored people. Furthermore, the assessment of \$20,000 annually for the theological education remains the same amount, but instead of being directed to the Biblical Department of Vanderbilt University as during the past quadrennium, it is to be placed subject to the order of the Commission of Sixteen appointed by the last General Conference, to be used by them in the establishment or support of theological schools.
8. That no fixed assessment for aid to the work of the Colored Methodist Episcopal Church be made, as formerly, but the Board of Education, in co-operation with the other connectional boards, shall have control of all of our work in behalf of this Church and these several boards are given authority to jointly or separately make any appropriations or take any action they deem wise for the accomplishment of the common tasks of the two Churches.

The census of the Jewish race throughout the world is now given at 13,052,846. This, according to the Jewish Chronicle, is the number stated by the Rev. Isidore Harris, M.A., in the forth-coming issue of the "Jewish Year Book," and is made up as follows: Europe, 9,950,175; Asia, 484,359; Africa, 404,823; America, 2,194,016; Australia, 19,415. Out of the European ten millions, more than six millions are in Russia alone.



The new Methodist parsonage at Marianna, Ark., Rev. W. F. Evans, pastor. Erected this year and cost about \$5,000.00, modern and up to date in every respect.

AMERICAN IDOLS IN JAPAN.

It is announced that the "Billikin" figures have reached Japan and are actually worshipped as the American God of Good Luck. One prominent man is said to attribute his prosperity to his faith in "Billikin." It was in Japan, too, that a missionary found a Standard Oil can installed as an object of worship. "Billikin" and the oil can as "graven images" are an ironic commentary on the levity and materialism of our American life, but perhaps they are less depressing than the historic cargo of Medford rum that accompanied the early missionaries to Africa, and the American cigarettes that are being introduced throughout China.

A GREAT CHURCH.

Our Trinity M. E. Church, South, at Los Angeles, Calif., is erecting a church building nine stories high to cost \$750,000. It will have every accessory known to modern church buildings, from a tennis and basket ball court on roof to bowling alleys under the sidewalk. There will be restaurants, cafes, gymnasium, 350 bed rooms, sleeping porches, parlors, dining rooms, social halls, club rooms, banquet hall and a nursery. The auditorium will seat 2500 people and will be open for lectures every night in the week. Four large departments will be devoted to Sunday school work and four large rooms for educational work. Rev. Chas. C. Selcman is pastor of this great church and has received 120 members since the first day of January.

CARDINAL O'CONNELL AND PROTESTANTISM.

This Massachusetts priest in speaking of various present-day sins charged those OUTSIDE the great Catholic Church as having committed the greatest part of them, due principally to "Liberalism" of Protestant Christianity. He even charges up such things as immodest dress. But the dance has always been largely the place where indecent costumes are flaunted before a gazing public. Protestants have never been strong on the dance. But these ball room affairs seem to require that the women should be "wearin' a dress without a sloop in it—naked to the collar bone—and without the grace to blush." This is but a beginning. The wearing of a questionable street costume becomes easier, until the Criterion of Fashion in speaking on the subject says:

"The movement of the wearer of one of these

gowns reminds one of a walrus or a seal. You feel like joining the poet in his desire to be taken back to the Gulliby Isle where the Pooh-pooh smiles and the Anagazanders roar."

The Cardinal even speaks of saloon keepers, "black handers," political embezzlers, and of those who control American municipal governments as non-Catholic.

Now every saint and sinner knows the Catholics are given to dancing. The room is an adjunct to that church and the holy Sabbath is totally disregarded by it, when it comes to dancing, after the communicants have attended mass. Dancing and gambling are means they have adopted for getting money for the church. Whole parishes, including Catholics and Protestants alike, are canvassed by young women and children of this church for the sale of tickets to such functions. And even a school boy knows that the black hand was handed us from a Catholic country; that our ward politicians, especially in the large cities, are

nearly all Catholic, and that the "men with the apron on" who serve behind the bar are nearly all Catholics.

Of course, Protestants do not claim perfection, nor do we claim it for them, but they cannot be charged with the greater crimes, nor it is very Christian to draw such inferences and to make distinctions between this religion and that, unless the facts are given.

"Liberalism?" Certainly. That is the spirit which draws no lines, making all people ONE in Christ in the great struggle for religious perfection.

A church or an individual which draws away from the great world, and places distances between people—is like Dr. Frank Craven's description of a man who would be rich after this fashion:

"I will have an office into which you can enter only by passing four rooms and five secretaries; and never allow any one at all to come and see me; and I shall live in a house in the middle of a hundred acre woods pasture, with two men at the gate with shot guns."

A religion which places one class above another in hierarchical form is in reality not Christianity. The Protestant Bible, translated from the oldest manuscripts, says: "Call no man on earth father," for "God is your Father," and "ye are brethren."

NUMBER OF CHRISTIANS.

The number of Christians reported at the end of ten centuries was doubled in the next five centuries. The total was doubled again in the next three hundred years. At the end of the nineteenth century the number was two and one-half times as great as at the end of the previous eighteen centuries.

Second century	2,000,000
Tenth century	50,000,000
Fifteenth century	100,000,000
Eighteenth century	200,000,000
Nineteenth century	500,000,000

There are large portions of Mongolia, Manchuria and central Asia unoccupied, but open.

Missions is the greatest living issue.

The study of missions is the only possible way to keep in touch with world progress.

In Fiji there are 104,000 habitual church goers out of a population of 110,000.

WESTERN METHODIST

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

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

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

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

Rev. M. K. Irvin of Nashville, Ark., has been in a good meeting the past two weeks, aided by his brother, Rev. G. J. Irvin of Texas. He did some excellent preaching.

Rev. W. G. Borchers, the missionary pastor of Winfield Memorial Church, this city, will spend next Sunday here in his "American" church. He is on his return to Brazil.

Prof. Roger B. Weems, son of Rev. D. J. Weems, who has been filling the chair of Latin and German at Stamford, Texas, has gone to Europe for the summer to study modern languages.

Rev. P. C. Fletcher, pastor First Church at Texarkana, passed through this city this week en route home from Galloway College commencement, where he was one of the speakers for the occasion.

Rev. W. B. Hays, one of the editors of this paper, is assisting in a revival meeting this week at Marion in the northeast part of the state. He loves to call sinners to repentance as well as to edit a paper.

Rev. L. C. Craig has been appointed by Bishop Murrah to Spiro station, East Oklahoma Conference. He takes charge at once. He may be able to do some work for the Western Methodist during the summer.

Rev. W. T. Stewart was released from Spiro station last week, on account of a very serious throat trouble. He has gone to Southern Texas. Bro. Stewart is one of our best men, and a very successful as well as able preacher.

Rev. B. F. Fitzhugh, pastor Oak Hill circuit, called last Thursday. He has eight appointments and is building a new church at Spring Valley, which will be completed by August 1. Everything is prosperous on his work. Bro. Fitzhugh is one of our most active pastors and is doing a fine work as a supply on this his first circuit.

Our Field Editor, Rev. D. J. Weems, preached the sermon last Sunday for the high school at Amity, Ark. There were five in the graduating class, all young ladies. Misses Birdie Adams, Jeffie Hughes, Forrest Murdock, Cora Richardson and Lenna Watson. Prof. J. C. Parsons, who has had charge the past year, goes to Fort Towson, Okla. Prof. Galloway Harrison comes from Mena to Amity.

Galloway College commencement is on this week. The largest number of visitors and ex-students are in attendance that has ever been at any time before. The president and board of trustees report the college as being in the best condition ever known in its history. The commencement program is a most elaborate one and we hope to furnish our readers with a report of the whole occasion in our next issue.

Rev. J. R. Moore, for many years a member of the Little Rock and Louisiana Conferences, died in Murfreesboro, Ark., in great peace April 14, 1914. He gave bright evidence to his loved ones that he was willing and ready to go. He spoke of see-

ing the angels that had come for him. Rev. W. M. Hayes, presiding elder, Rev. F. P. Doak, Rev. J. L. Johnson, Rev. J. R. Dickerson and Rev. M. R. Irvin held the funeral. A more extended obituary will be given. Sister Moore is making her home with her youngest son, Bernard. D. J. W.

HOT SPRINGS METHODISM.

Present: Steel, S. B. Mann, C. R. Mann, Dean, Evans, Spruce, Trimble, Fuller, Raspberry, and Robertson.

Third Street: Had hardly an average day. The Sunday school was interesting. The pastor gave some echoes from the General Conference. A laymen's meeting was held at the evening hour, conducted by J. S. Ramey. A fine attendance at the League service. One accession to the church.

Central Ave, Trimble: Had Children's Day services at 11 a. m.; an interesting program and a good attendance. Dr. Lewis Powell of Owensborough, Ky., preached a fine sermon at the evening hour to a large congregation. Serving this church as pastor for four years, he met quite a number of friends who were delighted to see him.

Malvern Ave., Evans: Children's Day services were held in the morning with a large attendance and an interesting program. Quite a large congregation in attendance at the evening service.

Hot Springs Circuit, S. B. Mann: Preached at Bear in the morning to a fine congregation. In the evening held services at New Salem.

Bear Missions, C. R. Mann: Held services in the morning, and in afternoon the graves of the dead were decorated. A large gathering of the people were present. A new church is being built at Social Hill.

Mt. Ida, Fuller: A parsonage has been built at Mt. Ida, costing one thousand dollars, and some splendid repairs have been made on the church building at that place. The attendance on Sunday school is over 300 at Mt. Ida. There are eight appointments on this charge and the outlook is encouraging.

Tigert Memorial, Spruce: Had a good day. Small congregation in the morning, but a large attendance in the evening. One came forward for prayer.

Park Ave, Robertson: The Children's Day services were held in the morning. The church was full to overflowing. The program was good and well carried out. A fine attendance at Sunday school and an interesting League service. At the evening hour Bro. Fuller preached a good sermon to an attentive audience. Three came forward for prayer. A. M. Robertson, Sec.

ARKANSAS NOTES AND PERSONALS.

By Rev. D. J. Weems.

Horatio and Wilton.

Rev. H. L. Simpson, pastor. These are good business town on the K. C. S. road. Horatio has two banks, a fine class of business men, excellent public school, for several years superintended by Prof. J. W. Holmes, whose Christian influence has been felt among the students. He goes to Wilton next year. We have a real neat church at each place, and a comfortable parsonage at Horatio. Miss Anna Mills is cashier of the Wilton bank. There are some nice brick stores here and some good citizens. A gracious meeting was in progress at Horatio. Rev. L. C. Beasley was assisting the pastor. There were eight bright professions the night I was with them. Bro. Beasley preached a fine sermon on sin and its effects. Bro. Simpson is much appreciated by his people. He knows how to keep every body in good humor by setting a good example. He is not only an interesting preacher, but a faithful pastor. With his aid we secured 12 new subscribers. I added two others at Wilton. We much enjoyed the hospitality of Bros. H. B. Brown, Henry Pride, Joe Greer and their families.

Richmon.

A night was spent very pleasantly and profitably at Richmon. I very much enjoyed the hospitality of Dr. J. F. Rhodes and Bro. Sykes and their families. They each had several intelligent children, which they are giving a liberal education. Rev. S. T. Baugh was at Malvern to visit his sick mother and brother. In his absence Bro. Sykes had his garden worked out. Such kindness is much appreciated. They think a great deal of their preach-

er and his family. He is a promising young minister. We had a pleasant service. Bro. J. S. Brothers aided me in collecting well from the old and securing a few new subscribers. The death of Dr. J. M. Dunn had caused the shadow of a deep sorrow to fall upon the community. Richmon is a good inland town, in a fine farming country. We have good church and the parsonage has been enlarged and much improved.

Ashdown.

One of the coming towns of Southwest Arkansas is Ashdown. It is the county site of Little River county. Population about 2,000. Fine new courthouse, two banks, extensive retail and wholesale business houses, three railroads, excellent school and church privileges. Prof. L. E. Quin has for years been in charge of the school. We have a neat parsonage and a new brick church which is well equipped and arranged for the large Sunday school. The first service was to be held on last Sunday in May. The P. E., Rev. J. A. Henderson, says it is the best arranged house for Sunday school he has seen. Bro. Henderson is a first class presiding elder, so say his preachers, and I believe they are right. This is his third year on this district. Rev. F. P. Doak is having fine success at Ashdown, as he has had elsewhere. Three-fourths of the \$8,000 has been paid and he hopes to meet the other part of the church building debt in the near future. He and his wife have trained a nice family. Their youngest son is now ready for Hendrix College, having graduated from the high school. Ashdown has fine hotels. The Johnson House is a large three-story brick, and Sister Lambright, also feeds well. We did fairly well for the paper.

Foreman.

Sunday was spent with Rev. L. C. Beasley and his good people, preaching in the morning at Wallace, two miles in the country, to a large congregation and in Foreman at night in the city hall. The church has been sold and a new lot bought for the new church, which they will build this year. Wallace church is in a thickly settled neighborhood. They have a fine Sunday school. Bro. Ed. Cannon is superintendent. They have a fine singing class. We enjoyed the hospitality of Bro. Ed. and George Cannon and the parsonage. Sister Cannon is a fine lady. She has trained seven noble sons, all doing well—three of them preachers. She makes her home with her son George, who is both lawyer and preacher, and a truly excellent man, capable of filling any office in the state, governor not excepted. With his and the pastor's aid we collected well from the old and secured fifteen new subscribers. Bro. and Sister Beasley seem happy in their work. They are highly respected by their people. They have the young people well organized. He is an excellent preacher and zealous worker. Foreman is a prosperous town. Nice brick business houses, two banks, three-story brick hotel, three churches. They have plans for a large brick public school.

Mineral Springs.

A night was spent most pleasantly in Mineral Springs. Had a precious service with a nice week-night congregation. Spent the night in the Christian home of Bro. and Sister W. J. Falls. Next morning Rev. B. E. Mullins hooked his pretty ponies to his new top buggy and we took in the town, shaping up the old subscribers. Nearly every family gets the Western Methodist. With a little effort this church could be placed on the Honor Roll. Bro. Mullins and his consecrated wife are doing well on this work. He is delighted with his people and they with him. He expects to hold a special meeting with each of his five churches. He is one of our most successful itinerants and a most excellent consecrated Christian. A beautiful five-room parsonage, with porches on three sides, has been built and paid for this year. A new modern church is the talk. Bro. Claud M. Johnson is the Sunday school superintendent. Mineral Springs is an old town revived by the coming of the railroad. They have bank and nice brick stores, large hotel, and have contract for a new brick six-room, two-story public school house to cost \$6,666.

Bingen.

Rev. J. H. Bradford, one of our most faithful and useful preachers, is pastor at Bingen second year.

OUR CHURCH HONOR ROLL

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

Oklahoma.

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

Arkansas.

VYNNE, Rev. W. A. Lindsey	62
CEO, Rev. R. L. Duckworth	18
UCKERMAN, Rev. W. P. Talkington	64
ONESBORO, FIRST CHURCH, Rev. H. E. Wheeler	287
ONESBORO, NORTH SIDE, Rev. J. T. Wilcox	90
FOUKE, Rev. J. C. Sampley	23
BENTON, Rev. S. K. Burnett	164
PULASKI HEIGHTS, Rev. S. R. Twitty	43
GRADY, Rev. H. E. Van Camp	14
FORREST CITY, Rev. F. W. Gee	65
W. RAGOUL, FIRST CHURCH, Rev. J. S. Sencker	170
DORA, Rev. J. C. McElhaney	17
SSON, Rev. C. N. Baker	23
ALHONTAS, Rev. W. F. Blevins	65
REL, Rev. J. J. Kline	8
MDEN, Rev. Marion S. Monk	93
UTTGART, Rev. B. B. Thomas	39
ANVILLE, Rev. Walter J. Faust	75
AGAZINE, Rev. J. R. Ashmore	40
OSSETT, Rev. W. C. Davidson	121
SMITH, First Ch., Rev. G. G. Davidson ..	157
ALDRON, Rev. E. T. Wayland	46

AMONG OUR FRIENDS.

(Continued from last week.)

R. F. Shinn, Conway; R. H. Phillips, Denton; E. Solone, Plummerville; R. D. England, Madison; R. ar Cooper, Hatfield; E. H. Butler, Hatfield; Mrs. shay C. York, Ashdown; J. M. Blakely, Winthrop; thobert Priest, Mrs. M. B. Taft, Mrs. J. S. Anderson, Mrs. M. E. Holman, Mrs. J. J. Taft; Mrs. I. B. owry, Dr. Joseph Trice, Mrs. J. L. Schoolfield, U. Dollarhide, Sam Schoolfield, L. J. Atkinson, Dr. St. L. Stevens, A. N. LaGrove, Mrs. Maggie Wil- mams, Mrs. A. E. Waters, W. F. Dollarhide, Mrs. B. B. Aydelett, Mrs. Mable V. Madden, Miss Ogie Brown, Foreman; W. J. Cotton, North Point; Mrs. J. M. Vance, Little Rock; W. B. Fountain, Bonham; Mrs. Nora Holland, Altus; Lelia arnum, Wewoka; Rufus Sims, Sulphur Springs; coy, J. Knotts, Pocahontas; J. W. Rowe, Arkadelphia; at s. E. A. Patten, W. E. Crow, Foreman; Hon. ern C. Reynolds, P. R. McCord, D. R. Lewis, Mrs. the C. Quinn, Ashdown; Mrs. Mary C. Graves, L. C. foroan, B. C. Stewart, J. P. Jones, Mineral Springs; Mrs. Jessie Hill, Nashville; Miss Clara Thornton, Stowell; S. H. Mosley, Fordyce; W. H. O'Neal, Em- wick; J. S. Scoles, Hope; J. R. Ennis, Argenta; Cons. E. S. Turner, Quitman; N. G. Estes, Dial; alls, Allie Smith, Greenbrier; A. Clark, Mrs. Walter raylight, Heavener; Mrs. J. L. Bowman, Paul's Val- ley; Rev. John H. Scott, John M. Moore, Albert Plaster, Paul's Valley; J. O. Winfield, Okolona; Mrs. J. R. Richmond, Dumas; N. T. Guin, Cato; Mrs. L. B. Wellborn, McKamie; Jno. W. Pope, Memphis, Tenn.; Charlie Dougan, Lamar; A. J. Campbell, Muskogee; Mrs. John B. Brown; Van

Buren; Rev. E. C. McBride, Britton; J. L. Taylor, El Reno; J. W. Butler, Siloam Springs; Mrs. Mary S. Goss, S. W. Roberts, J. M. Dodgens, Mrs. W. W. Martin, Mrs. Hazel Lynch, Mrs. Jennie Smith, Stilwell; Mary E. Kennedy, Center Point; E. L. Barnes, G. H. Barnes, Vandervoort; Oyd McKinney, Hardwood; Mrs. P. C. Crane, Strong; R. A. Wheeler, Prairie Grove; J. R. Steiner, West Point; A. J. Smith, Griffithville; Miss Sarah Glascock, Geo. W. Griner, Mrs. T. J. Way, Mrs. E. B. Harris, Mrs. Christian Groninger, Rev. Robt. S. Edwards, Mrs. J. W. Capps, Haskell; R. J. Williams, Murfreesboro; W. T. Freeman, Mrs. S. J. Tacker, Ardmore; Mrs. L. W. Payne, Marlow; Mrs. Mary Wilson, Elmer; Mrs. M. J. Mason, Flippin; Mrs. G. W. Wiley, Helena; T. W. Owens, Mack Thompson, J. A. Nelson, Bingen; J. H. Honeycut, Nashville; Geo. R. Wolf, E. P. Nance, G. B. Aines, Bingen; R. A. Merrill, W. F. Galloway, S. J. Thomason, J. C. Pinney, B. W. Moore, Mrs. D. A. Stell, Mrs. I. H. Conway, A. P. Stell, Mrs. T. W. Roundtree, Mrs. Q. H. Lewis, Rev. Jesse Galloway, T. A. Hunt, Mrs. C. L. Stelle, Sam L. Smedley, Mrs. H. D. Wagoner, A. W. Hamilton, Mrs. W. D. Evans, Mrs. S. T. Branch, W. S. Coblenz, Mrs. C. H. Rutherford, Rev. J. R. Dickerson, J. R. Hughes, Murfreesboro; A. N. Henderson, J. D. Mansfield, J. T. Stelle, Rev. A. C. Kizzia, Mrs. C. E. Wingfield, Prof. J. H. Webb, Mrs. H. O. Hembry, Delight; Mrs. L. D. McIver, Foreman; J. J. Young, W. T. Weir, Mrs. A. B. Ross, T. M. East, Earnest Tate, Prof. D. P. Holmes, W. B. East, Mrs. A. Stubblefield, James Fair, Okolona; J. H. Lane, P. T. Hardy, Mrs. Dr. W. S. Watson, Sam Branch, Amity; B. B. Gaza, Wesson; H. H. Griffin, F. G. Clay, Mrs. C. L. Greenlee, Fort Smith; George Jones, Texarkana; Mrs. Mollie Akin, Jim Sterling, Mrs. Sol Coy, Heavener, W. H. Weir, Okolona.

Those whom we thank for sending in subscriptions other than their own are as follows: Rev. J. B. Stevenson, Rev. H. F. Taylor, Rev. J. W. Black, Rev. S. T. Baugh, W. B. Hooper, L. H. Ful- lington A. S. Williams, Rev. H. L. Wheeler, Rev. C. F. Messer, Rev. C. A. Fuller, Rev. R. E. Glas- cock, Rev. R. G. Rowland, Rev. L. T. Rogers, Rev. S. R. Twitty, Rev. John F. Taylor, Rev. J. T. Gos- sett, Rev. D. H. Holland, Rev. G. W. Damon, Rev. L. T. Rogers, Rev. W. S. Lee, Rev. J. M. Hughes, Rev. Geo. W. Griner, Rev. J. D. Kidd, Rev. J. C. Williams, Rev. H. P. Clarke, Rev. H. H. Griffin.

CONFERENCE FOR MINISTERS.

The prospect of the Hendrix Conference for Ministers is bright. Many requests for reserva- tions have already been sent in. The practical character of the program is appealing to the preachers. The questions to be discussed are practical and vital to an efficient ministry. The speakers will bring messages pulsating with life right from their respective fields of work. For instance Rev. Chas. O. Bemis, after graduating from college, voluntarily chose the rural pastorate. His success has been marvelous. He has built up a great church in the country, has gotten a strong hold on the young people and has revolutionized the life of the community. His message will come from a soul on fire with zeal for the country church. Rev. J. F. Hinkhouse has made a remarkable record at Cross Lane Church, a country charge in Iowa, reorganized along modern lines. Rev. J. W. Or- mand, after graduating at Vanderbilt, was appoint- ed to a circuit at Hillsboro, N. C., where he has succeeded in solving many of the problems of the average Southern circuit. Henry Israel of New York City edits Rural Manhood, and is at the head of the rural work of the Y. M. C. A. Dr. Wm. A. McKeever is one of the most popular speakers of the day on the problems of the Rural Church.

In addition to the great conference the com- mencement exercises of Hendrix College, occurring at the time of the conference, will be unusually in- teresting this year.

THE SIGN OF THE TIMES.

By S. T. Baugh.

In the March 13th issue of the Nashville Chris- tian Advocate the editor makes this protest. "We desire to protest emphatically that when we were urging our brethren to write to the Christian Ad- vocate we did not have the slightest idea of limit- ing them to the one subject of the presiding elder."

I desire to enter a protest, not on the presiding elder question, but on a question that seems to be

in the background, and, excepting occasionally a tired, weary, statistician who sees the necessity of reform, it is never mentioned in the columns of our papers. Statistics seem to be a small matter in the eyes of a great many. They look upon statistics as an unavoidable evil that must be gotten rid of in some shape, and the easiest shape, or the quickest way, is the way chosen. Having had some expe- rience in statistical work I make bold to say that without vital statistics there can be no certain knowledge, and our knowledge will be in proportion to the correctness of our statistics. For the past two years I have been elected as Statistical Secre- tary of the Little Rock Conference, and while I do not mind the work, I do protest against the way some fill out their statistical reports. The report blanks are very plain and can be filled out in a few minutes time, yet some reports did not reach the secretary last year, and year before last until Fri- day, while conference convened Wednesday morn- ing. Why this delay of two days? The excuse of some at Pine Bluff were that they could not secure report blanks. This is no excuse at all. We ought to secure report blanks at least six months before Conference, and our reports should be made out before we reach the Conference, and all of them in the hands of the secretary before the close of the first day. A man was summoned to appear before the circuit court in a certain county, and he ar- rived some hours late on account of the train be- ing late, whereupon the judge told him that the court did not recognize his excuse, and the next time he was summoned, to be there on time. If promptness is necessary in civil courts is it not more necessary in spiritual affairs? There are others who turn in their reports inaccurate. Out of the seven districts of our Conference I do not remember but one district secretary who did not show me some inaccurate report. This ought not to be. If we can't fill out our report blanks cor- rectly, we ought to take a week during the summer or fall and study them out so we will be enabled to correctly make our reports.

To some people, reports seem almost useless, but their estimate of reports would increase a hundred fold were they able to look upon the reports of busi- ness corporations. I mention one because of inti- mate knowledge of it. Railroad companies require accurate reports daily, weekly, monthly and yearly. The one that seems the most useless to us is the daily car report. They require a report from each station on the road giving the number and initial of every car on hand. If one station reports a cer- tain car and another station reports the same car at the same time, and it develops that the car was moved from the first station and through careless- ness the agent reported it still on hand, he is asked to explain why he reported a car that he did not have, and if repeated a few times he will be found looking for another job. Small business firms have daily reports, and the larger the firm the more necessary is the report, and if necessary at all, it is necessary that it be correct. Many firms have gone bankrupt because of inaccurate reports, or no reports. Now, if the minute details are necessary for these different companies, whose sole aim is to get money, how much more are they necessary for the church, whose business is the greatest of all business, the spiritual uplift of man.

What is this slothfulness the sign of? It is noth- ing more than indifference or carelessness? Or is it an outward expression of an inner attitude to- ward the work of the kingdom? Does familiarity with the work of the kingdom lessen its importance in our sight? Is it losing its grip upon us? The true watchman must never become indifferent. If the watchman on Zion's walls falls asleep the enemy enters unmolested. If he is wide awake, but has neglected to provide a weapon, he may be over- come. If he has a weapon, and it not sharp, he may have a hard time to overcome the enemy, so it is necessary to look well after the little things.

The reports that we make to the Annual Confer- ence is making history, and we ought to be inter- ested enough that it be a truthful history. The re- ports from the smallest mission are just as im- portant as from the largest station.

The words are written that we may determine to make the reports of the Little Rock Conference perfect, and turn them in the first day of Con- ference.

Ninety-five per cent of the population of Persia is Mohammedan.

"THIS DO IN REMEMBRANCE OF ME."
Luke 22:19.

One of the surest signs of a decline in Spiritual life in the Church is the pronounced indifference on the part of many of its members toward the command of our Lord which is used as the heading of this article.

Those who refuse to take part in this service not only miss its blessings and comforts, but they are guilty of disobeying a most solemn command. They refuse to do the only thing Christ has asked them to do in remembrance of his death.

How sad to be forgotten by those we have befriended. Yet how many professed Christians in refusing to take the sacrament are guilty of forgetting Christ, the author and finisher of their faith, and their only hope. Such persons may claim they are not unmindful of his right to be remembered, and they may try to make excuse by saying, "Certainly, I think of Christ, I remember him, etc." but if we do not remember him in his own chosen way, he evidently occupies a small place in our minds and hearts.

There is no reason why every Christian should not remember their Lord in his own specially appointed way. But there is every reason why they should do so. It is this same Jesus whom we are asked to remember in the feast of the Supper, "Who his ownself bore our sins in his own body on the tree, that we being dead to sins should live unto righteousness, by whose stripes we are healed."—I Peter 2:24.

This is sufficient ground for our loyalty to him. But again, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world, and hereby do we know that we know him if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. But whoso keepeth his word in him verily is the love God perfected, hereby know we that we are in him."—1 John 2:2-5.

What an indictment against those who claim to know him but do not keep his commandments: "Liar," "no truth in them." That is, their profession is false. Hence if a person is sincere in professing to be a Christian he should keep Christ's word and commandments, and escape the awful indictment mentioned above. "Ye are my friends if ye do whatsoever I command you."—John 15:14.

What kind of Christian is he who sits in the congregation and sings, "What a friend we have in Jesus, all our sins and griefs to bear," and immediately refuses to remember this same friend as he has been requested to do? I submit, we treat no other being so.

That it may appeal to us with greater force, let us look at this command as his dying request.

How sacredly we regard the last request of a dying relative or friend. Though under no particular obligation to the person making the request, and which is sometimes unreasonable, yet how we charge our memory, and to what extremes will we go in order to comply with them. But the last thing Jesus asked of those he died to save is being utterly ignored by many who claim to be enjoying the benefits of redeeming grace through his death. Looking at it from a human standpoint it is an act unpardonable. It is true that Jesus pleaded for his murderers on the ground that they knew not what they did, but those who disregard his dying request know what they do.

Excuses for not repenting of sin and coming to Christ are as well founded as any excuse a believer can offer for not taking the sacrament. His request is, "This do in remembrance of me," and there is no doubt that he meant it to be done by all who believe on him. Why should one sinner saved by grace partake of the emblems of his broken body and shed blood, and not all? It is for all who are trusting Christ for salvation. The invitation is, "Ye that do truly and earnestly repent of your sins.....and intend to lead a new life..... draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling on your knees," and a part of our confession and prayer is, "We do earnestly repent and are heartily sorry for these our misdoings, the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us most merciful Father." It is a poor Christian who feels no need of making that confession, or offering that prayer, but all who do feel that need

will get great comfort and be made stronger by embracing the opportunity.

But some say, What is the use of visible memorials? What good does a bit of bread and a little wine do? It is almost sacrilegious to ask such a question. He who gave his life for us certainly had the right to choose the means and method by which he wished to be remembered. If it had been left to the wisdom of men a more beautiful and appropriate method would never have been found. We should accept with great joy the simple yet beautiful service by which our Lord would have us remember him.

Others excuse themselves on the ground that they do not keep all his other commands and so they will not this. But is there any reason why we should add another to our acts of disobedience? Besides, as noted above, in this act we make our confession of sin and as knowledge our need of divine grace. To feel unworthy is a very essential qualification for the service, and we observe the sacrament not because of our worthiness but because we feel our need of closer fellowship with Christ.

There are others still, who refuse to remember Christ because they fear they will sin afterward. A kind of false piety. In this they show they are not trusting him but self. Are you less liable to sin again if you fail to remember him? If there is danger that you will fall into sin that is proof of your need of him, and what you need is to avail yourself of every means of grace offered. It is because self cannot be trusted that we trust Christ who is able to keep that which is committed to him.

Most assuredly all Christians should remember Christ in his own appointed way. What if he should cease to remember us? But he will never forget us. He says, "Lo I am with you always, even unto the end of the world." "Who is he that condemneth? It is Christ died yea rather that is risen again who is even at the right hand of God who also maketh intercession for us."—Rom. 8:34. Surely, it is only an ingrate who forgets his intercessor and constant companion.

After all, when we have taken into account our weakness, unworthiness, and liability to fall into sin, we should remember that no one knew this better than Jesus, and that knowing this he instituted the feast of the Supper for his followers that it might be a means of grace to keep them in sympathy and fellowship with himself.

While we are justified in eating the Lord's Supper from motives of spiritual gain, still we should strive to do so from higher motives than even these. We should do so primarily because Jesus said, "This do in remembrance of me."

Remember thee, thy death, thy shame,
 Our sinful hearts to share;
 O memory leave no other name
 But his recorded there."

Roe, Ark.

John E. Waddell.

DOES TITHING PAY?

Have you ever known of heard of any one who was less happy, less generous or less financially prosperous from being a Tither?

During the next 60 days an 80-page booklet containing 20 pages of "Tithing Reminiscences" and 60 pages of "What We Owe and Results of Teaching It" will be sent to address for a "Yes" or "No" answer to the above question.

Also a copy of the 16-page pamphlet "Does Tithing Pay" which I am now offering for free distribution during the year 1914, one to each family in every congregation in the United States. Please mention the Western Methodist. Address: Layman, 143 N. Wabash Ave., Chicago, Ill.

The author of the above mentioned booklet in a personal letter says: "For many years I have been circulating pamphlets containing arguments in favor of tithing, making facts secondary. I now want to make a thorough test of the comparative value of facts and arguments in influencing conviction and practice."

He further says: "I hereby offer to send gratis during the year 1914, enough of this pamphlet 'Does Tithing Pay?' to furnish one copy to each family in every congregation in the United States. Parties ordering will pay express charges only. These are now about the same as Parcel Post. Please be definite in your order as to the number needed to supply one copy to each family."

MIRACLES.

Article Five.

Destruction of Egypt's F.

That the destruction of man and beast was the result of some epidemic is stated in Exodus 9:15 reads: "I will smite thee and thy people with the plague, and thou shalt be cut off from the land."

If it be objected to this that it does not select the first-born of man, the objection would possibly be sustained. "first-born" always designated the first-born in a family, but the word is varied in the Scriptures and in this case denotes those of great value. Those in Egypt were attacked as well as others and the loss of life that every household mourned. The author of the Psalm smote all the first-born of Egypt, and the strength in the tabernacles of Horeb.

In a country so extensive as Egypt, many where the first-born were slain, where the first-born was absent, where there had been no first-born, yet the result was not a house where there was no first-born. That is, there was not a household more or less effected by the plague among Egyptians.

It may also be objected that the plague would have swept away the Israelites and their enemies, and this would do away with the case if they had neglected the commandments which had been communicated to Moses with precision to Moses.

In this epidemic they were not spared but were to destroy disease germs by roasting with fire, even that which was over night was to be entirely destroyed. To discard fermented foods, either by drinking. Possibly here was the Nazarite cult, which in after days was useless appendages to the worship of abstinence. They were to take no wine, or use bitter herbs.

The fact that the Israelites were not to live in Egypt proper, but in a slightly elevated region of the desert, but then extensively irrigated, beautiful, must be taken into account. Says: "The water of the Nile was carried some distance under the earth and is everywhere found by digging wells. They are very frequent in parts which the water does not reach. The water is raised by wheels turned by oxen and applied to the fields. Wherever this takes place the soil is turned into a fruitful field." The fact that the water filters and purifies through the earth filters and purifies the water accounts for the health of Israelites in contrast to the calamities of the Egyptians.

In the plague called "Black Death" which devastated the world in the 14th century, 25 million people died in China and 25 million in Europe. The number of the dead was beyond that of Egypt, yet it was not so selective in its ravages, for it is known that it was much greater on account of the habits of bad living, the disease being more severe in those communities with unsanitary conditions.

This plague resembled that of the Israelites, ushered in by violent thunder storms, famines, floods, pests, and earthquakes. It was believed that this great tellurian and atmospheric changes which destroyed vegetable life and in its sweep across the Hemisphere gathered destructive forces of decaying matter, resulting in scenes of agony and death that the world has never witnessed. Multitudes like those who died the same night or day in which the Israelites died.

The misguided Flagellants believed that they would be miraculously sent because of their fasting and strange to say, the Jews were bringing it about, and the nation was exterminated the Hebrew race. Two million were slain in Mesopotamia alone. They would have fallen in Egypt if they had trusted in God and obeyed his commandments. He would not have wrought their deliverance.

WARM THOUGHTS.

Membership in the Church of God confers not only a great honor, but imposes also a very weighty responsibility. Mark the expression, "Church of God." Jesus Christ speaks of it as "my church." Elsewhere in Scripture it is styled "a building of God," "an habitation of God, a glorious church." I have often thought it a great pity that we do not contemplate this church as the very acme of moral grandeur.

"Walk about Zion, and go round about her; tell the towers thereof, mark ye well her bulwarks, consider her palaces." "Beautiful for situation, the joy of the whole earth is mount Zion." This is God's temple and he says, "I will fill it with my glory."

O that we might linger here in contemplation until we see the church that Jesus gave his own precious blood for infinitely transcending all merely human organizations.

One fact, I fear, is but imperfectly understood or appreciated by Christian parents, and that is, that by virtue of the atonement Christ made by his death upon the cross for original guilt, their children are entitled to membership in his body, which is the church. It is written, "Lo, children are an heritage of the Lord," and what is that heritage but his church. Doubtless when Jesus took little children up in his arms and blessed them, he turned to the parents and charged them, just as he did Peter, "feed my lambs," teach them the articles of the Christian faith, and by your example, and a good use of the Bible, to obediently keep God's holy will and commandments all the days of their life.

Would that we could feel as well assured of the safety of some old sheep as we are of these lambs thus taught and trained. What does the Bible mean, when it says, "We are members of his body"? It does not mean, standing off there and saying, "Yes, I accept Christ as my Savior, and I purpose to live as near like a Christian as I can conveniently, but I can be just as good out of the church as in it; at all events, I'm going to risk it, and I hope I shall get to heaven at last."

This is a snare the devil is laying in the path of not a few "almost persuaded" people. Then why did he who taught the way of God in truth say, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." You can't separate Christ from the church any more than you can separate the body from the head; it is certain death to try it.

It does not mean a mere nominal identity with the church. Can you think of a recruiting officer counting a man in as a member of the army, call him a good soldier, when he has neither arms, ammunition nor uniform; and worse than all, when his prowess all vanishes at the very first sound of battle. This counting in business needs being watched.

Say others, "Yes, I'll join the church, subscribe to the articles of faith, assume vows just as is solemnly requested of me, as my religious duty, but really it is not my intention to do any such thing. These be they who have the form of godliness but deny the vital power thereof.

No, no it does not, cannot, mean such things. Reader beware of Satan's devices. Yes, I will say it, beware too of another gospel which is not

another. All through the Bible we are put on guard against false teachers, vain philosophy and science falsely so called. Jesus Christ says, "I am the way," and the combined wisdom and ingenuity of men and devils will never, no, never make the way easy and accomodating to flesh and blood. Many try that route.

But I submit, to be a member of his body, which is the church, does mean to have and keep in lively exercise the faith of Christ, the "one faith," "the unfeigned faith," "the like precious faith." O this faith works wonders. It does for the soul what the healthy heart throbs do for the physical man, starting the whole moral machinery to work. Ah! that's the word, WORK, for is it not written "even so faith, if it hath not works, is dead, being alone." The Lord of the vineyard says, "Go into my vineyard and work." Faith answers, "Here am I send me." Faith will not be satisfied with trained choirs and the finest music the world ever heard, nor yet with literary and material splendor; faith has an eye to Africa's jungles, and loudly calls for men and money to go, go joyfully thither to save benighted ones. Go or die. Faith calls today for young men that are strong to make themselves factors in bringing to pass the victory that overcometh the world. Faith calls loudly for the very best preaching possible to man, even in "demonstration of the Spirit and of power."

Reader be at thy post, stand in thy lot, be ready for any service you can render the church of God, keep your eye on the Captain of your salvation, be attentive to his every order, and prompt to execute the same, and just as sure as this dear old volume is true, you shall wear in heaven a crown that will with new luster boast, when victor's wreathes and monarch's gems shall have blended in common dust.

O there are some of you, whose names are in my mind as I write, I think would do well to rise and sing as I have heard many of your sainted kindred sing:

"O that with yonder sacred throng,
We at his feet may fall.
We'll join the everlasting song
And crown his Lord of all."
James E. Caldwell.

Tulip, Ark.

THE OPEN SECRET.

How to Secure Men and Money for Missions.

Dr. John R. Mott, the great leader of the Student Volunteer Movement, says: "The secret of obtaining all the men and the women and all the money we need for missions lies in the manifestation of the presence and the working of the living Christ. Wherever Christ looms large as the great central reality, men and women fall down before him and do what is logically implied. In every land and among all peoples, wherever Christ stands out as he is, the living Christ. People see that he should have right of way in themselves and fall control of all that they have or ever may possess. There is also the motive of obedience to his beckoning hand. It is inconceivable that the living Christ, who rose from the dead, should stand out in any company, or before any individual who acknowledges Christ, and not accomplish marvelous things—things that transcend all other experiences and that are sufficient for every need. That is my interpretation of the offering, the wonderful of-

fering, of lives that I have found, not only in America, but in certain parts of Europe and in the Orient.

"It is the same with money. Mr. Moody had no difficulty whatever in obtaining large sums, but did not spend many minutes talking about money. He did spend many days talking about the living Christ and giving opportunity for Christ to do His wonderful works, until from gratitude and from recognition that here was a Lord who had the right to reign. Men were eager to follow in His steps. Mr. Moody, therefore had no difficulty in getting the money from rich or poor. Hudson Taylor had no difficulty in obtaining money, but I never heard him make one appeal for money, either publicly or privately. I have, however, heard him talk by the hour about the living Christ, and one was conscious that Christ was living in him. Then as they felt the contagion of His presence, people offered their money, their time, and their lives.

"The Church Missionary Society recently had a steadily accumulating deficit until it reached large proportions. The officers spent many an afternoon conferring as to how they could improve their system of finance, but they did not remove their deficit. It was not until they went a part and entered into a long "retreat" that Christ came out into his central place. How it changed the whole situation! They did not spend much time talking finance on that occasion, but Christ did what He always does without any exception, when he is given his rightful place—he touched the springs that before had not been moved and the fountains of benevolence gushed forth. I was not surprised to find that the whole of the large deficit was removed, and that other large sums had been offered for a forward movement.

"Dr. A. J. Gordon, of Boston, who had a wonderful church, bore testimony near the end of his life, that having given so much attention as he had to improving the organization of his church and to making financial appeals in the interest of the missionary cause, he had come to see a more excellent way; in those late years he laid chief emphasis on the deepening of the spiritual life of his people, with the result that there was an increase in the offerings of lives and in the financial gifts of his church.

"The only way in which we can obtain large sums of money needed, and that will not bring greater dangers than now surround us, is the lifting up of Christ. We must hold Him up in our own lives primarily, in our conventions and conferences, in our board meetings and committees. We shall say less perchance about the motives and about methods, and more about Him, and leave Him free to work. If we only let the living Christ stand out in the central place, then we shall have times of refreshing from His presence."

Infant Catechism by Mrs. Thornburgh, 50 cents a dozen; Methodist Catechism No. 2 by Geo. Thornburgh, 50 cents a dozen. Order of A. C. Millar, 803 Barnes Bldg., Muskogee, Okla. 9-4t.

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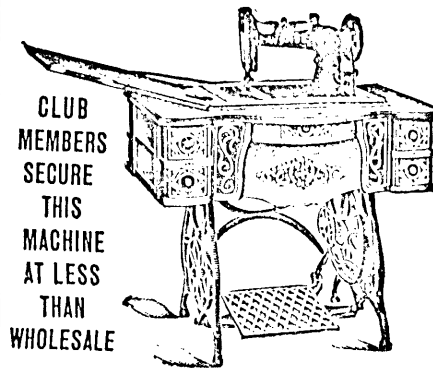
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Sunday School Notes

REV. W. J. MOORE, Editor.

THE NEXT WORLD'S SUNDAY SCHOOL CONVENTION.

Interest in the next World's Sunday School Convention, to be held in Tokyo in 1916, has already assumed large proportions. This convention is being promoted by a group of distinguished Japanese, including Count Okuma, the newly appointed Premier of the Empire; Baron Shibusawa, Japan's great captain of industry; and Baron Sakatani, the Mayor of Tokyo. These men are deeply interested in the moral welfare of the youth of Japan. During the visit of the tour party connected with the World's Sunday School Association, under the leadership of Mr. H. J. Heinz, chairman, these prominent leaders manifested great interest in the Sunday school as an agency through which the character foundationing of the young people of Japan might be effected.

The American Sunday school party was given a reception by Count Okuma in his home, and on that occasion the Count expressed the hope that America might become the teacher of Japan in the religious education of the young, and that as Commodore Perry had opened the Island Empire to material advancement, so might the Sunday school leaders of America open the door to moral and religious advancement. The Japanese people are looking forward eagerly to the convention for help in suggesting ways of solving their problems of moral and religious education.

Wynnwood, Okla.

THE SUNDAY SCHOOL.

By Mrs. B. B. Biffle.

Did you ever stop to think how much the future welfare of our churches depends upon the Sunday school? Almost nine-tenths of our children receive all their religious instruction in it, as the family altar, sad to say, is very rare and the reading of God's Word in the public school is prohibited in a great many places. Just think of only one hour in the whole seven days devoted to this instruction and so often this instruction is given in an indifferent and half-hearted manner.

I would like to ask the pastors what they are doing for the Sunday school? Are they staying away altogether, or are they there with their minds fixed upon the service which is to follow, unmindful of all taking place around them, or do they lay aside all else for the time and see what their teachers are doing? I think no pastor should teach a class in the Sunday school. His work is of far greater importance and should not be confined to one class, but he should take in the work of all the teachers. Some one has said, "A pastor should be more concerned about what his teachers are teaching in the Sunday school than what he should preach from the pulpit." They should urge the children to stay for preaching service and give a sermon occasionally prepared especially for them and open the doors of the church that they may make the decision for Christ.

As adult Christians in the church, what are we doing? Are we leaving all the burdens of the school to some one else? Does the one who is superintendent have all the responsibility? Of course we attend, if not, why not? We are failing to live up to our privi-

leges if we do not, and are missing a great blessing. We should attend regularly for the sake of example, for one thing. Do you think our children will go if we show by our actions that we do not feel the need of attending? Another thing, we must put ourselves in a position for God to use us before He can do so, and attending Sunday school is one way.

The cry on every hand is for workers in the Sunday school. Did we ever offer our services, or refuse to do things when we have been asked? But someone says, "I cannot teach a class." Why not? If you have found the way to Jesus cannot you tell some one else about it, and show them the way? This is the most important thing of all, and I would rather have a teacher in the Sunday school for my child that could neither read nor write but was filled to overflowing with God's love, than to have one that had the most excellent education but lacked this all important thing.

But the most of us can have all the education along all lines that is necessary if we study God's Word as we should, and every church has its training course that will assist us and give all the knowledge required if we are willing to apply ourselves.

If we are Christians, I think we ought to be the very best Christians we can, and be just as well informed as it is possible for us to be and do all in our power to further His cause here on earth, for when we have done our best how little it is compared to what He has done for us. How little it will seem, if we have done our best, when we stand before Him in that day and hear His "Well done good and faithful servant."

"Let us work the works of Him that sent us while it is yet day for the night cometh when no man can work." Piggott, Ark.

SHALL ARKANSAS GO DRY? IF SO; WHY?

The foregoing is a question which our Sunday school voted on Temperance Sunday, March 8, 1914. We prepared ballots, and had temperance songs, speeches and liquor statistics, after which the election was held. Ballot boxes were arranged, judges appointed, and voting precincts divid-

ed off with white ribbon. Then to the tune of "Onward, Christian Soldiers" the votes were cast. One hundred and eighty nine votes were polled, following are some of the best reasons given why Arkansas should go dry:

"Because I am my brother's keeper."

So that Hot Springs, Ark., as a cosmopolitan city and have a better name and a better influence over the entire world.

To help "make the crooked places of earth straight."

"Past experience."

One teacher said, "To remove temptation from my high school boys."

For the praise of the work of Francis E. Williard.

Some wife said, "Men will think more of us and God will be honored."

To hasten the coming of God's kingdom on earth.

"Because I want to stop murder."

To save everybody.

A mother said, "To keep mothers' hearts from aching."

Because it is right, and I could not pray Thy kingdom come if I said no.

We want a clean state, with honorable, sober citizens.

This will remove the greatest evil of our state and will save our boys and girls.

Evidently a little boy said, "I don't want any."

It will save children of drunkards. It will remove temptation.

To brighten blighted homes and to save the boys.

Whiskey don't make good men.

To save fathers.

I want whiskey out.

So that more men will be able to support their families.

Whiskey leads men to hell.

To save the coming generation.

So we will be able to have a generation of stronger men.

To keep our boys and girls from unwholesome sights.

Because whiskey is a curse.

For righteousness sake.

To defend my brother.

To help bring the world to Christ.

Because it will give us better government, and less crime.

A little boy signed his name and said "To get the drunkards out."

To save the drunkards.

To keep men from getting drunk.

So we can have a clean town.

In a hand evidently a child, "To make home more pleasant."

To save state and nation.

Because drinking is sinful and ruinous to mankind.

Because it is holy and right that it should go dry.

Because whiskey is the greatest breeder of sin that we have and sends more souls to hell than anything else.

"Look not upon the wine when it is red."

To attain greatness a state must be ruled by men of integrity, which can not be unless our young men are guarded from the evils of the liquor traffic.

Because it is the best way to save the happiness of homes and lessen the need of jails and insane asylums.

Thirty-nine gave this reason: "To save the boys."

Twelve said "To save the girls."

Thirty-six answers were "For the sake of mankind."

Several said, "To save our homes."

Go the jails, houses of shame, destitute and insane they will answer the question.

There was only one conditional vote cast, and I am looking forward to the time when this condition will be met. This vote was "If national."

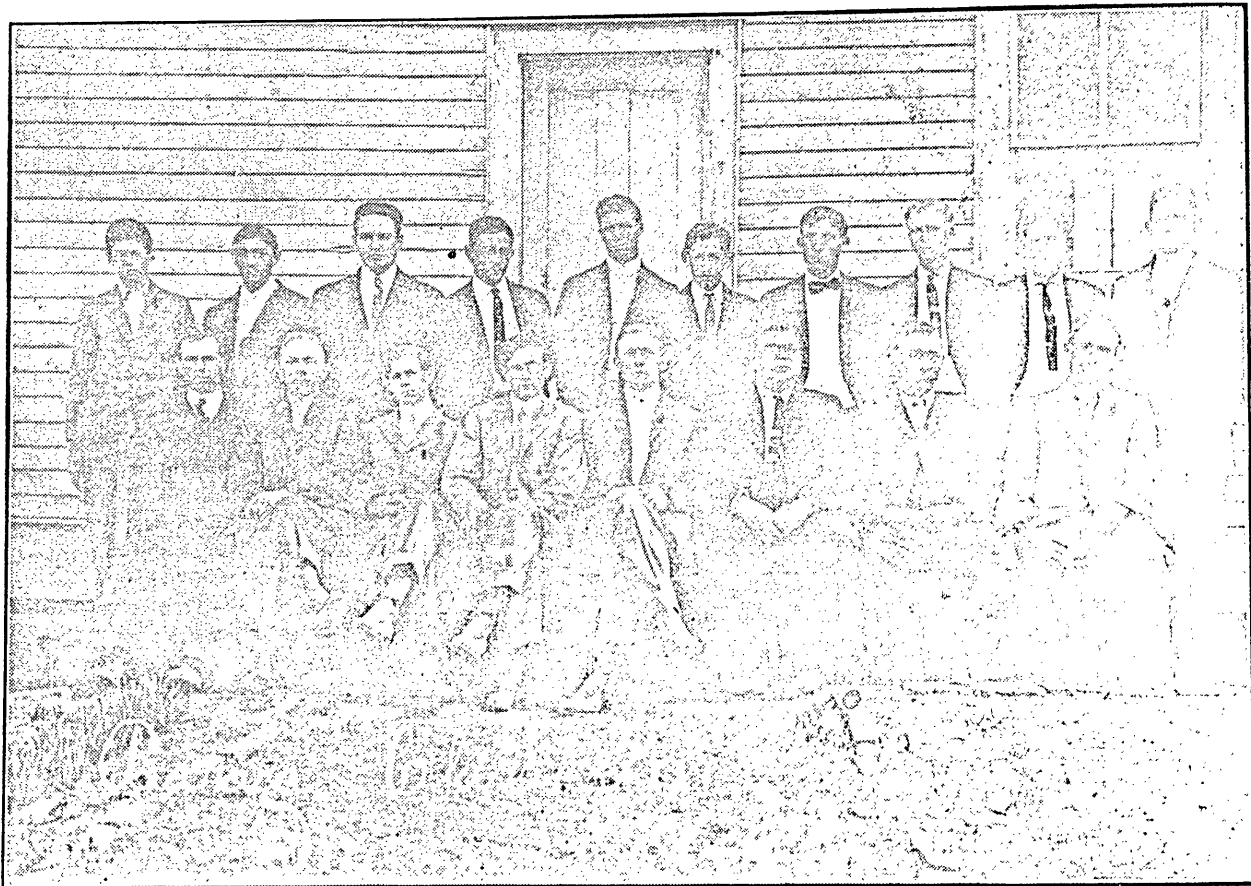
There was only one who said anything about money, and he said, "To lessen the expense of our state."

Another did say something about cost, "Because it costs too much, not money but misery."

When Andrew Carnegie, the thrifty Scotchman, began the world-wide peace movement, he thought more of the cost in money of the maintenance of an army and navy, but as he went deeper into the subject he saw that there was another side to it, the cost of human life.

We estimate the amount of money spent for whiskey in a year and it is an enormous amount, almost beyond comprehension, but it fades into insignificance when compared with the cost in misery, shame, crime, human life and what is more than all the rest, the souls of our fellow-beings.

Clarence D. Meux,
Supt. Central M. E., South, Sunday School, Hot Springs, Ark.



BARACA CLASS, QUITMAN SUNDAY SCHOOL, QUITMAN, ARK.

League Department

"ALL FOR CHRIST."

WARING SHERWOOD Editor

JUNIOR EPWORTH LEAGUE SUPERINTENDENTS, ARK. CONF.

To the Junior Epworth League Superintendents:

In the financial plans of the Epworth Leagues it is expected that every Junior League contribute one dollar per year for the support of the work. This is a very small amount to ask of each League, but if all our Junior organizations should contribute this much each year, you can readily see what it would mean for the efficiency of the work.

If you have not paid your assessment of one dollar for 1914 will you not plan to remit it as soon as possible to J. Marvin Culbreath, 810 Broadway, Nashville, Tenn.

Above is a request that all Junior Leagues pay their assessment for this year at once. Some of the superintendents understood about this already, because I explained it at the places I visited in the interest of the Junior work.

Now please attend to this at once, taking a special offering or using dues, as you see best.

Let all pay this so our consciences will be easy when we see Mr. Culbreath at Van Buren in June.

Yours, "All for Christ,"

(Miss) Kate Cargile,
Supt. Jr. E. L. Ark. Conf.

Dear Methodist: Will you please call attention to these facts: There is no more a White River and an Arkansas Conference, but they are one, the North Arkansas. Now the White River part of the North Arkansas Conference is asked to send delegates to the Epworth League Conference to be held at Van Buren, June 15-18. There we want to organize into the North Arkansas Epworth League.

Again, a special train for the Buffalo International Epworth League Convention will leave Nashville, Tenn., 6 a. m., June 30. You can connect with that train at Nashville and make the round trip from Little Rock for \$35.40; from Van Buren for \$39.40. I trust that a number of our Leaguers of the state will go.

Come to Van Buren June 15, with prayer in your heart, songs on your lips, and with work in your being. Come dressed for work and comfort and not for style.

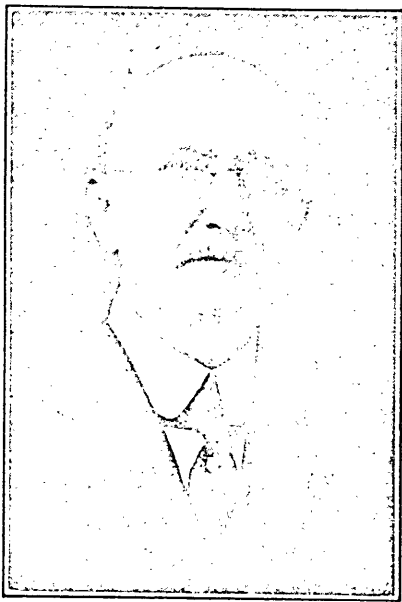
Truly,

J. J. Galloway,
Conference League President.

FAYETTEVILLE DIST. CONFERENCE OF EPWORTH LEAGUES.

On May 22nd and 23rd, the Epworth Leagues of Fayetteville District, comprising Benton, Washington and Madison counties, held their sixth annual conference in the M. E. Church, South, at Prairie Grove, Ark. There are 16 Leagues Chapters, and all were represented but four. Full reports were submitted of the work done, and the conference was most interesting and helpful. The program which had been arranged by the District Council was carried out almost to the letter.

One of the most interesting features of the program was the topic "Volunteer Band in the League," discussed by Miss Julia Zellner of Prairie Grove. This topic was suggested at the February meeting of the Council, and it was ascertained later that this subject was receiving attention by others.



Rev. J. A. Biggs pastor, De Queen, Ark., who delivered the sermon at the Texarkana District Epworth League Conference last Sunday at 11 o'clock.

as indicated by the writer in the Era who discussed the topic for May 2nd (Anniversary service). We believe that sufficient interest will develop in this district to make this a feature of the work of the Fourth department, and it is hoped that the pioneer work along this line will develop into a general movement and proper legislation by the League Board. We believe that the Leaguers in this district will do their part and work to this end. Two members of the District Council are already volunteers.

Special attention was manifest in the Second Annual Conference of Leagues of the North Arkansas Conference at Van Buren, Ark., June 15-18, and E. H. Thomas was elected district delegate. It is believed that Fayetteville District will be represented at Van Buren.

After an excellent and enthusiastic conference, the following officers were elected for the ensuing year:

E. H. Thomas, of Rogers, reelected president; Robert D. Lee of Fayetteville, first vice president; Miss Laurel Parks, Rogers, second vice president; Miss Leta Taylor, Prairie Grove, third vice president; Miss Kate Cargile, Bentonville, fourth vice president; J. M. Henderson, Rogers, secretary-treasurer, re-elected; Miss Rachel Guinn, Winslow, corresponding secretary; Sam Wiggins, Fayetteville, district organizer; Miss Julia Zellner, Prairie Grove, Junior League superintendent.

E. H. Thomas was also elected as delegate to the International League Convention at Buffalo, N. Y., to be held July 1st to 5th.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Sardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

U. S. GOVERNMENT JOBS open to Men and Women. Over 15,000 appointments coming. \$75 to \$150 month. Life jobs. Pleasant work. Short hours. Vacations. Common sense education sufficient. Full directions telling how to get position—free. Franklin Institute, Dept. G113, Rochester, N. Y.

THE REVIVAL AT MINCO.

Last Sunday night, May 17, marked the close of one of the greatest, if not the greatest revival ever held in Minco. Dr. D. V. York our conference evangelist, did the preaching and I am told by several men that he preached some of the deepest sermons they ever heard. The meeting not only was the means of 66 conversions and reclamations, but really caused men to think as they had never thought before. Our church would not accommodate the crowds, so we went to a store down town. Prof. W. S. Butts, choir leader and personal worker, who received his training at the Moody Bible Institute, was with Dr. York and both entered into the work to have results. To date 15 accessions to our church and at least 15 more will join. Most every convert expects to join some church. Several heads of families professed and joined the church. It was a great meeting indeed.

Chas. P. Cole, P. C.

Minco, Okla., May 23, 1914.

DODDRIDGE.

We observed Oldfolks Children's day service Sunday, May 10th. The day service Sunday May 10. The offering was the best we have ever received, \$14.34. The program was the best rendered we have had. Our school is a Methodist-Baptist school. Mrs. M. W. Fridell, the superintendent's wife, solicited Bro. Henry Fields of the Baptist Church to lead the singing and Mrs. Viola Sexton of the Methodist Church to play the organ. The entire school contributed their voices to give volume to the music and it was fine. Bro. Calvin Jones rendered the music for the school to march by. Old Folk's day was held with the children's service. Three hundred and fifty to four hundred were present. There was plenty of dinner and every thing went "merry as a marriage bell." To put the finishing touch I married a couple at 4 o'clock in the afternoon. Every body that I heard express themselves said it was the best they ever saw. Praise the Lord for the success. In 21 years of experience it was the best I ever saw. The committee wrought nobly in training the children.

Hugh Reevely, Pastor.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backbone, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

CATO, ARK.

Western Methodist: I thought as I was sending in my renewal I would write a few words. I am a licensed preacher. I was licensed two years ago next July. I have preached 44 times and gone to school nine months. My intention is to get higher in book learning. I haven't taken any regular work yet. I want to be a missionary or an evangelist. I want to be a worker for my Lord.

N. T. Gwin.

Swamp Chill and Fever Cure taken the place of calomel. All druggists.

SCIENCE EXPLAINS POPULARITY OF COCA COLA.

What is it that makes Coca Cola so popular? Is it the delicious, refreshing, satisfying flavor, imparted by a rare combination of perfumes of choice fruits, or is there something else that at least contributes to the wonderful success of this most remarkable beverage?

Advertising? Yes, but even the best advertising can do no more than induce the public to try an article once, and if it proves disappointing they will never buy it again.

Why does a glass of Coca Cola quench the thirst and relieve fatigue so much more perfectly than a glass of sweetened water or lemonade? In the answer to this question you will find the explanation of the nation-wide popularity of Coca Cola, for scientists tell us that Coca Cola owes its refreshing and fatigue-relieving quality to the presence of caffeine, a vegetable substance found in tea, coffee, cocoa, chocolate and mate.

Although caffeine is not a natural ingredient of the human body and in fact is found only in plants it nevertheless belongs to the same family, chemically speaking, as xanthin (pronounced xan-thin) which is a constant ingredient of all fresh meats. Xanthin is always present in the human body and is particularly abundant in meat extracts, such as beef tea whose effect in relieving fatigue is similar to that of Coca Cola. Caffeine is a trimethyl-xanthin and when taken into the human body is converted, by its own combustion, into xanthin which is the refreshing principle found in fresh meats, and trimethyl-xanthin, the refreshing substance found in chocolate. So close is the resemblance between the xanthin of meats and the caffeine of plants that we may regard caffeine as the nearest approach to xanthin, to be found in the vegetable kingdom.

In this connection it is interesting to note that the bodies of young people contain a larger proportion of xanthin than do those of elderly people. As youth is notable for its vivacity, alertness and enthusiasm, and old age is characterized by conservatism and sedateness, it seems probable that the xanthin of the human body has the same refreshing and enlivening effect as does the caffeine of Coca Cola, tea and coffee.

If you would like to understand more fully what makes Coca Cola the ideal temperance drink write for free booklet containing the analysis and expert opinions by the leading scientists of America and Europe. Address the Advertising managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

HARRISBURG STATION.

Rev. Sam M. Yancey, of Parkin Station recently preached twice a day for us for ten days. He is a valuable worker, a gifted young preacher and is a safe helper to any pastor. His lecture on his trip to the Holy Land last year was enjoyed by a large crowd. The church was toned up by Bro. Yancey's work among us.

A. M. R. Branson.

Harrisburg, Ark., May 27, 1914.

WILL RELIEVE NERVOUS DEPRESSION AND LOW SPIRITS.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure appetizer and aid to digestion. 50c.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

Woman's Missionary Department

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

Press Superintendents.

Arkansas Conference Miss Lilla G. Bellston, Fayetteville, Ark.
 Little Rock Conference, Mrs. F. S. Overton, 1311 Welch, Little Rock, Ark.
 White River Conference Mrs. Mary Neill, Batesville, Ark.
 East Oklahoma Conference Mrs. C. H. Buchanan, Vinita, Okla.
 West Oklahoma Conference, Mrs. R. S. Satterfield, Pauls Valley, Okla.

Communications for this department should reach the editor not later than Friday for publication next week.

FOR ONE OF THINE.

If I lend
 A strong hand to the helpless, or defend
 The right against the single envious strain,
 My life, though bare,
 Perhaps, of much that seemeth dear and fair
 To us of earth, will not have been in vain.
 The purest joy—
 Most near to heaven—far from earth's alloy,
 Is bidding cloud give way to sun and shine;
 And 'twill be well
 If on that day of days, the angels tell
 Of me, "He did his best for one of Thine."
 —Anon.

NOTES FROM MISSIONARY COUNCIL

Summary of Report to the Woman's Missionary Council From Mrs. F. H. E. Ross, Treasurer.

Cash receipts, 1913:
 Home Dept. \$198,277.11
 Foreign Dept. 282,684.75
 Total cash receipts .. \$480,961.86
 City Mission Work reported
 by voucher \$ 69,596.19
 Value of supplies sent..... 24,478.86
 Local work 378,617.35

Grand total for 1913 .. \$953,654.26

Mrs. Ross was heartily applauded when she said the Woman's Missionary Council had raised about a half million more dollars during the present quadrennium than in the preceding one.

Virginia K. Johnson Mission Home.

It was a moment of tense interest when Dr. Carrie Weaver Smith, resident physician in this Mission Home in Dallas, Texas, began her talk saying she, unlike the other workers, had come to plead for the undermining and the breaking up of her work. She was heart-sick over the ruin of young mothers and their deserted babies and said many young women are being "done out of a virtuous life." She declared it is time to stop the "tragedy of neglect" which is largely responsible for this woeful condition of today. She said every woman has a right to a virtuous life, and she should be so protected and rightly trained that this may be possible.

Dr. Smith's appeal for continued oversight of the young women and babies who go out from the Mission Home brought the immediate appropriation of \$500 with which to begin this beneficent work. "The Tragedy of Neglect"—who is altogether guiltless of a part in it?

GOOD NEWS FROM OUR GENERAL CONFERENCE.

A few days ago we had the pleasure of short telephonic talks with two of our leaders in Missions, Mrs. Luke Johnson and Miss Mabel Head, who were returning from General Conference to Nashville.

They expressed satisfaction in the final action of the Board of Missions

In regard to legislation asked for by the Woman's Missionary Council.

They and, indeed, all of us are very happy in retaining our identity, and shall quickly adjust ourselves to the new order of things.

Every woman in Southern Methodism must be glad that tobacco was in a measure oabtoood for the future good of our people. Henceforth, men entering the ministry in M. E. Church, South, must abstain from it, and, hereafter, it may be easier to teach our boys and girls the harmful effect of the poisonous weed. We all know, too, that tobacco is more or less obnoxious to non-users whether it is smoked, snuffed or chewed near them.

We once heard a lady, beyond the Smoky mountains, say it required weeks to clarify the atmosphere in her home after entertaining delegates to a Methodist Conference, South. She said those tobacco smoked saints were not invited to visit her family again.

Men and Laity Rights for Women.

Although the General Conference failed to grant laity rights for the women of the church as requested in memorials from the Woman's Missionary Council and from more than dozen Annual Conferences, in telegrams sent by scores of interested friends, including one from the Official Board of the First M. E. Church, South, Little Rock the women are not cast down. Before General Conference closed some of its members, advocating laity rights for women, organized to work together to that end.

Leaders in the Missionary Council think the prospect for success of the measure were never so bright as at present. These men say it is postponement and not defeat the cause has encountered.

SOCIAL SERVICE AT CROSSETT.

During our recent annual meeting Mrs. H. C. Rule gave an interesting account of social service by the white people of Crossett for the betterment of negroes in the community.

Dr. Sparks' lectures to eight elect women on sanitation, first aid to the injured, prevention of the spread of tuberculosis and kindred subjects, were successfully "passed on."

The subjects were presented by the ladies who explained Dr. Sparks' lectures to the negroes, assembled in their church on Sunday afternoons for this and religious services.

The negroes showed appreciation of this deep interest in their welfare, and we may confidently expect some good results.

Crossett's philanthropic labors should inspire others. Social service is enjoined by our Missionary Council and some phase of it is possible to the women of every auxiliary in M. E. Church, South.

EAST OKLAHOMA CONFERENCE.

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

Echoes of the Annual Meeting.

Mrs. Hester—"A man may give a million dollars, and yet not give himself. We can give but little, but given in the right spirit, it can be used of

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering for A. B. and A. M.; also Music and Art. Four laboratories, library, nomical observatory, new and modern residence halls. Scientific course in physical development. New \$20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$100,000. Makes possible the low rate of \$300 for full literary course. Officers and instructors from all countries. For catalogue and book of students, 576, from 40 states and foreign countries. Illustrating student life address WILLIAM A. WEBB, President.



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ON Free TRIAL

YOU NEED GLASSES

I am going to mail you a brand of 10-karat, gold-filled, perfect glasses for you to try. I am even going to pay postage to your own home.

Don't Send Me One Cent

when you answer this advertisement. As soon as you get them I want you to put your eyes, no matter how weak they may be, to the very finest print in your Bible with them. The smallest eyed needle without any headache and with as much ease and comfort as you ever had in your younger days; or if you are a sportsman and like to hunt occasionally, they will help you to sight your gun as true as your eye before in your life.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing and driving; indoors, outdoors, anywhere and everywhere, anyway; way; then, after a thorough tryout, if you find that every word I have said is true, and if they really have helped you to read and sew or shoot off at a distance as well as it ever is possible for glasses to help you, you and keep the lenses forever without one cent of pay, and

Just Help Me Introduce Them

by showing them around to your friends and neighbors, and speak for them whenever you have the chance. If you want to do me this favor, fill out the below coupon at once and this will entitle you to a pair of "Perfect Vision" lenses absolutely free of charge as an advertisement.

ST. LOUIS SPECTACLE HOUSE, Dept. 15 ST. LOUIS, MO.

Please send me on seven days' free trial a pair of your 10-karat gold-filled spectacles complete with perfect vision, accurately ground, perfectly focused lenses all ready for use, also a fine leatherette, silver-tipped, gold-lettered pocketbook spectacle case, and if I find them really and truly are fully worth more than you are asking for them, I will be impossible for me to buy them anywhere else at that price. I then pay you \$1.50, but if for any reason whatsoever I don't wish them, and I myself am to be the sole judge, I will return you the case and pocketbook case and keep the lenses without paying you a cent for them, as you agreed to let me, and I am going to make you stick to your word. Be sure to answer the following questions:

How old are you?.....How many years have you used reading spectacles (if any)?.....

Name

Post Office

Rural Route.....Box No.....State.....

our Father to the extension of His work.

"A father once said when told that his daughter had offered herself for foreign missionary work, 'I have nothing too precious for Jesus.' After his child died in the foreign field, and they came to tell him the sad news, he said, with tear-stained cheeks, 'I have nothing too precious for Jesus.'"

Sister, how about your daughter?

Mrs. McCurtain, Dist. Sec. of Choctaw District, was one of the most interesting personages at the Conference. Every time she spoke, she was listened to with intense interest. She had eleven Indian women present, and one of the most touching moments was when they faced the audience, and sang in their native language, "Christ Bled for Me," to the tune of "How Tedious and Tasteless the Hours."

McAlester was represented by the largest delegation present.

A R Hand Par

Genuine Pa Silk Band, weight, Du ranted like fine weave. Postpaid. **FITTED RUSSIA LEATHER SW** and-to-day, GEO. J. BUNGAY, 28 So. W.

THE SCHOOL ITS PUPILS

Boys are most critical and judges. We invite you to ask boys or their parents—why this school. Ask any of our unique buildings, superior faculty, the rough standards of honor, the all-round athletic, names and addresses.

Bingham

The Oldest Boys' An unusual and of highest type. been conducted generations of the past 20 years. come from 15 States, and from South America, which helps to make Army Officer details most of the year. W. Established 1728. **COL. R. BINGHAM**

St. Paul's, Muskogee, was the banner auxiliary in the Foreign Dept. Durant was the banner auxiliary in the Home Dept.

Auxiliaries, emphasize the importance of the annual assessment of \$2 for the Scarlett Bible Training School. This assessment is on every auxiliary. Also the retirement fund. As a Conference, we fell down on this. Let us pay this early in the year and get it out of the way.

Out of 2230 members in our Conference, only 208 are taking the Study Course. Sisters, what are you reading? How much do you know about the countries where you are sending your money and missionaries? God wants intelligent giving, intelligent prayer, and intelligent service. Let us all take the Reading Course this year.

Presidents of auxiliaries, what did you do with that last bulletin that was sent you by the district secretary? It is the property of the auxiliary and should be presented by your local Pub. Supt. By the way, where is that local Pub. Supt.? Does she report to the Conf. Supt.? If not, jog her up a little bit.

Out of 142 Pub. Supt.'s, 12 reported to the Conf. Pub. Supt. This must be improved on this year. Elect women to office who will report. Always honor the office and not the woman. We are relying on the Pub. Supt.'s to send us their items of news. The agents of Missionary Voice might urge the members of their auxiliaries to take the Western Methodist, their own Conference organ, and keep up with the Conference news.

WEST OKLAHOMA CONFERENCE.

Mrs. R. S. Satterfield, Pub. Supt. General Conference Changes.

Now that General Conference is past and its acts have become laws, we, as women of the Missionary Society, may sit down and take stock, as it were, and see what will be the effect on our own organization in its working plans.

First, the thing for which we have been praying, has been granted, and the line between the two departments has been wiped out. Henceforth we will have a Missionary Society with dues sufficient to support the work in the home land and the foreign fields, the funds to be divided in the General office. Following that plan, in auxiliary and conference, there will be only one corresponding secretary and one treasurer.

There will be only two vice presidents, having charge of the children's and of the young people's work—the other departments to be in charge of superintendents.

The Woman's Missionary Council has been made legal, and will continue to initiate work and to make appropriations—same to be presented as recommendations to the Board of Missions for approval.

The office of Editorial Secretary was abolished, though the publication of the Missionary Voice will be continued.

While the new plans may work some confusion for a time, it is thought they will tend to the building up of a broader and stronger missionary society than ever before. None of the new plans are to be put into operation in conference or auxiliary until the beginning of a new year. The West Oklahoma Conference will probably hold its annual meeting as soon after the beginning of the year as possible, so that the reorganization may take place and the new plans go into effect.

For the rest of the year may we hope that the Conference will do the best work it has ever done, and may take such strides forward as will justify us in calling it one of the strong conferences in the connection.

Mrs. R. M. Campbell,
Pres. West Okla. Conference.

WHITE RIVER CONFERENCE.

We are indebted to Mrs. J. O. Blake for the list of officers of the W. M. S. of White River Conference, recently elected:

President, Miss Mary Fuller; 1st V. P., Mrs. P. O. Echels, 2nd V. P., Mrs. Francis Jackson Donaldson; 3rd V. P., Mrs. R. A. Dowdy; Rec. Sec., Mrs. Preston Hatcher; Cor. Sec. Home Dept., Mrs. Troy Sanders; Cor. Sec. For. Dept., Mrs. J. M. Hawley; Pub. Supt., Mrs. P. A. Robertson; Supt. of Supplies, Miss Maggie Eldridge; Treas., Mrs. H. L. George; Auditor, W. J. Peebles; Conf. Organizer, Mrs. W. L. Oliver.

District Secretaries: Helena Dist., Mrs. L. J. McKinney, Searcy Dist., Mrs. O. H. Davis; Batesville Dist., Mrs. W. P. Talkington; Jonesboro Dist., Mrs. W. L. Oliver; Paragould Dist., Mrs. Chas. Stedman.

GREETING TO LITTLE ROCK CONFERENCE W. M. SOCIETY.

Dear Sisters and Friends: If I have been accused of "watchful waiting" relative to accepting the presidency of the Little Rock Conference Society it may be attributed to the consideration of a great work and my incapacity for efficient service. When I consider my great lack and the calls of my own home I would say "I pray you have me excused," but when I think of the great blessings that are mine and the "love of Christ which constraineth me," with joy I exclaim with the prophet, "here am I, send me." The surprise of your action at the Conference in electing me your president again was followed by a deep regret for the work's sake; but now I say I am yours to serve and if there is anything in your heart for the advancement of the missionary cause I am at your command.

With tripitation do I enter where wise workers have served and I need your prayers daily.

Yours, in His name,
Mrs. F. M. Williams,
408 Prospect ave., Hot Springs.

CENTRAL AVE, BATESVILLE.

We began our meeting May 3, continued 18 days, resulting in 55 conversions and 33 additions to the church and more to follow. Bro. L. B. Hankins of Melbourne circuit was with us the first week and did some excellent preaching. He is a good preacher and no one will make a mistake in securing his services. The second week Bro. A. E. Holloway of Blytheville station came to us and remained 10 days, preaching, praying and pleading in the old fashioned way. My people fell in love with each of these men. From the very beginning the meeting was great. It affected the whole town. The people of East Batesville helped us much. The people of other churches joined us in the work of the Lord and will share in the reward. In many respects this was the greatest meeting that has ever been held in this part of the city. Those who should receive special mention are Bro. M. B. Umstead of New Ark. station; Rev. W. F. Lock, Rev. F. M. Smith, and Rev. Franks of the M. E. Church did us much good

HARD COLD?

You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for hard colds, coughs, bronchitis. Thousands of families always keep it in the house.

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

50 BEAUTIFUL EMBROIDERY PATTERNS

POSTPAID FOR ONLY 25 CENTS



Designs for shirt waists, kimono, towels, pillow cases, belts, night gowns, baby caps, collars, jabots, corset covers and chemises as well as every letter of the alphabet.

Full Instructions and illustrations of different stitches for each and every design, thus making it easy for even a child to embroider beautifully.

No Special Transfer Ink Required.

No Transfer Paper Needed.

Mention this paper and we will send postpaid the 50 patterns and full details for only 25c. Stamps not taken. AGENTS WANTED.

SOUTHERN NOVELTY CO., Clinton, S. C.

PRICE-WEBB SCHOOL

LEWISBURG, TENN.

A boys' training school located in one of the most healthful sections of Middle Tennessee. Non-denominational, but stands for the highest ideals of Christian character.

Tuition, \$75.00 for session. Board at reasonable rates. Fall term opens September 3. Write for catalogue.

E. T. PRICE, Principal.

W. R. WEBB, Advisory Principal.

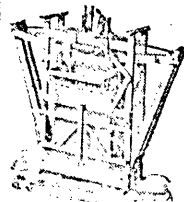
Miss Annie Mules Testimonial

Sold and Used on a Guarantee

WHAT OTHERS SAY.
I am enclosing check for invoice of November 21st. Please double my last order and ship at once. Your Medicated Salt Brick are surely "good things." I sold a brick to each of several farmers and in a few days they returned and bought from two to six bricks each. One farmer told me it got worms from five brood mares that he thought were in perfect condition. Had not suspected them of being wormy.
HOMER C. HYDE,
Holdenville, Okla., Dec. 10th, '12.

Methodist Benevolent Association

A Brotherhood for Mutual Benefit Protection. Whole Life, 20-Pay Life, Term and Disability Certificates. Benefits payable at death or disability by age or sickness. \$150,000 paid widows, orphans, disabled. \$27,000 assets and reserve. Write for rates, blanks, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.



G. J. HYDE

Manufacturer of
Progress Improved
**SELF-TRAPPING
COTTON PRESS**
Capacity 25 Bales Per Day.
C. J. Hyde, Meridian, Miss.

work. The laymen stood by us from the beginning. The church was greatly revived. We are now in a meeting at Norfolk, which has accomplished much already. Pray for us. Love to the brethren.

Chas. F. Hively.

Batesville, Ark.

BOOKS FOR SALE.

I wish to state that I can furnish the following books of the course of study for admission on trial, at the following prices: Swinton's Outline of World's History, 75c; Bank's Manual of Christian Doc., 75c; Wesley's Sermons, Vol. 1, Harrison edition, 50c; total \$2.00.

The regular price, I think is \$4.05. Now these books are in excellent condition, and are a great bargain at that price.

Yours truly,

C. L. Dorris.

Morley, Mo.

BIG MONEY FOR SPARE TIME WORK



TAKE ORDERS for our CELEBRATED Custom Clothes, made in our own mill at Lawrence, Mass., LEADING TEXTILE CENTER of AMERICA. Bigger Profits for YOU by dealing DIRECT with the MILL. 4 Middlemen's Profits go into Your Pockets. Agents earn \$25 to \$50 a Week. Learn how to get WHIPPING REDUCTIONS on your own clothes. Suits, \$11.60 up. We furnish handsome samples, measurement blanks, tapes and style book FREE. Business established in 1892. Send now, TODAY, for special money making proposition FREE. COLONIAL WOOLEN MILLS, Dept. 86, Lawrence, Mass.

INDIGESTION

I will gladly send anyone suffering with indigestion, a recipe from which can be made a simple but splendid remedy. My physician charged \$2 for this prescription, but I am able to send you a copy of it for 25c. Send stamp or money order. J. L. KECK, Box 452, Clinton, S.C.

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.

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.)

WOLF BAYOU, ARK.

Dear Miss Hazel and Cousins:

Will you make room for another little girl? My papa takes the Western Methodist and I like the children's page very much. I go to Sunday school every Sunday I can. My birthday was the 30th of April, and I will let you guess how old I was. My age is between 4 and 9. To the one guessing it I will send a postcard. Marie Ruble, I guess your riddle to be a "well." I guess all of you cousins had a fine time Easter I did. For pets I have a little kitten. I will close by asking a riddle: A man who had no eyes went out to view the skies, and there he saw an apple tree with apples on it. He took no apples off and left no apples on.

Your new cousin,
Opal Cranford.

WILLIFORD, ARK.

Dear Miss Hazel and Cousins:

I will write again to the happy band. Papa takes the Western Methodist and I like to read the children's page. I like to go to school. I will be promoted to the third grade in three more weeks if I have good lessons. Mr. Guss Orr is my teacher. I like him fine. I hope he will be my teacher next year. I am eight years old. I go to Sunday school. I love my Sunday school teacher. How many of you cousins say your prayers after supper? I do. My pets are my little baby sister, Euna, and mamma's little chicks. I guess Ruby Kerr's riddle to be a broom.

Your cousin,
Lanell Harrell.

MT. MCRIAH, ARK.

Dear Miss Hazel and Cousins:

Will you admit another Arkansas girl into your happy band? My papa takes the Western Methodist and I enjoy reading the children's page. Will finish grammar school this year. My school lets out the 8th of May and I certainly am sorry. I will answer Nola Burns' riddle. T-H-A-T. I will answer Herman Walter's question: 134th Psalm. My age is between 13 and 17. To the one that guesses my age I will send a card.

Your cousin,
Lottie Garrett.

NO DATE LINE.

Dear Miss Hazel and Cousins:

This is my first time to write to the children's page. I am seven years old. I have two little sisters and one brother. I always read the children's letters. I am in the third grade. I go to Sunday school every Sunday and Mrs. Mary Dial is my teacher and I like her fine. Your new cousin,

Gracie Edith Cabe.

JOIN THE

Associated Piano Club

SEE ANNOUNCEMENT
ON PAGE 16.

MAGAZINE, ARK.

I will be 14 years old the 4th day of June. I go to Sunday school. Mrs. Rose Taylor is my teacher and she is fine. Bro. Ashmore is the pastor. Mr. Peyton Castling is our good superintendent. Our class consists of 16 boys. We have no girls in our class. We have a Sunday school pin which has "U. S." on it, meaning "Up Standers." Our day school closed the 21st of April. I have two small kittens and a large cat. I have two sisters dead and one brother and my father is dead. I have three sisters and one brother living. One of my sisters is married. She married last August. My brother cannot hear or talk. He is in the Arkansas Deaf Mute School in Little Rock. I will close by answering a few questions. I guess your riddle to be a church, Daisy Bell Morgan. Irene Riggins, yours is a water melon. Herman Walters, the 134th Psalm is the next to the shortest chapter in the Bible. This is my first attempt to write to the children's page. Love to all the cousins. I remain your new cousin,

James Turnbon.

IDABEL, OKLA.

Dear Miss Hazel and Cousins:

This is my first visit to the cousins and I want to say I enjoy reading their interesting letters. I am a Sunday school girl and will answer the best I can Andrew Collinsworth's Bible enigma:

The most patient man was Job.
The first king of Israel was Saul.
The judge that made a riddle was Sampson.

The prophet that was carried to heaven in a whirlwind was Elijah.

The chaplain that Elisha cured of leprosy was Naaman.

The judge that fell and broke his neck was Eli (1 Sam. 4).

Sons of Levi were Gershan, Kohath and Mesari.

The Lord commanded the ravens to feed Elijah.

I will ask a question: What was Noah's first act when he came forth from the ark and did God make any change in man's food at that time? Your new cousin, Geneva Godbold.

CANEY, OKLA.

Dear Miss Hazel and Cousins:

Won't you let me join your band? We take the Western Methodist and I enjoy reading the children's page. I have light complexion, blue eyes, and sandy hair. I am in the ninth grade and go to school every day that I can, and I go to Sunday school every Sunday. My teacher is Mr. Claude H. Eckles and I like him fine. I will answer Maril's riddle. It is a "well." I will let you all guess my age. It is between 10 and 14. I belong to the Methodist Church. Bro. Morris is my pastor and I like him fine. Your new cousin,

Kittie Mitchell.

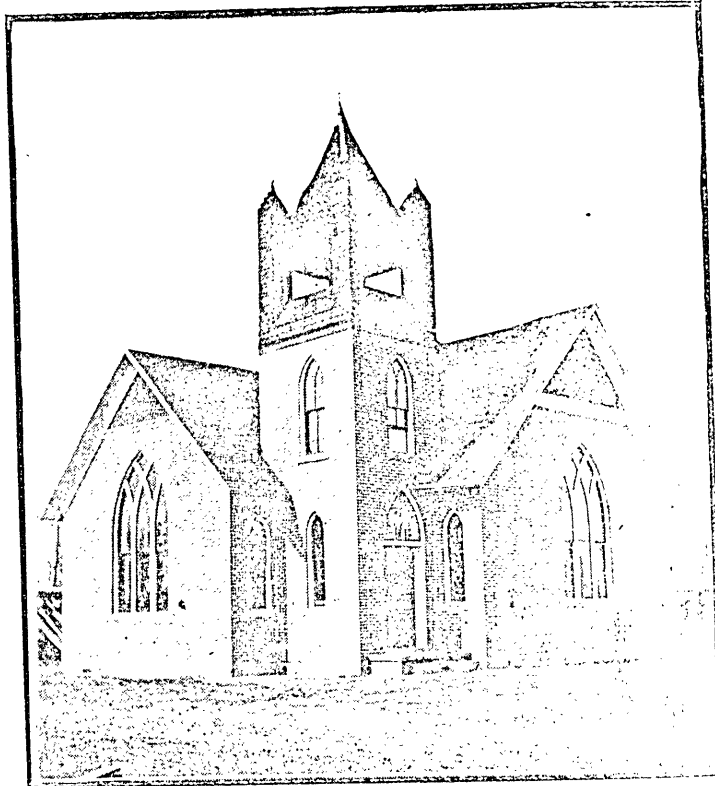
PROGRAM.

Local Preacher imetanaha asha chi Program, yakohme ho isht anumpola chi hosh itafama chi hoki, atok o hohchifo Hotaneshi hoki, June 24, 25, 26, 27, 28, 1914, ilapako itanahatishit mahaya chi hoki.

Wednesday, 7:30 p. m., okyaka palah takali, ka Rev. Charles Billy akosh elikostenichi aimma isht enumpola chi hoki.

Thursday, 6:30 a. m., Eastman McNoel, akosh anumpae ilbasha anumpoli pihlechit asha chi hoki.

Thursay, 9 a. m., alahpisa at kani-ohma hinla ka isht anumpola chi hoki,



First M. E. Church, South, Aubrey, Ark., Rev. Gordon Wimpey, pastor.

Rev. Aaron Harris and Dannis Wade.

Thursday, 11 a. m., nana ihollo aimma isht anumpola chi hoki, Rev. F. B. Potts, and M. W. Monroe.

Thursday, 3:30 p. m., Natak hollo holisso pisa aimma isht anumpola chi hoki, Rev. W. M. MBond, and Simpson Colbert.

Thursday, 7:30 p. m., vba numpa isht anumpola chi micha okhesa teva chi hoki, Rev. Thomas Grayham, and Joseph Jackson.

Friday, 6:30 a. m., Loman Jackson, akosh anumpa ilbasha anumpoli pihlechit asha chi hoki.

Friday, 9 a. m., uba nupishe apilacha hi aimmaishit anumpola chi hoki, Rev. M. H. Leflore and Elum McCurtain.

Friday, 11 a. m., Ikka alhiha imanumpola chi hoki, Rev. Griggs Durant.

Friday, 3:30 p. m., oka home at achukma keyu, ka isht anumpola chi hoki, Rev. C. B. Wade and Joheps Jackson, elapak oki.

Friday, 7:30 p. m., Hatak nana asha chi at Chihowa ha, itenanaia hi ahnit, emanumpola chi hoki, Rev. J. J. McElroy, a chi hoki.

Saturday, 6:30 a. m., C. E. Perry, akosh anumpa ilbasha anumpoli pihlechit, asha chi hoki.

Saturday, 9 a. m., Ohoyo ematoksali W. M. Society, aimma isht anumpola chi hoki, Rev. Elum McCurtain.

Saturday, 11 a. m., ont eshetpokoli a Chihowa ema he at aivlpisa ka isht a numpola chi hoki, Rev. J. J. McElroy, a chi hoki.

Saturday, 3:30 p. m., Rev. A. S. William, akosh nana kaniohmi ho Friday, onnahinli ekimpo ka hi enana alhpisa at miha ka isht anumpola chi.

Saturday, 7:30 p. m., Hatak nana asha chi at Chihowa itenanaia hi ahnit emanumpola chi hoki, Rev. Chas. Billy and Rev. Griggs Durant.

Sunday, 6:30 a. m., Isham Perry, akosh anumpa ilbasha anumpoli pihlechit asha chi hoki.

Sunday, 9 a. m., nahokcho aimma isht anumpola chi hoki, Rev. F. B. Potts, and Simpson Colbert.

Sunday 11 a. m., Rev. Daniel Bryant, akosh vba numpa isht anumpola chi hoki.

Sunday, 3:30 p. m., chiponta baptisma hi alrma isha anumpoli cha yamako isht ahanta chi hoki, Rev. C. B. Wade.

Sunday, 7:30 p. m., Rev. A. S. William, akosh hatak nana chi at Chi-

howa, itenanaia hi ahnit isht anumpola chi hoki.

Monday, 6:30 a. m., Rev. Joseph Jackson, akosh anumpa ilbasha anumpoli, pihli chit ananta chi hoki, Yohmi hosh Fare well at the close of worship, chi ako etabatalohowat etayukpahanchit nayukpath etahollo hosh itefelama chi hoki.

Nahollo etalowa pihlichit ahashwa chi kat elapak oki, C. E. Perry and S. A. Barnett and T. K. Barnett, 3 three elapak oki. We meet on train for first day evening train untill Friday, evening also we would like to every bodey come at the same time for this meeting.

Committee:

Jonas Durant and Joseph Jackson, Simpson Colbert and O. J. White, John Choat, Sact.

BIG DEAL ON STERLING HOSE.

Big purchase from the mills on "Sterling" Half Hose enables us to offer them while they last at startling prices.

Sterling Hose are stainless fast dye, good, clean, selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, South Carolina.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

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 payment; profits to policy holders. And your Church is entitled to share in these benefits.

For applications and particulars address HENRY P. MAGILL, Sec. and Manager Insurance Exchange, Chicago, Ill. Mrs. Alice Hargrove Parley, Agent, W. L. Church, South 1223 Second Street, Louisville, Ky.

WESTERN METHODIST.

State National Bank Building, Little Rock, Ark.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Five Conferences of Arkansas and Oklahoma

VOL. XXXIII

LITTLE ROCK, ARK.

WEDNESDAY, JUNE 4, 1914

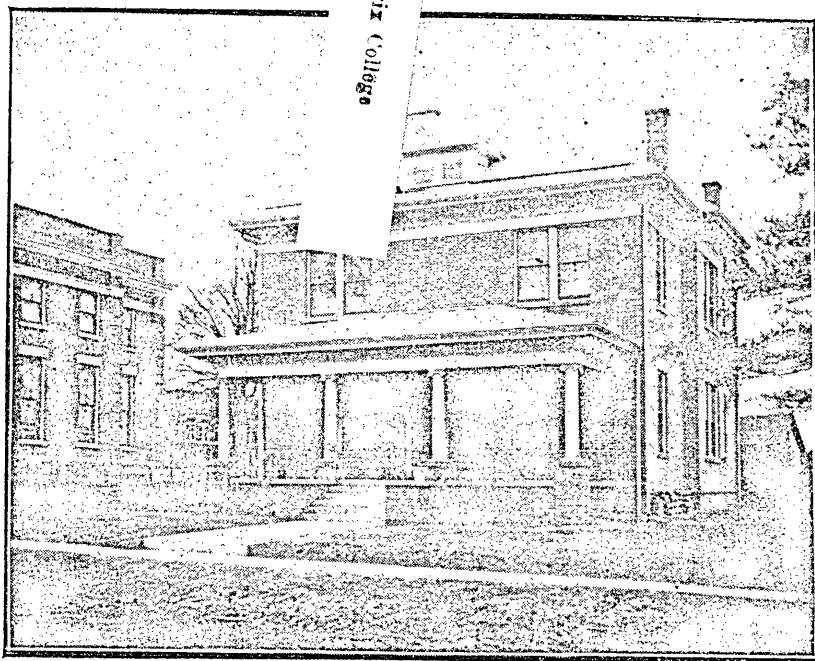
NO. 23

THE GENERAL CONFERENCE ON OUR EDUCATIONAL WORK.

An examination of the several reports of the Committee on Education which were adopted by the General Conference at Oklahoma City, shows changes in the Discipline were made, providing for the following:

1. That the number of the members of the Board of Education be increased from 18 to 21; three Bishops and the Secretary of Education MUST be members, and as many as 10 laymen MAY be members.
2. That Annual Conference Boards of Education co-operate more closely with the General Conference Board in securing educational statistics, in classifying institutions of learning, in the establishment of new institutions, and in the recognition and support of those already existing.
3. That the assessments for General Conference and Annual Conference education be combined as one educational assessment, and the amount divided pro rata.
4. That each Annual Conference have a Conference Secretary of Education who shall be ex-officio a member of the Annual Conference Board of Education.
5. That all the educational institutions owned and controlled by the Church be classified as (a) Academies (secondary schools); (b) Junior Colleges; (c) Colleges; (d) Theological Seminaries, or (e) Universities.
6. That the General Conference Board of Education may serve as a board of reference or arbitration and when necessary, may take measures to protect the property interests of our educational institutions.
7. That the amount of assessment by the General Conference for education remain the same—\$95,000—annually. In the expenditure of the proceeds of this assessment, the Board of Education shall give due consideration to the merits of the following causes: ministerial education, mountain schools, ministerial loan fund, and the education of the colored people. Furthermore, the assessment of \$20,000 annually for the theological education remains the same amount, but instead of being directed to the Biblical Department of Vanderbilt University as during the past quadrennium, it is to be placed subject to the order of the Commission of Sixteen appointed by the last General Conference, to be used by them in the establishment or support of theological schools.
8. That no fixed assessment for aid to the work of the Colored Methodist Episcopal Church be made, as formerly, but the Board of Education, in co-operation with the other connectional boards, shall have control of all of our work in behalf of this Church and these several boards are given authority to jointly or separately make any appropriations or take any action they deem wise for the accomplishment of the common tasks of the two Churches.

The census of the Jewish race throughout the world is now given at 13,052,846. This, according to the Jewish Chronicle, is the number stated by the Rev. Isidore Harris, M.A., in the forth-coming issue of the "Jewish Year Book," and is made up as follows: Europe, 9,950,175; Asia, 484,359; Africa, 404,823; America, 2,194,016; Australia, 19,415. Out of the European ten millions, more than six millions are in Russia alone.



The new Methodist parsonage at Marianna, Ark., Rev. W. F. Evans, pastor. Erected this year and cost about \$5,000.00, modern and up to date in every respect.

AMERICAN IDOLS IN JAPAN.

It is announced that the "Billikin" figures have reached Japan and are actually worshipped as the American God of Good Luck. One prominent man is said to attribute his prosperity to his faith in "Billikin." It was in Japan, too, that a missionary found a Standard Oil can installed as an object of worship. "Billikin" and the oil can as "graven images" are an ironic commentary on the levity and materialism of our American life, but perhaps they are less depressing than the historic cargo of Medford rum that accompanied the early missionaries to Africa, and the American cigarettes that are being introduced throughout China.

A GREAT CHURCH.

Our Trinity M. E. Church, South, at Los Angeles, Cali., is erecting a church building nine stories high to cost \$750,000. It will have every accessory known to modern church buildings, from a tennis and basket ball court on roof to bowling alleys under the sidewalk. There will be restaurants, cafes, gymnasium, 350 bed rooms, sleeping porches, parlors, dining rooms, social halls, club rooms, banquet hall and a nursery. The auditorium will seat 2500 people and will be open for lectures every night in the week. Four large departments will be devoted to Sunday school work and four large rooms for educational work. Rev. Chas. C. Selcman is pastor of this great church and has received 120 members since the first day of January.

CARDINAL O'CONNELL AND PROTESTANTISM.

This Massachusetts priest in speaking of various present-day sins charged those OUTSIDE the great Catholic Church as having committed the greatest part of them, due principally to "Liberalism" of Protestant Christianity. He even charges up such things as immodest dress. But the dance has always been largely the place where indecent costumes are flaunted before a gazing public. Protestants have never been strong on the dance. But these ball room affairs seem to require that the women should be "wearin' a dress without a sloop in it—naked to the collar bone—and without the grace to blush." This is but a beginning. The wearing of a questionable street costume becomes easier, until the Criterion of Fashion in speaking on the subject says:

"The movement of the wearer of one of these

gowns reminds one of a walrus or a seal. You feel like joining the poet in his desire to be taken back to the Gulliby Isle where the Pooh-pooh smiles and the Anagazanders roar."

The Cardinal even speaks of saloon keepers, "black handlers," political embezzlers, and of those who control American municipal governments as non-Catholic.

Now every saint and sinner knows the Catholics are given to dancing. The room is an adjunct to that church and the holy Sabbath is totally disregarded by it, when it comes to dancing, after the communicants have attended mass. Dancing and gambling are means they have adopted for getting money for the church. Whole parishes, including Catholics and Protestants alike, are canvassed by young women and children of this church for the sale of tickets to such functions. And even a school boy knows that the black hand was handed us from a Catholic country; that our ward politicians, especially in the large cities, are

nearly all Catholic, and that the "men with the apron on" who serve behind the bar are nearly all Catholics.

Of course, Protestants do not claim perfection, nor do we claim it for them, but they cannot be charged with the greater crimes, nor it is very Christian to draw such inferences and to make distinctions between this religion and that, unless the facts are given.

"Liberalism?" Certainly. That is the spirit which draws no lines, making all people ONE in Christ in the great struggle for religious perfection.

A church or an individual which draws away from the great world, and places distances between people—is like Dr. Frank Craven's description of a man who would be rich after this fashion:

"I will have an office into which you can enter only by passing four rooms and five secretaries; and never allow any one at all to come and see me; and I shall live in a house in the middle of a hundred acre woods pasture, with two men at the gate with shot guns."

A religion which places one class above another in hierarchical form is in reality not Christianity. The Protestant Bible, translated from the oldest manuscripts, says: "Call no man on earth father," for "God is your Father," and "ye are brethren."

NUMBER OF CHRISTIANS.

The number of Christians reported at the end of ten centuries was doubled in the next five centuries. The total was doubled again in the next three hundred years. At the end of the nineteenth century the number was two and one-half times as great as at the end of the previous eighteen centuries.

Second century	2,000,000
Tenth century	50,000,000
Fifteenth century	100,000,000
Eighteenth century	200,000,000
Nineteenth century	500,000,000

There are large portions of Mongolia, Manchuria and central Asia unoccupied, but open.

Missions is the greatest living issue.

The study of missions is the only possible way to keep in touch with world progress.

In Fiji there are 104,000 habitual church goers out of a population of 110,000.