

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Hendrix College

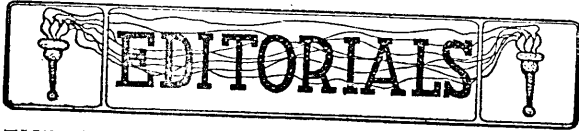
Successor to Western Christian Advocate.

OFFICIAL ORGAN OF ARKANSAS, LITTLE ROCK, WHITE RIVER AND OKLAHOMA CONFERENCES OF METHODIST EPISCOPAL CHURCH, SOUTH

VOL. XXX.

Little Rock, Ark., Thursday, November 30, 1911.

No. 48.



THE "APPOINTMENTS" AND THE DISAPPOINTMENTS.

Within the territory of this paper there have been recently made, or soon will be made, about 600 appointments of the preachers. For the most part they have been very satisfactory. We personally know that the two bishops who have been among us, Bishop Denny and Bishop McCoy, have labored very hard to make satisfactory adjustments for the new year. We believe that every presiding elder among us has done the same thing. Still it is inevitable in a system like ours that some dear and good brethren should be misunderstood. It may even be that some are depreciated as to their deserts. It has ever been so, and it cannot be otherwise; our very system involves it. All Methodist itinerants know this, when they stop to think. They know that the ongoing of Methodism has depended upon the itinerant system, and they know that the system imposes now and then hardship on the itinerant. This editor has himself once or twice in life keenly felt this, just as other brethren have felt it. And as he has gone among the conferences this year and looked upon cases of disappointment, every one of them has gone to his very heart. We are not, therefore, writing these words without a keen appreciation of the situation, nor without keen sympathy for every brother who has suffered disappointment in his appointment. There is not one of them we would not joyfully relieve, if we could. Meantime, let us consider a few things.

First of all, we take it that no true Methodist preacher is willing to abandon our system, even though it does now and then bring a severe rub. It has done too much for the Master's kingdom, and has too much promise for future efficiency. Methodist preachers could change the system whenever they should conclude it ought to be done. But we have no mind to change it; we prefer to stand like true soldiers in the midst of it.

We believe further, that not only has the system served the kingdom; it has also served us, opened to us opportunities we should never otherwise had; it has made many of us what we are.

As for what we deserve at the hands of the Church, while it is perhaps true that all of us at times have gotten less than we deserve, it is more likely to be true that all of us have on the whole gotten more than we have deserved. It is also certain that no man who has the true stuff in him can be permanently held under by the itinerant system, or by any other system, for that matter. In the long run—Bishop McTyeire used to say that the long run is the run we are all in for—in the long run the account will always balance itself.

May we be permitted to say that in all our ranks, whether there has been "appointment" or disappointment, what we most need is to go forth with an optimistic and a heroic note, with faith in God and a very literal faith in the truth that God will make all things work together for good to them that love him. We preachers are not in this world to shine, nor to have an easy time. This is not our shining place, and no man who is doing his duty is having an easy time. We are here to toil; we are here to be courageous; we are here to be soldiers; we are here to be heroes, if the call comes to be a hero. God help us that none of us may wince or whine, whatever

his difficulties! God help us to do manfully our work! God help us to bear one another's burdens, to love and support one another. And may God crown the labors of every one of us with the joyous fruit of souls saved and the church built up this year!

THE BREAK-UP OF OLD CHINA.

It has evidently come, at last. China is to be a new-made nation, no matter which way the revolution goes. It is my no means probable that the Manchus will rule longer; the Chinese will rule. But even under the policy now adopted by the Manchus in an effort to save their dynasty, the nation must be made over. The most progressive and enlightened man in all China, Yuan Shi-Kai, who, by the way, was governor of the province of Pi Chili during the Boxer movement, and who for his progressive ideas was shortly after that event banished by the Manchus, is now the head of their attempt at a government. The radical revolutionists have as their head Li Yuan-Hung. Under the leader of either wing the old order is gone. It is fair to assume that the Chinese people will not be satisfied with halfway measures; the revolution will not go backward. Yuan Shi-Kai is popular with the masses, and it is impossible that he could ever attempt to restore to the Manchus the power they have held for 250 years. The most that he will attempt will be a constitutional monarchy, and it is scarcely to be believed that he will in the end come to have a monarch for monarch. Indeed it is not impossible that in the event of a monarchy he himself may be monarch.

There are no signs that the territory of China will be dismembered. Foreigners are treated with great consideration, although the lawless element have in several instances broken in upon them, and may do so again and again. There is not likely to arise occasion for the resentment of foreign governments. The iron hand that repressed the Boxer rebellion, and the whole past history of China in dealing with foreign nations has made them understand that no government can be established there which tolerates outrages upon foreign residents.

The slaughter between the opposing forces is awful. It is likely to continue to be enormous. But they will fight it out. The signs are that it will end in a stable government, of progressive policies. What we shall then see no man can foresee. The teeming millions of China will enter upon the making of new history. It is certain that amid it all the kingdom of God will make great gains.

AN IMPORTANT WORD.

What we have to say here is important both to our subscribers and to us. We beg all our friends to read it.

Ever since the new postal regulations went into effect we have been making an earnest effort to get all our subscribers to pay their subscriptions in advance. Before that regulation went into effect we were accustomed to consider the payment due at the end of the year; but now under this regulation when a subscriber delays a year he must be dropped from the subscription list. This leaves us no margin for collection. The postal authorities have allowed us a little latitude in the premises, and we have carried some people beyond the year; but this has been possible only because the department knows that we act in good faith and that we do our best to keep within the

year allowed. If we should give the department reason to believe that we were careless about keeping the regulation, we might look at any time for the rule to be strictly enforced against us. That would mean great trouble and great loss. These are the plain facts, and we desire all our readers fully to understand them.

Our efforts have not been in vain. There are more paid-up subscribers on the lists of the Western Methodist than ever before. We are very grateful for this fact. But there are many who are still allowing their subscriptions to run behind. We are constantly notifying these through the mails. This ought not to be necessary, for the date to which every subscriber is paid is always printed on the label which takes the paper to him, and he may always know how his account stands by simply looking at that label. Least of all ought it to be necessary to send notice after notice to any subscriber. It involves great expense in postage, in bookkeeping and in delays. The subscription has to be paid only once in the year; why not pay it at once? The cost of issuing the paper in these days is twice as much as it once was, and there is absolutely no margin left for extra expenses, for the price has not been raised. Please do not treat your paper as you would treat a profit-making institution; we do not run it to make money—no church paper is making money—we run the paper to do the work of the church. Be its friend!

TO OUR PASTORS.

Will it mean anything in your work for this year, dear brethren, that the Western Methodist shall go into the homes of your people? Will it help you to get the people to understand that the church wants you to do and wants them to do? Will it help missions, education, church extension? Is there anything for which the church stands that it will not help? Then please make it a first business to put the paper into the homes of your people. Put it in now, so that you will have the benefit of its work throughout the year. Talk over the matter with your official Board; make a strong talk from the pulpit; then follow up with a personal effort with all who are not getting the paper. Remember that no general exhortations or admonitions will do the work. You do not get your missionary collection by such in, definite methods; you get nothing done in that way. You get things done by making a definite effort to have them done now. You will not otherwise succeed in putting the paper into the homes of the people. And there are thousands of our homes into which the paper will never go unless the pastors make just this sort of effort.

Dr. Homer C. Stunts recently said that he would rather have the church paper in the homes of his people than to have an assistant pastor. A Presbyterian pastor some time ago told us that he considered each weekly visit of the church paper as being equivalent to at least one pastoral visit, and that therefore when he put the paper into a home he had done as much as if he himself had gone into that home fifty-two times. Think of these things, and act at once. Do not put it off; do it as soon as you settle for the work of the year.

It may sometimes appear that God was not in the making of an appointment but it still remains true that God calls and sends out his ministers.

WESTERN METHODIST

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OUR CONFERENCES.

White River, Blytheville.....Dec. 6

Col. W. G. Vincenheller, of Fayetteville, whom we are always glad to see, was in our office yesterday looking as ruddy as David in his youth.

Rev. L. C. Craig, Walnut Ridge, Ark., where he has on hand the organization of large newly converted forces, was in the city this week.

Rev. S. W. Ranney wishes us to state that his postoffice address will be Des Arc, Ark., and not Bingen as might be expected from the published appointments of the Little Rock Conference.

Rev. S. C. Morehead, Rev. W. S. Ricks, and Dr. L. E. Moore were among the brethren from Searcy attending the Men and Religion Banquet at the New Capital Hotel last Tuesday night.

Dr. F. S. H. Johnston and Rev. E. R. Steel, of Conway, were in attendance at the Men and Religion Movement this week and did what Methodists ought to when in Little Rock, came to see us.

England, studying at first-hand English institutions. He and his wife will spend their Christmas vacation of about a month in Paris and Rome.

Rev. W. U. Witt, presiding elder of the Ardmore District, has been on a visit to his parents at Conway, Ark. He tells us that his district is moving off well for the new year. He needs a good man for a good circuit. Write him at Ardmore.

Rev. W. U. Witt, presiding elder of the Ardmore District, West Oklahoma Conference, desires a preacher for an inland circuit with furnished parsonage and which will pay \$600.00 salary. Anyone interested may address him at Ardmore, Okla.

In a recent issue of the Methodist we stated Rev. Clarence N. Weems, of Korea, walked 13 1/2 miles to his first appointment, going out on Sunday and returning Monday. It should have been Saturday instead of Sunday. They are very careful to observe the sacredness of the Sabbath in Korea.

Rev. W. A. Swift, who recently transferred from the Little Rock Conference, is now one of the editors of the Central Methodist-Advocate, our Kentucky paper. He is also our pastor at Millersburg, Ky. We all over this way like this genial brother, and we are glad he is doing well.

Rev. W. M. Hayes passed through this city last Monday, on his way to visit his daughter at Morilton, before moving to his new charge at England. Brother Hayes did a significant and an abiding work at Nashville, Ark., which charge he has served for the two years just past. We trust he will be equally blessed at England.

Alabama Methodism makes an annual assessment for education of \$9,000, and we believe they pay it. The Western North Carolina Conference at its recent session resolved to raise for its

schools \$140,000, going mainly to its secondary schools. It would be hard for our people to put too much money into education by the church.

We note in the appointments of the Central Texas Conference that Rev. S. G. Thompson goes to Missouri Avenue, Fort Worth. Brother Thompson has been for many years one of the leading preachers in our Oklahoma Methodism. We trust that our Texas brethren will be good to him and that he will be blessed with a successful ministry among them.

Elsewhere in this issue is a letter from Rev. J. F. E. Bates concerning the death of Rev. J. H. Torbett. We wish to add our testimony as to his great worth. He impressed all of his brethren from the very time he came among us as a godly, earnest and able man, gentle and loving and true in his spirit. We exclaim a well-done over his bier, and we send our sympathizing love to his family.

Mr. Joseph Pulitzer, who built up and controlled while he lived the New York World and the St. Louis Post-Dispatch, and who did more than any other man to develop "yellow journalism" in this country, seems to have been minded in making his will to atone for the real damage he did the profession, though it does not appear that he was repentant as to this damage. He left \$1,000,000 to establish a school of journalism in Columbia University, and \$250,000 as a "Pulitzer Scholarship Fund." He also establishes an annual reward, a gold medal costing \$500, for the most disinterested and meritorious public service rendered by any newspaper during the year, and an annual prize of \$500 for the best editorial written during the year.

Rev. A. M. Trawick, college Y. M. C. A. man for the white colleges of the South, spent last Sunday at Conway. He was visiting Hendrix College. During this visit he delivered several earnest and very instructive lectures to the College Y. M. C. A. On Sunday night he preached a most excellent sermon for our people. Our personal fellowship with him was high and ministered to grace. Brother Trawick went Monday to Henderson-Brown College. He had been at the University of Arkansas before reaching Conway. His messages are of great value. Our brethren of the Little Rock Conference, and our congregations at Magnolia and Winfield Memorial, both of which he served in the years gone by, will be especially glad to hear of him.

Mr. Andrew Carnegie has established another corporation, "to promote the advancement and diffusion of knowledge and understanding among the people of the United States." It is chartered as the Carnegie Corporation of New York. He places in the hands of this corporation \$25,000,000. The limitations that are upon the Endowment for the Advancement of Teaching do not seem expressly to attach to this charter. But the board of directors is made up, so it is said, of the heads of the other corporations Mr. Carnegie has created. If the spirit that is in the Endowment for the Advancement of Teaching is to govern this new corporation, a spirit which has seemed to us to be one of arrogant superciliousness, the usefulness of this latter organization is doubtful. But the country may hope that broader minds than that of Mr. Pritchett will rule in the Carnegie Corporation. Mr. Carnegie's gifts now amount to \$200,000,000, making him the largest giver of all history, so far as we are aware.

The Men and Religion Movement has on hand at this writing an eight-day campaign in Little Rock. There is a team of seven men, all experts, in charge of the campaign. They are led by Dr. Charles Stelzle, secretary of the Department of Labor for the Presbyterian Church of America. The others are W. E. Biederwolf, president of the International Association of

Evangelists; A. M. Bruner, special evangelist to men in industrial occupations; Fred S. Goodman, secretary for religious work of International Committee of Y. M. C. A.; James Smith, special evangelist to men in railroad occupations; Dr. H. F. Swartz, secretary of the Missions Department of the Congregational Church, and R. A. Waite, secretary of the International Committee of the Y. M. C. A., and a leader in boys' work. We have had the great pleasure and profit of hearing all these gentlemen. They are on fire with earnestness. Their work in Little Rock will be of untold value. They have spoken again and again to many hundreds of our people.

Hurrah for our temperance brethren up in Maine! It was given out that prohibition had been tried in Maine and had proven a failure. It was given out for weeks that Maine had repealed her prohibition laws in the recent election. It turns out that prohibition carried in Maine by 753 votes. This vote is small, to be sure, but it at least shows that the majority of the people of Maine are for prohibition; it shows that the liquor men could not carry that State with barrels of money; it shows that they could not do it even with the aid of the immense foreign influx there since the prohibition laws were adopted; it shows that they could not do it with the aid of their present governor. Governor Plaisted, who led their fight, has announced that he will call the Legislature in special session this winter for the purpose of submitting an amendment to the constitution enabling cities to deal independently with the liquor question. Let him do it; we predict that he and his crowd will be worse beaten than they were at the last fall election. If Governor Plaisted does not know it we do, that no State is free from liquor corruption as long as a single city in that State holds a liquor gang. This gang always acts as the agent of all liquordom, distributing boodle and booze where either can corrupt political life. Liquor in the cities indeed! That is a fool's plea.

A PREACHER'S FIRST CHARGE.

Few sights are more interesting than the sight of a boy getting his first start into the work of life. We never look upon a young fellow trying to get started, with all his awkwardness, his fears, his hopes, without mingled sensations and without great sympathy for him, among other sensations. Usually the first year of a preacher's life is the most interesting year he ever knows. The trials are deep—God bless the boys—and what a young preacher on his first circuit feels and thinks, and what he encounters, and how he meets it all, will in almost all cases make a tale more interesting than any romance, if indeed such epics are not themselves entitled to be classed as romances. True epics they certainly are.

There appears in this issue, from that modest and beloved preacher, Rev. John W. Sims, who has recently finished four years as presiding elder of the Vinita District, an account of his first year as a pastor. It has been several years since we got him to relate this experience, once when a guest in his home. It has taken us these several years to induce him to write it out for the paper. We submit to every one who reads it that it is wonderfully interesting reading, and very profitable withal. We are alluding to it here for two reasons: The first is to say that you had better read it; the second is to ask other brethren to write a similar account. Do write, brethren, and do not be too modest to tell the simple, plain truth.

DEATH OF REV. J. H. TORBETT.

Yesterday, Sunday, November 2k, at 3:36 p. m., Rev. J. H. Torbett, of Bentonville, Ark., my wife's father, passed to his final reward. He was 83 years of age the 10th of this month. He and his good wife celebrated their golden wed-

ding anniversary two years ago the 4th of last October. He was a Tennessean by birth; graduated at 27, joined the Holston Conference, was a member of it for more than 20 years, transferred to the Western Conference, and was presiding elder in that conference for 13 years, transferred to the Southwest Missouri Conference, and after some years of service superannuated, then moved to Bentonville, Ark., where he lived for ten years, and for eight years he has been a superannuate in the Arkansas Conference. He gave 46 years of active service to the Church in the capacity of pastor, professor, college president, and presiding elder. He was truly a good man, a good preacher, an accurate scholar, an able theologian, a man full of faith and the Holy Ghost. He had been in failing health all the year, knew the end might come at any time, but dreaded it not. There were no shadows and no regrets.

The funeral will be Monday, November 27, at 1:30, from the Methodist Church, Bentonville, Ark.
J. F. E. BATES.

HENDERSON-BROWN NOTES.

THANKSGIVING PROCLAMATION AT HENDERSON-BROWN COLLEGE.

In consideration of the wonderful blessings of Almighty God during the past year, in bountiful provision, excellent leadership, and in fervent love, because of his special providence toward Henderson-Brown College during the last six months in the way of repair and material change, a strong faculty, an excellent student-body, an enhanced desire for scholarship and higher standards, the acceptable work of the college as a whole, and the victories of "our grand old team," and the increased favor of the college with the conference, its many ardent friends among the same, the prevailing hope and belief of being on the eve of a greater growth, and our abiding faith in God that Henderson-Brown is his will and pleasure. We, cheerfully, lovingly, and graciously designate and set apart Thursday, November 30, as a day of rest, to be given over to service and thanksgiving to God for his fatherly love and care in all things, and respectfully ask the faculty, the students and all connected with the institution to observe the day in a most fitting way, and that all gather into the auditorium for one-half hour at 8:00 o'clock on that day and sing unto him and praise his holy name and bring forth to him one utterance of gratitude and thanksgiving.

Proclaimed in the year of our Lord 1911, November 28, Henderson-Brown College, Arkadelphia, Ark., and in the 21st year of the history of the institution.

GEORGE H. CROWELL, President.

SNAP SHOTS.

The Baltimore Southern Methodist has a philosopher in Rev. J. S. Hutchinson, who writes "Snap Shots" for that paper. We clip a few of his shrewd sayings:

It is of no consequence how good a man is abroad if he is really mean at home.

No dust affects the eyes like gold dust, and no glasses like whisky glasses.

The man who is always pious but never pleasant is probably not much nearer the kingdom than the one who is always pleasant but never pious.

Bishop Keener used to say, "There is a great difference between piety and piosity."

There are people who hold on to their religion as a small boy holds on to a new kind of firework, ready to drop it the moment it shows signs of doing something.

A preacher is said to have gotten up the following definitions: "Optimism comes from optics. An optimist is one who sees clearly. Pessimism is cognate to pester. A pessimist is one who pesters everybody with whom he comes in

contact." We do not vouch for the brother's etymology, but he scores a good point nevertheless.

The standard of virtue that is good enough for a man ought to be good enough for a woman. If not, why not?

Did you ever notice how ready folks are to give help to the man that doesn't need it.

Satan seems to be devoting most of his spare time just now to an effort to convince mankind that latitudinarianism is the offspring of Christian charity.

The difference between meddling and investigating is that you always investigate and the other fellow meddles.

There are two bad things about cigarette smoking: First, the cigarette; and, second, the fellow who smokes it.

It is a poor evidence of a man's Christianity that he chants songs in the sanctuary and cheats sinners in the store.

PRISON LABOR.

The American Magazine for July contains an article by Julian Leavitt the character of which is indicated by its sub-title: "How a great manufactory gets its goods made by convicts in five States for thirty-four cents a day." This manufactory, according to the writer, is the Ford-Johnson Company, of Cincinnati, in which, it is stated, Mr. George B. Cox, the Cincinnati political boss, has long had an important interest. The Ford-Johnson Company is engaged in "manufacturing, buying, selling, and dealing in chairs, chair frames, settees, furniture, lumber, and other kindred substances." "For many years this company," the article goes on to state, "either in its own name or that of one of its many subsidiaries, has controlled the labor of convicts in several prisons from Connecticut to Kentucky." In the Indiana State Prison it employs two hundred men at sixty-five cents a day; the State of Indiana furnishing the buildings rent free; in Kentucky, two hundred and fifty men at about seventy-five cents a day; in the House of Correction at Chicago, one hundred men at about forty cents a day; in the county jail at Hartford, Connecticut, two hundred men at ten cents a day; in the county jail at New Haven, Connecticut, two hundred men at an average price of eight cents a day. These contracts are taken in the name of different companies, said by the writer to be all connected with, or subsidiary to, the Ford-Johnson Company of Cincinnati. The publication of these statements in a reputable magazine, and over the name of its author, certainly justifies an investigation by the National Prison Reform Association. It ought to have no serious difficulty in getting and giving to the public authoritatively the facts and figures.

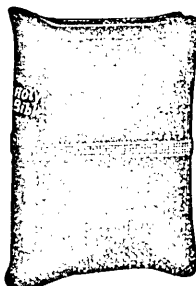
Contract prison labor is a relic of barbarism. It ought to have no place in any American jail of any description. It violates every fundamental principle recognized as sound by penologists. It organizes a system of quasi-slave labor, and intensifies the hate for work in a class whose hatred of work does not need intensifying. It divides authority between the prison officials and the foreman of the work in a community which, above all other communities, ought not to be subject to divided authority. It creates in the mind of those who control the prison laborers a desire to use them for personal profit, in place of the only desire which is legitimate in a prison—the use of all the instrumentalities employed for the moral benefit and ultimate reform of the prisoners. It compels honest labor outside the prison walls to compete with quasi-slave labor within the prison walls; it is preposterous to organize a tariff to protect American labor against cheap-priced labor abroad, and organize a still cheaper-priced labor at home to underbid the honest laborer. The facts which Mr. Leavitt states are a disgrace to all who have any part or lot in

this scheme, whether as contractors, political managers, or legislators; and the disclosure of the facts ought to lead to instant measures for the abolition of this contract labor system in the States where it still exists. Prison labor should be organized for the reform of the prisoners, carried on under prison officials, as far as possible employed in the manufacture of goods for State uses, and the products of the labor never should be sold under current market rates.—*The Outlook.*

Christmas Gifts to Subscribers

Just to show that our hearts are in the right place, here is our CHRISTMAS OFFER TO YOU. We want to make it possible for you to secure for yourself and for your children your Christmas Bibles and Testaments without a cent's cost to you.

We offer any old subscriber the splendid SELF-PRONOUNCING TEACHER'S BIBLE shown in this cut. It is the Holman No. 310, Egyptian Morocco, Divinity Circuit, Round Corners, Red under Gold Edges, and sells for \$2.50. In order to secure this splendid Bible you will need only to devote a few minutes of your time to the Western Methodist. Send us three new subscribers at \$1.50 each, and we will mail you the Bible free.



If you prefer it, we will send the elegant LARGE PRINT TESTAMENT AND PSALMS (No. 19) shown in this cut, listed at \$2.50, which is seven and a half inches by six and a half, bound in Morocco, stamped on side in gilt, for three new subscribers. Or we will send the same in cloth binding for two new subscribers.



Specimen of type is here shown.

PICA, 16mo. Size, 5 1/4 x 7 1/4 inches.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.



Our third offer is to send an elegant VEST POCKET EDITION of the NEW TESTAMENT, very suitable for a little girl or boy, shown in this cut, for one new subscriber. These Testaments sell for 80 cents and are the Holman No. 12.

Remember this is a Christmas offer. It is open only to old subscribers. We want the co-operation of our subscribers in extending the circulation of the Western Methodist, and we want to make it possible for every man, woman and child to get a Bible or Testament this Christmas. It is the most liberal offer we have ever made, and we are satisfied that our friends will think so. The time is short, but prompt action will bring in your Bible or Testament before Christmas.

Cash must accompany all orders. Fill out and mail before you sleep twice the following blank:

* * * * *

NEW SUBSCRIBERS.

Anderson, Millar & Co.,
Little Rock, Ark.:
DEAR SIRS—Inclosed please find \$.....
for which send the Western Methodist for one
year to each of the following:

Name
Address
Name
Address
Name
Address
And send the Holman Bible or Testament
No.....to me.
Name
Address

* * * * *

EASTWARD

Around the World

FROM SIBERIA TO MANCHURIA.

BY DR. W. B. PALMORE.

XIX.

From Moscow to Irkutsk we traveled on the Imperial Russian Express. From Irkutsk to Harbin we were on the International Wagon Lits. Literally the International Bed Wagon Train. Both of these famous trains are composed exclusively of sleeping car. Each train carries one elegant dining car. The latter, or Wagon Lits train, is more expensively or flashily finished, but the former, or Russian Express, is not so much crowded, and for free and easy, or convenient comfort, we rather prefer the Russian Express, in the dining car of which you can order what you wish at any hour of the day. In the dining car of the Wagon Lits you have to wait until the close of the regular meal hours to make special orders.

We reached Irkutsk in the night and left in the night. For a few hours we ran along the left bank of the clear, rapidly flowing Angara River. A huge boulder is lying at the mouth of this river where it flows out of

LAKE BAIKAL,

as clear as the waters of the Rhone, where they wash out of Lake Lemman at Geneva, Switzerland. The natives regard this boulder with awe, because they believe that were it removed all the water would rush out of Lake Baikal, which is 1,600 feet above the level of the sea. This is said to be the deepest fresh water lake in the world. Plumb lines have been dropped into it to the depth of 5,000 feet, but some say the bottom has never been reached. After the great lakes of North America and Victoria Nyanza in Africa, this is said to be the largest body of fresh water on the globe, about 520 miles long and from ten to sixty miles wide. It is said to be the only body of fresh water where seals live and sport. About 2,000 are killed here annually. There are also a plenty of good fish. The timber in the hills is cedar, birch and fir. In the sheltered valleys grow apples, cherries, strawberries, raspberries and whortleberries.

This charming lake robbed us of some hours of sleep, for we watched, as our train glided along the shore, its changing lights, shades and moods by star light, moon light and day light. It was the sixth day of September when the day dawned and the sun arose in splendor on the first gleaming frost of the season. Across the lake the snows of last winter were still white in the gorges between the mountains. The mountains jutting out to the water with the alternating beaches were suggestive of the

ITALIAN RIVIERA

between Genoa and Pisa, minus many of the Italian tunnels. For many years before the road was built around the shore, trains were taken on great steamers over Lake Baikal. One steamer would carry as many as 25 cars. These steamers were so made, and of such tremendous strength and weight, as to crush and run through ice 36 inches thick. In the midwinter tracks were laid on the ice, over which vast trains ran for a long time, until one train broke through and was lost!

The finest and most extensive system of inland navigation in the world is to be found in Siberia. Vessels can go from Lake Baikal via the Angara River to the Yenesei, and thence up one of its tributaries, the Kass, and pass through a canal to the Ket River, a tributary of the Obi, and thence by the Obi, Irtysh and Tobol Rivers to the very base of the Ural Mountains. This inland water river is only a part of the 15,000

miles of inland navigation which Siberia possesses. These mighty rivers on which float steamers, sails and barges, transport men and goods northward to the Arctic ocean and southward to the mines, grazing grounds and fastnesses of the Altai Mountains. More immigrants are conveyed by steamers than by train. From 1897 to 1904—the beginning of the war—it was estimated 200,000 were annually entering Siberia in this way.

The Siberians are a very solemn, if not a sad, looking people, but not more so than the Russian peasants generally. It was our delight at many of the stations, where we sometimes stopped as long as 20 or 30 minutes, to get out and stir up a lot of frolic and fun with the children.

THE ANIMAL WE CALL BOY

we find to be very much the same in all climes. In our boyhood days we learned a few sleight-of-hand or optical-illusion tricks, which very much excited and amused the Siberian boys. The sadness on the faces of the Russian boys is a sort of foreshadowing of the horrible temptation awaiting them as they grow into manhood. Vodka is a government monopoly. It is as white as alcohol and in appearance much like a strong whisky once distilled in Robinson County, Tennessee. This is the dark cloud rising on the future horizon of the Siberian boys, generated or precipitated by the Russian Government. In 1909 the Russian Government received from revenue in intoxicant liquors \$275,000,000. One per cent of this income from intoxicants is given to promote the temperance movement! This reminds us of a bull fight in Havana, Cuba, which was given for the benefit of the Society for the Prevention of Cruelty to Animals!

McCormick, who accompanied the Russian Grand Army in the disastrous Manchurian campaign, says:

The Russian physician's first inquiry in case of accident was, 'Was he drunk?' On one occasion a man was describing to a surgeon in charge of an imperial hospital the actions of an artillery officer in the last stages of exhaustion from fighting during the battles of Mukden, and from the work of saving his battery in the flight from Peih-Ling. But the tragedy of the incident was entirely lost on the surgeon. As the narrator concluded he simply asked:

"WAS HE DRUNK?"

Champagne and brandy in the brain of Russian officers figured about as largely in the defeat of Russian armies as did Japanese soldiers. The vodka whisky and wine which Rodostvensky and Nebogatoff took aboard at Sigon Bay were about as potential as Togo in the sinking of their fleets. Corporals or noncommissioned officers were sometimes in command during a battle, while higher officers were reveling in banquets with women and wine. We were told by one of the leading officers of the International Sleeping Car Company that Russian military officers detained eight of their splendid sleeping cars at Harbin a long time for immoral purposes. They even prostituted the sacred banner of the Red Cross under which to bring sports from Europe.

While we are criticising the Russian Government we should call to mind the fact that in this Twentieth Century a Cabinet officer of the President of the United States has consented to preside at a brewers' congress or convention in the city of Chicago! It was during the battle, and almost in hearing of the guns at Bull Run that the revenue tax was placed on intoxicating liquors. Mr. Lincoln very reluctantly consented to it as a war measure, to end with the close of the Civil War. Had he lived this iniquity doubtless would have long since ended. The thought of a Cabinet officer of a Republican administration consorting with the great enemies of humanity, the brewers at Chicago, is enough to make

ABRAHAM LINCOLN'S BONES

move in his grave! Had Lincoln lived he would have fought the legalizing of intoxicants as valiantly as he fought slavery. Is it not about time for the Democratic party to take up Mr. Lincoln's fight and ride into power on a great moral issue? Failure to do so may result in a death as ignominious as that of the old Whig party. That which is morally wrong cannot be legally right. If the legalizing of the sale of intoxicating beverages is right, it should be legalized everywhere. If it is wrong it should be legalized nowhere. If neither of the old parties have moral stamina enough to face squarely this great moral issue one of them will surely die, and the God of our republic will raise up a party that will face it. As the Republican party faced the question of slavery.

The brewers' congress in Chicago has not yet been held, and we are too far away from the battlefield, in time and space, to give an up-to-date comment or criticism, but we can hardly believe that the President of the United States will consent to a member of his Cabinet presiding over such a congress. If so he is staking his success in his next campaign on the money of the brewers, distillers, saloonkeepers. If it requires such a tonic to keep his party alive four more years, it is evidently staggering to a drunkard's grave!

WILLIAM JENNINGS BRYAN

a few months ago said, in substance, it was time for his party to break away from any sort of complicity or partnership with brewers and saloonkeepers! A Republican Cabinet officer consenting to preside over a brewers' congress certainly confirms this declaration of Mr. Bryan. For a half-century both of the old parties have been in copartnership with the liquor traffic. The clock of destiny is about to strike the hour when the red-handed traffic and one of the old parties must die! And be buried in the same grave! As slavery and the Whig party were buried!

Mukden, Manchuria.

GRANT'S FATHER.

A correspondent from Sheridan, Wyoming, recently communicated this bit of personal history to the New York Evening Post:

"In November, 1865, I was on a Pennsylvania Railroad train, eastbound from Pittsburg. In the next seat was an old fellow—that's the way you would describe him—with 'country' written all over him. He opened a conversation with our party, and asked if we were going to Washington; said he was going there; and added, with pauses, 'I've got a son in Washington—General Grant.' Of course, the response was 'Indeed,' etc., and so, feeling encouraged, he turned about, with his arm over the back of the seat, and proceeded to 'tell all about' his son.

"I remember it all as plain as yesterday, though I have never written it down till now.

"Yes, he's my son, and he's made quite a name for himself.' Long pause and meditation. Speaking slowly and with a great deal of repetition and a country manner, but much earnestness: 'They are talking about making him President. They don't want to make him President. He's no man for President. He'd be no good in that place. A soldier is what he's fit for. He ain't good for anything else but a soldier. Why I've had to set him up in business more than once. He was never any good in business. He's just a soldier; he's good at that. No, he ain't the man for President. He wouldn't make a good one.'

"And so on, to this effect and substantially in these words. I remember too many of the words and phrases to be mistaken. It was a striking incident and I have often thought of it since.

"Good, straightforward, simple-minded old man! That was Jesse R. Grant, and it was six months after the war."—*North Carolina Christian Advocate.*

A SOLUTION OF THE SUPERANNUATE PROBLEM.

BY REV. S. X. SWIMME.

At the recent session of the East Oklahoma Annual Conference of the Methodist Episcopal Church, South, a plan for the further relief and care of our superannuates was presented, which, briefly, was that there be special contributions sought for the purpose of securing land and building homes which should be the property of the church and occupied by our superannuates. So far as this plan reaches, it is to be commended; but it is at the best only inadequate.

It will be remembered by readers of the Western Methodist that some weeks ago I suggested in an article in these columns the setting aside of five per cent of the salaries of our effective preachers to be covered into the fund for the support of the superannuates. This, of course, at its best is only a partial solution of the problem.

I submit the following suggestions for a complete and permanent solution of this problem—which, however must we revere our superannuates, continues to be a problem confronting the church in all parts of our connection. Something more than a mere pittance, and that determined by the degree of momentary liberality which stirs the membership of church, is due to these veterans of the Cross who have given their years and the strength of their manhood to the service. The work that is being done by the Superannuate Endowment Board looks to a permanent and adequate support, but that is too far in the future for many of our aged preachers.

To my mind a practical and adequate solution of this question may be reached by the following line of procedure on the part of our effective preachers:

Let each preacher who can pass the physical examination—and his wife—take a policy of insurance either in some level premium or fraternal insurance society. (The fraternal insurance commends itself because of its more reasonable rates of premiums, and under the present safeguards of law is practically as safe as the "legal reserve" companies.) I would not be arbitrary as to the amount, but would suggest that from two to three thousand dollars on the preacher, and one or two thousand dollars on his wife would meet the requirements. Then, upon the passing to their reward of either the husband or the wife the survivor would have a sum sufficient of ready cash to materially aid if not to wholly solve the question of support during the surviving years of the survivor. Further: Arrangements should be made between the husband and wife that at least one thousand dollars of the money arising from the payment of the insurance claim shall be used in the purchase of land and the erection of a home for a superannuate preacher or his relict.

This plan commends itself to my judgment as one entirely feasible and one which in less than a quarter of a century would work a successful and permanent solution of the question which confronts every preacher: "What will become of me when I am worn out in the ministry."

Brether, let us do it, and DO IT NOW!

CHRISTIANITY NOT SELF-IMMOLATION BUT LIFE.

If men would only see it right, religion is not self-sacrifice but self-interest. There is nothing in man as God made him to be sacrificed. Everything God put in man is good, and was put in him for some high and noble purpose. God will never demand the sacrifice of his own work in man. All God wants us to put away is sin, and he demands our separation from sin because it dwarfs us, blights us in body, mind, and soul. The wages of sin is death, to the whole man. It dries up his life, makes him fruitless and useless. It renders him incapable of growth and brings him to the most limited and restricted existence,

where his talents have vanished and his liberties have fled. Sin is a disease, it is a consumption, an insanity. Surely a man is not indulging, fostering, his real self when he clings to it. Upon the other hand, religion rebinds us to God, puts us in communication with the fountain of life: Through Jesus Christ we come to at-onement with God. The Holy Spirit fertilizes our lives and makes them rich, luxuriant and fruitful. Under his guidance our development is unlimited. "Now are we the sons of God, and it doth not yet appear what we shall be." With eternity as a work-day, immensity as a workshop, and God as our teacher, the prospect is unlimited. Salvation don't dwarf us; it frees us, it cuts our fetters: "If the son shall make you free, then you are free indeed." (He did not come on a slave hunt.) It is the freedom of the eagle above the clouds. Certainly it was no sacrifice to the bird to be released from the snare of the fowler; surely it was no sacrifice to Lazarus to be released from the grasp of death and have his fetters cut from him. How can it be a sacrifice to humanity to be raised from the death of sin into abounding life? "I have come that you might have life and have it more abundantly." Christ's sacrifice was great "He died that we might live."

We are called not to immolation, but to resurrection to a full, free and abounding life. What we need to see is that it is to the interest of every part of our being to follow Christ, that he desires our highest possible good and will lead us to it if we will follow him. His leadership may take us through the valley of the shadow of death, but those who have real faith will say with Job: "Though he slay me, yet will I trust him." Faith quenches the violence of fire, stops the mouths of lions, puts to flight the armies of the aliens. Faith enables holiness to triumph over sin and life over death. It brings man out of his hiding place and leads him without fear into the presence of his God.

What a conception of faith Campbell had when he wrote his "Last Man." The world was burning and the smoke of it was obscuring the sun, the human race were all dead but one man, who looking up to the once bright but now obscured sun said:

"Go tell the darkness that hides thy face
Thou savest the lost of Adam's race
On this sepulchral sod
The dying universe defy,
To quench his immortality
Or slake his trust in God."

Where in our religion, then, is there room for sacrifice? Was it a sacrifice to the man who found the hidden treasure to sell all he had and buy it? Or to the merchant seeking goodly pearls, when he found one, to give up all he had for it? Matt. 13:44-46. Was it a sacrifice to the leper to be cleansed or to the blind man to receive his sight. To talk of sacrifice for Christ indicates a poor conception of what he does for us. The men and women who have put forth the most herculean efforts to bring men to Christ have said nothing about sacrifice, for they realized a full compensation was theirs. Listen to Paul: "For whom I have suffered the loss of all things and do count them but dung that I may win Christ." Phil. v:8.

If the world could be led to see the truth that Christ is more valuable than rubies, more precious than gold; that to give up all for him is a good investment and brings the investor the greatest possible returns; that religion is not self-immolation or self-limitation, but salvation and self-expansion, surely those would be a mighty turning to the Lord, and Christ would come into his own by drawing all men to him. Christ came in the interest of men, and it is right to appeal to them thus.

West Fork, Ark.

B. H. GREATHOUSE.

HE DIED AMONG HIS BOOKS.

BY M. V. B. KNOX.

They found him at the quiet hour. His head, Snow white, half hidden in his ample beard, Lay resting now upon his shrunken breast. He seemed asleep as was his daily wont, His broad-armed cushioned chair enfolding him As if it was a living, loving thing, Embracing to the last its precious charge.

Before him stood a broad and well-worn desk All littered o'er with scraps and penciled notes, While paper clips and scrawls confusion made To any hand but to the master's own. A pencil idly by used to the wood, A worthless pen with worn and rusty nib, A stained and empty inkwell waiting stood, All useless now beside the finished life. Through all the years, the quiet, studious toil Had given gladness to his busy brain. Thick crowded on the high and dusty shelves Stood volumes rare, like soldiers' ordered ranks, Nor were the books in unsearched masses bought But chosen one by one, now here, now there, Till thousands waited on the scholar's call.

One side the desk was piled with thumb-worn books, The volumes loved along his busy life. To them he clung as strength and life ebbed out, A solace to his heart and age-dimmed eyes. Among them lay some volumes of his own Produced through passing years of ardent toil. One dainty book with binding bright was there Writ when his heart and hand together wrought Of her who fifty years made home a paradise.

The books lone waited for the master's hand, And seemed reproachful at his long neglect, But from their glowing pages he had drawn Laid to one side a pile of manuscript Half finished waited on his palsied hand. In vain he tried the pen, it would not write, In vain his failing eyes were tasked to read, The wearied brain when called could not respond. Through passing months he yielded to the grief, Then sadly gazing on the precious pile He moaned as death drew nigh, "Alas, my book! No hand but mine could bring it to an end— My book; 't is never, never to be done."

His room of ample size held priceless tomes In stately ranks from floor to ceiling high. Not in the safety banks his means he placed, But made those means add to his chosen books. High windows shed their light on spaces all And quiet reigned when o'er his work he bent. In slightly nooks hung portraits old and rare, While on the desk was pictured her sweet face Who nine long years before had passed to rest. Did not the sages on whose works he fed His spirit carry to the realms of life? Did not the poets, dreamers, welcome him From earth's half knowledge to the broader fields Where he should ever know as he was known? Companions through his years, companions now, To learn with them the reachless universe.

Confucius spoke to him from China's past, The Indian sages and their Vedic lore, The fertile Grecian thought, a wondrous field, And to him Cæsar wrote of Gallic wars, While Tasso sang in sweet Italian strains, The Spanish Cid had led him charming walks, The gay French songs, the stately German lays, Had found response within his eager soul, While heavily the shelves bore English thought. He dreamed with Chaucer, Shakespeare, charming dreams, With Gibbon, Bancroft, Hume he wandered wide, While soldiers, statesmen, sailors, patriots, In war and nation-making led him far afield.

That day he sat within his wonted place,
His memory radiant with visions bright,
His wife's sweet face within his falling hand,
Through all the hallowed room, from pictures,
books,
And manuscript, came lures to pass the gates
And enter all the life awaiting him.
Long had he waited for the glad release,
The hour had struck, and now he fell asleep.
"Wahpetonia," Stoneham, Mass.

—*Christian Advocate* (New York).

MY FIRST CIRCUIT.

I undertake at the request of the editor of this paper to tell of my first year as a circuit rider. I hope I may keep within proper limits. I frankly confess that I do not know how to write for a paper. I either tell too much or not enough, make things too plain or not plain enough. I have blushed many a time when my pieces to the paper appeared in print; have often said I would never write again for a newspaper. I have this quality, however I wish I was a good writer.

My first pastoral charge was the Roswell Mission in New Mexico. I traveled this charge in the year 1888. The Territory then belonged to the Denver Conference, but was being cultivated by the West Texas Conference. There had been one pastor before me, but he was a misfit, and was serenaded while preaching in an old toppled over adobe house at Seven Rivers, and was presented with a purse next morning by the tough element of the village, and told to get on a wagon load of hides going to Pecos City, and leave the country to return no more, which he did.

Rev. A. J. Potter, of West Texas fame as an Indian fighter, was then on the El Paso District, which included this mission, and he employed me in February, 1888, to go out and travel this field as a supply. I got my affairs ready and on February 8 I started on my trip of 500 miles to reach my first circuit. The direction lay to the northwest and led across the Llano Estacado or Staked Plains. I was strongly dissuaded against making so hazardous a trip, especially at that time of the year, but somehow I did not dread it. So I got my two-horse wagon ready and put into it five bushels of corn, my little belongings and my wife and two young children, bade my relatives good-bye, kissed my mother, who had gladly helped me get ready for the trip, and turned my face westward with a feeling of freedom I have never had equaled since. Twenty-four hours' drive took us out of the farming country (for we started from Mason County, Texas), and we were to be wholly among the ranchmen the balance of the trip. Two days more brought us to Fort Concho and San Angelo, where we spent a night and received encouragement from Rev. A. E. Rector, the pastor, and the next two days put us upon the foothills of the Plains, and after another day we had fairly gained their summit, which we were to keep for the next 16 days, for it took us 21 days to make the trip. We camped out each night of the trip, except one which we spent in a dugout, as we had strong indications of a blizzard, though it did not come. A young man from our neighborhood made the trip with us, and he and I slept beside the wagon tongue and gave the wagon to my wife and children. I did not encounter any serious puzzle until we reached the Plains and faced the problem of wood, for wood we must have. When it came to digging wood out of the ground, and none in sight to get, that put me up against a new thing. However, the novelty was all gone when we had a great booming fire of mesquite roots. They make good fuel and are used by digging a basin in the ground and building the fire in there to prevent prairie fires. My next severe step in my Western initiation was a real sand storm. It struck us about five miles out from Midland, Texas, and was one of the worst I ever saw; and it was to be that I should live among them for the next seven years. I thought when I first saw it coming that it was

one of the great prairie fires I had read of. I laid all kinds of plans to meet it, as I saw I must, none of which seemed safe, but my fears were changed a full half-hour before it reached me, as I could see it was not a fire, but a sand storm. Well, it got to us in due time, and I thought the whole earth was moving and my eyes would go with it. Already we had learned to follow directions and not depend upon roads, for they were few and uncertain. There were no fences in all that country, and so we went where we pleased. From Midland we went on northwest fairly and fully on the great plains, no trees, no water except in Shafter Lake and in wells, and these wells were not closer than 35 miles to each other. The whole country literally was covered with antelopes and coyote wolves, with here and there a shack and a line rider or a horse camp. From Midland to Seven Rivers the distance was 275 miles. On all this trip there was no recruiting place for feed, food, doctor, or other necessity. Well, we got out of feed, and there was none to be had. I had a clear answer to prayer in the matter. I had no better sense than to ask God for whatever I wanted, and have not got any better sense yet, and don't want any better. I prayed that we might keep well, that the team might keep well, that we might be preserved from storm and accident, and that the wagon might not break down, and I do not know what else. We passed a ranch place, and when it came in sight we thought we might get some feed, but to our disappointment the outfit had gone on a winter round-up and carried all the feed with them. So there we were. On we went, and to our delight about five miles from the ranch we found a two-bushel sack of corn which had rolled off their wagon. So the feed problem was solved until we could reach Seven Rivers. On the twenty-first day we camped for noon in sight of Roswell, and cooked the last food we had, except one mess of meal and one small piece of bacon, and I had just one nickel of the \$12.00 I started with. Facing another terrific sand storm, we drove into Roswell at 2:00 o'clock, and found a village of two stores, one hotel and one saloon. I confess it looked big to me. I felt, as I have ever felt since, that the charge was too big for me.

I found a circuit 100 miles long, consisting of Roswell, Seven Rivers and Lookout, and during the year, at the request of my presiding elder, I added Fort Sumner, 80 miles to the north, making me a circuit 180 miles long.

On all this charge I had only six members. At the close of the year I had 16 members. There was no parsonage, and no steward, and no assessment for salary. I received, all told, during the year, counting second-hand clothes, poundings and all, \$109.00. We got a room 10x12 for our parsonage and used it for all purposes. It was in a large adobe house, which was all the kind of houses we had, and the lady of the house was my Sunday school superintendent of our town Sunday school four miles away.

Of all the experiences of the year I cannot write, but of one more I will speak. On one trip home, it was in June, we camped on the Rio Felice, and for breakfast next morning we cooked all we had. While my wife washed the tin cups and pan I went down under the bank of the river and knelt down and told the Lord the whole story of being out of food, with no steward, or church, or salary, and asked him for help. We drove in home by 10:00 o'clock, and when we went in the lady of the house went to our room with us and threw open the door, and lying on the floor were two sacks of flour; just behind the flour was a box filled with our groceries, and on the bed still farther back were some dry goods for my wife and children. The lady said: "There is something for you. Mrs. Roberts brought those things to you this morning and said tell you that she woke up about daylight and got to thinking that maybe you needed some help, so she bought those things for you." I thought that while I prayed she awoke, and while

I was in need the Lord put it into the heart of a woman amply able to help me, and here is another answer to my prayers.

There never was a more blundering boy on a circuit than I was, but none was ever prouder than I of his work, or thought he had a bigger one. I preached during the year in adobe school houses, in old store buildings, in old saloons and dugouts. I had all kinds of unfavorable conditions to meet. The man there the year before, wholly unfitted for the West, had prejudiced many against preachers, and I had to contend with that. Infidelity was strong in most places. I had to pay an infidel board of trustees \$2.50 an hour for the use of a school house to preach in, and in the fall had to sell my furniture to pay the debt. When the year was up I had three classes organized, with stewards elected, and some better field for my successor. I do not speak boastingly, but when the year was closed I had a home with every family in the bounds of the mission, but it took the whole year to gain the confidence of some.

As I close I wish to say that I shall never regret the experiences of that year. They were what I needed. No year in my life is dearer to me than the good year of 1888. I should not object if heaven should include that with every other charge I have served since. These years have been years of application to my work. I have never had a vacation, have never asked for a charge, have never had one that was not bigger than I was, and in it all the church has done better for me than I could have done for myself.

At the close of that, my first year, I went 900 miles to my first annual conference. All but 26 miles of the distance was made by private conveyance.

J. W. Sims.

Vinita, Okla.

FROM OLD ENGLAND.

By PROF. J. H. REYNOLDS.

Oxford is a place of many interests, among which the church occupies a conspicuous place both historically and in the life of the city and of the University of today. Attached to each of the twenty and more colleges composing the University is a chapel, at which services are held twice every day; then scattered over the city are scores of other churches, both nonconformist and established, some of which are imposing edifices, indeed works of art, costing hundreds of thousands

In this note I shall make no attempt to give an interpretation or estimate of the religious life of the University, the oldest, if not the greatest, institution of higher education among English-speaking people. I have not been here long enough for that. My purpose is merely to call attention to some of the more prominent thoughts emphasized in the sermons heard in the last month. Most of them were preached in St. Mary-the-Virgin's Church, which is the official church of the University, as opposed to the churches of the several colleges. St. Mary's is a church linked to the past by many sacred ties. Built as early as the thirteenth century, it has played a conspicuous part in religious history. It was here that Wycliff, "the morning star of the Reformation," preached. To this church Cranmer, Ridley and Latimer, in 1554, were cited for a disputation with the doctors of Oxford and Cambridge on the "presence, substance and sacrifice of the sacrament," and the following year they were brought to trial for heresy before a commission appointed by Cardinal Pole. It was in this church that Archbishop Cranmer in 1556 "flung down the burden of his shame" by refusing to recant. In the street near by all three were burned at the stake. An appropriate monument marks the spot.

The Archbishop of York and the Bishop of London preached the most important of the sermons to which I wish to refer in this connection. It is the custom of the University to invite distinguished divines from all over England to fill the pulpit at St. Mary's in turn, and the services

are University functions. To each sermon perhaps a thousand or fifteen hundred young men (none but University men attend these services) listened. The majority of the young men belong to the established church. Almost to a man they took part in the services by joining in the singing, in the responses, etc.

The sermons were appeals to the men to qualify themselves for civic and religious life and to discharge fully the duties imposed upon them by their age. They emphasized the acute social and labor problems of the day. Stress was laid upon the recent strikes, and the war now on in England between labor and capital. Attention was called to the great gulf between the laboring, employing, and ruling classes of the country. The church should attempt to bridge the chasm. There is a marked difference, they were assured, between the theory of democracy that every citizen is a man of thought, knowledge and public spirit, and the facts of democracy. It would require the highest order of brain and character to bring into the great lump of honest-hearted but ignorant citizenship the knowledge, the discipline, and the character requisite for the demands of the age. The country must look to the ancient universities for the men clothed with the great power to solve the problems of modern democracy. They were reminded that the great working democracy was taking over for the first time in English history the task of managing the affairs of the empire. The sons of the governing and employing classes, then before the minister, if they glanced at the world of fact about them, would see the scepter of power hitherto wielded by their fathers passing into the hands of classes unaccustomed to its use. If free institutions are to be perpetuated and Great Britain is to continue to play a leading part in the solution of the world's problems, the young men of Oxford must do their duty. Theirs was to be a life of ministry; they must leaven the lump; they must enlighten and spiritualize the masses. The University must send out men fired with the ambition and clothed with the power to reach the ear of the people, to impart high spiritual ideals and moral discipline, and to sound in their ears the great message, "Man shall not live by bread alone." "Seek ye first the kingdom of heaven." The chasm between the classes is to be spanned by the broad, humanitarian spirit and Christian sympathy of the college man through personal contact with the masses. The several classes must come to know each other.

The sermons also appealed to the men to remember the claims of the ministry as a field of work. There has been a falling off in the number seeking orders. An attempt was made to meet the difficulties and arguments against the ministry.

The sermons, upon the whole, have been pitched upon a high plane, and show an appreciation by the leaders of the church of the pressing problems before the country. Another note running through the sermons, as well as the newspapers, is imperial; that idea that Great Britain is a great empire, a beacon light among the nations, and must discharge the sacred obligations incident to this relationship.

The king sailed yesterday for India to be crowned there in January, the first time a British sovereign has visited India. It is considered here a great event in the history of the empire. So also is the defeat by Canada of the reciprocity treaty with the United States thought of as a decided victory for the solidarity of the empire. Oxford, England, Nov. 12, 1911.

A LIFE OF JOSHUA SOULE AT LAST

That Joshua Soule was one of the great men in the formative period of the history of the Methodist Episcopal Church comprised in the first forty years of the Nineteenth Century, that he

had much to do with shaping its polity and furthering its influence in the land, that his adhesion to the Methodist Episcopal Church, South, upon its organization in 1845 gave a dignity and impetus to that movement which it would not otherwise have enjoyed—these are facts well known to every student of Methodist history in America. That no life of this distinguished man has appeared until within the present year is a singular fact perhaps not so well known. A partial explanation is found in the utterance of Bishop Soule in the memorable General Conference of 1844, when at the climax of his address to that body he said: "I want no man to write my epitaph. I will write it myself. I will do that myself, so far as I think it may be necessary for the interests of posterity or for the benefit of the church of God." This inhibition was partly removed by the Bishop himself when he consented to have his history told at the request of the Southern General Conference in connection with that of his great colleague in the constitutional battle he fought. Bishop McKendree, whose life by Paine is one of the important sources of the constitutional history of Episcopal Methodism. But the task was not fulfilled at the time, and the Bishop renewed the interdict. But feeling that his life belonged to the church, and that in a new century the inhibition should no longer be respected, the task was assigned to Dr. H. M. Du Bose to write the life of Joshua Soule of the Methodist Founders' Series, edited by Bishop Candler and published by the Publishing House of the Methodist Episcopal Church, South. In a well-written volume of some three hundred pages Doctor Du Bose has furnished an intensely interesting account of the distinguished services of this stalwart son of New England who finally cast in his lot with the South because of his predilection for constitutional as distinguished from progressive government. Joshua Soule wrote the constitution of the General Conference, adopted in 1808, substantially as he wrote it. He, probably, defeated the plan to elect presiding elders adopted by the General Conference of 1820 but suspended for four years because of his protest, during which time it died. Bishop McKendree might have killed the measure alone, though this is doubtful; and it is also doubtful whether Soule could have done it alone. Certain it is that, working together, these defenders of the constitution made it plain that the plan of our itinerant general superintendency involved the appointment of the bishops, as of all the preachers. Doctor Du Bose has rendered a distinct service to Episcopal Methodism in the writing of this book, though we cannot help thinking that it would not have been less valuable if he had told us more of what the Bishop actually did and said, instead of repeating so often the statements concerning the greatness of his character and service. (Smith and Lamar, Nashville, Tenn. Price, \$1.00.)—*Pittsburg Christian Advocate*.

WAITING.

By JOHN BURROUGHS.

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;

My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own; and draw
The brook that springs in yonder heights;
So flows the good with equal law
Until the soul of pure delights.

The stars came nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,

It is by doing our duty that we learn to do it. So long as men dispute whether or no a thing is their duty, they get never the nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of.—E. B. Pusey.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes, or longings, under any pretext.—Francis de Sales.

ANNUAL CONFERENCE NOTICES.

White River Conference.

Conference Auditors' Notice.

The pastors of the White River Conference will find the auditors' office at the bank of Blytheville. We are not sending out blanks as formerly, but we think we can make it less trouble to you in making your settlement by the method we shall use this year. As soon as you arrive and have been assigned to your home please come right up to the auditors' office and make your settlement. We will be at the office all day Tuesday and Wednesday. We would earnestly request all the preachers to make their settlements not later than Wednesday, so that we can make our report to the various boards by Thursday. Please bring your receipts for payments made prior to Conference. Exchange is preferable to currency in your settlements.

E. K. Sewell,
W. J. LeRoy,
J. W. Thomas,
Conference Auditors.

The Jonesboro "Take City" and Eastern Railroad Company have made a rate for preachers, delegates and visitors attending session of the White River Conference at Blytheville 1½ fare for the round trip.

This applies from Jonesboro and all intermediate points. Parties going over this line will pay full fare going and receive a certificate from the agent from whom tickets are bought, the certificate properly signed by the secretary of the conference will be honored for return passage at one-half fare.

A. L. Malone.

CLASS OF THE FIRST YEAR.

The class of the first year will please meet the committee at the Methodist Church in Blytheville promptly at 9:00 o'clock a. m. on Tuesday, the 5th of December.

Come prepared for written examination.

W. F. Walker, Chairman.

CLASS OF THE THIRD YEAR.

The Class of the Third Year will meet at Blytheville, Dec. 5th, in the Methodist Church.

Harvey H. Watson, Chm.

WHITE RIVER ANNUAL CONFERENCE ENTERTAINMENT.

All members of the White River Annual Conference who expect their wives to accompany them at Conference, please, at once, notify the pastor of First Church, Rev. F. W. Gee, Blytheville, Ark.

Admissions.

The Committee and Class for Admission on Trial are called to meet at the Methodist church in Blytheville, at 11 a. m., Tuesday, Dec. 5th.

All candidates for admission on trial must meet us at this hour, so that our work may be completed Tuesday. We have called the class to meet at 11 o'clock Tuesday morning in order to give all the candidates time to get in on the Tuesday morning trains.

A. E. Holloway, Chm.

Class of the Second Year.

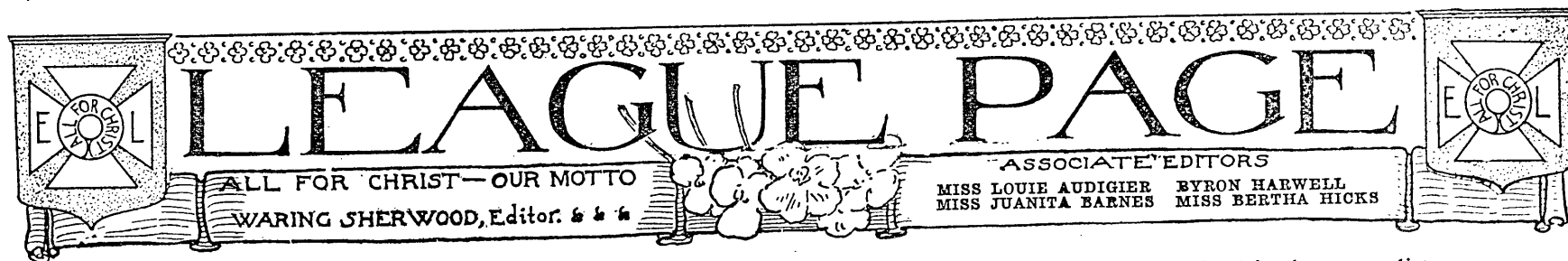
The Committee and Class of the Second Year will meet in the Methodist Church, Blytheville at 2 o'clock p. m., Dec. 5th.

W. L. Oliver, Chm.

Lay Leaders' Meeting.

I have made a call for the District Lay Leaders of White River Conference to meet at the Methodist Church, 1:30 p. m., on Dec. 5, at Blytheville and would be pleased to see the Lay Delegates to Conference as well as other laymen and preachers at that hour.

F. M. Daniel,
Lay Leader for White River Conference.



EPWORTH LEAGUE DEVOTIONAL TOPIC.
DEC. 10: "REPRODUCING THE MODEL."
Eph. 4:11-16; II Peter 1:3, 4.

SUGGESTED PROGRAM.

- I. Song service, using Revival Praises No. 2.
No. 32—"It was Spoken for the Master."
No. 27—"Tis So Sweet to Trust in Jesus."
No. 167—"With Heart and Voice."
- II. Prayer by Leader.
- III. Scripture reading by members.
- IV. Introductory talk by leader.
- V. Special Music.
- VI. Recitation—"Others."
- VII. Talks on the subject.
- VIII. Free discussion.
- IX. Song No. 49—"Does Jesus Care."
- X. Announcements and League Benediction.

THE TOPIC.

The mystery of life has baffled scientists since the Euphrates valley was first peopled, and we venture the assertion that it will remain an unsolved mystery to the end of time. About life in its exactness we know absolutely nothing; the outward effects we see, but that mysterious something by which we distinguish the living from the dead is beyond our human powers to analyze.

We study anatomy and physiology and learn that the body is composed of multiplied thousands of cells. These cells are themselves living bodies, possessing that property of life called reproduction.

The ameba is the lowest type of animal life. This small animal, as we all know, obtains its nourishment by wrapping its body about a particle of food, thus absorbing the strength and nutriment of that body.

These various observations relate directly to our topic today.

The word *Christian* means *like Christ*. His is the model character—the expression in flesh and blood of the divine conception of perfection. Our topic today should be an urgent appeal toward this end.

I. *The Materials at Hand*.—"For his divine power has given us everything that is needful for a life of piety." II Peter 1:3. The life that Christ lived among us affords in the fullest measure a perfect type of moral conduct. The ethics of Jesus laid down in the gospels afford the basis of moral law the world over today. And his example is the model we are to pattern after.

II. *The Completeness of the Model*.—"Speaking the truth in love, we may grow up into him in all things, for from him the whole body, closely joined and knit together by the contact of every part with the source of its life, derives its power to grow, in proportion to the vigor of each individual part." Eph. 4:15, 16.

PRACTICAL POINTS.

1. Life would not be worth living if man had not a model or a fixed goal toward which to work. no skilled architect starts a building without a model or a definite plan; neither should we, unskilled, attempt our character building without a model. While we are building, let us build a character worth while. If we want a good character we must have a good model. Christ is the only true and reliable model. If it were not so God would never have pointed him out to man saying, "This is my beloved son in whom I am well pleased."

2. The architect cannot build a house by the model, unless he knows the model. If we want to be like Christ we must know him and follow his teachings and example. At first our Christ-like qualities may be few and small, but happy is the truth, that we may grow and wax strong in

the Lord.

3. Christ is a model suited to all classes and castes of mankind. He is life, in teaching and example, is big enough to encompass everybody. Not every one has to be a preacher, a missionary, or some great worker to help reproduce the model in himself and his fellowmen, but speaking the truth in love, we may grow and help others to "grow up in all things into him, who is the head, even Christ."

IF I WERE THE LEADER.

1. In addition to the exposition of the lesson as given on this page I would bring out the following thoughts in my talk and with the references that are given: It is a part of the divine plan and purpose that we should be like him; that we may come into a perfect man unto the measure of the stature of the fullness of Christ (Eph. 4:13). It should be the desire of each one to carry on that work and reproduce in ourselves the nearest likeness possible to the man of God, the only perfect man. There is no better way to make Christ-like characters of ourselves than by speaking the truth in love and kindness of spirit (Eph. 4:15). Sincerity is one of the dearest characteristics of a beautiful life and one too which the average young person thinks less about than any other. Other requisites of the Christ-like life are mercy, kindness, humbleness of mind, meekness, long-suffering, forbearance one with another and forgiveness of spirit. (Gal. 5:22, 23; Col. 3:12, 13.) Through the knowledge of Christ we are given all things that pertain to a life of righteousness and godliness. Therefore, it is our duty to cleanse ourselves from all secret faults and sins that we may be more like Him who is our pattern. (2 Pet. 1:3; 2 Cor. 7.)

If a sculptor were going to represent a model in stone or marble, how he would study that model! Not a detail would escape his eye. He would study that life with the sole purpose in view of reproducing every expression just as it was on the model. How much more necessary is it then for us to study our model, for we are dealing with lives and characters. A wrong step can not always be obliterated or chiseled out of our lives. It is not as though we had many lives to shape. God has given us but one. Let us then study our model very, very closely and with the directions given us as clearly as they are, how can we do otherwise than make our lives Christ like and in that complete the plan of our Heavenly Father.

2. I would have some volunteer thoughts on "The Model" and "How to Grow like Him."

SIDE LIGHTS.

The Christian carries the Spirit of Christ with all its precious helpful influences, into the homes into which he goes.

President McConnell states that the wife of a professor in a great university once remarked to him that "important as had been the influence of the university itself in moulding the life of her sons, the influence of the ministers who had come to preach to the students and had been entertained in her home was even more important."

God's true servants leave a trail of heavenly sunshine in the places where they tarry for awhile.

Heinrich Hoffman, the artist, was once asked where he got his conception of the face of Christ, now so famous the world over, and he replied that it was not made from any study of human faces, but from meditation on the ideal character

that is described in the evangelists.

"But to me it is so unsatisfactory!" he said. "Oh, if I could only paint what I think!" And then he sighed as if he felt that the noblest part of his conception of the face of Christ was as yet unpainted.

A SPECIMEN ILLUSTRATION.

Recently the representative of a daily paper in a large city interviewed a gentleman who occupied an important position in one of the great religious communions of this country. His ostensible purpose was to secure material for a report of the proceedings of the General Convention then in session. The interviewer took the main facts and then somewhat impatiently inquired about some trivial matter connected with the actions of a certain professor, in order to make a sensational use of it. Also he plied the gentleman with several questions altogether outside of the great matters that engaged the body. When the article appeared it was under a sensational heading. There was not one reference to the important work of the body. In the same paper there were spectacular accounts headed as follows: "Threat to Murder a Minister"; "Husband Fights Pastor"; "Priest Fells Robber." It included eleven murders, suicides and attempted murders, five burglaries, six tales of political and commercial frauds; descriptions of weddings of actresses, elopements, disappearances, divorces, will contests, scandals, wedding of rich girl, escape of a count from an American girl and forty-two sporting and pugilistic events.

Well did the editor of a religious paper in connection with the body referred to say:

"This unwillingness to tell the story of a constructive work because not sensational is an ominous illustration of the spirit of the press."

He also affirmed what is self-evident:

"The need and place of the religious press are obvious. . . . The Church itself owes an obligation to the religious press which, with unswerving fidelity, to its mission and without regard to profit, is fearlessly reporting and testifying of the truth and its blessed fruitage."

We would say with our contemporary that this interview and the particular use of the material is an ominous illustration of the spirit of the greater part of the press.

An event which occurred last month reached a height that might almost be characterized as more than mortal heroism. On the southeast point of Belle? Ile-en-Mer, a windswept spot on the Brittany coast, is the Kerdonis Lighthouse. Matelot, the keeper of the light, while cleaning the revolving lamp was stricken with illness, but continued his work until, in a dying condition, he was carried by his wife to his bed. The woman was unable to abandon her post or her four young children to seek help. As dusk came on she mounted the tower to light the lamp, and returned just in time to hear her husband's dying words. One of the children discovered that the light was not revolving and the woman, realizing the danger of disaster to mariners who might mistake Kerdonis for other fixed lights, worked vainly for an hour to repair the mechanism. Finally she set the two oldest children, aged seven and ten, to work, and throughout the whole night, with a fierce storm raging, they turned the heavy lamp with their puny strength. The attention of the French government was called to this dramatic incident and thus it became public.

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, Ark.)

Caddo Gap, Ark., Nov. 14, 1911.

Dear Miss Katherine and Cousins: As I have not seen any letters from here, I thought I would write. We surely did have an awful storm Saturday night. We were camping in a tent for a while and the wind just tore our tent all to pieces. How many of you cousins like to go to school? I do. I am in the eighth grade. If I see this in print I will write again.

Your new cousin,
Ruby Brock.

* * *

Cole, Ark., Nov. 23, 1911.

Dear Miss Katherine: Will you please admit a farmer boy into your happy band of children to write a few lines to the children's page? If so, I will describe myself. So girls don't get scared. I have blue eyes, black hair and fair complexion; am in the ninth grade at school. Am also a member of the Methodist church. I am sorry to say that we haven't any Sunday school at our church. We are so divided that it is useless to fry to have a Sunday school. Well I will close by asking a question: How old was Christ when he began to preach? I will let you guess my age; it is between nineteen and twenty-four years. The one guessing it will receive a post card.

Your friend,
Long Tom.

* * *

Beebe, Ark., Nov. 24, 1911.

Dear Miss Katherine and Cousins: Most all of the cousins write about their pets but as I haven't any I shall write about Christmas. I am going to hang up my stocking and I want Santa Claus to fill my stocking full of good candy, and fruits and bring me a nice rocking chair, and put my other presents in my chair. Mama has promised me a Bible of my own for my Christmas present from her. I am eleven years old and go to school every day. My papa is my teacher. Papa takes the Methodist and I like to read the letters. I will ask a riddle: Luke had it before, Paul had it behind, girls have it once, boys can't have it; old Sister Mullen had it twice in the same place.

Rena Ealey.

* * *

THE MISSION OF THE DEW DROP.

Yes, I had been struggling against it, no doubt of that. I knew I had been called as a missionary to a foreign field. But oh, how I fought it! It seemed impossible to accept or refuse.

I had been in a perfect fever ever since Sunday night, when I heard a missionary sermon. I told father on our way home that I had felt, yes heard the call of Christ for a missionary. Father looked at me in a surprised way and said, "I won't tell you not to go." I thought of how the preacher described their thirst for salvation until something seemed to say to me, "Wouldn't you like to make souls happy and lead them to an eter-

nal life?" And before I thought my heart answered "yes."

Since then it seemed that the two sides of my nature had been struggling against each other. One saying, "Only think of the trials and troubles, privations, and heart-aches, in being torn away from home and loved ones, to be supported by the church," and then, "You might die over there." But a softer voice seemed to be saying, "Think of the good you might do, of the many dark, sad lives you might brighten, of the many stars you might win for your crown in heaven," then, "What if you did die, do you fear death? If you had given your life for others your home in heaven is assured."

At last, almost driven to distraction, I rushed out of the house into the garden, and knelt there among the flowers. At last I arose more troubled and undecided than before but was surprised to see father a few yards from me working on a grape vine. He apparently knew nothing of my presence.

My first thought was to turn and run away, my next was to do anything except get alone where I could think. So I called to him. He came and we sat down on the garden bench together and I told him just how I felt. He said nothing for sometime and then spoke earnestly:

"Lena, when you first spoke to me of this, I didn't encourage you, the fact is it seemed that I was offering you as a sacrifice to God to send you. But I have prayed over the matter and have come to this conclusion: We can not do enough for Christ no matter what we do."

"You are needed there—you can do more good there than you can here; you have felt the call so I think the best thing for you to do is to accept."

At this he turned and plucked a snow white rose bud cowered with dew drops and continued, "Take this for instance, last evening it was a dry, white, drooping bud; this morning it is strengthened and is in full bloom, fresh and white. Why?"

"Because God has sent the dew to thirsting flowers. The dew is alike on all flowers the red, white or yellow; its mission is to cool and refresh the flowers. So should God's message be. He bade us go into all nations and preach the gospel to every creature, freshen and brighten sad lives with a knowledge of the gospel—without it they die in sin."

"May God help you to have a mission as true as that of the dew-drop—lead drooping, sorrowing souls to life eternal."

He went slowly away but left me with a determination to have a mission as true as the dew-drops and use the heathens for my flowers by telling them of Christ.

(Miss) "Lena Rivers."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTE LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form, and the most effective form. For grown people and children. 50c.

VANDERBILT UNIVERSITY LETTER

Dear Brethren in Oklahoma: After venturing from my boyhood home in the woods of Seminole county, I find myself captured by "higher criticism" in the refuge house of Methodism for all old bachelor preachers (Wesley Hall).

I am glad to say that Paul has preached louder to me than ever before in life, and I still claim that the whale swallowed Jonah, that Noah built the ark, that Abraham traveled on the Assyrian deserts, Lot's wife turned to a pillar of salt, Daniel lived in the lion's den and that the three walked safely through the fiery furnace. I feel confident in saying, when school closes next June I will come out

Ask Your Doctor

"How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows that headaches, bilious attacks, indigestion, impure blood, are often promptly relieved by a good liver pill. Ask him if he approves of Ayer's Pills. Then follow his advice.

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

on top with a deeper conviction than ever of the old time gospel truths.

I expect to return to my home State in the spring with a message not of theology and criticism, but old time salvation by faith in Jesus Christ.

I am glad a new year is before us all, and that you are by now in your new home or the old home made new by your trip to Conference; as I have never made an assault at the sacred columns of our church organ before I feel a hesitancy in this my first attempt and confession, but if this finds the way to the pages of the Western Methodist, that seems so much like a letter from the old home to me, I will take stock again, invest if I may a little service. Hoping and praying for a great harvest from the field of Methodism this year, I am ever your brother in Christ. Pray for me.

Marshall Dunaway.

Nov. 25, 1911.

EVANGELISTIC SINGER.

During the past year I have been unable to respond to many calls from pastors for my assistance as evangelistic singer and Bible Reader, because of conflicting dates. I have had as high as six dates for one month, but of course could not respond to more than two.

It would facilitate matters greatly if pastors desiring my assistance this year would begin correspondence at once and in that way make it possible for me to serve many that I otherwise cannot go to because of conflicting dates.

It is a great mistake to wait until the end of the year to fix a date for a meeting, then go into it with no preparation for it. I have helped pastors during the past year who had no one among their membership who could be called upon for prayer, testimony, or personal work with any assurance of response. Brethren this ought not to be! Fix a date soon as possible, then prepare for the great struggle by getting up a little steam beforehand. It has been said, and very truly, too, "Evangelists do not carry revivals about in their pockets." They can help, but there must be some prayer spirit, and work spirit aroused before work proper begins. Then there is some possibility of accomplishing something by a special revival effort.

Chas. V. Russell.

Lonoke, Ark.

CATO CIRCUIT.

We are just winding up our third year on the Cato circuit, which has been the best year of the three.

Sunday night was a big time for Concord.

Just before preaching hour we were presented \$16.00 by two young ladies, Misses Amy Merritt and Tressie Thomas, which had been collected by four of our young ladies, Misses Blanche Blazier, Mattie Parker, Amy Merritt and Bell Woods, for the purpose of buying me a suit of clothes for Conference, which was surely appreciated.

We have never served a better people. Concord has been doing some fine work this year. Next thing Bro. Weidemeyer handed us our conference claims. Our stewards also paid us the rest of our salary.

May God's richest blessings rest upon all who contributed to the cause. A better people cannot be found than are found in the bounds of the Cato

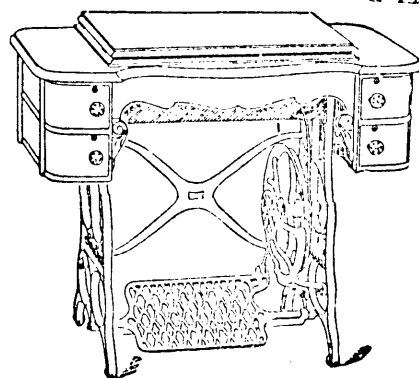
circuit. Hope the Conference will send them a good preacher another year.

J. H. Gipson, P. C.

SEE THIS!

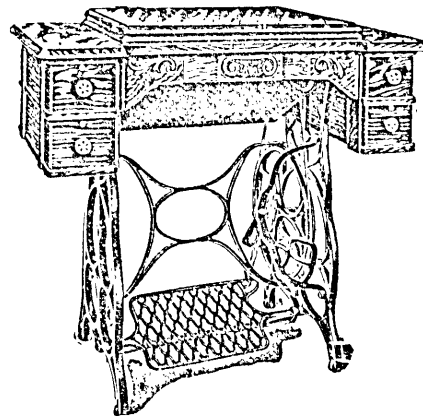
WHY PAY TWO PRICES FOR A SEWING MACHINE?

The Western Methodist announces to its readers that we have made arrangements with a reliable factory to put out sewing machines of the highest quality, which for beauty and general up-to-dateness cannot be equaled for the money. These machines are made expressly for the Western Methodist, and are known as Western Methodist Sewing Machines. They will be shipped on our order direct from the factory to our customers. They are not sold like so many machines are sold, through agents who must make a profit of 100 per cent, must get two prices in order to make a living. We guarantee them to come up to all we represent them to be, and our manufacturers stand back of our guaranty. They are in two grades, as follows:



WESTERN METHODIST NO. 1.

Our Western Methodist Machine No. 1 is an unequalled combination of the best features in sewing machines. It has a beautiful quarter-saved oak cabinet, piano polish, ball bearings, steel Pitman, automatic lift, improved high arm head, best attachments and accessories. This machine is warranted by the manufacturers for ten years and will give the best of service and satisfaction. Price, \$27.50.



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Our Western Methodist Machine No. 2 is a good sewing machine at a very low price. It is a neat, strong, serviceable, full high arm machine. We do not claim this machine is high grade, but is the very best low-priced machine on the market today. It is complete in every detail and supplied with a full set of attachments, accessories, instruction book, and warranted for ten years. Price, \$15.00.

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W. H. M. SOCIETY.

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 Russellville, Ark.
 Mrs. R. K. Triplett... Oklahoma Conference
 1214 N. Geary Ave., Oklahoma City.
 Send all communications to the editors.
 Mrs. M. E. Mackey... East Oklahoma Conference
 Durant, Okla.

W. H. M., EAST OKLAHOMA CONFERENCE.

The plans for the celebration of the birthday of Miss Lucinda B. Helm, the founder of the Woman's Home Mission Society, given below in a letter from Mrs. R. W. MacDonell should be read and carried out by each auxiliary. Leaflets will be sent out at once for the occasion. Mrs. M. E. Mackey, Supt. Press and Literature. Durant, Okla.

* * *

Nov. 21, 1911.

My Dear Sisters: The Council meeting in St. Louis last April passed the following resolution:

"In view of the urgent need of a chapel and classroom for Sue Bennett School, at London, Ky., we recommend (1) that the Council authorize the erection of a twenty-thousand-dollar hall, to be known as the Lucinda Helm Hall, and that five thousand dollars accrued earnings from Our Homes be used toward the erection of the same; (2) that December 23, Miss Lucinda Helm's birthday, be set apart and celebrated by special services and freewill gifts for this cause."

Make this celebration a season long to be remembered among your women. If possible, a social meeting, to be called the Lucinda Helm Birthday Party, would be ideal. Unfortunately the 23d falls at a season when so many home makers are busy that we fear it would not be practicable to hold the birthday party on the 23d. I trust, however, that you will select some other day in the month when the women will come together in social touch and commemorate the birthday of this great woman and also the close of the quarter of a century of Home Mission work among the Methodist women.

I would suggest that you prepare an envelope for each member of your society, inscribe on the back,

LUCINDA B. HELM
 BIRTHDAY GIFT
 for
 LUCINDA B. HELM HALL
 London, Ky.

and place this envelope in the hands of every member of your auxiliary at your regular December meeting. Advertise the occasion and also have your pastor to announce it from the pulpit. If you do not have the birthday party on the 23d, let your Treasurer collect these envelopes. Let her incorporate these moneys in the quarterly remittance to the Conference Treasurer. Please be prompt in these collections, as the books close the 31st of December. Your Treasurer's report must be forwarded to the Conference Treasurer January 1st.

Distribute the enclosed leaflets in order that our members may know why we are making this appeal. We must have \$20,000 for the chapel at London, Ky., and surely we cannot fail to make this birthday gift anything but a compliment to the woman whose vision has led us into such largeness of life.

I am asking that during the succeeding year great life may come to you as co-workers with Him who gave Himself for us. Will you not pray for those whom you have placed in responsibility this year?

Yours in His service,
 Mrs. R. W. MacDonell.

Don't Wear a Truss!

Brooks' New Scientific Appliance—Adjustable to Any Size Person—Easy, Comfortable, Affording Instant Relief—Made for Men, Women and Children
SENT ON TRIAL.

No risk in ordering—Money will be refunded if not satisfied.

After thirty years' experience in curing rupture, I have invented an Appliance which will absolutely hold the rupture and never slip, yet is light, cool and comfortable. It conforms to every movement of the body without chafing or hurting, and costs less than many common trusses. There are no springs or hard, lumpy pads, and yet it holds the rupture safely and firmly without pain or inconvenience. I make it to your measure, and send it to you on a *strict guarantee of satisfaction or money refunded*, and I have put my price so low that anybody, rich or poor, can buy it.

"I AM CURED."

Charleston, Okla., Aug. 22, 1911.

Mr. C. E. Brooks:

Dear Sir—I sent to you and received your Appliance fourteen months ago, and am glad to tell you I am now cured. My rupture has been held in place and has never come out since I began wearing the Appliance, although it has been fourteen years since I was ruptured. Out of all the trusses I have worn, your appliance is the first one that has held me. Thanking you for the good you have done me, I remain,

Yours very respectfully,

H. C. MARSHALL.



The above is C. E. Brooks, who has been curing rupture for over 30 years. If ruptured, write him today.

"I AM PERMANENTLY CURED."

Orange, Texas, August 1, 1911.

Dear Mr. Brooks:

Dear Sir—I want to thank you for the incalculable good your Appliance has done me. It certainly did all you claimed for it, which is more than I expected, because most of the trusses on the market are worse than useless. After wearing your Appliance for a little more than a year and a half, I can safely say I am permanently cured. I can now sneeze and cough without that pain and dragging down feeling common to persons afflicted with hernia. It is strange that people will buy the heavy, ill-fitting, harness-like trusses that are offered for sale when your Appliance is so light, easy and comfortable. I wish you life-long success.

Yours very truly,

E. A. McCORRY.

FREE INFORMATION COUPON.

C. E. BROOKS, 105B Brooks Bldg., Marshall, Mich.

Please send me by mail, in plain wrapper, your illustrated book and full information about your Appliance for the cure of rupture.

Name

Address

C. E. BROOKS,

105B Brooks Bldg., Marshall, Mich.

WEST OKLAHOMA CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

Dear Sisters of the West Oklahoma Conference: By order of Bishop Denny at the recent session of the West Oklahoma conference, we were sent to this charge where we have been kindly received. It became necessary for me to resign my office as superintendent of press and literature, as our charge is just on the borderland of the East conference. Mrs. C. S. Walker of Chickasha, has been appointed to take my place.

The following is my report since the annual meeting:

Monthly Bulletins sent, 960.
 Press Work Blanks sent, 220.
 Council Quarterly Reports sent, 200.
 Dodgers and Leaflets for Jubilee meeting, 500.

Letters written, 18.

Postal cards, 4.

Hoping you may prosper and have good success, Very sincerely,

Mrs. R. K. Triplett.

Holdenville, Okla., Nov. 27, 1911.

Don't Suffer With Piles.

When you can get a pot of Gregory's Antiseptic Ointment by mail for 50 cents stamps that will cure you. After using if not cured or you have not made satisfactory improvement, your stamps will be returned on notice, less mailing expenses. First treatment will help you. Address Gregory Medicine Co., Little Rock, Ark.

Mention this paper.

PREACHER WANTED.

For a good circuit for a single man. The country is high, dry and healthy. Seven appointments. Will pay anywhere from \$250.00 to \$400.00 for an active, consecrated man. "There is more in the man than there is in the land." A man of some experience preferred. Send recommendation from your presiding elder. Act promptly. Write me. Alonzo Monk, P. E. Little Rock, Ark., 1224 Schiller Ave.

MIGHT BE DEAD TODAY.

Garden City.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive today, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman suffering from some of these troubles, to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist.

DR. W. S. MAY.

Eye, ear, nose, and throat. Office rooms 14 and 15, Masonic Temple. Hours 9:00 to 1:00, and 2:00 to 5:00; Sunday 9:00 to 11:00. Little Rock, Ark.

NOTICE TO ADA DISTRICT.

Let the preachers of the Ada district forward to me at once the names of those in their respective charges

CHURCH BIBLES SCHOOL

Ask for Catalogue and Special Donation Plan No. 22
 Established 1858
 THE C. S. BELL CO., Hillsboro, Ohio

who will be here at the District Stewards meeting December 12. We wish to provide entertainment for all who come.
 Chas. L. Brooks.

BIRTHDAYS AND BIBLES

Every child ought to have a BIBLE. When the next birthday of one of the children comes around order a Bible of US. We warrant Satisfaction.
 ANDERSON, MILLAR & CO., Little Rock, Ark.

APPLE LANDS, BENTON COUNTY.

1. One farm of 100 acres, three and one-half miles from Highfill Station, 12 miles southwest of Bentonville; 85 acres in cultivation, 45 acres in apple trees, just now coming into bearing; 12 acres in young timber; close to schools and churches; good neighborhood. This farm is in the great apple region of Benton county, one of the finest regions to be found anywhere. The owner has more than he can look after. Price, \$40.00 per acre, good terms. For fuller particulars cut out this advertisement and write R. L. Coffelt, Centerton, Ark.
 2. R. L. Coffelt has another fruit farm of 80 acres near Centerton, Benton County, well improved; six-room house; 20 acres in orchard. Cheap at \$2,200, easy terms. Write him, send this advertisement, at Centerton, Ark.

Holman Bibles

The Best Editions of the World's Best Book

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Another conference year has passed, which makes forty-one years in regular itinerant service; fourteen years on circuit, eight and a half on stations, three and a half as agent for Galloway College, nine as presiding elder, and five as field editor of the Western Methodist. On none of the pastoral charges have we received less than forty-five into the church on profession of faith except Ozark station, where there had been a great ingathering the year before by Rev. Geo. W. Hill. On Villa Rica circuit in Georgia we received 280 on profession of faith and baptized 157 infants in two years. At Van Buren we began with seventy-five members and left with 245 enrolled, and a new brick church. Besides helping to build a half dozen or more churches it has fallen to my lot to pay out several churches, parsonages, and Galloway College. In these forty-one years I have never left a debt either personal or on church or parsonage that was not fully provided for. The five years I have worked for the Western Methodist 6,750 new subscribers have been secured by personal effort. These personal reflections may be excused as the closing of the year and advanced age is a favorable time for reflections.

Both the Arkansas and Little Rock conferences were great and blessed occasions. The fellowship was sweet. There is no gathering where more brotherly love was enjoyed for a week than at an Annual Conference. Bishop McCoy is so wise and brotherly that every one catches his spirit.

CARTHAGE, ARK.

Stopping off at Carthage a nice congregation met us and we had a very pleasant service, and very much enjoyed the hospitality of the happy home of Sister Wylie, though invited by several others. Carthage is a new town on the Rock Island. There are eight or ten stores, bank, two hotels, mill, two-story school house, Miss Lois Tolfree, principal and Miss Lena Wylie, assistant. It was a pleasure to address the school. Collecting well from the old we secured J. F. Matthews as a new subscriber. Brother J. C. Rhodes has done a faithful year's work, and endeared himself to the people. Rev. A. Turrentine will be well received as he served the Princeton work many years ago. The older people remember him and will be pleased to have him back among them. Rev. J. M. Kaufman is a faithful local preacher living near Carthage. We have an elegant church at Carthage. The acoustics are very fine.

BRINKLEY.

After two busy days at home I go into the bounds of the White River conference for a four weeks' trip.

All Down and Out

YOU NEED A GENERAL SYSTEM RENOVATOR.

GREGORY'S VEGETABLE VITALIZER

(Laxo Blood and Nerve Tonic) will do just what you want, make you well if you have enough life to build on. It reaches the Stomach, Liver, Kidneys, Bowels and Mucous System, eliminates poison from the blood, and soon makes pure blood, and then you are well.

Three \$1.00 bottles will do the work. Remit \$2.50 to GREGORY MEDICINE COMPANY, Little Rock, Ark., and we will ship you by express, under our positive guarantee that it will not disappoint you. We will send free a bottle of GREGORY'S ANTISEPTIC OIL to test. Better send today before disease gets a death grip on you.

For responsibility we refer to Anderson, Miller & Co., publishers of this paper, or any reliable business firm in Little Rock.

promising to return home for Christmas.

After a good night's rest with Rev. W. P. Talkington's assistant we canvassed the town in three hours, collecting from the old and securing two new subscribers: Geo. A. Gibson, the Sunday school superintendent and L. H. McKie. Brinkley has railroads coming from six points of compass. Is well located for business. Apparently they have recovered from the wreck of the storm. They have real nice business houses, splendid hotel, elegant two-story brick public high school. We have neat parsonage and an excellent brick church. Rev. W. P. Talkington has closed four years of faithful service. He was with them in the storm. He and his good wife and family will ever be remembered with pleasure. Rev. T. J. Brickell, Rev. J. W. Farrin and Rev. T. H. Howard are true and faithful local preachers of this charge.

COTTON PLANT.

The coming of the Helena and North Arkansas road by Cotton Plant has put new life into the old town. They have also the Rock Island road. A fire destroyed three stores, but six substantial brick stores have been built in this block. There are two banks. Several large supply stores, court house, public school, gins and mills. The storm wrecked our church, but a new lot has been secured and nearly enough subscriptions to build a \$10,000 brick church. They are delighted with Rev. F. A. Jeffett who for a third of a century has been one of our most efficient preachers, serving the best appointments in his conference. Sister Jeffett has nobly done her part and made it possible for her husband to succeed so well. Shaping up the good list of old we secured Sisters Kerin and Arthur as new subscribers.

WHEATLEY.

Sunday was spent in Wheatley, preaching morning and evening. They have had two preachers sent them this year but are without any at this time. The presiding elder, Rev. Kelley Farris has promised to give them next Sunday. He is an excellent man and a fine preacher. His preachers and lay brethren think and speak well of him. Wheatley has two roads, Rock Island and Helena and North Arkansas. The rice culture is one of the new industries. One company has 400 acres. There was over 5,000 acres in rice near here this year, and very good yield. There is a large rice mill, bank, several stores, good school, Baptist and Methodist church and parsonage. It is a fine place for a capable preacher. Sister Heep keeps the hotel. She prides in giving every one plenty of good and well prepared food.

Brother Ben L. Clary has charge of the Sunday school. He is a fine young man. Dr. H. D. Bogard is the leading physician.

FRUIT FARM.

Sixty-five acres of upland; 55 acres in 8-year-old apple trees just coming into full bearing; most of the balance in old orchard; good condition; large house and barn; good stone cellar with stone smokehouse above; excellent well of water; good fencing. One-half mile from depot. A single full crop will pay for orchard. Owner getting old. Will sell in tracts of 10 acres or over. House not included unless whole farm is sold. A bargain for any man who wants a fruit farm in this fine fruit and berry region. Liberal terms. Cut out this advertisement and address it to I. W. Womack, Centerton, Benton County, Ark.

PANAMA, OKLA.

Bishop Denny appointed us missionary to Panama where we find that work is much needed here and in the surrounding country. I have two places of my old charge, hence did not have to move but about ten miles. We have secured temporary quarters in an old rooming house and are at work and realize we must live, work and pray right to accomplish this work and how much we need the prayers of the church.

Panama is a mining town of some 400 people; there is not much church influence here. However, we have been pounded and are expecting a good year. Oh, what an opportunity for us in this neglected field. Many homes have no Bible and many no prayers; but we hope to have both in many homes and carry the message of salvation as we go. Roads rough, people indifferent as to the Sabbath and religious influence, but it is a good place to do good. We hope to build a parsonage and get together a few classes out in some neglected place. We are well pleased with our work.

We hated to part with the good people of Cameron circuit.

A. G. White.

Nov. 22, 1911.

THE CENTURY IN 1912.

Probably never before has the question of the character and life of the undergraduate in American colleges been more in the public mind. The Century has arranged with Clayton Sedgwick Cooper, author of "College Men and the Bible," for a series of papers discussing this subject authoritatively and broadly. Mr. Cooper has been traveling for ten years among the colleges of the United States and Canada, and has visited the chief educational institutions in all parts of Europe and Asia.

While Mr. Cooper has consulted largely with prominent educators and public men throughout the country, his facts and opinions are based almost entirely upon actual contact with students in lecture-rooms, fraternity houses, the athletic field and campus, in large public gatherings, and in thousands of personal interviews. It is perhaps through the latter channel, the intimate personal contact with the individual undergraduate says Mr. Sedgwick, that one comes nearer to the real gist and trend of the college man's deeper sentiment.

In Jackson County, one of the best counties in Oklahoma, where the citizenship is the very best, and where the people are prosperous and healthy, there lives a hardware man who, on account of his age, is selling off a goodly number of farms, in lots of 40, 80, 160, and 320 acres. Write R. C. Johnson, Altus, Okla., for prices and terms.

REMEMBER THE ORPHANS.

In the happy Christmas days, don't forget the orphans. As God has blessed you, in return you should make others happy. The three Conferences in Arkansas have voted that one day in each year be Orphans' Day in our Sunday schools, Epworth Leagues and churches, at which time an offering shall be made for our Orphanage. Christmas is the best time for such an offering. Let the contributions be generous this year for much is needed. Send money to me and other articles to "Methodist Orphanage, Little Rock, Ark."

George Thornburgh,

President.

PASTORS ATTENTION.

For years I have given my best efforts in Evangelistic work to the M. E. Church, South, and God has greatly blessed us in the salvation of souls and in this time I have been able to learn some things that I believe a man ought to learn from experience and that is that a United Campaign for righteousness in a town brings about far greater results in additions to the church and religious activity along all lines and that every church gets what is coming to it in proportion to what they put in.

For this reason I have concluded for this next year to arrange to stay four to five weeks or until the work is completed where pastors will prepare for us and give us a chance under God to move the town religiously. We will come prepared to stay and get results and therefore I should appreciate it if the brethren who would like to have our help would write us as early as possible about meetings so that we can plan and pray toward the greatest victory. Appreciating the cordial relation sustained to me by pastors everywhere and especially desiring to work in Arkansas during 1912, I am,

Your brother,

Lovick P. Law, Evangelist.
Siloam Springs, Ark.

KINGSTON, OKLA.

Wife and I arrived here last week, and were cordially received by the brethren both here and at Woodville. Indications are good for a prosperous year in all lines of church work. This is a lovely part of God's great country and the people are liberal in their contributions to the support of the church and loyal to both preacher and church.

S. X. Swimme, P. C.

Nov. 25, 1911.

WHO IS DRIVING

We often think we are succeeding by our own foresight or skill, hence we are keeping a keen lookout and employing all our wisdom. But sometimes the control of a mightier hand and a wiser intelligence is so manifest that we cannot fail to see and acknowledge it. Who that believes in God and his providence cannot recall instances in which he has been guided by a wisdom not his own and been vouchsafed deliverances which he could have achieved.

A father and his little son were once riding along a familiar road with a gentle horse. To gratify his child the father placed the reins in his hands, but at the same time, unseen, retained his own hold on them. As they rode on they saw approaching them, at terrific speed, a runaway team. The danger was great and imminent. But the father guided his horse so that a collision was avoided and the danger escaped.

When all was over, the little son looked up to his father and, with choked utterance, said, "I thought I was driving; but I wasn't, was I, papa?"

So often does the child of God, when some peril has been escaped or some deliverance has been vouchsafed in ways unforeseen and unthought of, have occasion to say: "Father, I thought I was driving, but I wasn't." O, it is blessed to feel that the reins are in the hands of one mightier and wiser than we are. And it is blessed, on the eve of some signal deliverance, to look into the face of our Father and say: "Thou hast done it. Thy hands held the reins."—Rev. W. M. Lamson, in Watchman.

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IN SPITE OF PRISON WALLS.

By Ruth Carr.
Chapter 3.

As Jemmie struggled up the mountain side with her heavy burden in her arms, she used all her powers to keep the little sufferer cheered; "We'll soon be home, yonder are the houses through the trees."

"Yes, and that white one with the honeysuckle on it is where my mama lives—wonder what she'll say when she sees you bringing me home?"

"I hope she will not see us, for she will be very much frightened, thinking perhaps you are badly hurt."

"But I'm not, am I?"

As Jemmie entered the door she saw a wide couch piled high with soft pillows, and laying her burden among the downy heap, she quietly slipped out just as the child's mother entered the door.

After hearing of the awful danger of her child and the heroic efforts of Jemmie, she made every possible effort to locate the girl, but all to no effect; she seemed to be as securely hid as if the earth had swallowed her. Several days later however, as the children were playing in the yard Jemmie



"You think I don't know you with that black rag over you face" said she. (Last week, chapter 2.)

passed by, carrying her usual burden of freshly laundered clothes.

"Here she goes, mother, here she goes," called one of the children.

In answer to the call, a handsome woman, richly dressed, came to the door, and asked Jemmie to please come inside.

"I believe you are the brave girl who saved the life of my child a few days ago, am I right?"

"I am the one who brought her home, but I don't know as I could say I saved her life," with her brown eyes looking straight into the lady's face.

"My husband and I want to reward you for your kindness, so here is a check he left for me to give you if I could find you," handing a paper to the girl.

"O I couldn't think of accepting it, indeed I couldn't, for I only did my duty, and I could never take pay for a little thing like that."

All efforts to persuade Jemmie that she had rendered a valuable service and should be rewarded proved futile, so Mrs. Fitzgerald tried another plan of remuneration.

"Isn't there some gift we could make you then, besides money—what do you most desire that you are not able to buy?"

"Nothing, mam, only an education," said the girl with a sigh or despair in her voice.

"Have you ever been to school?"

"O yes'm; I've been to all that have been taught on the mountain, and had one session in the village, but I do so

want to get out in the world and see something and be somebody better than just a common washerwoman," glancing at her plain clothes and rough shoes.

"Could you leave home if I should make you a proposition?"

"I'd have to ask maw—she'd let me go I think."

"Then how would you like to go to New York with me, and take a course of training in my husband's hospital?"

"Training for what?"

"To be a nurse, wouldn't you like it?"

"O I'd like it just fine, nothing could please me better, but do you think I could do it?"

"Why certainly you could—I suspect you'd make a fine nurse."

"But could I earn my keep?"

"What?"

"I mean could I pay my way by my work, and not be in anybody's debt?"

"O yes, you'd earn your board and clothing and a small sum every month while you were taking your training, and after a while you'd earn better wages; when you complete your course you could either stay in the hospital at a good salary, or go out to private duty at \$25 a week."

"You mean \$25 a month don't you," said the girl who had never heard of such fabulous wages being offered to any one.

"No, I stated it correctly, for you can get \$100 a month after you finish your education."

"That's a heap of money—I can't make that much in two years here on the mountain; I could soon pay the mortgage on the place, and have some money left, and maybe I could get a place for Jerry to work too."

"Who is Jerry?"

"He's my twin brother, and it worries me a whole lot because he ain't got no ambition to be anybody, but just goes round with Jeff Akers, who can't write his name; Jerry's a smart enough boy about work, and ain't a mite afraid of the hardest kind, but he don't like to study."

"If he cared to do so, he might come to the hospital later and take a course in massage, or even make a doctor of himself."

Jemmie wondered what sort of a course massage could be, for she had never seen any one who seemed to possess such a knowledge, but she knew well what being a doctor was, and immediately her thoughts and desires were for Jerry's improvement.

"O I'm going to try to get him to be a doctor, for he always did love to tend sick folks, and treat all the sick chickens and calves on the place, and I've knowed him to sit up late at night when we'd get a new almanac, reading what sort of diseases the folks had and the kinds of medicines they took to get well."

"So you think your brother would like to be a physician?"

"O yes, he'd like it fine, and he could wear gold specks on his nose and have a gold chain over his ear."

"We expect to return to New York next week and if you could be ready to go with us, we would be glad to see you safely placed in the hospital where you could begin work right away; of course Dr. Fitzgerald and I would bear all the expenses of the trip."

Jemmie's beautiful brown eyes were dancing with happy anticipation as she left the house of her new friend, and promising to talk the matter over with her mother, she gathered up her laundry basket and sped rapidly down the mountain side toward her cabin home. As she neared the path leading toward Jeff's new log house, she heard a great clatter of voices and a tramping of horses' feet over the stones. What could it mean? Was there trouble ahead? As the voices grew louder and came nearer, Jemmie felt afraid of a mob of infuriated

mountaincers known as "night riders."

What should she do to escape them, for she well knew that to meet such an excited mob was not safe, even for a girl, so reaching a hasty conclusion she sprang behind a cliff on the mountain side where she was entirely hid from view; not a moment too soon however, for in another instant half a dozen men on horses came around the bend of the road, and in their midst was Jeff Akers, and what is that he has on—handcuffs—yes, why what has Jeff done?

"O I know, it's that moonshine business that I found out one day, and I told him somebody would tell on him, but I didn't do it, not even to Jerry. He 'lowed 'I ain't afraid' but now he has got to go to jail for it."

Being anxious to see who composed the party of officers, Jemmie lifted her head and peeped out from behind the cliff; at that moment Jeff turned his red face toward her, and Jemmie withdrew her head, but was a moment too late, for he had spied her.

"So you squealed on me did you Jem? I knowed you'd do it, but I'll get even with you for it, see if I don't."

"I had nothing to do with your arrest Jeff, and didn't even know the officers were on the mountain," said the girl as she climbed back on the bluff overlooking the road.

"Taint no use to tell no lies about it now Jem, for you're the only one besides the gang that knowed anything about the still, so there want nobo'y else to give it away, so you might as well own up and tell no more lies."

The officer spoke to the prisoner in low tones and hurried the horses along but just as they reached the gap, Jeff looked back and shaking his fist at the girl who stood looking after the men said, "All right for you Jem, but I'll make you sorry for this, some day."

(To be continued.)

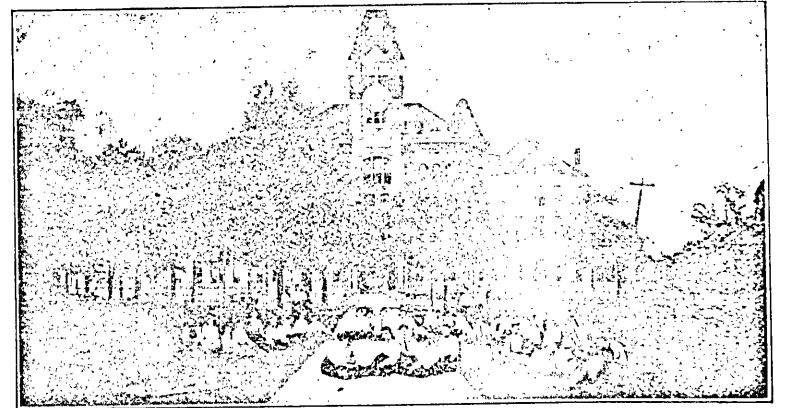
Galloway College

The most thorough school for young women in the Southwest is a safe place for your daughter.

For information address

J. M. WILLIAMS, Pres.

SEARCY, ARKANSAS.



Henderson-Brown College, Main Building

An ideal school for young men and young women. Coeducational. Located in healthful Arkadelphia, Ark. Large and commodious buildings. Splendid equipment. Cultured and Christian instructors. Preparatory Course. Regular College Course. Exceptional advantages in Music, Art, Oratory, Domestic Science.

A rich Christian tone, high standards, and ideals, manly sports, honest athletics, good government and discipline by personal love, sympathy and contact with the students.

Write for catalogue and information.

GEORGE H. CROWELL, PhD., Pres.



BELLS, PEALS, CHIMES

Made only of best selected Copper and Brass. India Tin. Well known for their full rich tone and durability. Write for catalogue. E. W. VANDEZEN CO. Prop'r Buckeye Bell Foundry (Catal. 1927). 515 E. Second St., CINCINNATI, O.

PLACE WANTED.

Dear Methodist: There is a young lady in our congregation who is a graduate in music, sings beautifully, is quite a help in all our church work; in choir and Sunday school, who is desirous of teaching a class in some town where she can be of service to the church. If you are in need of such help, address

Ruth Carr.

Box 3, De Vall's Bluff, Ark.

A WOMAN'S APPEAL.

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

FOR SALE.

Within one block of Hendrix College, Conway, Ark., an eight room residence, with good out houses, all comparatively new, situated on two acres of land. Will sell or exchange for country property. Write or see W. A. Bragg, Conway, Ark.

Any man wanting a home in a rich prairie country where there is no malaria, negroes, Indians, nor Mexicans; and where you can raise corn and hogs, alfalfa and mules, and cotton without crabgrass, should write R. C. Johnson, Altus, Oklahoma, for prices and terms on his lands which he is now selling in 40, 80, and 160 acre blocks.

LOUISIANA LETTER.

This is an oil town where about 1,000 oil men live, located in the Caddo Oil Fields, said to be the richest oil fields in the world. The strip of land is twenty-five miles long and about twenty miles wide. I believe Oil City is the wickedest place of its size on the earth. Every sin known to the catalogue of crime seems to be flagrant here. Bootlegging, booze drinking, gambling and murdering is a common thing in Oil City. There is not any Baptist church house in Oil City, but Brother Durham, the Asso-

CATARRH OF THE STOMACH

A Pleasant, Simple, But Safe and Effectual Cure For It.

COSTS NOTHING TO TRY.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing, headaches, fickle appetite, nervousness and a general played out, languid feeling. There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure of this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanston, the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use of meals.

The plan of dieting is simply another name for starvation, and the use of prepared foods and new fangled breakfast foods simply makes matters worse as any dyspeptic who has tried them knows.

As Dr. Bennett says, the only reason I can imagine why Stuart's Dyspepsia Tablets are not universally used by everybody who is troubled in any way with poor digestion, is because many people seem to think that because a medicine is advertised or is sold in drug stores by a trademark it must be a humbug, whereas, as a matter of truth, any druggist who is observant knows that Stuart's Dyspepsia Tablets have cured more people of catarrh of the stomach, indigestion, heartburn, heart trouble, nervous prostration and run-down condition generally, than all the patent medicines and doctors' prescriptions for stomach trouble combined.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of the stomach, biliousness, sour stomach, heartburn and bloating after meals.

For sale by all druggists at 50c a box.

Send your name and address today for a free trial package and see for yourself. Address F. A. Stuart Co., 209 Stuart Bldg., Marshall, Mich.

ciational Missionary, preaches here one Sunday a month. There is a Methodist church house and the Methodists have twice a month preaching.

Frank M. Wells, the well known evangelist and lecturer, and soldier preacher, of Jackson, Tennessee and Dallas, Texas and nearly everywhere else, "blew in" here and put on his great lecture, "Jerusalem Under the Turks" to men only in the Methodist church. He had a great crowd of men, many of whom were non-church goers. He personally gave every man in town a card of invitation. Brother Wells knows how to reach men. He is "on to his job." He goes after men and gets them out. He gave one of the greatest lectures that was ever heard in Louisiana. He is not only a great preacher and a successful worker among men, but the greatest gospel lecturer I ever heard. This lecture is masterful. He is in a class to himself. He is in earnest and everybody knows it. He does not flatter. He does not seek to please any one. He has a message he prepared in Jerusalem direct from God, and he delivers it with penetrating power. God has certainly laid his hands on Brother Wells. He spoke for two hours and held the crowd in steady grasp. He dug sin up by the roots. As John preached in the wilderness, so Wells preached in Oil City. As Amos preached in the wilderness, so Wells preached in this lecture. When he struck the temperance section of this lecture, Wells immortalized himself. As a temperance advocate, Wells can't be excelled in America. No living man can answer Wells' argument against the whisky traffic. He gave some of his army experience, when he was before Congress at Washington and President McKinley, urging them to take whisky out of the army. Wells knows a great deal and is not afraid to tell what he knows. He challenges contradiction. He strikes sin with "pile driver blows" and stirs all hearts. He makes men think. He stirs conscience and begs men to turn from their sins to God. He presents Christ to the sinner, and Christ only, as the sinner's only refuge. He closed the lecture by making a powerful and tender appeal to men to accept Christ. He urged men to confess their sins to God with full purpose of heart, with a godly sorrow for sin, not to be repented of, and then accept Christ in the pardon and forgiveness of sin and thus be saved from hell. He told his hearers that if they did not accept Christ, they would go to hell when they died. To his appeal, 112 men responded and, and eighty men professed conversion.

Vivian is another oil town of 2500. He spoke on the street to 550 or 600 men. For two hours, he held his crowd. The pastors of the churches, Drs. Durham and Bolton, and several traveling men belonging to the "Gidecons," were strongly supporting the meeting.

Trees City, another oil town, without a church, the school building would scarcely hold the people at a night service and twenty were converted. The Stiles Brothers own 3500 acres of land around Trees City. The Standard Oil is developing the oil and their income is \$75,000 per month. These two brothers will not let a bottle of whisky come to Trees City. They are the right kind of prohibitionists. The Standard Oil Company aids them in their work. It is said that Chaplain Wlels has lectured and preached to 100,000 men in the last year and a half.

J. D. Glasscock.

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LITTLE ROCK, ARK.

BUTLER FAMILY WILL BE MISSED AT CHICKASHA.

The removal of Dr. and Mrs. M. L. Butler and their three charming daughters, Misses Grace, Elizabeth and Helen, from our midst will leave a vacancy in many circles of the city life is the sentiment of the Chickasha people. This charming family have been residents here for the past four years and during that time have wielded an influence for good in every department of the city's life. Dr. Butler is one of the ablest men in the State and has carried on a campaign for civic improvement and righteousness in this city that will have a lasting effect. Dr. Butler has not only been pastor of the Methodist church of the town but has been in touch with every denomination in the city. His work has been broad and the results have been felt, spiritually, socially and educationally. Mrs. Butler has been an efficient co-worker in the church and community and will be missed. Nowhere in the State will be found more charming young ladies than the three daughters of the family. All are talented, cultured and accomplished young women. They have been prominent in church and society and enjoy a large circle of friends. Miss Elizabeth, who has a remarkably sweet and well cultivated voice is always welcome and Miss Grace for her charming personality is loved by every one.—Chickasha Journal.

EAST OKLAHOMA CONFERENCE MINUTES.

I should be glad for brethren, who can do so within the next few days, to furnish me data on the following



Gleason Hotel

NEW MANAGEMENT

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LITTLE ROCK, ARK.

points, for the perfecting of information needed in editing the Minutes of the East Oklahoma Conference:

1. If your postoffice is not the same as your appointment, please write me—unless you are returned to the same work you served last year, and your postoffice was correctly given in last year's Minutes.

2. If there has been any error in the spelling of your name or in your initials.

3. Brethren who live in cities having free mail delivery, please furnish me your street address. Also addresses of those on rural routes.

The Minutes will issue as soon as the volume of work can be done consistently with other duties that are upon me.

E. M. Sweet, Jr.,
Editor Minutes.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

MONTICELLO DISTRICT.

(First Round.)

Crossett and Mission	Dec. 2, 3
McGehee	Dec. 9, 10
Tillar and Dumas	Dec. 10, 11
Wilmar	Dec. 16, 17
Warren	Dec. 17, 18
Mount Pleasant	Dec. 22, 23
Monticello	Dec. 23
Hamburg Ct.	Dec. 30
Hamburg Sta.	Dec. 31
Dermott and Portland	Jan. 6, 7
Parkdale and Wilmet	Jan. 7, 8
Collins Ct.	Jan. 10
Lake Village and Blissville	Jan. 13, 14
Snyder	Jan. 14, 15
Watson	Jan. 20, 21
Johnsville	Jan. 27, 28
Hermitage	Jan. 28, 29
Lacey	Jan. 31

The district stewards will meet at Monticello December 20. Let every one be present.

R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(First Round.)

Twenty-eighth Street	p. m., Nov. 28
Austin Ct., at Smyrna	Dec. 2, 3
Des Arc	p. m., Dec. 6
Carlisle Mission, at Hamilton	Dec. 9, 10
Carlisle Station	p. m., Dec. 10, 11
Hickory Plains Ct., at Bethlehem	Dec. 30, 31
Bryant Ct., at Bryant	Jan. 6, 7
England	p. m., Jan. 8
Benton Ct., at New Hope	Jan. 11 a. m., Jan. 10
Lonoke	p. m., Jan. 11
Bauxite Ct., at Bauxite	Jan. 13, 14
Mabelvale, at Olive Hill	Jan. 14 a. m., Jan. 14
Hunter Memorial	p. m., Jan. 15
Asbury	p. m., Jan. 16
Winfield Memorial	p. m., Jan. 17
Highland	p. m., Jan. 18
Capitol View	p. m., Jan. 19
Keo and Tomberlin, at Keo	Jan. 20, 21
First Church	p. m., Jan. 22
DeValls and Hazen, at D. B.	p. m., Jan. 24
Maumelle Ct., at Taylor's Chapel	Jan. 27, 28
Henderson Chapel	p. m., Jan. 31
Oak Hill Ct., at Paran	Feb. 3, 4

ALONZO MONK, P. E.

CAMDEN DISTRICT.

(First Round.)

Camden Station	Dec. 2, 3
Buena Vista Ct.	Dec. 9, 10
Waldo Ct.	Dec. 16, 17
Magnolia Station	Dec. 18
Magnolia Ct.	Dec. 19
Stephens Station	Dec. 20
Kingsland Ct.	Dec. 23
Fordyce Station	Dec. 24
Hampton Ct.	Dec. 30, 31
Fordyce Mission	Jan. 6, 7
Thornton and Bearden	Jan. 8
Millville Mission	Jan. 9
Junction City Station	Jan. 12
El Dorado Ct.	Jan. 13, 14
El Dorado Station	Jan. 14, 15
Strong Ct.	Jan. 20, 21
Huttig Station	Jan. 21, 22
Chidester Ct.	Jan. 24
Atlanta Ct.	Jan. 27, 28
Atlanta Ct.	Jan. 27, 28
Wesson Station	Jan. 30

District stewards will please meet in the M. E. Church, South in Camden, on Wednesday, December 13, 1911, at 11 o'clock a. m.

THOS. H. WARE, P. E.

ARKADELPHIA DISTRICT.

(First Round.)

Benton	11 a. m., Dec. 3
Malvern	11 a. m., Dec. 10
Traskwood, at Traskwood	7 p. m., Dec. 10
Hot Springs Ct., at Gum Springs	Dec. 16-17
Tigert Memorial	7 p. m., Dec. 17
Friendship, at Midway	Dec. 30, 31
Arkadelphia	7 p. m., Dec. 31
Malvern Ave.	11 a. m., Jan. 7
Park Ave.	7 p. m., Jan. 7
Dalark, at Rock Springs	Jan. 13, 14
Lono, at Hunter's chapel	Jan. 20, 21
Arkadelphia Ct., at Mt. Zion	Jan. 27, 28
Central Ave.	11 a. m., Feb. 4
Third St.	7 p. m., Feb. 4
Holly Springs, at Sardis	Feb. 10, 11
Ussery, at Hugh's chapel	Feb. 17, 18
Princeton, at Macedonia	Feb. 24, 25
Cedar Glades, place to be named	Mar. 2, 3

T. D. SCOTT, P. E.

ARKANSAS CONFERENCE.

FORT SMITH DISTRICT.

(First Round.)

Fort Smith Ct., at Barling	11 a. m., Dec. 1
Charleston Ct., at Charleston	Dec. 2, 3
Hackett Ct., at Hackett	11 a. m., Dec. 9
Hartford and Midland, at Hartford	11 a. m., Dec. 10
Huntington and Mansfield, at Mansfield	7:15 p. m., Dec. 10
Ozark Sta.	7 p. m., Dec. 15
Ozark Ct., at Pleasant Grove	11 a. m., Dec. 16
Beech Grove, at New Enon	2 p. m., Dec. 17
Mulberry Ct., at Mulberry	11 a. m., Dec. 17
Van Buren Ct., at Long Bell	7 p. m., Dec. 17
Central Church	7 p. m., Dec. 19
Dodson Avenue	7 p. m., Dec. 20
Midland Heights	7 p. m., Dec. 21
First Church	7 p. m., Dec. 22
Greenwood	Dec. 24
Dyer Ct., at Dyer	Dec. 30, 31
Alma and Kibler, at Alma	3 p. m., Dec. 31
Van Buren Sta.	Jan. 7

J. M. HUGHEY, P. E.

HARRISON DISTRICT.

(First Round.)

Bellefonte Ct., at Rogers	Dec. 2, 3
Alpena Ct., at Carrollton	Dec. 9, 10
Green Forest Station	Dec. 10, 11
Berryville Ct., at Pleasant Valley	Dec. 16, 17
Berryville Sta.	Dec. 17, 18
Harrison Sta.	Dec. 23, 24
Cabana Ct., at Cabana	Dec. 30, 31
Kingston Ct., at Kingston	Jan. 3, 4
Osage Ct., at Piney	Jan. 6, 7
Marshall Sta.	Jan. 20, 21
Leslie Sta.	Jan. 21, 22
Dennard Ct., at Pleasant Grove	Jan. 22, 23
Clinton Ct., at Pleasant Grove	Jan. 27, 28
Yellville Ct., at Cedar Grove	Feb. 3, 4
Yellville Sta.	Feb. 4, 5
Cotter Ct., at Fairview	Feb. 10, 11
Mountain Home Ct., at M. H.	Feb. 11, 12
Lead Hill Ct., at Lead Hill	Feb. 17, 18
Eureka Springs	Feb. 20, 21
Edgemont Ct., at Higden	Jan. 23, 24

All trustees, Sunday school superintendents, class leaders, League presidents, church conference secretaries, local preachers and exhorters are members of the quarterly conference and as much obligated as the stewards to attend. Put this notice where it will remind you of the time and place of your quarterly meeting.

W. T. MARTIN, P. E.

MORRILTON DISTRICT.

(First Round.)

Dover Ct., at Dover	Dec. 2, 3
Russellville	Dec. 3
London Ct., at Knoxville	Dec. 4
Lamar Ct., at Lamar	Dec. 5
Clarksville Ct., at Spadra	Dec. 6
Hartman Ct., at Hartman	Dec. 7
Altus and Denning, at Altus	Dec. 8
Pottsville Ct., at P.	Dec. 9, 10
Atkins	Dec. 10, 11
Holland Ct., at Union Valley	Dec. 15
Quitman Ct., at Bethesda	Dec. 16, 17
Quitman Sta.	Dec. 17, 18
Damascus Ct., at Damascus	Dec. 19
Springfield Ct., at Friendship	Dec. 20
Lanty Ct., at Lanty	Dec. 21
Conway Station	Dec. 23, 24
Conway Ct., at Salem	Dec. 27
Clarksville Sta.	Dec. 30, 31

The district stewards will meet at Russellville, Ark., November 27, at 7:30 p. m. Preachers' meeting at Russellville, November 28, 8:30 a. m.

The trains from either direction reach Russellville at 7:00 p. m. and leave at 7:00 a. m. This will enable us to do our work on the night of the 27th and get back home early the next morning.

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

FAYETTEVILLE DISTRICT.

(First Round.)

Gravette and Gentry, at G.	Dec. 2, 3
Siloam Springs	Dec. 3, 4
Springtown Ct., at Highhill	Dec. 5, 6
Elm Springs Ct., at Elm Springs	Dec. 6, 7
Goshen Ct., at Goshen	Dec. 9, 10
Huntsville Ct., at Huntsville	Dec. 13, 14
War Eagle Ct., at War Eagle	Dec. 16, 17
Winslow Ct., at West Fork	Dec. 19, 20
Center town Ct., at Council Grove	Dec. 30, 31
Rogers Sta.	Dec. 31, Jan. 1
Pea Ridge Ct., at Pea Ridge	Jan. 6, 7
Bentonville Sta.	Jan. 7, 8
Parkdale and Farmington, at P.	Jan. 13, 14
Fayetteville Sta.	Jan. 14, 15
Viney Grove Ct., at V. G.	Jan. 20, 21
Prairie Grove Sta.	Jan. 21, 22
Springdale Sta.	Jan. 27, 28

J. B. STEVENSON, P. E.

BOONEVILLE DISTRICT.

(First Round—In Part.)

Bellville and Ola, at Bellville	Dec. 2, 3
Danville Sta.	Dec. 3, 4
District Stewards' meeting at Magazine	Dec. 5, 6
Branch Ct., at Branch	Dec. 9, 10
Paris Sta.	Dec. 10, 11
Seranton Ct., at Seranton (preaching at 7:00 p. m. Dec. 12; conference at 1:30 Dec. 13)	Dec. 12, 13
Prairie View Ct., at Prairie View (preaching at 7:00 p. m. Dec. 13; conference, 1:30 Dec. 14)	Dec. 13, 14
Dardanelle Ct., at Pisgah	Dec. 16, 17
Dardanelle Sta.	Dec. 17, 18
Blue Mountain Ct., at B. M. (preaching at 7:00 p. m. Dec. 19; conference, 10:00 a. m., Dec. 20)	Dec. 19, 20
Booneville Ct., at Carolan	Dec. 23, 24

The district stewards will meet at Magazine Dec. 5 and 6. It will take a full day and a half to do the work of the District stewards. Please come to stay till the work is completed. Let each pastor please inform his district steward. All pastors are invited.

WM. T. THOMPSON, P. E.

EAST OKLAHOMA CONFERENCE.

ADA DISTRICT.

(First Round.)

Konowa	Dec. 2, 3
Maud	Dec. 3, 4
Holdenville	Dec. 9, 10
Sasakwa Mis.	Dec. 10, 11
Vanoss Ct.	Dec. 16, 17
Wanette	Dec. 17, 18
Earlboro Ct.	Dec. 22
Wewoka and Seminole	Dec. 23, 24
Roff and Mill Creek	Dec. 30, 31
Pontotoc Ct.	Jan. 31, Jan. 1
Tupelo and Stonewall	Jan. 6, 7
Gertie Ct.	Jan. 7, 8
Union Hill Ct.	Jan. 13, 14
McCloud	Jan. 14, 15
Tecumseh	Jan. 20, 21
Asher	Jan. 21, 22
Moral Ct.	Jan. 23
Ada Mis.	Jan. 24
Shawnee Ct.	Jan. 26
Shawnee, Trinity	Jan. 27, 28

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Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

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28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto

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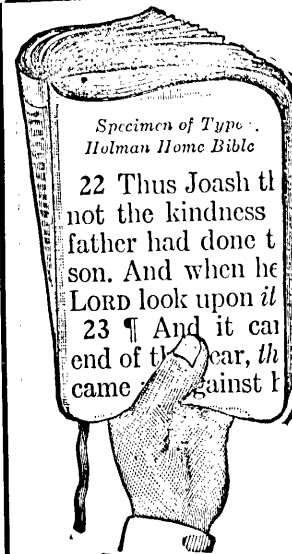
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AND it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

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Shawnee, First Church Jan. 28, 29
The district stewards are called to meet in First Church, Ada, December 12, at 10:00 o'clock a. m. The pastors of the district are invited to be present.

My address will be Oklahoma City until further notice.
N. L. LINEBAUGH, P. E.

DURANT DISTRICT.

(First Round.)

Antlers Ct., at Kent	11:00 a. m. and 7:00 p. m.
Soper	11:00 a. m.
Bokelito	7:00 p. m.
Swink	11:00 a. m. and 7:00 p. m.
Bismark	11:00 a. m.
Broken Bow	7:00 p. m.
Grant	7:00 p. m.
Antlers Sta.	11:00 a. m.

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Tahina Sta., 7:00 p. m.	Dec. 17
Tahina Ct., at Albion, 7:00 p. m.	Dec. 18
Durant, 11:00 a. m.	Dec. 31
Caddo, 7:00 p. m.	Dec. 31
Mansville, 7:00 p. m.	Jan. 5
Wapanucka, 7:00 p. m.	Jan. 6
Tishomingo, 11:00 a. m.	Jan. 7
Madill, 7:00 p. m.	Jan. 7
Lebanon, 11:00 a. m.	Jan. 20, 21
Kingston, 7:00 p. m.	Jan. 21
Cumberland Ct., at Bee, 11:00 a. m.	Jan. 27, 28
Coleman, 7:00 p. m.	Jan. 28
Kemp Ct., at Achille, 11:00 a. m.	Feb. 3, 4
Colbert, 7:00 p. m.	Feb. 4

T. P. TURNER, P. E.

CREEK-CHEROKEE DISTRICT.
(First Round.)

Broken Arrow, at Broken Arrow	Dec. 23, 24
Saline Ct., at Timpson's Chapel	Jan. 6, 7
Cherokee Ct., at Butler's Chapel	Jan. 7, 8
Seminole Ct., at Thloplocco	Jan. 20, 21
Wewoka Ct., at Thlewana	Jan. 21, 22
Honey Creek Ct., at Honey Creek	Feb. 3, 4
Oklmulgee, New Town	Feb. 4, 5

District Stewards are called to meet at Okmulgee February 3, at 10:00 a. m.

ORLANDO SHAY, P. E.

CHOCTAW-CHICKASAW DISTRICT.
(First Round.)

Hugo Ct., at Ellis Chapel	Dec. 9, 10
Rebel Ct., at Nanih Chito	Dec. 10, 11
San Bois Ct., at Salem	Dec. 16, 17
San Bois Ct., at Salom Springs	Dec. 30, 31
Atoka Ct., at Pleasant Hill	Jan. 13, 14
Atoka Ct., at Dansby Chapel	Jan. 14, 15
Bennington Ct., at Killi Chito	Jan. 27, 28
Hale Ct., at Goodwater	Jan. 28, 29
Chickasaw Ct., Seelye Chapel	Feb. 10, 11
Washataw Ct., Lanewood	Feb. 17, 18

The District Stewards are called to meet at Hugo, December 7, at 2:00 p. m.

ORLANDO SHAY, P. E.

MUSKOGEE DISTRICT.
(First Round.)

Checotah	Dec. 2, 3
Wainwright and Oktala, at Oktala	Dec. 3, 4
Porum Ct., preach at Onapa, 7:30 p. m.	Dec. 1
Porum Ct., preach at Briartown, 7:30 p. m.	Dec. 9
Porum Ct., preach at Porum, 11 a. m.	Dec. 10
Stigler	7:30 p. m., Dec. 10
Whitefield	11 a. m., Dec. 11
Tamaha Ct., Garland	7:30 p. m., Dec. 14
Tamaha Ct., Tamaha	7:30 p. m., Dec. 15
Tamaha Ct., Q. C. at Eureka, 2 p. m.	Dec. 16
Tamaha Ct., preach at Eureka, 7:30 p. m.	Dec. 16
Tamaha Ct., preach at Kamina, 11 a. m.	Dec. 17
Keota and Cowlington, preach at Keota	7:30 p. m., Dec. 17
Keota and Cowlington, preach at Cowlington	7:30 p. m., Dec. 18
Keota and Cowlington, Q. C. at Powell's Chapel	2 p. m., Dec. 19
Keota and Cowlington, preach at Powell's Chapel	7:30 p. m., Dec. 19
Muskogee, First Church	11 a. m., Dec. 24
Muskogee, St. Paul's	7:30 p. m., Dec. 24
Tahlequah Ct., preach at Grand View	7:30 p. m., Dec. 28
Tahlequah Ct., preach at Eureka, 7:30 p. m.	Dec. 29
Tahlequah Ct., Q. C. at Union, 2 p. m.	Dec. 30
Tahlequah Ct., preach at Union, 7:30 p. m.	Dec. 30
Tahlequah Ct., preach at Ball Hill, 11 a. m.	Dec. 31
Tahlequah Station	7:30 p. m., Dec. 31
Westville	7:30 p. m., Jan. 1
Stillwell	7:30 p. m., Jan. 2
Stillwell and Wauhatchie Ct.	Jan. 3, 7
Muldrow	11 a. m., Jan. 14
Roland Ct., preach at Paypaw, 7:30 p. m.	Jan. 14
Roland Ct., preach at Roland, 7:30 p. m.	Jan. 15
Roland Ct., preach at Dora, 7:30 p. m.	Jan. 16
Hanson Ct., preach at Hanson, 7:30 p. m.	Jan. 17
Hanson Ct., preach at Brushy, 7:30 p. m.	Jan. 18
Hanson Ct., Q. C. at Akin, 2 p. m.	Jan. 19
Hanson Ct., preach at Akin, 7:30 p. m.	Jan. 19
Hanson Ct., preach at Marble City, 11 a. m. and 7:30 p. m.	Jan. 21
Hulbert Ct., preach at Grand River, 7:30 p. m.	Jan. 26
Hulbert Ct., Q. C. 2 p. m.	Jan. 27
Hulbert Ct., preach at Victor, 7:30 p. m.	Jan. 27
Hulbert Ct., preach at Hulbert, 11 a. m.	Jan. 28
Boynton, preach at Boynton, 7:30 p. m.	Jan. 28
Boynton, Q. C. at Boynton, 10 a. m.	Jan. 29
Morris	7:30 p. m., Jan. 30
Muskogee Ct., Harris Job	7:30 p. m., Jan. 31
Briggs Ct., Briggs	Feb. 1

The district stewards are called to meet at First Church, Muskogee, December 4, at 2 p. m.

W. M. WILSON, P. E.

MCALISTER DISTRICT.
(First Round.)

Willerton	Dec. 3
Harishorn	Dec. 3

Coalgate	Dec. 10
Coalgate Ct.	Dec. 10
Caney	Dec. 12
Plain View	Dec. 13
Atoka	Dec. 14
Wesley	Dec. 15
Kiowa	Dec. 17
Savannah	Dec. 17
Krebs	Dec. 24
Indianola	Dec. 31
Scipio	Dec. 31
Featherston	Jan. 7
Quinton	Jan. 7
McCurtain	Jan. 8
Spiro	Jan. 9
Panama	Jan. 10
Cameron	Jan. 11
Poteau	Jan. 14
Heavener	Jan. 14
Howe	Jan. 15
Wister	Jan. 16
Calvin	Jan. 21
Stuart	Jan. 21
Fame	Jan. 23
Eufaula	Jan. 24
McAlester (Phillips Memorial)	Jan. 28
McAlester (Stonewall Ave.)	Jan. 28

The district stewards will meet at Phillips Memorial Church, McAlester, December 7, at 11 o'clock a. m.

SIDNEY H. BABCOCK, P. E.

WEST OKLAHOMA CONFERENCE.
GUYMON DISTRICT.
(First Round.)

Boise City Ct., at Boise City	Dec. 10, 11
Tyrone Station	Dec. 16, 17
Hooker Station	Dec. 23, 24
Texhoma and Goodwell, at Texhoma	Dec. 30, 31
Ellis Ct., at Locust Grove	Jan. 6, 7
Camargo and Island, at Island	Jan. 13, 14
Mutual Station	Jan. 20, 21
Woodward and Tangier, at Woodward	Jan. 27, 28
Guymon Station	Feb. 3, 4
Lakamp Ct., at Lakamp	Feb. 10, 11
Grand Valley, at Grand Valley	Feb. 17, 18

District stewards and pastors meeting at Tyrone, Thursday, December 14, at 7:30 p. m.

ROBERT A. BAIRD, P. E.

CHICKASHA DISTRICT.
(First Round.)

Ryan	1 p. m., Dec. 4
Duncan	7 p. m., Dec. 4
Maysville, at Richardson	Dec. 9, 10
Wallville, at Carter	Dec. 9, 10
Lindsay	7:30 p. m., Dec. 10
Alex and Verden, at Alex	Dec. 11
Cement and Fletcher, at Cement	Dec. 12
Quarterly Conference, Saturday	Dec. 16, 17
Tuttle and Amber, at Tuttle	Dec. 17, 18
Quarterly Conference, Monday	Dec. 18
Chickasha	Dec. 18
Comanche, at Comanche	Dec. 18
Rush Springs	2 p. m., Dec. 19
Anadarko	9:30 a. m., Dec. 20
Quarterly Conference 8th	7:30 p. m., Jan. 7, 8
Ft. Cobb, at Ft. Cobb	Jan. 7, 8
Quarterly Conference 8th	10 a. m., Jan. 13, 14
Banner, at Baird	Jan. 15
Marlow	9 a. m., Jan. 15
Criner, at French	Jan. 20, 21
Erin Springs, at Erin Springs	Jan. 21, 22
Quarterly Conference 22nd	9 a. m., Jan. 27, 28
Velma, at Gaddis	Jan. 28, 29
Waurika and Terral, at Terral	Jan. 28, 29
Quarterly Conference 9 a. m.	Monday
Sugden and Addington, at Sugden	1 p. m., Jan. 29

District stewards meeting at Chickasha, December 18, 2 p. m.

L. L. JOHNSON, P. E.

LAWTON DISTRICT.
(First Round.)

Elmer Ct., at Elmer	Dec. 2, 3
Altus Sta.	Dec. 3, 4
Randlette Ct., at Randlette	Dec. 9, 10
Grandfield Ct., at Grandfield	Dec. 10, 11
Hastings Ct.	Dec. 16, 17
Hastings Sta.	Dec. 17, 18
Indian Work	Dec. 23, 24
Lawton Sta.	Dec. 24, 25
Temple Sta.	Dec. 30, 31
Walter Sta.	Dec. 31, Jan. 1
Manitou, at Manitou	Jan. 6, 7
Mountain Park, at Mountain Park	Jan. 7, 8
Davidson, at Davidson	Jan. 13, 14
Snyder	Jan. 14, 15
Headrick	Jan. 20, 21

The District Stewards are hereby called to meet at the M. E. Church, South, Lawton, Tuesday, Nov. 28, at 2 p. m.

R. E. L. MORGAN, P. E.

CLINTON DISTRICT.
(First Round.)

Cheyenne	Nov. 25, 26
Roll, at Washita	Nov. 26, 27
Sayre	Dec. 2, 3
Doxey, at Spring Creek	Dec. 3, 4
Grow, at Bethel	Dec. 9, 10
Leedy, at Leedy	Dec. 9, 10
Hammon, at Hammon (7:00 p. m.)	Dec. 10, 11
Carpenter, Miss., at Windy Hill (11:00 a. m.)	Dec. 11
Elk City	Dec. 12
Delli, at Center Point	Dec. 15
Carter, at Carter	Dec. 16, 17
Dill City, at Hefner	Dec. 17, 18
Clinton	Dec. 23, 24
Texola, at Texola	Dec. 27
Erick	Dec. 30, 31
Port, at Port	Dec. 3, Jan. 1
Sentinel	Jan. 6, 7
Burmah, at Center Point	Jan. 7, 8
Thomas Mis., at Bethel	Jan. 13, 14
Custer City, at Custer City	Jan. 14, 15
Cordell	Jan. 20, 21
Butler, at Butler	Jan. 21, 22
Foss, at Foss	Jan. 24
Weatherford	Jan. 27, 28

District stewards will meet in Elk City December 14, 1911, at 9:30 a. m.

M. WEAVER, P. E.

ARDMORE DISTRICT.
(First Round.)

Sulphur, at Vinita Ave.	Nov. 19, Dec. 19
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Lone Grove Ct., at L. G.	Dec. 2, 3
Woodford Ct., at W.	Dec. 3, 4
Overbrook Ct., at O.	Dec. 9, 10
Hickory Ct., at H.	Dec. 16, 17
Sulphur, First Church	Dec. 17, 18
Ardmore, Broadway	Dec. 24, 25
Ardmore, Carter Ave	Dec. 24, 26
Leon Ct., at Courtney	Dec. 30, 31
Cornish, at Cornish	Dec. 31, Jan. 1
Elmore Ct., at Oak Grove	Jan. 6, 7
Thackerville Ct., at Bomar	Jan. 13, 14
Marietta	Jan. 14, 15
Davis	Jan. 20, 21
Wynnewood	Jan. 21, 22
Berwyn Ct., at Berwyn	Jan. 27, 28
Ardmore Mis., at Durwood	Jan. 28, 29

District stewards and preachers meeting, 2:00 p. m., December 7. Program for Thursday evening and Friday morning.

Let the stewards of stations and circuits meet at once and organize and begin systematic work.

W. U. WITT, P. E.

OKLAHOMA CITY DISTRICT.
(First Round.)

Minco	Dec. 2, 3
Norman	Dec. 8
Legion	Dec. 9, 10
Noble	Dec. 10, 11
St. John's	Dec. 13
Purell	Dec. 16, 17
Blanchard	Dec. 17, 18
Epworth	Dec. 20
Moore, Sunny Lane	Dec. 23, 24
College and C.	Dec. 24, 27
Paul's Valley	Dec. 30, 31
Stratford and Byars	Dec. 31, Jan. 1
St. Luke's	Jan. 3
Pauli	Jan. 6, 7
Capitol Hill	Jan. 7, 8
Franklin	Jan. 13, 14
Piedmont	Jan. 20, 21
Guthrie	Jan. 27, 28
Perry	Jan. 28, 29
Geary	Feb. 3, 4
El Reno	Feb. 4, 5
Aracadia	Feb. 11, 12

Will the pastors please see that Question 5 is properly answered?

District stewards and pastors are called to meet in St. Luke's Church at 9:00 a. m., December 6. Please come to spend the entire day in discussing plans for the year.

O. F. SENSABAUGH, P. E.

MANGUM DISTRICT.
(First Round.)

Blair	Dec. 2, 3
Hobart	Dec. 9, 10
Granite	Dec. 13, 14
Hollis	Dec. 16, 17
Eldorado	Dec. 18, 19
Olustee	Dec. 19, 20
Martha	Dec. 23, 24
Duke	Dec. 27, 28
Carnegie and Bois	Dec. 30, 31
Lone Wolfe and Willow, at W.	Jan. 1, 2
Dryden and Red Hill, at D.	Jan. 6, 7
Prairie Hill, at P. H.	Jan. 7, 8
Mountain View and Gotebo, at G.	Jan. 13, 14
Rocky	Jan. 15, 16
Cloud Chief	Jan. 16, 17
Vinson, at V.	Jan. 20, 21
Pleasant Hill and Gould, at G.	Jan. 21, 22
Mangum Ct., at White Flat	Jan. 27, 28
Brinkman and Deer Crk., at B.	Jan. 29, Feb. 1
Mangum	Feb. 6, 7

District stewards will meet at Mangum December 7, 2:30 p. m. I would like to have the pastors attend this meeting if possible.

C. F. MITCHELL, P. E.

ARE YOU A WOMAN?
Baltimore, Md.—Mrs. W. H. Ison, 1419 East Madison, writes, "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

WAPANUCKA, OKLA.
We are glad to say through your columns that after a siege of five weeks' fever, we are able to be out again.
Sorry to have been unable to attend Conference; was sick at the time of the sessions of both of the Oklahoma conferences. To me the association and fellowship of the brethren is a very great blessing.
The year just closed has been a very pleasant one. We are glad to be appointed to the same charge for another year.
Pounded? Well, I should say more than pounded. This preacher's pantry has not appeared so much like a first class grocery since he has been occupying a parsonage—nor before.
We serve a kind, appreciative people. We have had kindness shown us

above what we are worthy. We so much crave to render to God and to the church more efficient service.

It is, indeed, very gratifying to note the good reports being made from every quarter, and trust that this year may be one of greater prosperity to our Zion.

The division of our conferences breaks into our relations to each other, more than could be realized before experiencing it.

Trust, however, we may soon become fully adjusted in our new relations and move grandly on to greater success.

We have had much crossing of the bar—the boundary line separating the great West Oklahoma conference from the greater East Oklahoma conference—this year, but it seemed to have been done with as little friction as the sun crossing the equator.

We were loath to see many of our brethren catch the "Western fever," and actually "go west," but trust they will not forget the way "home."

After all, the "West" did a pretty good part by the "East"—we are not disposed to rue the bargain.

W. S. Lee.
Wapanucka, Okla., Nov. 23, 1911.

ENCOURAGE THE TEACHER.
To the School Directors of Arkansas: Following the well established precedent in the State Department of Public Instruction, I urge you to encourage the teachers of your respective schools to attend the Arkansas State Teachers' Association, Little Rock, December 27, 28 and 29.

I know of no other means whereby your teachers can be so greatly benefited and bring back to the school room so much inspiration as will surely result from attending the annual session of our State Teachers' Association.

Wherever the funds will permit it, I recommend that all teachers, who will attend the State meeting, join the Association and participate in the deliberations, be allowed their regular salary for the week in which the Association is held.

I received information from about forty School Boards that allowed their teachers wages, under the above condition last year; and I earnestly hope, for the good of our schools as well as of the teachers, that this number will be greatly increased this year.

Among the speakers on the program this year are men whose messages are well worth hearing. Not only the teachers, but any citizens engaged in any other vocation, who may attend the General Sessions of the State Teachers' Association will be well repaid.

A very cordial invitation is extended to the members of School Boards to attend the teachers' meeting. There will be many features of direct interest and a genuine welcome to all directors who will attend.

Very sincerely,
Geo. B. Cook,
State Supt. of Public Instruction.
Nov. 24, 1911.

PREACHER WANTED.
For a station in the Guymon District that will pay \$600 with a good parsonage. There is no debt on the church property and it is one of the most pleasant stations of its class in the West Oklahoma Conference. When you write send recommendations from your presiding elder.
Robert A. Baird, P. E.,
P. O. Box 301, Guymon, Okla.

Holman Bibles The Best Editions of the World's Best Book

Bodi-Tone

Five Days Only

We want you to send us your full name and address, so we can send you *free of any and all charge* a five-day treatment of Bodi-Tone, the scientific medicinal combination which is astonishing the doctors and delighting the sick by the way it is curing old and chronic diseases. We want you to try this great remedy for five days at our own expense, without any cost to you whatsoever, to see what it will do for you. You don't need to write a letter to get this free treatment of Bodi-Tone—you don't need to fill out any long and tiresome blanks or give a lot of private details. Just send us the *Free Coupon* printed at the bottom of this announcement, filling in your name and full address, so we will know where to mail the Bodi-Tone, and it will be sent to you, without a penny for you to pay.

Don't send any stamps or money for postage. Don't pay us a penny for this trial treatment. We want to stand all the expense of the trial.

We know Bodi-Tone, we know how quickly it acts in the body, how it makes its great power felt soon after you begin to use it, how it sends the glow of returning health into every nook and corner, and we want to prove it to you at our own risk and expense. All we want is for you to ask for it, so we can send you enough for five days, that you may try it. No other medicine will be sent unless you order it—you will be under no obligations whatever to buy one single penny's worth of medicine. Use Bodi-Tone for five days at our expense. If you are satisfied when you see what it does for you order more and give us a chance for a profit. Otherwise, that ends it. *We leave it all to you.* You have all to win and nothing to lose by trying Bodi-Tone for five days. You need not use it more than five days unless you find it all we claim for it, unless you find it suits your own individual case and condition, unless you find in it the same great health-restoring influence that thousands have found during the past three years.

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try it for five days free and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. We want to send you *fifteen of these tablets*, so you can take them regularly for five days, three tablets each day, so you can learn what it is, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, when lack of vitality is found and felt, the tone of the entire physical body should be raised to the highest possible point, to make all the body help to cure and restore. This is the power which underlies all of Bodi-Tone's great work for the sick, this is the power it offers you to help you get new health and strength.

What it Is

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It is a pure remedy that satisfies the most exacting. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. *A remarkable combination that does wonderful work for health.* Each of these ingredients serves to assist, to help, to build upon the others work. Each adds a needed element from nature to the body. Each has work to do and does it well. They are used because of this ability. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has

its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. Most of these ingredients are as old as civilization itself, for the curative forces which Bodi-Tone ably uses are the forces which have always existed in nature for the restoration of the body's health. Many are regularly prescribed in some form by the medical profession for various diseases and irregular conditions, being used either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what gives it the far-reaching and thorough curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies. That is why we want to send you a free five days treatment, for we know you will find it different and superior.

Try it And See

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, *you need Bodi-Tone right now.* If your local doctor has done you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had tried physicians and specialists at home and elsewhere without lasting benefit, and for this reason all chronic sufferers are invited to *try it at our expense.*

Bodi-Tone offers you its services if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right and natural tone. That is what Bodi-Tone is for—to restore health, vigor, vitality and strength by restoring tone to the body.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, exerting always a definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its toning properties have been found especially valuable in such ailments.

You Can't Lose

Why delay another day, when a trial of this proven medicine is yours for the asking. Why keep on suffering, when by filling in your name and address on the free coupon and mailing it to us, you can get absolutely free a five days' treatment of this great remedy which has already restored thousands to health. It just costs a two-cent stamp, and you don't need to buy a penny's worth of medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose. The value and curative powers of Bodi-Tone have been proven by three years of glorious cures. It is a remedy with a history—a history of cures that has astonished the doctors and delighted the sick. It has been tested in hundreds of thousands of cases, covering various ailments in both sexes, at all ages.

Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Phlegm, Catarrh, Anemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Break-down, have tested Bodi-Tone and fully proven its great remedial value in such disorders.

Their experiences have proven beyond a shadow of doubt how the Bodi-Tone plan of *toning all the body* is a right plan that helps to cure these and other disorders, that it is a *real aid to nature.* Many who have for years been in poor health and have tried most all of the prominent medicines, have found that *one single box of Bodi-Tone* did more good than *all the others* combined. Others who had suffered for many months, and many for years, trying many doctors and specialists, found their first real benefit in Bodi-Tone, after all else had failed and hope was almost gone. It goes to the root in the body and cures because its work is rational and thorough, the only kind that makes cures permanent. Read the reports, showing how Bodi-Tone makes new life, health and strength, send for a free treatment and see if it will not prove Bodi-Tone the *right thing* for you.

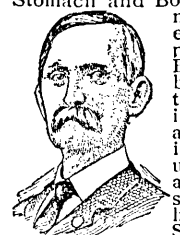
Dropsy, Rheumatism, and Heart Trouble.

OSCEOLA, IOWA.—Bodi-Tone has done everything for me. I had Dropsy, Heart Trouble, Rheumatism and Kidney Trouble. I would bloat very badly and feel very uncomfortable all of the time. I had spent so much money in doctoring that I had become discouraged, for I had been in poor health for many years. I learned of Bodi-Tone and sent for a treatment. Now I cannot speak too highly of it. It helped me immediately, and now I feel better in every way. My Rheumatism is gone, I do not become bloated as formerly and I can walk good and attend to my duties. It is a wonderful medicine for the sick, and every person who is troubled in any way ought to try it. **MRS. MYRA CARTER.**



Catarrh of the Head, Stomach, Bowels.

SAN ANTONIO, TEXAS.—I had Catarrh of the Head, Stomach and Bowels, and had taken medicine until not a tooth was left. I am a war veteran, past 68 years of age, and was a physical wreck when I began to use Bodi-Tone. I had not used all of two boxes when I had regained my appetite, ate heartily and slept well. I thus immediately became an enthusiastic admirer of Bodi-Tone, and have urged its use on everybody I knew to clean up the body. This was over a year ago, and my faith in Bodi-Tone grows stronger every day, for its benefits have stayed with me. It regulated my Stomach and Bowels, and gave me a good healthy color, so that my friends and associates have remarked at the great change in my health. **W. W. BUCHANAN, 523 Austin Street.**



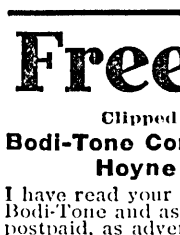
Run-Down and Very Nervous; Liver Bad.

COFFEE SPRINGS, ALA.—Before I began to take Bodi-Tone I was not able to do my work. I was run down and very nervous and my liver did not act properly unless I would take something to force it. I had Rheumatism, and was getting so poorly that I thought I was running into Consumption. I had no appetite, never felt hungry and could not rest at night. I feel so thankful to Bodi-Tone that all my troubles are gone. I do all my housework and feel fine, altogether like a different person. I am fifty-six years old. I wish all sick and tired women could learn how good Bodi-Tone is for women folks, and I feel that I cannot do or say enough to make its virtues known in my neighborhood. **MRS. M. C. FOXHALL.**



Three Days Proved It the Right Remedy.

YOUNGS CREEK, IND.—Before I began to use Bodi-Tone I had had Gas on my Stomach for fully twenty-five years. I was so bad that I could eat hardly anything, because of the distressing belching of gas. I tried many different doctors, but they did me no good, and the same with the patent medicines I used. I had about given up to die soon when I saw the Bodi-Tone free offer and got a treatment. I had used it only three days when I saw it was the right medicine for me. It is the greatest medicine I have ever taken. My Stomach is so much better that I hardly know myself. I believe I would have been in my grave if I had not gotten Bodi-Tone. **LUCINDA J. WOOD.**



Free Coupon

Clipped from Western Methodist

**Bodi-Tone Company,
Hoynes and North Ave., Chicago, Ill.**

I have read your offer of a *free* five-day treatment of Bodi-Tone and ask you to send it to me by mail, fully postpaid, as advertised. I promise to use Bodi-Tone for five days and learn what it will do for me. I am able to buy more if I find Bodi-Tone suits my case, but order this trial treatment with the understanding that it is to cost me nothing and that I am under no obligations to send for more medicine unless I choose.

Name _____

Town _____

State _____

St. or R. F. D. _____