

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

VOL. XXXI.

Little Rock, Ark., Thursday, January 11, 1912.

No. 2



WHERE REST IS FOUND.

NO. XV.

A DIVINE CHRIST MEANS A DIVINE OLD TESTAMENT.

What is the effect of the foregoing argument upon the Old Testament. We have said that if Jesus can be authenticated as the divine Savior of the world it would not antecedently to further investigation matter materially what men might believe about anything else. But it will be found that Jesus Christ has a vital relation to the Old Testament; he cannot be separated from it; the two Testament are parts of one great whole. Whatever force worked in the making of the history of the Jewish people was the force that produced Jesus as a fact among men; and, conversely, whatever force put Jesus here among us was the force that made the history recorded in the Old Testament.

It is not necessary to raise questions about specific texts or even about whole sections of the Old Testament. If any man thinks he has reason to believe that much of it came by other methods than the method of inspiration; if any man thinks he has reason to reject much of it on critical or on scientific, or on philosophic grounds, the question is not materially affected. Here is beyond all question a history, the history of the Jewish people, stretching through ages of time. Its main facts are beyond dispute, and it is the most wonderful history, on the whole, which any people ever made in all the annals of the world. The history itself is a fact that must be accounted for.

This history begins with Abraham, the progenitor of the Jewish people. Somehow Abraham found a far higher plane on which to walk than was found by other men of his time. Somehow he found means to maintain himself, and his descendants after him found means to maintain themselves, upon this higher plane of life, and this continues through two thousand years of time. Not only did they find a higher plane, they moved through these ages upward on an ever-ascending plane, moving toward ever better and better living, developing a moral system such as was to be found nowhere else in the wide world. Beginning upon a plane of monotheism, and maintaining the doctrine of monotheism through the ages, as against the universal polytheism of other tribes and nations, they laid in this fact of monotheism the only ground of hope either for morals or for science or for a sound philosophy; for morals can never become stable until we get ourselves under one supreme Lord, and science can never get a footing till we reach the conception of the unity of nature under one who controls all according to fixed laws which no other power can set aside, and philosophy can do nothing till it comes to one great first cause, and grasps the conviction of the unity of the universe.

We do not forget that there were times of deep depression in this history. We do not forget that this depression affected all that was fundamental in the national life of the Jewish people; that there were times when their outlook afforded little hope for monotheism, and consequently little hope for morals, for science, for philosophy, for any form of human progress. This is no wonder. All the progress of the world has been made by a vibratory process; it is a law of progress. There has been action and reaction. Re-

actionary forces have threatened to overthrow all the progress that had been made. But the wonderful fact is that Jewish progress defied reaction, that the Jewish people found some means to rally out of all depressions through all the ages. The doom of the nation seemed to have been pronounced again and again, as when their wisest and truest hung their harps upon the willows that grew beside the rivers of a foreign land, and refused to sing any more their national hymns. But there was some power at work in the heart of this nation that would bring it again, and again, and again on to the stage of the world—hold it there till its mission should be accomplished. Other nations went down around them. Mighty empires rose about them on every side, and spent their force, and—died. The tombs of dead nations were all about them and all along their track, but they lived on and on.

Here is a fact for which we must account. Can we do it upon any human or upon any natural principles? Has there been constructed any philosophy of history upon any basis of naturalism that will explain this history?

We make no pretence whatever that the Bible is a book of science. It was not given to teach science. We need not here contend that as a history it is infallible; we only need to know that as history it is substantially correct, that its broad lines are correctly laid and correctly kept as the ages move on; it is precisely with these broad lines we have to deal, and we need not trouble ourselves with the minutiae. These broad facts cannot be questioned. The history of Israel in its broad facts is not seriously questioned by anybody, so far as we are aware.

Nor is it a question of establishing the history of a single transaction or of a single man or small body of men, or of a single brief period of time. What we have here to do with is a national history, stretching through ages of time, written over the face of a national life and over the face of ages. The scale of it is so large that it cannot be said to have been enacted in a corner. It was out in the open world, and has its relations with other history, with other nations. Its influence has been so great that nothing great and permanent has gone forward among men that it has not furnished the sap that made it permanent and great; the roots of all human progress strike themselves back into this soil.

Men talk about money magnates, and about railroad magnates and about steamship magnates, about men who lead and control the world; we will dare to say that at this very moment if all that has been projected into our civilization through Abraham, through Moses, through David, through Isaiah and his fellows of the line of prophets, if all they furnished could be suddenly withdrawn from our civilization, its temple would tumble into ruin. The eleventh chapter of the Epistle to the Hebrews will furnish you a catalogue of men who laid the foundations of civilization and of all human progress. It may be freely granted that other elements have entered into our progress—they did so enter; we have, no doubt, at this day elements which have been derived from every great nation of the past. But we are sure that the influence which has come from the Hebrew race far outweighs any of them.

There are some people who do not need more religion half as much as they need to improve the quality of the religion they already have. Better stop and think about this!

HIDE OUT, YE BOOTLEGGERS!

The best Christmas news that reached us is the news of a decision handed down by the United States Court of Appeals, sitting in St. Louis, to the effect that the old federal statute against "introducing" liquor into the "Indian Territory" is still in force. It was the opinion of Federal Judge Rogers, of the Western District of Arkansas, that this statute was annulled when this territory was admitted to the Union as part of the State of Oklahoma. The same opinion was held by the present judge of the Western District, Judge Frank A. Youmans. A case had gone up on appeal, and the appellate court upholds the statute!

Residents of Western Arkansas and of Eastern Oklahoma, formerly the Indian Territory, remember the terror United States marshals used to spread all over that country among bootleggers. They wielded the power of Uncle Sam, and they had Judge Parker as the inflexible judge before whom they haled the rascals that fell into their hands. The docket of the Federal Court at Fort Smith was crowded with cases for "introducing." Judge Rogers was no liquor man, nor is Judge Youmans, nor are the federal judges of Oklahoma. Bootleggers may look for merry times in these courts if they propose now to continue this traffic. It is far more easy now to apprehend law-breakers in this country than it was in the old days, with our present equipment of railroad and wire service.

We presume that this decision carries with it another thing: That the Revenue Department will deny licenses to all parties in that part of Oklahoma which was Indian Territory. Certainly that department of the Government will not attempt to license a thing which the Judicial Department has declared unlawful. And this means that the strong hand of the Federal Government will be against all liquor men in that country on at least two counts, for violation of the statute and for violating the revenue laws. We have never had more than very scant respect for the ruling which held that the Government did not license liquor selling in any place—it only taxed liquor selling. It has been on this ground that the Government has ignored the protest we have made against "licensing" liquor in territory where the State forbade its sale. With all due respect to Government officers, the pretext has ever been but a flimsy one. The papers they issue are a license, to all intents and purposes; they carry whatever dignity and respectability, and they carry all the authority and protection a license can be made to carry. It is outrageous for the United States Congress to throw the shield of the Government's sanction and protection over acts which a State has declared to be criminal, and that for—money! But we suppose that this will now stop in Eastern Oklahoma, at least. No more significant stroke has been struck since Oklahoma became a State. On the ground of treaty rights, to say nothing of the statute, which we presume was originally enacted to carry out treaty rights, in part so, at least, this region of country, where so many of our red brethren dwell, has always been entitled to a better ruling from the Revenue Department; and the white people who have moved into that country under prohibition are entitled to freedom from liquor.

We trust that every good citizen in Oklahoma will give aid in administering the law as now construed.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY

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A. O. MILLAR,
P. B. EAGLEBARGER, }Editors

D. J. WEEMS.....Field Editor

ANDERSON, MILLAR & CO.....Publishers

One Year\$1.50
Six Months75
To Preachers.....1.00

Office of Publication: 122 East Fourth Street.
For advertising rates, address the Publishers.
Entered as second-class matter, January 31, 1908, at the
Post Office at Little Rock, Ark., under the Act of Congress of
March 3, 1897.

Rev. J. K. Florence, of Paoli, has reported his missionary assessment secured for the year.

Rev. J. D. Massey, of Stratford and Byars, reports all conference claims secure by cash and subscriptions at the first quarterly conference.

Rev. J. C. Rhodes is to spend a while with his son, Prof. Robert Rhodes, who is a professor in the University of Mississippi. His friends can reach him there.

Rev. J. W. Trevette, Geary, Okla., sends in a cheering report as to the progress of his work. He further cheers us by saying that he will soon have a report to make on work for the Western Methodist.

Rev. W. M. McIntosh, assisted by Rev. and Mrs. Ed. C. Phillips, is now engaged in a series of revival services at First Church, Vinita, Okla., Rev. W. H. Roper, pastor. The meeting began January 7.

Rev. G. M. Byers has begun his second year at Grove, East Oklahoma Conference, with a campaign for the payment of the parsonage debt. The last dollar has been raised, and pastor and people are rejoicing.

Rev. W. B. Wolf is delighted with his situation and his prospects at Danville, Ark., and writes us that he has a plan on foot to put the Western Methodist into every family in his charge. Good for him, for his people, and for this pair.

We thank Rev. R. S. Satterfield for the following: "We are getting along nicely in our new field. Goodrich is a fit at St. Luke's, and a fine fellow. Salter is turning the world upside down at Capitol Hill. Stanley is getting a good hold at College Park and Culbertson Heights."

Rev. G. L. Crow is beginning his second year splendidly at Welch, Okla. The increase of the Sunday school has been such that not long ago additional quarters were added between the church and parsonage, to accommodate the adult classes and the Epworth League. An Epworth League study circle numbering 14 has recently completed "The Advance in the Antilles," and will take up Bible study.

This paper spoke last week of the illness of Mr. A. S. Hutchinson, father of Rev. Forney Hutchinson, at Nashville, Ark. The good man has since passed to his long home above. He was a pioneer of Howard County. He served well his country, his community and his church, and at a ripe old age he has been gathered home. We give to his family our sincere sympathy in his death, and our no less sincere congratulations upon his useful life and his triumph.

The people of Wagoner, Okla., are delighted with the appointment of Rev. T. F. Brewer as their pastor, and will show their appreciation by making a considerable increase in the salary. Among the ladies of the congregation are many who were educated under Brother Brewer at Spaulding College, Muskogee, to whom the mistress of the parsonage is still "Mother Brewer." The "oldest inhabitants" of Wagoner give this

Methodist pastor the credit of preaching the first sermon ever delivered in the town.

IS CHINA TO HAVE A CHRISTIAN RULER?

We are assured that Dr. Sun Yat Sen, the president of the provisional government of China, is a Christian, born of Christian parents and educated in Christian schools. What does the world think of this?

RESTORE THE ARMY CANTEN?

The fight is now on in Washington to have the seal of the Government's approval put once more upon the brewery business. It is the effort to restore the army canteen, or the post saloon. Take a single fact about this infamous canteen: In 1901, when they had the canteen, there were general courts-martial for 1,458 cases of drunkenness; for the year just closed, when they have had no canteen, there were 400 cases. Surely no congressman or senator from Arkansas or Oklahoma will vote to restore the canteen. But you had better write them.

OPENING OF THE STATE-WIDE PROHIBITION CAMPAIGN.

Superintendent Frank Barrett opened the State-wide Prohibition Campaign last Sunday night at Newport. The weather was very inclement, a snowstorm being on, but this did not prevent a fine meeting, nor dampen the ardor of those who were present. A good crowd gathered, and was addressed by Superintendent Barrett in a fine speech. The result was a rousing of enthusiasm, the assurance that Jackson would easily contribute \$500.00 to the campaign, half of it being paid on the spot. It is understood that the churches of that town will get back of the work, and that they will release their pastors from pastoral duties for all the time that is necessary for the circulation of the Initiation Petition. The churches that were represented in the meeting Sunday night were the Methodist, Baptist, Presbyterian and Christian, and they were all heart and soul into the work. Assurance was given that from 500 to 800 signers would appear on the Jackson County petition when it comes in.

This is the way to start this work. We do not doubt that it will take like wildfire over Arkansas wherever it is intelligently presented. Plans have been inaugurated by the executive committee in charge of this campaign to send as rapidly as possible prominent speakers into all parts of the State to address the people and to arrange for the circulation of the petition, with a view to getting, not the 8 per cent needed, but not less than 50,000 to 75,000 signers to the petition within the next 90 days. Prominent men, preachers, lawyers, school men, have volunteered their services, and they will soon be in the field. We trust that our people everywhere will look out for these speakers and give them a good hearing wherever they go. We are going to win this campaign.

THE PASSING OF SAMUEL CUPPLES.

Mr. Samuel Cupples, of St. Louis, entered into rest on Saturday, January 6, at 11:00 p. m. He died at his home, 3673 West Pine Boulevard. He was 81 years of age. For 60 years Mr. Cupples has been known to the Methodists of this city as a member of the M. E. Church, South, and an earnest Christian. For forty years he has been a conspicuous figure both in religious work and business enterprises. He had a remarkably successful business career, and so used his means for the promotion of religious, benevolent and educational enterprises, that he was held as a leading philanthropist of the city. His benefactions amounted to millions. His gifts were wisely bestowed and will perpetuate his influence for good for generations to come.

On Monday, January 8, at 2:00 p. m., Mr. Cupples' funeral was held at St. John's Church. The floral tributes were rich offerings of wealth,

art and affection. The funeral ceremonies were simple. "Jesus, Lover of My Soul" was sung. Dr. Wainwright read the psalm, which was followed by the singing of "Asleep in Jesus." The gospel was read by Dr. Nichols, of the Presbyterian Church. Bishop Hendrix offered prayer. Then there was a solo, and Dr. James W. Lee delivered the funeral oration, a simple presentation of the character and work of Mr. Cupples. "Lead, Kindly Light" closed the service.

This writer held very intimate relations with Mr. Cupples for many years. He and Mr. R. M. Scruggs were founders of the Southwestern Methodist, which I edited for eight years. Mr. Cupples held the Christian faith with unquestioning sincerity, and his heart was always responsive to the claims of Christianity. His benefactions were not confined to his own denomination, nor even to the enterprises and institutions of the Church in general, but extended to many agencies whose aim is the public good. He was a noble man, a faithful steward of what God placed in his hands. No man ever gave to our St. Louis Methodism a stronger financial support. He gave also the example of a truly Christian life.

J. E. GODBEY.

St. Louis, January 8, 1912.

SOME BIBLE WORDS.

From whatever point we start the study of the Bible, it always proves interesting and profitable. This is none the less true of the words of the Bible than of its context.

Doubtless not a few readers of the Holy Book have been led to think there must be some wide difference between the meaning of the words "believe" and "faith." They are so very different in form. But, as a matter of fact, there is no difference in their meaning; they are simply the English translation of a word which in the Old Testament is one word, and likewise in the New Testament, one word. In the Old Testament the word is "amen;" in the New Testament it is "pisteuo," or some form of it.

In the Old Testament the Hebrew word, *amen*, means primarily, to prop, to support, to carry, to make strong or firm; that is, the root idea is to give rest. Of course there are many variations from and expansions of this root-idea, but in a general way this root-idea underlies its use in every instance.

In the New Testament the Greek word is *pisteuo*, and the root idea is, to make sweet unto; that is, to make attractive to, or, in other words, to render attractive. Of course, in the New Testament also, there are many variations of and from this root idea, but underlying the word in every case will be found (I think) this idea.

But in any event, whether this be or be not so, I started out to say that in the Bible the words "to have faith" and "to believe," come from the same word in the Old Testament, and from the same word in the New. A few examples will make this clear.

In Genesis 15:6 we read, "And he believed in the Lord." Here the word "believe" is the simple form of the verb, *amen*.

In Habakkuk 2:4 we read, "The just shall live by faith." Here the word "faith" is a noun compound of *amen*.

In the New Testament the word, as I have said, is some form of *pisteuo*. So when Jesus said, "Have faith in God," the word he used is *pistin*, an accusative case of the noun, *pistis*. And when he said, "Ye believe in God, believe also in me," the word he uses is *pistenete*, a verb form of the verb *pisteuo*.

The adjective forms of the word *pisteuo* are also translated, "to trust or entrust." For instance, Jesus says, "If ye have been unfaithful in the unrighteous mammon, who will entrust to you the true riches." Here both the word "unfaithful" and the word "entrust" are an adjective form of the word *pisteuo*.

This fact of a common word for "faith," "believe" and "trust" is true not only of the gospels, but also of the epistles. Indeed, there is but one word in the New Testament for these English words, even as there is but one in the Old Testament for them. And whenever the Biblical writers desired to vary the idea they did it either by the context or by some form of word-compounding.

Joseph Agar Beet in his volume, "Through Christ to God," has a very illuminating chapter on the words "believe" and "faith." Likewise, Sanday, in his commentary on Romans, has a very helpful discussion of the meaning of the word "faith." It is regrettable, however, that we do not have some scholarly treatise on the different meanings of the phrases "to believe," "to believe in," "to believe on," "to have faith," and "to have faith in."

Mr. Beet defines "belief" as "mental rest in an idea," and goes on to say that belief always has either a "personal object," or a "matter object," or sometimes both. That is, the mind finds rest by accepting either the truth of a statement, the character of a person, or both. For example: Abraham believed God; that is, he accepted as truth what God had just told him. That is Mr. Beet's example of faith. But does it not involve also a "believing in" and a "believing on?"

Perhaps we might say that we "believe" when we let the mind rest in its acceptance of either a truth or a person; and that we "believe in" when we let the mind rest in its acceptance of the final outcome of a truth or a person despite what is then seen or known; and that we "believe on" when we let the mind rest upon the character of a person.

In any case, the fuller study of the words of the Bible cannot fail to be helpful.

W. F. DUNKLE.

Altus, Okla.

THE OLD M. E. CHURCH AT CAMDEN, ARK.

A long time ago, before the thunder and scream of the locomotive disturbed the peaceful serenity of her citizens, Camden was above the average town, lying like a pastoral poem on the picturesque banks of the Ouachita, a beautiful, wide-awake, energetic little town, through the pride and intelligence of her people.

In a quiet suburban home, nestled away among the locust trees and sweet-scented honeysuckle vines, dwelt an unpretentious little maiden, whose heart was filled with romance, and whose soul knelt daily at the shrine of the beautiful world around her. Camden was the center of the Universe through her rose-colored vision, and the men and women her heroes and heroines.

This was some thirty-five or forty years ago, before the greedy steam shovel visited the peaceful town, and slashed into the sweet poem, devouring the beautiful gems of God's handiwork like pearls before swine with its gluttonous maw. In those days, everybody knew all about everybody's business, and a "stranger" was not only "taken in," but toasted as well, and fed upon epicurean dainties fit for the gods; for everything was bountiful, and the "horn of plenty" overflowing.

Large fortunes were made by the merchants in cotton and other produce that came overland to Camden—wagon after wagon from points all over the State, even as far down as the borders of Louisiana. The river was navigable a large portion of the year, and the silvery waters of the Ouachita were lashed into foam once or twice a week, as large steamboats that plied regularly in the trade to and from New Orleans, plowed their majestic way through the beautiful stream, landing amid loud hurrahs and congratulations at the wharf which was then the center of trade, and where all was life and animation.

The hoarse whistle of the "John Howard," reverberating for miles down the river thrilled the little maiden's heart, for not only was it a signal

for bargaining and money-making upon the part of the business men, but a call for merry-making among the young people as well. That genial gentleman and prince of good cheer, Captain Perry, whom everybody loved, delighted to throw wide the doors of his floating palace for parties and banqueting, while she lay trim and neat, like a bird of bright passage at the wharf, loading with bale after bale of the fleecy staple for transportation down the river. The little maiden's breast heaved with joy as she looked on the gay scene, a silent and enamored spectator—dreaming always on the mystery of life, and her part in the great, broad scheme.

Deprived of many of the advantages which money affords, her greatest pleasure consisted in attending divine worship in the weather-beaten old M. E. Church, with access to the Sunday school library. This alone was a veritable feast to her young soul. With L. W. Marshall, then a fine young beau among the belles, as librarian, she read with avidity every book upon the time-worn shelves, and if any good has come to the world through her humble life, she attributes the blessing to this privilege, believing it a God-given opportunity to her susceptible nature, and guided her faltering feet into the narrow pathway that leads to better thoughts and higher aims.

So indelibly were some of those pure, uplifting romances impressed upon her inquiring mind, that years after, when she took her place in the great onward march of life, and became a married woman, she named her first born baby after the noble character of a book in the Sunday school library of the Old Church.

The clear tones of the bell's "come-a-long, come-a-long," ringing in the sweet-scented air on a Sunday morning, lured the little maiden through wastes of mud and countless difficulties, for a "new book" meant another week's fresh feasting to her eager young mind.

In later years, the Old Church was a sacred relic of departed joys, and she shed hot tears in secret when the hallowed old building was torn away—hallowed because of the many sacred rites and ceremonies that will never fade from her mental vision as long as life shall last; for there she was baptized and received into the holy family of God, and there sat beside her dear departed mother on the old-fashioned high-backed pews, when a little child. There, too, some of her loved ones who have crossed to the "other shore," rested with folded hands and calm composure in their tenements of clay, for the last sad rites of love before consignment to the tomb.

In those days, the Old Church was a powerful factor for right living, and everybody attended divine worship far and near. The notable preachers whom the little maiden looked upon as oracles of wisdom were Reverends A. R. Winfield, Horace Jewell, and W. P. Ratcliffe, of Statewide fame. The fiery tongues of these eminent divines were irresistible, clothing the pulpit with wonderful power, and great were the "shoutings" and "rejoicings" during seasons of "big meetings," which were then much in vogue. Members of the Old Church were not ashamed to "shout," and "clasp hands," in brotherly love under the leadership of these faithful servants of the ministry, for they set the example, and "bubbled over" with songs and shouts of praise in the good old-fashioned way.

There are many dear departed ones singing with angel voices, "Praise God, From Whom All Blessings Flow," around the Great White Throne in Heaven today that sang and shouted the same sweet songs here upon earth with Brother Winfield and Brother Ratcliffe in the Old Church long ago.

What is now known as California Street, in the neighborhood of Uncle Dick Atkinson's place, at that time the home of Mr. S. A. Buchanan, who was a powerful factor in the church, was the most fashionable part of the city. There these faith-

ful servants of God resided with their beautiful wives and daughters, in all the splendor of aristocratic elegance and refinement. Miss Gertrude Buchanan, whom the little maid looked upon as the womanly embodiment of all that was beautiful and good, was her Sunday school teacher, whose love was one of the magnets that lured her to the Old Church.

Miss Lulu Grinstead, a charming daughter of our Sunny Southland, whose hero father fell in the battle at Jenkins's Ferry, dying for his country in sight of home, was also one of the divinities whom she worshiped from afar. This young woman's beauty inspired one of Camden's poets—Charles A. Stapp—to write a volume of verse, immortalizing her name with song.

Then, there were the Misses Mamie Winfield and Lulu Grey, Emma Vaughan and Mittie Rumph; the latter a sparkling brunette, who resided with her courtly, aristocratic father across the river, together with the beautiful Misses Bobbie and Sula Smead, of Mount Holly, who fairly bewitched the little maiden with the loveliness of their charms. Each one of these fair women was famous for her beauty throughout the entire country-side, and worthy of gracing the painter's canvas with inspiration, as well as the poet with song.

All these attended divine worship—a beautiful, happy throng, in company with their gallant beaux in the Old Church, each follower among them eager and anxious in rivalry for the honor of their fair hands. Mr. Blackwell Lide, then a handsome young blood, dangled in their wake, while Mr. John Boddie, the prince of elegance and style, was hopelessly entrapped, together with many other love-lorn swains who floundered in the silken nets at their dainty feet.

Many of the lovely ones who bowed in holy communion around the sacred altar of the Old Church have long since passed into the Great Beyond. Others are still living, but they are journeying with the setting sun as he sweeps his harvest train down behind the golden bars in the West. The dear old building with the bright, happy days are things of the past—like a tale that is told, but their memory still lingers in the heart of the little maiden, now a woman of years, who has tasted of the mystery—both the bitter and the sweet. She can see Brother Winfield clapping his hands in the pulpit of the Old Church as he sang "Oh bear me away on your snowy wings," now, as then, for she is guilty of dreams even yet. There are times when the lovely ones of those days array themselves before her mental vision in panoramic view, a beautiful happy company of the long ago.

MRS. N. E. WILLIAMS.

What has been the result of wealth in this great American nation of ours? Has it produced a class of big, fine, healthy, generous, intellectual, loving and noble men? If it has failed to do this, then wealth has failed. What is any improvement worth if it brings no improvement in human character? There are thousands of people, and many communities, and states, and nations, seeking to produce wealth; what do they want with it? What does the reader want with it? Mark this: If we do not grow better men with increase of wealth, wealth will be the worst curse that can come to us, for it will take better men to handle its larger responsibilities and its larger opportunities.

Something for some folks to consider.—A parsonage is not a public place. This observation was called out by what the editor saw recently: Certain good people were running into the parsonage, which was near the church, at a most unseasonable hour, an hour when the preacher's wife had all she could possibly do to get the children ready for Sunday school and get off herself to church. Be considerate, dear friends, of the preacher's family, particularly on Sunday morning.

EASTWARD

Around the World

FOOT-BINDING, OPIUM AND CIGARETTES.

By Dr. W. B. PALMORE.

XXV.

It is difficult to imagine how such a monstrous, cruel curse to the childhood of a race as "foot-binding" could ever exist under the eye and in the presence of mother love! It is said that every bound foot is accompanied by a barrel of tears.

Mrs. Archibald Little, whose position as president of the "Natural Feet Society," has given her special reason for investigation, says:

"During the first three years of foot-binding the girlhood of China presents a most melancholy spectacle. Instead of a hop, skip and a jump, with rosy cheeks, like little girls in England and America, the poor little things are leaning heavily on a stick somewhat taller than themselves, or carried on a man's back, or sitting sadly crying. They have great black lines under their eyes, and a special curious paleness that I have never seen except in connection with foot-binding. Their mothers mostly sleep with a big stick by the bedside, with which to get up and beat the little girl should she disturb the household by her wails; but not uncommonly she is put to sleep in an outer house. The only relief she gets is either from opium, or from hanging her feet over the edge of her wooden bedstead, so as to stop circulation."

For a Chinese woman to confess that her feet gave her pain would be considered most indelicate, so that it is safe to say that there is much more suffering than appears on the surface. It is also a great check on freedom of movement. Many women are thus incompetent to take care of themselves, but require the aid or service of some other woman whose feet have not been bound, in order to walk at all.

Another great curse of China has been
OPIUM,

but we are glad to say that after traveling thousands of miles through some of the best parts of the empire we have not, on this second visit, seen a single poppy plant. The more delicately beautiful cotton blooms now occupy the place of the gorgeously meretricious poppy plants. Poppy fields are things of the past. This wonderful change has been accomplished in five years. If the Christian people of America should move with the same unity, shoulder to shoulder, that the missionaries have moved against the culture of the poppy and the sale of opium, we would soon see a great sober republic in the western world.

Dr. H. C. DuBose, our ascended friend of the Southern Presbyterian Church, has the honor of having been the heroic leader in this triumphant movement to redeem an empire from almost as great a curse as the modern monopoly of abominations in America, the organized, legalized, demonized American saloon with its gambling adjunct and scarlet annex!

Doctor DuBose first won the confidence of the governor general of the river provinces, who promised to help in this great undertaking to save China from the curse of opium. This interview, when this promise was made by the great ruler to the humble missionary, took place in May, 1906. Doctor DuBose had such confidence in God as well as in the great Viceroy, or Governor General, that he summoned at once a corps of assistants and put them to work in

FOUR HUNDRED AND FIFTY CITIES!

He soon secured 1,333 signatures, including the missionaries of all nationalities. This petition was bound in a volume covered with yellow silk, and placed in the hands at Nanking of the aforesaid great viceroy of the River Provinces. He started it to Peking August 19, resulting in the following

imperial edict, which was issued September 20 of the same year 1906:

IMPERIAL EDICT.

"1. Farmers are forbidden to plant new ground to poppies, and the area now used for that purpose must be diminished 10 per cent each year, and cease entirely at the end of the tenth year.

"2. All persons who use opium are required to register their names with the police and obtain permits which will allow them to purchase a given quantity of the drug at certain periods. All persons over 60 years of age may continue its use as at present, but all persons under that age will be required to reduce their consumption by 20 per cent yearly, and cease to use it entirely at the end of five years. The permits are to be renewed annually, and the allowance indicated upon them will be reduced 20 per cent in time and in quantity. At the end of the five years persons under 65 years of age who continue to use opium will be compelled to wear a distinctive badge which will advertise them publicly as opium fiends.

"3. All government officials, even princes, dukes, viceroys, and generals, less than 60 years of age, must give up the habit within six months or tender their resignations.

"4. All teachers and students must abandon the habit within one year.

"5. All officers of the army and navy must abandon the habit at once.

"6. Dealers in opium are required to take out licenses, and to report all purchases and sales to the police. Their purchases of stock must decrease annually at the rate of 20 per cent, and at the end of five years must cease altogether.

"7. The number of licenses issued will decrease in the same proportion, so that the opium shops will be abolished gradually.

"8. The sale of pipes, lamps, and other smoking appliances must cease within the year.

"9. All places of public resort for opium smoking are to be closed, and those who are addicted to the habit must practice it at their own homes.

"10. Violations of this law are to be punished by the imprisonment of the offenders and by the confiscation of all their property.

"11. The importation of morphia and other medicinal forms of opium and hypodermic syringes is permitted under most stringent regulations, and the sale limited to practicing physicians.

"12. The government will establish dispensaries, at which medicines to counteract the craving for opium will be furnished to the public free of cost."

POPPY PLANTING FARMERS

at first seemed to regard the edict as a sort of joke that might be trifled with, but so many of their heads began to tumble into baskets that the whole realm waked up to the fact that it was a very serious joke! In another five years there will not be a vestige of the awful iniquity left in all the vast empire. Is it not about time for America to awake from her alcoholic stupor! Why can't the preachers and Christian teachers of America work in a solid phalanx to expel the legalized liquor infamy as the missionaries of China have done to expel the poppy and opium abomination?

The Chinese are also rising up in unity to expel the American and British cigarette. In the cities of Nanking and Soochow there has been such an uprising against the British and American cigarette as to astound and bewilder the manufacturers and importers of such iniquities. We spent a Sunday in the old capital of the empire, the City of Nanking, and was surprised to receive a very cordial and urgent invitation to deliver an address on

NEW CENTURY KNIGHTHOOD.

On Monday not only the students of the university, but of the Woman's College also, packed the great chapel and listened with enthusiasm. At the conclusion a large majority expressed the de-

sire to become New Century Knights, whose Declaration of Independence is as follows: "It is my purpose to be something and do something for the betterment of the world, and my determination never to use profanity, alcohol, or tobacco in any form."

The Woman's College will inaugurate the order of New Century Ladies, the central idea of which is as follows: "The aim and ideal of life is a pure heart, an educated brain, a hand trained for service, and a womanhood worthy of the New Century Knighthood."

A boy loses both sense and cents very rapidly when he becomes a cigarette fiend. He becomes such a pauper in money and mind that he is compelled to buy the very cheapest, which are said to be made of cigar stubs obtained from the cuspidor or spittoon, and from the gutters of the streets. Many of such stubs have been smoked by diseased mouths of men, and in the spittoons or gutters, where everybody expectorates, become saturated with cancer germs, typhoid germs, diphtheria germs, tuberculosis germs, and other kinds of germs too disreputable to be mentioned in decent or respectable society! These are ground up and rolled in paper saturated with a solution of arsenic which is about as cheap as lime or sal soda by the barrel. The face of a cigarette fiend

CANNOT BE EMBALMED!

When he "swallows" the smoke for several years and exhales it through his nose and eyes, the ducts and veins around his nose and eyes become so abnormal that the embalming fluid cannot be forced through them. In about 24 or 36 hours after the cigarette fiend dies his face turns green or black as it begins to decay or rot! Why any sane mother or father should ever permit a boy or girl to begin the use of cigarettes is beyond our comprehension! Such physical effects are horrible enough, but the mental and moral effects are worse! The cigarette habit disintegrates mental and moral fibre.

You may take a girl with the finest heredity in all the Orient or Occident, give her the finest education to be obtained, in either Europe or America, and let her eat morphine long and she will both lie and steal! And the protracted cigarette fiend will do the same thing! This has been so clearly demonstrated by the greatest bankers, merchants and railroad companies of America that they will not employ a cigarette fiend in any very reliable position or in any position where money is to be handled or accounted for. Parents and boys who have ears to hear, let them hear!

We are having a great hearing in the universities, colleges and conferences of the Orient. Many thousands of China, Japan and Korea will join the hundreds of thousands of the New Century Knights of the Occident. If any readers of this letter wish to know more about this order let them write at once, enclosing postage for answer, to

"UNCLE BENJAMIN,"

New Century Knight Department of the St. Louis Christian Advocate, 3504 Washington avenue, St. Louis, Mo., U. S. A. This will cost you only a 2-cent postage stamp for answer, and may possibly enable you to be a great blessing, not only to the boys of your community, county, State and Republic, but of China as well.

If the missionaries had never accomplished anything but the abrogation of poppy planting and the commerce and consumption of opium they would have been worth ten times the money which has been paid through all the years. Now let them unite to destroy the cruel curse to girls of foot-binding, and also the wholesale curse and poisoning of the boys with cigarettes.

Let all Christians, in the Occident, as well as Orient, unite prayers, hearts, voices and hands to crush the legalized curse of alcohol everywhere, before it gets any firmer hold on China, Japan and Korea than is already manifest. The open ports of these countries are already havens for the vultures of America, England and Europe.

A NEW YEAR'S MESSAGE.

I. E. THOMAS.

It is found in II Peter 1:2: "Grace and peace be multiplied unto you through the knowledge of God and of our Lord Jesus Christ."

Peace is the touch of the angel serene, whose coming stills the storms of life. The door through which this angel comes is grace. The key to the door is the knowledge of God and of our Savior Jesus Christ, and our peace is multiplied through the careful selection of our mental guests. The choice of company is a fine art. Especially is this true of mental company. We should therefore permit none to come in that does not bear the heavenly impress, at whose voice we may not gain a little more of the knowledge of God and of our Savior Jesus Christ. Look out for the callers of Nineteenth Hundred and Twelve. I hear the knock of old Mr. Despond, whose coming makes the day dark. Don't let him in. Then there comes that whole family of Mistakes, big, little, old and young. Don't let them in if you can help it. If one of the little ones should happen to slip in, cover him up till a convenient time and send him away on the wings of forgetfulness. Next comes the periodical knock. There is a community of them. Stand guard and don't permit all of this stuff to come in. Much of it is destructive of peace. An average of 15 minutes of your time is all the daily newspaper should ask. Magazines that treat of the scientific and real issues of life should have a place, but the tragical and the unreal shut out. Such papers as the Western Methodist, the Nashville Christian Advocate, and the Methodist Review, should be given keys of their own so as to enter at any time and feel perfectly at home in any part of the house. Let in just a few books for the evening hour—books of history, poetry, travel, biography, and theology, and such others as will stimulate religious thought. Above all, read the Bible much. It is God's sure record of himself. Here is mirrored the face of the Father in Jesus Christ. Do not read hurriedly these heavy truths. Great buildings go up a stone at a time. Neither be discouraged if the mind is slow in the mining of a thought at whose base there is a vein of peace. Through expansion, aided by the moistening rains, a single cypress wedge, if driven in a crevice, will tear off the mountain side. Then think deeply, believe deeply, act deeply, and feel deeply the things of God, for it is this knowledge that will enable us to sit, walk and work side by side with the angel serene.

Houston, Texas.

WHAT ONE SUNDAY SCHOOL CLASS DID.

Mrs. L. P. Gregory is the faithful and enthusiastic teacher of a class of 12 lovely girls in our Methodist Sunday School at Bartlett, Tenn., a little village with about 200 inhabitants.

As soon as this good teacher saw that our church was really in earnest about building a hospital in Memphis, and had put a man in the field to raise the necessary money, she told her girls about it and laid her plans before them.

Just what she and they said, and how the enthusiasm waxed warm with the discussion, I do not know, but this I do know: before they parted all had agreed with the teacher that their class should have the honor of giving \$25.00 to help build the Methodist Hospital; and that was a big sum for 12 young girls who were far from being rich.

They went to work in earnest to raise the money, and, when a few weeks later, I had the pleasure of meeting their teacher, I was surprised and delighted to hear of their decision and to learn that the money was already in the bank.

Some weeks after this, at the invitation of their efficient pastor, Rev. E. W. Crump, I went to Bartlett and presented the hospital cause to our good people there. They made a liberal re-

sponse to my appeal, and that of the pastor, for the charge pledged \$1,000.00 to pay the cost of one room. A bronze tablet bearing the name of the charge and each church composing it will be placed on the door of their room in the hospital.

While this was being done, Mrs. Gregory, the zealous Sunday school teacher, again took the cause to her class of loyal girls. Their \$25.00 was already raised, and they all now agreed that it was not as much as they wanted to pay to the hospital. The result was, another \$25.00 was pledged, and, at a little Halloween party some days later the last of this was secured. Now their \$50.00 is in the bank awaiting Hospital Rally Day, January 28, 1912, when it, with that their Sunday school will then contribute, will be sent to Mr. J. R. Pepper, Treasurer, Memphis, Tenn.

It was the interest, enthusiasm and determination of Mrs. Gregory, the faithful teacher, which made this possible. Other teachers and classes can do as well—if they will.

What will you do?

H. M. ELLIS,
Field Secretary.

BOOK REVIEW.

MOTHER.—A delightful story written by Kathleen Norris and published by the Macmillans. The story is as sweet and tender and wholesome as the title of the book implies. We have seldom seen a book truer to its title. The modern society woman will doubtless pass it by with a sneer, but all who believe in genuine motherhood will give it high approval. It is a story showing how the life of a mother, who was a *mother*, and who was all unconscious that she was specially wise or strong, but who, like all her kind, was simply a *mother*, turned the rising tide of female foolishness that was threatening to sweep in from the outside upon the lives of her own daughters. It is the story of a mother's love and tenderness and sacrifice and sense and success. We have no words but words of commendation for it, with the single modification that the author seems to imply that the mother thought it all right for her children to dance and for her boys to fish on Sundays. We do not think either of these practices right, it is needless to say.

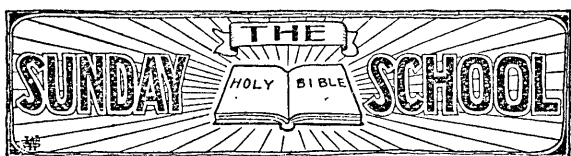
IS MANKIND ADVANCING?—Here is a remarkable book, written by Mrs. John Martin, and published by The Baker & Taylor Company, New York. The book has a little more than 300 pages, is handsomely bound, and the publishers have done well their work. It is brilliantly written, and shows unusual erudition. One can hardly get away from it, once it is begun, until it is finished. It is full of keen satire against many modern conditions; it has strokes of sarcasm that are superb. There is no doubt at all that the satire is well deserved, as respects a thousand forms of tomfoolery that curse our modern life. As a challenge of our beastly love of quantity as against our low estimate of quality, and as a plea for the "simple life," we have seen nothing that approaches the book. From this viewpoint it is well worth its place in the literature of the day.

The question which makes the title of the book is submitted to five tests, the test of genius, the test of "more facts," the test of "more things," the test of morals, the test of what the author calls mysticism. Her treatment of the test of genius alone makes the book worth more than its price, though, as a matter of course, each reader must be allowed some discretion as to what constitutes genius of the highest order. Still there will be little question that the author has made up a substantially correct catalog of human geniuses. The answer from the standpoint of "more facts" is also very fine, as is the answer from the standpoint of "more things." It is not more facts nor more things, nor more wealth, nor more people,

that can mark human advance; it is higher character, higher human faculty, bigger, broader, nobler men and women alone, that can mark such an advance. With this contention we most cordially agree; and it is a truth that our modern life sorely needs to know. We have millions upon millions of men and women, we have municipalities, and states, and nations that do not know this truth; all straining every nerve for more things, more facts, more wealth, more population, straining for quantity, as though mere quantity were everything and quality almost nothing.

It is when Mrs. Martin comes to find the remedy for human folly that she breaks down. As we read the book we kept asking ourself the question, Why does this woman not see the value of the spiritual? She finds the acme of human greatness in the life and civilization of the Greeks, undoubtedly the most intellectual and the most artistic and the most joyous people that ever lived. She knows how to evaluate the genius of Aristotle, of Plato, of Socrates, of Ictinus, of Pericles, among the human forces of this world; why does she know so little how to value Jesus and Paul, Luther and Wesley. She finds a place for them all (except Luther) in her catalog of geniuses; but she does not know their relative value. Indeed she leaves the impression that on the whole she considers Socrates a greater man than Jesus. The book is a veritable gospel of Hellenism, and one would believe that it is the gospel of Hellenism, and not the gospel of Christ, that this world needs. When we came to the chapter on mysticism we found the explanation of this strange lack of spiritual insight in a mind so brilliant as that of Mrs. Martin. She frankly confesses that the notion of spirituality had always puzzled her; at least she had found out what spirituality is: it is thought heated by emotionality till it had become "steam-thought!" Thought gone into the vasty vague! This accounts for the fact that in her opinion the Greeks excelled the Hebrews in all things, even in morals; it accounts for her relative value of Jesus and Socrates. It would be easy to particularize here, had we the time.

There is a practical fallacy running through this gospel of Hellenism. The author constantly throws the worst phases of modern life up, not against the worst phases of the ancient world, but up against the life of the most advanced and enlightened nation of the ancient world. She needs to read Paul's description of ancient life as he looked out upon it, found in his first chapter of Romans, if she will admit Paul as a competent witness and will not take him for a man who was blowing off steam through his head. We note that she gives him a place among her geniuses, and *she* might note that he had some experience as a traveler over the world about which he wrote. She might also note, in passing, that Paul was in Athens, talked with their wise men; that while he gave substantial evidence of his appreciation of their learning and art, his spirit was profoundly stirred at their idolatry, their lack of any just knowledge of God, and he called earnestly upon them to repent. Paul had intimate knowledge of at least one other Greek city, Corinth. He has left us an account of life as he found it there—a desperate struggle against all those elements he depicts in the epistle to the Romans. We are inclined to think Paul as good a witness as this infatuated woman. It must be strange, from her standpoint, that Greek civilization ever decayed. It must be strange that Jesus, who is the head of the "steam-thought" system, should be now really the directing power of the world's progress. But there are two elements, at least, to be found in Jesus which are not found in Greek life, the element of a pure spirituality and the element of a true altruism, both embracing the missionary motive, the one insuring permanency, the other carrying the system to the ends of the earth.



SUNDAY SCHOOL NOTES.

BY REV. W. J. MOORE, *Chairman.*

ARDMORE DISTRICT TO THE FRONT.

At the recent meeting of the pastors, district stewards, Sunday school superintendents, it was resolved that the Sunday schools of the district shall undertake the support of a missionary in the foreign field. We consider this quite an advance step for the district. It is in the drouth-stricken section of the State, but the heroic men and women who compose this district do not think they can let the opportunity pass unused any longer. Brother Witt is in full accord and will make it go. They hope to have enough money in hand to get the missionary named. When that is done, it is no trouble to keep up the other payments, if the genuine missionary spirit gets hold of the people.

Yes, Ardmore District is coming to the front—already there.

The Sunday school at First Church has one fine adult class, with 18 members. Motto: "Win One." Mrs. B. A. Nelson is the efficient teacher.

REV. CHARLES A. LONG.

Rev. H. P. Jones and wife, who have been the representatives in the foreign field of the Sunday schools in the Chickasha District, have had to return to the homeland on account of her health, so Brother and Sister Long have been appointed to take their places, not in the same field, however, but as representatives of the same district.

This young couple have just recently married, and both are well equipped for the work by nature, inclination and education. Both grew in Methodist parsonages. They have both been in training for this special work for several years, and enter into it with a zest and earnestness that will bring gracious results.

Brother Long is a son of one of our honored superannuates, and is a "worthy son of a noble sire." Mrs. Long is the daughter of our Rev. D. V. York, pastor at Eldorado.

It is very befitting that our conference should furnish the missionaries, and that the schools in one of our districts should furnish the means for their support. On both, and on all, we pray the Heavenly Father's richest blessings.

THE LITTLE THINGS IN SUNDAY SCHOOL WORK.

Our lives are made up of the small things. Not many of us can do the really great things unless small things faithfully done are accounted great. And so they are.

Many of us would be willing to go ahead with a teacher training class if it were large and enthusiastic; but to take hold of one with three or four or half a dozen, we are willing to trifle away our good time. We forget that in that small class there might be the very key to the situation to our Sunday school.

It looks like a very small thing to be piddling at a cradle roll. "What good will it do anyway?" inquires some wiseacre. It is most likely to do an immense amount of good. You are starting the child "in the way he should go," and are linking the parents also on to the school. Both of these are very important. No school will ever die that has a live cradle roll.

And all the work of the Sunday school is made up of these little things, apparently so. But attention to the small things, the details, is the price of success.

Are you, fellow-worker, willing to pay the price? If not, you had better get out of the work, or pray yourself into it deeper.

The man to the boy: "Say, what did you stop coming to Sunday school for?"

The boy to the man: "I continued to grow and my teacher did not."

Say, teacher, there is a point in this for you. Do you see it?

Rally Day for the two conferences, February 12, 1912.

AN IMPORTANT MEETING.

One of the most important meetings of our church is being held this week, January 10-14, in New Orleans. It is a conference of the chairmen of the various Sunday school boards and of the field secretaries of the entire church.

This is the third meeting of its kind to be held. The others have proved to be so profitable that it is expected that they shall continue. The topics suggested for discussion in the program cover almost every phase of the work, and no man can attend these sessions without getting a new inspiration for the work.

Dr. Chappell, by virtue of his office, is the chairman; and this writer is the secretary. We hope to have a full report of the meeting for this column next week.

THE PROBLEM OF THE FIELD SECRETARY.

We now have nine Sunday school secretaries in the field, giving all or a part of the time to the work. That it has been a paying investment is the concurrent opinion of those who are in a position to know. We do not believe that there is another board of the conference that does more work on less money than does the Sunday School Board.

But we did not start on this line to make comparisons; but to mention two of the problems in connection with the field secretary proposition:

1. The first is to get a competent man. He might be more easily found if this competency did not involve other considerations, such as his physical ability to do the work. And it takes no small amount of that sort of equipment. He might be a competent man, and yet he could not afford to be away from his family, etc.

2. After all the other problems have been solved, the financial looms up before us. Before any man is thrust into the field there ought always to be made ample and safe provision for his support. To put it on any haphazard sort of basis is to do him and his work a great injustice.

The plan adopted by the Oklahoma Conference some years ago is the only one that ought to appeal to any board. And it is not without its weak points.

SHALL WE RELINQUISH OUR GRIP?

There is a growing sentiment among some of our best church and Sunday school people that the churches ought to turn over the general work to the International Association, and co-operate with it. Of course, this association is but the aggregation of all, or most, of the churches for the promotion of the Sunday school work.

One of the arguments is that the general principles of the work are the same, and the object sought is similar, and that all this could be worked more cheaply and effectively in and through one united effort than through so many agencies. They claim two other things in which there is also large truth—that the salaries would be better and surer, and the position would be more permanent, so that a man would feel that he was not taking hold of the work for a day.

There is one of two things that, as a church, we shall have to do: put the position on a more permanent basis and make the salary more secure, or go out of the business altogether. We are tending toward the latter. Three field secretaries in one State went out of the service of the Church and took hold of the international work. Sulphur, Okla.

METHODISTS—B. C. 30.
(A New Discovery.)

BY REV. W. J. MOORE.

We Methodists have not depended on apostolic succession nor on our antiquity for a foundation of our faith, nor of our right to exist as an ecclesiastical body.

There are those who think that the Wesleys and the Holy Club and their followers were the first Methodists in the world. Not so. A few days ago, while delving in some ancient lore, I made a discovery that interested me very much.

There was a sect that arose about B. C. 30, in Rome. Augustus Cæsar was emperor. Great peace prevailed at this time, and it was a period of great intellectual activity. About this time Lucullis, Virgil, Horace, Ovid, Mæccenas, as poets, Livy and Tacitus, as historians, and Juvenal, as satirist, arose and flourished.

Contemporary with these intellectual giants there arose one Themison, with strange and new doctrines, and founded the order or sect of Methodists. This is the first and most ancient of any sect or order by that name of which I have any knowledge whatever.

It is stated by my historian that Christ was born in the middle of Methodism. Themison died about 40 A. D. He made a great impression on the public mind, and gained many followers. The historian further says, "Although it started in Rome, their influence was undoubtedly strong in Jerusalem. The Methodists spread everywhere. Christ came in touch with them everywhere."

There was another characteristic of the ancient and the modern Methodists quite similar. Of them it was said, "Yet the student of contemporaneous literature will read that Asklepiades and Themison were looked upon by many as not to be trusted, because savoring of the quack." Let us remark that Themison was the pupil of Asklepiades. This accounts for their association together. We were called Methodists through derision perhaps.

The above is a short sketch of a sect or order of medical practical practitioners, and not of any religious organization.

Sulphur, Okla.

HENDERSON-BROWN COLLEGE NOTES.

OPENING.

A very successful fall term of college work closed December 21. Very nearly all have returned from a joyous Christmas time at home with parents and friends, and have resumed their work in dead earnest. Several new students came with them. Others will enter later, at the beginning of the third quarter, January 25.

The New Year resolution seems to be: "First, to get the value of my money; secondly, to get the value of my time; thirdly, to utilize my present opportunity; fourthly, to develop my life and character."

The same home-like, high-toned college spirit is everywhere manifested—just the atmosphere which produces the best type of character.

COMFORT AND CONVENIENCE.

Perhaps no school in the State is better provided with modern comfort and conveniences, to the limit of the capacity, than Henderson-Brown College. Our cold days, and even this fierce blizzard, find our girls and boys enjoying heat from the installation of natural gas in all departments and places. No wood, no coal, kindling, soot, smoke, dust, ashes—no danger of fire, a thing well worth considering by those interested in education.

SUNDAY SCHOOL.

Notwithstanding the bitter cold weather last Sunday, quite every young man and young woman was present, on time, and in his or her place, for

Sunday school in the church down in the town. One of the requirements of the college is that the boys and girls attend Sunday school and church "en marse" in the morning, and are at liberty to select their church attendance at night, the conviction being that the primary object of every school and every individual should be to get into the kingdom.

SUMMER SCHOOL FOR UNDERGRADUATES AND MINISTERS.

It is the purpose of Henderson-Brown College to conduct a summer school for the undergraduates and ministers of the annual conferences of the Methodist Episcopal Church, South, in Arkansas. It will be open to other ministers also. This purpose was greatly heightened at the annual conference at Fordyce, when about 25 or 30 undergraduates called a meeting, organized themselves and unanimously requested that the president of the college arrange and plan for such a school and expressed their determination to be present and to aid in leading many other to attend.

There is no doubt but what wonderful good may be accomplished both for the young men and ministers, and also for the college. The idea is to get the undergraduates of the conferences to go to work in dead earnest on their conference courses and cover the work by the week following our commencement, and then come together here and review their work, for eight days, with one or more or all of the members of the committee, whom we desire to have present and give the work, and, then hold examinations for our boys, making a ten days' school.

In addition to this it is in our mind to have a postgraduate department for the elders or older brethren and study and discuss with capable men or teachers about four great books. Also to have special themes by distinguished speakers at other hours when not on recitation. The chapel half-hour will be emphasized. We shall seek to have one of our bishops with us. Dr. Chappell has already expressed a willingness to be with us on the Sunday school work. Indeed, we can and will make it a veritable Chautauqua for our young brethren and older ministers.

We shall seek to do the work so well and so acceptably that when they pass the examination here the certificates which they will receive by the committee will be accepted by them at conference, so that these young brethren will be relieved of the embarrassment of examination at conference, but may attend each session and enjoy the same.

We shall offer work in practical English, also in pulpit etiquette and correct expression and delivery. The school will be conducted at a time that will not conflict with the revival season, and in the dormitory of Henderson-Brown College, at the least possible expense—say board for ten days at \$5.00, matriculation fee for advertising, incidentals and speakers, \$2.00. The reason a school of this kind can be conducted so successfully, and at such reasonable rates, is, we will make our program largely from among our brethren, who from experience, do this kind of work better than speakers from a distance.

Henderson-Brown College will throw open her doors, halls, library, kitchen, dormitories and campus to all who will come and will do her best to give them a pleasant and profitable time. Let the undergraduates go to work. Let all decide to meet together and have their spiritual strength renewed.

We will go to work at once on program and further announcements.

Remember Henderson-Brown College. Her purpose is to do the greatest good she can for the largest number she can, and in the best way she can.

Sincerely,
GEORGE H. CROWELL, President.

TWO LETTERS.

Office Board of Missions,
Nashville, January 5, 1912.

My Dear Mr. Editor: I have just gone through the day's mail and find applications from about 20 Sunday schools for the privilege of doing special work in our mission fields. These applications come mainly as the result of the Korean lesson of December 31. They should mean for the board \$1,000.00 or \$1,500.00 for native workers. Surely the missionary policy is *going* in our Sunday schools! There are many stirring letters in this single batch, but among them one is so good that I am handing it to you to publish omitting names. It will be a suggestion and a great stimulus, I think, to other Sunday schools, especially country Sunday schools, all through the connection. Our missionary literature for the Sunday school has been revised and is as nearly ideal as we can make it, and I am glad to report that there is the liveliest interest all through the Church in missions in the Sunday school.

Sincerely yours,
E. H. RAWLINGS.

Dear Brother Rawlings: I have been sounding the missionary trumpet for three years on a little mission charge in the country, and at last we are about to undertake something which I call great for the Sunday schools of a "backwoods mission," if we accept the term. (But we will not; for though we are few in numbers and occupy a place in a very illiterate section we are always up and doing, and in the two past years have come a long way up the hill.)

Two years ago, the second Sunday in next month, we organized a Sunday school at one of our churches, the first in ten years. We started with 16 on roll; at our first anniversary we celebrated with 82. This winter we have lost about 25, who have moved away. However, we have 57, as good as gold, left. We have also at this same church just 57 members, 28 of them added in the last two years. Now, we want to take a native missionary as our own, in Korea, and support him. Doesn't that sound good? We can do it, and we will.

And this is what I want you to do. (Our conference missionary secretary recently informed me that we could support a native for \$100.00, and could build his house for \$50.00.) So I want you, if it is possible, to send us the photograph of the native that we may have as ours, with his name and address. Also send us a photograph of the houses they live in. We have purposed in our hearts to build him a house and to support him next year, and we are going to get this \$150 right out of this little country Sunday school. His picture and the picture of his house will be a great inspiration to the little tired hands who collect this money. Our people are all poor and have very little money to give, but 20 families have promised to give one-half dozen of eggs per week, or an equivalent thereto for 52 weeks. And since eggs will average 20 cents or more per dozen, by the end of the year we expect to have at least a hundred dollars of egg money, and possibly more, and then we are going to add a few pennies to that which the children will pick up otherwise, and whatever is lacking in the end will be forthcoming right out of our own pockets, for we usually do whatever we are set to do.

Sincerely yours for the great cause.

C. A. C.

ARKANSAS CONFERENCE LOAN FUND DAY.

The following resolutions were adopted by the Arkansas Conference at its session at Booneville, November 8-12, 1911:

"First—That we establish a loan fund, to be known as the Arkansas Conference Loan Fund.
"Second—That our Conference Board be al-

lowed to set apart to this Conference Loan Fund 25 per cent of the annual receipts from assessments.

"Third—That the third Sunday in January, 1912, be set apart as Loan Fund Day, and that on this day, or as near thereto as possible, all our pastors present this cause to our people and take offerings for this fund."

The conference acted wisely in adopting these resolutions. I desire to emphasize the third, which fixes January 21, 1912, as Loan Fund Day for the conference. The Arkansas Conference has given to the Loan Fund capital of the Board of Church Extension only \$307.25, and has been favored by the board with loans aggregating thousands of dollars out of this capital to which it has made so small a contribution.

There is being mailed from the office of the board a package of Church Extension literature to each member of the conference. This literature should be in the hands of the preachers by January 9. If any brother fails to receive the package by that date, let him write to this office at once, and his need will be supplied.

Permit me also to suggest that in taking the offering those of your people who prefer be allowed to make subscriptions. These subscriptions, together with cash collected, should be forwarded to this office, and we will attend to the collection of subscriptions.

The contributions made on this Loan Fund Day will constitute an "Arkansas Conference Loan Fund," to be administered by the conference board through this office, in the interest of church building within the bounds of the Arkansas Conference. Let every preacher and every church use the day set apart in the interest of this fund. Sunday schools and Epworth Leagues should help.

W. F. McMURRY,
Corresponding Secretary.

POINSETT COUNTY (ARK.) GOES DRY.

Editors Western Methodist: I obtained an order today (January 3) in our County Court here, incorporating the public school house at Fisher, thereby putting out the last vestige of saloons in this (Poinsett) county. Thank God, our county is now entitled to space in the "white" column.

Yours for success,

J. J. MARDIS.

Harrisburg, Ark.

Our religion is a wonderful thing! When Christ does really come fully into the life, trouble goes out. We need only to come wholly under his rule to bring into our own lives quietude, peace, strength, and joy. The emphasis in this last sentence is on the word wholly.

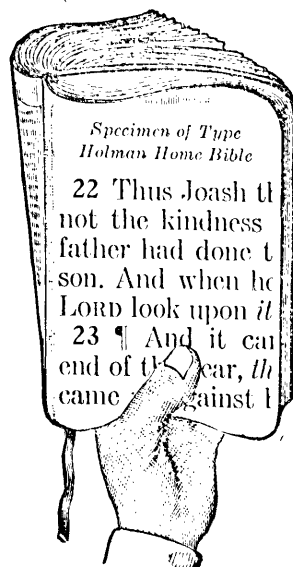
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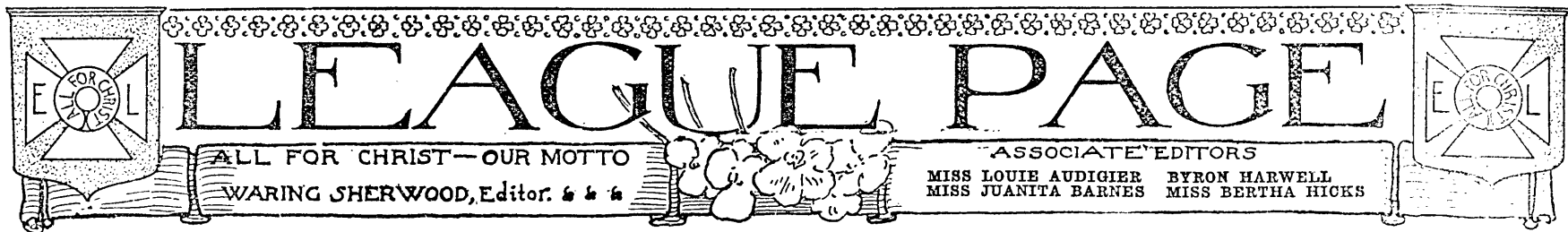
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JANUARY 21.

"ELIJAH, THE HEBREW PROTESTANT AND PATRIOT; THE STRENGTH OF REVOLT AGAINST WRONG."

(I Kings 18:17, 18; John 2:13-17.)

SUGGESTED PROGRAM.

1. Voluntary, "Woodland Echos."
2. Silent prayer, closed by leader.
3. Announcement of subject, and scripture readings.
4. Song service, Hymns Nos. 55, 544, 545.
5. Leader's address, the object of which should be to lead others to think on the topic, with a view of taking part in the voluntary meeting.
6. Chorister's comment on "Lead, Kindly Light," based on the article under "Hymns We Love," after which the hymn may be sung by the audience, or as anthem by Church choir.
7. Talks:
 - The strength that comes to the Christian from resisting wrong.
 - Modern applications of the topic.
9. Open meeting, in which "Practical Points" and "Side Lights" may be brought out by inexperienced members.

THE TOPIC.

"He that o'ercometh hath power in the nations:
Stronger than steel is the sword of the Spirit;
Swifter than arrows the light of the truth;
Greater than anger is the love that subdueth."
—Longfellow.

The boldness with which Elijah replied to Ahab came not from any thought of gaining a reputation as a mighty hero who would be given a place in sacred history as one of its greatest characters. Nothing less than firmly rooted and grounded principle could bring forth the mild, plain, truthful statement: "I have not troubled Israel."

It must have required remarkable self-control for him so calmly and serenely to meet the impertinence of Ahab. True, Ahab was a king and Elijah only a protestant refugee, which circumstance would seem to give Ahab a natural right to throw the accusing question at Elijah. But Elijah's keen perception enabled him to read Ahab's character like an open book. To have given away to irritation and resentment would have at once placed Ahab in charge of the advantage he desired; however, Elijah is easily master of the situation and at once takes the dilemma by the horns.

"Art thou he that troubleth Israel?" asks Ahab.

"I have not troubled Israel," calmly replies Elijah, "but thou and thy father's house, in that ye have forsaken the Lord and followed Baal."

Beyond the cringing, cowardly Ahab, Elijah could see Jezebel with her 400 priests in the licentious Baal worship. He put his finger on the trouble the first shot, and Ahab had not a word to reply.

Notice that Elijah did not have to halt between two opinions, but was ready with his reply. He did not stop to consider whether it would be good policy to thus reply to the king. And his reply under similar circumstances would be invariably the same—the truth.

This spirit of truth was the prophet's only weapon, but by using it the way was opened to Jehovah's final triumph over Baal on Mount Carmel. It took Ahab by surprise and he could not frame a rejoinder. He was completely avermastered by Elijah's stronger character.

Decisiveness is the one word that explains Jesus's authority in cleansing the Temple of the traders and money-changers. He did not for a moment doubt his grounds. He knew that it was contrary to God's laws for such conditions to exist, and that alone was sufficient grounds for his seeming boldness in dispelling the traders.

The great failing of the young people of our

Leagues is that they allow their timidity to restrain them, and the house of the Lord is given over to the hands of traders and money-changers. We need more red-blood Leaguers—more Elijahs who stand ready at any moment to declare the truth, regardless of its relation to themselves.

May this meeting be the occasion of renewed determination to stand by our convictions. May we "cross over the line," as did the loyal followers of Pizarro in his conquest of Mexico. Let the vacillating and faint-hearted stay behind.

PRACTICAL POINTS.

1. Ahab accused Elijah of being the troubler of Israel; in other words, accused him of being non-patriotic. But Elijah was the true patriot, in that he kept the commandments of God and protested against idol worship, the great sin of his day. If Elijah had not lived close to God and kept his commandments he would never have had strength to protest against the prevailing sin. Neither can we, the citizens of today and tomorrow, be true patriots and have strength to withstand the sins and temptations of our day, unless we live close to God and keep his commandments.

2. The man on the fence is of no value. No one can fight long and strongly against his own convictions. In whatever we do we must be decided, if we succeed.

3.—
"Dare to do right, dare to be true;
The failings of others can never save you.
Stand by your honor, your conscience, your faith,
Stand like a hero and battle till death."

IF I WERE THE LEADER.

1. I would have some one give a short review of the life of Elijah, bringing out the thoughts that his strength lay in his being loyal to his convictions and in the fact that he took such a decided stand for his cause. If we are not steady and persevering in our Christian work we cannot hope our influence to be of much value to others. Non-believers are interested not so much in the Bible teachings as they are in the fruits and blossoms of this work as shown in the Christian's life.

2. I would have a topic on "Right Is Might." There was the strength of Christ's driving the money-changers from the Temple. The Liquor Evil will finally be driven from the country on account of the strength of the right. If it were right for the Liquor Evil to continue, the Anti-Saloon League would not have the power that they do. The Chinese have finally come out victorious in their fight against the opium habit. Only a very few of the Chinese are today smoking opium, and that is among the lower class.

3. I would have a topic on "The Authority of Righteousness." When the Roman governor sent soldiers to arrest Christ, why was it that when they came upon him as he was talking to the people, that they stood back and listened instead of arresting him? Then as they went back to the governor they reported, "For never man spoke as that before." It was not the eloquence of Christ's speaking, or the oratory or the earnestness of his speech, for many before and since have had these qualities and have accomplished nothing. Was not his power with these soldiers in the story or the truth that he was telling these people, and the just and fair way of dealing with every question?

SIDE LIGHTS.

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all

the wanderings of our brothers' lives, but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—*Phillips Brooks.*

* * *

That a "declaration of intentions" be filed by the prospective bride and bridegroom thirty days prior to the issuance of a license to marry, is one of the requirements of a bill to remedy the divorce evil to be presented to the next session of the Kansas Legislature. This requirement, Judge Sims holds, will diminish cases of "love at first sight," and make marriage more stable. Judge Sims prepared the bill at the request of the Kansas Association of Probate Judges.

One of the things we want for the League Page during the year 1912 which we did not have in 1911 is a report from each Chapter at least once every quarter. Tell others what you have done that is worth while, and if you have not done anything worth while, tell them wherein you have failed, for surely every live League is undertaking to do something worthy of the name.

At the staff meeting in Little Rock, December 29 and 30, 1911, it was discussed and decided that every effort should be made to draw out the Leagues and get them to feel that the Page is for them and they are welcome to use it.

It was further agreed that the Leaders in the various Leagues be appealed to to use the topic helps only to assist in drawing out the inexperienced and young members. League helps, no matter how good, are the very worst kind of reading material. Use them freely to prepare from, but don't read from them.

HYMNS WE LOVE.

BYRON HARWELL.

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on."

The original title of this hymn, written by Cardinal John H. Newman, was "The Pillar of Cloud," the hymn first appearing in the British magazine for March, 1834, with the title, "Faith—Heavenly Leadings." Cardinal Newman wrote the hymn June 16, 1833. He had been to Rome, and stopping at Sicily on his homeward way, he became dangerously ill of fever. Upon recovery he took passage on an orange boat for Marseilles, being under the impression that he must return to England and begin a movement for the reformation of the church in accord with his peculiar views. He was lying, sick in mind as well as body, his body sweltering in the heat, and his mind racked with conflicting views, on the deck of the vessel that was becalmed for a whole week in the Straits of Bonifacio, between Corisca and Sardinia. Under these circumstances he penned the lines of this now cherished hymn.

This is a hymn that has a history, and has been helping to make history ever since John B. Dykes, in August, 1865, set it to music in the beautiful tune called "Lux Benigna," wedded to which it has gone forth as an evangel of faith and love into all lands, singing itself into hearts that sigh for divine light and leadership in a sin-darkened world. It easily takes rank among the great hymns of the modern church. The widespread popularity of the hymn is ample testimony to the fact that most Christians have days of deep depression and heart longings for light and divine guidance in the path of duty, similar to those which called forth this plaintive prayer from the author.

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.)

Hot Springs, Ark., Jan. 2, 1912.
Hello Cousins: As I saw the waste basket going to town this morning, I thought I would slip in and tell you cousins about Hot Springs.
There are five Methodist churches in the city. This is a very wonderful city. It is noted for its hot water and many people come here for their health. And besides its hot water it is a beautiful city. It has a large steel tower on the mountain and you can see all over Hot Springs. I hope you cousins will visit Hot Springs some day and then you can see for yourselves. It has many beautiful buildings and has a large population. I do not know just how many. Well, cousins, I am getting sleepy and I guess I had better go home and go to bed. But let me see, Lillie Braswell, I will answer your riddle. There was one going to London, Am I right? Say, Gracie, don't you tell Mr. Waste Basket I was here for if you do he might catch me. Goodbye.
Mae Parker.

* * *
Charlotte, Ark.

Dear Miss Katherine and Cousins: Will you admit another little Arkansas girl into your happy band? I am eleven years old. How many of you like to go to school? I do. I am in the sixth grade. Prof. Wells is my teacher. I have for pets, a sheep, named Glory and a dog named Moose. How many of the cousins have my birthday—April 12th? I will close, hoping the waste basket has gone visiting.
Your new cousin,
Jimmie Churchill.

* * *
Tomato, Ark.

Dear Miss Katherine and Cousins: How are you all this rainy day? I am lonesome. Well, I never wrote before, but I thought I would write a line or two. I can't write very good. Do you all like the farm? I live on a farm. I like it best. Some of you cousins guess at my age. It is between 12 and 16. I am four feet, seven inches high, and weigh eighty pounds. I will close by asking a riddle. Whitey came out of Whitey and called Whitey to run Whitey out of Whitey.
Your new cousin,
Russell Fry.

* * *
Cale, Ark., Dec. 30, 1911.

Dear Western Methodist: How are you all this rainy day? Just fine I hope. Well, I guess you all had a nice time Christmas. Say, cousins, how many of you belong to the church? I do. Brother David Bolls is our pastor and we like him fine. He surely is a good preacher. I will answer John F. Biggs' question. God buried Moses. I will ask a question, "What was the last miracle Christ wrought before he was crucified?" Arleen Plant, your answer to my question is correct, but you did not guess my age. I guess your age to be 11½. Am I right? I hope so. Farmer Roy I guess your age to be 14½. Well, as my letter is growing rather

long, I will close before Mr. Waste Basket gets home from that Christmas trip.
Your friend,
Long Tom.

* * *

Redfield, Ark., Jan. 8, 1912.

Dear Cousins: Will you let another Arkansas girl in and join your happy band? I have written once before and saw my letter in print. I will let you all guess my age; it is between eight and fourteen. The one who guesses this right will receive a postcard. Who can guess this riddle? A dog had three pups, one was named Frisk, one Fido, and one Collie, which was the mother? My father was a Methodist preacher. He has been dead ten years this coming February. How many of you go to school? I do. I am in the fourth grade, and go to Lakeside school. I was sick so much that I had to stop, but am going to start when school starts again. I am visiting my sister now but will go home in a few days. I will answer Tempie McMullen's riddle. "I rode across London bridge, but yet I walked." Yet I, the horse walked. Am I right? I have two of the sweetest little nephews. Their names are John Robert and Marian Gray Henry. Come on Arkansas boys and girls; don't let the Oklahoma boys and girls beat us. I hope this letter will jump Mr. Wastebasket.
Your new friend,
Blue Eyes.

* * *

Lonoke, Ark., Dec. 31, 1911.

Dear Old Cousins: How are you by now? I have been sick but am feeling a good deal better. It has been raining here for three or four weeks and it still looks gloomy.

What did you cousins get Christmas? I got a bracelet, a long gold pin with three sets in it, a pink silk bag, a large doll, a small one, a post card album, blue silk stocking pincushion, four nice handkerchiefs, a mirror, a picture, a ribbon box, and six postal cards, and a safety pin holder.

I am in the seventh grade at school and Miss Lottie Lower is my teacher. I am in the fifth class at Sunday school and Miss Jewel Smith is my teacher. I will answer Tempie McMullen's riddle: Yet I, the dog, walked. I will answer Lillie Braswell's riddle. There was one going to London. I will guess Lola Roper's age to be ten and Ethel Skagg's age to be eleven. Am I right? I want you all to send me a post card. I will close by asking a riddle. "Green as grass but not grass, red as blood but not blood, black as ink but not ink. I will send a post card for the one guessing this. Lovingly your cousin,
Mabel Claire White.
Box 382.

* * *

Hickory, Okla., Jan. 3, 1912.

Dear Miss Katherine: My father takes the Western Methodist and I enjoy reading the children's page. I go to Sunday school every Sunday. My Sunday school teacher's name is Mrs. Floyd. She is a fine teacher. Our pastor is Brother Mann. We all like him. How many of you cousins were born on New Year's day? I was. How many can guess my age? It is between eight and fourteen. The one who guesses it will receive a card. I am in the seventh grade at school. My teacher is Mrs. Watts. I surely do like her. On Friday before Christmas she gave all her pupils some apples and bananas. We have a fine school at Hickory. Mr. G. W. Hinkley is principal. I will describe myself: I am five feet tall, have dark brown hair, blue eyes and fair skin. I have the sweetest little baby sister for a pet. Her name is Montie. Lillie Braswell, I will answer your riddle: "As I went to London, I met seven women, each woman had seven sacks, in each sack were seven cats, each cat had seven kittens. There was only one going to London. Come on boys; don't let the

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H. H. WATSON, Jr., Manager

girls take the page. I will close by asking the question, What two chapters in the Bible are alike?
Alsie Hyden.

* * *

West Point, Ark., Jan. 3, 1912.

Dear Miss Katherine and Cousins: How are you all this fine afternoon? I am just fine. It surely has been cold until today. How did you cousins enjoy Christmas? I will answer Lillie Braswell's riddle. Just one was going to London. I will guess Lola Roper's age to be twelve. Am I right? I will let you guess my age; it is between six and fourteen. I must close. Love to all the cousins and Miss Katherine.
Your cousin,
Blue Eyed Bill.
P. S. How did you enjoy Christmas?
Blue Eyed Bill.

My Christmas was the most enjoyable one I ever spent.

Miss Katherine.

* * *

Cornerstone, Ark., Dec. 31, 1911.

Dear Miss Katherine: This is the last day in the old year, 1911. May the new year bring many blessings to us all. Did old Santa Claus come to see you all? He brought me a little cook stove, harp, fruits, candies, and fireworks. Mama gave me a gold necklace and bracelet. My grannie gave me a Bible with my name on it in gold letters. For my birthday she gave me a handkerchief box with three pretty handkerchiefs in it. Lola Roper I guess your age to be twelve years. Am I right?
Your cousin,
Louella Murdough.

THE IMPORTANCE OF A POSTAGE
STAMP.

At the Bureau of Engraving and Printing at Washington each separate postage stamp is handled by more than two hundred people before it comes into the purchaser's hands. To deliver the letter on which it is pasted to the address requires the work, on an average, of nearly a hundred thousand more, including men who made the letter box into which you dropped it, built the post office where it was sorted, laid the rails over which it was carried, made the sack the postman uses, and fashioned the hundreds of other accessories needed. It gives one a realizing sense of his importance in the world today, when one considers that he can enlist all these men and all this work for only two cents.—*The King's Own.*

A CORRECTION OF THE MINUTES.

J. H. McKelvey does not take the place of T. D. Scott as trustee of Sup-
erannate Endowment Fund. But T. D. Scott resigned as a member of the Joint Board, and J. H. McKelvey was elected by the board to take T. D. Scott's place as a member of the conference Board.

J. H. McKelvey.

Jan. 4, 1912.

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HOLISSO AI IMMA.

Dear Methodist: Ittibapishi li ahleha ma, anompa kanomosi fehna kia holisso atobba yamma fohki sabannashke. Holisso Holitopa ikbi ahleha "American Bible Society" yamma holisso imi kanchi la chi ho satohro tok atuko Chahta micha Chikasha okla hat. Holisso Holitopa ai imma ho banna hokma im ahayuchi la hinla hoke. Moses i holisso Pentituk achi chatuk yammam \$1.10; Choshwi i h lisso hatu \$55 oke, Lewi im Atalowa yato \$15, akma Testiman himona yato \$55, oke. Nahullo im anompa aiena ka ahayuchi la hinla hoke, akmat Chahta atalowa aiena ka ahayuchi la hinla hoke, hakshup homma yat \$60 yohmi kia yamma hoyo ka sint at kania hinla hatuk o sint tahlapi ka aieninchi hokmako alhpesa hinla hoke. Anonti atalowa yammam hakshup kallo yato sint pokoli tuchina hoke, yamma sint tahlapi kat aiena hinla hoke. Atalowa ai imma ilappano kanchi la hi at nana si alhtoka keyu, yohmi kia okla satohno hokmo hoyo la hinla ahni li kak osh makachi li hoke, amba Holisso

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The minute the stomach ceases to perform its functions properly the whole body begins to suffer. The food is only half-digested, the body only half-nourished. And the undigested portion of the food ferments and decays, generating nauseating gases which derange the whole system. The eventual result is chronic dyspepsia, heartburn, bad breath, dizziness, flatulency and sick headache.

Stuart's Dyspepsia Tablets instantly relieve all ailments of the stomach and digestive tract. They act quickly, safely and naturally—just like Nature herself. They contain in themselves the elements which go to make up the natural gastric juices. They actually digest the food, relieving the stomach of all the hard work. Stuart's Dyspepsia Tablets are the stand-by of many a doctor in the worst cases of stomach trouble, and they never fail him.

All druggists carry and recommend Stuart's Dyspepsia Tablets. They are sold at 50 cents a box. If you want to try them first, we will send you a trial package free on receipt of your name and address. F. A. Stuart Co., 209 Stuart Bldg., Marshall, Mich.

Holitopa ai imma hokano "American Bible Society" i holissochi Dallas, Texas atta yammak osh Chahta micha Chikasha ittatumlo ka i kanchi la hi a am issa tuk oke, yammam Methodist keyu hoh kia holisso ha banna hokma im ahayuchi la hinla hoke.

A. S. Williams.

Bruno, Okla., Jan. 6, 1912.

GOOD RESOLUTIONS.

An exchange belittles the idea of good resolutions for the new year, and gives a pen picture of "the man who always walks breast forward," or, in other words, always does his best and does not need resolutions to do better. Incidentally it says that "hell is paved with good intentions."

We have heard this before, but we do not believe it. We say, rather, that the way to heaven is paved with good intentions; or, rather, that he who walks it is shod with good intentions. Likewise he is clothed with humility.

He who walks so confidently and is so perfect that he needs no resolutions to improve is marching for a fall. So the Pharisee marched into the temple. He could recite his virtues and needed no confessions or improvement. The poor sinner who cried for mercy was on safer ground than he.

Hell is not paved with intentions to seek the divine mercy. The publican's intention or resolution to do this found favor with the Master. It is not paved with intentions to accept the Savior or with resolutions to live a true, loyal Christian life or to be diligent in Christian service.

The man who makes no resolutions makes no improvements. Hell is paved not with intentions, but with failures; not with promises, but with unfaithfulness.

Good resolutions are a good thing. The more one makes of them, the better; and the beginning of the year is a good time for them. A better time is right now. Let one say as he reads this: "I intend to be a Christian. I intend to be a better man in the family, church, and State, and in my secret life than I have been." Then let him pray the prayer of the publican, "God be merciful to me, a sinner," and add a petition for God's help to do God's will.—Herald and Presbyterian.

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But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar & Co., Sole Agents for Arkansas and Oklahoma. 122 East 4th St., Little Rock, Ark.

THE PERFECT LIFE.

What, then, is the life of this wonderful kingdom? It is the perfect life. "Be ye therefore perfect, even as your Father in heaven is perfect." But is not this impossible? Is it not preposterous to demand that sinful human beings live a perfect life? we ask. Well, for one thing, the perfect life has been lived absolutely without blemish by our blessed Lord himself. Further, in the lives of thousands of his saints the perfect life has been illustrated in all the generations of the Christian era, and it is being illustrated today in fuller measure than heretofore.

What, then, is the perfect life? It is the life of love, goodness, righteousness. "Love is the fulfilling of the law." When love rules the life, the law is honored, fulfilled; the perfect life is being lived. "Sin is the transgression of the law." That means selfishness, cruelty, hatefulness, meanness, the injury of one's neighbor, the very antithesis of love. This, we know, is the prime cause of all the evils, miseries, and iniquities that afflict mankind. Domestic, social, ecclesiastical, industrial, political, and international feuds are all due to sin, the transgres-

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College is located just north of Oklahoma City, on the Edmond car line, just far enough out to be free from the evils of the city and near enough to enjoy its conveniences.

Courses in Literature, Music, Art and Expression are offered by fourteen expert teachers. Also a fine Preparatory Department.

EXPENSES MODERATE. ADDRESS

Rev. C. C. Barnhardt, A. B.,
Registrar

sion of the law, the violation of the law of love, of brotherliness. Substitute the spirit of love for the spirit of sin, translate it into practical conduct in all the manifold relationships of life, and the perfect life will shine in the world with the glory of the millennium; the reign of Christ will be supreme; the kingdoms of this world will have become the kingdom of our Lord and of his Christ.

Therefore every time we express the spirit of love in feeling, speech, conduct we live, for the time being, the perfect life; and we know how beautiful, exhilarating, joyful, and peaceful that life is. And the more we cultivate the life of love, the more constantly and consistently shall we live the perfect life, the more completely shall we be transformed into the image of Christ.

No one can mediate on the trend of the world's life today under the influence of Christianity without catching the inspiration that more and more the perfect life is being loved and lived. The golden age of human life is dawning for mankind. All down the centuries we see the procession of the "shining ones" whose souls were radiant with the Shekinah glory of the indwelling Christ. The present generation is adding its quota to the great procession, and in the generations to come greater and more illustrious saints will adorn the unbroken procession in all departments of life's service.

Since Calvary and Olivet
There is no hopeless sorrow;
Wrong ever builds a tottering throne,
The Christ shall reign to-morrow.
—The Living Church.

NEARLY SMOTHERED.

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were un-

strung. I had almost given up all hope of ever being better. I tried Cardui and it did me more good than anything I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it. Try.

ALMOST AN ANGEL.

George Ade was talking at a June wedding in Chicago about matrimony, says the St. Louis Globe-Democrat.

"Matrimony is perhaps a little too much idealized," he said. "These June brides, radiant under their white veils in a glitter of June sunshine, seem capable of changing earth to heaven, but as a matter of fact they are not capable of anything of the sort."

"I am in hearty sympathy with old Brown, to whom young Black said at a wedding:

"A good wife can make a veritable angel of a man."

"Yes, that's so," old Brown agreed. "My wife came near making one of me with her first batch of doughnuts."

DON'T.

When the house is too prim for the boy, when he is always in the way, when about the only word he hears is "DON'T!" he comes to find that it is not far out into the alley; and the nice, select parents, who have been so extremely careful of their furniture, find that their boy has learned also that it is not a long journey to hell.—Central Christian Advocate.

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.

W. H. M. SOCIETY.

EDITED BY
Mrs. J. A. Looney... White River Conference
Wynne, Ark.
Mrs. Edgar Wyatt... Little Rock Conference
Hot Springs, Ark.
Mrs. G. G. Davidson... Arkansas Conference
Russellville, Ark.
Mrs. C. S. Walker... West Oklahoma Conf.
Chickasha, Oklahoma.
Send all communications to the editors.
Mrs. M. E. Mackey... East Oklahoma Conference
Durant, Okla.

W. H. M. LITTLE ROCK CONFERENCE.

Dear Sisters: A New Year's Greeting to you all and especially to the newly elected Second Vice Presidents. Have you started out resolved to exercise the full privileges of your offices?

Right in the beginning we should all try to realize that more is expected of us during this year of 1912 than ever before. The world expects more of organized womanhood: our missionaries expect us to meet their increasing needs. The call comes from our leaders for a doubled membership and a doubled offering. It comes, not born of ambition in their minds, but demanded by our Church on the mission field. If we respond to this call, the time has come when chaotic impulse and emotion must be reduced to order and we must go about the matter in a systematic and business-like manner.

By this I mean that each officer must do her duty to the best of her ability and report her work promptly and accurately. Both of these things are important. Speaking of the latter first,—supposing the Second Vice President organizes a Young People's Society which does good work but fails to report to me. The report of our Conference is then incorrect and we fall short, apparently, by so much, of what we should have done.

As to the work: our field is very broad. We may work among the Young People wherever we find them,—in the Young People's Society, in the League, in the Sunday school, anywhere that we can bring before them the fact of missionary work in an attractive way.

Consult with your pastor as to the best thing for you to attempt and then write to me. I should like to be in correspondence with every Second Vice President. If you can make good use of it, I will be glad, also, to see that you are supplied with the quarterly literature.

Yours in the work,
Mrs. Moffett Rhodes.

DeQueen, Ark.

HAMMON, OKLA.

I will try to tell you what Methodism is doing in Hammon. This town is seventeen months old in its present location. It has had several years existence as a postoffice with two or three stores, a distance of nearly two miles from its present location.

They never had any preaching appointment or church organization at the old town site. Hammon is located seventeen miles north of Elk City, near the rich valley of the Washita river. The Washita Falls and Northwestern R. R. runs through this town as it winds its way to the north.

When we arrived here a little over a year ago we found no church house

no parsonage and not even a church organization.

We have succeeded in getting an organization of forty-eight members. We have built a good, modern, four-room plastered, weatherboarded and painted house. We have built a church with the main auditorium 32x48, with a Sunday school addition of 26x28. We have organized a Sunday school with an enrollment of more than sixty members. We are not out of debt but with reasonably good crops we hope to pay out this year. So when the great wheel of Methodism makes her annual turn this fall and should this preacher preach some of his old sermons over, his successor need not shed any tears when he is read out to Hammon.

The good people of Hammon came in and gave us a good, round pounding a week after our return, bringing many good, substantial things for the pantry and some dry goods and a Thanksgiving turkey and chicken. Now if they were not fairly well pleased with our return they succeeded in making us think so, and gave further evidence of appreciation by doubling their assessment for the salary of the preacher. If we are deluded, I must say we enjoy being deluded in this manner.

Thanking God for all these favors we take courage and shall endeavor to give our best service, and to God be all the glory. May this be a great year with all of us.

G. W. Day.

TEXARKANA PREACHERS' MEETING.

The prayer was led by our busy presiding elder, Brother Henderson. He told us of his work on the district. Nearly all of the points have been visited. Everything is encouraging. Many of the charges are raising the salaries of the preachers over the amounts of last year, and not a discordant note has been sounded. Everything getting into good running order and everybody cheerful and awake. Brother Henderson was last Sunday on the Texarkana circuit and indications in the quarterly conference are very gratifying.

The extreme cold and low gas pressure kept great numbers from the morning services all over the city. Yet Brother Cummins reported that none of the Sunday services were missed. Good crowd attended the Sunday school. The faithful—hungry were at church for the eleven o'clock hour. Night service well attended. Splendid prayermeeting Wednesday evening. Enthusiastic League meeting Sunday.

Brother Thomas reported good prayermeeting on Wednesday evening with about twenty present. There were 143 in attendance at the Sunday school. Splendid cold weather congregation Sunday morning. Board of the church met on Saturday night and showed everything to be well up in a business way for the church with seven hundred dollars in the bank. Six members received by transfer.

Brother Sproule of the Texas conference conducted the prayermeeting at College Hill Wednesday evening. Sunday school and eleven o'clock services were held but no night services on account of the sleet.

Secretary.

WOMAN'S GREATEST TROUBLE.

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

FREE TO YOU—MY SISTER



wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

Free to You and Every Sister Suffering from Woman's Affections.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you

STEWARDS' MEETING.

An interesting meeting was held by the stewards of the Methodist church at Danville, New Year's evening.

General matters pertaining to church work, Sunday school work and matters of finance for the church were discussed.

As has been said, "There is perhaps no problem that causes so much solicitude in the mind of the pastor and imposes such a heavy tax on his nerve force as the problem of church finances. If this question was fully disposed of and every department of the Lord's work sustained by an intelligent, comprehensive, hearty liberality, three-fourths of the pastor's care would vanish and work for the Master would take on new meaning and gladness, and he would be able to do a greater work."

It has also been said and we believe it, "If any Christian who has never tried it will make the experiment, of giving one-tenth, 'God's Tenth,' and conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount, which he is enabled by this method to give to the Lord. And secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him."

Try it, we doubt if you could make a better investment if you give in the proper spirit. Do you know there are a number of citizens of this town who give one-tenth.

At the close of the meeting refreshments were served. On the way home some of the members were saying, that was the most interesting meeting of the stewards they had ever attended and they had enjoyed it very much. Another steward said, "Yes and I enjoyed those refreshments also."—Danville Democrat.

FOR SALE.

One house and 2 lots in the town of Hanson, Okla., situated on the Iron Mountain Railroad, 20 miles west of Fort Smith. The house is a 3-room house, needing some repair. The lots are sixty by one hundred and forty feet each. The lots have wire and rail fence, one well and sorter of a barn and smoke house. The town of Hanson has two churches, four stores, one blacksmith shop; also good school nine months in year. Surrounded by good country. Consideration, \$450.00.

Address

Henry Cameron,
Sallisaw, Okla.

Arkansas Stock Farm

520 acres in Little River County, 3½ miles from Foreman; 325 acres under splendid wire fence; 50 acres each of Bermuda and Johnson grass pasture; 100 acres in tillable soil, balance in woodland. Improved with seven-room residence and six tenant houses. Plenty of water. Price, \$12,500 per acre, for 520 acres, \$6,500.00. Any reasonable terms.

Get our free folder, "Fifty Arkansas Farms."

Holman Real Estate Co.

215 W. 2nd St., Little Rock, Ark.

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 ten 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 J. W. Womack, Centerton, Benton County, Ark.

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 a free 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, Millar & Co., publishers of this paper, or any reliable business firm in Little Rock.

LIVER PILLS

**CURE HEADACHE
BILIOUSNESS
CONSTIPATION.**

Their use brings
**Red Lips, Rosy Cheeks,
Vigorous Health.**

**One Pill at Bed Time
Is the Dose.**

**You Wake Up Well,
25c, All Druggists'.**

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

The Reyno Circuit consists of four towns on the Frisco road between Pocahontas and Poplar Bluff. Biggers, Reyno, Datto and Success. They each have a population of about 50 except Datto which has about 250. Biggers has bank, heading factory, three gins, fine brick hotel, several nice stores. Brick two-story public school. Prof. R. F. Williams is principal, Miss Arkie Meaks music teacher. A \$3,000 concrete block church is being built. Sunday was spent most pleasantly at Biggers, preaching morning and evening. Brother and Sister L. J. Johnson furnished us delightful entertainment. He is a successful farmer, has a sweet little girl, Viva, and two fine boys, Ople and Newman.

Reyno.

Has two banks, several business houses, three gins. We have a good church, now being repaired. A neat parsonage has been bought since conference. This is a rich country. The Lord has done much in climate, rich soil and fine timber. The land is fast being put in cultivation. I was told there is a road being built from Jefferson City to Memphis by Reyno, which will open up some fine country. Professor Bennett has charge of the school.

Datto.

A walk of three miles brought the pastor and Field Editor to Datto. There are three stores, gin, nice brick school house. Prof. Moore is principal. The Baptists and Methodists each have a church. We have some good members here.

Success.

A night was spent in Success, preaching to a nice congregation. Brother and Sister Minner furnished good entertainment. There is a handle factory, two gins, bank, several brick stores and two-story brick academy. Prof. Hodges principal. We have a nice church. The past year was the best in the history of the circuit, both in conversions and accessions. The pastor was paid a better salary. Rev. J. F. Carter has served this work the past year and is returned for the second year, very much to the delight of every church. He is a very promising young preacher. With a few years training in Hendrix College he will make a choice preacher. With pleasant manners and native ability and a cultured wife, he has a bright future. With his aid we shaped up the old and secured eleven new subscribers, Mrs. L. J. Johnston, L. W. Witcher, P. M. Witcher, Rev. J. C. Simpson, a worthy local preacher, J. B. Totty, J. M. Robinson, L. M. Luter, Isaac Elbert, the lay leader, L. Whittington, Dr. M. C. Richardson and Mrs. Emma Minner.

Pocahontas.

The county seat of Randolph county is Pocahontas, on the banks of Black River. The new steel railroad bridge has just been completed. I was on the first passenger train that crossed it. It is a fine structure. The town has had two fires the past year, but better brick business houses are being built to take the place of the burnt buildings. There are two banks with excellent men as cashiers, plenty of well filled stores, court house and large public school, Prof. W. H. Phipps principal. We have a real nice new brick church, and new five-room parsonage. They are both a credit to the liberality of the town. Rev. W. J. LeRoy is returned, to the entire satisfaction of every one. He is an excellent preacher, diligent pastor, and every way worthy. His good wife takes deep interest in all church work. Any charge is fortunate to have them. I had fine success for the paper.

Bono and Trinity Circuit.

A day and night were spent on this work very profitably. Shaping up the old, I secured three new subscribers, J. S. Stephens, Mrs. M. L. Bradley and W. T. Cook. Brother Geo. A. Lambe, W. B. Brown and their families brought me under obligations for special favors. This is one of the best circuits in the White River Conference. It embraces a rich valley of fine farming land. Rev. J. S. Watson is the new preacher. He has begun with hopeful prospects. He is a good preacher and worthy of the confidence of all. The new presiding elder, Rev. W. L. Oliver, made his maiden effort on this work the third Sunday. His praise was in the mouths of all who heard him. He will bring things to pass, as has been his habit.

Imboden.

One of the prettiest towns in North Arkansas is Imboden, so many pretty white two story houses, and solid brick stores. There is a bank, two brick public schools, and the Imboden-Hendrix Academy and dormitory. Prof. J. C. Eaton is principal and Prof. Allbright and Miss Smith, one of Galloway's finest graduates, assistants. The school has started well. The strong faculty will insure a fine school. Rev. J. W. Thomas is returned for the second year, very much to the pleasure of every one. It was a pleasure to meet his good wife and her mother, Sister H. B. Cox. With his assistance, we shaped up the old and secured five new subscribers, J. L. Polk, Mrs. W. F. Henderson, Mrs. W. J. Hatcher, Dr. J. O. Hatcher, and R. O. Rainwater.

Mammoth Spring and Hardy.

Rev. J. B. Blackwell, a recent transfer from Oklahoma was appointed to this charge. He having come from the drouth stricken country, will enjoy for a time the other extreme. Mammoth Spring has the reputation of being the largest spring in the world. Some of its immense power is being utilized to generate electricity for power and light in several near-by towns. The town is on a solid basis. Two banks, wholesale and several retail stores, large flour mill, gin, splendid white stone public school and five churches. We have neat church and parsonage. Brother Blackwell is a good preacher and every way trustworthy. Sister Blackwell will nobly do her part. I was pleased to meet my relatives, Judge Humphrey and Judge Elmore and family. F. M. Daniel secretary of the White River conference will soon have the minutes ready.

Hardy is also a good railroad town, with bank (Brother Metcalf cashier), gin, saw and wheat mill. Several stores, with good school and church.

Black Rock, Portia and Hoxie.

This is Rev. S. F. Brown's charge for the new year. He had just arrived with his wife and goods but took time to run around a while with me. At the first service, he received three members, and made a fine start. He is a very capable man, cheerful spirit and will no doubt do much good. He is blessed with a good wife who will help in every good work.

Black Rock has the parsonage, each of these towns has a bank, good general business, public school, one or more churches, and is in a good farming country. Hoxie is quite a railroad center and has an interesting Y. M. C. A. I did some business for the Western Methodist in each of these towns. Thus ends another year's work, not having lost an hour from personal or family sickness all year. Home again for a joyous Christmas.

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.

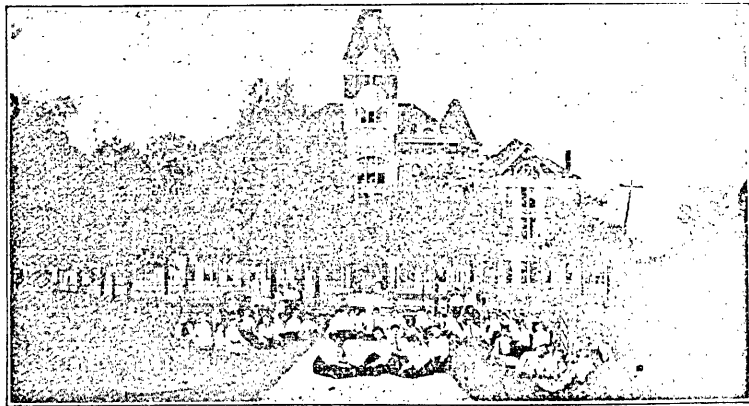
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An ideal school for young men and young women. Coeducational. Located in healthful Arkadelphia, Ark. Large and commodious buildings. Splendid equipment. Cultured and Christian instructors. Preparatory Course. Regular College Course. Exceptional advantages 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, Ph.D., Pres.

KITTY'S ARITHMETIC.

Seven sheep were standing
By the pasture wall.
"Tell me," said the teacher
To her scholars small,
"One poor sheep was frightened,
Jumped and ran away;
One from seven—how many
Woolly sheep would stay?"

Up went Kitty's fingers,
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please, ma'am." "Well, then Kitty,
Tell us, if you know."
"Please if one jumped over,
All the rest would go."

—Selected.

VALIANT AND BISMARCK.

Our work is in fine condition and since conference there has been about 150 conversions and about 85 additions to our church. Dr. John B. Andrews of Siloam Springs, Ark., and his singer, Prof. Anderson, of Gainesville, Texas, held two meetings for us. These are great men and God honored their work in the salvation of men and the uplift of the church, only eternity can reveal the good accomplished here. May they live long to lead thousands back to God through Christ our Lord. May God keep and bless them is our daily prayer.

J. T. Turner.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7045 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



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CHURCH BELLS SCHOOL

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

A CORRECTION.

I note in the Minutes of the last session of the Little Rock Conference that in table No. 3, there is reported a shortage to the amount of \$3.00 on Home and Conference Missions. My receipt from the Treasurer shows that every thing was paid in full and I feel that it is due this (Ashdown) charge, and myself that this be explained. \$53 was the assessment and my receipt shows the same paid.

L. E. N. HUNDLEY.

Jan. 4, 1912.

APPLE LANDS, BENTON COUNTY.

1. One farm of 100 acres, three and one-half miles from Higfill 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 \$2,200.00. Easy terms; a xzffiffiffi \$2,200.00, easy terms. Write him, send this advertisement, at Centerton, Ark.

TRI-DISTRICT MISSIONARY INSTITUTE.

Friday, January 5, J. W. Story, presiding elder of the Clarendon district, and O. P. Kiker, presiding elder of the Amarillo district, Northwest Texas conference, and R. A. Baird, presiding elder of the Guymon district, West Oklahoma conference, and H. M. Long of Clarendon station, met at Amarillo, Texas and arranged the following program for a Missionary Institute for the three districts, to be held at Polk Street Methodist church, Amarillo, January 29, 30, 31, February 1, 1912.

First Day, Monday, January 29.

7:15 p. m. Preaching—R. A. Baird.

Second Day, Tuesday, January 30.

O. P. Kiker, presiding.

9:00 a. m. Devotional service—J. P. Lowry.

9:30 a. m. Our Missionary Plans—Frank M. Neal.

9:50 a. m. When and how to raise the assessments—J. M. Sherman.

10:10 a. m. General discussion led by E. E. Robinson.

11:00 a. m. Preaching—H. M. Long.

2:30 p. m. Devotional service—W. M. Pope.

3:00 p. m. New Plans of Missionary Council—Mrs. Otis Truelove.

3:20 p. m. Young People's Department—Mrs. H. M. Long.

3:40 p. m. Our Debt to the Women—Hon. R. W. Hall.

4:00 p. m. Address—E. H. Rawlings.

7:15 p. m. Preaching—J. W. Story.

Third Day, Wednesday, January 31.

J. W. Story, Presiding.

9:00 a. m. Devotional service—T. F. Robeson.

9:30 a. m. The Men and Religion Forward Movement—Judge Ocie Speer.

10:00 a. m. The Laymen's Movement—F. P. Works.

10:30 a. m. General discussion.

11:00 a. m. Sermon—T. S. Johnson.

2:30 p. m. Devotional service, J. W. Mayne.

3 p. m. What is a Revival?—A. L. Bowman.

3:20 p. m. The Pastor His Own Evangelist—R. A. Crosby.

3:40 p. m. Evangelistic Plans—George S. Slover.

4:00 p. m. Address—E. H. Rawlings.

7:15 p. m. Preaching—F. P. Culver.

Fourth Day, Thursday, February 1.

R. A. Baird, Presiding.

9:00 a. m. Devotional service—C. T. Davis.

9:30 a. m. The Church's Obligation to the Young People—B. W. Dodson.

10:00 a. m. The Superintendent and Teacher—B. W. Dodson.

11:00 a. m. The Educational Outlook—Sermon, by George S. Slover.

2:30 p. m. Devotional service—C. D. West.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

3:00 p. m. Our Sunday School Work—R. P. Bonner.

4:00 p. m. Address—E. H. Rawlings.

7:15 p. m. Sermon—F. P. Culver.

We hope to have every preacher and all the laymen who can come, present at every service. Polk Street church, and its pastor, Dr. E. E. Robinson, will be disappointed if you do not come, and you will regret it if you miss it, as the program has been prepared for the purpose of instruction and helpfulness, and Amarillo is easily accessible to every point in the three districts.

THE EPWORTH LEAGUE MISSION.

The Epworth Leagues of the Little Rock Conference did a very practical thing when they arranged to put a Home Missionary in the field within the bounds of our own Conference. And Rev. Forney Hutchinson, our Conference Secretary of Missions did a much needed service for us when he made an ecclesiastical map of the Little Rock Conference. By that map we found that we had no churches from Hot Springs north and northwest so far as our conference line extended. Our Board of Missions said, that is the place for the Epworth League Mission, as it is their desire that their missionary go where we have nothing. Accordingly J. H. McKelvey, the man selected for this work, was sent to this region. He located at Cedar Glades, this being about the center of this territory. The mission is in the Arkadelphia District. Brother McKelvey writes me he has established eight or nine preaching places, but we have no organizations, no church houses, no parsonage—nothing, only the country before us. He writes me he has found many people, a good class of people, a few Methodists and the prospects are good in every way. But he has no parsonage, only a part of a house rented. I feel we should secure a preacher's home at once. Brother McKelvey writes he can secure good property, suitable in every way for \$500.00, but in order to do so he must have \$250.00 to make the first payment. I wrote him that I would see that he got the 250. I have backing enough here in this district, that makes it safe for me to say this. But I feel this mission is in a sense, a conference enterprise, so I appeal to all the churches in our conference to help secure this parsonage. It is vital to the success of the mission, and I want Brother McKelvey to occupy his own parsonage by Feb. 1. Now brethren, I appeal to you to give your people a chance to help in this by making a free will offering. Send money either to Rev. J. H. McKelvey, Cedar Glades, Ark., or to me at Arkadelphia. All amounts will be published with names of donors. Remember \$250 is all he asks the church to help.

T. D. Scott.

EUDORA, ARK.

We are now comfortably housed in the parsonage at Eudora. Everything is moving along smoothly. But we did have a "storm" on yesterday evening and the young preacher and his wife were almost "snowed under," but it all passed or stopped rather and we were some \$25.00 better off than before. Thanks to God and to the good women of Eudora.

We are among a fine lot of people, and have been most heartily welcomed. Prospects are bright for a great year's work. Pray for us.

Fraternally,

J. WESLEY WILLIAMS.

Any man wanting a home in a rich prairie country, where there is no malaria, nor Indians, nor Mexicans; and where you can raise corn and hogs; alfalfa and pure cotton without crabsgrass, 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.

WASHINGTON, ARK.

I am getting well into the work of my second year at Washington. I am sure I am serving some of the best people in Arkansas, of course they pounded us and are still pounding. The regular pound party was led by Rev. J. H. Gold, one of the purest and best men I have ever known, his sun is sinking sweetly and reflecting the radiance of an internal glow on all who come in contact with him. God give us more men like him. I must not begin naming the good people here for my article would be intirely too long. I have four good churches all moving onward and doing good work. We improved almost 50 per cent last year and by the help of God we want to advance 50 per cent over last year.

Washington is a good old town, one of the oldest in the State, having been incorporated in 1819, and this Charter has never been forfeited. The town has lately put down concrete walks on all the business streets and are making preparations to put in an Electric Light Plant, and Ice Factory. Ozan is an up to date town with concrete walks and other modern improvements. St. Paul is an ideal country church in one of the best neighborhoods. Sardis is a coming country church.

W. D. Sharp.

BUTLER, OKLA.

We are serving Butler charge this year. Have been well received and the work starts off nicely. A number of the members of the church came to the parsonage Tuesday night, leaving many good things to eat. The Ladies' Home Missionary Society has made the parsonage more comfortable by putting in new doors, painting wood work inside and adding some substantial furniture to the furnishings. We have organized an Epworth League and the young people are taking hold of the League work with enthusiasm. Have raised Shiloh's part of conference mission assessment and expect to get Butler's part next Sunday. \$101 has been raised and paid on a church debt. Pray for us.

H. L. MAULDIN.

Jan. 3.

SHELLS AS FUEL.

You would not think cocoanut shells would make a very good fire, would you? And yet when we remember that there is a great deal of oil in them, the mystery is largely explained. In some cities men make a good living gathering up these shells, which are often given them for the hauling, and sell them to poor people who break them up and mix them with coal. A good many hotels and private housekeepers also crush them and mix them with coal to be used as fire lighters. One dealer in cocoanut shells in the city of London last year sold more than fifty thousand bags of them for fuel.—The Girls' World.

BUY FRUIT TREES.

We want to sell fruit growers direct by mail when no agent is convenient. A fine lot of one year summer, fall, and winter apple trees; 4 to 5 and 5 to 6 feet high. Also other Nursery Stock.

Wanted.—More agents for 1912, who can furnish good references and make a good collector's bond, to devote all or the greater part of their time to the sale and collection of Nursery Stock.

GREGORY NURSERY CO.,

Cabot, Ark.

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.

Don't Suffer With Piles.

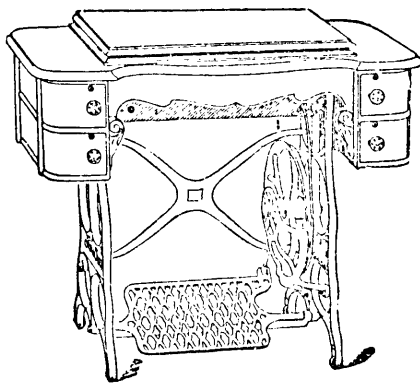
When you can get a pot of Gregory's Antiseptic Ointment by mail for 50 cents stamps that will cure you. After using if not cured or you have not made satisfactory improvement, your stamps will be returned on notice, less mailing expenses. First treatment will help you. Address Gregory Medicine Co., Little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

Mention this paper

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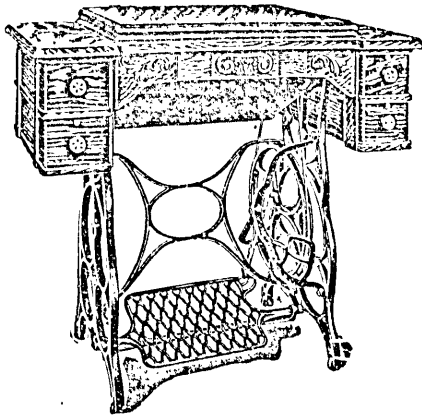
WHY PAY TWO PRICES FOR A SEWING MACHINE?

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-sawed 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.



WESTERN METHODIST NO. 2.

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.

Order of ANDERSON, MILLAR & Co., Little Rock, Ark.

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive, but we find it necessary to ask that it be left out of all obituaries, as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the editors much labor and trouble.)

LEONARD.—Solomon Leonard was born in Davidson county, North Carolina, April 8, 1838; came to Dallas county, Arkansas in 1860. On January 6, 1890, was married to Miss Minerva Ann Goza. Died at his home August 22, 1911, at the age of seventy-three years. Brother Leonard professed faith in Christ and joined the M. E. Church, South in 1866, ever afterwards living a consistent life. His life was one of good influence. He loved his church, but was charitable to all. He was a true and faithful steward. Well can it be said that "A good man has fallen." He leaves a wife and seven children (I think) and a host of friends to mourn his death. The funeral service was held by the writer (who was his pastor) in the presence of a large concourse of people who had gathered to pay their last respects

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send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It gives instant relief when all others fail. Remember I use no salves, no harness, no lies.

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City..... State.....

to one they so much loved. We then tenderly laid his body to rest in the old New Hope cemetery, there to await the coming of his Lord. May God help the wife, children and friends to bear their grief, and to so live that when they are called they will meet in heaven above where all is joy, and peace, and love.

J. J. Colson.

McFARLAND.—Mary Ann McFarland (nee Howard) was born in Calhoun county, Alabama, February 11, 1863, and died December 30, 1911. She was married to William C. McFarland at the age of twenty-two years, who preceded her to the home beyond January 4, 1910. To this happy union were born six children—two boys and four girls, who still survive her. She professed religion at an early age and joined the M. E. Church, South and lived a devoted Christian life until the end came. She had many friends and neighbors who are sad on the account of her departure.

We bow in humble submission to him who doeth all things well, realizing our loss is her eternal gain. May God's richest blessings be upon these orphan children, and may they follow in her steps as she followed her Lord, until there shall be a happy family reunion in the sweet bye and bye.

Her pastor,
C. F. Messer.

WARREN.—Allie May, daughter of Ezra and Laura Warren, was born in Green county, Arkansas, December 30, 1875; professed faith in Christ and joined the M. E. Church, South at Boneville, Arkansas in 1906; died at her home in Booneville, December 28, 1911.

1911. We hoped and prayed that her life would be spared to continue to bless our home. But we could not keep her. It is hard to give her up and try to take up life's burdens again. Our hearts are broken, and our home is desolate. When we realize that we shall see her face here no more; that her sweet voice is hushed and still; that all through life, whether it be short or long, she will nevermore be the joy of our home, the tears unbidden flow and our grief seems more than we can bear.

In the silent city of the dead the poor, tired body lies at rest. But thank God for the hope of immortality. The Savior's voice shall call us from death's sleep and we shall see our darling again. May the Father's hand lead father, mother and when the summons comes may we, too, be ready to go.

Our darling, we miss thee: those dear laughing eyes,
As bright as the blue of mid-summer skies:
And nothing so sweet in all of the land
As the warm, tender clasp of her dear, little hand.

The winter days come, and quickly they fly,
But sadness they bring for she is not by.

The sound of her feet is no longer near,
And the voice that was music we nevermore hear.

The joy of our home, the light of each day:
Oh cruel the blow that took her away.
The days are so dreary and nothing seems bright:
We miss her at morn, at noon and at night.

Our darling, we miss thee; but after awhile
We know we shall see that welcoming smile.

Will welcome us all to that heavenly land.

Father and Mother.

GILLENWATER.—Daniel Lee Gillenwater was born in June, 1895, at aMrianna, Arkansas. He was left an orphan when five years old and went to the Orphans' Home at Little Rock in 1900. He was taken from the Orphans' Home in 1905, having a good home with the family of Mrs. Sarah Barnett, near Dardanelle, Ark., where he died December 23, 1911. While at the Orphans' Home he professed religion and joined the M. E. Church, South. Lee lived a true Christian until death. He was always at his place at Sunday school when he was able. Lee leaves two brothers and one sister, besides a host of friends to mourn his loss. All that loving hands could do was done, but to no avail. God alone knows the suffering he endured, but he bore it without murmuring. Funeral services were conducted by Brother Limbird assisted by Brother McAnally after which his remains were laid to rest in the Oak Grove cemetery. May we all live so we may meet Lee where we will never part nor shed parting tears.

His friend,
Ethel Limbird.



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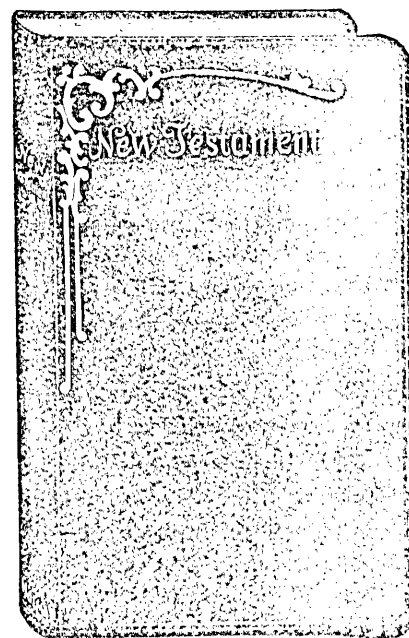
This is the handiest, prettiest and most useful edition of the New Testament ever published. It takes up so little room that it can always be kept near at hand ready for use. It is printed from the largest type ever used in a small edition of the Testament, and the plates being entirely new the impression is clean, sharp and wonderfully clear. The correct Pronunciation of every Proper Name is distinctly indicated by the use of accent and diacritical markings.

Specimen of Type (Exact size of page).

ST. MATTHEW, 28.

heard that, said, This man
calleth for his body.
43 And straightway one
of them ran, and took a
cunage, and filled it with
vinegar, and put it on a
reed, and gave it to him
to drink.
44 The rest said, Let be,
let us see whether he will
come to save him.
45 Jesus, when he had
called again with a loud
voice, yielded up the ghost.
46 And, behold, the veil
of the temple was rent in
twain from the top to the
bottom; and the earth did
quake, and the rocks rent;
47 And the graves were
opened; and many bodies
of the saints which slept
arose.
48 And came out of the
graves after his resurrection,
and went into the holy
city, and appeared unto
many.
49 Now when the centu-
rion, and they that were
with him, watching Je-
sus, saw the earthquake,
and those things that
were done, they feared
greatly, saying, Truly this
was the Son of God.
50 And many women
were there beholding afar
off, which followed Je-
sus from Galilee, minister-
ing unto him:
51 Among which was
Mary Magdalene, and
Mary the mother of
James and Joseph, and
the mother of Zebedee's
children.
52 When the even was
come, there came a rich
man of Ar-ma-tha-a,
named Joseph, who also
himself was Jesus' disci-
ple:
53 He went to Pilate, and
begged the body of Jesus.
Then Pilate commanded
the body to be delivered.
54 And when Joseph had
taken the body, he
wrapped it in a clean linen
cloth.
55 And laid it in his own
new tomb, which he had
hewn out in the rock: and
he rolled a great stone to
the door of the sepulchre,
and departed.
56 And there was Mary
Magdalene, and the other
Mary, sitting over
against the sepulchre.
57 Now the next day,
that followed the day of
the preparation, the chief
priests and Pharisees
came together unto Pilate,
58 Saying, Sir, we remem-
ber that that deceiver
said, while he was yet
alive, After three days I
will rise again.
59 Command, therefore,
that the sepulchre be made
sure until the third day,<
lest his disciples come by
night, and steal him away,
and say unto the people,
He is risen from the dead:
so the last error shall be
worse than the first.
60 Pilate said unto them,
Ye have a watch: go your
way, make it as sure as you
can.
61 So they went, and
made the sepulchre sure,
sealing the stone, and set-
ting a watch.
CHAPTER 28.
1 The resurrection. 16 Je-
sus appears to his disci-
ples.
IN the end of the sab-
bath, as it began to
dawn toward the first day

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AND WILL
FIT THE POCKET



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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

MONTICELLO DISTRICT.

(First Round.)

Snyder	Jan. 14, 15
Watson	Jan. 20, 21
Johnsville	Jan. 27, 28
Hermitage	Jan. 28, 29
Lacey	Jan. 31

R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(First Round.)

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
Manumelle Ct., at Taylor's Chapel	Jan. 27, 28
Henderson Chapel	p. m., Jan. 31
Oak Hill Ct., at Paran	Feb. 3, 4

ALANZO MONK, P. E.

CAMDEN DISTRICT.

(First Round.)

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

THOS. H. WARE, P. E.

PINE BLUFF DISTRICT.

(First Round.)

Hawley Memorial	Jan. 14, 15
Roe Ct.	Jan. 20, 21
Sheridan Ct.	Jan. 27, 28
Redfield Mission	Feb. 3, 4
Star City Mission	Feb. 10, 11
Rowell Ct.	Feb. 12, 13
Swan Lake	Feb. 15

Z. D. LINDSAY, P. E.

ARKADELPHIA DISTRICT.

(First Round.)

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 Hughes'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.

PRESCOTT DISTRICT.

(First Round.)

Columbus, at Columbus	Jan. 20, 21
Washington, at Washington	Jan. 21, 22
Emmet, at Emmet	Jan. 27, 28
Mineral Springs, at Mineral Springs	Feb. 3, 4
Bingen, at Bingen	Feb. 4, 5
Sweet Home, at Sweet Home	Feb. 10, 11
Murfreesboro, at Murfreesboro	Feb. 11, 12
Center Point, at Trinity	Feb. 17, 18
Nashville	Feb. 18, 19
Harmony, at Harmony	Feb. 24, 25
Hope Ct., at Water Creek	Feb. 24, 25

W. C. HILLIARD, P. E.

MONTICELLO DISTRICT.

(Second Round.)

McGehee	Feb. 3, 4
Crossett	Feb. 10, 11
Warren	Feb. 18, 19
Dumas	Feb. 24, 25
Wilmar	March 2, 3
Mount Pleasant	March 9, 10
Hamburg Ct.	March 16, 17
Hamburg Sta.	March 17, 18
Montrose	March 23, 24
Blissville	March 24, 25
Monticello	March 31
Eudora Ct.	April 6, 7
Dermott	April 13, 14
Wilnot	April 14, 15
Johnsville Ct.	April 20, 21
Hermitage Ct.	April 27, 28
Lacey	May 4, 5
Collins	May 5, 6
Watson	May 8

The District Conference will meet at Arkansas City May 9, at 2 p. m. W. C. Watson will preach the opening sermon at 7:30 p. m. J. L. Cannon, P. S. Herron, and R. M. Holland will be the committee on license to preach, and recommendation for admission into the Conference. J. B. Sims, R. R. Moore, and R. A. McClintock will be the committee on orders. The Conference will hold over Sunday and all the preachers who can arrange to stay.

R. W. McKAY, P. E.

ARKANSAS CONFERENCE.

HARRISON DISTRICT.

(First Round.)

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.

BOONEVILLE DISTRICT.

(First Round—Revised.)

Paris Sta.	Jan. 15
Cecil Ct., at Cecil	Jan. 16
Walnut Tree Ct., at Bethel	Jan. 20, 21
Waldron Ct., at Square Rock	Jan. 27, 28
Waldron Sta.	Jan. 28, 29
Parks Ct., at Parks	Jan. 30
Gravelly Ct., at Wing	Feb. 3, 4

W. T. THOMPSON, P. E.

FAYETTEVILLE DISTRICT.

(First Round.)

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.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.

(First Round.)

Bethesda and Desha, at Bethesda	Jan. 14, 15
Melbourne Ct., at Newburg	Jan. 18, 19
Bexar Miss., at New Hope	Jan. 20, 21
Viola Miss., at Viola	Jan. 23, 24
Camp Miss., at Camp	Jan. 25, 26
Salem Miss., at Salem	Jan. 27, 28
Ash Flat Ct., at Corinth	Jan. 29, 30
Salido Ct., at Salido	Feb. 3, 4
Jacksonport Ct., at Jacksonport	Feb. 10, 11
Powhattan Ct., Strangers' Home	Feb. 17, 18
Swift Ct., Alicia	Feb. 18, 19
Smithville Miss., Flat Creek	Feb. 20, 21
Tuckerman Sta.	Feb. 24, 25
Mountain View Ct., Mountain View	Mch. 2, 3
Calico Rock Ct., Calico Rock	Mch. 4, 5
Wolf Bayou Miss., Wolf Bayou	Mch. 9, 10

B. L. WILFORD, P. E.

EAST OKLAHOMA CONFERENCE.

ADA DISTRICT.

(First Round.)

McCloud	Jan. 14, 15
Tecumseh	Jan. 20, 21
Asher	Jan. 21, 22
Moral Ct.	Jan. 23
Ada Miss.	Jan. 24
Shawnee Ct.	Jan. 26
Shawnee, Trinity	Jan. 27, 28
Shawnee, First Church	Jan. 28, 29

N. L. LINEBAUGH, P. E.

DURANT DISTRICT.

(First Round.)

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.)

Seminole Ct., at Thloplocco	Jan. 20, 21
Wewoka Ct., at Thlewana	Jan. 21, 22
Honey Creek Ct., at Honey Creek	Feb. 3, 4
Okmulgee, 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.)

Kiowa Ct., at Dansby Chapel	Jan. 14, 15
Bennington Ct., at Killi Chito	Jan. 27, 28
Rufe Ct., at Goodwater	Jan. 28, 29
Chickasaw Ct., Seeley Chapel	Feb. 10, 11
Washataw Ct., Lanewood	Feb. 17, 18

ORLANDO SHAY, P. E.

MUSKOGEE DISTRICT.

(First Round.)

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
Braggs Ct., Braggs	Feb. 1

W. M. WILSON, P. E.

MCALISTER DISTRICT.

(First Round.)

Heavener	Jan. 14
Howe	Jan. 15
Wister	Jan. 16
Calvin	Jan. 21
Stuart	Jan. 21
Fame	Jan. 23
Eufaula	Jan. 23
McAlister (Phillips Memorial)	Jan. 28
McAlister (Stonewall Ave.)	Jan. 28

SIDNEY H. BABCOCK, P. E.

TULSA DISTRICT.

(First Round.)

Coweta at Coweta	Jan. 14, 15
Haskell & Bixby at Haskell	Jan. 20, 21
Sapulpa at Sapulpa	Jan. 27, 28
Depew Ct., at Depew	Jan. 28, 29
Red Fork & Mounds	Feb. 3, 4

GEO. C. FRENCH, P. E.

WEST OKLAHOMA CONFERENCE.

GUYMON DISTRICT.

(First Round.)

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

ROBERT A. BAIRD, P. E.

CHICKASHA DISTRICT.

(First Round.)

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.	
Velma, at Gaddis	Jan. 27, 28
Waurika and Terral, at Ter.	Jan. 28, 29
Quarterly Conference 9 a. m. Monday	
Sugden and Addington, at Sugden	1 p. m., Jan. 29

L. L. JOHNSON, P. E.

LAWTON DISTRICT.

(First Round.)

Davidson, at Davidson	Jan. 13, 14
Snyder	Jan. 14, 15
Headrick	Jan. 20, 21

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

CLINTON DISTRICT.

(First Round.)

Thomas Mis., at Bethel	Jan. 14, 15
Custer City, at Custer City	Jan. 20, 21
Cordell	Jan. 21, 22
Butler, at Butler	Jan. 24
Foss, at Foss	Jan. 27, 28
Weatherford	Jan. 28, 29

M. WEAVER, P. E.

ARDMORE DISTRICT.

(First Round.)

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

W. U. WITT, P. E.

OKLAHOMA CITY DISTRICT.

(First Round.)

Piedmont	Jan. 20, 21
Guthrie	Jan. 27, 28
Perry	Jan. 28, 29
Geary	Feb. 3, 4
El Reno	Feb. 4, 5
Arcadia	Feb. 11, 12

O. F. SENSABAUGH, P. E.

MANGUM DISTRICT.

(First Round.)

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

C. F. MITCHELL, P. E.

HELENA DISTRICT.

(First Round.)

Hickory Ridge & Fisher at H. R.	Jan. 14, 15
Forrest City Station	Jan. 17
Marianna Station	Jan. 20, 21
Helena Station	Jan. 21, 22
Mellwood Ct., at Mellwood	Jan. 23
Colt Ct., at Colt	Jan. 25
La Grange Ct., at Spring Creek	Jan. 27, 28
Wheatley & Hunter at Wheatley	Jan. 28, 29
Howell & Dewey at Wiville	Feb. 3, 4
Cotton Plant Station	Feb. 4, 5
Holly Grove & Marvell at H. G.	Feb. 10, 11
Clarendon Station	Feb. 11, 12
Council Ct., at Council	Feb. 14
Wynne Station	Feb. 17, 18
Parkin Station	Feb. 18, 19
Hamlin Ct., at Hamlin	Feb. 20
McCrory Station	Feb. 24, 25

J. K. FARRIS, P. E.

OKLAHOMA CITY DISTRICT.

(Second Round.)

Minco, at Hazeldale	Feb. 24, 25
Noble, at Shiloh	March 2, 3
Lexington	March 3, 4
Purcell	March 10, 11
Blanchard, at Blanchard	March 10, 11
Moore, at Sunny Lane	March 16, 17
Epworth	March 17, 18
Paul's Valley	March 22, 24
Stratford and Byars	March 24, 25
St. Luke's	March 31, April 3
St. John's	March 31, April 4
Franklin	April 6, 7
Norman	April 7, 8
College Park	April 10
Paoli, at Florence	April 13, 14
Capitol Hill	April 14, 15
Piedmont	April 20
El Reno	April 21, 22
Perry	April 28, 29
Guthrie	April 29
Geary	April 29
Arcadia	May 4, 5
District Conference at Purcell	May 12, 13, 9 a. m.

O. F. SENSABAUGH, P. E.

VINITA DISTRICT.

(First Round.)

Chapel Ct., at Chapel	Jan. 15
Peggs Ct., at Rose	Jan. 16
Choteau	Jan. 17
Inola Ct., at Inola	Jan. 20, 21
Claremore	Jan. 21, 22
Beaty's Prairie Ct., at Beaty's Prairie	11 a. m., Jan. 27
Grove, 7:30 p. m., Jan. 28; 10 a. m., Jan. 29	
Centralia Ct., at Centralia	Feb. 4, 5

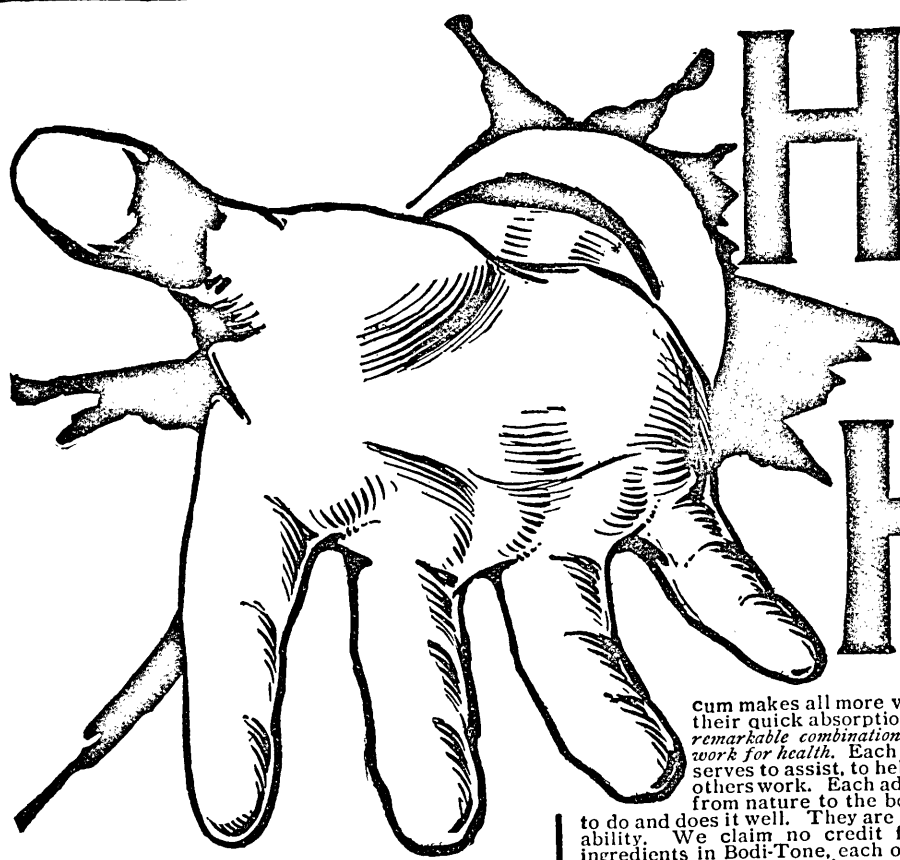
The District Stewards are called to meet at Vinita, January 11, at 10 a. m. Pastors are invited to meet with them.

E. M. SWEET, JR., P. E.

JONESBORO DISTRICT.

(First Round.)

Harrisburg Ct., at Cross Roads	Jan. 14, 15
Trinity Ct., at Bono	Jan. 18, 19
Brookland Ct., at Brookland	Jan. 20, 21
Monette & Macey at Macey	Jan. 27, 28
Manila & Dell at Dell	Jan. 28, 29
Barfield Mission at Tomato	Jan. 29, 30
Lake City Ct., at Lake City	Feb. 3, 4
Bay & Lunsford at Bay	Feb. 6, 7
Blytheville Ct., at New Hope	Feb. 10, 11
Blytheville Station	Feb. 11, 12
Luxora & Rozelle at Luxora	Feb. 17, 18
Osceola Station	Feb. 18, 19
Earle Station	Feb. 24, 25
Crawfordsville & Marion at C.	Feb. 25, 26
Wilson Station	Mar. 2, 3
Bardstown Mission at Bardstown	Mar.



Hold Out Your Hand

It is Yours

No matter where you are, whether you are a man or woman, twenty years old or seventy, whether you live in the town or country, whether you are rich or poor, all you need do is *hold out your hand for it*. Give us the signal that you want it, say the word, and it will be sent right out to you, without a penny from you. If you need it, if you want to try it and see what it will do, if you are ill, poorly, weak or suffering, hold out your hand and get it, as thousands have done during the past three years. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send references, money or stamps. It is yours to try at our risk, *yours for the asking*, no matter who or where you are, if you will hold out your hand for it, so we will know you want it. We place it right in your hand, and are glad to do it when you ask for it.

Clip the coupon, fill in your name and address, and we will send you a dollar box of Bodi-Tone without a penny from you.

This is how a quarter-million people have already tested Bodi-Tone, including hundreds of readers of this very paper, and *this is how we want you to try it*. 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, absolutely at our own risk. If you are entirely satisfied when you see what the trial box of Bodi-Tone does for you, pay a dollar for it. Otherwise, that ends it. *We leave it all to you.*

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try this great remedy and 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, vigor and vitality.

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 Capsi-

cum 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 its remarkable cures.

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 risk*.

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.

EASY TO GET

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 trial coupon and mailing it to us, you can get a full twenty-five days trial 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 pay a single penny unless Bodi-Tone benefits you.

Thousands of cures of Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Break-down, have fully proven the power and great remedial value of Bodi-Tone in such disorders.

Its history of success has 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 had for years been in poor health and had tried good doctors and most all of the prominent medicines, have found that *one single box of Bodi-Tone* did more good than *all other treatments combined*. Read the reports, showing how Bodi-Tone cures, send for a box on trial at our risk and see if it will not prove the *right thing* for you.

Cured a Year Ago and in Fine Health Since.

Comanche, Okla.—I have suffered almost all my life with Rheumatism, which bothered me since girlhood. As it became settled in later years it affected my heart, and I would have surely die. I have taken all kinds of medicine and bathed and rubbed with liniments, but nothing that I ever did seemed to do me any good. I saw Bodi-Tone advertised over a year ago and was attracted by the formula printed in the advertisement, which looked to me like a good medicine, and I sent for a trial box. It worked like magic from the start, and showed me that I had gotten the right medicine at last. I am in fine health now, and feel better than at any time within my recollection. I feel that I owe my life to Bodi-Tone's wonderful formula, for I was in a serious condition when I began to use it. I am forty-six years old. **MRS. J. E. BOBO.**



Missouri Preacher Found New Vital Vigor.

Macomb, Mo.—I want to give a word of testimony for Bodi-Tone. At the age of twenty-three I suffered a sun-stroke, and my health has been bad ever since. My Stomach, Liver and Bowels never seemed right. I was treated by doctors at various times and have also taken my share of patent medicines, and by the time I learned of Bodi-Tone I was practically resigned to my physical infirmities and had learned to bear with them. I am a preacher, fifty years old, and if my experience will be of value to other sufferers, I would be glad to have you publish same. I have received more permanent good and renewed vital vigor from Bodi-Tone than I could have thought possible before I began its use. It has been of such benefit to me that words fail me in expressing the good I have derived. I find it has taken hold of the entire body, to the betterment of every vital part, and life has become a greater blessing to me. My aged mother, who has been helpless at 81 years, has also been using it and is experiencing great good from it. **C. N. FINDLAY.**



Was a Wreck With Pain.

Conroe, Tex.—I cannot speak too highly of Bodi-Tone. When I sent for the trial box I was a wreck with pains from my head to my feet. I had pains of all descriptions, sharp and shooting and dull aching pains, in my back and in my hip. I was so weak, and had no strength to do anything. I could hardly get out and in at the door with my knees. It was a burden to me to try to do anything. I had to hire all of my housework done. Now, since I have taken Bodi-Tone, I can do all my housework and wash and iron, something which I have not been able to do in years. Bodi-Tone did it all, for I have taken nothing else since I sent for the trial box. I am seventy-three years old, and feel better than in thirty years. **MRS. E. MC ALPINE.**



Trial Coupon

Clipped from Western Methodist

Bodi-Tone Company, Hoynes and North Aves, Chicago.

I have read your offer of a dollar box of Bodi-Tone on 25 days' trial and ask you to send me a box by return mail, postpaid. I will give it a fair trial and will send you \$1.00 promptly when I am sure it has benefited me. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever used it.

Name _____
Town _____
State _____
St. or R. F. D. _____