

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

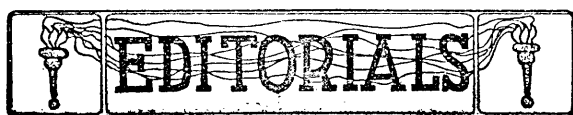
Successor to Western Christian Advocate.

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

VOL. XXXI.

Little Rock, Ark., Thursday, March 21, 1912.

No. 12



## LENGTH OF DAYS AND HAPPINESS.

Length of days was desired by the Hebrews and long life was promised as a reward of righteousness. Christianity introduced and stressed the thought of heaven and at times so discounted things mundane that many have suspected that a wish for prolonged life on earth was sinful. It is passing strange that such an idea could find lodgment in the minds of disciples of the great Physician, who came not merely to cure souls, but who actually healed all manner of disease and even raised the dead. The reaction from contempt for the body and disregard for proper means for improving it to the extreme vagaries of Christian Science is a psychological result not difficult to explain. The natural outcome of this oscillation is the saner and more religious middle position that, while spiritual life and heavenly rewards are the chief good, nevertheless the Master's care for the body suggests its value, and his miracles of healing were no more intended to teach mere faith healing than his miracles of multiplying loaves were intended to teach dependence on mere faith for bread. The one is as easy and as reasonable as the other. Consequently as we become more truly Christian we are properly utilizing natural means for promoting health and prolonging life. In seeking to lengthen years it is not proposed to increase the period of weakness and suffering, but to develop the organism by right living so that the period of strength and activity may be extended. Thus there would be greater opportunity to utilize the accumulated wisdom of the ripest years.

For nearly four centuries the average age has gradually increased. In Massachusetts it is now growing at the rate of fourteen years per century, in Europe about seventeen, in Prussia about twenty-seven. In France 2,000,000 people, or 5 per cent, have reached seventy. This great increase in the average is largely due to decrease in infant mortality. The great progress in medical discovery and practical application are clearly in evidence, because where modern medicine is unknown, as in India, the average of life is stationary at twenty-five years. Much greater prolongation is possible. When water and milk supply is pure not only may death from the terrible typhoid fever be prevented, but many complications may be avoided. The present loss of life means enormous waste of energy and money. It is estimated that the loss in preventable sickness and death amounts to \$1,500,000,000 annually. Statistics show an annual expenditure from such causes of \$27.00 per capita for workingmen's families. The cost of preserving and improving the health of all the people would be insignificant in comparison with this loss. Health is fundamental. Vice and crime may often be traced to morbid conditions and habits. Improved health reduces poverty and crime. Sickness produces sadness; sadness causes pessimism; pessimism stops progress.

At present there is needed a national department so organized that without conflicting with State departments there may be thorough co-operation between Federal and State authorities for a campaign to stamp out contagious and infec-

tious diseases and by educational methods to improve hygienic conditions so that the general health of the people may be promoted. There are all kinds of promotion schemes. Let every intelligent citizen become a health promoter. The medical profession is probably the most progressive of all today. Doctors at the expense of their own income would stamp out much disease, if given sufficient authority. The people really want the benefits of sanitary science, but municipal councils and legislatures are so busy fighting over franchises, taxes, peddler's license, State houses and salaries that they neglect the health and safety of the people. In spite of legislative neglect the death rate in many places has fallen. In 1856 Munich had a death rate of 291 per 100,000, and after the removal of cesspools the rate fell to 10 in 1887. In London in two centuries the death rate has declined from fifty to fifteen. The greatest reduction in the United States has been among children, and yet it is too high, since the child of one year has no better chance to live another year than the man of 80. The science of eugenics, or the well-being of the individual and the race, is attracting more and

## THINK OF IT!

Times are hard. Money is hard to get. We wonder how many friends we have who are willing to help us through these hard times by paying their subscriptions promptly and in advance. We are having great difficulty in meeting our obligations and need the help of all our friends. Dear reader, will you be a "friend" and do a little extra to help us out. A check will do it. It will be appreciated.

ANDERSON, MILLAR & Co.

more attention. The eugenic movement purposes to study causes and prevent waste of life in improper living, overwork and social disorders. It is practically proved that from a physiological point of view the working day is generally too long, as it results in strain and continuous fatigue among the vast majority of men and women. This creates a craving for intoxicants and narcotics and leads to vice and crime. The economic waste through weariness is considered greater than that occasioned by sickness, because good work by a fatigued person is impossible. It was found by the actual experience of one company that three shifts of eight hours for the men instead of two shifts of twelve hours increased efficiency and greatly reduced illness.

Then there is need that society protect itself against the perpetuation of the degenerate and the unfit. The marriage of diseased and defective persons should be made impossible. Indiana has drastic and stringent laws on this subject. Its operation will be watched with interest.

Sound heredity is important and proper education is inestimable. School children need medical inspection, instruction in the laws of health, careful physical training and moral development that will counteract bad heredity and environment. While many homes are good, it is undoubtedly true that if certain children ever be-

come strong and well developed physically and morally, the downward pull of their homes must be overcome. The prolongation of life, the improvement of each individual, the general uplift of society are tasks worthy of patriots and statesmen. Are we Americans equal to the demands that a nobler type of humanity requires?

## THE MOVING PICTURE SHOW.

The moving picture show is a new factor in our moral and social life that must be reckoned with in taking account of elevating and debasing influences. It is in every village of 500 population and may be found in nearly every downtown block in the cities. In the United States alone thirty studios are producing photo-picture plays. In one year 234,000,000 feet of their films were placed on the market, and used in 17,000 theaters. The output is rapidly increasing. The show houses are multiplying. In New York there are 600, and the daily attendance on these is conservatively estimated at 4,000,000. The men engaged in any phase of picture show business are making enormous profits, while the regular theater is suffering. During the past winter many companies were disbanded, and recently in New York eighty-five well-known actors sat down to a "hard-luck" banquet to discuss their misfortunes.

Both good and evil are possible under these new conditions. If objectionable scenes are eliminated by a careful censorship of films, the most debasing elements of the theater could be removed. Pictures of travel, historic scenes, sculpture, architecture, and the progress of science might be used with fine educational effect. The cost to the spectator is so insignificant that few hesitate on account of the expense to see the show. However, the very cheapness is a menace, if the character of the pictures is improper. Thousands attend who would not patronize the high-priced theater. Women and children go in throngs. If the scenes are impure, young minds are poisoned, and they are prepared to attend the low and vulgar theater. The theater-going habit is formed and fixed. Our people are allowing themselves to think that they must be amused and entertained until they can not endure serious things. The mere expenditure of time and money is enormous. Christian people who complain that they have neither time nor money for the church freely patronize the shows. As every show involves an element of the unreal and the purely sentimental, people lose their grasp on fundamentals and live in an atmosphere of fiction, and become indifferent to the stern realities of life.

The depiction of crimes in the shows has produced multitudes of youthful criminals according to the reports from the Chicago police courts.

The whole question is important. If steps are not promptly taken to suppress immoral shows and regulate even the better ones, immense evil will surely follow the present indulgence. Christian people need to consider carefully how far they may afford to lend influence to that which is easily perverted and how far they can encourage and promote the good features of the picture show; because the fact that it is merely a picture show and not a theater does not necessarily save it from condemnation. Teachers, school boards and public officials as well as parents should wake up and study the situation.

## WESTERN METHODIST

PUBLISHED EVERY THURSDAY

JAMES A. ANDERSON.  
A. C. MILLAR.  
P. B. EAGLEBARGER. } .....Editors

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

ANDERSON, MILLAR & CO.....Publishers

One Year .....\$1.50  
Six Months .....75  
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. P. Plummer, pastor of Hickory Plains Circuit, made us a pleasant call Wednesday while in the city on business.

Read once more what Rev. E. H. Creasy had to say last week about his work at Tecumseh, Okla.—and lend him a helping hand.

Rev. Ben R. Green, of Umpire, died at his home on March 11. He was a local preacher, and will be missed by all. Further notice will follow.

We were very glad to have on Wednesday a call from Rev. E. N. Evans, now of New Orleans, La. Brother Evans has served as pastor in several of our Conferences but is not now actively engaged in the pastorate.

We are in receipt of resolutions of respect passed by the Sunday school of Cameron, Okla., on the death of a member, Mrs. Stewart Green. The resolutions are signed by Jewel Smith and Artie McClure, the committee.

Rev. Joe Ramsey, who has just held a very successful meeting at Booneville, spent a few days in Little Rock this week, as the guest of Brother Fletcher. He preached at Winfield Church Wednesday night and made this office a brotherly call.

Dr. Stonewall Anderson, our General Secretary of Education, spent last Sunday in Conway and addressed the Y. M. C. A. at Hendrix College on "Some Impressions of the Religious Education Association," which he had recently attended at St. Louis.

The Associated Press reports a disastrous explosion in a coal mine at McCurtain, Okla., Wednesday morning, in which half a hundred lost their lives. It is supposed to have been the most disastrous accident of the sort that has ever occurred in the Southwest.

Word from Rev. T. H. Ware, who is now staying with his daughter in this city, is to the effect that his condition is not improved and can only be improved by complete rest. All is being done that can be for his comfort and we ask for him the prayers of all his friends.

Late last week, with appropriate ceremonies, the hulk of the battleship Maine, which had been raised from its bed in the harbor in Havana, Cuba, was buried at sea in deep water and the bodies of many of her crew were conveyed on their way to the United States, where they will be buried later.

Dr. J. R. Walters, a prominent citizen of this section and member of our Hunter Memorial Church, this city, died at a local infirmary after an operation, Tuesday morning. Funeral services were held by his pastor, Rev. B. A. Few, at the church and interment was at Oakland. He was a good man and will be missed in the community. He leaves a widow and young son, to whom we offer condolence.

Our brethren in the Fayetteville District, Rev. J. B. Stevenson, Presiding Elder, notwithstanding all sorts of bad weather, have been doing that chief work of all gospel effort, getting souls

saved. We are much gratified at the reports that come from that region. Rev. A. L. Cline, Springdale, aided by the Presiding Elder and by Brother Tol Tatum had a very great meeting, amid snow and ice, resulting in about 100 conversions. Rev. J. D. Roberts, Springtown, aided by Brother J. F. Thornberry and Rev. Claud Bridenthal has also had a fine meeting, with about thirty conversions.

We note with very great pleasure the new life that has come into our church at Clarendon, Ark., Rev. Leroy H. Howell, pastor. Brother Howell comes from fine West Tennessee stock and is vindicating the blood that flows in his veins by his work in Arkansas. The contract has been let for building a new and modern church at Clarendon; all finances are attended to by the officers of the church, the pastor having nothing to do with them, and they are attended to, for all is paid up to date. This is fine, and we congratulate our Clarendon brethren.

We are in hearty accord with what President J. M. Williams wrote in this paper last week with reference to the education of our women. We especially approve his view that women ought to have training as women. Domestic economy is better for a woman than political economy; biology is more useful for her than physics; child-psychology is worth vastly more to her than calculus; and music is worth far more in her life than a college algebra. Why can we not have sense enough to break away from the bondage of custom, arrange our curricula for our girls according to their needs and their natures, and so educate them?

## HENDRIX COLLEGE BOARD MEETING.

On March 12 the Trustees of Hendrix College held their annual meeting. All who were present at 9:00 o'clock attended chapel, were introduced, and made interesting talks. At 10:00 o'clock they came together and heard the report of President Millar and Treasurer Hubbell. These reports were very full and entered into the details of the year's work, showing by far the most satisfactory session in the history of the institution. At noon all the trustees took dinner at Tabor Hall with the students, where several more felicitous talks were made. After dinner the recommendations of the President and Business Manager were considered and with only very slight changes were adopted. It was agreed that in honor of Capt. W. W. Martin, late President of the Board, \$100,000 should be raised to erect a group of modern buildings, namely a Science Hall, a Library, a gymnasium and a dormitory. It is not expected that all of this money will be secured immediately, but the amount is an end to be worked to. It is hoped that a new building can be erected each year till the scheme is carried out.

Governor G. W. Donaghey was elected President of the Board; J. F. Giles, Vice President; V. D. Hill, Secretary, and W. B. Hubbell, Treasurer and Business Manager. Leave of absence for one year for university study and foreign travel was given to Prof. L. E. Winfrey, and the President was authorized to find a man to fill the place for the year. It was found that about \$130,000 of the endowment had been collected and invested. Seventeen Trustees were present and the meeting was very harmonious and successful.

## THE LAW OF THE SPIRIT.

## Chapter II.

## THE HOLY SPIRIT IN PRE-CHRISTIAN AGES.

Having in the first chapter shown that the Spirit of God is a divine personage, very and eternal God, the third person in the Trinity, we desire in this chapter to set out what was known of him in the ages that antedate the coming of Christ, and to offer an explanation as to why so little was known of him in those ages.

We shall not understand the scheme of revela-

tion if we fail to take account of its progressive nature. It slowly unfolded itself through the ages. Our meaning may be well illustrated by a consideration of the moral tuition of the human race as that tuition is recorded in the Bible.

When Moses wrote the Pentateuch—whether in its present form is a question in which we confess to having no special interest at all—when he wrote the Pentateuch, neither Israel nor the world at large, nor any part of the world, was ready for a final statement of moral teaching. The Israelites were at that time a semi-barbarous people, just out of 400 years of slavery. So far from attempting to give them a final statement of moral issues, he gave them in many things the alphabet of their moral training. They were in their childhood as a race, and like other children had to learn their abc's. An ignorant infidelity has made much of this defective standard of Moses, a standard that prevailed for ages after Moses, and has affected to repudiate a pretended revelation that would teach such things as coming from God. Such infidelity needs to be told that the trouble was never in the moral standards of the God of the Bible, but in the world to which he was giving these standards. God never meant the Mosaic law as a final statement of morals. Nor had the Israelites a final statement in the times of the Judges, of which times so many ugly and foolish things have been said by those who reject the Scriptures. Nor had it a much better conception of a true moral system in the times when David was praying so bitterly against his enemies. Moses put down what the people were able to in some-wise receive; Israel in the time of the judges was acting about up to the light that Israel possessed—and that was more than any other nation under heaven possessed at that time—and the uncon-demned bloodiness and brutality that characterized those times are to be set down to the standards of the age, judged as all actions of men are to be judged, by the standard of their own age, and not by the standard of some other age; and as to the imprecatory prayers of David, he prayed, could pray, only as he knew how to pray. It was ages before anybody on earth knew a better way to pray about his enemies.

But, getting back to the law of Moses, consider the Mosaic statute fixing the law of retaliation, the *lex talionis* of the Mosaic system. That law provided that in case of injury sustained at the hand of a fellow-Israelite the injured party should demand from the trespasser an exact equivalent, blow for blow, eye for eye, tooth for tooth, hand for hand, foot for foot, life for life, so covering all the forms of personal injury. It can be readily seen that such a statute would foster a spirit of vindictiveness and establish the habit of retaliation. This is what sound morals, as we understand morals, will not tolerate. So Moses blundered!

Now the facts are these: When Moses took charge of this semi-barbarous people to bring them out of Egypt and to train them in righteousness they had no statute at all on this subject. No other nation of this world was better off in this respect than they were. When men have received no law on a matter they are left to live according to the law of nature touching that matter. It was, therefore, under the law of nature touching revenge that the Israelites were then living. What is that law? It is the impulse that arises in every man when he conceives himself damaged. What is that impulse? It is not merely to get even with the man who has inflicted the damage, but to get a sort of recompense by inflicting upon him a still deeper injury. "You dare to knock this chip off of my head, and I will knock you down," says the boy. "You knock out my eye, and I will knock out your brains," feels the man. Such is and has always been human nature. The effect, therefore, of the Mosaic statute was not to issue a license to revenge; its direct effect was to throw a tremendous check upon revenge. It said, You must stop

this wild and unrestrained way of taking vengeance: you get an equivalent, and there you shall stop. The result was that the Mosaic code went as far in the direction of abolishing the practice of revenge as it could go in view of the sentiments of the age. A perfect statute on this subject could not have been maintained if it had been given. It remained for the Great Teacher, after many generations of training to which Israel had been subjected, to give the final statement when he said, Ye have heard that it hath been said by them of olden time. An eye for an eye, and a tooth for a tooth, but I say unto you, Avenge not yourselves at all." It remained for him to abolish the law of retaliation where Moses could only set limits to it.

Exactly the same course of reasoning must be had about the Mosaic statutes on slavery. Moses never intended to legitimize the institution as a permanent institution of the human race. He took the institution just where he found it, ameliorated the condition of slaves as far as it was then possible to do so, giving the most humane laws on the subject to be found in the whole ancient world, and going as far as it was possible to go in the direction of abolishing the institution itself. Even Jesus and the apostles still tolerated the institution, saying not a word directly against it, for the time had not yet come, even in their day, when it was possible to attack the system directly, for the Roman empire, under which they lived, was sitting at that very moment on a smoldering volcano which occasionally belched forth its fierce fires in terrible slave wars. The natural effect of a crusade against slavery would have been to invoke the whole power of the empire against the church, which would have strangled it in its infancy. Jesus knew that his gospel could flourish and grow under any form of human government, if only those who should be in charge of its machinery would attend to their own business of preaching that gospel, and let the affairs of Cæsar alone. He knew that he had planted in the soil of the ages truths, such as a clear revelation of the immortality of the human soul, the universal brotherhood of man and the fatherhood of God, truths which when they should grow up among men would ultimately bring such an investiture of personal dignity to every man as would finally compel the emancipation of the entire human race. So history has been proving and so the prophesy of present events is proclaiming.

#### SAPULPA'S CLEAN-UP.

BY JERRY JETER.

Sapulpa, Okla., is no longer the home of the bootlegger, the gambler and the notorious violators of the laws of God and man. The great change came like a cyclone. The bootlegger lawyers awoke and ran about trying to get the cyclone stopped, even rushing to Oklahoma City, but found no remedy.

#### HOW IT WAS DONE.

The district judge, Wade S. Stanfield, asked for a few days for a vacation, and the judge of the Supreme Court appointed the Hon. R. C. Allen, the distinguished judge of Muskogee, to hold the term of the district court. Local conditions were laid before him in a fair and true way, and the judge, who was reared in North Carolina, was so astonished at conditions that he at once began ouster proceedings against the county attorney and the sheriff. In a short time these men were suspended and men whom the judge could depend upon to enforce the law were put in office. "Business picked up" right away. Bootleggers were brought before the judge, who began to fine and send them to jail until the county bastille was packed. He had padlocks hanging on doors all over the city. One noted place was locked up and the man and his wife, who own the handsome building, were thrown in jail and sued for \$472,000, or at the rate of \$1,000 per day for every day

the law had been violated. A great number of other property owners will be sued at the same rate of \$1,000 per day, and the buildings have been used as joints for a number of years. One prominent druggist who has been known to make \$36,000 a year selling booze here, was arrested, thrown in jail and fined \$500 and costs, but did not have money enough to pay his fine. "The way of the transgressor is hard."

The county attorney and the sheriff were reinstated, but they were forced to discharge all their deputies, and put men in office who will enforce the law, and these gentlemen have but little to do but stand by and see the work done. But they, too, have caught the fire and are cleaning up even though they are mad while doing it.

The Sunday closing law was put into effect last Sunday and I preached to the largest rainy Sunday night congregation that has assembled in any church in Sapulpa "since the war." My subject was "Sapulpa's New Name." I must say I felt like preaching. Being a cartoonist, and having a very powerful reflectoscope with which I throw my pictures on the screen, I have for the last two years cartooned and fought the gambler, the bootlegger and the guilty officials until at last many of them are in jail, gone to Tulsa, or quit the business.

Sapulpa is changed. Some of the greatest men in the Southwest live here, and many are members of my church. Among them is the Hon. D. A. McDougal, noted jurist and closely related to the late Carmack of Tennessee. Judge McDougal has been the man behind the throne here in this fight.

As I now see the power that is invested in the hands of the district judge, the key to the enforcement of the prohibition law lies there. This judge backed by a few men can enforce this law!

#### SOME OF JUDGE ALLEN'S SAYINGS.

"This building is declared a common nuisance and ordered locked up and the proprietors enjoined from going in or on the premises till further orders of this court."

"No man can sell booze, tell the truth and stay out of jail."

"There may be a bootlegger who will tell the truth, but I have never met him yet."

#### MEMOIR OF REV. CREED FULTON ROBERTS

The subject of this memoir, Rev. Creed Fulton Roberts, was born in Buncombe County, North Carolina, February 15, 1849. His parents moved to Texas in 1858, making the long journey in wagons, and settled in Montague County, in North Texas. They were devoutly religious Methodists after the old type. In those days, in that new frontier country, there were very few school advantages, but there were a number of good books in the home of his pious parents. Brother Roberts, being a student from his youth, used those books to good advantage, and in early manhood prepared himself for the bar before he went into the ministry.

In those days the Indians gave much trouble to the early settlers on the frontier. Brother Roberts was a brave, courageous young man, and did much toward protecting his father's family and others from the wild, warlike Indians. In more than one combat, even after his horse was shot from under him, he was the victor.

He was married to Mrs. Mary E. Holt, July 11, 1869. To this union ten children were born, eight of whom are still living. Two of his sons, Luther and Theodore, are preachers, members of East Oklahoma Conference; others are useful official members of the church.

Brother Roberts was converted and joined the church in October, 1869; was licensed to preach in October, 1876. He joined the Indian Mission Conference in 1884 at Whitehead Hill, Bishop Pierce presiding. To get to this conference he rode horseback 125 miles.

During his life he served the following charges: Leon-Whitehead, Paoli-Lexington, Noble, Wynnewood District, Ardmore District, El Reno Station, Weatherford District, Granite Station, Purcell Station, Comanche Station, Marlow Station, Carnegie and Boise. For 27 years he went up annually to answer roll call and give account of his labors. Twenty-seven times his brethren answered, "Nothing against him." His brethren honored him and honored themselves by electing him delegate to the General Conference, 1902, where, as in all his work, he did faithful and efficient service.

Brother Roberts loved his brethren, and they loved him. As presiding elder he was a safe and wise administrator, a good, safe preacher, loved by his preachers and the people. The interests of the church and the glory of God were first with him. As pastor he was prudent, faithful, and efficient. He could always be sent back without complaint from his people. They loved him for his intrinsic, manly merit.

He was a modest, unpretentious, brave, Christian gentleman. His friendship was warm, sincere and abiding. When the roll is called up yonder no doubt many will call him blessed. He was a strong debater on the conference floor, but always kind and Christian in his tilts with his opponents. He understood well the law of his church, and knew when and where to apply it. It was an affecting scene at the annual conference at Mangum last fall, when at his request he was given the superannuated relation. He tried to make a speech, but the great deep of his manly heart was so stirred he could not speak. After standing a few moments, he said:

"My brethren, I love you. Pray for me."

The feeling was so deep nearly the entire conference was melted to tears and broke forth into a spontaneous collection for him. The brave, courageous pioneer preacher's work was done. His health was feeble and did not improve. He went from this conference without a charge and died at Carnegie, Okla., Monday morning, February 26, 1912.

Funeral services were conducted at his home town by Revs. R. P. Witt, J. W. Sims, and others. His remains were brought to Ardmore, where services were conducted by the writer and others. His body sleeps beside one of his daughters who preceded him to heaven several years ago.

Brother Roberts' home life was that of a loving, faithful Christian husband and father. He will be missed in the home, in the community where he lived, and by his brethren of the West Oklahoma Annual Conference.

Servant of God, well done,  
Thy glorious warfare's past.  
The battle's fought, the race is won,  
And thou art crowned at last.

Redeemed from earth and pain,  
Ah, when shall we ascend,  
And all in Jesus' presence reign  
With our translated brother, friend.  
J. M. Gross.

Wynnewood, Okla., March 12, 1912.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Lincoln.

Let us be content, in work, to do the thing we can and not presume to fret because it's little.—E. B. Browning.

New occasions teach new duties.—Lowell.

# EASTWARD

*Around the World*

FINISHING UP THE WORLD—IN THE PHILIPPINE ISLANDS.

BY DR. W. B. PALMORE.

XXXV.

We have crossed a part of North America, the Atlantic, British Isles, Northern Europe, Siberia, Manchuria, China, Korea and Japan. Instead of continuing "Eastward" across the Pacific, we will now turn southward into the tropical regions of the Dutch and British East Indies, and thus "Finish up the World." By a glance at the map our boys and girls will see that the entire northern part of the Old World, from Warsaw to Vladivostok, is under the dominion of the Russian empire, and that nearly all of the southern part, from Hong Kong to Gibraltar, is dominated by the British Empire. During the remainder of our trip we will be largely in British regions. Some of the interesting countries that we have yet to see for the first time are the Philippines, Java, the Federated Malay States, and Burmah. If we live to see these, we will have about finished up the world.

Very late one night we were sitting on the deck of a ship studying the stars. We broke the silence by asking a stranger sitting near if he had ever been to Manila. "Yes," said he, "I entered the Bay of Manila with Dewey, and from the deck of one of his ships witnessed the entire battle." We found him to be a very interesting man who spoke about a dozen languages. He went out from Shanghai on a small steamer and handed to Admiral Rogestyski the last dispatches that he received from Petersburg before entering the battle with Togo's fleet. The shots from the Spanish ships, he said, nearly all fell short of reaching Dewey's ships, that the whole performance for Dewey's fleet was a

## THRILLING TARGET PRACTICE!

Corregedore, an island in the channel some distance outside of Manila Bay, is certainly one of the finest natural fortifications. The Spanish garrison here were enjoying a banquet or frolic. Dewey hid his lights and glided by this fortress so silent that the Spanish never knew when he passed.

"Do you think the American Government should leave the Philippines to be governed by the natives?" is one of the first and oft-recurring questions one encounters on his first visit to the islands. Fifty years hence the Dutch may be able to leave Java and the English India and the Americans the Philippines, but just now, these islanders left to themselves, the government would be much like a circus tent in the dark with the menagerie turned loose on the inside. It is very unfortunate that this question is in partisan politics. Philanthropy and patriotism both demand that we should hold them for at least a half-century. Self-interest demands that we hold them permanently.

There is one institution that ought to get out of these islands immediately and forever. And that is the American Liquor Saloon, run by ex-officers and soldiers of the American army. We reached Manila Saturday evening. We went to Hotel De France, which was full. Temporary arrangement was made for us that night, which was something like sleeping on a bridge over which an army was passing. Early the next morning we started out to find a room. Hotel Elite advertised rooms, but

the principal feature of the so-called "Elite Hotel" was a large and evidently disreputable saloon,

## WIDE OPEN ON SUNDAY!

The proprietor of the saloon was evidently an ex-army officer, and the patrons present were a dozen or two soldiers of the American army.

We were fortunate in finding comfortable quarters in the home of Rev. Marion Rader, a native of Saline County, Missouri, and now the irrepressible district superintendent of the Manila District. In the Methodist Church we found the many-sided, cosmopolitan Bishop Oldham preaching a commencement sermon in a union service of several schools. He also preached in the afternoon, and at night baptized about seventy converts. He seems to have the missionary problem of the whole world in his mental grasp and grip. This is the kind of a man for missionary secretary of a world-wide church. "Long may he wave and never waver!"

With the exception of the American saloon in Manila, an unmitigated curse, the Americans have



REV. MOSS WEAVER,

*Presiding Elder Clinton District, West Oklahoma Conf.*

done as much for the place as they did for the old city and Isthmus of Panama. How the Spaniards endured in either of these cities without sewerage is a mystery. Mr. Taft did an immense thing for the comfort and health of this place and people when he projected a very large government ice factory, which now pays a tremendous dividend on the capital invested. He has an imperishable monument here in one of the largest and finest avenues, which bears his name. The American police here is very efficient and admirable. They might, however, do much better by closing the American saloons on Sunday. The natives' weakness and passion is cock fighting, but they care very little for the American saloon.

## THE OLD WALL

around the original city is being retained as a monument of the past, which is a mistake. It is both uncomely and unhealthy. Tientsin, China, displaced her wall with a splendid electric car line around the city. Bremen, Germany, leveled her old wall and moat and has in its stead an enchanting park and flower garden. Such walls are reminders of a bloody and barbaric age, and are no longer worth anything for defense.

Slow, poky carts drawn by water buffaloes, and

the rush of automobiles present a very striking contrast, almost as great as the new steel and Jesuit churches compared with some of the antiquated ones. In one of the old churches is a pipe organ, made of bamboo which immortalized the ingenious old man that made it. In another old church, at the head of a stairway, kept somewhat concealed in the rear of the main altar, is the image of a black Christ, at the foot of which was a woman seemingly in an agony of worship. This is a strange freak and we wondered why it should be thus secreted. In the Parliament or Legislative Hall was a fine painting of "Uncle Sam's" Emancipation of the Philippines, which was exhibited at our World's Fair, in St. Louis.

The government is projecting here fine high schools and a university as well as one of the most spacious and admirable hospitals we have ever seen in the tropics. There is danger in these islands of making the mistake of educating the people away from the idea of manual labor, and thus fill the land with tramps. The great need in America as well as here is industrial education. Training the hand as well as the brain. Teaching the people not only to know, but to be able to do something. One of the best arranged and most admirably conducted institutions in the city is

## THE PENITENTIARY.

The divisions of the grounds and buildings radiate from a hub or center. At the close of the day's work the prisoners are marched into position in the various outdoor spaces, radiating from the hub or common center. An accomplished drill master on an elevated position in the center, with a fine band of music, conducts one of the most beautiful exercises we have ever seen anywhere, whether in the army, university or college. Such an exercise is very helpful to prisoners physically, mentally and morally, and might be adopted by the many prisons of America to great advantage to both the prisoners and the State. We were once chaplain to thousands of prisoners and selected sufficient voices from among the prisoners to make the finest music in the State.

McLaughlin, our American Bible Society agent here, has a unique method of getting the Scriptures into the hands of the people. He travels over the country in an automobile, and with the engine of the same generates enough electricity for a moving picture show. Several portions or books of the Bible are sold to the people as tickets for admission to the show. In a few nights he thus places some book of the Bible in a very large proportion of the homes of the people of a town, who are thus paying the expenses of the same. Some of the people who once controlled the Philippines consider this one of the devices of the devil! It is certainly a very ingenious device.

Captain Knabenshu, a son of our noble consul at Tientsin, China, gave us a fine drive over the extensive grounds of

## FORT M'KINLEY,

where we were delightfully entertained by one of the surgeons of the army, Doctor Woodson, of Richmond, Mo. Here we had an immense hearing by a great and enthusiastic audience. The sunset view from the balcony of the Club House here is very fine, including a broad expanse. Fifty miles to the north is Mount Ararat, an extinct volcano. You can also see the whole valley of the Pasig River, and the Weyler Canal, which connects it with Lake Bahia. This canal was made by General Weyler when he was governor general, long before he so distinguished himself for cruelty in the Island of Cuba. Our army here evidently contains many vigorous men and fine officers and should not be so dishonored by ex-officers running saloons in Manila. Write to your

(Continued on Page 8.)



**WARING SHERWOOD**  
Editor  
Address all communications to  
Communications Care  
Western Methodist

# LEAGUE PAGE



**ASSOCIATE EDITORS**  
MISS LOUIE AUDIGIER  
MISS JUANITA BARNES  
MISS BERTHA HICKS  
BYRON HARWELL

MARCH 31.

## TOKENS OF GOD'S FORGIVENESS.

(Hosea 14:4-9; Romans 5:1-11.)

Silence.  
Invocation, leader.  
Talk on "Abide With Me," from "Hymns We Love."  
"Abide With Me," as special music, or by congregation.  
Voluntary prayers.  
Song service:  
Hymn No. 490—"Savior, More Than Life to Me."  
Hymn No. 458—"Jesus I My Cross Have Taken."  
(Written by author of "Abide With Me.")  
Hymn No. 332—"Thou, My Everlasting Portion."  
Scripture reading and leader's remarks.  
"Side Lights" and "Practical Points," two Leaguers.  
Solo, selected.  
Fifteen-minute address by invited speaker.  
Hymn No. 420—"True Hearted, Whole Hearted."  
Benediction.

## THE TOPIC.

Were it not that our God is a God of love and mercy, showing mercy unto them that love him and keep his commandments even to the third and fourth generation, how profoundly pitiable would be our state.

All the realm of what is commonly termed Nature, of which man is the head, was created by God. Certain laws, called natural laws, were necessary to keep this great creation in harmony. Man, and man alone, was accorded that faculty to do as he pleased—the power to see and choose his path; and by that power righteously exercised man was at once in supreme control of all the rest of creation—that part called things. But the power of choice led him to fall into error; the sense of instinct told the lion that it was not good for him to eat grass, and the same sense told the cow that she should not eat meat. But man with his free volition, unprotected (poor creature) by any such sense, disobeyed the laws which, righteously observed, would mean his eternal happiness, and by his disobedience he transgressed the law and sin was born into existence. The pathway that was inviting he pursued and kept pursuing until he was almost beyond the reach of his heavenly Father. At this period Hosea enters upon the scene. How wonderfully strange was his doctrine of repentance and forgiveness! The dark, benighted world on the one hand and his transcendent vision on the other. Odors of Lebanon, fruits of the olive, dew on the rose petal, showers refreshing—these were some of the tokens Hosea mentioned.

And today, in another sense, we are facing similar conditions. The indifference of our so-called Christianity is more than any other thing in the way.

Indifference, indifference! How woefully we each pursue our own selfish way!

"What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases,  
And only man is vile?  
In vain with lavish kindness  
The gifts of God are strown;  
The heathen in his blindness  
Bows down to wood and stone.

"Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?  
Salvation! O Salvation!  
The joyful sound proclaim,  
'Till earth's remotest nations  
Has learned Messiah's name."

However, if the indifference of those from whom we expect more leads us to be gloomy, let us read the third chapter of "The Decisive Hour of Christian Missions." Wonderful, wonderful has been the progress of Christianity in the Orient. Speaking of the revival work in Manchuria, Dr. Phillips says:

"Deep conviction has been the characteristic note of our work. It has been so noticeable a feature that it has become almost a byword in the villages: 'Avoid these Christians. Their God is a Spirit of confessing, who will force you to disclose what no yamen could wring from you.' What the revival may lead to, no man can tell. . . . Great signs and wonders are still being wrought by the living God on the Manchurian plains. The whole of Manchuria seems stirred to its depths."

## PRACTICAL POINTS.

1. When we wander away from God our lives are as withered vines. But when we turn to him our lives become fresh and bloom forth with all the fragrance and beauty of a fresh blown rose, and as the fragrance of the rose is wafted, so is the influence of the forgiven of God wafted about, gladdening and refreshing humanity.

2. God's greatest token of love is in the gift of his Son. "God commended his own love toward us, in that while we were yet sinners, Christ died for us." Through him we have our access, by faith, to God's grace and we hope and rejoice in the glory of God.

3. The Holy Ghost is a great token of God's love, "because the love of God has been shed abroad in our hearts, through the Holy Ghost, which was given us."

4. Other tokens of God's forgiveness are the loss of desire for those things which appealed to us before his forgiveness; the desire to do good works; peace, tranquillity, joy, and assurance. None but the forgiven of God can comprehend the blessedness of his forgiveness.

## SIDE LIGHTS.

The gospel comes to the sinner at once with nothing short of forgiveness, complete forgiveness, as the starting point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee," but "Neither do I condemn thee: go and sin no more."

Aurelius says: "It is right that man should love those who have offended him. He will do so when he remembers that all men are his relations, and that it is through ignorance and involuntarily that they sin,—and then we all die so soon."

May we, as Leaguers, fill our hearts so full of the wonderful love of the Savior that there will be no room in it to hold even the memory of a wrong.

## IF I WERE THE LEADER.

1. In my talk I would bring out the thought that as tokens of God's forgiveness that after conversion or repentance a person loses the desire for things that appealed to him before God's forgiveness. If a person is truly converted there is the desire to do work that will benefit others. When a person's life is taken up with this work that counts for something there is no time for the idle pleasures that took his time before. Some think that there is no pleasure to be gotten out of church work, but it all depends on how a person goes into it, or what he puts into it. However, that does not mean

that a person should have no other pleasure or amusements, but he should be very careful and choose between those which are harmful or of no use and those which are not harmful, remembering that a person's influence is the greatest thing to watch in his choice of amusements. What might not hurt one might harm another who is following in his footsteps. Other tokens of God's forgiveness are a patience in tribulation, a control of temper which saves a person from wrath and anger, which in turn leads on to a growing in grace and beauty of expression. In the true Christian's life there ought not to be anything to mar the peaceful and happy countenance which would make any life beautiful. The last in the tokens of God's forgiveness is the hope and assurance of the life eternal.

2. I would divide my lesson into such topics as "The Pleasures of the New Life," "The Opportunities for Work That is Worth While," and a "Summing Up of the Tokens of God's Forgiveness."

3. I would be very sure that the thought in the Scripture lesson is made clear to all, because in that is the basis of the whole lesson.

## HYMNS WE LOVE.

BYRON HARWELL.

Abide with me! Fast falls the eventide.  
The darkness deepens—Lord, with me abide.

Henry Francis Lyte wrote this hymn in 1847, in his fifty-fourth year, when he felt the eventide of life approaching. The circumstances under which the hymn was written are full of pathetic interest. For 24 years he had ministered to a lowly congregation in Devonshire, England. He decided to spend the next winter in Nice, a winter health resort in southern France, on account of rapidly declining health. It can only be conjectured how painful to a heart so highly susceptible was the prospect of being torn from his hardy seafaring flock. He lingered with them till life was fast ebbing out, and then he wrote:

"The swallows are preparing for flight, and inviting me to accompany them; and yet, alas! while I talk of flying, I am just able to crawl." On a Sunday in September—thus frail and feeble, and against the advice of friends—he rallied to preach a farewell sermon to his much-loved people and once more to administer to them the Lord's Supper. His theme for that day was "The Believer's Dependence Upon the Death of Christ." After closing the deep solemnities of the occasion, he dragged himself wearily back to his home. That afternoon he walked down the garden path to the seashore and, returning to his study, he wrote out this immortal song, which he placed that evening in the hands of a near and dear relative. He died a few weeks later in Nice, where he lies buried.

Dr. W. F. Tillett gives us this touching scene: "A few years ago an American pastor, in visiting the cemetery at Nice, where the author lies buried, found a young man standing reverently beside the grave of Lyte, his eyes filled with tears. The young man told him with deep feeling that he had been led to Christ through the influence of this hallowed song."

Ira D. Sankey relates this experience of another: "I recall now a most touching and sublime scene that I once witnessed in the death chamber of a noble woman who had suffered for months from an excruciating malady. The end was drawing near. She seemed to be catching

a foregleam of the glory that awaited her. With tremulous tones she began to recite Henry Lyte's matchless hymn, 'Abide With Me! Fast Falls the Eventide.' One line after another she feebly repeated, until, with a rapturous sweetness, she exclaimed:

"Hold thou thy hand before my closing eyes,  
Shine through the gloom and point me to the skies;  
Heaven's morning breaks and earth's vain shadows flee!  
In life, in death, O Lord, abide with me."

#### REV. C. F. ROBERTS.

I wish a little space in your paper to pay my simple tribute to my friend and brother, Rev. Creed F. Roberts, whose death was announced in your issue of last week.

A truly good man has gone, and I am the poorer for it.

When I came out of Southwestern University in 1899 I noticed an advertisement in the Texas Christian Advocate for a preacher in the Ardmore District, Indian Mission Conference, of which district he was then presiding elder. I answered the call, and received this reply:

"Go to Duncan for Sunday, and it is yours."

I never saw him until he came to hold my last quarterly conference. He was suffering from a sore throat, and asked me to preach. The interest he manifested in that sermon and the words of encouragement he spoke won me completely, and from that day to the day of his death we were the closest friends. He urged me then to enter the Indian Mission Conference on trial and take work in his district, but I declined, preferring to go to the North Texas. In after years, when reverses came to me, he never forsook me, but followed me with his love and prayers every step of the way. He seemed to have his heart set on getting me into this conference, and the last year he was presiding elder he wrote to me at the session of the New Mexico Conference at Alpine offering me Weatherford Station if I would transfer. I wanted to go, but Bishop Morrison was unwilling. When at last I entered this conference at the session at Ardmore in 1910, he was clearly pleased.

I mention these things to show how faithful he was to men. He was not only faithful to the brethren, he was faithful to the Church. No man looked with greater care to the business of the Church than he. Nothing under his administration was done in a careless or slipshod manner. He loved the Church and knew its law. Coming to Indian Territory in an early day, he literally gave himself to the building up of the Church and kingdom of God in these neglected wilds. He has left the impress of his life upon the Methodism of the State. No matter to what altitudes the Methodism of Oklahoma may go, its success will be due to the consecration and fidelity of him and like heroes who pioneered this wilderness for Christ's sake.

I repeat, I am poorer now that he is gone. I shall not soon see his like again. But the influence of his life abides. The sweetness and purity of his soul have in some measure crept into mine, and I am a better man because he lived and loved me. The example of his life is mine to emulate. May it be with such fidelity that when my summons comes I may, like him, be prepared to enter that innumerable company who constitute the church of the first-born.

CHARLES L. BROOKS.

#### AN APPRECIATION.

The thirty-ninth session of the Indian Mission Conference of the M. E. Church, South, was held at White Bear Hill, I. T., September 18-21, 1884. That section of country was sparsely settled in those days. In order that the conference might be properly entertained the citizens in a radius of 50 miles, and more came with their wagons and tents and camped on the ground, dispensing a gen-

erous hospitality, such as is only found among the Western pioneers.

Among the candidates for admission on trial into the traveling connection was Rev. C. F. Roberts. He was duly admitted and deeply impressed himself upon the preachers as a man of deep piety and great strength of character. Brother Roberts had been a local preacher for a number of years. He was elected and ordained as a local elder at this session of conference. His first pastoral charge was the Leon circuit, Pauls Valley district; Rev. J. O. Shanks, of precious memory, presiding elder. The field to which Brother Roberts was assigned was new, a small church membership scattered over large territory, without parsonage or church buildings. Without a word of complaint, he went to his charge and cheerfully gave himself fully to his work. A large measure of success attended his labors. He served hard circuits for a number of years. Unexpectedly to himself he was appointed presiding elder. For ten years he was kept in the office. No man has ever filled the important office who had a higher conception of the magnitude of its responsibility and who tried conscientiously to discharge the delicate duties thereof than our departed brother. The writer served two years in his first district, lived in the same town during the time, and was brought into the closest touch with him. In every relation he proved himself to be a Christian man. As an executive officer he was firm but kind. There was no arrogance or display of authority, but a humble, faithful man of God, who sought faithfully to do his duty.

A spirit of brotherliness pervaded all that he did, hence he was ardently loved by preachers and laymen. His sermons were well prepared; they were scriptural, instructive, earnest, and at times powerful. Brother Roberts appreciated the fact that he was a citizen and exercised his rights as such. In every issue he was found on the right side. He made relentless warfare on the iniquitous liquor traffic; he rightly regarded it a menace to our country and opposed it accordingly.

He was a model husband and an ideal father. He reared a large family, educating his children as well as conditions would permit. His children are an honor to their father. Two of his sons are ministers in the East Oklahoma Conference, honored by their brethren. I have never known a truer, purer man than Creed F. Roberts. Well could it be said of him, "He is a man without guile."

Denied early educational advantages, he endeavored to make up therefor by diligent study. He was an untiring student, and read the best and latest books, becoming a polished shaft and a workman who needed not to be ashamed. The morning of the 26th of February he bade adieu to loved ones and the scenes of earth and ascended to his home in the sky. The world has been made better because he lived. I loved him as a true friend and brother. Life will be a little bit more lonely, heaven a little more attractive. He belonged to the old guard of the old Indian Mission Conference. His was a heroic life. We know where to find him.

M. L. BUTLER.

Okmulgee, Okla.

#### LAYMEN'S MISSIONARY MOVEMENT—A NOTABLE CONVENTION.

C. F. REID.

The interdenominational convention of men held at Winston-Salem, N. C., last month fully demonstrated that the Laymen's Missionary Movement is by no means a spent force, but, on the contrary, is better prepared than ever for its mission to the churches and the world. Its power to grip the minds of men with its great purpose is not one whit abated, and during its half decade of existence it has constantly grown in influence

and has acquired vastly greater skill in conserving the enthusiasm which it creates.

The convention was set up with great care by L. B. Padgett, State Secretary of the General Movement for North Carolina. The program was unusually strong, presenting nearly a dozen speakers, some of them men of international reputation. Beginning Sunday morning with special services in all the churches of Winston-Salem and closing Tuesday evening with addresses before a great audience by J. Campbell White and Dr. J. O. Reavis, the meetings were well attended from first to last by the flower of Winston-Salem's manhood.

The writer remained during the week for follow-up work among the Methodist churches of the city, and plans were laid for an immediate and thorough every-member canvass in each.

Among the most gratifying results of the convention was the action taken by the members of Centenary Church, expressing their growing interest in the work of world-evangelization, their deeper feeling of obligation and their determined purpose to undertake the program of Christ more earnestly than ever before, including the special support of one or more missionaries in China and one in Cuba. The resolutions adopted, which are reproduced in part herewith, were so fine in spirit and so practical in their recommendations that they will be of interest to the church at large:

#### CENTENARY'S SPLENDID GOAL.

*Whereas*, We, the members of Centenary Church, have come to see more clearly the need of evangelizing the nations of the earth, and do realize more keenly our obligation to God to perform our part in this great task; and

*Whereas*, We are aware that this cause is so vital and fundamental that it should receive the vigilance, counsel, prayer and endeavor of the local church constantly in promoting its great ends in following the program of Jesus; therefore, be it

*Resolved*, first, That a missionary committee of nine, of which the lay leader and the pastor shall be members ex officio, be elected to promote all the missionary activities of the church.

*Be it resolved*, second, That this committee at once inaugurate an every-member canvass of the male members of the church, having as a goal the support of one or more missionaries in China, in addition to the one already supported by this church in Cuba, and also endeavoring to secure sufficient funds to relieve the Board of Missions of the support of the wife of Rev. H. W. Baker, our missionary in Cuba.

*Be it resolved*, third, That we heartily endorse the every-member canvass among the women now being conducted by the Woman's Missionary Society to secure new members, and recommend that in their effort to increase the contributions of the women to missions they set before them some task fully worthy of the whole womanhood of Centenary Church.

*Be it resolved*, fourth, That we cordially approve the action of our quarterly conference in making our Sunday school aggressively missionary by requesting that one Sunday in each month be devoted to missions.

*Be it resolved*, fifth, That we especially recommend to our missionary committee the formation of Mission Study Classes in our church.

*Be it resolved*, sixth, That the missionary work of our church, or some phase of it, be presented to the congregation on one Sunday evening in each month.

It is not how great a thing we do, but how well we do the things we have to do, that puts us in the noble brotherhood of artists.

Lincoln's heart was as great as the world, but there was no room in it to hold the memory of a wrong.—Emerson.

## OUR LABORS IN BEHALF OF YOUNG WOMEN.

### II.

In a previous article I set forth the statements that woman is the most important economic factor which society has, and that her preparation is not adequate for the demand made upon her. In this article I wish to tell what interest this State and the Church have shown in woman's advanced education. Our record is not one we publish as a matter of pride, nor is it one of self-sacrifice and effort; it is a record of drifting, of lack of substantial interest, of actual neglect.

#### WORK OF THE STATE.

The University of Arkansas is open to both sexes. There the State has provided certain special accommodations for young women in matters of dormitories and cultural work; but were women absent from its halls, its plans would not be far different from what they are today. At the State Normal where preparation was commenced for women, work was stopped because of lack of funds to supply them with needed dormitories. When we review the efforts of Arkansas in behalf of young women, how few dollars we find have been spent distinctively for them. At what period of time has their education been the center of civic effort? Some other States have waked long ago to the need of giving women distinctive training to prepare them for life. Arkansas has found the "good old way" sufficient. She still slumbers quietly and peacefully.

#### WORK OF THE CHURCH.

In comparison with the State, two churches have taken advanced ground, in so far as they have established two institutions in Arkansas distinctively for young women. The Baptists have a school at Conway and the Methodists have one at Searcy. Of these two, Galloway has been much the larger; but neither Central nor Galloway has been financially fostered by the denominations founding them. The efforts of the Baptists have been centered largely on Ouachita, and Methodism has devoted herself, for the most part, to Hendrix History of educational institutions in the South under Church control will show that most schools where men are educated have had a better show for support, recognition and assistance, than those where women were educated alone. About the wisdom and justice of this plan I shall speak later.

#### FINANCIAL HELP GIVEN GALLOWAY.

Taking the records of expenditures made by the Methodist Church in Arkansas of moneys received through the channels of the assessments for the past nineteen years, it may be of interest to know how some of it has gone. No account is taken here of the last Conference year. We have spent for—

Foreign Missions .....	\$230,000.00
Domestic Missions .....	136,000.00
Hendrix College .....	31,040.00
Paine and Lane Colleges (Negroes) .....	6,675.00
Galloway College .....	000,000.00

The White River Conference at its last session did give \$425.00, which is the first money ever given in this State by our Church through the channels of its assessments for woman's education.

For several years I have been urging upon our Conferences the imperative necessity for an immediate move to hold the position we now have; but it has seemed that the time was not ripe, and there have been given, for the most part, only resolutions of interest and sympathy. Last fall each Conference through its Board of Education was asked for an assessment of \$1,000.00 for Galloway College. The Board of Education of the Arkansas Conference never had a quorum and those present (except the layman) thought the Conference too much taxed to take up new burdens. The Board of the Little Rock Confer-

ence was equally divided on the question, but its President cast the deciding ballot in its favor; and when the measure came to the Conference floor no man had aught to say against it. At the White River Conference after two days' discussion the measure passed in the Board by one majority; and when it came before the Conference there was not so much as a ripple of dissent. Is the Church in earnest about this business or just keeping up appearances? We have not done well; for the ratio of expenditure of assessments for education between young men and young women in Arkansas is \$73.00 to \$1.00 in favor of young men. Taking the record of the entire South we appropriate for education about \$10.00 for men to \$1.00 for women, a custom open to serious objection both from a standpoint of expediency and plain fairness.

But the statement has been made that money raised through the assessments should not be given for the education of women, since this collection was originally ordered for the help of schools educating young ministers. It is not a part of Methodist doctrine that what has been must or ought have been; and that we cannot change the order of things for the future. It is just as expedient to provide for those who shall minister at the fireside as for those who shall serve at the altar. To the shallowness of home life today is due in large measure the lack of ministerial supply, and surely church standards must rise and fall with those of the home. The piety of the Church will never go beyond the piety of the family.

For the Church to engage in educational work for women is either right or wrong. If it is right, it is worth while to secure means adequate for it to be done in the best possible way; if it is wrong, as Christian people, we ought to wash our hands in innocency and have done with it forever. For the Church to go into any business with half a heart augurs no good. We have talked much and done little; we need to economize in words, but in deeds we need to get extravagant.

#### SOME PLAIN ARITHMETIC.

Surely our present condition is due to lack of information or lethargy or both. Somehow I have always thought our men had enough chivalry, enough sense of civic and religious duty, to provide for women according to their needs and the demands which were made upon them, where these needs and demands were generally known. Does it seem reasonable to any thinking man, if their needs and the obligations resting upon them, and the small advantages offered had been told with the needs of the foreign field, that the ratio of giving would have been \$230,000.00 to nothing in favor of the heathen? If their claims had been presented with equal force with those of the young men of this State, would history record an assessment measured by a ratio of \$31,040.00 to nothing in favor of young men? If women's claims had been presented through nineteen years with even a moderate degree of general zeal, would generosity toward them and the negro stand \$6,675.00 to nothing in favor of the negro? In the recent great campaign for education in this State were they not invited to "gather up the crumbs" which fell from the table, and what was the gathering? For young men, \$300,000.00; for young women, nothing!

What has Methodism done for Galloway College? Parents have given it their support by sending their daughters here, and by such means only to this day this school has lived to tell the tale! What more? So far as I can make out from the official records of the past twenty-two years toward building this school twice and toward its further help there have been given outside of Searcy between \$15,000.00 and \$20,000.00. This has not even paid the interest on the ever-present debt. Galloway has been in debt from its beginning to this present hour. The yoke

of bondage has never been lifted from the young women of Arkansas who look to our Church for help.

"The woman's cause is man's; they rise or sink Together, dwarfed or god-like, bond or free."

I wonder if the poet meant this for Arkansas, where it has been woman's lot to wait till man might rise; where she is bound that he may be free?

J. M. WILLIAMS.

Galloway College.

#### 1862—A PILGRIMAGE—1912.

(To Mr. and Mrs. R. H. M. M., Occasion of Their Golden Wedding.)

Two travelers in youth's fair day,  
With hearts elate, and full of pride,  
Fared forth upon an untried way:  
A happy bridegroom and his bride.

Into fair fields where flowers bloom,  
With careless step they blithely strayed,  
They plucked the rose of rare perfume,  
This gallant youth and bonny maid.

Sometimes a rock-strewn path they trod,  
And briars pierced their bleeding hands,  
Yet trusting ever in their God,  
They kept in view the goodly lands.

And children came, their home to bless,  
Sons so brave and daughters fair;  
They heard the plea of sad distress,  
And orphans felt their kindly care.

And friends were gathered round their board,  
And they were blessed in barn and store,  
They enriched the widow's scanty hoard,  
And erring wanderers knew their door.

Thrice have they paused, still true and brave,  
Though bruised hearts were aching sore,  
To stand beside an open grave,  
Then on with staff and scrip once more.

And now these two, 'mid smiles and tears,  
With faith undimmed and courage high,  
Have come full fifty golden years,  
Toward the sunlit by and by.

And when their journey shall be o'er,  
Hand clasped in hand and side by side,  
God grant they reach the heavenly shore,  
The happy bridegroom and his bride.

SARAH STITH KEBLE.

Much of our dissension is due to misunderstanding, which could be put right by a few honest words and a little open dealing.—Black.

## The Holman Home Bible

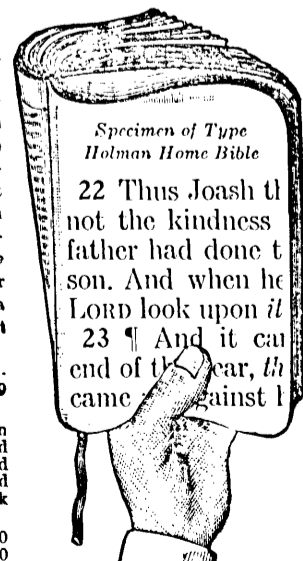
Printed from large clear pica type with Marginal References, Family Record and Maps. This Holman Bible is new and very desirable for everyday use in the Home containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages, and deaths. The best Bible obtainable for old folks who need extra large clear print and a light weight book.

The exact size of the Bible when closed is 6 1/4 x 9 inches.

No. 2014. Bound in French Seal Leather, round corners, red under gold edges, gold titles, silk head bands and purple silk marker.

Publisher's Price .... \$3.00  
Our Special Price .... 2.50  
Postage 24 cents.

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



## FINISHING UP THE WORLD—IN THE PHILIPPINE ISLANDS.

(Continued From Page 4.)

Senator and Congressman, asking them to abolish such an abomination in the Philippines.

From Magellan to Dewey these islands have been the victims of bloodshed, persecution, anarchy and revolutions. Now that they have in prospect a great future, under a strong, wise and benevolent government, why should either Democrat or Republican wish to turn back the clock of destiny by turning them loose to their own self-destruction? They need to be kept in school for a half-century, or at least a generation, before they will be anything like competent for self-government. Let us not weary in well-doing.

Bandoeng, Java.

## A HISTORY OF CHRISTIANITY FOR THE COMMON PEOPLE.

By J. H. RIGGIN.

A. D. 229.—Here begins the third century of Christian history. The Christians are suffering vexatious and sore persecutions, yet the word of the Lord spreads and prevails. Tertullian said bravely and well: "The blood of the martyrs is the seed of the church." But there are worse evils than persecution.

A. D. 245.—Origen replies to Celsus, the great antagonist of Christianity. Celsus had written a popular book, much praised and widely circulated, heralded among the enemies of Christ as a final argument which would destroy the Christian faith. Now there is not a copy of the book in the world. Passages quoted by Origen in his refutation are all that remain.

A. D. 250.—Eighth persecution, Decius being emperor. It continued under Valerian; was widespread, cruel and protracted.

A. D. 258.—Martyrdom of Cyprian, bishop of Carthage. He was famous for piety and wisdom.

A. D. 254.—Death of Origen, the great teacher, renowned scholar, and voluminous author.

A. D. 260.—Novatian of Rome became head of the Novatian party. Before this time there had been many bands of heretics, all of them denying some vital points of Christian doctrine. These claimed to be Christians, but the church everywhere rejected them as unsound in faith. The Novatians, however, were sound in faith, but they held that whosoever, under stress of persecution, suffering torture, threatened with death, or enduring long imprisonment should be so weak as to sacrifice to idols or blaspheme Christ, should never be allowed to enjoy membership in the church, or any part in its worship or hope. When the church in any city would not agree to this they withdrew and organized a new church, and claimed to be the true church. They ordained bishops in many cities in several provinces, and were an annoyance for a hundred years. In a hundred places the question arose, Is the Novatian party the church? Shall our bishop be displaced by a Novatian intruder? Shall the church property be turned over to them? There was no central authority to decide the question. Suppose there had been!

A. D. 265.—Paul of Samosata, bishop of Antioch, excommunicated for heresy. He practically denied the divinity of Christ. This was a very sensational case. The church at Antioch which 200 years before had sent for Barnabas and Saul, first missionaries to the Gentiles, was one of the three churches far surpassing all others in wealth, influence and numbers—Antioch, Alexandria and Rome. These were the three great capitals of the Roman world. The heresies of Paul were known, and when he had been elevated to the episcopal authority in so important a see there was a stir all over the world. Dionysius, bishop of Alexandria, opened correspondence with the bishops of Rome, Jerusalem, Cesarea, etc., and called a synod

to investigate the case. Paul was proud, ambitious, rich, a shrewd politician, had Zenobia, the queen of Palmyra, and many other men and women of wealth and position to interest themselves for him, and fought the case with all his might. It was years before the case ended. The synod issued a letter to the churches all abroad, from which some extracts are here presented:

"To Dionysius and Maximus, and to all our fellow ministers throughout the world, bishops, presbyters and deacons, to the whole Catholic Church under heaven, Helenus, Theophilus, Proclus, Maximus, Lucius, etc.: We sent for and called many of the bishops from a distance to relieve us from this deadly doctrine, . . . whereas he has departed from the rule of faith, and has turned aside after spurious teachings, it is not necessary that we should pass judgment upon his practices, as for instance in that although formerly poor and destitute, and having received no wealth from his fathers, nor made anything by trade or business, he now possesses abundant wealth through his iniquities and sacrilegious acts, through those things which he extorts from the brethren, depriving the injured of their rights, or promising to assist them for reward, yet deceiving them, and plundering them who are in trouble.

"He is haughty, is puffed up, preferring to be called ducennarius rather than bishop, and struts in the market places, reading letters and reciting them as he walks in public, attended by a body-guard; or in that he practices chicanery in ecclesiastical assemblies, contrives to glorify himself, preparing for himself a tribunal and a throne, not like a disciple of Christ. . . . He rebukes and insults those who do not applaud, and shake their handkerchiefs as in the theaters, and shout and leap about, but who listen reverently and orderly as in the house of God. He violently and coarsely assails in public the expounders of the word that have departed this life, and magnifies himself, not as a bishop, but as a sophist and juggler, and stops the psalms to our Lord Jesus Christ as being the modern productions of modern men, and trains women to sing psalms to himself in the midst of the church on the great day of the passover, which anyone might shudder to hear. . . . Therefore we have been compelled to excommunicate him, since he sets himself against God, and refuses to obey; and to appoint in his place another bishop for the Catholic Church. By divine direction, as we believe, we have appointed Dominus, who is adorned with all the qualities becoming a bishop. . . . We have informed you of this that you may write to him and receive letters of communion from him."

So Dominus became bishop of Antioch. Paul refused to surrender the church building, and the Emperor Aurelian was petitioned. He decided that the church should be given to those whom the bishops of Italy adjudged the right. Here again was manifested the lack of a connectional head. That Paul was rightfully deposed few would question. The church was well rid of him. But who gave these bishops the right to interfere? It seemed necessary to appeal to the heathen emperor to restore the property. There was no authority in the church to appeal to.

A. D. 270.—Rise of the Manicheans. This sect, clamoring for recognition by the church, which was everywhere denied, were vexatious, noisy, self-assertive, more Zoroastrian than Christian, seemed to foreshadow such cults as Christian Science, Spiritism, etc., which in one or another guise has beguiled the souls of those in every age who stumble at the simplicity of the gospel of Christ.

A. D. 302.—Armenia received the gospel. Gregory, the Illuminator, was the distinguished and the king led to embrace the Christian faith.

A. D. 303.—Beginning of tenth general persecution by the Roman empire. It lasted about eight years, churches were burned, the Scriptures destroyed, bishops murdered, and uncounted thousands of the saints tortured, mutilated, impris-

oned, banished and slain in every part of the empire.

A. D. 313.—Toleration of Christianity and liberty of worship decreed by Constantine.

A. D. 314.—Rise of the Donatists. This was a schism in the church brought about by ambitious men. There were rival candidates for the episcopacy, both claimed to be elected, there was no tribunal of the general church to which differences might be referred; rival bishops arose in many places, combined to support each other, claimed to be the only church, rebaptized proselytes, and were exceedingly troublesome, especially in the province of Africa, for a hundred years. Augustine testifies that in doctrine they did not differ at all from the Catholic Church. They merely rejected its authority, and organizing after the same pattern claimed to be the church, seized upon the church property when they could, driving off the rightful bishops from their churches by violence, and sometimes appealing to the civil magistrate to decide who was rightful bishop.

A. D. 315.—Monasticism, having arisen during the protracted persecutions, becomes popular and widespread. To escape the violence of persecution many men had fled into the desert, where, dwelling in solitude and subsisting on the scant production of the sterile lands, they addicted themselves to religious meditation and prayer. Scholars who found golden opportunity for study, rejoicing in their escape from the confusion and temptations of a life in society, glorified in their solitary life, boasting of their spiritual improvement, won a reputation for saintliness, gained the applause of the world, and influenced thousands to follow their example.

A. D. 320.—Veneration of the tombs and relics of the martyrs becomes popular. Martyrs were always held in loving remembrance. The anniversary of their death was annually observed with special service, eulogies were pronounced, processions made to their tombs and veneration to their remains; all this growing in the lapse of years into superstition.

A. D. 321.—Constantine decrees a legal recognition of Sunday as a day of rest.

A. D. 321.—Rise of Arianism, a system of doctrine denying the deity of Christ.

A. D. 325.—A General Council held at Nice condemned Arianism. The council was summoned by the emperor. It consisted of more than 300 bishops from every part of the world, and is known as the first General or Ecumenical Council. The action concerning Arianism was as follows:

"As we have received from the bishops who have preceded us, and in our first catechisms, and when we received the Holy Laver, and as we have learned from the divine Scriptures, and as we believed and taught in the Presbytery and in the Episcopate itself, so believing at the time present, we report to you our faith, and it is this: We believe in one God, the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father, Only begotten, that is, from the substance of the Father, God from God, Light from Light, very God from very God, begotten, not made, One in substance with the Father, by whom all things were made, both things in heaven and things in earth, who for us men and for our salvation came down and was made flesh, was made man, suffered and rose again the third day, ascended into heaven, and cometh to judge the quick and the dead," etc.

A. D. 326.—Athanasius, chief adversary of Arius, made bishop of Alexandria.

Who upon earth could live were all judged justly?—Bunyan.

It's easy finding reasons why other folks should be patient.—George Eliot.

## 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.)

Clinton, Ark., Feb. 4, 1912.

Dear Miss Katherine: Will you admit another little Arkansas girl into your happy band? We have a State High School; it is an eight months' school. I go to school all the eight months. I am in the fourth grade.

I will let the cousins guess my age. It is between nine and twelve. My father takes the Western Methodist. I like to read the children's page. I have two brothers and one sister. Well as my letter is growing long I will close by asking a riddle: "Round as a biscuit, deep as a cup, and all the king's horses can't pull it up." Love to all.

Your new cousin,  
Zonna Hatchett.

\* \* \*

Duke, Okla.

Dear Miss Katherine and Cousins: Will you let another Oklahoma girl join your happy band? I am fourteen years old and am in the seventh and eighth grades at school. I go to Sunday school every Sunday. I stay with my grandma and grandpa. My grandpa is the pastor of the Methodist church at Duke, Okla. My papa is dead but my dear mama is living. I am the only child that my mama has. Well I will close. If this letter escapes the wastebasket I will write again.

With best love to all,

Ella Guthrie.

\* \* \*

Warner, Okla., Jan. 28, 1912.

Dear Cousins: As I have not written before I will write now, as I have just gotten through reading the children's page. I think it is just fine. My mother takes the Western Methodist and I love to read the children's page. I will tell you the color of my hair and eyes. My hair is black and my eyes are blue, and my age is between nine and twelve. Will let you guess it.

Well as my letter is getting long I will close with a riddle: "It is round on both ends and high in the middle." What is it? I am ever your cousin,  
Edith Allbert Metzger.

\* \* \*

Mangum, Okla., Feb. 17, 1912.

Dear Miss Katherine: Will you permit another Oklahoma girl to join your happy band? I am a little girl ten years old. I am in the sixth grade at school. I go to Sunday school every Sunday. My teacher's name is Mrs. Emmett. I like her very much. For a pet I have a little baby brother, four months old. His name is Herbert Franklin. My birthday is the 21st of February. Well as my letter is getting long and this is my first time I will ask a riddle and close. My riddle is "Horn eat a horn up a high oak tree, if you can unriddle this you may hang me." Well goodbye. If I see this in print I will write again.

Nora Murray.

\* \* \*

Leola, Ark., Feb. 5, 1912.

Dear Miss Katherine and Cousins: Will you admit another little Arkansas girl into your happy band of cousins

I go to school, and Sunday school every Sunday I can. I am in the fifth grade. I will let you guess my age; it is between seven and twelve. My Sunday school teacher's name is Mrs. Davis and I like her fine. Well I will describe myself. I have fair complexion, light hair and blue eyes. I will close.

Your new cousin,

Irene Matlock.

\* \* \*

Clio, Ark., Feb. 11, 1912.

Dear Methodist and Cousins: I have been reading the Methodist for some time. What are you cousins doing these days? I go to church and Sunday school when I can. How many of you belong to the Methodist church? I joined in 1908. I will answer Florence York's question. The book of Esther hasn't the word God in it. Am I right? I guess your age to be eighteen. I will let you all guess my age. It is between nineteen and twenty-four. My birthday is April the 12th. The boy or girl correctly guessing my age will receive a post card. As this is my first letter I will close, hoping to see this in print.

Your new cousin,

Gabeson Hamilton.

\* \* \*

Arkadelphia, Ark.

Dear Miss Katherine and Cousins: With the greatest of pleasure I am again trying my hand at writing you a few lines. I haven't forgotten the dear paper and the cousins. I wonder what has become of Ruth Carr? I haven't seen her stories in some time. I enjoy reading the children's page and take great interest in writing. This is my second letter to the Methodist. I am going to school. My teacher is Miss Berry and the assistant is Miss Greshmen. I go to Sunday school every Sunday. The Woman's Missionary Society meets every first Sunday. Our missionaries that have sacrificed and given up great pleasures are praying every night that we may have a memorable meeting. Separated from home and friends, some are already there and others are on their way, full of tender feelings. Well, as my letter is getting long, I will close, hoping to see it in print before long.

Your new cousin,

Lucile Green.

\* \* \*

Malvern, Ark.

Dear Cousins: Here comes a little Arkansas boy. I have brown eyes and brown hair. I am twelve years old, and belong to the Methodist Church, South. I go to Sunday school every Sunday I can. My papa takes the Methodist. I like to read the cousins' page. I have three sisters and one brother. I am in the fifth grade at school. I will name some of the good books I have read: A Cousin's Conspiracy, Shifting For Himself, B of Burton, Adrift in New York, and many others. I will close by asking a riddle: "Round as a riddle, red as a fiddle, and a little white spot in the middle. I hope Mr. Wastebasket has gone visiting. Your new cousin,

C. J. Baker.

\* \* \*

Doxey, Okla., Feb. 5, 1912.

My Dear Miss Katherine and Cousins: What have you cousins been doing. I will tell you cousins a story which is going to be my composition. "A Picnic in the Woods." One bright spring morning some of my friends and I went into the woods for a picnic. We played and had a good time until dinner and then we spread our dinner on the ground under an elm tree. We ate our dinner and played until sundown; then we went back home and had a nice time going.

Your new cousin,

Brown Eyes.

\* \* \*

Gould, Okla.

Dear Miss Katherine Anderson: Will you let another little Oklahoma girl

## Want a Tonic? Go To Your Doctor

Is alcohol a tonic? No! Does it make the blood pure? No! Does it strengthen the nerves? No! Is Ayer's Sarsaparilla a tonic? Yes! Does it make the blood pure? Yes! Does it strengthen the nerves? Yes! By asking your doctor you can learn more about this family medicine. Follow his advice.

J. C. Ayer Co.,  
Lowell, Mass.

# Oklahoma Wesleyan College

HIGH-GRADE COLLEGE FOR GIRLS AND YOUNG WOMEN

Rev. W. A. Shelton, M.A., B.D. (Yale), President

OKLAHOMA CITY

A Christian College where a young lady is educated under the most capable faculty, and in the very best Christian environment.

We have in this college three teachers who are graduates of European schools, two graduates of Harvard, and every one graduates of some first-class school.

Splendid equipment, trained Matron, College Physician, Lady Principal with thirty years' experience.

The Conservatory is the best in the South, and offers unequalled opportunities.

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

join your happy band? I am ten years old and am in the fifth grade. How many of you little girls like to go to Sunday school? I go every Sunday I can. I am a member of the Methodist church. My papa is the superintendent of the Methodist Sunday school. I like to read the children's page. I weigh seventy-two pounds, have dark hair, blue eyes, light complexion. My grandpa and grandma live in the country. We live in the city of Gould. I like both of my teachers. Reany Moon is the Sunday school teacher and my school teacher's name is Miss Ruth Cowles. I like her fine. I will answer Norris Comer's question: "Why didn't Moses enter the promised land?" Because God told him to speak to the rock and he struck the rock. I will answer Floyce Phillips' riddle. It was a watermelon. I will close. I see the man with the waste basket coming. I will close by asking a question: How old was Isaac when Abraham offered him for a sacrifice?

Rena Wade.

\* \* \*

Sulphur Rock, Ark., Feb. 10, 1912.

Dear Miss Katherine and Cousins: How are you all this fine winter day? I am all right, all but a sore knee and it won't be long until it will be well. How many of you like snow? I do for one if I can skate. It snowed about six inches deep Thursday night. How many of you go to school and Sunday school? I do. My school teacher's name is Mr. Jud Bullington, and my Sunday school teacher's name is Miss Lockie Northier. I like both of them fine. My father is the pastor here and

of course I think a whole lot of him, and I guess anyone else would if he was their father. Beatrice Fretwell I will guess your age to be eight. Am I right? Florence York I guess your age to be eighteen. Am I right? I guess the book that hasn't God's name mentioned in it to be the book of Esther. Am I right? I will let you all guess my age. It is between ten and fourteen years. I see the waste basket going for a sleigh ride; I will close before it gets back.

Your old cousin,

Willie Hively.

\* \* \*

Cabot, Ark., Feb. 9, 1912.

Dear Miss Katherine: I thought I would write to the Methodist one time, if I don't take up too much room. I am 14 years old and I am going to school. My school teacher's name is A. W. Demis and my Sunday school teacher's name is Miss Artie Ray. I like both of them, for they are both good teachers. I hope this will skip the waste basket, because I want to surprise papa. That is all I will write.

Thomas Bentley.

\* \* \*

Tomato, Ark., Feb. 12, 1912.

Dear Miss Katherine: Well, it snowed here Friday morning. We have been skating on the ice. One of the boys fell down and broke through the ice. I have been picking cotton. I am getting 85 cents a hundred. How many of you Cousins like to pick cotton? I do. For pets I have a bird. I will let you Cousins guess how old I am. It is between 10 and 18.

I hope the waste basket will be asleep. I will close.

Henry Robertson.

**GLENN'S**  
**Sulphur Soap**

For  
the  
Skin

Clears the complexion,  
whitens the hands and  
is a time-tested remedy  
for skin diseases.

Sold by  
druggists.

Hill's Hair and Whisker Dye,  
black or brown, 50c.

## MANGUM STATION.

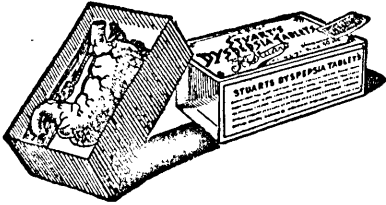
After three years on the Vinita district and two years at Ardmore, I am again pastor at this place. We arrived here the night of the 21st of November and was met at the station by the official board and taken in an automobile to the parsonage where we were greeted by a house full of men, women and children. A good warm supper awaited us in the dining room, which we tried to eat; but it was a hard time for me at least to enjoy food. To look into the faces of fast friends of other days and recall many things you had experienced in common, and to hear their kind words, was too much for me to experience and enjoy, even fried chicken. I spent two of my happiest years as pastor here in 1905-1906. During my absence the church under the able leadership of J. S. Lamar has built a new modern church and introduced a well nigh perfect financial system. There is now no more desirable field than the one I am enjoying. The facilities for work are first-class and I have never seen a better appointed pastor's study than I have here. I am trying to make the most of it. Beside the reading required for sermon making and in keeping up with the Review

## A New Stomach

Stuart's Dyspepsia Tablets Restore Lifeless Organs to Normal Condition.

## A Trial Package Free.

Many a sufferer from Dyspepsia, Indigestion and kindred ailments of the digestive organs carries around an absolutely useless stomach—a dead load, and a cesspool for ever-increasing disorders. The muscles are seemingly



worn out, the mucous lining has lost its secretive power, and food taken into the stomach lies there and ferments, causing sour eructations, belchings, heartburn, dizziness and other distressing conditions. Many sufferers have given up in despair until they have been induced by some interested friend to try a box of Stuart's Dyspepsia Tablets.

Stuart's Dyspepsia Tablets are the dyspeptic's hope. They are a natural restorative of healthy action to the stomach and small intestines, because they supply the elements that the weak stomach lacks—pepsin, golden seal and other digestives.

If you are afflicted with any of the symptoms above described, be assured that your digestive organs are losing power,—they need help and there is no more sensible help to be given them than to supply elements which will do the work of digestion for them.

Stuart's Dyspepsia Tablets have been found by test to have digestive powers, one grain of the active principle of these tablets being sufficient to digest 3,000 grains of ordinary food. It is plain that no matter what the condition of your stomach, or how far your disease has progressed, one of Stuart's Dyspepsia Tablets taken at meal time will do the work—give your stomach an opportunity to regain its lost powers, the muscles will be strengthened, the glands invigorated, and you will be a new man.

It costs nothing to prove the effectiveness of this cure. Send for a free sample package today. F. A. Stuart Co., 209 Stuart Bldg., Marshall, Mich.

All druggists sell Stuart's Dyspepsia Tablets, at 50 cents a box.

and Advocates and the daily press, I have read nine books. I have also read more of the Bible than ever before in the same length of time. I am one man that can't be presiding elder and do much systematic reading. I tried it, but like the man who tried to make a halter for a hog, I failed.

All the auxiliaries of the church are organized in this church and doing well. We have one of the best Sunday schools in the entire church. We are planning to make it even better. So are we planning for the good of each institution. I seem to have the co-operation of the entire official board and the membership of the church in my plans for further work.

Salaries are paid to date and I sent to the Teller last month \$411.00; \$358.00 of which was conference collections. I have received thirty-one members into the church and have more in sight and will hold a meeting soon which we hope will be highly successful in bringing many more in.

This country has had abundant rains and snows this winter and prospects for a good crop are fine. The three years of drouth has greatly damaged the business of the entire western part of the State, but the old settlers now believe, from observation, that this is to be a great year for all kinds of crops.

My presiding elder, C. F. Mitchell, lives here and has made a most excellent start in his work. His good wife is a valuable addition to the working force of this church. She is faithful and a wise counsellor in the work of the women. Brother Mitchell has preached two most helpful and inspiring sermons to my church and is held in high esteem by the people generally. J. W. Sims.

## HAMBURG CIRCUIT.

Our second quarterly conference was held Saturday and Sunday last, 16-17, at Antioch. R. W. McKay, our wide-awake P. E., was on hand full of zeal and looking carefully after all the interests of the church, and preaching to the delight and satisfaction of all. He is a new man in this the Monticello district. He is full of pluck and energy, a man who looks well after his preachers' temporal needs. We had a splendid quarterly conference, notwithstanding a goodly number of the officials were absent on account of high waters and mixed with a little indifference. Last Sunday was the best of the year so far. This has been a trying time on circuit preachers and poor folks, and as a rule the most of them are poor as far as this world's goods are concerned. Some of us so-called, and looked upon as being little preachers, may have and do have a tough old time in this life while laboring in the Master's vineyard, but thank God after awhile he will occupy his position in the God-built city. We are quite hopeful of a successful year on all lines. We desire the prayers of all the brethren.

J. J. Menefee, P. C.

## BOARD OF MISSIONS, EAST OKLAHOMA CONFERENCE.

The Board of Missions, East Oklahoma Conference, is called to meet in its annual spring session at McAlester on Tuesday, March 26, at 10 a. m. Let all the members of the Board take notice and be present, together with Presiding Elders of the Conference and others who may be interested.

E. M. Sweet, Jr., Chairman.  
R. C. Taylor, Secretary.

## DO YOU NEED HELP?

If you are in need of some one to assist you in a revival meeting write me soon as possible. My wife will render special music for the services.

Thomas Calvin Jones,  
Pastor Evangelist.

Blair, Okla.

## The Possibility of Apostasy

BY REV. R. P. WITT

of the West Oklahoma Conference

## The Identity of the Church, Close Communion and Infant Baptism.

BY REV. R. P. WITT

of the West Oklahoma Conference

"These sermons are clear, logical, convincing, Methodist, and Scriptural. They contain facts which our people everywhere ought to know more about."—Rev. J. S. Lamar, Pastor, Lawton, Okla.

"The style is clear and concise; the argument cogent and conclusive, and the citations of Scripture to sustain every position abundant."—Rev. C. H. McGhee, Pastor, Frederick, Okla.

"These booklets have made my wife a Methodist."—A Layman.

Order from ANDERSON, MILLAR & CO., or from the author at Carnegie, Okla.

Price: 15c each, two for 25c, \$1.20 per dozen, by mail postpaid; \$8.00 per 100 not prepaid.

## HOT SPRINGS PREACHERS' MEETING.

Present: A. J. Black, C. W. Drake, S. K. Burnett, Forney Hutchinson, J. R. Dickerson and O. H. Keadle. Brother Steel being absent because of illness. S. K. Burnett was elected president pro tem. After prayer by O. H. Keadle, the following reports were made:

Malvern Avenue, by C. W. Drake; Sunday school and congregation somewhat increased and services fairly good Sunday morning. Owing to the fire at the power house the lights were cut off and there were no services at his church at night, resulting in a sore disappointment to pastor and people.

Brother Black was at Lonsdale Sunday, holding services morning and night, with good congregations and good services in the school house. He expects to organize at that place the third Sunday in April, and hopes to build a house of worship during the year. One man has offered the timber on forty acres of land and two weeks' hauling towards the enterprise.

Forney Hutchinson reported a fine prayer meeting at Central Wednesday night. He also reported 366 in Sunday school. Fine congregation at the morning service. Good League at evening hour, and reasonably fair congregation at night, considering the disturbance caused by the failure of the power house to furnish lights. They succeeded in procuring candles and lighting up, leaving the switches open, and while the preacher was trying to enlighten the congregation on his "secondly" the electric lights blazed forth from the power house, producing more light to the congregation than emanated from the pulpit, according to his report.

Brother Dickerson reported a splendid prayer meeting at Third Street Wednesday night; 195 in Sunday school and the best congregation at the morning hour since his pastorate there. The secretary failed to catch his report regarding the light disturbance, but the joke reached his part of the city also.

Brother Burnett reported the best League service at Park Avenue since his incumbency there. He had 110 in Sunday school, besides some visitors, and reasonably fair congregation at

morning service. His congregation would have been large at the night service, but they failed to discover that their electric lights were off until too late to substitute. Some of the congregation went home, while the pastor and others went to the Baptist church near by. A good Baptist sister told Burnett that he had to bring his flock to the Baptists for light. He retorted that a poor light was better than none.

Keadle reported a small congregation at the morning hour at Tigert Memorial, but had the cream of the church present and a very spiritual service. The largest congregation at the night service for several weeks. Friends brought lamps from near neighbors and lighted the house. Supposing they had neglected to pay their light bill and had been shut off for delinquency, the switches were closed, thereby they avoided any sudden flash. If there was any flash it was in the sermon, but not of brilliancy.

O. H. K., Secretary.

## BOONEVILLE REVIVAL CLOSED.

We have just closed one of the greatest meetings (notwithstanding the weather seemed against us) ever held in Booneville. Brother Joe M. Ramsey, the "blind boy preacher," assisted by Prof. Clark, singer, conducted the meeting. I think I voice the sentiment of all when I say Brother Ramsey did some of the greatest preaching I ever heard. We received to date thirty-four members as a result of the meeting, with many reclaimed and the church greatly revived.

F. E. Dodson, P. C.

## IMPROVED FARMS FOR SALE.

Improved farms, \$12 to \$30 per acre, where there are R. F. D. mail, rural telephone system, and schools, churches and good neighbors. Also river bottom for investment at \$12 to \$75. Write for particulars. Arkansas Valley Real Estate Co., Dardanelle, Ark.

## 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.



### "THE MORNING GLORY."

By Cora Gannaway Williams.  
75c Net.

Thrilling in its romance.  
Elevating in its diction.  
Inspiring in its spirituality.  
A beautiful picture of a beautiful life.

"Full of sunshine and pathos. Twin sister to 'Days of June.'—Smith & Laman.

"A tender and mournful interest like the fragrance of dried lavender or of rose petals belongs to the book called 'The Morning Glory.'—Sunshine Bulletin, N. Y.

"We should like to see 'The Morning Glory' memorialized in our new Home."—Mrs. W. H. Johnson, Dallas, Tex.

Order from the Western Methodist or the author, 408 Prospect Ave., Hot Springs, Ark.

### TEXARKANA METHODISM.

After a song Brother Henderson led the prayer. The meeting of the preachers was marked by reports of progress among all the churches, the presiding elder reporting that there was a marked improvement along the lines generally throughout the district.

Brother Beasley reported a very fine quarterly conference occasion in which Brother Henderson preached about five times at three places, having two conversions in the Sunday eleven o'clock service and one in the afternoon at another church.

Brother Cummins reported the best week's progress of the year. Sunday was the second of the days set apart for the Sunday school collection to go to the building of the new church. The school had pledged one hundred dollars a year for this purpose, for five years. Sunday's collection carried the amount already in hand above the mark set for the year. There were 186 in the Sunday school, and the collection was \$76.75. Good services throughout the week and on Sunday.

Brother Thomas reported a busy week, having been in attendance on the meeting of the Hendrix College Board of Trust, and returning Wednesday. 286 were reported in the Sunday school and two accessions to the church on Sunday.

College Hill reported that the way had been opened by which she hopes to gain undisputed title to her parsonage that has been for the past seven years in the hands of another party, going on sale by default of taxes in 1905. The pastor spent part of the week in Little Rock getting this arranged. Good services on Sunday. A special collection was taken which amounted to \$47.50. Brother Henderson preached at night and the people were delighted.

Very truly,  
Secretary.

### FAIRVIEW, TEXARKANA.

Things are moving along very nicely at this place. We have as pastor Brother J. H. Cummins, a man of God, who is doing a great work, and a people who are standing by him.

Since Brother Cummins was sent to us, he has resurrected a dead church and put it upon a basis which any church should feel proud of. He has not only touched the church, but has touched the outsiders. He has done a great work and there still remains a great work to be done.

We are about ready to commence building a new church, to cost ten or twelve thousand dollars. The Sunday school is doing a great work under the supervision of Brother J. W. House. In the last month something like sixty or seventy new scholars have been enrolled. Yesterday, the 17th, there was about 200 present, being the best record in the history of the school. Collection for the Sunday school yesterday was \$76.50. If there is a school in the State that can beat that yesterday, let us hear from you. The prayer meeting is being attended by large numbers, and much interest is manifested. The largest crowds in the history of the church hear Dr. Cummins deliver some as strong sermons as man can deliver. From such old time preaching, there are being deep convictions, and the church has taken on new life, and our church and people have been most wonderfully blessed.

Epworth League is doing a fine work, under the leadership of Brother Watson McClure, whose heart and soul is in the work and the league has taken on new life, and is doing a fine work. A great many additions have been made to our church since Conference. A Layman.

### SPECIAL PRAYER CIRCLES!

Mrs. C. S. Walker.

We are urged to form special prayer circles in all our auxiliaries and pledge ourselves to individual prayer for the advancement of God's kingdom here on earth,—for an increased interest in missions, greater attendance, greater offerings, etc. Let us do this. May we be more in the spirit of prayer from now till the Council meeting that God may lead us to a deeper realization of the needs of the fields at home and abroad.

Remember March 29, is set apart as a day of fasting and prayer for our great Council Meeting. Mrs. Gilkey, district secretary, Chickasha district, informs us that her Annual District Conference will be held at Chickasha April 2-3. She hopes for a good attendance and much good to result from the Workers Conference.

Am indebted to Mrs. Campbell for a very fine Year Book from St. Luke's Auxiliary. Oklahoma City does things.

Have sent out report blanks through the District Secretaries. Trust all press reporters, where there is no corresponding secretary, will report to me promptly. Only thus can our work be done as unto Him.

Chickasha, March, 16.

### THE FAMOUS GARDENS OF KIOTO.

The opening article of the April Century, by Eliza Ruhamah Scidmore, will describe "The Famous Gardens of Kioto," which will be charmingly illustrated by Weldon. Few Americans have so intimate an acquaintance with Japan as Miss Scidmore. Of the relation of Kioto to Japanese landscape art, she says: "For more than a thousand years the greatest gardeners wrought their masterpieces there, and their creations endure."

MARRIED.—At the Methodist church, Marvell, Ark., Saturday, March 9, Mr. Robert Brasfield and Miss Roma Askew were united in marriage, Rev. F. H. Peoples officiating.

### FRUIT TREES AND SHRUBBERY WANTED.

1402 West 23rd Street,

Oklahoma City, Okla., Mar. 4, 1912

Editor Methodist: Will you suggest for me to former charges and parishioners that I would be pleased to receive some fruit and shade trees, small fruits and yard shrubbery, as tokens of remembrance; and that the same will be recorded on a plat of a five acre tract, on which they will be planted and cared for? As the tract is near this city, and is unencumbered but unimproved, we desire to make a model vegetable fruit and poultry ranch of the same as we are able and keep it unmortgaged. We hope to live long enough to remember the charges represented by trees or shrubbery as we taste the fruit, enjoy the shade and see and smell the flowers that came from former charges.

Some charges, as well as parishioners, are gone, but Council Grove, Kan., Augusta Circuit, Kan., Eureka Springs, Ark., Bentonville, Ark., El Reno, Okla., Norman, Duncan, Oklahoma district, Wagoner, Stillwater, Marlow, Davis, Epworth View, St. John's or Oak Park, Oklahoma City, remain as charges. My father used to sing, "Plant ye a tree that shall wave o'er me when I am gone." My song is, "Plant ye a tree which shall wave over me while yet I am here." I will acknowledge such tokens of esteem for my work's sake in the Methodist if permitted to do so. Peace to Rev. C. F. Roberts' memory, care of the widow, eternal rest to his soul. Cordially,

H. J. Brown.

### THE ORPHANS' HOME.

Since my last report to the Western Methodist, I have received special contributions for the Orphanage as follows:

Geo. F. Youman, Ft. Smith, \$1.00.  
Hackett S. S. (by Josie Upchurch), \$2.20.

Geo. Forrester, Waldron, \$2.50.  
R. P. Graham, Fordyce, \$2.50.  
I. N. Martin, Belleville, \$10.00.  
Wm. R. Tucker, Little Rock, \$25.00.  
W. E. Barkman, Arkadelphia, \$50.00.

In my last report the printers made me say that the contribution from Malvern S. S. was \$2.50. It should have read \$12.50.

We are having a good many applications to take orphans into the Orphanage whose father or mother is alive. Under the rules by which the Board is governed, we are not authorized to take any but full orphans, children whose father and mother are both dead. In many of these cases I expect the children are worse off than if their parents were both dead, for then we could take the children. If we should begin to take half orphans, the Orphanage would be full in thirty days, and we would have no room for full orphans. I hope our friends, and especially our preachers, will appreciate our position in these cases.

George Thornburgh, Pres.

### CLINTON DISTRICT EVANGELIST.

This is to certify that I have been appointed by Brother Weaver, district evangelist for the Clinton district. Brethren, send in your dates for meetings. Am in a meeting at Red Star now with Brother Arvin. In spite of the cold and bad roads the people are filling the house at night. My address for the present will be Leedey, Okla.

H. H. Windham.

### FOR SALE.

A bargain for anyone that would like to purchase a general merchandise in a small town. A nice ten room house, store and blacksmith shop all go together. A good Methodist family preferred. Address, W. O. ESAREY, Knobel, Ark., for full information.

## Glasses Absolutely Free

Now look here all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once as I am going to send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

—These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days—

—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county. Address—

DR. HAUX—The Spectacle Man—  
ST. LOUIS, MO.

NOTE:—The above house is perfectly reliable.

### MID-YEAR MEETING.

Dear Brethren of the West Oklahoma Conference: There will be a great mid-year meeting of all the Boards of the West Oklahoma Conference at El Reno, April 2-4. An excellent program has been arranged, giving the several Boards ample time to present their interests. Let all members of the boards, all presiding elders, all our pastors, who can, and as many laymen as possible attend this meeting. Send your name to Rev. J. W. Nelson, El Reno, for entertainment, at once please.

Brethren, let us make this meeting one of such helpfulness and enthusiasm that its influence shall be felt in every pastoral charge in our conference. Come, full of plans and suggestions and in the spirit of prayer.

C. S. Walker,  
Conference Missionary Secretary.

### MR. J. B. HOWELL AT CLARENDON.

Mr. John B. Howell of Dyersburg, Tenn., held a union service in Clarendon, Sunday, March 10, in the interest of the Laymen's Missionary Movement. Mr. Howell is a member of the Parent Mission Board and of his Conference Mission Board, also the Lay Leader of the Dyersburg District, Memphis Conference. The service was held in the Southern Presbyterian church and the house was filled to the doors. The address made a deep impression on all who heard it, especially the men. The theme was Faith. Sincerely,  
Hayes Howell.

### NOTICE.

To whom this may Concern: I have been out of the ministry for nearly two years, shaping up my finances for a more extended ministry. I expect to go back into the Conference this year. My business is now in good shape and I'm ready to give up secular work, and devote my all to the work of the ministry. If any of my brethren in Texas, Arkansas or Oklahoma can use me, I'm at your service with all my soul.

J. R. Smith.  
Norman, Okla.

### MT. IDA CIRCUIT.

I have just returned from Mt. Ida, where I spent a week assisting my much esteemed friend and brother, Rev. C. A. Fuller, in a protracted meeting. This was my first visit to the place since the conclusion of my four years of service on the Hot Springs District 13 years ago. Mt. Ida, as most people who read this note already know, is the county seat of Montgomery County. The nearest railroad point is Womble, some ten miles south, and the present terminus of the Gurdon and Fort Smith branch of the Iron Mountain Railway. It is in the heart of the mountain country, but there are many beautiful streams and fertile valleys interspersed, and with the coming of the railroad many people are looking that way in search of homes. There has been considerable improvement both in the town and surrounding country during the 13 years referred to above, but I was pained to observe that the growth of the church had not kept pace with the material progress. This is true not of Methodism alone, but of all the churches. The plain truth is that our church has been somewhat neglectful of her opportunity and duty with regard to that territory. But there are indications of an awakening and of better things. Bro. Fuller is throwing himself in the work with all the energy of his soul and the people are responding nobly to his plans. The church building at Mt. Ida is to be thoroughly repaired, finished and furnished at a cost of some \$500. The contract will be let in a few days for the erection of a good five-room parsonage, for which the major portion of the cost is already provided. New church buildings are projected at Joplin and Oden and the church at Grenade is to be repaired. There is a spirit of advancement in the air and the people are hopeful and earnest.

The meeting at Mt. Ida was not a great success as judged by visible results. The weather was fearful and the roads practically impassable. Still

## Pimples? No They've All Gone!

No More Humiliation; the Wonderful  
Stuart's Calcium Wafers "Get  
Right After" Those Pimples,  
Boils and Skin Eruptions.

Trial Package Sent Free to Prove It.

No need for anyone to go about any longer with a face covered with pimples, blotches, eruptions, blackheads and liver spots. These are all due to impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.

That's what Stuart's Calcium Wafers are intended to accomplish and do accomplish. Their principal ingredient is Calcium Sulphide, the quickest and most thorough blood cleanser known.

These wonderful little wafers get right into the blood and destroy eruptive substances present in it. In some cases a few days is sufficient to make a marked improvement. And when the blood is pure the whole system is a hundred per cent better.

Don't fret any longer about those blackheads, pimples, boils, tetters, eczema, spots or skin eruptions; they all go and "go quick" if you use Stuart's Calcium Wafers.

You can have a trial package of Stuart's Calcium Wafers, simply by sending your name and address to F. A. Stuart Co., 360 Stuart Bldg., Marshall, Mich. Then, when you have proved their value, you can get the regular size package for 50 cents at any drug store.

we had good congregations throughout the meetings. All the business houses closed for the morning services and the school attended in a body. The people gave earnest, eager attention to the preaching of the word and many expressed a desire for salvation. The religious sentiment of the community was greatly strengthened and the church much revived. Four persons were received as members of the church.

It was my privilege to spend a day and a night in Womble, where I met many old friends and preached in the Presbyterian church. I heard many good things here of Bro. Mullins, the pastor, but did not have the privilege of meeting him, as he lives at Caddo Gap. Methodism ought to have a church and a resident pastor at Womble. In fact it will be well for our Board of Missions and Church Extension to look well to all this Montgomery County country.

J. A. Sage.

Crossett, Ark., March 15.

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

### ARKADELPHIA DISTRICT.

Our first quarter's work has been done under difficulties incident to the severe winter. We cannot do much of anything in the Southland under such conditions. We don't prepare for hard winters. But our work has gone on steadily and successfully. All the preachers are hopeful; not a word of discontent is heard. About 100 accessions were reported during my first round. Of course others have been received since Quarterly Conference. T. O. Rorie, on Princeton Circuit, wrote me he had five accessions one Sunday, three on profession. Four have been recommended to the District Conference for license to preach; one other has been licensed to exhort. Four circuit and two station charges have increased their assessment for support of the ministry. Only one charge shows a slight decrease on this assessment. Central, Arkadelphia and Malvern are all planning to pay off all indebtedness on their new churches this year. Arkadelphia, in addition to specials already carried, has agreed to give \$200.00 to a boys' school in Cuba, of which Guy Holmes is president. T. L. Rogers of the Arkadelphia Circuit has built and moved into a parsonage at Hartsville, a suburb of Arkadelphia. Bro. Galloway started this move last year. Bros. Workman and Ross have bought two acres of land adjoining what we already had at Rockport. On this land they have built a neat parsonage for Malvern Circuit, and they are building a splendid camp meeting shed. Near old Rockport would be an ideal place for our League Assembly grounds. One of the great features of our church work at Malvern is its night school, carried on by the League. The church at Malvern is a great hive of activity, touching and shaping the country for miles around. The Baraca class at Benton has pledged \$50.00 special for missions. Benton has advanced on finances for P. C. and is waking up to new life. Third Street, Hot Springs is planning a \$50,000 church. About \$10,000 is in sight to begin with. The great work at Central church goes steadily on. It is a great pity that our law is such that we can't keep Hutchinson there longer. Hot Springs is not like other places. The ends of the earth meet there. The Epworth League Mission is a wise move. There are no church buildings in that section. A few union houses and preaching here and there in school houses. I found McKelvy in a neat, comfortable home, and doing well.

## Galloway Girls Wish Places to Teach

To the School Boards of the State, Galloway College has the following talent to offer this year among its graduates:

Candidate No. 1 prefers High School English or Latin.

Candidate No. 2 prefers High School English and History.

Candidate No. 3 prefers High School English, History or German.

Candidate No. 4 prefers High School German and French or English and History.

Candidate No. 5 prefers Grammar School work (third to fifth).

Candidate No. 6 prefers Grammar School work (third to fifth).

Candidate No. 7 prefers Grammar School work (third to fifth).

Candidate No. 8 prefers Voice, Violin and Piano.

Candidate No. 9 prefers Piano.

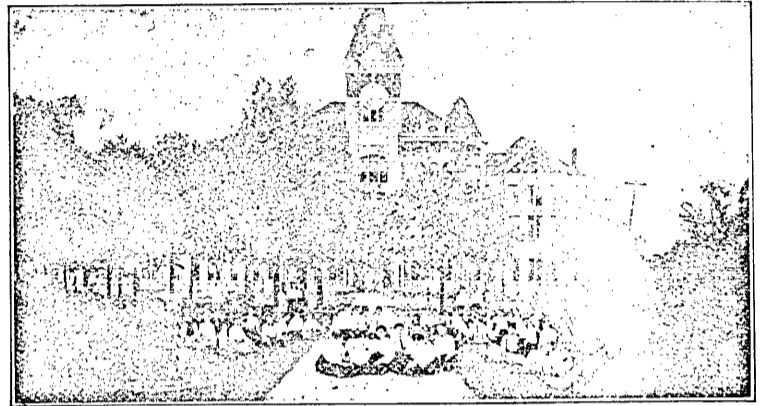
Candidate No. 10 prefers High School Latin.

Candidate No. 11 prefers High School History.

I shall be glad to put any community in touch with candidates suited to the positions to be filled. Inquire by numbers of

Searcy, Ark.

**J. M. WILLIAMS, Pres.**



## Henderson-Brown College, Main Building

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

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

Write for catalogue and information.

**GEORGE H. CROWELL, Ph.D., Pres.**

He has nine preaching places; has organized at two places. The buying of the parsonage gave confidence and stability to our work. It was no mistake to buy it. I hope the church at large will help us pay for it. I have formed a new circuit since Conference and put Bro. J. L. McKinley in charge.

T. D. Scott.

### PRINCETON CHARGE.

Everything is moving on finely on the Princeton charge. The people are pleased with their preacher and the preacher is pleased with his work. Last Sunday was a fine day with us. We received five into the church, three by profession. Ruth Carr's piece in your issue of March 7th is worth a year's subscription to the paper. Wonder if there is a man in Arkansas that can read it without shedding tears?

T. O. Rorie.

### YOU CAN QUIT

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.

### ANOTHER NAPOLEON FIND.

The Century announces another Napoleon "find." A. M. Broadley, author of "Napoleon in Caricature," will contribute to the April number a curious paper on "Napoleon's St. Helena Portraits," illustrated with several hitherto unpublished sketches of Napoleon in exile. These are from originals in the collection of the writer, who is an expert on the subject, and who describes the circumstances under which

## CHURCH BELLS SCHOOL

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

these unique portraits were brought together.

### 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

### 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 xzffiffiffiffi \$2,200.00, easy terms. Write his, send his advertisement, at Centerton, Ark.

## WHO OWNS THE WORLD?

Rev. J. B. Gambrell, D.D., LL. D.

In law and in reason the wool on the sheep belongs to the owner of the sheep. If a man owned sheep and sold them, he could not afterwards enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are his by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property, because they are property themselves. The wool is theirs only as their skins are theirs and their hands and feet, by the way of accommodation. The supreme title is in God, and this title holds against all comers. Our times are in his hands. Whether one of us lives a day is wholly with God. How we shall die, as well as when, is with God. While men live, move, and have their being in God, they must allow his right to do what he will with his own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the divine sovereignty over all men and everything. "The commandment is exceedingly broad," because the divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts.

Conversion comes simply as a recognition of the divine ownership in us. It is an acceptance on our part of our proper relation to our Creator and Redeemer.

The greatest question in the world today is: Who owns the world? Or, to drop the figure: To whom does the property—the gold, the silver, the cattle, and all—belong? If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right, or, in other words, if we settle our financial relations to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over 'rights in wool.' It is, or ought to be, controversy both in the pulpit and among Christians in the pews of every church in Christendom, till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of his own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be one adjudication, and that is that whoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds and it is their business to feed the sheep, care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the great owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works; not by their dignity or their pretenses but their work. And one of the works is to shear the sheep.

But the question has two sides, God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them in every way. If sheep are not sheared they become unhealthy. How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligation to God in financial affairs.

So important is this matter in the churches and in the lives of the people that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. "Where your treasure is there will your heart be also." This is Christ's word fulfilled in every life. If sheep are not sheared, they drop their wool or the devil picks them. Alas for the waste of God's money in the service of the world, the flesh, and the devil, and this to the hurt of God's people! Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money. And what is more than money? Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experi-

ence. Giving liberally on the right principle is the best possible education and safeguard for a family. And the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world today is the question of right in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent as torchbearers to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of his sheep, we settle the world's destiny.

## 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.

## BROTHER J. F. JERNIGAN EXPLAINS.

Mr. Editor: In my write up of last week your printing machine, or something of the sort, made me say a thing I did not say, to wit, "And still you are Mr. Big District policy." As this sentence comes in right after the incident related of Brother Odum and his friend, one would think I had made a shot at my P. E., which I did not, and do not. I don't know whether he favors big districts or little ones. And what I wrote as nearly as I can recall is, "And here we are still, Mr. Big District policy." I am inclined to think and stand quite alone on this small district proposition as to the preachers—but have plenty of good company among the laymen. The Methodist is having some good reading in it—Dr. Riffin, Dr. Palmore and Dr. Jim A.

Cordially,  
Jas. F. Jernigan.

## A WOMAN'S APPEAL.

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

## EVANGELISTIC NOTICE.

Brother Burk Culpepper will hold our meeting at Vian, commencing April 1. He desires for me to arrange three consecutive dates. So address the undersigned until the three are filled.

Yours truly,  
O. S. Snell, P. C.

Vian, Okla.

## SOME CHANGES IN THE WEST OKLAHOMA CONFERENCE.

Rev. D. A. Gregg, who was appointed to Purcell, closed his work there on March 12, and by appointment goes into the evangelist field. His address is Mecker. Rev. J. V. Stanley has been appointed to that place. Rev. R. H. Horton has been transferred to the West Oklahoma Conference and placed in charge of St. James, Oklahoma City. O. F. Sensbaugh, P. E.

A NEW BOOK OF TRAVEL.  
Letters from Italy, Switzerland and Germany.

By Virginia Carroll Pemberton.

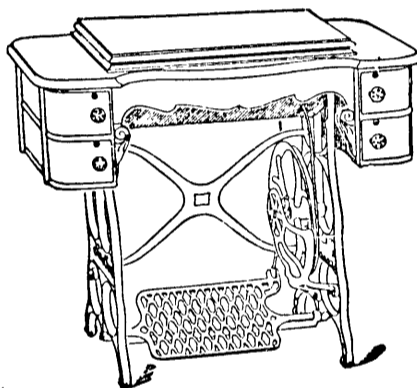
This book of charming experiences in Europe makes a lovely present for Easter, birthdays and all good times.

\$1.00 net, postpaid. Order from Mrs. W. H. Pemberton, or Anderson, Millar C Co., Little Rock.

## SEE THIS!

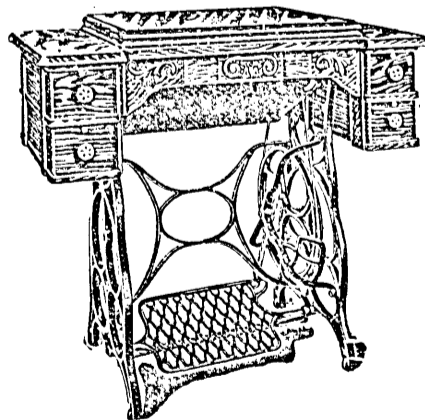
## WHY PAY TWO PRICES FOR A SEWING MACHINE?

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



## WESTERN METHODIST NO. 1.

Our Western Methodist Machine No. 1 is an unequalled combination of the best features in sewing machines. It has a beautiful quarter-sawn 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.

Waterman's  
Ideal  
Safety Pen

THE LATEST MODEL  
OF THE  
BEST FOUNTAIN PEN  
ON EARTH

The Pen Screws back  
into the Barrel

The Principle is that  
of a bottle containing ink  
—when corked with  
cap or pen point it can-  
not spill. The gold pen  
being always moist, the  
ink flows at the first touch  
in writing.

SEE THEM AT

ANDERSON, MILLAR &  
COMPANY

122 East Fourth St.  
Little Rock, Ark.



## Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

FROM OUR FIELD EDITOR, REV.  
D. J. WEEMS.

#### Montrose.

At the crossing of two Iron Mountain roads in Ashley county is Montrose, a growing and prosperous town. In the last two years several neat cottages and business houses have been built. The Baptists and Methodists have each built beautiful churches. They also have a bank and a good schoolhouse. This is a very rich farming country. They have shipped several carloads of corn and hogs and cattle. This is something new for a cotton country. It means for the farmers to be more independent. We had a delightful service with a nice congregation. The Sunday school is doing well, with R. R. Carmichael, superintendent. It was a special pleasure to meet J. B. Wooten and family, who after four years in Kentucky are glad to get back in Arkansas. He and his daughter, Mrs. W. T. Cone, furnished delightful entertainment. Bro. Cone is the principal merchant and planter of the town, and a very excellent Christian gentleman. Renewing all the old, I secured eight new subscribers: J. H. Harrison, J. I. Swayze, R. R. Carmichael, J. B. Wooten, V. E. Barker, Mrs. G. A. Franklin, S. J. Lockhart and Mrs. W. C. Cone. I think every Methodist family of this church gets the Western Methodist. Rev. P. S. Herron is pastor here and at

#### Snyder.

He is in much favor with his people, is not afraid to work and fix up about the parsonage. He has done quite a good deal both inside and out of the house. Such men are in demand, who can preach and look after every interest of the church. His good wife and eight children make theirs a happy home. They have a comfortable parsonage at Snyder and a real neat church with new pews. Dr. T. J. Robinson subscribed for the paper. We enjoyed a pleasant night with Bro. J. J. Cone and family, who is the principal merchant. They have trained a nice family of children.

#### Portland.

One of the good towns of southeast Arkansas is Portland. The railroad divides the town. They have two banks, three blocks of business houses, cotton seed oil mill, tannery and leather collar factory, large hardwood mill, excellent public school, a large two-story brick. Bro. E. J. Camack is our Sunday school superintendent. There is talk of a new church. We have an excellent membership, who are both able and willing to build a modern brick church. Rev. R. R. Moore, the pastor, is quite hopeful of success. He is a strong preacher and has done excellent work, both on stations and districts. He was glad to help me in the canvass. Shaping up the old, we secured one new subscriber, Bro. R. B. Scott. A most excellent dinner was enjoyed with Sister R. A. Pugh. A good many persons are seeking homes in Ashley county. A good place to find rich land at a reasonable price.

#### Parkdale.

A night was spent in Parkdale with Rev. John Hoover. We had a good

service, with a large congregation. The town is still growing. One nice brick store has been built during the past year and several neat cottages. They have a bank, seven business houses, two-story brick schoolhouse. Rev. G. A. Brown is principal and Miss Bessie Wolf is one of the teachers. Shaping up the old, we secured four new subscribers: Mrs. Maud Schoolfield, Rev. G. A. Brown, Dr. R. S. Williams and Mrs. M. H. Searge. Bro. Hoover is pastor here and at

#### Wilmot.

This is his second year. The church is prospering under his ministry. He is developing into an excellent preacher. His soul is in his work. He and his good wife made my visit both pleasant and profitable. Wilmot is a good business town, five miles from Louisiana. There is a bank and several large stores doing a fine business. We have a neat church. Shaping up the old, we secured three new subscribers: R. L. McDuffie, Mrs. M. A. Miller and Mrs. E. J. Newton.

#### Lake Village.

On a beautiful old river lake is Lake Village, one of the oldest towns of the state. The coming of two railroads has made it a town of much importance. It is the county seat of Chicot County. They have an excellent courthouse, splendid new brick hotel on the lake front. Houses are thick for two miles on the lake front. We have a neat church and parsonage. Rev. R. A. McClintock is in the second year of his pastorate. He and his consecrated wife are alone, their two daughters having set up housekeeping for themselves. Brother McClintock is an excellent preacher and a splendid man. He succeeds wherever he goes, and Sister McClintock sees that her part comes up all right. I shaped up the old subscribers and hurried on to

#### Eudora.

Since my last visit some nice improvements have been made in new buildings. They now have an excellent schoolhouse, two banks and general business. The train service has been doubled. You can make a round trip to Helena, Pine Bluff and Little Rock in a day. We have a neat parsonage and church. It was too rainy for a service. Rev. J. W. Williams is pastor. He is zealous, consecrated and intelligent. He has a bright future. With his good wife helping, they will accomplish much for their Lord. The death of Capt. J. W. Scott was much lamented. He had given lots for all the churches and school, both white and black. He was a real benefactor. Shaping up the old, we secured two new subscribers, Mrs. W. W. Ward and Mrs. C. A. Parsons, who, with her kind husband, run a hotel near the depot. They were especially nice to me.

#### Conway Circuit.

It was a pleasure to preach at Salem, two miles west of Conway. This is a good country church. They have an excellent Sunday school. Bro. Thompson is superintendent. A dinner such as only people who live in a land of plenty can prepare was enjoyed with his family. I was glad to meet Bro. and Sister Hickenbotham, his wife's parents, who are Methodists of long standing. Rev. R. A. Robertson is pastor. He is well received and will no doubt do his best. He is a valuable man and fully consecrated to his work and will look after every interest of the church. We secured two new subscribers, Miss Gertrude Diffie and R. L. Harris, whose brother, Irvin Harris, has been one of the most successful preachers of Arkansas.

#### WHAT DANCING IS GOOD FOR.

Dr. Adam Clark, the great scholar of the world, and eminent divine, once said that dancing was evil and evil

only. Aristotle found dancing to be a nursery of vice during his day. And the Rev. Sam Jones once said if there was anything that he hated with a bitter hatred it was a dancing master. Dancing is no less evil today than it was in the days of these great men. It has been said that three-fourths of all the abandoned girls of the city of New York were ruined by dancing. No human being with a particle of religion can ever tolerate dancing. It is good to mislead the young people, and bring wretchedness, poverty and shame. It would be a misuse of the word to call anyone who frequents dancing a Christian. They are only hypocrites if they belong to the church and go to dances.

The very tendency of the dance is to bring people to impudence, shame, and ruin at last.

Faternally,  
H. C. Morris.

#### 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 weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest

trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years Cardui helped over a million women. Try it for your troubles today.

#### TO THE MEMBERS OF THE MISSIONARY SOCIETY OF EAST OKLAHOMA CONFERENCE.

Friday, March 29, has been set apart as a day of fasting and prayer that the Council may have the guidance of the Holy Spirit in all their deliberations.

Mrs. M. E. Mackey,  
Press Superintendent.

Durant, Okla.

#### POSITION WANTED.

We are getting along fine considering the exceeding cold weather. Grady, my son, wants a position in a hardware store. Two years experience. If the brethren know of a place please let me know. He is twenty years old and can give recommendation.

J. A. Grimes, P. C.

Centratia, Okla.

MARRIED.—On the 14th of January, 1912, at the bride's parents, Miss Lota Hall and Mr. J. Thomas Luke, by their pastor; all of Council, Lee county, Ark.

J. A. Savage, P. C.

### THE VEST-POCKET EDITION

OF THE

## Holman Self-Pronouncing New Testament

(AUTHORIZED VERSION.)

Nonpareil. 32mo. Long. Size, 2½x4½ inches.

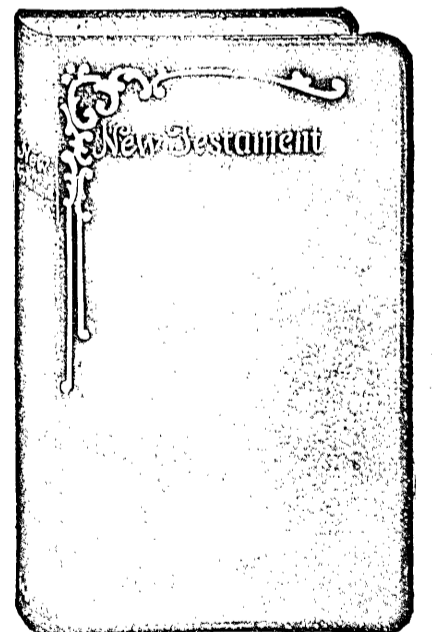
This is the handiest, prettiest and most useful edition of the New Testament ever published. It takes up so little room that it can always be kept near at hand ready for use. It is printed from the largest type ever used in a small edition of the Testament, and the plates being entirely new the impression 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  
called for him.  
48 And straightway one  
of them ran, and took a  
sponge, and filled it with  
vinegar, and put it on a  
reed, and gave him to  
drink.  
49 The rest said, Let be,  
let us see whether Elias  
will come to save him.  
50 Jesus, when he had  
cried again with a loud  
voice, yielded up the ghost.  
51 And, behold, the veil  
of the temple was rent in  
two from the top to the  
bottom; and the earth did  
quake, and the rocks rent;  
52 And the graves were  
opened; and many bodies  
of the saints which slept  
arose.  
53 And came out of the  
graves after his resurrec-  
tion, and went into the  
holy city, and appeared  
unto many.  
54 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.  
55 And many women  
were there beholding afar  
off, which followed Je-  
sus from Galilee, minister-  
ing unto him:  
56 Among which was  
Mary Mag-da-le-ne, and  
Mary the mother of  
James and Joseph, and the  
mother of Zebe-dee's  
children.  
57 When the even was  
come, there came a rich  
man of Ar-ma-tha, a  
named Joseph, who also  
himself was Jesus' disci-  
ple:  
58 He went to Pilate, and  
begged the body of Jesus.  
Then Pilate commanded  
the body to be delivered.  
59 And when Joseph had  
taken the body, he  
wrapped it in a clean linen  
cloth.  
60 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.  
61 And there was Mary  
Mag-da-le-ne, and the other  
Mary, sitting over  
against the sepulchre.  
62 Now the next day,  
that followed the day of  
the preparation, the chief  
priests and Pharisees  
came together unto Pilate,  
63 Saying, Sir, we remem-  
ber that that deceiver  
said, while he was yet  
alive, After three days I  
will rise again.  
64 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.  
65 Pilate said unto them,  
Ye have a watch: go your  
way, make it as sure as ye  
can.  
66 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

EASY TO READ  
AND WILL  
FIT THE POCKET



ABSOLUTELY  
FLEXIBLE BINDING

No. 2107 EXTRA SOLID LEATHER BINDING flexible limp, gold side title, with beautiful design embossed in gold, round corners, gold edges. Publisher's Price.....65 Cents

Order of

Anderson, Millar & Company  
Little Rock, Arkansas

**Don't Take Harsh Purges**  
THEY ARE VERY HARMFUL  
**Bond's Pills Are Safe**

They do not weaken or sicken.  
They do not leave you exhausted.  
They are small, mild, effective.

Do not waste time and money on unknown  
and harmful purgatives or cathartics.  
Get one BOND'S PILL bottle  
for indigestion, biliousness, torpid liver,  
stomach and bowels.

**25c-ALL DRUGGISTS-25c**

## QUARTERLY CONFERENCE.

## WHITE RIVER CONFERENCE.

## BATESVILLE DISTRICT.

(Second Round.)

Cave City and Evening Shade, at Sidney  
Sulphur Rock, at Lee's Chapel. March 23, 24  
Melbourne, at Forrest Chapel. March 27, 28  
Bexar, Mount Pleasant. March 29-31  
Camp, at Mountain View. April 2, 3  
Salem Station. April 4, 5  
Viola, at Mount Calm. April 6, 7  
Ash Flat, at Hill's Chapel. April 9, 10  
Bethesda and Desha, Bethesda. April 13, 14  
Jacksonport. April 20, 21  
Marcella, Pleasant Hill. April 27, 28  
Smithville, at Smithville. May 4, 5  
Powhatan. May 7, 8  
Swifton, at Swifton. May 11, 12  
Tuckerman Station. May 13  
Salado, Oak Valley. May 15, 16  
Charlotte, Walnut Grove. May 18, 19  
Newark Station. May 19, 20  
Calico Rock, at Norfolk. May 25, 26  
Mountain View, Guion. May 27, 28  
Wolf Bayou. May 30, 31  
District Conference at Melbourne July 16-19.

B. L. WILFORD, P. E.

## SEABOY DISTRICT.

(Second Round.)

Wilburn Ct., at Cross Roads. March 23, 24  
Heber Springs Station. March 30, 31  
Beebe and Austin, at Ward. April 6, 7  
McRae Ct., at Mt. Olive. April 13, 14  
Newport Station. April 20, 21  
Vilonia Ct., at Vilonia. April 27, 28  
Auvergne and Weldon, at Auvergne. May 4, 5  
Augustus Ct., at Revill. May 5, 6  
West Point Ct., at New Hope. May 11, 12  
Augusta Station. May 18, 19  
Cabot and Jacksonville, at J. May 19, 20  
Cato Ct., at Shiloh. May 25, 26  
Gardner Memorial. June 1, 2  
Dye Memorial. June 2, 3  
Bradford and Bald Knob, at Fredonia. June 8, 9

A. F. SKINNER, P. E.

## WEST OKLAHOMA CONFERENCE.

## CHICKASHA DISTRICT.

(Second Round.)

(In Part.)

Bailey, at Mason. March 23, 24  
Marlow. March 29  
Banner, at Oklawaha. March 30, 31  
Rush Springs and Ninnekah, at  
Ninnekah. March 31-April 1  
Criner, at Criner. April 6, 7  
Erin Springs, at Liberty Hill. April 13, 14  
District Conference. April 16, 17  
The Chickasha District Conference, West  
Oklahoma Conference, will be held at Lind-  
say, April 16, 17-18. Will open Tuesday  
9:00 a. m. and close Thursday noon, if possi-  
ble. Let pastors and local preachers have  
short written statements of their work. The  
Laymen's Movement will be given ample at-  
tention.  
Velma, at Stoner. April 27, 28  
Sugden and Addington, at Fleetwood May 4, 5  
Waurika and Terral, at Waurika. May 5, 6  
Comanche, at Corum. May 18, 19  
District Conference, at Lindsay. May 21, 22, 23  
Notice this change of time for District  
Conference from April to May 21, 22, 23. It  
will be held at Lindsay, and will open Tues-  
day, 9 a. m. and close Thursday noon, if  
possible. There will be preaching Monday  
evening at 7:30. Let the pastors and all the  
local preachers have short written statements  
of their work. The Laymen's Missionary  
Movement will be given ample attention. Do  
not forget that Sunday school superintend-  
ents, lay church leaders and district stew-  
ards are now members of the District Con-  
ference, as well as recording stewards, and  
four elected delegates from each charge. Let  
pastors see that Quarterly Conference Rec-  
ords are there. It is important that pastors  
and delegates be there at the opening. To  
do this, all who go by train must reach Lind-  
say Monday.

L. L. JOHNSON, P. E.

Britton, Okla.

## EAST OKLAHOMA CONFERENCE.

## VINITA DISTRICT.

(Second Round.)

Afton. March 20  
Fairland Ct., at Wyandotte. March 21  
Beatty's Prairie Ct., at Olympus. March 23  
and 11 a. m. March 24  
and 11 a. m. March 24, 25  
Grove. March 27  
Wagoner. March 28  
Wagoner Ct., at Yellow Springs. March 29  
Vinita. March 29  
Bluejacket Ct., at Grandview, 11 a. m.  
and 7:30 p. m. March 30  
and 11 a. m. March 31  
Welch. March 31-April 1  
Chelsea. April 2  
Claremore. April 3  
Inola Ct., at Talala. April 4  
Adair Ct., at Hazel, 11 a. m. and 7:30  
p. m. April 6  
and 11 a. m. April 7  
Adair and Big Cabin, at Adair. April 7, 8  
Vinita Ct., at Wayside, 11 a. m. and  
7:30 p. m. April 9  
Miami. April 10  
Spavinaw Ct., at Spavinaw, 11 a. m. and  
7:30 p. m. April 13  
and 11 a. m. April 14  
Peggs Ct., at Peggs, 7:30 p. m. April 14  
and 11 a. m. and 7:30 p. m. April 15  
Chapel Ct., at Greenbrier, 11 a. m. and  
7:30 p. m. April 16, 17  
Centralia Ct., at —, 11 a. m. and  
7:30 p. m. April 20, 21  
Will the preachers "recommend fasting  
and abstinence, both by precept and exam-  
ple (Discipline, Pars. 127, 151)? Any and  
all who will invite their people to join them  
in such a fast. I will, upon notification, unite  
with from Thursday evening until Friday  
evening preceding their quarterly conference  
dates severally, praying for a revival in each  
charge, and that real soul-winning power may  
be restored to us in our public and private  
ministry.  
The District Conference will convene at  
Claremore in the last week of April, more  
definite announcement to be made later.

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

## LITTLE ROCK CONFERENCE.

## CAMDEN DISTRICT.

(Second Round.)

Bearden Ct. March 23, 24  
Fordyce Mission. March 30, 31  
Hampton Ct. April 6, 7  
Junction City Sta. April 13, 14  
El Dorado Ct. April 20, 21  
El Dorado Sta. April 21, 22  
Strong Ct. April 27, 28  
Huttig Sta. May 4, 5  
Chidester Ct. May 11, 12  
Atlanta Ct. May 18, 19  
Wesson Sta. May 25, 26

THOS. H. WARE, P. E.

## TEXARKANA DISTRICT.

(Second Round.)

Mena Sta. March 17, 18  
Lewisville Ct., at Bradley. March 23, 24  
Vandervoort Mission at Hatfield March 30, 31  
Foreman, at Foreman. April 6, 7  
Horatio Ct., at Montrose. April 13, 14  
Umpire Mission. April 20, 21  
Lockesburg Ct., at Rock Hill. April 27, 28  
Fairview Sta. April 27, 28  
Bright Star Ct. May 4, 5  
Patmos Ct. May 11, 12

J. A. HENDERSON, P. E.

## MONTICELLO DISTRICT.

(Second Round.)

Monticello. March 24  
Montrose. March 30, 31  
Blissville. March 31  
Eudora Ct. April 6, 7  
Dermott. April 13, 14  
Wilmot. 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 Ar-  
kansas City May 9, at 2 p. m. J. C. Wat-  
son 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 li-  
cense to preach, and recommendation for ad-  
mission 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.

## LITTLE ROCK DISTRICT.

(Second Round.)

DeVall's Bluff, and Hazen, at Hazen  
Capitol View, at Forest Park, p. m. March 28  
Benton Ct., at Ebenezer. March 30, 31  
Kaumelle Ct., at Ezra. April 6, 7  
Kee and Tomberlin Ct., at Core's April 13, 14  
Mabelvale Ct., at Primrose. April 17  
Bauxite Ct., at Sardis. April 20, 21  
Hunter Memorial, p. m. April 24  
First Church, 11 a. m. April 28  
Asbury, p. m. April 28  
Quarterly Conference at First Church  
p. m. April 29  
Quarterly Conference, at Asbury, p. m.  
April 30  
Winfield Memorial, p. m. May 1  
England. May 5, 6  
Highland, p. m. May 8  
Henderson Chapel, p. m. May 8  
Oak Hill Ct., at — May 11, 12  
Lonoke. May 18, 19

ALONZO MONK, P. E.

## PINE BLUFF DISTRICT.

(Second Round.)

Grady Ct. March 23, 24  
Rison Ct. March 29  
Edinburg Ct. March 30-31  
Lakeside. April 6, 7  
First Church. April 7, 8  
Hawley Memorial. April 13, 14  
Carr Memorial. April 14, 15  
Roe Ct. April 20, 21  
Sheridan Ct. April 27, 28  
Redfield Mission. May 4, 5  
Star City. May 9, 10  
Rowell Ct. May 11, 12  
Humphrey. May 19, 20  
Alzheimer. May 21  
Swan Lake. May 25, 26  
Macon. May 28, 29

Z. D. LINDSAY, P. E.

## PRESCOTT DISTRICT.

(Second Round.)

Gurdon, at Pleasant Hill. March 23, 24  
Mt. Ida, at Joplin. March 30, 31  
Nashville. April 6, 7  
Prescott Ct., at Blevins. April 13, 14  
Okolona at Trinity. April 13, 14  
Delight at Antoine. April 14, 15  
Emmett, at Hopewell. April 20, 21  
Columbus, at Bethany. April 27, 28  
Washington, at St. Paul. April 28, 29  
Mineral Springs, at Bluff Spgs. May 4, 5  
Bingen, at Orchardview. May 11, 12  
Murfreesboro, at Murfreesboro. May 12, 13  
Center Point. May 18, 19  
Sweet Home, at Biggs. May 25, 26  
Harmony. May 25, 26  
Hope Ct. June 1, 2

W. C. HILLIARD, P. E.

WHY DID JESUS DEMAND BAP-  
TISM AT THE HANDS OF JOHN?

Mr. Editor: There seems to be quite  
a variety of opinions as to the real  
motive that prompted Jesus to make  
the demand. Dr. Andrew Sledd says,  
"The baptism of Jesus was the recog-  
nition and authentication of the minis-  
try of John." Sunday School Magazine  
for February, page 131. Can it be pos-  
sible, that that, was the real motive or  
reason that prompted Jesus to make the  
demand? In the Home Department  
quarterly for February, page 44, Dr.  
Chapman says: "Jesus is our perfect  
example in all things." When a young  
man, converted in a meeting held some  
years ago, kept himself out of the  
church on the plea that he could live  
a Christian and not be baptized with

water, or join the church, he was sim-  
ply pointed to the example of Jesus.  
Did he need it for himself? No. Could  
he not have maintained his divine mis-  
sion and character without baptism or  
church membership? "Yes." Then  
why did he ask and receive baptism?  
"No verbal answer came, but the young  
man was baptized and in the church in  
a few days." Can it be possible that  
that was the real motive, or reason that  
prompted Jesus to make the demand?  
Dr. Broadus says: "It was right for  
all good men to be baptized; and Jesus,  
as a man, was under obligation to do  
whatever was incumbent on other good  
men. If one so deeply devout had  
stayed away from the ministry and bap-  
tism of the new Prophet, it would have  
been setting a very bad example, unless  
explained." See Peloubet's Select  
Notes, page 216, issue for 1894.

Is it possible, that that, was all the  
significance that was attached to the  
demand? Did he simply feel that he  
was under obligation to do whatever  
was incumbent upon other good men to  
do? I hold that the three above posi-  
tions are untenable and without founda-  
tion in the word of God. And I feel  
that the multiplied thousands, yea  
millions of Sunday school children,  
and young people, and others, ought  
to be saved from the misleading views  
set forth in the above statements. I  
think they ought to be taught, that  
John's baptism of the people, and his  
baptism of Jesus, and what we call  
Christian baptism, are all separate and  
distinct, and that each have a peculiar  
significance of their own. I think the  
children have a right to know the Bible  
answer to the question, and the full  
significance of the answer. I think  
they have a right to know that when  
John hesitated, saying I have need to  
be baptized of thee, and comest thou  
to me; that when Jesus said, suffer  
it to be so now, that he did not say be-  
cause I want to set an example for my  
followers, and that he did not so much  
as insinuate such a thing; I think they  
have a right to know that when Jesus  
said suffer it to be so now, that he did  
not say because I want in this act,  
John, to recognize and authenticate  
your ministry, nor did he even insin-  
uate such a thing; I think that they  
have a right to know, that when Jesus  
said to John, suffer it to be so now, that  
he did not say because it is right for  
all good men to be baptized, and I feel  
it to be my duty to follow the example  
of all good men, and that he did not  
even insinuate such a thing.

Then what did he say? And what  
did he mean? He said suffer it to be  
so now, for thus it becometh us to ful-  
fill all righteousness, (or every right-  
eous ordinance). Dr. Clark says this  
is the correct translation. What did he  
mean? Simply this, John, we must  
keep within the limits of the law, and  
he might truthfully have added, John,  
it is recorded of your parents, Zacha-  
rias and Elizabeth, that they were both  
righteous before God, walking in all  
the commandments and ordinances of  
the Lord blameless. And I think the  
same could have been truthfully said of  
mine. The angel Gabriel told our pa-  
rents of our conception and birth, and  
told them what to name us. So when  
we were born, and became eight days  
old, they had us brought into covenant  
relationship with God, and into the  
church, by the only initiatory right  
known at that time, to wit, that of cir-  
cumcision, as the law required. (See  
Gen. 17:9-14.) Then forty days after  
our birth, we were taken to Jerusalem,  
and presented in the Temple, and we  
were officially redeemed as their first  
born, according to the law. (See Num.  
18:15, 16; Luke 2:22.) Then when we  
were twelve years of age, we were  
again taken to Jerusalem, I was (and I  
suppose, of course you were) and there  
officially recognized as being responsi-  
ble, or accountable for our conduct, ac-  
cording to the law. Now John, I have

waited patiently thirty years for this  
hour, I have never performed one offi-  
cial act. I could not, without having  
my authority questioned. I am now  
eligible to the office of Priesthood, ac-  
cording to the prescribed law. (See  
Num. 4:3.) And I came to you as a  
Priest, and the son of a Priest, and de-  
mand that I be publicly, and officially  
inducted into the office of Priesthood,  
as was Aaron and his sons, for thus it  
becometh us to fulfill every righteous  
ordinance. Then he suffered him, or  
did as Jesus requested.

This I think was the sole significance  
of the baptism of Jesus. And I hold  
that the correctness of my position is  
clearly demonstrated by our Lord him-  
self, when in after years he was chal-  
lenged by the officers of the church, on  
this identical subject (as to his author-  
ity). You remember while exercising  
the legitimate functions of his office in  
the Temple, the Chief Priest, Scribes  
and Elders came to him and demanded,  
saying, "By what authority doest thou  
these things? or who is he that giv-  
eth thee this authority?" And Jesus  
answered and said unto them, I also  
will ask you one thing, which if ye tell  
me, I in likewise will tell you by what  
authority I do these things. The bap-  
tism of John, whence was it? from  
heaven, or of men?

Instead of answering him promptly  
and truthfully, as they could have done,  
they reasoned with themselves, in  
other words, they held a secret caucus  
as to what answer they had better give,  
saying, "If we say from heaven, he  
will say unto us, why did ye not believe  
him, but if we say of men, we fear the  
people will stone us, for all hold John  
as a Prophet."

So they discovered that the only  
way out of their dilemma was to plead  
ignorance, which they did. So they  
went to him (with a lie in their  
mouths) and said, "We cannot tell."  
And Jesus said unto them, neither tell  
I you by what authority I do these  
things. Matt. 21:23-27.

Here our Lord tacitly acknowledges  
to those officers of the church, that he  
received his authority to officiate in the  
Temple at the hands of John, his fore-  
runner, and heaven commissioned mes-  
senger. This is why he made the de-  
mand. This was all he asked, and this  
was all he got at the hands of John.  
Simply the authority to exercise the  
functions of His office as a Priest. Sup-  
pose we should admit, that his motive  
was to set an example for his followers  
(as millions of deluded people are  
taught to believe). Then no one is eli-  
gible for water baptism until they are  
thirty years of age, for he waited pur-  
posely until he was thirty years old be-  
fore he made the demand.

S. S. Key.

Dardanelle, Ark., March 16, 1912.  
(Was Joseph a Levite?—Ed.)

## NEARLY SMOTHERED.

Chandler, N. C.—Mrs. Augusta Lo-  
max 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 unstrung. I had almost given up  
all hope of ever being better. I tried  
Cardui, and it did me more good than  
anything I had ever taken. I am better  
now than I ever expected to be." Thou-  
sands of ladies have written similar let-  
ters, 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.

## GOSPEL SINGER.

D. Ward Milam of Atlanta, Ga., au-  
thor, composer and gospel singer, with  
six years' experience with some of the  
leading evangelists of the South, is open  
for engagements with pastors who  
might need his services in revival meet-  
ings. Address 811 Austell Bldg., At-  
lanta, Ga. D. Ward Milam.

# Old Folks

## Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send the coupon with your full name and address and it will be sent to you, without a penny from you. *Age is no barrier to health*, and this offer is open to all *Old People*, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one dollar box of Bodi-Tone on twenty-five days trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, whether from age or otherwise. *This trial offer is open to all men and women*, freely, generously, without any age limit. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you.

**All you need do is to say "I Want to Try It" and a dollar box will be handed out to you.**

It makes no difference who, where or what you are, Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send any money or stamps. We don't ask to know your ailments and you need not write a word about it. All troubles originate in the body, and Bodi-Tone sets the body right. All you need do is clip out the coupon, which says "I Want to Try Bodi-Tone," fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a penny. We won't ask for pay or dun you, for we leave it all to you. *Clip the coupon and send for it today.*

## Bodi-Tone Does Just As Its Name Means

*It cures disease by toning all the body.* Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box on trial so 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, new vigor and new vitality.

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.

## Natural Curatives To Make Natural Health

When you use Bodi-Tone you know just what you are using, know it is pure and safe and know you are taking the right kind of medicine to provide real help for the body. It contains 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 and dissolves rheumatic deposits, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. *A remarkable combination that does wonderful work for the body's health.* Each one of its ingredients adds a needed element from nature to the body, for Bodi-Tone is altogether a natural remedy. Each has a certain work to do in the body and does it well, in a natural manner. They are used in Bodi-Tone because of this ability. We claim

no credit for discovering these valuable ingredients, each of which has a well deserved place in established medical science. We claim only the credit for our successful Bodi-Tone formula, which is our own discovery, for the way in which we have selected, proportioned and combined these great natural curatives, and for the health-making work which Bodi-Tone has so well proven its ability to perform in the body. The curative forces which Bodi-Tone so ably uses are the forces which have always existed in nature for the restoration of the body's health. Many are regularly prescribed by good physicians in combination with such drugs as each doctor may favor, for there are wide differences of opinion among doctors of various schools. The exact combination used in Bodi-Tone is what gives it the far-reaching and thorough curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies, cures which have won the gratitude of thousands.

## You Need Bodi-Tone To Set Your Body Right

If you are tired of continual doctoring and bad health, if you are wearied of feeling you cannot depend on your body to act right and do its full duty, *you need Bodi-Tone right now*, and this offer gives you a chance to try it without risking a penny. You need it to seek out your weak spots and make them stronger, to stop the leaks which have been draining your vitality, to make your organs capable of giving you the right measure of strength, vigor, energy and full-blooded comfort your body should have. If there is anything wrong in your body, if any organ is acting in a way which you realize and know is not right, send for Bodi-Tone on this trial offer and give it a chance to set you right. If you do not feel right, eat right, sleep right, weigh right, work right and think right, now and all the time, put Bodi-Tone in command of your body for twenty-five days. Let it marshal your bodily forces, let it line them up and work them into shape, until all are marching along straight, strong and harmoniously, in perfect time, tune and tone, for that is what Bodi-Tone is for and what it is doing for thousands. If the doctor's prescriptions and ordinary medicinal combinations have failed, let this scientific combination of special remedies show and prove what it can do for you. Its greatest triumphs have been among men and women who had chronic ailments, who had used patent medicines and had doctored with their local doctors and out-of-town specialists, all without lasting benefit. It is because of its great work in these cases that all chronic sufferers and persons with obstinate diseases are invited to try a dollar box of Bodi-Tone at our risk.

## Why be a Slave To Bad Health?

Why remain in ill-health month after month, why allow your body to make you a slave to ills, humors, distress and discomforts, when it is so easy to procure a trial box of this home treatment which has restored thousands to vigorous health and glorious strength? 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 treatment of this great remedy which people everywhere are praising and talking about. It just costs a two-cent stamp, and you don't need to pay a single penny for the medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose, no matter what your ailment may be, by thus trying it.

## 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. Each one got a dollar box on trial, as we offer to you in this coupon.



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. It goes to the root in the body and cures because its work is rational and thorough, the only kind that makes cures permanent. Read the reports, showing how Bodi-Tone makes new health and strength, send for a box on trial at our risk and see if it will not prove the *right thing* for you.

## Did More for Him Than Three Specialists.

CARTERS, GA.—I have been diseased for the last fifteen years with what the doctors called Catarrh of the Head, or Systemic Catarrh. Some called it one thing and some another. I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and beat and smother so it appeared that I could not live. I had Indigestion and Constipation, with blind spells. Everything I ate soured on my stomach before I would get through eating. It seemed that I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines and drugs that I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone has done more for me than all the doctors could do. I am seventy-five years old. My wife, who is in her seventy-fourth year, has also been greatly benefited by its use. J. F. PETTY.



## Free From Pain at Eighty-One Years

GLEN ROSE, TEXAS.—I have been in poor health for thirty years, and at times it seemed I was afflicted with most every trouble flesh is heir to. I had Catarrh of the Head, Asthma, Stomach Trouble, My Liver was bad and Kidneys and Bladder were deranged. At times I would lay in a cold sweat for hours with Bilious Colic. I suffered in this way until a year ago, when I saw the Bodi-Tone trial offer, sent for a box and began to take it. I am now in my eighty-first year, and have been altogether free from pain and any distress since I took the first few boxes. Every body speaks about how well I have been this year, and all realize the great good Bodi-Tone has been to me. MRS. E. RAMFIELD.



## Doctor Said He Had Bright's Disease

DANA, IND.—I doctored for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured; then I went to a specialist at Indianapolis. He doctored me for a long time and finally told me to go to the Springs at Martinsville, Ind. I did so and stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and went to work four days after I commenced its use. I am well now and weigh 210 pounds, for I am a large-boned man. I believe that Bodi-Tone has been under the ground if I had not taken Bodi-Tone. G. M. HILL.



## A Girl's Case of Extreme Nervousness

LASCASSAS, TENN.—Bodi-Tone has helped me more than anything I have taken. Since using it I seem like a different girl entirely. So many people say "What have you been doing for yourself, you look so much better!" I couldn't do hardly anything before taking Bodi-Tone. Life was a worry and a dread, now it is worth living. I was so nervous I could hardly sleep at night. My head and back would jerk so we feared I had St. Vitus dance. I had our family Doctor, and I took a lot of medicine. Mothersaw the Bodi-Tone advertisement and the offer seemed so fair we could not help having faith in it, so sent for a box. Bodi-Tone has done the work for me as all here know. I shall always praise it. EULA DILLON.



## Trial Coupon

Clipped from Western Methodist

**Bodi-Tone Company,  
Hoyne & 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.