

The Arkansas Methodist

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business Mgr.

"Speak Thou the Things That Become Sound Doctrine."

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Editorial Committee.

LITTLE ROCK CONFERENCE.

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ARKANSAS CONFERENCE

Rev. E. S. H. Johnston, Rev. H. Hanesworth, Rev. A. C. Millar.

News and Notes.

LAST WEEK THE SYNOD OF THE Presbyterian Church of Arkansas was held at the First Presbyterian Church in Little Rock. This Synod was organized in 1835. For many years it struggled against discouragements and misfortunes. It was not till 1845 that the Synod announced itself a part of the Old School General Assembly. Rev. E. C. Bigham, of Marianna, read a very interesting history of the early days of the church in the State. He said the first trial of a minister occurred in 1846; that the crime charged was writing poetry. The case was discussed at two meetings and the preacher was indefinitely suspended. This may seem amusing to some of our readers, but if the brother wrote such poetry as a good deal that is stuffed in the pigeon holes of the Arkansas Methodist office we, for one, say this sentence was deserved. Dr. T. C. Barrett, of the Synod of Missouri, preached the opening sermon. Dr. Barrett was formerly a pastor of First Church, in this city, and is much loved by his people.

The Great Physician.

It was the last request of Socrates, to his nearest and most devoted friend, that he offer for him a cock to Esculapius. One who has studied the character of the great philosopher sees in this, not an act of blind superstition, but the expression of a sentiment worthy to survive through all time. Esculapius represented to the sage the healing art. While Socrates faced death without faltering, he yet felt that if any among men deserved the homage of their fellows it was such as gave themselves, in all fidelity, to minister to human suffering. It was the spirit of such ministry which the dying philosopher sought to honor and teach his fol-

lowers to regard. Dr. Lorenz, the great specialist surgeon of Vienna, came to our country three weeks ago to operate upon the daughter of the Chicago millionaire, Mr. Armour, for hip disease. The rich man contracted to pay the surgeon \$100,000 for the service. After operating on Miss Lolita Armour, the distinguished physician gave some days to clinics in Chicago, in which he operated upon the poor, both for their own sake, and for the instruction of the physicians of the city. We wonder not that thousands of the poor gathered daily to these clinics, to see and hear what they could. Dr. Lorenz will give similar clinics in St. Louis, San Francisco and New York.

A hundred thousand dollars is, in the thought of many, a great sum. But how many a poor father has felt, at some time, that he would gladly give a million dollars, if he had it, to rescue the life of a sweet daughter, or restore her to perfect health. This hundred thousand was a small sum for the millionaire to pay for the benefit he received. But through the wealth of Mr. Armour many poor, who can pay nothing, will be served, and the whole country will be benefited through the instruction given to the physicians from one so eminent in his profession.

The medical profession, if true to itself, still justifies the sentiment of Socrates. The profession has its humanitarian side. It can not be heedless to the sufferings of the poor. If it lays tribute upon the rich that it may serve the poor, it is justified, for thus it enjoins upon the rich that brotherly kindness and humanity to which the profession must prove true. To many a physician it may be said, concerning poor sufferers whom he faithfully serves: "They can not recompense thee." How it becomes all physicians to stand so sincerely and unselfishly in the love of mankind that they may inherit the promise of him who is, himself, called the Great Physician! "Thou shalt be recompensed at the resurrection of the just." No class of men are more truly loved and honored by their fellow men than skilful and faithful physicians.

Washington Letter.

Special services were held in three Washington churches last Sunday in honor of the Central Union Mission and the splendid work it has been doing for eighteen years ending on that date. The annual mission sermon was preached on Sunday morning at Calvary Church by Rev. Samuel H. Greene, D. D., in the mission auditorium. A commemorative service was held, and an especially elaborate program was rendered in the evening at the Mt. Vernon Church. Great prosperity has attended the mission throughout its career and thousands have been helped by its workers. Supported entirely by voluntary contributions, the good work has never languished from lack of means and thousands have been rendered assistance. Every winter a wood-yard is maintained where the unemployed have an opportunity to earn something sawing wood and delivering it. A dining room where persons of limited means can procure plain substantial meals at a very moderate charge is maintained. Dormitories for homeless men and women are always ready to receive the needy and the charge is nominal and in special cases nothing at all. Clothing is collected and distributed to the poor and hundreds of Thanksgiving, Christmas and New Year dinners are given away. During the past year 2,000 religious services were conducted and over 600 conversions were the result. The municipal authorities of the District of Columbia have frequently acknowledged the excellent work done by the mission and have expressed the wish that the sphere of its influence might be broadened as it has already saved many men, women and boys from the disgrace of being sent to the work-house and has put them on the road to earning their own living. The work of the mission has been practical, its administration economical and it has the good wishes of the entire community.

The season of religious activity is now inaugurated and the conventions held in Washington are many. The Sunday-school Association will hold its annual convention here October 27, 28 and 29.

The program, although not yet completed, includes addresses by Rev. A. F. Schauffer, D. D., of New York, Rev. A. L. Phillips, D. D., of Richmond, Va., and Miss Margaret Coute Brown of Buffalo, N. Y. The convention is looked forward to this year with unusual interest and it is anticipated that some new and interesting features of Sunday-school work will be outlined and discussed. These conventions in the past have been productive of gratifying results. Many teachers have them to thank for hints which have proved valuable in their work. There are in the District of Columbia 252 Protestant Sunday-schools and 5,825 officers and teachers and 52,492 pupils are enrolled, including three Chinese Schools with an enrollment of 249 pupils.

All this week, beginning with last Sunday and ending with the Sunday coming, the Anti-Saloon League is holding public revival meetings. Past experience has shown that these meetings are productive of added interest in the work of the League and an increased membership. Special effort has been made to secure interesting speakers and a variety of important topics for this year's series. Sunday, Oct. 26, will be temperance Sunday in the District and many churches will hold appropriate services, a number of League members assisting the pastors in the preparation of the programs. The League is determined to remove from the nation the blot caused by the sale of liquor in the national Capitol and as the undertaking is a gigantic one the most careful preparations for the campaign are being made. The advocates of the liquor-selling canteen at army posts are actively engaged in a propaganda for that form of saloon and to meet their influence and arguments will be another subject which will receive special effort.

The Good Templars are holding a number of autumn rallies and are visiting each other's lodges and in every possible way reviving enthusiasm and spurring the members on in the good work.

C. A. S.

Educational Notes.

If in one sentence I were required to give what I believe to be the most valuable discovery of the educational world up to this present, it would be that poor teachers are worse than no teachers.—Prof. Hoyt.

A Premium on Folly.

One's moral and religious sense is shocked when one reads of children in Darkest Africa who cannot read and who have never heard a prayer offered, but when one is told that right here at one's own door a white child nine years old is found who can neither read, nor has ever heard the name of God mentioned in supplication, one is shocked beyond measure. In another column is an article from one of the Anderson papers, telling of such a case. Such a condition is pitiable indeed. A child reared in this way can be nothing but a criminal and an outcast. No father has a right to raise a child in any such manner. Nor has our State, the common mother of us all, any right to permit him to do so. It is the father's duty to keep his child in the common schools while they last. If he will not do his duty to his child it is the duty of the State to make him. The schools are open for the children, and they should be made to attend. This State needs a compulsory education law.

There are some who oppose com-

Would You Think It?

Would you think it possible that you could be disappointed in the face of a woman whose shapely shoulders, and beautiful hair suggest womanly perfection and beauty? Such disappointment comes not seldom when the face turned to you



shows disfiguring blotches and blemishes. In general the cause of these eruptions is impure blood.

Dr. Pierce's Golden Medical Discovery purifies the blood, and removes the corrupt accumulations which cause disease. When the blood is cleansed, pimples, tetter, salt-rheum, boils, sores, and other results of impure blood, are perfectly and permanently cured.

"For three years I suffered with that dreaded disease eczema," writes Mrs. J. Koepf, of Herman, Oregon. "I was told to try Dr. Pierce's Golden Medical Discovery, which I did, and after I had taken fourteen bottles I was permanently cured. It has been a year since I stopped taking your medicine and it has never appeared since. I think your medicine a wonderful cure and hope others suffering as I did, will take it and be relieved of their suffering."

Some of the most remarkable cures effected by "Golden Medical Discovery," have been of scrofulous diseases.

"I will forever thank you for advising me to take Dr. Pierce's Golden Medical Discovery," writes Mrs. Jas. Murphy, of Fonda, Pocahontas Co., Iowa. "It has cured me of chronic scrofula of twelve years' standing. I had doctored for the trouble until I was completely discouraged. I also had chronic diarrhoea for twelve years. I am in good health now—better than I ever was in my life, owing to Dr. Pierce's Golden Medical Discovery. I took several bottles of the 'Discovery' before I stopped."

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood and lungs.

Dr. Pierce's Pleasant Pellets cure dizziness and sick headache.

pulsory education because they do not believe in educating the negro. The negro needs no compulsion to make him go to school. Open the door of the school house and the children will go. No negro father will keep his children from school when he can possibly send them. He is far in advance of the white man in that respect. This is not a theory, but a condition. Let the legislature, which is practically pledged to the child's labor bill, attach to that the compulsory education clause. What is good for the mill operative is good for the farmer, merchant, and mechanic.—Laurens County, S. C., News.

Has This Child No Rights?

A sad and pitiable scene was witnessed here last week at a preliminary trial in the court house, in which a little white girl eight or nine years old was a witness. It developed in the examination that she could neither read nor write, had never been to school or to Sabbath school, had never heard a prayer offered, did not know what it was to pray and did not know until that morning that God made her. And this here in Anderson county, with churches and free schools dotting every hillside. To our certain knowledge there are three churches and three school houses within reach of this little girl and yet she had never been in either. Would her condition have been any worse in heathendom? Is there any difference between her and a Hindoo child so far as spiritual knowledge and enlightenment are concerned? We very much doubt if there is a negro child in the country of the same age who has never been to school or to Sunday-school or heard a prayer. And yet here is a little white girl almost within sight and sound of churches and schools who might have been "in darkest Africa" as far as any benefit to her is concerned. If she is reared in this way nothing but a miracle can prevent her from growing up a vicious and immoral woman. And yet we are told that the law must not interfere with the right of a father to control his children. What right has this father to rear his child in this way? What right has he to disregard the claims of society upon him to rear his children for useful and honorable womanhood and manhood? Has not the State a paramount right to see that he does regard the claims of society upon him? Has not the child itself some rights in the premises which the State is bound to protect it in, even from an indifferent and careless father? Has he a right to bring into the world and rear children much as an animal would? Never! We need a compulsory school law and need it badly.—Anderson, S. C., Mail.

Temperance.

Judgment Confessed.

Bonfort's Wine and Spirit Circular, of New York, a whisky organ, confesses judgment to the indictment which the temperance people have made against the saloon in the following language:

"The average saloon is out of line with public sentiment.

"The average saloon ought not to be defended by our trade, but it ought to be condemned. In small towns the average saloon is a nuisance. It is a resort for all tough characters, and in the South for all idle negroes.

"It is generally on a prominent street, and it is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling to his home; at this resort the local fights are indulged in. It is a stench in the nostrils of society and a disgrace to the wine and spirit trade.

"How, then, shall we defend the average saloon? We answer, Don't defend it, but condemn it. We must stand abreast of the most advanced public sentiment; we must oppose prohibition, but favor only a decent trade; we must offer society a substitute for the average saloon; we must ask society to join with us in securing model license laws; we must demand character qualifications and get men in the retail liquor business who will conduct their places as drug stores for instance, are conducted. We must help to clean the Augean stables; we must lift the business out of the rut into which it has run for so long a time; we must prove that we are the friends of law, order, decency, temperance."

This is certainly a remarkable and significant utterance, coming, as it did, from that source.

This deliverance means, in the first place, that the whisky interest sees in the rising wrath of an intelligent, virtuous public sentiment, the certain and speedy doom of the saloon. Thinking people have known all along that its days are numbered; that its extirpation is only a matter of time and of patient and persistent agitation. Nevertheless, it is encouraging to know that the whisky men themselves see the hand-writing on the wall.

The second thing that is significant in Bonfort's utterance is the indication of the future line of fight on which the whisky men propose to do battle. They mean to try to allay indignation and to stem the current of protest against their iniquitous business by surrounding it with a greater show of respectability. The scheme will not work. It will deceive no one. It is manifestly an ill-concealed ruse intended to bolster up a desperate cause. They are simply fumbling about for

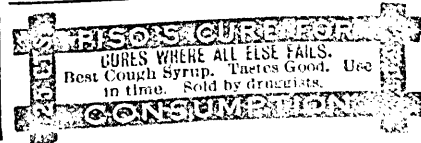
some plan to save their skins. They see condign judgment descending upon them, and this is their way of standing from under.

The whisky business cannot be dressed up and placarded into respectability. Even if it could, no effort in this direction is going to placate those who have put their hand to the task of digging it up and casting it out, root and branch.

FREE TO EVERYONE.

A Priceless Book Sent Free for the Asking.

"There be books and books," some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this little book tells all about their nature, cause and cure; it treats of the different forms of blind, bleeding, itching and protruding piles, describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and Nature, alone, unaided, will not accomplish a cure, while the consequences are too painful for detailed description. You are told how piles originate, the reason for their appearance usually being that some of the rules of correct living have been violated, and (what is more to the point) how you may rid yourself of this bane of human existence. All affections of the rectum are treated in simple, plain language, so that all may understand, and learn how the cause may be removed. Many people suffer from piles, because after trying the numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how this may be avoided, and a cure be effected without pain, inconvenience or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.



Contributed.

A Sturdy Old Ruin.

E. H. RYDALL (COPYRIGHT).

All over California, about a day's horseback ride from each other, are great ruins, very interesting to tourists who come here from all over the world. These ruins are generally found convenient to the modern towns of California, but isolated, surrounded perhaps by a few humble cottages. The best preserved is that at San Gabriel, near Los Angeles, the chief city of southern California. About a hundred and thirty years ago a party of Mexican priests came to preach the Gospel to the heathen savages of California, of which at that time there were some forty-five thousand. In 1771 they set up a cross, placed a bower of trees over it, hung a big bell on a convenient tree and the mission of San Gabriel was created. Twenty-two years passed away before the savages in the vicinity were brought into the church. It was a great work for the kind, patient and laborious fathers. Instead of eating raw acorns, grasses, grasshoppers, bugs and worms with pieces of dead whale once in a while as the carcass floated to shore, these Indians learned to cook their food and live like Christians; they were taught harness-making, plowing and weaving baskets. So many Indians joined the church that a big building became necessary. So the good fathers put them all to work and gave them each a pair of blankets and a shirt every year; the fathers laid out the plans and watched the Indians work while they built the great mission of San Gabriel. In the morning the bell they brought from Spain rang out to call the toilers from their little tule huts to come to prayers and then to work; and every night the same bell called them from the fields and the building to supper. After supper they went away to their houses of rushes and slept quietly. These grass houses were the very best for the Indian because the Indian never washes and is very dirty; so that the only way to keep him somewhat respectable was to burn his house and make him find another.

But in 1842 all the land was taken from the fathers by the Mexican government and the Indians, who had been working in the orchards and fields for the missions, were turned loose again to their wild life. Many of them died of smallpox and all of them got bad habits that shorten life. In 1846 the government of the United States took possession of California and gave to the fathers of all their possessions only the property that was actually a church, showing that whatever had been given to God could not be taken back. So the fathers killed all the cattle and sold the hides to sea captains who came from Boston, and

many of them went back to Mexico, while others remained and are still faithfully holding services in the churches where they are not in ruins.

The good father at the Mission of San Gabriel has been in charge some thirty years and is a very polite old gentleman. He has service every morning at 6 o'clock and preaches twice on Sunday; once in Spanish and once in English, for many of the people from Mexico live here without caring to learn the English language; in fact some are ashamed to let people know even if they do speak it. The old bells ring out to call these Mexicans to worship as they did a hundred years ago to call the two thousand Indians who worshiped and worked at this mission. On the walls of the church are beautiful pictures of saints from Spain, done in oil; and several of them are works of art. The little houses in the vicinity contain Mexicans; as you look inside you see no furniture, but only perhaps a cracker box to sit upon, for these people had grandmothers that were Indians and grandfathers that were Spanish soldiers; and the dull animal eye of the Indian is to be seen in their faces, but although they are dirty and poor their children are very strong and healthy and some of them quite pretty.

It must be a great comfort for the church to know that these old buildings built at first for the good of the heathen have become famous relics for the people of California to show visitors; the good fathers take pleasure in showing people around the old ruins and make a good deal of money in tips; they are beautiful to the artist, inspiring to the religious and a reminder of great and good deeds of the early fathers to all who take interest in their fellow-creatures. There are pictures of much older buildings in Spain and Italy, which the American people spend a great deal of money to go and see. It is quite likely they will stand as they are for

SORE NECK

Take Scott's Emulsion for scrofula. Children often have sores on the neck that won't heal up. The sores may come and go. Parents may not know what's the matter nor what to do. Scrofula is the trouble and Scott's Emulsion is the medicine.

Scott's Emulsion heals the sores. But that is not all. Scrofula leads to consumption. This is the real danger.

Scott's Emulsion is the "ounce of prevention" that keeps off consumption.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Flannels

I prefer PEARLINE to other soap powders—especially good for washing flannel goods.

Mrs. Rev. R. F. C.

One of the Millions.

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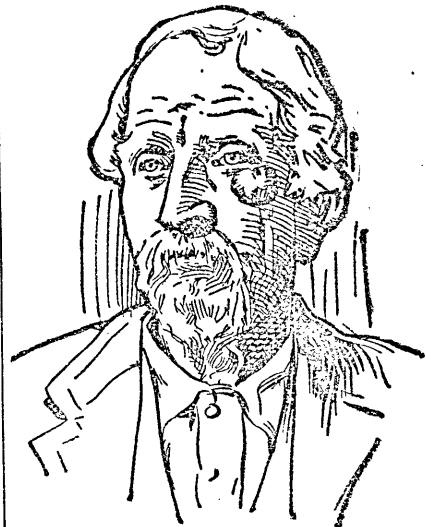
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many hundred years, because the people of California are taking great interest in them and indeed have formed a society to repair them. But a great many are beyond repair and will never be anything but piles of rocks and bricks. There is only one reason why they should not stand for a thousand years in a beautiful climate like that of California, where there are no storms or lightning, and every day in the year almost has the sunshine. Earthquakes are somewhat common in California; one happened a few years ago in the San Jacinto mountains and killed several old Indian squaws, perhaps people that were once members of this San Gabriel church. A few earthquakes would bring all these old ruins toppling down, but very likely no one would be hurt, for most of them contain no living soul, standing out in the fields alone and forsaken. They have already suffered from this very cause, for in 1812 just after the Mission of San Juan Capistrano was finished and while they were holding service in the church, perhaps a thousand Indians together, an earthquake shook the building and down it came, killing one hundred and thirteen of the poor worshippers. It was not rebuilt and today is one of the most forlorn and neglected of the great ruins.

When we travel from San Diego near the Mexican line north and pass one after the other of these ruins, in a journey of five hundred miles, we cannot but feel that at one time heroes lived, who gave up the pleasures of life, who underwent hardships, hunger, thirst, danger of murder and who made martyrs of themselves for the truth in which they believed. These people were rewarded as all self-sacrificing people are, for when they lived hundreds of Indians loved them as real fathers and when they died they left monuments that mark forever their wonderful courage and sublime faith. From one immortal life they have passed to another.

CANCER CURED.



CANCER CURED.

Magnolia, Ark.

Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my face is entirely well, and I only had to use your famous oils a very short time. I had been afflicted with cancer for the last twelve years. Yours Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others who are suffering should know of this. I am 83 years of age. Publish this if you desire. Yours gratefully,
F. B. Scott.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucous membrane. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send it to some suffering one.

Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,
504 Main St. Little Rock, Ark.

The Bible says, "The Lord loveth a cheerful giver." It does not say a cheerful bequeather!

There is no such thing as a harmless cough. The trouble goes from bad to worse unless checked. Allen's Lung Balsam cures the worst of colds. It allays inflammation and clears the air passages.

"The summer is gone, the harvest is past, and I am not saved."

Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. Moon's Dyspepsia Cure has no equal. It arouses a Torpid Liver, acts directly on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so write us.

Moon's Magnetic Medicine Co.,
Chattanooga, Tenn.

You are always going to pay that subscription to your paper when you go to town, but you forget it and the editor wishes you had a better memory.

Contributed.

Letter From China.

A. P. PARKER, D. D.

News has been coming to hand from time to time during the past few months of the revival of Boxerism in the province of Szechuen. Leaders of this bitter anti-foreign propaganda from other provinces have gone into that province and organized Boxer bands in many places, and being joined by the riff-raff that are to be found in all the towns and cities of China, have been doing much damage in various parts of the province. The officials have been very lukewarm in dealing with the uprising and the result has been that many mission chapels and stations, both Protestant and Roman Catholic, have been destroyed. Large numbers of native Christians have been murdered or driven from their homes and many of the foreign missionaries placed in very great danger. Even the smaller Chinese officials in some places have been attacked by these armed bands and their offices destroyed, and the officials put to flight. The provincial officials have made a show of resisting these predatory bands by sending troops against them and occasionally news has come of some so-called victory gained over the Boxers, but in a very little while this is followed by news of still greater outbreaks in other places and, while these bands appear to have been scattered in some places, they gather together in larger numbers in other parts. Even the capital—Chengtzu—itself has been seriously threatened for the last few weeks and now comes the news that the city has been surrounded by some thirty thousand armed Boxers, numbers of whom had forced their way into the city: that fighting had been going on in the streets, that the shops were all closed and that Europeans were in danger of being attacked. It was further stated that the French had all gone into the Roman Catholic mission, which was being fortified and provisioned preparatory to stand a siege. The latest telegram from there is as follows:

"Chengtzu, Sept. 20.

"The general situation is doubtful. A large area of the country is seriously disturbed; although in the city itself the excitement has abated, the officials are on the alert and the new viceroy has just arrived. The missionaries and their property are under protection."

Another telegram states that the China Inland Mission premises have been destroyed at Meicho, but no lives have been lost. The Boxers are threatening Tanlinhsin, Mingyashin and Katingfu. The officials are active at Kating. This shows a very serious situation indeed and but for the timely arrival of the new viceroy, we might be very

apprehensive indeed of a terrible outbreak against foreigners and Christians in the province. Fortunately the new viceroy, formerly governor of the province of Shansi, is a man of great strength of character and decision of purpose. During his tenure of office in Shansi, after the Boxer uprising of 1900, he showed himself thoroughly competent to deal with all the disorderly elements within his jurisdiction. He has no doubt been appointed to the province of Szechuen by the Peking government for the special purpose of dealing with this present uprising. The former viceroy was a weak man, if indeed he was not in full sympathy with the Boxers himself, and it is because of his failure to act, that the Boxers have gained such a headway in that province.

THE SITUATION IN HUNAN.

News from Hunan shows that since the murder of the two missionaries at Chengchow, referred to in my last letter, a widespread excitement extends all over the province and it has only been through the utmost vigilance and activity on the part of the officials, that similar outbreaks and massacres of foreign missionaries have not occurred in other places. I had an interview last night with the Rev. Mr. Dobbs, the superintendent of the Protestant Methodist Mission in Changsha, the capital of the province. He says there are some seven different missions represented in that city now, by twelve or fifteen foreign missionaries, and a number of native workers. They have ten chapels open daily for preaching, and a good deal of progress is being made in the way of securing converts. Quite a number of baptisms have occurred and large numbers of enquiries are constantly received; but, as in many other towns and cities of the province, cholera has raged terribly during the summer and numbers of victims have been carried off. As usual the foreign missionaries have been accused of being the cause of the pestilence and wicked men have circulated vile rumors that the foreigners have poisoned the water supply and practiced their magic arts, so as to cause the death of so many people. The result has been great excitement among the people and several determined attempts to riot the missionaries' premises. The officials, however, have been on the alert and have got strong guards of soldiers at all the missionaries' premises in the city, and the officials themselves visit the premises frequently to make inspection and give assurance of their purpose to protect the missionaries from mob violence. Mr. Dobbs tells me that he has had seventeen soldiers at his house now for several months, six of whom have been sleeping on the premises up to quite recently. These latter,

Tetter, Eczema, Salt Rheum, Ground Itch.

"I testify to the wonderful merits of **Tetterine**. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief."—W. M. Tumlin, Savannah, Ga.

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Cotton Belt trains Nos. 1 and 2 (day trains), between Memphis, Pine Bluff and Texarkana, and Nos. 3 and 4 (day trains), between Texarkana, Tyler, Corsicana and Waco, each carry one of these handsome cars. Let us send you our little booklet, "A Trip to Texas." It tells all about these handsome cars.

E. W. LaBEAUME, G. P. and T. A., St. Louis, Mo.

of course, have been the cause of a great deal of inconvenience as they take up a part of his house-room and are more or less of a nuisance. He has gradually gotten the number reduced down to two, but these two persist in sleeping on the premises. The officials insist that they shall remain, saying that if the missionaries at Chengchow had permitted the officials to protect them in a similar way they would not have been murdered. This statement, however, admits of a great deal of doubt, as it is well known that the leading officials in Chengchow, not only did nothing to stop the mob, but secretly helped it on and indeed pressed themselves some three months' ago to the effect that the time would soon come when the heads of the foreign missionaries there would fall. Mr. Dobbs is certain that a crisis is coming in Hunan. While the preaching of the Gospel has been attended with wonderful results, and the province is open to missionary effort, the people have been stirred up by false rumors; opposition is rising and the time is not far distant when there will be, in all probability, a great outbreak and determined effort to drive the missionaries out of the province.

Anglo-Chinese College, 18 Quinsan Road, Sept. 22, 1902, Shanghai.

Lazarus begged for bread and the rich man begged for water. But we notice that the poor man got through begging first.

A TEXAS WONDER.
Hall's Great Discovery.

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Read This.

Monticello, Ark., April 23, 1902.
Dr. E. W. Hall, St. Louis, Mo.

Dear Sir—I have used your Texas Wonder, Hall's Great Discovery, and found great benefit from its use and I can cheerfully recommend it to anyone suffering from kidney or rheumatic troubles. Yours truly,

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Literature and Review

Fire-Horses.

The fire-horses—two for light engines, and three when the machines weigh more than four tons—are trained as finely as the men. They are the pets of the house and of the neighborhood. Some of them learn in a week to run to their places at the signal; others require a month's training. The lessons are simple enough. A raw horse is made to feel the whip as he hears the signal-bell. If he is an intelligent animal, the two so soon become synonymous that he starts for his place the instant the bell rings. Many horses seem to know quite as well as the men when the alarm is one that means business. They really seem to count the strokes. A story is told of one horse who, when changed from Harlem to a station near headquarters, was wild to run when his old number sounded, and quite indifferent to the new one, which really meant business and to which he responded only under protest. The stories told in the department about the horses are endless. Some time ago an old gray fire-horse that had been attached to an engine was transferred to the hose-truck in the same building. The two rooms were connected by an open door. One night there was an alarm. The hose-truck men were dismayed to find that their old gray had disappeared. They thought that he must have been stolen. The engine had left for the fire, and disgrace was imminent for the hose-company. Suddenly, a horse was heard kicking in the engine-stalls, next door, and although it was not the missing gray, it was quickly forced into hose-service, and the company got off in a minute late. At the fire there stood the old gray harnessed to the engine. After the excitement was all over the mystery was explained. Upon hearing the familiar alarm the gray had trotted in next door, and, finding a strange horse in his usual place, had pushed him out of the way back into his stall. The firemen, in their hurry, had not noticed the substitution, and had harnessed the horses as they stood and left. A good fire-horse will last about six years, and will stand heat and excitement when even men are driven back.—From "Fire-Fighting Today—and Tomorrow," by Philip G. Hubert, Jr., in the October Scribner's.

The Farmer's Economic Status.

The intelligence of the agricultural classes in this country, also, is a fact of equal importance, for widespread intelligence is essential to the elasticity of commercial demand. The American farmer does not hoard his cash. He does not, like the peasant of southern Germany, know the system of "blue stocking" banking. Prosperity for

him means a rise in the standard of living or an improvement in the equipment of production, either of which constitutes an effective demand for the labor of the non-agricultural classes. And, finally, it should be observed in this connection that the American farmer is, as a rule, his own landlord. This makes an immense difference in the extent to which agricultural prosperity is diffused throughout the community. Being his own landlord, he receives as a portion of his income the rent that accrues on his land. This not only puts at his disposal a larger sum of money to be expended, but it places the expenditure of this amount in the hands of a class whose demands are for a large quantity of common, ordinary goods. This of itself is a significant fact, for a moment's consideration makes it evident that an increase in the available wealth of a small aristocratic class must be followed by relatively slight industrial consequences as compared with the results of a diffusion of an equal amount among a large body of intelligent consumers. Thus, from every point of view, American agriculture is in a condition to control in large measure the industrial activity of the American people. The prosperity of the farmer, if not synonymous with the prosperity of the nation, is an essential for widespread industrial activity.—From "The Diffusion of Agricultural Prosperity," by Henry C. Adams, in the American Monthly Review of Reviews for September.

Evil Inference.

It is the natural tendency of people to infer evil rather than good, of any vague hints or suggestions we give them, as is illustrated by the following:

"The Rev. Dr. Swallow tells a story about George Alfred Townsend, who writes over the nom de plume of Gath.

"What does that name mean?" Dr. Swallow was asked by a young lady of his parish.

"Why, the letters are the author's initials," answered the clergyman—"G. A. Townsend."

"But what does the H stand for?" the other persisted.

"That's where he is going when he dies," came from the doctor.

The questioner was visibly impressed.

"Is he such a very bad man?" she asked, almost in a whisper.

"Certainly not," replied Dr. Swallow. "The H stands for heaven."

Teacher, which kind of words have the most effect on your scholars, your thoughtful ones, or your thoughtless ones?

The worst religion in the world is no religion. This kind seems to flourish best in civilized countries.

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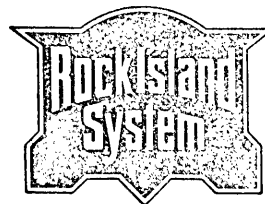
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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

November 2—Cities of Refuge. Read Ps. xlv.

Golden Text—"God is our refuge and strength, a very present help in trouble." (Ps. xlv. 1.)

Time B. C. 1444.

Place—Shiloh, to which place the tabernacle had been removed from Gilgal. It lay about seven miles north of Jerusalem.

The most sacred of all earthly possessions is human life. The law of Moses recognized to the full this sanctity. No pity, no commutation in money, no social position could shelter the murderer. Murder deprives a man of his earthly all, and so is the greatest of crimes against the individual man; it deprives the family of its support of every sort that could come from the slain, and so is a great crime against the family; it deprives the State of whatever worth is in the slain, and so is a crime against the State. The cities of refuge were not established, therefore, for murderers.

But there is always danger, wherever men live, of accidental homicide. In the primitive state of society, where law courts have not been duly settled, it has been usually the custom for the next of kin to settle the score of murder with the murderer. It is so at this day among the Arab tribes, and among certain African tribes, and in many other places. It was once so among the ancient Germans, and among the Celtic peoples, as the Highlanders and the Irish. Now it is evident that some arrangement ought everywhere to prevail which will enforce a distinction between wilful murder and accidental killing; and it is evident that the next of kin to the deceased is no certain judge always in such a case—it is even likely that he himself will become a murderer, especially if he is of an inflammable temper, like the average Oriental. It is also plain that a man who unwittingly killed another was entitled, both before and after the investigation of his case, to an asylum from the wrath of any one who felt called upon to act the part of avenger. It was exactly for such purposes that the Cities of Refuge were established.

There were six of them, three on either side of the Jordan, and of each three one was in the north, one was in the center, and one was in the south of the respective sections. They were made easy of access, roads that could be easily traveled were to be open to them, and the rabbins say sign-boards were to be erected at every turn. One who accidentally slew his fellow might flee to any of them, state his case to the magistrates there, and claim asylum from the pursuer, till his case could be determined by regular



trial, if pursued. If no one appeared to prosecute, he must remain within the city or its environs till the death of the high priest.

This secured an orderly settlement of all blood feuds as they arose. Any otherwise this law of blood revenge might be made an instrument of annihilation for whole families and tribes, as in fact has often been done among other peoples, as is sometimes now done in our modern mountain feuds.

The Cities of Refuge have often been spoken of as types of Christ. Unmistakably there are certain analogies easily traced between them and the Savior—they were a method of salvation. But we confess to a certain weariness as to this type-mongering disposition of some commentators. As for this effort to find a type of Christ in the Cities of Refuge, we have only to say that we do not believe any such idea legitimately attaches to them. The analogies will break down in as many places as they will hold good.

Practical Notes.

"Be in touch with Christ in your preparation and you will find Christ in touch with you in your teaching."

It is not only important for the teacher to get brimful of the lesson, but it is equally essential to know "how to get some of his brimfulness into his scholar's brimemptiness."

Spend five minutes in the study and practice of the pronunciation of the words in the lesson and you will be saved many ridiculous and embarrassing blunders.

"We cannot make another comprehend our knowledge, until we first comprehend his ignorance." These words of Coleridge are worth pondering.

A school that is a success in its teaching is of high rank, no matter how many other things it may lack.

"Time up already?" asks one teacher with two-thirds of the lesson untaught. A suggestion. Make a definite teaching plan of the points that can be brought out and taught within the lesson period. Begin well, continue well, and, above all, end well.

Many scholars have no idea of how to study. Here is large opportunity for the teacher's helpfulness. Suggest plans suited to the individual and watch the result.

Be very careful how you criticize.

You may destroy all possibility of improvement. Point out the "better way," instead of condemning the present way.

Each scholar should think and answer for himself when the superintendent is asking the school questions. Prompting by the teacher is altogether out of place. Let us be more careful on this point.

The First Methodist Sunday-school, Memphis, Tenn., has for its central purpose in practice as well as in theory the conversion of the scholar.

George McGlumphy.

WHAT GOES UP

MUST COME DOWN.

Nothing is more certain than that the use of so-called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicines or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets which may be found in every drug store and which contain in pleasant palatable form the wholesome peptone and

diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done *by the digestion and assimilation of wholesome food.*

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Is inbred in the American citizen. There are thousands who covet this much-desired prize, but are puzzled to know which points of the compass to turn to secure it. It is not so difficult if one will but stop to think and investigate. If the homeseeker desire to build a home amidst sunshine and plenty, to dwell among a rural population, to engage in stock-breeding, cereal crop growing or to grow fruits and vegetables, there is a country just suited to his liking ready to receive him, and a country where lands are fertile and cheap, where they grow corn, cotton, sugar cane, alfalfa fruits and vegetables equal to the most favored spots of the earth. Let your wants be known and there are those ready to assist you in securing a location to suit your demands. Write to Sam H. Dixon, Passenger and Immigration Agent, H. E. & W. T. Ry., Houston, Texas, and he will forward you full information regarding the country throughout Central East Texas, its soils, products, towns, manufacturing industries and people.

Epworth League.

November 9—God's Covenant and Ours.

Exod. xxiv. 3-8; Jeremiah xxxi. 31-34.

The relation of God to his people is represented as a covenant relation. On the part of God there is a revelation of his will and character. On the part of men there is the acceptance of God as their God and of his law as their law.

Moral government is for free agents. An act which is compelled is not a moral act. God cannot make men virtuous, for nothing is virtuous which is forced. A being to be moral must be free. The Israelites had the choice whether they would serve the Lord Jehovah or the false gods of the heathen. They made promise and formally covenanted to serve Jehovah. The covenant was entered into with ceremony and formally sealed as we read in the twenty-fourth chapter of Exodus.

Now in regard to covenant relation with God, these points should be remembered:

1. While it is voluntary on our part, whether we obey God or not, God's laws stand the same and are always fulfilled. You may obey or disobey God's law of health, but you do not affect the law. It stands and fulfills itself in benefits to you when obeyed and in afflictions to you when disobeyed. So the law is omnipotent and always triumphs. Men obey God and are blessed; they disobey and are accursed.

(2) God's covenant stands—his laws and promises. Their benefits are not withdrawn save to the disobedient. And though once forgotten or broken by us are not withdrawn. The road still waits for the man who has wandered from the way. God calls to wanderers to come back. His covenant with us is not like that which a man makes with man, his equal. If man breaks covenant with man, the covenant is dissolved upon both sides. It is not so with God. His covenant in grace is like his covenant in nature. He who disregards the seasons and does not sow his field, comes to want. But he who disregards the seasons now will find benefit and blessing whenever he obeys. He has a place for repentance. If we have forsaken God we shall find him where we left him.

But our passage from Jeremiah rightly represents that it is not in the heart of man by nature to keep the law of God. This covenant of words still leaves men in a sad state. God must even help us keep his own law. He must write his law in our hearts.

This work of grace a man may seek because he feels it necessary. The experience is not confined to the Christian dispensation. The prayer, "Create within me a clean



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You cannot afford to disregard the warnings of a weak and diseased heart and put off taking the prescription of the world's greatest authority on heart and nervous disorders—

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Major J. W. Woodcock, one of the best known oil operators in the country dropped dead from heart disease recently, at his home in Portland, Ind., while mowing his lawn.—*The Press*.

Mrs. M. A. Birdsall, Watkins, N. Y., whose portrait heads this advertisement, says: "I write this through gratitude for benefits I received from Dr. Miles' Heart Cure. I had palpitation of the heart, severe pains under the left shoulder, and my general health was miserable. A few bottles of Dr. Miles' Heart Cure cured me entirely."

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heart, O God, and renew a right spirit within me" has a very evangelical tone.

The League at Lonoke.

On Sunday afternoon, 19th, a good league was organized at Lonoke. Twenty-five young people joined as charter members, and there is prospect of a very good work.

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THE ARKANSAS METHODIST.

J. E. GODBEY, D. D. EDITOR

WEDNESDAY, OCTOBER 29 1902

Worldliness in the Church.

This is a trite theme. Pessimists write much about it, and people who are "bitter at their neighbor's sins." It requires a good deal of grace in Moses Meek, who can scarcely get bread enough for his children, by his daily toil, to think that Croesus Goldman, who lives in a mansion, and has thousands in the bank, is a heavenly minded person. It is possible, in such a case, that Brother Meek may mistake a growl of envy for a pious lamentation. The law of the divine kingdom is love, but it is not love to God which shoots straight to heaven, missing all the world. Yet some fancy that they have pure love to God in proportion as they have a general disgust at all God's works, and all God's people. Misanthropy and love to God never dwelt together in the same heart. Coleridge's creed needs no revising:

"He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small,
For the dear God that loveth us
He made and loves them all."

If Brother Goldman loves the world in the right way, it is well for him, and for us all. If he is joyous and thankful for the beauties and bounties of nature; if he is generous and helpful to his fellow men; above all, if he has a sweet home, where as husband and father he is loved, a home where love is law, we shall tip our hats to Brother Goldman, as he passes with his splendid equipage, and thank heaven for such as he.

Brother Meek, if he think himself extra meek, and a model of piety, because he distrusts rich men and thinks them children of Mammon is himself most worldly of all men, with not one pure sentiment in his soul, living "like an old badger in his earth, with earth about him everywhere."

We must keep watch, that the murmur about worldliness in the church is not a mere echo of that conflict between the rich and poor, which is now being augmented and urged by worldliness on either hand. The Gospel of Christ is not communism. The Gospel assumes rich and poor alike in the kingdom of heaven, and the Gospel spirit will no more tolerate the envy of the poor than the arrogance of the rich. It preaches to all faithful stewardship, faithful service, and mutual brotherhood.

But there is worldliness in the church; when was there not, and when shall it cease to be? Or when shall there cease to be that most despicable of all forms of worldliness, the envy of the rich?

Much depends upon the pastors

of the church "to hold the balance level." The pastor, who gives more attention to the rich than to the poor of his flock, who prefers the rich to the poor in official position, and who compliments his people on their elegant homes, and abundant worldly comforts, and social position, even in his sermons from the pulpit is himself worldly, a sycophant, weak, fawning, contemptible. Such a man will be shorn of power to reach any one's conscience. A pastor who stickles for salary, and exalts himself above his brethren because his salary is larger than theirs, and who expends to the uttermost what he receives for costly living, is worldly to the uttermost, a contradiction of his profession and a pitiable spectacle of human weakness and vanity.

If worldliness grows upon our churches it will be chiefly through such examples as these. There must be a self-denying, fervent, conscientious leadership in the church. That leadership must be above flattery and above fear and without respect of persons. There is equality and brotherhood for men in the Gospel, and the minister who feels a divine call, considers only what God would have him do, and knows no man after the flesh.

Yet a true ministry, though stern, is never harsh. Its strength is its earnestness of love. There is, as we have suggested, no love to God which is not love to man. The true pastor is as a father, and it has always proven true that an earnest, devoted pastor in the long run gathers the people about him far more than the most gifted orator, who trusts to his eloquent appeals, or his talents. A sincere faith in God and a sincere and loving heart in the ministerial calling must reprove the pride of the rich and the envy of the poor, and make all alike feel the claims of the great loving Father, who has his representative in every true pastor of the Lord's flock.

Worldliness in the church can only be checked by unworldliness in her pastors. It is for their own strengthening, and the saving of the people committed to them that they give good heed to this truth. Worldliness in the pew may be a weakness, felt and confessed by many a soul still desiring liberty and life. But worldliness in the pulpit is hypocrisy. The church member owns his fault and does not stand as an example to others, but the minister who is not an example cannot be tolerated.

The Indian Mission Conference.

The Indian Mission Conference met in its fifty-eighth annual session at Muskogee October 22, Bishop E. E. Hoss presiding.

The editor of the "Methodist" was present, and took such notes as it was supposed would be most in-

teresting to the readers of the paper.

Rev. M. L. Butler was elected secretary and J. M. Porter recording secretary. Of the one hundred and nineteen clerical members nearly all answered to their names at roll call. There were in attendance besides a large class of applicants and undergraduates a fair number of lay delegates.

There was a large number of visitors from the first. H. Hanesworth, J. M. Hughey, S. F. Goddard, J. M. C. Hamilton, from Arkansas; Dr. H. C. Briggs, P. E. of St. Louis District; Dr. W. B. Palmore, editor St. Louis Christian Advocate; H. D. Groves, president of Howard-Payne College, Missouri Conference, and J. H. Ball, of the Missouri Conference. There were twelve or fifteen preachers from Texas, most of whom had gone before our arrival.

In various sorts of connectional service there were present Dr. Seth Ward, Missionary Secretary; Dr. P. H. Whisner, Church Extension Secretary; Dr. Jas. Atkins, Sunday-school Secretary; Dr. Thompson, Agent American Sabbath Association; Dr. Watkins, Agent for our Superannuate Fund.

There were sermons and addresses at the Methodist Church in order as follows: Threadgill, North Texas Conference; J. H. Ball, Missouri Conference; Bishop Hoss, Missionary Address; C. H. Briggs, St. Louis Conference; Dr. Seth Ward, Missionary Address; Dr. Jas. Atkins, Sunday-school Secretary.

Sunday services—Bishop Hoss, Dr. Jas. Atkins, Dr. Watkins.

Bishop Hoss handled the work promptly and efficiently and gave great satisfaction in his preaching and official administration. Open, direct and positive, but courteous, considerate and tender, he won the hearts of the preachers.

Every time we visit this conference we see marked improvement. All things are growing and full of hope in the Indian Territory.

The secretary's minutes show:

Admitted on trial: C. S. Walker, W. J. Wilson, Jas. Lambert, G. W. Martin, Walter V. Vernon, Robert A. Baird, Luther A. Rodgers, Wm. D. Stout, Edward L. Sullivan, James W. Vaughter.

Discontinued: F. M. Dikes, A. B. Adams.

Received from other churches: E. H. Creey, an elder from the M. E. Church. Also, Jas. A. Arnn, from the Baptist Church; Webster Full, from the United Brethren.

There was a large number of transfers to the Indian Mission Conference. We did not get all of their names. We lose from the Arkansas Conference two excellent men, J. M. C. Hamilton and S. F. Goddard. Our old friend, preacher and teacher, J. H. Glanville, from Missouri Conference, and J. A. Ball

of the Missouri Conference, enter this new field. J. W. Sims, from the West Texas Conference, and W. M. Rippey, from the Northwest Texas. S. B. Myers, from the North Mississippi, and F. F. Threadgill, of the Northwest Texas.

There are 28,681 members of the church in the conference—gain of 4,253. About one thousand of these were added by the change of boundary of North Texas Conference.

The increase in support of the ministry was about \$7,000 over last year.

There were 1,929 adult baptisms, 801 infant baptisms.

CONFERENCE NOTES.

There was especial interest to hear the new Missionary Secretary, Dr. Seth Ward. The hearing gave satisfaction to the fullest extent. He is a fit representative of a great cause. The church will love him for his eloquent and earnest advocacy of missions.

The Indian Mission Conference has a provision for raising money to aid in the education of the children of the preachers. This year \$740 has been so applied, aiding fourteen families.

The conference has a brotherhood, of which Rev. T. G. Whitten is president, which is intended to aid in the funeral expenses of deceased brethren and in relief of their families.

There has been no death of any member of the conference for two years.

A brother, reporting, says: "We" have done thus and thus. "Why do you preachers of the Indian Mission Conference say 'we'?" asked the Bishop. "It means wife and I," said the brother.

The conference applauded the response.

The conference reported the best collection of its history for church extension.

PERSONALS.

Rev. M. A. Clark, is one of the steady reliable men of the Indian Mission Conference; vigorous in his age, an efficient presiding elder.

Dr. G. C. Rankin was at the Indian Mission Conference. The Texas Christian Advocate has a good circulation in the conference.

Dr. W. B. Palmore had a full house to hear him at the Presbyterian church Sunday morning.

Bishop Hoss's sermon on the church, Sunday morning, at the Indian Mission Conference, was timely, and ought to be repeated at all his conferences.

Dr. J. M. Gross has finished four years of most satisfactory work at Ardmore.

Rev. P. B. Eaglebarger has become half owner and publisher of the Western Christian Advocate, published at Ardmore, I. T.

Dr. Seth Ward preached at Vinita, I. T., last, Sunday.

The editor of the Methodist was entertained at the home of mayor Spaulding, at Muskogee, with seven or eight brethren. Brother and Sister Spaulding were called to Nashville on account of a sick daughter, during the conference, but Brother Coppage presided over the hospitalities of this splendid home. The conference offered especial prayer for the sick daughter. We learned on Sunday that she was much improved.

CLASS FOR ADMISSION.

L. H. Pulling, A. S. Cecil, A. M. Brannon, A. B. C. Dedman, H. L. Malden, J. R. Brooks, F. L. Rippey, L. H. Fulling, W. A. Shelton.

The bishop addressed these in a short, plain, earnest speech, in which he set forth the duties and responsibilities of the ministry. He especially emphasized the Apostles' charge, "Take heed to yourselves." A devout heart, fervent devotion, the love of Christ in the heart, will make a man seek daily the guidance of God's word and spirit. Such a man is always safe to be put in charge of the church.

The Bishop set forth the importance of teaching Christ in personal intercourse and pastoral relations, as well as in the pulpit.

You may not have graduated at a college. Don't conclude for that that you must be an uneducated man. Any man who can read English has the key to all learning, and if he is industrious and has a good mind he will become educated. He has no excuse for being an uneducated man.

Our Conference Organ.

The editorial committee for the "Arkansas Methodist" met in the "Methodist" office October 23, 1902, 10 a. m. Present, Revs. T. H. Ware and T. D. Scott, of the Little Rock Conference; Revs. M. M. Smith and S. L. Cochran, of the White River Conference. T. H. Ware was elected chairman and T. D. Scott secretary. After prayer by S. L. Cochran, the committee heard the report of the editor. Ten thousand copies are sent out every week. The subscription list shows an increase of three hundred or more during the year. This increase has been made in spite of the non-paying subscribers that have been dropped. About four hundred copies are sent complimentary to superannuates, deceased preachers' widows, etc. The editor's desire is to enlarge the paper, but there is no press in the city on which a large paper can be made.

The following was adopted:

Resolved, That we indorse the editorial management of the paper, and commend it to our people as a faithful representative of our church in doctrine, polity and spirit; and that we urge the preachers to diligent effort in its circulation; that the secretary be instructed to

furnish the proceedings of the committee for publication, with a short address in the name of the committee, urging a liberal support of the paper. Dr. Godbey was re-elected editor.

(Signed) T. H. Ware,
Chairman.

T. D. Scott, Secretary.

We feel that no paper can take the place of the "Methodist" among our people. The kind of work it does is the need of the church. It is not employed to foster a narrow sectarianism, but is a guide in matters pertaining to service, and an instructor in faith and Christian principles. It strengthens and edifies. It is a faithful representative of our church in doctrine and polity. Its work is not sensational but true, sound and conservative, hence its hold on the public mind is steady and abiding. Its methods of work is the best protection to the church against irregularities and cranks, producing greater loyalty to the church in doctrine and polity, quickening zeal in service and strengthening and arousing a more earnest spirit of godliness. This is in some sense our estimate of the quality of work done by our conference organ. We are proud of our paper; it is our helper—a medium through which a great work is being done. Its circulation depends on the pastors and every one should be alive to its merits and push its circulation. T. D. Scott, Secretary.

Church Notes.

At the missionary convention of the M. E. Church, just held at Cleveland, \$300,000 were raised for the work of Foreign Missions.

There are today about 18,000 foreign missionaries aided by about 75,000 native helpers. These serve more than 1,500,000 church members.

Dr. Seth Ward, our Missionary Secretary, says a very small portion of our church members pay anything at all for Foreign Missions. The per capita contribution is 18 cents a member.

Of the fifteen conferences whose reports have been turned into the Mission Board this year, thirteen have exceeded last year's figures. The Indian Mission Conference, closed Monday last, adds one more to this list.

The Missionary Conference of the Protestant Episcopal Church, at Philadelphia, voted to appropriate \$1,000,000 for missions.

Revs. Henry Hanesworth, J. M. Hughey, and C. P. Smith, of Fort Smith, attended the Indian Mission Conference at Muskogee, I. T., last week.

The prodigal son was still his father's son every step of the way down to the pig pen. He found that out when he got back!

Vanderbilt Notes.

Nashville Methodism is this week passing through her annual transition period. All the pastors are away, attending the conference, now in session at Fayetteville, Tenn. During their absence the church goes of the city will be "fed from high racks," as the larger number of the pulpits will be supplied from the theological department of the university. What ever the people may think of it, the opportunity will be highly prized by the embryonic preachers.

Brother A. M. Trawick, but recently, if not at present, a member of the Little Rock Conference, and now pastor of Hobson's Chapel of this city, has by no means failed to register from the State of his quondam adoption. Brothers Holland and Wasson, who worship with his congregation are the special recipients of his kindness. They will dispense the word to that cultured and appreciative audience on Sunday next. But for conflicting duties, we should hear these young brethren, the latter of whom will at that time make his first public appearance as a herald of the Cross.

The closing service at McKendree Church for the conference year was quite unique and unusually interesting. A programme was rendered, the leading features of which were speeches by Dr. Denny, of Vanderbilt. Major Stahlman, of "war claim" fame, and Dr. Matthews, the retiring pastor. The large auditorium overflowed with eager listeners. At the close of the exercise the board of stewards presented Dr. Matthews with a handsome gold-headed cane. Appropriate and fitting that he should be given a "staff" upon which to lean during his declining years.

Monday, October 20th, the theological students were favored with an address on the life of "Saint Paul," by Bishop A. W. Wilson. It was a clear and masterful treatment of a great theme. With one statement we were especially struck. "St. Paul was the most perfect gentleman this side of his Master." Surely no Christian should be less than a gentleman of the highest type.

Occasionally we see moving across the campus the dignified form of our saintly Bishop Fitzgerald. He has returned from Monticello to spend the winter in his Nashville home.

Hutchinson.

A Request.

Doctor Godbey: Please request through the Methodist all preachers expecting to bring their wives to conference to notify me as soon as possible. J. M. Workman.

Benton, Ark., Oct. 20, 1902.

Have you paid your subscription for the Arkansas Methodist?

Personal.

Dr. C. C. Godden called Tuesday.

Rev. A. P. Saffold goes from Oriole, Mo., to Farmington, Mo.

Rev. M. M. Smith will be a candidate for Chaplain of the Senate.

Rev. S. C. Vinson, Redfield circuit, reports four new members received last Sunday.

Minister Wu, so popular in the United States, has been made Minister of Commerce in China.

Grover Cleveland says the supreme issue of the coming presidential campaign is tariff revision.

President Stonewall Anderson spent much of Friday in our office. He is pleased with the conditions at Hendrix College.

Rev. J. C. Rhodes has for some days been sick at his home in Arkadelphia, but is now up and able to return to his pastoral charge.

Rev. B. A. Few, Mena District, is finishing a very laborious and successful year's work. He writes that one of his children is very sick.

Dr. Julien C. Brown is closing a four years service in our Central Avenue Church at Hot Springs. He has strengthened the church and will leave an excellent congregation to his successor.

Rev. J. W. Smith is closing a most successful year at Newport, White River Conference. His official board give him the heartiest commendation and will request that he be returned to the charge another year.

A brother writes that he does not understand the figures on his paper and therefore does not know how much he owes. Let others may have the same trouble we will explain. Where the figures 2-02, for instance, appear, it means February 1, 1902; 1-01 means January 1901; 2-19 means Feb. 1900, and so on.

Rev. T. W. Hayes writes to Dr. Winton in regard to the note of information we published from him stating that none of the members of our Denver Conference were requested to preach in the pulpits of the M. E. Church. It appears that we spoke of the conference as held at Denver, but it was held at Pueblo. Dr. Winton says: "The item is otherwise correct."

Rev. L. C. Craig, who some time ago resigned his membership in the M. E. Church, South, and entered upon an independent evangelistic work, announces his return to the church, stating that his views are so modified with reference to certain doctrines that he can now conscientiously ask to be re-admitted. He expects to connect himself with the White River Conference.—St. Louis Christian Advocate.

Country Home For Sale.

A brother has a nice country home near Bald Knob which he wishes to sell. Good house, barn, orchard, water, timber, etc. Productive soil; part valley land, part upland. A bargain. Easy payments. Write quick if you want it. Write to-day. Address T. F. C., Little Rock, Ark., care of Arkansas Methodist.

Christian Life.

Be Content With Your Lot.

BY W. T. CHILDS.

Man's life is full of promises—broken—
Countless sweet thoughts that ne'er will be spoken,
Bright visions of happiness and delight,
And resolves, like dreams, that pass in a night.
There's many, many a poor sighing one,
Who, when earthly trials are but begun,
Considers one ordeal an endless wave,
But forgets what's sealed by the silent grave.
Ah! but knew we the sorrows that the dead
Passed through ere slept they in earth's darksome bed,
We'd give thanks for our lot of joy replete,
Compared with the woes of dear ones we'll meet.
But thanks be to God in heaven above,
Through Jesus our Savior, Author of Love,
All trials and sorrows will fade away,
With the great sublime Resurrection Day!

If you have faith in a good man, it is the goodness of that man which has made that faith possible. It is, therefore, primarily his gift. Such faith a man may have, but his heart may not be warmed or his life influenced by it. If his heart is moved, and he not only trusts but follows the example of the good man, then positive goodness begins to be developed in him, and still it is the power and goodness of another that becomes his salvation.

Which Shall We Join?

At a Bible Society meeting in England, a Romish priest came on the platform and said: "Now, gentlemen, here you are telling us we should all take the Bible, and join you. Which shall we join? Here you are—Episcopalians, Methodists, Baptists, Quakers, Shakers and the rest. All claim to be the best. What shall we do?" An Irishman replied: "I answer the gentleman, that, if he will join any one of us, he will be a great deal better than where he is now."

The Irishman was right. Suppose that an immigration agent should go to the Emerald Isle and urge its discontented people to better their condition by going to the United States. A Romish priest might get up and say: "There are nearly fifty different States over there in the great republic. The people in each one of them, from Maine to California, think that theirs is the best. Then, what shall the poor emigrant do?" The reply would be that his condition and prospects in the poorest of these States would be far better than in Ireland, and that they are all under the constitution and laws of the Union. They hold in common the same great principles of freedom and equality.

And is not this true in regard to

the denominations of evangelical Christendom? They all hold the same essential truth of salvation, and differ only in non-essentials. They are different States in a great and glorious Union.—Exchange.

The Influence of Religious Papers.

The religious paper is a great power for good. It is a faithful guide for our youth, an inspiration for the strong workers in the church of God, and a perpetual comfort for those that are advanced in years. It is a ray of pure light, a welcome guest in the Christian home. I pity every Methodist family that drags through life without the genial influence of a good Methodist church paper. It is a standing rebuke to vice and wickedness of every description. While the secular press often follows public opinion, the religious press (like the faithful pulpit) creates public opinion. It never descends to the level of the vulgar majority, but it elevates those that come under its benign influence to a loftier and nobler idea of life. It thunders against wrong and supports right, whether it is popular or not. It frowns at corruption and it encourages virtue. As Luther threw the inkstand at the devil, so the religious press is hurling its missiles of truth and righteousness against the strongholds of Satan and wicked men. A wise pastor will regard it as one of his strongest allies against sin. It is the right hand of the Christian pulpit.—Editor Talsmand, Chicago.

The Four D's.

Charles Spurgeon once said that there were three great enemies to man—"dirt, debt and the devil." He might have added one more and included dyspepsia. The evil results of this disease could hardly be exaggerated. Its effects are felt in mind and body, and are as far reaching as the effects of the curse that was laid on the Jackdaw of Rheims which was cursed in "eating and drinking and sleeping, in standing and sitting and lying." The good effects of Dr. Pierce's Golden Medical Discovery are most marked in aggravated and chronic cases of dyspepsia. It enables the stomach glands to secrete the necessary quantity of digestive fluids, and this at once removes that craving or gnawing sensation so common to certain forms of indigestion. It tones and regulates the stomach, invigorates the torpid liver and gives the blood making glands keen assimilative power. "Golden Medical Discovery" cures ninety-eight per cent of those who use it. Dr. Pierce's Pleasant Pellets are superior to all other laxative medicines when the bowels are obstructed.

There are lots of people who are "glad to see the work go on," provided they do not have to push.

AN OLD SORE

Will sour the sweetest disposition and transform the most even tempered, lovable nature into a cross-grained and irritable individual. If impatience or fault-finding are ever excusable it is when the body is tortured by an eating and painful sore. It is truly discouraging to find after months of diligent and faithful use of external remedies that the place remains as defiant, angry and offensive as ever. Every chronic sore, no matter on what part of the body it comes, is an evidence of some previous constitutional or organic trouble, and that the dregs of these diseases remain in the system; or, it may be that some long hidden poison—perhaps Cancer—has come to the surface and begun its destructive work.

The blood must be purified before the sore will fill up with healthy flesh and the skin regains its natural color. It is through the circulation that the acrid, corroding fluids are carried to the sore or ulcer and keep it irritated and inflamed. S. S. S. will purify and invigorate the stagnant blood when all sediment or other hurtful materials are washed out, fresh rich blood is carried to the diseased parts, new tissues form, and the decaying flesh begins to have a healthy and natural look; the discharge ceases and the sore heals.

Several years ago, my wife had a severe sore leg and was treated by the best physicians but received no benefit. Our druggist advised her to try S. S. S., which she did. Fourteen bottles cured her and she has been well ever since.

J. R. MAROLD, 22 Canal St., Cohoes, N. Y.

skilled physicians for which no charge is made. Book on Blood and Skin Diseases free. **THE SWIFT SPECIFIC CO., Atlanta, Ga.**



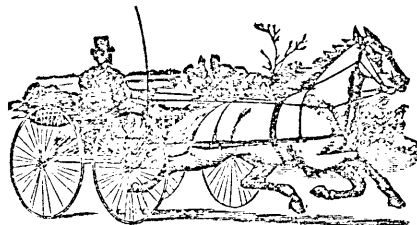
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Reasonable Prices.
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PALACE STABLES



SANDERS' NEW BARN

is the best ventilated, best equipped and largest in the city. In fact, it's an ideal home for a horse. Your horse will fare better here in every respect than anywhere—even at home. Come and see my new stables and how well they are fixed for boarders.

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The Vestpocket Sunday-school Commentary is a very handy little book with the Sunday-school lessons for 1902 with good comments on each lesson. Also contains Epworth League, Christian Endeavor and Baptist Union lessons for the year. Only 25 cents, postpaid.

It is worth more than that for the remainder of the year.

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Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

For the Young People.

Grandmother's Letters.

My Dear Grandchildren—According to promise in my first letter I write to you again. I have been wondering what should be the subject of this my second letter, for I am so eager to say something for your good and at the same time say it pleasantly enough to attract a listening ear.

The subject taken for our thought may seem at first very unsuitable for some of the young ones who may read this. But let us see. Responsibility. This is the word. Now, let us turn to Webster and read. I believe I can appeal to any one of the thoughtful children and get an understanding of the word.

Def. 1st. The state of being responsible or accountable.

Def. 2d. That for which any one is responsible or accountable.

In other words, you may be in trust of something for which you must give an account. This is your responsibility.

Now, this may be a very simple duty. It may be simply a command, or a direction for the care of something given you by your parents or by some one in authority over you. "Honor thy father and thy mother." Under this commandment are included all the duties of children from the tiny child who can just understand to obey to the oldest son or daughter.

Duties vary according to age or ability but the command gives every child of the home a responsibility. Here, then, right in our own home begins with each one of us the first exercise in our life's work, in home responsibilities.

Have you a home, children? Is that home made comfortable and provided with all needed conveniences for the health and the general welfare of the household by a kind father? Is it presided over by a faithful, loving mother, whose hourly thought and daily tasks hold her to the constant care of the home circle?

Then we are unfaithful if we do not daily ask ourselves what we can do to add to the comfort and happiness of that home. It is a selfish life if we think we must be receivers from the beginning to the end of our existence.

Gladly would I sound a note of warning for all our dear young people against the folly of seeking pleasure to secure happiness. 'Tis not found in ease or self-indulgence. "Give and it shall be given unto you." This is the law of life and of love. Live for and love others and the measure is always returned in happiness real and lasting.

So right here, my dear children, in your own home begin your work. How, do you ask? Be happy in it and be grateful for it. "Count all

The Best Pain Remedy IN THE WORLD!

RADWAY'S READY RELIEF

Applied externally instantly stops all pains, whether arising from colds, sprains, bruises or any cause whatever. Stops cramps. Stops neuralgia. Stops rheumatism. Stops headache. Stops toothache. Stops lumbago. Stops sciatica. Stops backache. Stops pains in the chest, etc. Internally, a half of a teaspoonful in a half tumbler of water and applied according to printed directions.



Stops diarrhea. Stops summer complaints. Stops dysentery. Stops colic. Stops cholera morbus. Stops nausea. Stops vomiting. Stops heartburn. Stops spasms. Stops cramps in the stomach. Stops malaria. Stops chills and fever quicker than any other known remedy.

50 cents a bottle; sold by all druggists.

DR. RADWAY & CO.,
NEW YORK.

your blessings one by one." Do all you can by thoughtful actions and gentle words to increase the happiness of your home. To the older ones I would especially enjoin this. Let kindness be the law of your life.

Speak reverently to your parents and very gently to the little ones of the home. Divide with father and mother the care and toil of the household, not with fretfulness and a frown, but cheerfully with a glad heart.

Thus in a self-denying service you will surely obtain more happiness than can ever be found in the search for what is called "a good time." "Good times," real "good times," do not come when you live just for them.

Duty followed brings a reward of an approving conscience and self-respect. Every self-forgetting performance of duty is elevating to the mind and adds another polished stone to the building of a noble character. "Seek first the kingdom of God and his righteousness" and all other needed blessings will be added, for so is the promise. Devotedly your Grandmother.

Two Faithful Shepherd Dogs.

A. M. Holter, of Helena, Mont., who is largely interested in the cattle and sheep industry in that State, says that last October a cold spell killed several sheepherders in the Great Falls district, one of whom was taking care of Mr. Holter's flocks. At that time two feet of snow covered the range in places, and the thermometer indicated 40 degrees below zero. The herder was frozen to death on the prairies while caring for the sheep, and it was three days before his fate was known

to his employers. Two shepherd dogs were with him when he died, and one of these stayed with his body while the other attended to the sheep, just as though the herder had been with him. The dog drove them out on the range in the morning and back again at night, guarding them from wolves and preventing them from straying off. Neither dog had anything to eat during the three days' vigil, so far as could be ascertained; but the 2,500 sheep thrived as well, apparently, as though directed by human agency. —Portland Oregonian.

THEY ALL SAY SO.

Not Only in Little Rock But in Every City and Town in the Union.

If the reader took the time and trouble to ask his fellow residents of Little Rock the simple question given below, he would obtain the one answer. If he would read the statements now being published in Little Rock which refer to this answer, it would surprise him to note that they number so many. As many more could be, and may be, published, but in the meantime ask the first person you meet what cures backache? The answer will be, Doan's Kidney Pills. Here is a citizen who endorses our claim:

John Harrington, railroad engineer for years on the Burlington & Missouri railroad, residence 318 Rock street, says: "I am pleased to add my testimony to the value of Doan's Kidney Pills. Judging from the too frequent action of the kidney secretions and their condition I came to the conclusion my kidneys were at fault, and induced by reading advertisements about Doan's Kidney Pills I went to J. F. Dowdy's drug store, got a box and commenced the treatment. I was not disappointed in the results. I am satisfied not only from the benefit I received but from what I have heard others say that Doan's Kidney Pills are a remedy on which the public can rely."

For sale by all dealers; price 50 cents a box. Foster-Milburn Co., Buffalo, N. Y., sole agents for the United States.

Remember the name—Doan's—and take no other.

RESTORES EYESIGHT!

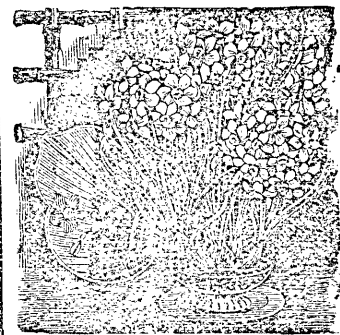
"Actina," a Marvelous Discovery that Cures All Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable.

Mrs. A. L. Howe, Tully, N. Y., writes: "Actina removed cataracts from both my eyes. I can read well without glasses. Am 65 years old." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used 'Actina.'"

Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Assn., Dept. 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

Chinese Sacred Lily.



These beautiful, sweet scented flowers are pure white with an orange cup. Grown in a dish of water makes an attractive ornament.

Chinese Sacred Lily. Price of Mammoth bulbs, 10cts each, 3 for 25cts, 90cts. per Dozen. Add 5cts. per bulb for postage. **Fall Flower Collection.** We will mail post-paid for 50cents the following choice collection, 1 pkt. Our Premium Pansy Seed. 1 pkt. Our Double White Daisy. 1 Ounce Choice Mixed Sweet Peas. 1-6 Doz. Double Mixed Dutch Hyacinths. 1-2 Doz. Double Mixed Tulips. Send your orders in early. We carry a full line of all Bulbs, Flower Seed, Vegetable, Grass and Field Seeds, Poultry Supplies, **Fall Catalogue Free.** Write for it. **Alexander Seed Co., Augusta, Ga.**

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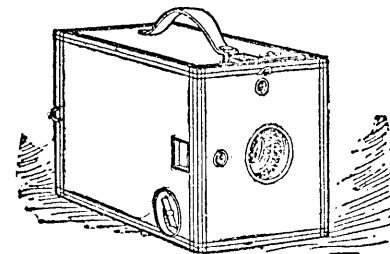
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JNO. A. JUNGKIND,

312 Main St. Little Rock, Ark.

Our Church at Home.

CATOOSA, I. T.—My dear wife is suffering with a bad case of erysipelas. I am (Sunday night, at 1 o'clock) looking for the worst. God help me! My wife is a sister to Rev. Dr. I. M. Merrell, of Timbo, Ark., and Rev. A. J. Merrell, of Lone Rock, Ark., and as she has many friends in Big Flat, Ark., Rush, Ark., Mountain View, Ark., I ask them to join in prayer with me for my dear wife.

Rev. J. R. Priddy,
Pastor Verdigris Mission.

MORRILTON STATION.—Among the excellent departments of our paper none is read by me with more relish than the notes from the field. It is like reading a personal letter to thus hear from many of our brethren. We ought to write more, so I begin my part of the reformation.

The close of our second year at Morrilton approaches. We have had two good years. There is a fine spirit among our people and the charge is in good condition. The parsonage, through the efforts of our Woman's Home Mission Society, has been put in fine condition. If there is a more comfortable and convenient preacher's home in our conference I have not seen it.

During this year we have had a good meeting. Our Epworth League, Sunday-school, Woman's Home and Foreign Missionary Societies have all done excellent work. Our Foreign Missionary Society is supporting a Bible woman and a scholarship and also the juveniles are keeping up a scholarship, thus educating two children in heathen lands. The missionary spirit here is fine and our missionary collections are already paid in full. This church has paid more missionary money in its history than any other single church in the Arkansas Conference.

Rev. J. M. Cantrell, our presiding elder, reports fine progress on the district. He has done excellent work this year and there will be an increase on the connectional claims from a number of charges, and best of all many happy conversions to report at conference. It has not been unusual for the presiding elder to have conversions at the quarterly conferences in different circuits. He has magnified his office and done the work of an evangelist. We look out upon the future with hope for our church in this section.

The town of Morrilton, since the removal of the saloons, has entered on an era of prosperity such as we have seldom known and now the people have risen up and with their vote declared that "the saloon must go." So be it. With congratulations to the Search-Light force and the "Arkansas Methodist" for their gallant fight and with love for all the brethren I am cordially yours,
J. B. Stevenson.

PARIS STATION.—The Lord sent Rev. John P. Lowry to us the first Sunday in October. He remained with us sixteen days, preaching two or three times a day. This was his third visit to Paris. My people love him very dearly, and will always have a warm welcome for him. He is courageous, but not rash. He seems never to lose heart. Dr. Hanesworth, our P. E., preached two excellent sermons. We had to contest every inch of the ground, but gained the victory almost every time before we closed. Eternity alone will prevail all the good that was accomplished. Some of the results were twenty-two professions, thirteen promised to Methodist (they are to be received into full fellowship next Sunday), five to sister churches. I think there are others that will join.

I am closing my second year at Paris. We have had four protracted meetings, in our church, conducted by Methodists. One by Dr. Lampkin, a Baptist. We also had a good meeting at a mission chapel in the country. In all we have had about 170 professions and 130 accessions in the two years. We have this year purchased a first-class organ, carpets, chairs, etc. Our Epworth League numbers about fifty, has held up faithfully all through the year with W. B. Rhyne as president. The Sunday-school with J. D. Arbuckle as superintendent is fine and increasing in interest.

We hope to make a good financial exhibit at the conference. Fraternally,
D. J. Weems.

PRESCOTT.—Our meeting has gone on for two weeks and will continue this week. 33 have been received into the church—other applicants and a fine interest. Bros. Evans, Watson and Hayes have rendered help. Our beautiful church is nearly complete. We are on the home stretch and pulling for full collections. Yours,
R. W. McKay.

October 12, 1902.

EUREKA SPRINGS.—The third year of our pastorate in this city is drawing to a very favorable close. The salaries and assessments will be paid in full. We are now engaged in a series of special services, which give promise of fruitfulness. It has been a year of harmony and progress. The pastor has been accorded much kindness and sympathy. The outlook for our Methodism in this beautiful "City of Magnetic Waters" is very encouraging. This writer has preached to not less than 10,000 visitors during the year. It is a matchless opportunity for sowing "beside all waters."

P. C. Fletcher.

SOUTH HOT SPRINGS.—Last night was the closing service of a two weeks' meeting here at South Hot Springs. The interest was good

from the very beginning. It was the best meeting I have been in for several years. Thirteen persons joined the church and I think others will yet join us, while perhaps, some will go into other churches.

Many who designated themselves as backsliders were reclaimed, while the membership of the whole church received quite a spiritual uplift. Brother F. P. Doak, of Okolona, was with us three days and helped us much. His preaching was clear and forceful and was much enjoyed by my people. We regretted so much his having to leave us so early.

Brother Cason, our presiding elder, preached us one good sermon, Sunday the 19th inst. In the afternoon of the same day Bishop Hoss looked in on us during the progress of our class meeting service, adding words of testimony of the "old time religion" type, much to the delight of all who were present. Taking it all together we feel that we have been highly favored and blessed with a feast of fat things. A new roof, electric lights and a complete repapering are material improvements made in our church building during the year. Full collections will be the key upon which we will play from now till conference. If in this we succeed our annual report will be a fine credit to the people of this charge. We are encouraged with the outlook for such success. Very cordially,

W. R. Harrison.

FLAT CREEK, Smithville Circuit.—I was invited by the pastor, F. O. Jernigan, to assist him in a meeting at Flat Creek. This appointment is located in a good farming country. People live in good homes, drive good stock and ride in good buggies and carriages. And we had a good meeting. Thirteen conversions and the church much revived, and the pastor's salary at this place will be paid, and ought to be all over the work. He is in good favor with his people, and with all others. Has done the finest year's work, "they say," in 17 years. I suppose he will report in full, as this is his last meeting. A parsonage movement is on hand, with good prospects that one will be built before conference. On the last night of the meeting I took occasion to say some things, and find out some things. The crowd was estimated at six or seven hundred—Methodists, Baptists and others of various faiths. But the two leading churches represented in membership were the M—'s and B—'s. As I had not found a church paper in a single home I felt called on to "bar down on that a little." I first asked for all who were taking the Arkansas Baptist to "hands up," and not a hand went up. Then I called for all who were taking the "Arkansas Methodist," and one hand went up, but the owner of that

hand lived in "Hopewell neighborhood." My! my! thought I—and so think I yet. How are we going to get our church papers into the homes of our people? I had one collection in for that night—the P. C.'s salary. If that had been out of the way I would have made a pull for our paper. I am fully persuaded that if we can't get our church papers into the homes of our people we will suffer an irreparable loss, and that right early. The secular papers are in and putting every sort of news under the eye and into the hearts of the people, and it is telling for the wrong in many homes. I saw a line not long ago from some great thinker, who said: "We are a part of all we see or meet," and if it be true what sort of people are we becoming at this day of vile crime, negro-burning and such like?

I have been trying for over 25 years to beat it into the people that \$1.50 or \$2 is not too high for a good church paper, but I have failed in more cases than I have succeeded. There are funds and funds being raised for this, that and the other, and it seems to me that if there would be a fund raised for this and put a paper in every Methodist home in the South, a great work would be done. I notice one other thing. Our hymn book is practically laid aside. When John and Charles Wesley's hymns are sung no more, then the doctrine of John and Charles dies out of the souls of men. Who will stay this leak? There is but one answer. Let the preachers control the singing as in other days, and this will be done. Let show and fashion go to the winds, for that is all that there is in it.

Jas. F. J.

DARDANELLE CIRCUIT.—We are most ready to go up to conference. We have had a good year. We will report "collections in full." There will be about \$100 paid to the pastor over last year. There have been 96 conversions during the year, and 21 babies baptized. There is much hope for Methodism in these parts for the future.

The parsonage trustees have, inside of the last two years, bought and almost paid for good property in Dardanelle, for the preachers' home. We are here, neighbors to the P. E. and station preacher. We are therefore compelled to walk orderly.

There will likely be three church houses built inside of the next six months.

This is a progressive people, a broader minded folk would be hard to find anywhere.

J. F. E. Bates.

"The miracles of Christ are no puzzle to those who are acquainted with the true character of Christ."—Prof. Lhamon.

Contributed.

St. Louis Letter.

I have just read Dr. Godbey's account of Valentine Burke, the converted burglar. I am reminded of Dr. W. G. Miller's interest in the man. I chanced to meet Dr. Miller on a street in St. Louis, when Burke was making his home with the doctor, then pastor of First Methodist Church. The doctor told me of his desire to get reduced railway transportation for Mr. Burke to New York, and asked me to assist him in the matter. I went with him to a general passenger agent of a railway company that had eastern connections, whom I personally knew. I introduced Dr. Miller to the official and heard his plea in behalf of his man. The official manifested indifference and incredulity. The doctor said: "If I had five thousand dollars in cash I would not be afraid to risk it all in behalf of Valentine Burke." Whereupon the railway magnate said: "If you should take such risk I believe you would lose it all." There the interview ended. How Mr. Burke got to New York I did not learn. But I heard that he went, was not satisfied and returned to St. Louis, where I became acquainted with him and had confidence in his sincerity and admiration for his Christian character, and think he was worthy of the eulogy upon him that Dr. Godbey has put in print. His personal appearance and dignified demeanor were in his favor.

J. W. Cunningham.

Generosity in the Churches.

Those who believe, or affect to believe, that religion is declining throughout the countries of Christendom will find no support for their pessimistic notions in the figures showing the amounts already collected for the "twentieth century" funds started by various denominations. These funds have already reached a total of \$40,000, and the promoters of these enterprises are confident that they will have the balance of \$10,000,000 more. Of the amount raised by the churches, the Methodists appear far in the lead in liberality. The Canadian Methodists started in to raise \$1,000,000, and have already secured that and \$250,000 besides. The Presbyterians of Canada set out for the same million-dollar goal and have already gone nearly half a million beyond it.

It is especially gratifying to note that all these enormous sums have been collected at an expense of less than 1 per cent of the total, and also that in spite of this generous giving it has in no way interfered with the regular contributions to missionary societies and to the support of churches. On the contrary, all religious societies show an in-

crease in receipts, and there is hardly one that is not out of debt, a condition that has not obtained in years. The funds collected are to be used, first for the payment of church debts, and after that for the endowment of colleges, missionary societies, and other religious institutions.—Leslie's Weekly.

Notices.

The class of the second year will please meet the committee at the Methodist church, Harrison, Ark., November 11, at 2 p. m.

J. M. Cantrell,
P. C. Fletcher.

Judge Arnold, of the court of common pleas, in Philadelphia, has refused an application for charter from the "First Church of Christ, Scientist," in that city. It seems that Mrs. Mary Baker G. Eddy makes it a positive requisition that the members of the Christian Science Church, so called, shall sell her text-books; "Science and Health," "Key to the Scripture," etc. She says: "It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of the First Church of Christ, Scientist, shall fail to obey this injunction it will render him liable to lose his membership in this church."

Her ladyship evidently has an eye to business. She reaps a large income from the sale of her books and thus maintains her elegant style of living.

Judge Arnold, in giving his decision, says:

"This shows that the so-called church is a corporation for profit, organized to enforce the sale of Mrs. Eddy's books by its members, which is a matter of business and not of religion. As the courts have no power to charter such a corporation, the application for a charter is refused."—Baltimore and Richmond Christian Advocate.

Infant Catechism.

A successful Sunday-school teacher in Tennessee sent for a sample copy of Mrs. Thornburgh's Catechism. After examining it she sent for enough to supply her class. She said "I am very much pleased with it." Competent infant class teachers pronounce it the best catechism in use. Nearly forty-two thousand have been sold. A sample copy will be sent to any one requesting it.

Godbey & Thornburgh,
Little Rock, Ark.

We have one new piano for sale. It is a fine instrument and we will sell it for less than it's worth.

Do not miss the opportunity to visit New York and Washington early in October, at greatly reduced rates by the Rock Island System, "Choctaw, Oklahoma & Gulf R. R."

The Wife's Health

Has much to do with the attractiveness and happiness of home. If she is physically harassed and distressed she would be more than human to never complain, never get peevish and cross. Men do not want angels, but wives who are

"Not too bright or good.
For human nature's daily food,
Homely pleasures, simple wiles,
Praise, blame, love, kisses, tears and smiles."

To keep husbands loyal, affectionate and home-loving, wives must be companionable, must have part in the pursuits and pleasures of their mates. Any woman can be simply a wife—the marriage ceremony settles that—but to secure loyal and enduring affection she must be more than mere wife, she must be friend, partner, comrade, chum. To do this she must be healthy, strong and able to "keep the pace" with him. Her greatest danger lies in her liability to special derangements from which he is exempt. To guard against this the judicious use of G. F. P. is advisable and it would be prudent and wise to keep it in the house.

G. F. P.—Gerrile's Female Panacea, cures irregular, scanty, too profuse and painful monthly periods; uterine and ovarian irritations; ulcers, displacements and falling of the womb; whites and all unnatural discharges; frigidity, barrenness and all impediments to maternity; also all associate ailments of the private organs of women. At all stages of menstrual life, from budding womanhood until after the changes that end special womanly functions, it is the best friend of and remedy for womanhood. Its use strengthens all womanly organs, regulates and renders natural all sexual functions. It is sold at drug stores for \$1.00 a bottle. Buy it, try it, and you will find these statements are true, for it is reliable and will not disappoint.

All ladies who are not perfectly right and well in a womanly way should write to the Ladies' Health Club, care of L. Gerrile & Co., Chattanooga, Tenn., for free medical advice and instruction.

COMPLETE EXPOSURE OF EDDYISM, or Christian Science. Plain truth in plain terms regarding Mary Baker G. Eddy, founder of Christian Science, by Frederick W. Peabody, of the Boston bar.

"An avalanche of wit and biting sarcasm."—Boston Herald.

"The story is no less painful than amazing."—Providence Journal.

"That they got plain talk and plenty of it, and a great abundance of explicit charges, without any beating about the bush, there can be no doubt in the mind of anyone who was privileged to hear the distinguished attorney."—Boston Herald.

"This pamphlet is bold, trenchant and severe."—American Weekly.

"The most scathing expose of Eddyism that we have seen, not only in the facts that it tells, but in those that it infers. * * * We believe that the general reading of this expose by the profession would have a good effect. We have nowhere else seen such a thorough showing up of the fraud."—Journal American Medical Association.

"A revelation of deception, fraud, fanaticism, hoodooism and covetous greed, unparalleled in human history."—Watchword and Truth.

"A very telling attack upon Mrs. Eddy's personal relation to Christian Science, and on the ingenuity of her motives."—The Churchman.

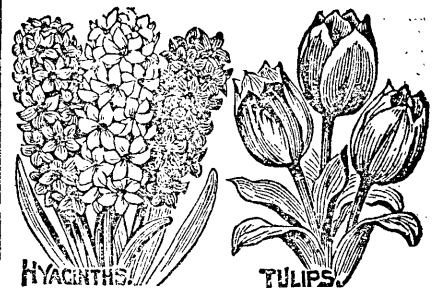
"The author makes assertions that reflect seriously upon Mrs. Eddy's good name. If true, as alleged, they destroy her claim to spiritual leadership completely."—The Congregationalist.

"We can heartily recommend this little pamphlet as the most effective argument we know of against the delusion of Christian Science."—The Catholic News.

"The pamphlet is unanswerable and conclusive. * * * I think you have done humanity a great service."—Rev. George W. Stone.

"If your 'exposure' were not true, you should be 'sent up' for the maximum term; but, being true and without malice, you deserve public approbation. Every rational being should read your pamphlet."—Gordon Clark (Author "The Church of Saint Buncó").

Price, 25 cents.
Godbey & Thornburgh,
Little Rock, Ark.



HYACINTHS. TULIPS.

FREE TO ALL WHO APPLY—Our new Fall Catalogue of Bulbs, Roses and Plants of all kinds suitable for Fall planting and Winter blooming. All the very best and choicest Hyacinths, Tulips, Narcissus, Crocus, Lilies, Plants, Shrubs and Fruits.

JOS. W. VESTAL & SON,
P. O. Box 476 Little Rock, Ark.

"But where to find the happiest spot below;

Who can direct, when all pretend to know?" —Goldsmith.

Many are satisfied to live in northwest Texas, having proved the value of the land in this region as a good crop raiser. Not only cattle, but wheat, cotton, corn, feed-stuffs, cantaloupes, garden truck and good health flourish here—in a district where malaria is impossible and very little doing for jails and hospitals.

Land, which is being sold at really low figures—though the constantly increasing demand is steadily boosting values—is still abundant; and farms and ranches of all sizes, very happily located, are being purchased daily.

We will gladly supply all askers with a copy of a little book, published by the Northwest Texas Real Estate Association which contains an interesting series of straightforward statements of what People Have Accomplished along the line of

"THE DENVER ROAD."

Passenger Department,
Fort Worth, Texas.

N. B.—We find our passenger patronage very gratifying. It is necessary to run three trains daily each way as far as Wichita Falls, and two clear through. We continue, the year round, the excellent Class A service that insures the preference of Colorado and California tourists, winter and summer. By the way, we offer now more than half a dozen routes to California, the newest being via Dalhart (also good for Old Mexico), with first-grade eating cars all the way.

We sell a Home-Seeker's ticket, good thirty days, at one and a third fare the round trip, allowing stopovers at Vernon and points beyond, both ways.

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SPECIAL ONE-WAY COLONIST RATES TO THE SOUTHWEST.

Rate—One-half (1-2) of the one-way standard rate plus \$2. Children over five (5) and under twelve (12) years of age, one-half of such rate.

Dates of Sale—October 21, November 4 and 18, December 2 and 16, 1902. January 6 and 20, February 3 and 17, March 3 and 17, April 7 and 21, 1903. Tickets limited to continuous passage from starting point to destination.

Bryan Snyder,
Passenger Traffic Manager.

A. Hilton,
General Passenger Agent.

S. F. Hughes,
General Immigration Agent.

Woman's Work.

Saint Antonio of Lisbon.

Dear Dr. Godbey—We have just had a great celebration here in honor of one of the saints, so I send you a translation of the manifesto which appeared in our city paper, to prepare the way. Here it is:

Saint Antonio is the saint of saints. Just 807 years ago, today, (August 15, 1095), in Lisbon, Portugal, was born Fernando de Bulhoes, a pure and sublime spirit, predestined by God, to evangelize the pagan nations of that era. Dedicating his first years to the convent, later on he joined the order of Saint Augustine, changing his name to Friar Antonio, whose fame for holiness extends to our day.

There are no families among us who do not venerate his image, which is displayed in every place for the adoration of the faithful Christians, neither are there mothers who do not pronounce his holy name, and instill into the hearts of their children, during their tender years, a deep faith in him, teaching them to address their petitions to him, who is the most venerated saint of our church.

Saint Antonio is always called on by the afflicted, who, full of faith believe that he will relieve them of all evil. They go to him in prayer and ask him to relieve their friends from prison; that the things lost may be found; to give health to the sick; to protect their business when in danger of failure; by the poor for food; and even by the young ladies that he will soon give them a husband. In other words, this saint belongs to us all and is for all.

On the 15th of August, ascension day of "Nossa Senhora" (Virgin Mary) was predestined to be his birthday, on which was also created for him a pure spirit, and he was predestined to teach the Christian doctrines to his disciples.

His parents belonged to the nobility, and they testified to the noble qualities of their son. They soon recognized that he was a privileged creature of God.

History tells us of a very interesting fact that our pen cannot let pass, unobserved. When Fernando began to talk, he did not select as most children do, naturally, the sweet name of mother, but, with clearest distinction the first name he pronounced was the sublime words, "Ava Maria." This strange development attracted the attention of the nurse. She called the mother to hear, who was surprised to hear him repeat "Ava Maria;" these first words pronounced by this being whom she loved. Full of admiration she called her husband, and together they asked the sweet innocent child to call them by the sweet name of mother and father, but

Fernando repeated with the same simple sweetness, "Ava Maria."

The mission of the monk, Antonio, cannot be limited only to Portugal, because the country of this great saint is the world. He was an extra envoy from heaven that came down to dry the tears, to cure the ulcers of suffering humanity, to plant faith and teach charity. God took him from his loved country and sent him to various parts of Europe and Africa, but Italy was the place of the most of his victories of which I will call attention to only one, the one in connection with the Nineteenth regiment of infantry, published recently by Mr. August Charles Escrivanis, illustrious officer and governor of Cascaes. I will quote a part of the chapter in which Escrivanis refers to Saint Antonio, about the popular tradition of the miracle worker, which always inspires the Portuguese soldiers:

"Saint Antonio is the oldest soldier of the Portuguese army. He came to Lagos on the 24th of January, 1668, in the Second regiment of infantry, company of Don Pedro II of Portugal. We count 232 years of work. He was made captain in 1683 and promoted to colonel August 31, 1814, with distinction. He was never an indolent officer, for without doubt he has prayed to heaven for the success of our work on the battle field, and while on earth he exposed his glorious body to the dangers of the bullet.

But some of our readers will ask, did Saint Antonio fight in that battle field of the Portuguese army? On the 27th of September, 1810, the battle of Bussaco was fought. The invaders overjoyed on account of the victories gained over all the world considered the Portuguese as conquered; even before the fight "Napoleon's Eagles" had already settled on the beautiful mountain thirsty for blood—blood.

The marching sound of the trumpet was heard, the Portuguese soldiers, of which a great number were recruits, contemplated the enemy as the unchained tempest, when lo, the clouds, which had been gathering, burst and the rain of balls was heard, which killed the enemy on every side. The French advanced audaciously, surprised that their enemies did not retreat. They climbed the mountain while the Portuguese recruits serenely and tranquilly awaited the encounter. Suddenly there was seen descending the mountains as if impelled by a giant's strength a regiment of infantry. "The brave Nineteenth of Cascaes." Falling upon the invaders in an extraordinary manner, they that thought themselves the conquerors of the world retired as sheep. Who was the mysterious soldier at the head of the Nineteenth regiment that made the French retreat? Whose was that graceful form with black eyes, the

MISS MAY MARKELL,

A Society Belle of London, Canada.

MISS MAY MARKELL of London, Ontario, Canada, is a beautiful girl who knows what suffering is and Wine of Cardui has brought her back to health. She is one of the social favorites of her home and her recovery to health has permitted her to enjoy the company of her many friends instead of lying on a bed of sickness and suffering. For the health she now enjoys she gives credit to Wine of Cardui. She writes:

"I have found Wine of Cardui an excellent remedy for female trouble. I suffered for three years with terrible bearing-down pains at the menstrual period. I could hardly stand on my feet and was never real well. Wine of Cardui was the only medicine that I could depend on to do me any good, as I tried several with no success. Wine of Cardui cured me and I have now enjoyed perfect health for two years, and give you all the credit for I know you deserve it."

For a young girl Wine of Cardui is the best remedy to guide her through womanhood by starting the menstrual



Miss May Markell.

flow in a healthy and natural manner. Menstruation started right is very easy to keep regular through the years of mature womanhood. Then the "change of life" need not be feared. Thus Wine of Cardui is woman's best relief from youth to old age. A million women have secured blessed relief from their sufferings by taking this treatment. It relieves menstrual troubles in an incredibly short time. In a simple case of deranged menses Wine of Cardui never fails. To relieve disordered menses is to remove the cause of other female troubles. Any physician will tell you that to remove the cause of a disease renders the cure easy, in fact seldom fails to complete the cure. If you would have the same relief which Miss Markell secured try Wine of Cardui. You can take it without an examination and without any publicity whatever. You can take it in the privacy of your home and secure just as much benefit as if a doctor had prescribed it for you. Thousands of women are feeling the vigor of returning health by taking Wine of Cardui.

WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

handsome young man who rode a mule as white as snow, taking with him a squad of armed men that scattered death everywhere? This glorious soldier who put to rout the valiant Captains Sotto Maior, and Luiz Ignacio, Xavier Palmerini, was Saint Antonio. The expression of his eyes were so magnetic and his manner so tranquil that it was whispered among the enemy that the Nineteenth regiment would be invincible while it had such a commander.

The audacious French decided to take him prisoner and awaited an opportune time. One day, when Saint Antonio with a few soldiers was separated from the regiment the French fell on them taking them prisoners. It was told that Saint Antonio was a prisoner, then the Nineteenth regiment fought as with a mighty force, killing the French and the prisoners were soon set at liberty."

The history of this battle is narrated in the mother church today."

My readers will see that the dates in this article do not agree according to common sense reasoning, but is an exact translation of the article as it was written in one of the daily papers of this city, and the man who wrote it is one of the leading business men of the place. He is consul from Portugal to Brazil. The people no doubt accepted it as truth, for on that day they had a big time, and laid the corner-stone to a church dedicated to Saint Antonio.

Willie Bowman.

Riberiao Preto, Brazil, Sept. 15, 1902.

"Boys smoke cigarettes because men smoke cigars." This is hard on the boys but it is worse on the men who have the double sin to answer for.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

Any man who "accounts for the miracles" by natural law, must needs account for Christ in the same way.

No; you cannot sell "any old thing" merely by advertising. Many liniments are advertised. Only one, Perry Davis' Painkiller, has stood the test of sixty years. Today it is more popular than ever. 25 and 50 cents.

Teachers' Bibles from \$1.50 up. Send for prices and description.

FREE MEDICAL TREATMENT

Also cash plan. Book for postage. Box 823, Denver.

DROPSY Cured in 30 to 60 days. Ten days' treatment free. O. E. Collum Dropsy Medicine Company, 313 Lowndes Building, Atlanta, Ga.

DROPSY TREATED FREE. A physician with twenty years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D. 41 Irwin St. Atlanta, Ga.

At Rest.

BUTLER.—On September 15, 1902, the home of Dr. W. F. Key in Bronte, Coke county, Texas, was made sad by the death of Mrs. Mattie Butler, recently of Alexander, Ark. Mrs. Butler was a sister of Mrs. W. F. Key, and a daughter of W. H. and Amanda Head, both deceased, of Holly Springs, Ark. She was a widow, her husband having died April 15, 1901. She leaves five children, three brothers and one sister. Four of her children were with her, while one son, who is married, was in Little Rock, Ark. Mrs. Butler came to the western country in search of health. Everything that loving hands and medical skill could do was done for her, but that dread disease, consumption, could not be checked by human hands. Death came as a sweet relief to this good woman, who was willing and waiting to meet her God, whom she had served ever since she was 14 years of age. She bore her afflictions patiently, never murmuring at her lot, but gently submitting to the will of her Heavenly Father. Well may it be said of her, "She died at peace with God and all mankind." She planned her burial and gave many words of instruction and counsel to her dear children. When death was near, she said to her loved ones, "I am almost over the stream;" and again, "Meet me in heaven." Then, turning to daughter and son, she entreated them to be good and not grieve for her, but let her go to rest. She had been told previously to extend her hand if all was still well with her at the last, and as the spirit left her body she gave her hand in a loving grasp. While it is hard for her children to give up their loved mother, to know that they shall see her sweet face and hear her gentle voice no more, yet there is a consolation for them in the knowledge that she is safe inside the pearly gates with loved ones gone before. We pray God's blessings upon the bereaved ones, and may the influence of her consecrated Christian life so continue to abide with them that they will meet mother in her heavenly home, where she now watches and waits for their coming to join her in that "land where none shall say good-bye."

Her Niece.

Grand View, Tex.

SMITH.—Ivey Nora Smith (nee Coe) was born at Sulphur Rock, Ark., June 26, 1859, and grew to young womanhood in Independence county. She moved to Jackson county about the year 1876, and was married to L. D. Smith January 23, 1879, at Elgin; joined the Methodist church, E. M. Davis, pastor, 1889, and died at the home of her bereaved husband in Tuckerman, September 13, 1902. This is an outline of the life of an exemplary Christian woman. But who can tell of the beautiful devotion to husband and children, helpfulness to neighbors or of faithfulness to the church that made her comparatively short life so full of gracious deeds. Sister Smith was the mother of eight children, three she meets "over there." Five and her husband remain here, bowed with grief, but not as those who have no hope. Her father died when she was a child; her mother died twenty years ago. She leaves four brothers of her father's family. May God comfort the hearts of those who so sadly miss her.

N. E. Gardner.

DICKSON.—Mrs. Hettie Dickson (nee Reynolds) was born in Conway county, Ark., October 31, 1877; died September 29, 1902. Early in life she embraced Christ and attached herself

to the M. E. Church, South. She lived a consistent Christian life, was a model wife and affectionate mother. She carried sunshine wherever she went, and scattered seeds of kindness daily. She was patient in affliction and hopeful in adversity, always yielding to Omnipotence and never heard to murmur. The death angel had not visited our family for twenty years, when, lo! he called and plucked the flower we least expected to see go, and transplanted it to glory to adorn the divine mansion of God. Her struggle with the grim messenger was brief, when relinquishing her claims to earth she went smiling home to Jesus. J. H. Reynolds.

RUSHING.—Johnnie W., the son of John P. and Fannie Rushing, was born August 28, 1883, and died September 3, 1902. Johnson in many respects was a model boy. He professed religion under the last sermon he heard the writer preach, and intended to join the church in company with some friends for whom he was waiting when death came. His last testimony was that "all was well." We believe he is at rest, and are resigned. Many friends join with his bereaved mother, one brother and step-father in their sorrow. We sorrow not as those who have no hope, for we expect to meet bye and bye. His life from his youth up was finely tempered morally, and as a natural result he was manly in appearance and bearing. In the presence of a large congregation, with his remains resting in the altar of the old, old church, the writer preached his funeral, then by the strength of sorrowing friends he was borne to the open grave, where in silent slumber his remains will rest and await the coming of the Lord, who doeth all things well. May young and old take warning here, and when our departure comes, may we, like Johnson, be ready. Let us live right and meet our loved ones who have gone on before. His friend and pastor,

F. F. Harrell.

Buena Vista, Ark.

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Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys. 50 cents and \$1 a bottle at druggists.

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Dr. H. Mozeley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozeley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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BOSTON

LOOK AT THE SCHEDULE.

Leave St. Louis.....	8 30 am....	12 noon....	8 05 pm....	11 30 pm
Arrive Indianapolis.....	2 50 pm....	6 10 pm....	4 05 am....	7 25 am
Arrive Cincinnati.....	6 00 pm....	9 05 pm....	7 30 am....	10 55 am
Arrive Cleveland.....	10 20 pm....	1 40 am....	2 30 pm....	2 55 pm
Arrive Buffalo.....	2 55 am....	6 18 am....	7 25 pm....	7 25 pm
Arrive Niagara Falls.....	7 02 am....	8 45 am		10 00 pm
Arrive New York.....	2 55 pm....	6 00 pm....	7 50 am....	7 50 am
Arrive Boston.....	4 55 am....	9 03 pm....	10 10 am....	10 10 am

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September

October

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San Diego \$30 Los Angeles
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ELEVEN O'CLOCK P. M.

is the hour the new train of the SOUTHERN RAILWAY

leaves the Union Station, Memphis. This carries a through sleeper to New York via Chattanooga, Bristol, Roanoke, Lynchburg, Washington, Baltimore and Philadelphia, without change. Also coaches to Washington without change. Also Dining Car service a la carte. Arrives Washington 6:42 morning, and New York 12:43 noon, of the second day.

This is a perfect service, and the quickest time made, for which extra train fare is not charged.

THE ARKANSAS METHODIST.

GEO THORNBURGH BUSINESS MGR

WEDNESDAY, OCTOBER 29, 1902

Entered at the postoffice at Little Rock, Ark., as second-class mailmatter.

To Every Subscriber a New Discipline.

Every reader of the "Methodist," and indeed every member of the Methodist Church, ought to have the new Methodist Discipline. Several changes were made in the Discipline at the last General Conference. The new books will be in our hands in a week or two.

We offer a new Discipline to every new subscriber for the "Methodist," whose name, with cash, \$1.50, shall reach this office before November 10th. We offer also to all old subscribers who pay arrears in full and advance their subscriptions one year, a new Discipline. It will not be convenient for us to carry this proposition after the conferences begin to meet in this State, hence we close it with November 10 next.

We think this offer will do much good, that it will help our church work in many ways, and we feel sure it is one which will commend itself to all our preachers and they will help it forward. The time is short and a vigorous canvass should begin with September. Let all our readers take notice of this offer and act upon it promptly.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the head, throat, stomach, intestines and urinary and reproductive organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of "Arkansas Methodist" are entitled to receive, free and prepaid, a trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the mucous membrane in head, throat, stomach, bowels and urinary organs.

All readers of this publication, who need a cure for sluggish and congested liver, catarrh, indigestion, flatulence, constipation and kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, free and prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder-worker.

Quarterly Meetings.

Mena District—Special Round.
Bright Ct., at Olive Branch Oct. 29, 11 a. m.
Mount Ida Ct., at Black Springs Nov. 1 and 2
Star of West Mis, at Daisy Nov. 8 and 9
Umpire, at Umpire Nov. 10, 10 a. m.
Mena Sta. Nov. 12, 7:30 p. m.
Janssen, at Janssen Nov. 14, 11 a. m.
Ogden, at Peytonville Nov. 15 and 16
DeQueen Sta., Nov. 17, 10 a. m.
Rocky Comfort Ct., at Allene Nov. 17, 7:30 p. m.
Horatio Ct., at Horatio Nov. 18, 2 p. m.
Cossatot Ct., at Hooks' Chapel Nov. 18, 4 p. m.
Cherry Hill, at Cherry Hill Nov. 19, 11 a. m.
Lockesburg, at Lockesburg Nov. 20, 10 a. m.
Dallas Ct., at Rocky Nov. 22 and 23
Richmond Ct., at Ashdown Nov. 24, 11 a. m.

Let the stewards be prepared to answer question 8; pastors question 9, and trustees question 27, where they have been left open.

B. A. Few, P. E.

Married.

FUSSELL-BELL.—On the 26th of October, 1902, at the residence of Mr. and Mrs. G. W. Bell, in Texarkana, Ark., Mr. Huley Fussell and Miss Sallie Bell, Rev. J. L. Johnston officiating.

DURHAM-CHIVERS.—At the residence of the bride's father, Mr. D. M. Chivers, Conway, Ark., at 3:30 p. m., October 19, 1902, Mr. John H. Durham to Miss Vivian Chivers, Rev. Hugh Reveley officiating.

CHIVERS - BARTLETTE.—Near the Central Baptist College on the margin of First South street, Conway, Ark., in the presence of many witnesses at early match-lighting, 7:15 p. m., September 3, 1902, Mr. James Chivers to Miss Minnie Bartlette, Rev. Hugh Reveley officiating.

HYDE - DENNISON.—October 19, 1902, at the residence of the bride's uncle, in Vanderburgh county, Indiana, Mr. Job Hyde, of Desha county, Arkansas, and Mrs. Flora Dennison, of Vanderburgh county, Indiana, Rev. R. A. Atkins officiating.

MATTHEWS - GOODWIN.—Tuesday, October 21, 3:30 p. m., at the residence of the bride's father, Mr. Y. F. Goodwin, Norphleet, Ark., Mr. William H. Matthews, Jr. to Miss Sallie Goodwin, Rev. J. A. Sage officiating.



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DAILY

4 Trains to Hot Springs

7:05 a. m., 7:20 a. m., 2:40 p. m., 8:20 p. m.

3 Trains to Texas

1:40 a. m., 7:15 a. m., 2:40 p. m.

4 Trains to St. Louis

1:30 a. m., 8:45 a. m., 8:20 p. m., 5:10 p. m.

2 Trains to Memphis

8:15 a. m., 1:40 a. m.

2 Trains to Kansas City

8:51 a. m., 8:25 p. m.

2 Trains to New Orleans

9:00 a. m., 8:38 p. m.

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