

The Arkansas Methodist

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

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VOL. XXII.

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NO. 38

News and Notes.

THE GOVERNOR OR VAIL OF BIE-rut has been removed at the request of the Powers, but he has been made vail of Brusha, which is a promotion.

BULGARIA CLAIMS TO BE MOBIL-izing her army for her own defence merely, while the Turkish war sec-retary claims that such a move jus-tifies invasion of Bulgaria by Tur-key.

THERE WAS A GATHERING OF 6,000 people to hear the candidates for governor speak at Bentonville Monday. They were all on hand. Davis, Vandeventer, Wood. Wood is the popular candidate in that section.

THE STORY OF BOLL-WEVIL IN the cotton in Arkansas turns out to be a mistake. The crop is doing well. A late frost would insure a large crop. The picking begins nearly a month late, only 51 bales have been received at this market against 7,399 at this time last year.

FROST FELL ON WEDNESDAY night of last week in Kansas, Ne-braska, Illinois, Missouri and Northwest Arkansas. No damage was done in this State; none to speak of in Missouri, because the corn was matured, but in Kansas and Nebraska the injury done to the corn crop was very serious.

MAYOR LENON LEFT THE CITY for a few weeks and Alderman Poe was chosen mayor pro tem. The gambling house men thought they could run over the temporary may-or, but he very promptly closed them up. The circumstance shows two important facts. First, that gamblers have no respect for law. They simply obey when they must. Second, that gambling houses will close whenever the police depart-ment is ordered to close them. This latter fact throws the responsibility on the mayor and also the blame when they do not close. All honor to Mr. Poe for his prompt and firm action on the side of law.

Bulgaria Will Fight.

Heart-harrowing accounts still reach us of the massacres in Mace-donia. The Turks seem bent on exterminating the Christians. Bul-garia is mobilizing her army and

preparing to cast her lot with the Macedonian insurgents. There is sufficient cause for this. Such out-rages as the Turkish soldiers per-petrate should prompt speedy in-terposition of the powers. Yet Bulgaria has been notified that if she dares take up the cause of the Christians she must stand alone. It is an accepted canon in the laws of nations that a government has a right to put down rebellion in its own borders without interference on the part of its neighbors. But the cruelty of the sultan should outlaw him from the protection and respect of Christian nations. His government should be swept from the earth. The interests of humanity demand it. More blood might be spilt in such a struggle than will be shed in all the slaugh-ter of helpless women and chil-dren. But blood shed to sweep such tyranny from the earth would bear rich fruit in strengthening the sentiment of humanity, asserting the rights of man the duty of man. This blood shedding of helpless and innocent people, slaughtered with fiendish revel and with every cir-cumstance of horror that cruelty can invent, is a sight that degrades Christian nations while they look passively on. The Christian na-tions are not in sympathy with the Turk. They will use every plea to interfere in protecting their own citizens. They will heap up in-demnities and demand payment with a firm hand, and there they will stop, regarding, as we said, the right of a nation to sustain her own government. But the common sen-timent of Christendom de-mands the destruction of the Turk-ish empire and its destruction must come in the near future.

Vanderbilt Notes.

As the splendid openings of the various schools of our Arkansas Methodism are just now being re-ported, I will venture a word con-cerning our great central universi-ty. Wednesday, September 16th, marked the beginning of the twen-ty-sixth session of this deservedly popular institution of learning. The assembly hall was well filled with students and visitors from all parts of our own country, as well as some from the lands beyond the sea. Dr. Wilbur F. Tillet, vice presi-dent and dean of the Biblical de-partment, conducted the opening ex-ercises. A telegram from the ab-sent chancellor, bearing greeting to

the faculty and students, was re-ceived with protracted applause. Dr. Kirkland, at present, is travel-ing in Europe. His message was sent from Italy. The outlook for the year is flattering indeed. The attendance in all departments is reported to be larger than ever be-fore. Wesley Hall is already full and still they come. Let us give thanks to God for the marked de-gree of prosperity which attends our schools.

Arkansas will be well represent-ed in Vanderbilt this year. Marvin E. Holderness, the new secretary, and man of affairs generally, is a product of our State. Those who know him need not be told that he magnifies his important office. Al-ready we have met many students from all parts of our great com-monwealth, who have come up to do work in the various departments of the university. Later it may be possible to give some statistics re-garding our representation here.

Dr. Josiah Strong, author of "Our Country," "The New Era" and numerous other books, lectured at McKendree Church, Wednesday evening, September 16th, on "The Moral and Religious Problems of the Twentieth Century City." His deliverance was strong and timely in every way characteristic of the man. On Thursday night he was followed by an address on a similar subject by Dr. North, of New York City. Each speaker had much to say of the institutional church.

Personally your readers, I trust, will allow me a note. After a very pleasant summer at home I returned to Nashville, Tenn., Friday, Sep-tember 11th. Sunday following was spent with Arkansas friends at Monteagle, the famous summer re-sort of the Cumberland mountains. The climate, scenery and surround-ings are delightful, and the hospi-tality and welcome at the Thweatt home, were as generous and open-handed as when a boy preacher I first enjoyed it at DeValls Bluff. It was my pleasure at the morning hour to hear Dr. Eager, of the Baptist Seminary at Louisville, re-lated, in a very interesting way, something of his travels in Pales-tine. My Arkansas friends will be surprised to know that the evening service consisted mainly of an ad-dress by this writer. By way of ex-planation, I will only say that preachers are not so plentiful at Monteagle as they were earlier in the season. On Monday I returned to this place, had my eyes examined

and fitted, and am now attempting to accustom them to the use of glasses. The length of my stay is uncertain, depending entirely upon my eyes. It is highly probable that I may report for work at the com-ing conference.

Forney Hutchinson.

From the Nation's Capital.

President Roosevelt's Labor Day speech at Syracuse has been the occasion of much gratification among conservative Americans ev-erywhere and particularly among the conservatives of his own party. Among many truths ably expressed, pertinent to the problems of the present day, and well worth remem-bering by every American citizen, none stands out more prominently than the following: "It is an in-famous thing in our American life, and fundamentally treacherous to our institutions, to apply to any man any test save that of his per-sonal worth, or to draw any dis-tinction save the distinction of con-duct, the distinction that marks off those who do well and wisely from those who do ill and foolishly."

In making the above statement President Roosevelt doubtless had in mind the distinction sought to be drawn by certain labor organiza-tions which have attempted, from time to time, to prevent their fel-low laborers from working by their side because they were not mem-bers of the same or of any organiza-tion. Nevertheless, the truth is susceptible of far broader applica-tion. It applies with equal verity to the laborer, be he clerk or offi-cer, who serves the government, and it would be difficult to explain why it did not apply to the case of Miss Hulda Todd, the Delaware postmistress, whom Postmaster General Payne has just removed from office to please the Addicks senator, Allee. Miss Todd, from all accounts, belonged to the class with those "who do well and wise-ly." In fact, so thoroughly does the President's Syracuse utterance voice those sentiments which have long been associated with him, and so completely at variance with those sentiments was the recent action of the postmaster general, that it is freely predicted in Washington that there will be no escape from a reversal of Payne's action, accom-panied by an enunciation of policy which will compel the immediate resignation of the postmaster gen-eral.

C. A. S.

Educational Notes.

Galloway Opening.

The fifteenth session of Galloway College opened on the 10th inst. with a short address by the president, Dr. Godden. Prayer by Brother Crews, of Minden, La. Some very fine music and readings by the teachers of these departments and a short talk from the writer.

The 23 officers and teachers have been selected because of their peculiar fitness for the work to which they are assigned. The outlook indicates the best year's work of the college and while everything is bright and very hopeful from this standpoint, there is that which brings sadness and sorrow to many hearts.

Dr. Godden was very visibly affected when he stated that fifty applicants for admission into the college had been rejected and still applications continue to come. With additional accommodations we might as well have 400 boarders as the number there now.

Will not our people and the friends of education hear the pleadings of Brother Weems, the financial agent of the college, and make this school worthy of the great church and cause for which it

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J. R. Harvey.

Contributed.

Tennessee Correspondence.

RUFUS E. TRAVIS.

My Dear Dr. Godbey—There has been marked activity in the Tennessee Conference this year. More mid-year meetings, a general posting up with the wheels of machinery moving at a lively gait. Some of the District Conferences out-rivaling their predecessors.

The revival spirit is renewing somewhat. Little imported evangelistic work, so far as I hear. The ingathering, from accounts, will likely give us an increase in the membership. And this in face of some drastic pruning of church registers. This pastor lost fifty-eight from the statistical roll of 146 as reported to the Annual Conference last year. Why do pastors put their successors in such plight? To officially note removals, deaths, withdrawals, etc., requires little but system. And that such changes most frequently occur under the eye of the alert pastor is true. One-third of the members of my station gone or to go; not found, dead or lost out is a tax on courage and a trial somewhat to patience. The law is plain, prune the roll; don't make haste; do it cautiously. And the doings of the church conference, known to the local membership and community, if religious, will keep things cleared up and make people more anxious to know who is in the church. For the dividing line sometimes is not distinct at last. Then we shall know who our people are; reports can be relied upon and our statistics be approximately correct. The stewards will be saved a tangle; and the next preacher to catch up with the slipshod brother will not have to face the fact of having to explain, perhaps, at conference how it was—that to report an increase, starting in with the loss of fifty in a membership reported at one hundred and fifty, he must have had before any net results some fifty accessions.

"Will you administer the discipline in all things for which it is prescribed?" Take time to answer. And be sure and see to it that the moving man who has no settled home is not hastily dealt with. Things are very unsettled in this life. The liquor dealers of Memphis, if the papers are to be credited, threaten to bolt in the next State election if the democrats do not pronounce for the repeal of the Adams law. That law, you understand, extended the old four mile law until now liquor may only be sold legally in eight towns in the State, four others not having yet abolished their charters. That is a dire threat. Sunday tippling and



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gambling had more to do with the extension of the law than almost anything else. So the threat is made in behalf of the law-breaker. The nonpartisan temperance sentiment in Tennessee is very strong. Aloof from politics and the church, as a movement, are to be had largest results.


No decent party would be willing to ride into power that way. Sometimes the sin of atonement for crime already done is more costly than to battle against the odds of party strife in a manly way. A bribe tendered, speaking to a principle, to any party, if accepted makes the bribe-taker as repugnant as the man who commits the dastardly deed. We have long since learned there is nothing in abuse, wholesale especially. The age is materialistic. But the keener intelligence and the problem of the life of the boy in the home is shaping civic policy as well as drawing lines hard against licensed crime and conscienceless money-getters whose vocation first entices, then destroys.

D. M. Smith's election as book agent in place of Dr. Bigham, resigned, was perhaps more due to the fact of his being a layman than the force of precedents in that office by which a preacher has been so often honored.

For myself, I have for years believed that a well trained merchant-layman was the more suitable man for the great trust. Few preachers have had such training. Too busy, too removed from it. A life wholly absorbed in clerical work—the pulpit, the study, the pastorate, could hardly furnish the kind of talent required by that work. As to field work at the conferences, that, too, may be met by an equipped layman. But Dr. Lamar nor his senior will be found wanting on this line.

The coming session of our conference will be held at Murfreesboro. Quite a number of appointments out by limitation. What the end will be no one knows.

A very sensible turn in the nauseous prating of the negro problem was had lately by the negroes themselves holding a business conference at Nashville, when industrial, commercial, mercantile, professional and other matters with education, etc., were discussed. There was admirable spirit. Perhaps I am obtuse, of course, but in it all I have seen



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no "race question," apart from crime or supposed wrong. Some nameless crimes know no color, while color does not excuse or mitigate nameless crime. The race problem was solved by force of arms so far as the South was concerned when Lincoln signed the emancipation act.

The domestic conditions of the South changed as to system of labor, the social conditions have held their even way for forty years. There was nothing to adjust on social lines as both races were at a perfect understanding of the separate social conditions and relations respectively one with the other; and had been since the masters in Massachusetts sold us as a commercial commodity the sires of this later progeny of Ham. It is no effort for a Southern born and bred negro, apart from imported influence or example, to keep and hold his place amongst us. He knows exactly what it is and how to deport himself accordingly. Every Southern born white man, who breathes the affairs of life, even by some sort of instinct, accords the negro his place. There is absolute good will as between the races as such.

The white race in the South knows it. The negro knows it. He wants to live in the South and the South wants him. He has little respect for the white man that even moots at social equality. Such degradation is even below the negro's idea of natural conditions or decency. The whites of the South hardly think it worth the while to even bring the question of social equality far enough to the front to make it conceivable now or hereafter. Sociology is not needed.

There is in fact great sympathy between the races. As former master to the present free-servant. When he gets out of provisions he is helped. When in need of clothes the old master or his children help him to comfort. The negro is an expert imitator. And if people in place and station would quit breeding the odorous pest of a bad example the negro, docile and peace-loving, would not be tempted to lose his self-respect. He is all right when religious. All wrong, nearly, when in politics. Enforce the vagrant law and break up the loafing clans—white and black. The race's all right; put some of them to work. Mischievous comes of idleness.

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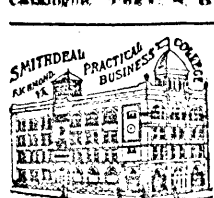
The board of trustees appointed by the several conferences to procure and hold property for an Episcopal residence in Dallas, have at last found a suitable home for that purpose, and they have purchased the same and so arranged the terms of payment as to make the collections fall lightly on the congregations. It is located on Maple avenue, in one of the best communities in the city, and the house and improvements are first-class. It is just such a piece of property as will meet the approval of our people. It is commodious, well arranged, modern and comfortable, and it is ready for the occupancy of Bishop Hoss and his family just as soon as they care to come to Texas. In a later edition of the Advocate we propose to give perfect cuts of the building and its surroundings, so that our readers will be able for themselves to see it and understand it. We have not the time and space at this writing to do more than make the announcement, so that the preachers will proceed with the collections necessary to make the first payment at the close of the conferences.—Texas Christian Advocate.

Be Warned in Time.

Constipation needs a cure. A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, or some similar purgative or cathartic. They temporarily relieve, but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. Constipation often sows the seeds of death. One small dose a day will cure any case, light or bad. It is not a patent medicine or liquor. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Write for the sample today. It will be sent gladly. Address, Vernal Remedy Co., 91 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

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Interesting Recollections.

Saturday's Democrat contained some very interesting "Recollections of An Apprentice Boy and Journeyman Printer in Little Rock from December, 1865, to 1878," by J. R. Sanders.

The writer of the recollections is our present Rev. J. R. Sanders, of the Little Rock Conference. Among other interesting things in his recollections he says:

My first experience as an apprentice was being a roller boy, in 1864, in Arkadelphia, in the old Ouachita Conference Journal office, the organ of the Ouachita Conference, M. E. Church, South. This first religious paper in Arkansas was edited by Rev. James E. Cobb, one of the ablest preachers of the now Little Rock Conference. At the close of the war the conference authorized Rev. Mr. Cobb to move the Journal's hand press and material to Little Rock and publish the Arkansas Christian Advocate. To do this, in December, 1865, two or three wagons were loaded with said material and the family of John Messenger, publisher, and this writer, and we started to Little Rock. We were about three days making the trip, being water bound at the Ayliff place part of a day and night. Little Rock then had quite a village appearance and was considered a great city compared to the little town of Arkadelphia. We arrived in Little Rock, December 24, and our wagons were unloaded in a small wooden building just across the alley from the old brick Second street M. E. Church, South. The Nineteenth infantry of Federal soldiers were stationed in the United States arsenal, and the city seemed filled with blue-coated soldiers. It reminded us of Gen. Steele's army being in Arkadelphia during the war for three days.

My first year's experience as a "printer's devil" was full of events, too numerous to mention here, but there is where a beginning was made with a religious paper which was afterwards supplanted by the "Arkansas Methodist," with its thousands of readers, now the organ of all three conferences in Arkansas. At the close of the first year, Rev. Mr. Cobb did not feel able to pay me any wages, and I could not afford to work another year for my board and clothes, so I packed all my worldly possessions into a small trunk and left, intending to return to Arkadelphia with a wagoner here to haul goods to that city, and seek other kinds of labor. About 9 a. m. that day, while standing upon the corner of Main and Markham streets, I thought of trying to get a job in the Gazette office, then in an old one-story frame building on Markham street, just across where

the Democrat office now is. I acted at once upon said impulse and walked into the composing room, confronting Col. J. N. Smith, foreman, and asked him for work. I most deeply mourn his sad taking off. He treated me so courteously, but said he could not hire me unless I would agree to work that day on trial. If I could do the labor required, he would employ me. It was a strange day, the copy was advertisements of land sales by Col. Gordon N. Peay, state land commissioner, but I had such a kind young companion, who worked by my side, Mr. Sam W. Holtzman, and he helped me, and the day's trial passed all right, and Col. Smith gave me a situation at \$50 per month. Here began my apprenticeship of three years in the Gazette office, under the management of Messrs. Woodruff & Blocher, whom I love to live to honor for their many courtesies all the years with them. The early part of the first year all the composition, for the Daily Gazette, was done during the ten hours of the day, and the papers were worked off by 7 p. m., which the carriers folded and kept until next morning to deliver to the readers. This was thought then to be swift news. We well remember the day when Col. Smith told us boys not to begin work until 1 p. m., and the wonderful night work began. The manifold telegraph dispatches poured in, and how often we remember, in the wee small hours of the morning, and after daylight, we pulled out for "30," so tired and anxious to get home to rest. The general public will never be able to appreciate fully the great labor put upon newspapers from start to finish—from the editorial rooms until the papers are safely mailed to the several subscribers. I am often amused to think that, after we had worked at night for a few months, we wanted to change back to day work, but we found the thing had come to stay—that the wheels of progress would not roll backwards.

Brother Sanders preached morning and evening at First Church, this city, on Sunday. He once worked as janitor at First Church and rang the old bell for services. Perhaps he never dreamed then that he would ever preach there.

Our Standard Hymn Book

BY J. E. CALDWELL.

Editor "Arkansas Methodist"—I do not know whether you will publish this or not. It is immaterial with me, but I do feel that fifty-one years' service at the altar of my dear mother church entitles me to the privilege of speaking my mind upon any matter which I conscientiously believe involves her most sacred interests. For any young man the conference receives and sends forth with its endorsement as a preacher of the Gospel, I

have the profoundest regard, the door of my heart and my house are open to all such. I am willing for them to call me those ugly names, "pessimist," "croaker," "backnumber" and so forth, and even for them to give me the "go-by" as to occupying their pulpits. I accept the retribution which my years and my affliction imposes. I can accept, too, their having organs, pianos, cornet and bass violins in their service of praise. If they believe, as of course they do, that such is for the glory of God and promotive of spiritual worship, be it so. But when they ask me to let our old standard hymn-book be tucked away out of sight, and be made to give place to "Law and Gospel" songs our church has never indorsed, then I beg to

offer an humble but most positive and earnest protest. I say it after calm and deliberate thought, there is nothing better that ever emanated from uninspired pens than the hymns found in our standard hymn-book, fit companion of God's blessed Word itself on any occasion and anywhere.

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Literature and Review

What Hammurabi Really Did.

BY A. H. GODBEY.

The discovery of the famous Hammurabi code settles for us a number of serious problems in the realm of ancient Mesopotamian history. While Babylon has been for centuries the synonym for great wealth and power and prestige, combined eventually with great corruption and greed and oppression, we have hitherto not been able to determine the turning point in its history nor the causes that gave it its pre-eminence. For early Mesopotamian history has shown us hitherto a medley of petty city states, first one, then another, acquiring the mastery. Babylon was not original seat of power and authority; nor, so far as we know, was it the earliest center of civilization. Ur or Erech, Akkad, Sirpurla, Sirgulla or Lagash had, among others, their periods of ascendancy, more or less marked. Akkad, in the present state of our knowledge, shows us the earliest empire of large extent. Skargani-Skar-ali, or Sargon I, of Akkad, flourished about 3850 B. C., 1,600 years before Hammurabi. Commerce was widely extended. Articles recovered from the ruins of Nippur of approximately this period show stones from the quarries of Greece, and timber from the forests of India; seals of Naram-sin, the son of Sargon, have been discovered in the island of Cyprus; while 3,000 years later the usurper Pul, upon seizing the throne and founding the most powerful dynasty of Assyrian kings, took the title of Sargon II. Further, the Assyrian and Babylonian kings, centuries—3,000 years later—still clung to the titles, "King of Sumir and Akkad," just as various European monarchs, centuries after the fall of the western Roman empire, tried to appropriate or cling to the title of "King of the Romans."

Now we do not know certainly the history of Akkad's rise to power, nor the story of its decline. But there seems some reason for the opinion that it must have acquired very early a certain degree of prestige from its courts of law and judicial decisions. So far as we know, these tribunals had no definite compact body of statutes, but were guided, aside from the abstract principles of common justice and common sense, by the decisions of their predecessors. Many tablets of abstracts of cases have been recovered. Their general formula runs thus: "A decision: A man strikes his father. The judges cut off his hand." A decision: A woman says to her husband, "Thou art not my husband" (repudiates him and lies with another). Into the river they throw her.

The seat of authority shifted to one or another of the petty city States of Southern Mesopotamia,

during many preceding centuries; the country being at times absolutely under the control of the Elamites, whose powerful kingdom lay east of Babylonia. The feud of these two peoples was as long and as relentless as that of Saxon and Latin, or Teuton and Frank; and neither was ever the complete and final master of the other. Hammurabi first appears in the role of vassal king. In the 14th of Genesis he, with other chieftains of city States, appear as the allies or subjects of Chedorlaomer or Kudur Lagamar, the king of Elam. That story need not here be retold. The early success of the expedition and its disastrous end, when the Hittites and the warrior chief of Hebron fell upon the rear of the Elamite forces, form a familiar episode of Genesis. It may be that it was this disaster that broke the back of the Elamite power, and enable Hammurabi to assert his independence; for we soon find him in the role of independent sovereign, as he displayed marvelous ability, and stands forth now as one of the few great men of all time. For nearly a century the country had been rent by discord. Raids and reprisals had been the familiar order of things; canals were clogged and fallen into disuse; as important then as the canals of Holland today, their ruin meant the cessation of commerce and the decline of agriculture. Hammurabi went vigorously to work; canals were reopened, new ones constructed, the area of cultivatable soil greatly increased, and a carefully organized system of superintendence of public works put into operation. Each of his prefects was responsible for the maintenance and protection of canals and other public works in his district; and in the general affairs of daily life Hammurabi took a far larger part than is played by modern rulers, being a veritable captain of industry, a projector and manager of industrial enterprises. But works of this kind seldom outlive the man who does them. One great banking firm at Babylon, centuries later, continued through several generations, but such things are rare in the world of commerce, and this work of Hammurabi could not have given Babylon its lasting pre-eminence.

Rome had her Justinian, England her Henry II and Edward I. With these men we must class Hammurabi. Gathering up the enormous accumulation of judicial decisions, he set himself the task of digesting and condensing the accepted principles and usages and putting them into a compact and simple form. These, he tells us, were put on stone in the public places, that the poor and oppressed of the land might have access to them at all times, and know their exact rights. Much appears in the code that is not Akkadian. Whence gain a further check to the peace and harmony after Hammurabi's time. One of chief causes of friction between the petty city-republics of a germinant nation is the lack of a common system of law, or common principles. Perhaps many of the non-Akkadian elements of the code do not represent the original contributions of Hammurabi, but the elements that he adopted from other city-States; thus effecting a set of judicial compromises that would be acceptable to all.

But Babylon became the judicial center. The other cities had their courts unhampered; but an appeal could be made from them to that at Babylon. Not a little of the official correspondence of Hammurabi is extant, and from these letters we know that appeal could be made from the lower to the higher, and finally to Hammurabi himself, and that the change of venue was recognized. A letter of the king to one of his prefects is in regard to a complaint from a certain man that he cannot get justice before a certain court, and he asks that his case be taken to another. He directs that this be done. Stay of execution, postponement of case for absence of witnesses, higher and lower courts in the cities, corresponding to our justice's and circuit courts. Such were features of the system. Babylon became the center of religion and law for two thousand years. No fortunes of war in that period ever shook her prestige in those respects. And in her courts and schools the Jew learned the principles of organization and solidarity his home train-

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ing had never given him. From her schools Ezra went forth to reform and to organize a conquering Judaism out of the decadent elements in the home land; and from Babylon came that orthodoxy and sterling isolation without which Judaism would have disappeared before the Grecian tide. In organizing Babylon, Hammurabi taught organization to the Jew, and thus gave law and religion to the world.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Adviser to Mothers." Send in this paper.

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A United States District Marshal in Kansas recently raised a storm of both applause and abuse about his head by confiscating a number of dozen bottles of well-known proprietary medicines from the shelves of the leading drug store of the town on the plea that they were simply alcohol under other names and that the druggist, according to law, had authority to sell whisky only upon a prescription from a regular practicing physician.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

Work for Sunday-school and League at Searcy.

Brother Godbey—I have just completed a month's engagement at this place, during which time I have been assisting the pastor in taking a religious census of the city, and making a campaign in the interest of the Sunday-school and League. In this campaign we made an earnest effort to reach every boy and girl and young person in Methodist homes or homes where there was no church relation, and urge them to attend these services, intended especially for them. The pastor, Brother Barrett, and myself first made the religious census by house to house canvass, and secured the name of every white person in the town, and their church relation; and the average monthly attendance at church, Sunday-school, etc. With these facts before us we were ready for the campaign, and with a list of the children not attending our Sunday-school, and for whom we went before the school and called for volunteers, who were willing to devote some time to seeing and inviting these to our school. Our call met with a ready response from both teachers and pupils, and they went to work for the new pupils with the result that many are being added to the school each Sunday. The whole school seems to have taken on new life. The teachers have shown more interest and have reorganized their weekly study circle and the outlook for the school is very encouraging indeed.

I doubt whether there is a more interesting, wide awake League in the State than the one in Searcy. Even during the last month, when the evenings have been very uncomfortable on account of the heat, the attendance has been good, and the devotional service such as to be of great benefit to all present. Brother Barrett is untiring in his efforts to make the League everything it should be to the church and community, and the Leaguers appreciate the fact that in him they have one who is thoroughly in sympathy with every department of their work. As usual there is the scarcity of young men in the League work, but the pastor and members are making every effort to enlist them, and demonstrate to them the importance of their presence and co-operation in this line of work, that their lives may count for something in the Master's vineyard. May God bless the young people of Searcy who have been so faithful in the League work. We predict success for their future.

The work has not only benefited the Sunday-school and League, but by getting these departments of the work before the people they have renewed their efforts along all lines

of church work, and now if they will only co-operate with their pastor in earnest prayer as well as in service God will surely give the increase, when it comes to their special meeting which they expect soon to begin. Fred P. Furry.
Searcy, Ark.

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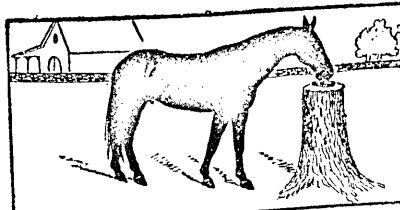
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The committee has given us an admirable reading course for this year. Every league should read it. Much of the permanent benefit to the league members from this organization must come to them from study of such books.

Sept 27—William Butler.

One of the most distinguished missionaries ever employed by the M. E. church was William Butler. He was the pioneer missionary of his church to India. Everything pertaining to India at that time had the charm of a splendid romance to English readers, and Butler's book, "The Land of the Vedas," is one of the most entertaining and instructive works ever produced by any missionary. It contains an account of Brahminism and the civilization which its ages of dominance has impressed upon the Hindoos. Its history of the Sepoy rebellion is one of the most thrilling stories to be found in any literature. The perils of the first missionaries are graphically detailed. No other book has awakened more interest in heathendom and the struggle to Christianize the heathen than Butler's book, "The Land of Vedas." William Butler was born in Ireland. Bereft of parents at an early age his care became the charge of a saintly grand mother. When unable to attend

church the old woman would have William to read her the church of England service, at the hour of worship. The simple question, "Do you pray?" asked William Butler by an old lady made a deep impression on his mind and began an experience of reflection an dspiritual awakening which led him to conversion and the resolve to be a preacher. He graduated from the Didsbury college of the Wesleyan Methodist church, came to the United States and joined the M. E. church. Butler was, from the beginning of his ministry, much interested in the condition of the heathen world. His reading and preaching showed that the conversion of the heathen was a great burden on his mind.

When the M. E. church Missionary Board determined to open work in India William Butler was appointed to superintend it. Leaving two sons at school, one of whom afterward became superintendent of the M. E. missions in Mexico, Butler and his wife sailed for India, and arrived there in 1856. He opened work at Oudh and Rohileund, in the valley of the Ganges. In ten weeks after this the Sepoy rebellion broke out. "Sepoy" means soldier. And the rebellion was a struggle of the native soldiery to throw off the bonds which the East India Company had bound upon the people. The result was the subjection of India to the British throne. This is one of the most important chapters in the history of missions. Queen Victoria became sovereign of one-third of all the heathen people of the world, and all Indian was put under the control of a Christian power.

During the Sepoy rebellion Butler, with a few other missionaries, took refuge at the little town of

Nainia Tal, at the foot of the Himalia mountains.

After peace was established Butler carried forward successful missionary work for ten years, when he returned to the United States. After four years, viz., in 1870, he was appointed superintendent of an interdenominational society in Mexico. Here he had large success. Butler revisited India in 1870 and remained six years. In 1887 he revisited the work in Mexico. He was thus a pioneer missionary, enduring all the peril of the pathbreaker. He was a brave consecrated man whose heart was full of love and hope.

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J. E. GODBEY, D. D., EDITOR.
REV. A. H. ODBEY, A. M., ASST. EDITOR.
REV. J. R. HARVEY, FIELD EDITOR.
WEDNESDAY, SEPTEMBER 23, 1903.

Some people think to serve God for a salary paid by Mammon.

The more you get in debt to a church paper the more the paper itself seems to deteriorate in quality.

The reward of holy service is the joy of serving, and he who has no joy in serving serves not with his heart.

No man who is devoted to a great cause deserves to be spared from trials and labors that may test his devotion.

We are often told that all the churches agree on essentials. It would then seem to require little grace to keep them from quarreling about non-essentials.

It is well when we can think of men as the public thinks of them. Knowledge to the contrary is very often troublesome and embarrassing. We do not need to know the private character of every one. A prying disposition afflicts its possessor.

Some men excuse their persistence in sin by their pretended hatred of sin. "Don't ask me to join the church while so corrupt a man as Jones belongs to it." What if John had said to the Master, "Do not ask me to be a disciple while Judas pretends to be one?"

We are warned of worldliness in the church. Exuberant life is often characterized as worldliness. But who ever calls the cold, stingy, unsympathetic, selfish people worldly? Yet is not this the form of worldliness which is most common and most deadly?

There are brilliant literary women whose gifts all admire. There are women who have the talent of genuine eloquence, and who charm and sway great audiences from the platform. We have club women who are well-read and able to discuss many subjects. But the woman most to be admired and honored is she who has brought up a large family of children and trained them in the ways of honor and virtue.

Age and Experience at a Premium

The following from the Christian Observer does not indicate that the great churches desire young preachers: "The question of comparative salaries of younger and older ministers is discussed in The Advance. The Congregational Year Book of 1900 contains statistics of salaries paid by each church; the Year Book of 1902 contains a classification of the ministers according to the year of their ordination. This corre-

spondent has looked up the salaries of those ordained in 1901, 1900, 1899, etc., back to the oldest minister living, who was ordained in 1849. By adding together all the salaries of each class, and dividing by the number of ministers in that class, the average salary is ascertained.

Of those ministers who were ordained in 1901 (the manse being estimated at \$100 per annum), the average salary is \$675; of those ordained in 1898, \$836; of the class of 1897, \$933, of the class of 1891 (who have been twelve years in the ministry), \$1,000. This average of \$1,000 pertains to the graduates of all the years between 1866 and 1891—that is for those who have been in the pulpit from twelve to thirty-six years. The 108 men who were ordained in 1887 averaged closed the ninetieth year of its existence in 1873 now receive about \$1,459 each.

If the average age of ministers at ordination be twenty-five years, it appears that they continue on an average to receive the larger salaries up to the age of sixty-two. Then their capacity of salary-earning seems gradually to wane. The one graduate of 1849, who is still at work, receives only \$300 per annum.

The Oldest Religious Newspaper in the World.

The Christian Observer of Louisville, Ky., the organ of the Southern Presbyterian Church, has just closed the nineteenth year of its existence. The editor claims that the Observer is the oldest religious newspaper in the world, and gives a very interesting sketch of its rise and progress. Our readers will appreciate the following excerpt:

"At the beginning of the nineteenth century, there was not a single religious news paper published in the world. When the century opened, the horizon was blazing with the camp-fires of the enemies of evangelical religion. Infidelity was rampant. Thomas Paine, who was admired on account of his service in political matters, had been picking flaws in the Holy Scripture, and heralding the dawn of an age of reason, and sowing broadcast the seeds of infidelity. Hume had been trying to demonstrate the impossibility of the supernatural. Voltaire had been sneering at everything that brought help or hope into a sinning and sorrowful world. But the age of reason had proved an age of terror. The rights of man could not be vindicated when the rights of God were scouted. When the Cross went down the guillotine went up. The darkness of death rested on the earth. And about the year 1800 the church was wrapped in apathy and gloom. Even in this favored land only about one in fifteen of its inhabitants were communicants in any evangelical church.

It was at this period that the Rev. Dr. Archibald Alexander, the founder of Princeton Seminary, and Rev. Dr. John H. Rice, the founder of the Union Seminary in Virginia, and some other grand men, conceived the idea, and originated the weekly religious newspaper. Though the nineteenth century has produced many wonderful inventions, the religious newspaper is one of its most important creations. After repeated efforts, these brethren secured the services of Mr. John W. Scott, who was a ruling elder in the Pine Street Church, Philadelphia, and also a practical printer, as publisher. A weekly newspaper was started, called the "Religious Remembrancer." It made its first appearance on September 4, 1813. It has been published regularly ever since; and for the last sixty years has been known as the "Christian Observer."

In Northwest Arkansas.

Mrs. Godbey remained at Bentonville, two weeks, while we went preaching here and there. She enjoyed very much her stay in the home of Rev. J. H. Torbet. We enjoyed the traveling and preaching, for the weather was favorable. From Prairie Grove we went to Lincoln to preach Monday night. We have a good, new church here, H. A. Douthat and family must be credited with a good share of that devotion to our cause which has brought our society at Lincoln to the present promising stage. W. C. Brown has also been a good helper.

There is a good future for our church here, and for this town. It is situated in what is probably the best apple section of the State. The people here think so, and their views are sustained at least by the crop of this year. The hotel-keeper told me they would ship, he supposed, 20,000 barrels. The place is seven miles west of Prairie Grove, and about 22 miles from Fayetteville. A new railroad has brought this part of the country into the fruit market. There are not so many orchards here, but the land is selling rapidly at \$50 an acre.

It was a pleasure to preach at Oakley's Chapel, three and a half miles from Bentonville, on Wednesday night, and to get acquainted with the family of Brother A. L. Spencer, where we took supper. The church is in Brother Gilmore's charge, and he took us out in his buggy. This has been a year of great prosperity on Brother Gilmore's circuit, and there had been a great revival at the chapel, which is a new and beautiful house. We had a fine congregation, though the evening was damp and cool.

From Friday to Monday our stay was at Fayetteville. Rev. E. R. Steel is finishing his third year's work here. There has not been a more acceptable or a more success-

ful pastorate here in the history of the church. The new house of worship, secured by the former pastor, Brother Hanesworth, came in good time. It is a beautiful building, sufficient for many years to come.

Sunday was a day of especial interest. The University had just opened. The students were not all in, but more than 500 were ready for work Monday. About sixty came over to our Sunday-school, and remained at church. The other churches had good attendance. At 2:30 p. m. we attended the opening of the Y. M. C. A. work in the University chapel. There we met President Hartzog, Prof. Droke, Prof. Reynolds, and other instructors, with the pastors of the city and about seventy students.

The president, in a very appropriate speech, assured the young men that he and the faculty would aid and support the Y. M. C. A.; that it was good policy to do so; but much more, a thing which was in accord with the principles which the University was bound to sustain. The instructors, he said, were Christian men, and there had never been an infidel or agnostic entrusted with the instruction of youth in the University, so far as he knew.

There were very fine congregations at our church both morning and evening.

At Fayetteville we met Bishop Galloway and wife, who had come to visit their son-in-law and daughter, Prof. A. M. Muckinuss and wife. The Bishop left for St. Louis Friday evening; Sister Galloway will return to Jackson, Miss., their home, this week.

We were the guests of J. M. Chandler and family. Brother Chandler was away, but Sister Chandler and James made our stay delightful. Mrs. Godbey especially enjoyed the carriage drives and the beautiful scenery. Fayetteville is beautiful for situation, home-like, large enough to sustain good churches, has many elegant homes and beautifully shaded streets. People of culture and means are gathering here. Property has rapidly advanced of late. Nothing is to be desired in respect to climate or water that is not found at Fayetteville.

We have edited the "Methodist" as we traveled. The letters, communications and religious exchanges have come to us promptly, and they were promptly attended to. Before this comes to our readers we shall be in our office again, if Providence favors. We have much enjoyed our work in Northwest Arkansas. The "Arkansas Methodist" has profited thereby, and we trust also the church in these parts.

God Bless the Public Schools.

To many of our Southern people September marks the beginning of the industrial year. Our long and sultry summers induce vacations in

all sorts of business. The work in the fields is finished, but the produce is not ready for the gathering and the market. The schools have closed early in June, and the mid-summer is a vacation season for teachers and pupils. The merchant has scanty sales, and the clerks take their outing. Even the preachers leave their churches for a month while some weary superannuate, or fledgling from the college, keeps up a pantomime of worship by "filling the pulpit." Yes, "filling the pulpit" is the proper form of speech. The wealthy people go to the lakes and mountains. The conventions and international religious assemblies have their meetings. Our young people go by thousands like flights of birds to Endeavor and League rallies. And a few people from the cities go out to sponge on their country kin. The man who tries to keep busy feels like a country school teacher of a wet day holding the house to fill out his time.

But with the return of September returns school, church and trade. Then with cheer and hope business begins to move. We are always glad when the schools begin. We mean not our colleges—not one boy or girl in a hundred ever goes to a college—but our common schools to which the children flock by the ten million in September. Ah, if these common schools were nurseries of Christian faith what fruits of righteousness would soon appear. But we shall not characterize them as irreligious. We fancy the Bible is as much read in the public schools today as in the days when the States had no laws respecting this question, and, as to the moral tone and character of teachers it is better than it was in our boyhood. There is a higher requirement of teachers. There is a higher ideal of the teacher's obligations. The public school teachers of this land are men and women who stand in the front rank of our citizenship in respect to intelligence and good character.

The National Reform Association called upon the churches to observe the second Sunday in September as a day of prayer for the public schools. The Presbyterian general assemblies North and South accepted the request and voted compliance. The Cumberland Presbyterians took similar action. This was very wise action.

As an observance, a public order, this is meant to lay upon Christian people, not for that day only, but always, their responsibility to the public school. It will dignify and strengthen the teachers to know that the church recognizes them as in the place of influence and power. It will comfort many an honest, anxious heart, already fully aware of the weight of its charge. It will turn the hearts of the fathers to the children. There will be

better care of the children at home when parents pray for the teachers and children at school. This example of the Presbyterian church is worthy to be followed. We have vast interests at stake in the public schools. Every means should be used to make them safe guides of our children, not only in their primary education, but in right ideals of life and duty. If good citizenship is the ideal which the State sets forth, good citizenship—the highest and best—is not reached if anything necessary to purity and nobleness of life is omitted. The church is furnishing from her colleges to the public schools many noble Christian teachers. That is a work of no less importance to lighten the whole lump of society with Christian faith, than the training of teachers who teach from the pulpit. The church should use all care to extend her guardianship over the public schools.

The State cannot become the patron of any religious denomination. She means to deal with all impartially. But this does not set the authority of the State against the Bible and Christianity and those who inculcate such an idea in the minds of the young are guilty of the wrong which they charge upon the State. Christian faith and Christian morality and the influence of the Bible are held by our legislators and statesmen to be essential to the public weal. The church is called upon to put Christian men and women into the place of teachers in the public schools and sustain them with their prayers.

Church Notes.

A great campaign of open air meetings has been conducted by the evangelical churches in Philadelphia this summer. On the 26th of July there were held 127 meetings, with attendance of 25,000 people; 22 of the meetings were conducted by the Presbyterians; 24 by the Methodists; 22 by the Salvation Army; 19 by the Baptists.

The Catholic Church in the Philippines will not accept favorably the American Bishops who have been appointed over them.

The total number of communicants in the Southern Presbyterian Church has grown in the last thirty years from 105,956 to 235,142.

The Canada Methodists are rejoicing over an increase of more than \$23,000 collected for missions this year.

Our fall conferences are now being held at the rate of three a week and the reports which we get from them are exceedingly encouraging.

There will be an increase of students in our colleges in Arkansas this fall.

Dear Dr. Godbey—I am authorized to pledge \$100 for each charge in the Searcy District—thirteen

charges, \$1,300—to liquidate the debt on Galloway College, provided the whole amount is raised by January 1, 1904. I believe Brother Jernigan's plan the best that has been suggested, and to his recent appeal to the presiding elders I make this response. M. M. Smith.

As to Preachers.

"Show me ten preachers," said a woman the other day, "who have even a suggestion of sympathy or pathos in their voice, or who read the service with any degree of impressiveness, to say nothing of common intelligence, and I will show you ten churches filled every Sunday to the doors, and filled with no ephemeral crowd, but with congregations that are interested and in thorough accord with their respective ministers." Surely she is right. So much for just a bit of intelligence, just one touch of human sympathy."

The above is from the New York Press. There is much truth in it. We remember when Dr. Burkley, rector of St. George's Church, St. Louis, filled the pews and standing room in his church by the simple reading of the Scripture lessons, many of the people going away when the reading was finished.

Elocutionary drill does not often make a fine reader or speaker. The art of elocution is not suggested by a good reader or speaker. The rules of the teacher are helpful to a man whose very soul is in his work. And certainly every preacher's soul should be in his work.

A meeting of the Methodist city church extension, mission and bi-centenary boards was held Monday night in the chapel of Winfield Memorial Church, with a good attendance. Presiding Elder John H. Dye was present.

The principal object of the meeting was to consider plans preliminary to the Wesley bi-centenary services which will be held in this city during the first week in October.

Camp-meeting is going on at Salem camp-ground.

That was a refreshing scene Sunday afternoon at Hunter Memorial Church, when the young people of our churches in this city gathered for a union Epworth League service. The house was full. The first hour was devoted to hearing those who attended the Detroit Conference. Miss Maggie Hopkins of Asbury, Miss Minnie Buzbee of Winfield and Mr. Winnig of Hunter told of what they saw and heard at Detroit. Mr. Arthur Sparling presided. A half hour was given Mr. Chas. E. Diehl in which to hold the regular league service. Talks and testimonies came in rapid succession until the time was up. It was a fine meeting. Revs. Ramsey, Few and Hammond were active and interested participants.

Personal.

Brother W. H. Steed, of Wampoo, was a caller Monday.

Dr. Dye came in Monday from the camp-meeting at Salem.

Mrs. Hanesworth, wife of Rev. H. Hanesworth, of Ft. Smith, is visiting friends in Mobile, Ala.

Rev. J. B. Williams called yesterday, on his way to Mena to see his wife, who is reported quite sick.

Rev. T. W. Hayes left Tuesday for Arkadelphia, where he will teach in the Arkadelphia Methodist College.

Rev. C. M. Clark, of the St. Louis Conference, now a resident of Texas, preached at Winfield Church Sunday night.

Miss Hellen M. Stone, who was captured and held by brigands in Kurdistan, will return as a missionary to Turkey.

Brother R. S. Kirkman was a caller Saturday. He is over eighty years old, and can read his Bible without spectacles.

Dr. H. M. Hammil, director of our Sunday-school Bible studies, has been kept at home by sickness for some time past.

Rev. H. Hanesworth, P. E. of Fort Smith District, reports 400 members received into the church on his district in the last two months.

Dr. M. B. Chapman has purchased an interest in the Illustrated Methodist Magazine of St. Louis, and will be employed as its editor.

Dr. Lewis, of First Church, has returned from a visit to Georgia. He filled his pulpit Sunday night. Prof. Hughlett preached at 11 o'clock.

Sunday was Rally Day at Hunter Memorial Sunday-school. The exercises occupied the 11 o'clock hour, and were largely attended and deeply interesting.

The Peoples Fire Insurance Association had its first loss Sept. 4th and paid it Sept. 14th—just ten days. See their advertisement in this paper and note the men who are at its head.

Rev. J. A. Biggs, of Baird, Tex., writes: "We are in the midst of a prohibition fight in this county and expect to win." All such news is cheering to the readers of the Methodist.

We have a card from our friends Mr. and Mrs. J. G. Miller, Fort Smith, announcing the marriage of their daughter Daisy to Mr. Elmo Caruthers, Tuesday, Sept. 15th. We congratulate all.

Rev. W. C. Watson, of Hope, has been invited to preach the opening sermon before the Y. M. C. A. and Y. W. C. A. of Arkadelphia Methodist College, Sunday night 27th inst. Bro. Watson sent six girls to Galloway College from Hope.

The death of Robert P. Farris, D. D., of St. Louis, Mo., takes from the Southern Presbyterian Church a man brave and pure and true, a faithful servant and a strong defender of the church. Among the cherished friends of other days we have written the name of Robert P. Farris.

Third Sunday in October is Rally Day for Missions in the Sunday-schools. Programs furnished free on application to G. W. Cain, Nashville, Tenn.

Christian Life.

Softly Falls the Eventide.

Softly while the daylight dies,
And the sunset closes,
Homeward swift the redwing flies,
Furrowing the crimson skies;
And the low horizon lies
Overlaid with roses.

Widely o'er the woodlands all,
Clover-fields and meadows,
Misty curtains slowly fall
Over vale and mountain wall,
While the night-hawks whirl and call
Through the growing shadows.

Softly falls the eventide—
Twilight gray descending,
Dusky pinions reaching wide,
Brood above the countryside,
Folding with the night to bide,
Gracious slumber lending.

Gently falls our gloaming time.
Without sound or warning;
Fading earth-lights mount and climb
Unto starry heights sublime,
And beyond life's vesper-chime
Glow the gates of morning.
—Benjamin F. Leggett.

Our Deepest Self.

Humanity asserts its divinity, so we cannot do without God. For in our deepest and most solemn moments, when we take ourselves seriously, we have, and can only have, communion with him. I think it is only practicable to say that the deepest self in every man is God, and when you have found your own soul, you are in communion with God.

We are least alone when we are most alone, and nearer to any one of us than ourselves is God, who is breath of our breath and life of our life. We are seeking him everywhere but in the right place, because, as Fenelon, the French mystic, says: "Thou art so really within ourselves, O our Father, where we seldom or never look, that thou art to us an unknown God."—R. J. Campbell, M. A.

A Passion for Forgiveness.

The statement is not too strong that "the passion for forgiveness is universal to religion." Not only are prayer and hymn in the higher types of religion instinct with the desire for forgiveness, it is also pathetically expressed in primitive religions by sacrifice and offering. It is found everywhere in the literature of religion. What is meant by the desire for forgiveness? It means that we desire to stand on the same terms with God as if we had never done wrong. To consciously receive the forgiveness of sins is to receive and retain the impressions upon our inmost souls that God loves us and gives us his smile and peace, though we have been transgressors—that he is on our side, though we have done wrong, and have wandered into forbidden paths. There is forgiveness, the Psalmist reminds us, with God; an inexhaustible store from which sinners may draw. And how blessed to know that the Lord is "good and ready to forgive!" There

is forgiveness—full, free, and immediate—through Jesus Christ. "Behold the Lamb of God that taketh away the sin of the world."—Indian Witness.

Crucified With Christ.

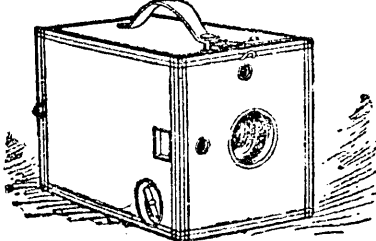
How is it that in yonder slum the missionary may go unharmed where the police officer does not come? Because she is crucified with Christ, and the crucifixion expresses itself in an outpoured life, in sacrificial service. How have the far distant places of the world been won for Christ? By crucified men and women, who have gone out, counting not their lives dear unto them, rejoicing in the privilege of having fellowship with the sufferings of Christ, and sharing the throne of his power. If we would be men and women of power, we must pass to crucifixion. We must know experimentally what identification with him in the cross means—the end of self, the following of God, the perishing of all motives that are low, and the enthronement at the center of the being of the one perfect motive of all life and of all action. There is no throne of power for the saint but that which is found in the way of the cross.—G. Campbell Morgan.

1,000 to 1 are the Odds

We give on Tetterine. It wins 999 times out of a thousand. The one thousandth case of Tetter, Ring Worm, Salt Rheum, Eczema that Tetterine fails to cure is usually found to be complicated with other diseases—and when Tetterine fails to cure, we refund the price paid without a murmur. It's a wonderful remedy—the greatest of its kind on earth. 50 cents at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

Warning Order.

State of Arkansas } ss
County of Pulaski }
In the Pulaski Chancery Court.
John Granville, Plaintiff, vs. Maggie Granville, Defendant.
The defendant, Maggie Granville, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, John Granville.
Chas. M. Connor, Clerk.
September 1, 1903. By J. H. Shoppach, J. C.
John Barrow, Solicitor for Plaintiff.



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—IN—

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No. 1067—Vive Special Folding Camera, List price, \$15.00. Bargain price, \$8.00
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SKIN DISEASES THE OUTCROPPING OF BAD BLOOD

And while not always painful are aggravating beyond expression. With few exceptions they are worse in spring and summer when the system begins to thaw out and the skin is reacting and making extra efforts to throw off the poisons that have accumulated during the winter. Then boils and pimples, rashes and eruptions of every conceivable kind make their appearance, and Eczema and Tetter—the twin terrors of skin diseases—Nettle-rash, Poison Oak and Ivy, and such other skin troubles as usually remain quiet during cold weather, break out afresh to torment and distract by their fearful burning, itching and stinging. A course of S. S. S. now will purify and enrich the blood, reinforce and tone up the general system and stimulate the sluggish circulation, thus warding off the diseases common to spring and summer. The skin, with good blood to nourish it, remains smooth and soft and free of all disfiguring eruptions.



I suffered with Eczema of the hands and face for over a year, it was not only annoying and painful but very unsightly, and I disliked to go out in the streets. I tried at least a dozen soaps and salves and became very much discouraged until I read in the paper of the cures performed through the use of S. S. S. I had little faith at first but determined to give it a month's fair trial at least. I am pleased to state that I soon noticed a slight improvement, sufficient to decide me to keep it up. After the use of six bottles my skin was as smooth and soft as a baby's. This was a year ago and I have never had any trouble since.

MISS GENEVA BRIGGS.

216 So. 7th St., Minneapolis, Minn.

SSS

Send for our free book on diseases of the skin and write us if you desire medical advice or any special information. This will cost you nothing.

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No. 3 daily	No. 1 daily		No. 2 daily	No. 4 daily
11 34 p. m.	11 25 a. m.	Chicago.....Ar.	5 01 p. m.	6 53 a. m.
8 00 a. m.	8 40 p. m.	St. Louis....."	7 00 a. m.	7 15 p. m.
2 23 p. m.	2 45 "	Thebes....."	12 01 "	12 01 "
7 48 "	7 40 a. m.	Cairo....."	11 30 a. m.	11 30 a. m.
8 50 "	9 00 "	Paragould.....Lv.	8 12 p. m.	6 18 "
9 30 "	9 00 "	Jonesboro....."	7 20 "	5 30 "
11 05 "	11 30 "	Memphis.....Ar.	7 30 "	5 45 "
11 54 "	12 23 p. m.	Fair Oaks....."	5 00 "	3 25 "
12 23 a. m.	1 35 "	Brinkley.....Lv.	4 05 "	2 35 "
1 01 "	1 35 "	Clarendon....."	3 32 "	2 04 "
2 40 "	3 15 "	Stuttgart....."	2 53 "	1 24 "
5 09 "	5 55 "	Pine Bluff....."	1 10 "	11 50 p. m.
11 25 "	11 25 "	Camden....."	10 55 a. m.	9 20 "
8 40 "	9 05 "	Shreveport.....Ar.	4 25 "	4 25 "
9 05 "	9 30 "	Texarkana....."	7 20 a. m.	6 00 "
2 50 p. m.	2 42 a. m.	Texarkana.....Ar.	6 55 "	5 40 "
4 45 "	5 45 a. m.	Green Hill.....Lv.	1 34 "	11 40 a. m.
5 20 "	6 25 "	Sherman....."	10 30 p. m.	9 45 "
5 25 "	6 25 "	Fl. Worth....."	10 15 "	8 20 "
5 10 "	6 04 "	Tyler....."	11 55 a. m.	12 05 p. m.
7 15 "	7 15 "	Corsicana....."	11 15 p. m.	8 55 a. m.
		Waco....."	9 00 "	6 35 "

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APPLY TO

JOHN W. HOLLAND,

LITTLE ROCK,

For the Young People.

A Frown—A Smile,

'Twas just a cross, impatient look,
No spoken word, and yet
It crushed a heart of tenderness
And made an eyelid wet.

'Twas just a tender glance and smile,
It drove away the gloom,
And cheeks once wan and pallid
Like summer roses bloom.
—Wilus Brown in Ram's Horn.

Penn's Treaty Tree.

"The Treaty Elm—does that still exist?" a young man asked the antiquarian. "No," said the old man; "it was blown down on the night of March 3, 1810. This tree, as its concentric circles showed, was two hundred and eighty-three years old. No great age, that, for a tree. There is in England, at Cowthorpe, an oak that is supposed to be eight hundred years old. The English yews often reach an almost incred-

TWO TIPS

And Both Winners.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business and life seemed hardly worth living. I attributed my troubles to other causes than coffee and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger and the many medicines I tried, failed to help me at all.

"One day a friend told me what Postum had done for her husband and advised me to quit coffee and try it but I would not do so. Finally another friend met me on the street one day and after talking about my health he said, 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it although I confess I had little hopes. However I started in and to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage and I know it will correct all coffee ills; I know what a splendid effect it had on me to give up coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

ible age. The celebrated Ankerwyke yew is one thousand one hundred years old, and there are others of an equal age. Some of our American pines can hold their own in respect of age with the European trees. Oregon pines, on being cut down, have shown as many as one thousand one hundred concentric rings running from the heart out to the bark. Do you know who first showed us how to tell a tree's age by its rings? It was Montaigne, the essayist."

Dogs Eat up a Church.

Did you ever hear of a church being eaten up by the dogs? This is what a Labrador missionary tells us:

"Having no church," says the writer, "where we could gather the people together, we had to make a church of seal skins. Common seal skins are found in those regions and the kind people gave us about forty large skins. These we spread on a rough frame of wood, and when erected this formed our little Arctic church in Ballin's Land. Night after night we gathered the people together in our primitive building to hear the word of God, and they came and listened most attentively to the tidings. At length our little church was actually eaten up by dogs. It happened in this way: One particularly trying winter the poor Eskimo could not go out on the frozen sea to capture seals and the dogs were almost starved to death; so one stormy night a great crowd of them climbed on to the roof of the church, and after they had made a few rents in it they literally tore off the skins and devoured the whole of the edifice. I am thankful to say that kind friends at home enabled us to erect more substantial buildings, and we have now at Blacklead Island a good house and a decent church."

A Boy's Essay on Breath.

Breath is made of air. We breathe always with our lungs, and sometimes with our livers, except at night, when our breath keeps life going through our noses while we are asleep. If it wasn't for our breath we should die whenever we slept. Boys that stay in a room all day should not breathe; they should wait till they get outdoors. For a lot of boys staying in a room make carbonic acid; and carbonic acid is more poisonous than maddogs, though not just the same way. It does not bite; but that's no matter as long as it kills you.

Our Letter Box.

Bingen, Ark.

Dear Brother Godbey—As I have never written to the "Arkansas Methodist," I will write a short letter. I see several little letters in the "Methodist" and I love to read them. I am only seven years old and have not been to school much

RUB ON Painkiller and the Rheumatism's gone.

yet. I go to Sunday-school. The Methodist Church is close to our house and I don't have to go far. I have a nice little doll and myself and little Brother John have each a pretty little kitten. My papa gets the "Methodist" every Thursday, and I love to read. Our preacher this year is Brother Ridling. He is a young preacher and we all like him. Good-bye. Nona Wolff.

Fair View, Ark.

Dear Brother Godbey—I am a little girl nine years old. I have no pets except one doll. My uncle takes the "Arkansas Methodist" and I love to read the children's letters. I have four brothers and five sisters. Your friend,

Myrtle Smith.

Lacey, Ark.

Dear Brother Godbey—As I have not seen any letters from this place I thought I would write a few lines. My grandmother takes the dear old "Methodist." I like to read the children's letters very much. I go to Sunday-school most every Sunday. I missed twice. I like to go to Sunday-school. Grandma is my teacher. Her name is Mrs. McDonald. She is a good teacher. Our superintendent's name is Mr. Kimbrough. He certainly is a nice man.

We have a right nice Sunday-school, I think. Our preacher's name is Brother Cason. We like him very much. He is a good man. Our school will start the first of January. How many of the cousins like to go to school? I do for one. I have three brothers and one little sister. All of us children are old enough to go to school.

I will tell you my age. I am fourteen years old. I wonder how many of the cousins have my birthday. It is the 17th of November. I have no pets except five white rabbits, and a cat. I love all of my pets and take lots of care of them. Well, I had better close, as I fear this letter will find the wastebasket. By-by. Your friend,

Mattie Staggs.

Kinard, Ark.

Dear Brother Godbey—I am a little girl 12 years of age. I go to Sunday-school nearly every Sunday. I love to go to school. Our school will start July 1; then I will go to school every day. My teacher's name is Miss Esther Horn. I will close for this time. Your friend,

Essie Kinard.

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Yours rat fully, Mrs. L. E. Pace.

(Rev. Frank Barrett's mother)

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3 Trains to St. Louis

1:20 a. m., 8:45 a. m., 8:20 p. m.

2 Trains to Memphis

8:15 a. m., 1:30 a. m.

2 Trains to Kansas City

7:20 a. m., 8:25 p. m.

2 Trains to New Orleans

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THE ARKANSAS METHODIST.

GEO THORNBURG, BUSINESS MGR.

WEDNESDAY, SEPTEMBER 23 1903.

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

Our Church at Home.

PRINCETON CIRCUIT.—We have an excellent people on Princeton Circuit. They are religious and loyal to the church and pastor. We have had several splendid revivals. We were assisted in one meeting one day and at Princeton five days by Rev. H. H. Watson, whose sermons were edifying and in every way calculated to do much good.

Our camp-meeting at the Ben Few camp-ground was a decided success. The preachers specially engaged for the meeting were Revs. Harrison, Nelson and Parker. These are a whole team in a camp-meeting. All their sermons were able, spiritual and delivered with telling effect. There were manifestations of great power at every service. We had several able sermons from Rev. H. H. Watson and one each from Revs. I. R. Simpson (Presbyterian), J. M. Hawley and our efficient presiding elder, J. R. Cason, who also held our third quarterly conference in connection with the camp-meeting.

Miss Fannie Dedman, of Fordyce, was our organist and did well her part.

The singing was conducted by Rev. Ed G. Phillips, the best all-round man and Gospel singer and altar worker we ever met.

We had immense congregations; the best behavior we ever saw at a camp-meeting; faithful co-operation and very spiritual services from the first to the last.

There were about fifty conversions and reclamations with twelve accessions to our church and some eight or ten to go to other churches. Besides this there were hundreds of others who were more fully consecrated and who pledged themselves to holier living in the future.

We have total conversions to date about 65; accessions, 27.

We have three other meetings yet to hold. Yours in the work,

J. J. Mellard.

ANTOINE CIRCUIT.—I was assisted in my first protracted meeting at Pike City by Rev. H. M. Bruce. Had seven conversions, 11 accessions and the church greatly revived.

At the Saline camp-meeting August 1-12, Brother J. L. Johnston and I were much hindered by rain and sickness. Brother R. R. Moore came to us Saturday and remained till Tuesday morning, preaching Saturday at 3:30 p. m., Sunday, 11 a. m., 7 p. m. and Monday, 11 a. m. Brother Moore is loved by both preachers and people. Brother W. J. Davis was also with us and did

some real good preaching. Had three accessions; don't know just how many conversions. We held our third meeting at Delight fourth Sunday in August. Had nine conversions, seven accessions, church much revived. Brother W. J. Davis, J. W. Covington, E. H. Griffin and Henry Blakely were with us there and preached once each. The fourth meeting was at Smyrna, fifth Sunday in August. Here we were assisted by Brother F. P. Doak. Had 14 conversions, 17 accessions, one infant baptized. The people say it was the best meeting they have had there in ten years. We have had up to date 58 accessions to the church. We have two more meetings to hold yet. We will begin our meeting at Hopewell next Saturday and at Antoine the fourth Sunday.

Brother W. J. Davis is in fine health and has been a real help to me in my work this year.

We hope to have full reports at conference.

S. K. Burnett, P. C.

Pike City, Ark.

SOCIAL HILL CIRCUIT.

Since our district conference we have been putting emphasis on revival work. Though the late spring and excessive rain created conditions demanding a rush of farming work through the month of July, this greatly hindered the attendance at church during that time. At Social Hill we had a small attendance and a partial revival, eight professions and two accessions to our church. At Piney Grove we had rather a small attendance; two professions and two accessions to our church. At Midway the church was partially revived with two or three professions but no accessions to the church. We have just closed a meeting at Friendship which was a glorious success. At this place the Baptist brethren had been greatly blessed in a revival meeting at their church. Our members shared the benefit of this gracious work. Several professed faith in Christ and the greatest unity prevailed. At the very commencement of our meeting the Methodists and Baptists were united with a willing heart and a ready mind. As a result we had 36 professions of faith, 27 have joined our church and others expect to come in soon. Some will join the Baptists and the Methodists and Baptists are united as never before in this community. This is the strongest appointment and the largest neighborhood on Social Hill charge. Here a high school building with four rooms that will be supplied this year as it has been in the past with efficient Christian teachers, under the leadership of Prof. Harry Bolden, who is a broadgauged, liberal-hearted Baptist. The school is non-sectarian and I understand that the Methodists share the responsibility

K. C. S.

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of furnishing the teachers. Happily situated for a good attendance, this school is making full proof of its mission and is doing much excellent training work. All of which is favorable for the progress of Christian work and the upbuilding of the cause and kingdom of our Lord and Master. With a grateful heart to God for this measure of success and an earnest prayer for future progress, I am yours as ever,

J. D. Whiteside.

DARDANELLE CIRCUIT.

Our last meeting closed last Sunday night. We've had some great meetings.

Most of the churches have been greatly revived. There have been more than ninety conversions. None of the "standing up and counting" conversions, but a deep conviction of sin and a "coming through."

Prayer-meetings, family altars and richer experiences are some of the fruits of the meetings. We have received by baptism 47, by vows 30, by letter 8. Have dismissed by letter, death and otherwise 8. This gives us a net gain of 77 members this year. Last Thursday at 10 a. m. Brother Stevenson laid the cornerstone to our new church at Fields Chapel. It will be ready for dedication by conference.

The people at Liberty Hall will be in their new church by winter. We also have a church under progress at Oak Grove. We will be able to report our parsonage out of debt at conference.

We are under obligations to Brothers Cloninger, Ash and Limbird for valuable service rendered in our meetings.

Also Brothers Stevenson and McGlumphy gave fine help at some of the meetings.

We are fortunate to have Brother Cloninger in the bounds of this charge. He is quite a help to the pastor and is loyal to every interest of the church.

J. F. E. Bates.

BINGEN CIRCUIT.—Our Methodist people complain sometimes at their home preachers for not giving the news from their circuits. Our pastor, Brother Riddling, who has charge of the Bingen Circuit, has done a faithful work; the Lord has rewarded his labors with the salvation of many souls. He is loved by all. May God give us more such preachers. The camp-meeting at "Sweet Home" has closed with good results. The Lord manifested himself to his people with great power, and many sons and daughters were added to his church. Oh, it does us good to see men that have lived so many years in the service of Satan, change masters, and have their hearts cleansed from all unrighteousness. Oh, may this be our whole object as his people to save souls. The field is white unto harvest, but his laborers are few. May we all work and pray for the same purpose, and let that purpose be to honor and glorify our Father, who is in heaven. Now I am just a boy, but I desire to see God's kingdom exalted. Yours truly,

Chas. W. Warren.

MAGNOLIA CIRCUIT.—For the benefit of the church at large, and the former pastors of this circuit, I write: Have just closed a

campaign of forty days; held fifty two services, all alone, excepting first week, when Brother Hays, of the station, was with me. Am as strong in every respect as at the beginning. Thirty-one persons professed faith in Christ, most of whom will join the church. Old and intelligent members say the churches have been greatly strengthened and edified.

One new church (Philadelphia) has been completed; two others will probably be by the close of the year with Sunday-schools and organs in them. The spirit of church building and the reconstruction of churches is most gratifying. This means a revival that revives, and lays the foundation for permanent success in the future. The effort is to make a first-class charge that shall invite and command the best there is in the ministry. The possibilities are here and thorough Christianizing will develop them; and it is believed that the process is working already.

"Uncle" Joe Christie went to his reward on the 11th inst. His age was 81. Some one will furnish an extended memoir later.

T. J. Reynolds.

MT. TABOR.—We had a glorious revival at Mt. Tabor. Brother J. R. Cason was with us Sunday evening and Monday. He preached two splendid sermons. One on infant baptism. The writer preached Monday night to a good congregation and Tuesday Brother J. L. McKinley led the experience meeting, and it was a glorious success; one of the best meetings we have had. We had old time shouting and weeping. The meeting went on till the next Sunday night, led by J. L. McKinley. Thirteen professions. We reported 10 accessions at our third quarterly meeting. Glory to Jesus for some success.

Our next quarterly meeting will be held at Ussery. We are expecting to have a revival here soon. We have been over to Gillham the past week visiting and preaching. I preached at five different places while over there. Our people at Oma have just built a new church. It is real nice. I am pressing the battle daily for God and Methodism. Success to the "Methodist." Yours in the field,

J. H. Callaway.

REDFIELD CIRCUIT.—We have a splendid preacher and hereby acknowledge same. He is young; it is true, but a good, earnest worker in the cause of Christ. He is all that can be desired as a pastor and a good preacher in that he tells us the truth, explaining the Scriptures and teaching us how to live the life of Christians. When the Annual Conference took Brother S. C. Vinson from us we thought we had been badly treated, but we now know that they made a fair exchange.

Brother Townsend has tried to

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Little Rock, Ark.

hold a meeting for us twice in the last two months, but has been rained out both times. His father came down and helped in the first week's service, beginning first Monday in August through to second Monday at Whitehall Church. We enjoyed his sermons. He revived the church and added several names to the church roll. His work among us will long be remembered. The second week's service was transferred to lower settlement, near Pine Bluff. Then our troubles began, for it commenced raining. Brother S. C. Vinson came up from New Edinburg to help us. We got to hear him preach several of his convincing sermons. Oh, what a hitter he is when it comes to telling you what you are! He doesn't mince about the matter at all, but if black is black, he tells you so, and proves it to you. How I—not only I, but all of us—love to hear him. Long will he be remembered by us all. We are going to send up a clear record from Whitehall this year. We intend to pay all claims in full. Hoping you will excuse all errors in this, I remain your good wisher for life,

R. S. White.

FORREST CITY.—We are having a great meeting. J. B. Andrews and his two singers, Phillips and Bellamy, are with us. More than fifty professions to date. Congregations are large. Forrest City is moved as perhaps never before in her history. Pray for us. More anon.

W. H. Dyer, P. C.

BEEBE.—I am in my seventh meeting. Brother Andrews came by request and held a meeting in Beebe. We had one hundred and four professions and reclamations, about 40 joined our church, and the other churches got a liberal divide of the converts. We have had in all 141 professions in the charge. Am now beginning a meeting at McRae, where we hope to build a church soon. We have a deed to a beautiful lot and something over \$400 in cash and subscription to build a church. We hope to pay every dollar of our conference collection. Sister Wooten and Sister Olmsted have died recently.

F. R. Noe.

CLARK CIRCUIT.—We had a fine meeting at New Hope, on Clark Circuit; said to be the best for twenty years past. The first time the house has been full of people for fifteen years. About twenty conversions. The church wonderfully revived. Peace and good will throughout the community. Your brother,

D. D. Warlick.

Married.

REEDER-MOORES.—Arkadelphia, Ark., at the home of the bride, by Rev. D. D. Warlick, August 29, 1903, Mr. J. W. Reeder and Mrs. L. M. Moores.

PARKER-DODSON.—Sept. 17, 1903, at Central Methodist Church, Hot Springs, by Rev. Lewis Powell, Mr. John F. Parker, of Monroe, La., and Miss Lena Dodson, of El Dorado, Ark. Both good Methodists and young people of the highest type. Long may they live to bless one another and the church of our Redeemer.

WILSON-SHOPPACH.—September 16th, at the residence of the bride's father, J. H. Shoppach, 2421 Ringo street, by Rev. T. Y. Ramsey, Miss Lizzie Shoppach and Mr. E. G. Wilson, of Jacksonville, Ark.

WEBER-CLEMENTS.—September 16th, at the residence of the bride's brother, G. W. Clements, 1108 Gaines street, by Rev. T. Y. Ramsey, Miss Katie May Clements and Mr. Richard O. Weber.

MILLER-CARUTHERS.—Miss Daisy E. Miller to Mr. Elmo Caruthers. Miss Daisy E. Miller, daughter of J. G. and M. J. Miller of Fort Smith, Ark., and Mr. Elmo Caruthers, prominent business man of the same place, on Tuesday, September 15th, in the First M. E. Church, South, in the presence of a few of the select friends of the bride. Miss Miller is one of the most charming young ladies in her State. Mr. Caruthers, as well as the charming bride, is a prominent member of the M. E. Church, South, in Arkansas. After the marriage the happy couple, bearing the best wishes of a host of friends, went to Colorado Springs, thence to Denver, for a few days on their way to their future home.

J. C. Jones,

P. C. First M. E. C., S., Pueblo, Col.

Arkadelphia District—Fourth round in part.

Holly Springs Cir.Sept. 26, 27
South Hot SpringsOct. 3, 4
Park AvenueOct. 4, 5
Lono Cir.Oct. 10, 11
Social Hill.....Oct. 17, 18
Arkadelphia Station ..Oct. 18, 19
Okolona Cir.Oct. 24, 25
Clark Cir.Oct. 25, 26
Malvern AvenueNov. 1, 2
Central, Hot Springs ..Nov. 2, 3
Oma Cir.Nov. 7, 8
Amity Cir.Nov. 8, 9

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Epworth organs have that sweet, rich musical tone which was the charm of the fine old-time organs. Each little reed-tongue is shaped (voiced) by an old-time expert,—by the old slow painstaking method. There is an individuality about this voicing which is not attained by the modern machine methods.

There are many other good points about Epworth organs explained in our catalogue; it also tells how to order on trial, at the factory price, thereby saving the middle profit. Pay after organ arrives and is found satisfactory—cash or payments.

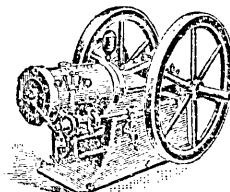
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BIRMINGHAM, ALA.

Princeton Cir.Nov. 13
Dalark Cir.Nov. 14
J. R. Cason.

Pine Bluff District—Fourth round.
Sulphur SpringsSept. 20
RedfieldSept. 27
AlzheimerOct. 4
Lakeside, Pine BluffOct. 4
Main Street, Pine Bluff.....Oct. 4
Sherrill at HumphreyOct. 11
Rison at Concord.....Oct. 17, 18
SheridanOct. 24, 25
Bayou Meta at Sassafras.Oct. 31,
Bayou Meta at Sassafras
.....Oct. 31, Nov. 1
DeWittNov. 1, 2
RoeNov. 1, 2
Swan LakeNov. 7, 8
Kingsland, Camp Springs.....
.....Nov. 14, 15
Rowell, CenterNov. 14, 15
GillettOct. 29
St. Charles, Edinburg, Stuttgart
and Riverside will be announced.
T. D. Scott, P. E.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Warning Order.

State of Arkansas, ss
County of Pulaski.

In the Pulaski Chancery Court.
James F. Miller, Plaintiff, vs. Ada Miller, Defendant.

The defendant, Ada Miller, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, James F. Miller.
Chas. M. Connor, Clerk.
September 1, 1903. By J. H. Shopach, D. C.
John Barrow, Solicitor for Plaintiff

Methodist Church Member's Manual 50
The Life of St. Paul, Stalker.. 35
The Bible in Court 1.25

W. H. M. S. Department.

EDITED BY

Mrs. Della Rodgers, Jonesboro.

White River Conference.

Mrs. V. S. McLellan,

1818 Chestnut St., Pine Bluff,

Little Rock Conference.

Mrs. J. C. Holcomb,

Arkansas Conference

Send all communications to the editors.

Bureau of Information.

The object of this newly established department of press work is not only to furnish facts and news concerning the work, but to gather information for the good of the work at large, to furnish suggestions and inspiration for each conference and auxiliary superintendent and help them bring the department to the greatest possible usefulness. Each superintendent must superintend her work, whether it be conference or auxiliary; she must think, plan and develop the work in the way it is most needed as well as to faithfully use to the best advantage the items sent out monthly by the general superintendent.

The Deaconess—Do We Need Her?

Surely, we cannot doubt but that we need her, while the Woman's Home Mission Society of the M. E. Church, South, is calling for one hundred young women to prepare themselves to meet the demand for consecrated, trained workers.

On every hand the call is made for the deaconess.

City Mission Boards want deaconesses to carry forward their work.

The Mission Home and Training School at Dallas "is pleading for four more deaconesses to lead them in their efforts to reclaim poor, lost and erring girls."

Our Home Mission Schools need deaconess teachers.

We will soon need nurse deaconesses in our hospitals.

"The great unchurched masses in our rapidly growing Southern cities and towns; the increasing foreign element in our population, the inability of city pastors, unaided, to meet the heavy demands made upon them," all are evidences of the fact that we need the deaconess.

Yet so great is the demand and so small the number ready for service!

Week of Prayer.

The programme for the week of prayer will be found in the September issue of Our Homes.

October 12-18 has been fixed for this very important occasion.

May every member of the Woman's Home Mission Society during this week's service get closer to our Leader, Christ Jesus, and renew the consecration of our talents to His service. God is opening the way for our work. The fields are white already to the harvest."

Let us not fail to use these opportunities.

Let us begin at once to study, and plan and pray that this week shall be the most helpful in all the history of the society.

The good results of this week of prayer rests largely on the auxiliary president and other officers.

A little slothfulness just here on the part of presidents and officers or auxiliaries will cause the movement and also the cause of Christ to suffer.

Will you be the president to hinder or advance the cause?

Plan wisely for the presentation of the different departments of the work and the devotional services. Make the meetings profitable.

Press for results of increase in interest, membership and finances.

White River Conference Notes.

A Woman's Home Missionary was organized by our corresponding secretary, Mrs. S. H. Babcock, at Blytheville, the last week in July. It is to be hoped that this latest addition to the W. R. Conference Society will grow rapidly and be a power for good in Home Mission work.

Our conference third vice president, Mrs. M. G. Newsome, of Paragould, is fully alive to every interest of the work, especially of her department; that of the "Baby Roll" and the "Mite Box Brigade." She is also third vice president of her auxiliary. By her arrangement, a most delightful meeting was held at the local parsonage in Paragould August 29th for members of the baby roll and mite-box brigade, for their quarterly mite-box opening.

Refreshments were served and the little ones all had a good time.

BASS.—Jochova Bass, wife of A. W. Bass and daughter of John Her-ring, was born July 23, 1840, and departed this life August 7, 1903. Sister Bass professed religion in 1864, in the secret grove on Riley Creek, with her infant daughter in her arms. She afterwards was a faithful Christian, a loving wife and mother. Sister Bass was sick for several months with dropsy. On August 7th she fell from the chair in which she was sitting and was gone without a struggle. On the 8th the writer was called to conduct the burial services. She leaves a husband, two daughters, one son and two brothers to mourn their loss, with several grandchildren and a host of friends. Look up, Brother Bass, and follow, where it goes well with you. We will soon be there.

Rev. John Ball, L. P.

Shark, Ark.

A WONDERFUL MEDICINE.

If you read "Arkansas Methodist" you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

One dose a day of this tonic, laxative Palmetto medicine gives immediate relief and often cures in a few days. Palmetto Wine is a wonder worker for the Blood and the Liver and Kidneys.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of "Arkansas Methodist" who writes for it.

W. F. M. S. Department.

To the Members of the W. F. M. S. Little Rock Conference:

Dear Co-Workers—I have just finished my report and forwarded to Mrs. Trueheart at Nashville, and while the district secretaries' reports are still spread open before me, I thought perhaps it would be of interest to you to look over them. We will take them alphabetically. Arkadelphia District reports 175 adult members, 118 juvenile members and two Golden Link societies, number members not given; 102 subscribers to Woman's Missionary Advocate and 78 subscribers to Little Worker. Camden District reports 63 adult members and 107 juvenile members, with 31 subscribers to Woman's Missionary Advocate, and 28 subscribers to Little Worker. Little Rock Dis-

trict reports 113 adult members, 34 Golden Links or Y. P. and 48 juveniles with 52 subscribers to Woman's Missionary Advocate, and 16 subscribers to Little Worker.

Monticello District reports 49 adult members and 49 juvenile members, with 13 subscribers to Woman's Missionary Advocate and 15 subscribers to Woman's Missionary Advocate and 15 subscribers to Little Worker. Pine Bluff reports 45 adult members and 71 juvenile members, 22 subscribers to Woman's Missionary Advocate and 24 subscribers to Little Worker.

Prescott reports 17 adult members, and 10 juvenile members, 6 subscribers to Woman's Missionary Advocate and 10 subscribers to Little Worker.

Texarkana District reports 23 adult members, and 9 subscribers to Woman's Missionary Advocate.

Fourteen adult societies, two Golden Links and eight juvenile societies failed to report at all. This makes 24 societies not heard from at all. We are sure every one is a live society, and did good work during the past quarter, but owing to the carelessness of the corresponding secretary the report was either not sent at all or sent too late for the district secretary to embrace it in her report. In one of the districts only two societies reported—an adult and a juvenile—in another only two reported, both adult. How discouraging this must be to your district secretary! If I were in your place, corresponding secretary, I would either resign or do better. How can you treat with such indifference any office connected with our Lord's work? Take care how you use your talent. You must account for it. I think it would be a most excellent plan for the members of W. F. M. S. of this conference to set apart a day of fasting and prayer for our corresponding secretaries throughout the conference.

In spite of all the above mentioned shortcomings our conference made a most excellent showing. Our collections are better, and our district secretaries in most of the districts are urging the use and study of our literature now as it has never been done before. We congratulate you upon the advancement that you have made in your methods of work. We are getting the work on a better basis—a solid base, a missionary conscience is being quickened throughout the conference, the work is being done more systematically, more intelligently and more enthusiastically than ever before since I have been your secretary. Mrs. Powell, of the Arkadelphia District, has organized three Golden Link Societies in her district. Mrs. Reeves, of Pine Bluff District, has organized one juvenile society at Riverside, Pine Bluff. How is the day school, children? Help Mrs. Heriot by forwarding to the conference treasurer, Mrs. Sara Vance, Malvern, Ark., your part of the \$100. Write her just as soon as you send the amount to Mrs. Vance. Also be sure to report the same to your district secretary. The little society at Junction City has sent its \$10. I will again say that the 24 adults, 4 Golden Links and 16 juvenile societies that reported the work done during the past quarter have nothing to be ashamed of. You have done well. Yes, well, when we consider it has been the summer quarter. Let's do better this next quarter. Take on a more active life, now the fall is here. Remember the winter months will follow when the work will drop off again.

Study the Hand Book and the annual report like you would use a text-book. Sincerely your friend and

co-laborer.

Mrs. James Thomas,

Cor. Sec. W. F. M. S., L. R. Conf.

Please don't think that the items that I mentioned and commented upon are the only ones that the auxiliary corresponding secretary must report. Fill every blank furnished in the corresponding secretary blank report book. Send 35 cents to me when you need a new book. My address is 513 East Sixth Street, Texarkana, Ark.

Mrs. J. T.

At Rest.

VILLINES.—Sister Henrietta Elizabeth Villines, wife of Rev. J. N. Villines, of the Arkansas Conference, was born in Carroll county, Ark., September 20, 1864, and went to her reward from Clinton, Ark., September 8, 1903. She was converted when eleven years old and joined the C. P. Church. She is the daughter of Rev. A. G. Kendall, a Cumberland Presbyterian preacher, who was well known in North Arkansas. In early womanhood she became the wife of an itinerant Methodist preacher and joined the M. E. Church, South. She is the mother of nine children, two of the youngest of whom preceded her to the glory world.

She was a good daughter, a faithful and affectionate wife, a devoted self-sacrificing mother and a consecrated servant of the Lord. No fulsome eulogy is needed. She lives in the hearts of those she loved. In all the hardships and privations incident to itinerant life, she was patient and long suffering. God only knows the devotion required to be the wife of an itinerant preacher, with a large family on circuits that are weak, and where the remuneration is small. A crown of glory and a "well done" from the Master awaits all such saintly women.

In many communities Sister Villines will be remembered as a model co-worker with her husband in the vineyard of the Lord. She was his helper, counselor and comforter. The brethren of the Arkansas Conference extend profound and heartfelt sympathy to Brother Villines and his children in this their great distress.

O. E. Goddard.

ZELLNER.—The subject of this sketch, Sister Mary Caldonia Zellner, daughter of Brother J. C. and Sister Margaret Basket, was born in St. Francis county, Arkansas, February 2, 1873; died August 27, 1903, aged 30 years, 5 months and 25 days.

She was married November 17, 1891, to Brother J. D. Zellner. This union was in every way a happy one, she proving a "helpmeet" indeed until death removed her from her home here to the one on high. She was the mother of six children, three of whom survive her, while three were on the other shore to welcome her home.

She was converted at Sulphur Springs in the summer of 1887 under the ministry of Rev. A. C. Ray. She joined the M. E. Church, South, at Goodloe's Chapel on Morganton Circuit in the summer of 1888, under Rev. A. J. Cullom. Sister Zellner was a good wife and mother, letting her light shine in her home as well as abroad.

She will be missed by all, but most of all by her aged parents, sorrowing husband and weeping children.

Death has been in our midst and because of his visit a once happy home is plunged in sorrow, but our

temporal loss is her eternal gain and we sorrow not as those who have no hope, for death came to her as a messenger from her Father, calling his toil worn servant to a sweet rest with himself on high.

She was buried in the family lot in Mt. Olive church-yard, amid sorrowing friends and relatives. The funeral services were conducted by the writer from the text, "She is not dead but sleepeth."

Amos E. Wilson, P. C.
Conway Mission.

JARNAGIN.—J. C. Jarnagin was born October 1, 1826; professed faith in Christ about 1844, joined the M. E. Church, South, soon after, and died at Lamar, Ark., September 13, 1903, at 7:20 p. m. Brother Jarnagin was a good man. One who had known him long said to me that his walk was orderly, like a true Christian. For more than two years he had been confined to his bed. I visited him several times, read the Bible and prayed with him. He loved God's Word. To him it was a message from the Father. He suffered much physically and mentally, but he rests now. I would urge all those who follow on to trust God and love His word.

W. T. Martin.

JANES.—Mrs. Nora Harris Janes was born July 5, 1854; was married to R. J. Janes March 7, 1880, and died July 21, 1903. She was the mother of eleven children, three of them having preceded her to the better world, leaving eight behind with a broken-hearted husband and other relatives to mourn her death. Sister Janes was a quiet, unassuming woman, carrying with her the marks of a truly pious Christian character. She was not as demonstrative in her religious life as a great many, but her every day deportment was sufficient evidence that she was a true Christian woman. She was a devoted companion and an affectionate mother and in every respect an obliging neighbor.

Truly we can say the community has lost a good neighbor, the church a faithful member, the husband and children a devoted companion and loving mother. May the Lord bless and comfort Brother Janes and his motherless children.

J. J. Menefee, P. C.
Lono, Ark.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder' Hall's Great Discovery, cures all kidney and bladder trouble, removes gravel, cures diabetes, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women; regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists, and J. F. Dowdy, 204 Main, Little Rock, Ark.

Read This:

Little Rock, Ark., December 10, 1902.—To Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: We have been selling your Texas Wonder, Hall's Great Discovery, for years and recommend it to any one suffering with any kidney, bladder or rheumatic trouble, as being the best remedy we have ever used.

Yours truly,

J. A. LOWE.

PICKENS.—Andrew L. Pickens was born February 28, 1819, and died April 28, 1903, age 84 years and two months. He professed religion and joined the Methodist Church in early manhood, and lived a consistent Christian life until death. Truly a good man has gone. How dearly we loved him, and how sadly we miss him.

On December 22d, he was happily married to Miss Martha Stidhome, and on December 13, 1862, the death angel bore her gentle spirit to its home in the skies, leaving the broken-hearted husband with twelve little children to fight the battles of life. In nine years death visited the home again, calling again and again for his jewels until only six were left. "They shall sleep but not forever." On the 18th of March, 1869, Uncle Lauderdale was married to Miss Frances Thornton and to them were born two children. But death hovered over his home again, and on February 5, 1902, God took from him this wife and mother and left a vacant chair in his home again. Pa Pickens had been afflicted for several years, his afflictions growing worse and worse until he was seldom ever able to visit his children.

He never complained and so often would say, "I must be submissive to His will; the Lord knows just how much we all can bear, and I can bear cheerfully what my Lord sees best to put upon me."

Perfect submission. Oh, that we may all be as resigned to our Master's will as he.

He was living with his son, Robert A. Pickens, at the time of his death, and when the summoning angel came for him, he was ready and waiting to go.

He left five daughters and three sons to mourn their loss and, thank God, they are following grandpa's example by striving to live consecrated Christian lives.

We feel that in saying farewell it is only for a short time.

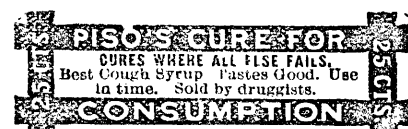
A Daughter-in-Law.

MORRIS (Nee Ratcliff).—Elizabeth J., the wife of William B. Morris, was born in Saline county, Arkansas, December 8, 1839, and was married to W. B. Morris June 2, 1858; died August 22, 1903. She joined the M. E. Church, South, in 1895. She was an invalid for twelve years; and her sufferings were great, but she seemed to bear her afflictions with that resignation and fortitude that becometh the true child of God. It was the privilege of the writer to see her a number of times during her affliction and he was struck with her seeming readiness to meet the inevitable and go to rest. May her lonely companion hold out faithful and at last strike hands with her on the golden shore, is the prayer of a friend.

James A. Lowe.

MORRIS.—Julia A. was born in Grant county, Arkansas, March 21, 1870; was married to J. W. Morris in 1888, and died June 25, 1903. She joined the M. E. Church, South, in 1896. She was the daughter of William B. and Elizabeth J. Morris. She died in Arkansas bottom, away from her father's people, and we have not had the opportunity to learn the particulars of sickness and death, but from her past life we feel encouraged to say that all was well with her. She leaves a husband, several children and a host of relatives and friends to mourn her demise. May they all strive to meet her in that better world, where parting will be known no more.

James A. Lowe.



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Denver, Colorado Springs, Pueblo, and return, June 1 to September 30, return limit October 31, 1903, \$28.15.

Salt Lake City and Ogden and return, June 1 to September 30, return limit October 31, 1903, \$41.50.

All points in Texas, Oklahoma and Indian Territory one fare plus \$2 for the round trip, first and third Tuesdays of each month, return limit 21 days from date of sale.

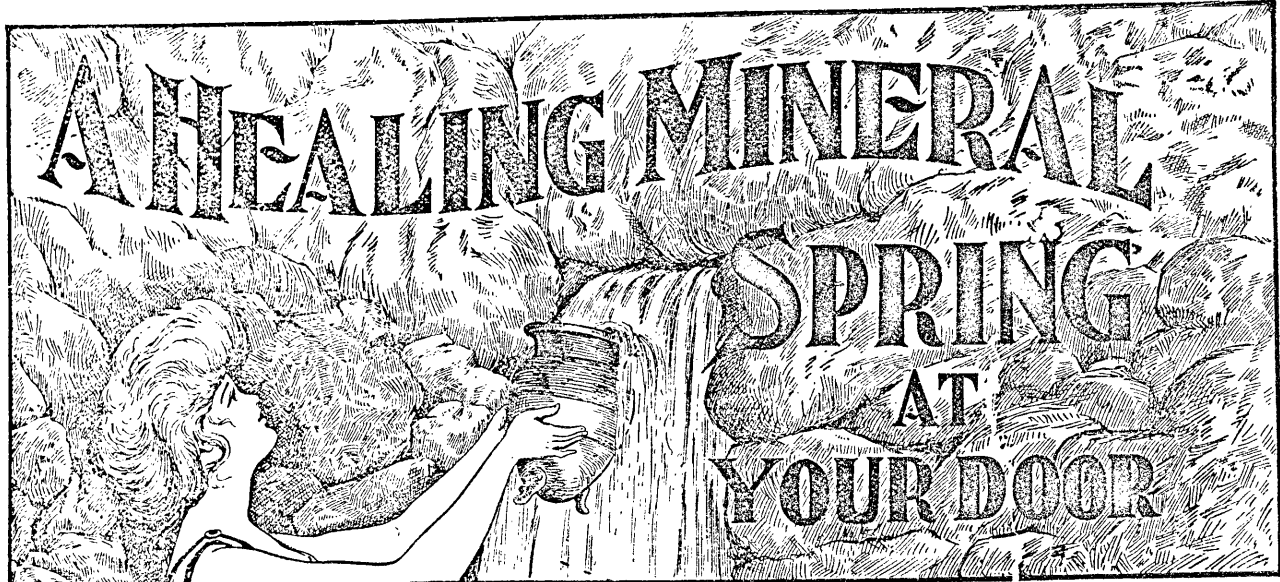
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PERSONAL TO SUBSCRIBERS!

WE WILL SEND to every subscriber or reader of the "Arkansas Methodist" or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITAE-ORE, by mail, Postpaid, sufficient for one month's treatment, to be paid for in one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitae-Ore is a natural, hard, adamant, rock-like substance—mineral—Ore—mined from the ground like gold and silver in the neighborhood of a once powerful but now extinct mineral spring, compared to which the springs of the present day are but pygmies, whose waters, impregnated with the healing and medicinal qualities of the Ore found at its base, no doubt spouted for centuries before the foot of man trod the Western Continent. It requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medical strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach Disorders, La-Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answer-

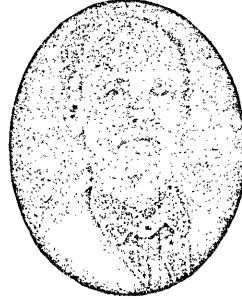
ing this, writing for a package, will deny after using. Vitae-Ore has cured more chronic, obstinate, pronounced incurable cases, than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. Vitae-Ore will do the same for you as it has for hundreds of readers of this paper. If you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three as we agree. Write today for a package at our risk and expense giving age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health, or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL COMPANY

ARKANSAS DEPT., Vitae-Ore Bldg.,
CHICAGO, ILL.

From Rev. Andrew O'Daniels.

HANDLEY, W. VA.—Vitae-Ore has helped me wonderfully. I had not used it for one month before my heart and nerves were much better, and I cheerfully sent the dollar to pay for the trial package, thanking God that such a medicine had been discovered. I have now used it for a longer time and am still more enthusiastic concerning it. I had a Chronic Cough for over five years during which time I was treated by four different doctors with no encouragement. Since I have used Vitae-Ore I have not coughed in more than four months' time and consider that this distress is a thing of the past. The shortness of breath is also much better. I recommend Vitae-Ore to all people, sincerely believing it to be all that it is advertised to be and knowing its action to be wonderful in the troubles for which I used it. I am a local preacher in the Methodist church.—REV. ANDREW O'DANIELS.



From Rev. W. R. Staines.

MAMMOTH SPRING, ARK.—I wish to give my testimony as to what the wonderful Vitae-Ore has done for me. I first sent for a package on thirty days' trial, and after I had used it I could tell the good effects it had on me. I had a severe case of Rheumatism, such as hard pains in my limbs, so bad that very often when I was riding over my work I would have to get down and rub my limbs. I continued with the Vitae-Ore, using four packages in all, and am now entirely well. I have no pains whatever, and I feel unable to express my heartfelt thanks for what this remedy has done for me. It shall always be found in my home, and I will never cease praising it.—REV. W. R. STAINES, Pres. N. E. Ark. Conference Methodist Protestant Church.



Sept. 16, 1903. hundred. The college dormitories number of applicants have been un- cost \$50,000. Wm. W. Smith.
Randolph-Macon Woman's Col- are full and every available room able to secure places. Friends of
lege opened today. The enroll- in adjacent private homes is en- the college are proposing an addi- Revivals of Religion, Hubert.... 50
ment will probably reach three gaged for students, while a large tional dormitory for next year to Marvin's Sermons, Bishop E. M.
Marvin 1 50