

# The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

One Year, \$1.50.  
To Preachers, \$1.00

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## News and Notes.

CONTRACTORS OF NEW YORK SAY that \$50,000,000 worth of contracts are being offered which they can not accept because of the demands of labor unions.

IT IS ESTIMATED THAT IT COSTS the United States \$350,000,000 to support its chinch bugs, army worms, grasshoppers, San Jose scales, grain weevils, Hessian flies, cabbage worms and potato bugs.

ENGLAND AND FRANCE HAVE signed a permanent arbitration treaty. This fact promises much for the progress of international arbitration as a policy which all the great powers of the world will soon accept.

IT WAS PREDICTED THAT POPE Pius X would soon weary of the seclusion of the vatican. It is now published that he desires to go about the city of Rome, and would have the civil government provide him a guard.

AN EX-CONVICT, ELIAS TOSCANO, Guanapato, Mexico, on the 27th of October, fired four pistol shots at a street car in which President Diaz was riding. The man was immediately arrested. Whether he was drunk or intended to kill the president is not known.

THE ST. LOUIS BUTCHERS HAVE united in resolution and action to secure Sunday closing of their shops and stalls. They do not see why they should be slaves for people who do not work on Sunday and condemn such as do. They think the people will buy about the same amount of meat though Sunday sales should stop. The butchers are sensible.

SAGATEL SAGOUNI, PRESIDENT OF the Armenian revolutionary society in London, was murdered in that city on the 25th of October. The murder is believed to have been committed by a member of another section of the society, which aims to turn all the society to a war policy. Sagouni used his funds only to relieve the distress of his people and not for purposes of war.

WHILE AT OKLAHOMA CITY, WE went out to see the Epworth University. The building is finished

but it was locked up. We understand it is not furnished. It is large enough for 500 students. It has \$100,000 endowment, which is bringing 6 per cent interest. The property is owned by the M. E. Church and the M. E. Church, South, conjointly. The institution will be under joint control of the two churches.

THE STUDENTS OF THE STATE University are enthusiastic friends of Judge Wood in his candidacy for the office of governor. The record which Wood made at the university when, as a poor boy, he worked his way through the school, conquering all discouragements by his persistent effort and noble aim, and the influence to which he has since attained, may well inspire the youth of the State with generous ambition. Such an example is a benefit to all our youth and all our institutions of learning.

THE RALEIGH CHRISTAIN Advocate thinks that John Alexander Dowie is honest in his pretensions and that he really thinks himself a second Elijah, and the paper deems it very wonderful that such fanaticism should be united with such shrewdness and such business sense. We have never believed Dowie anything but an imposter who practiced the art of duping people and who had rare gifts for such business. Why should not a man of Dowie's shrewdness have sense enough to maintain the claim of divine inspiration and guidance, without betraying his insincerity? Why should he kill the goose that lays the golden egg?

### Thanksgiving Proclamation.

Washington, Nov. 2.—The president issued his annual Thanksgiving proclamation in the following terms:

"By the president of the United States of America:

"A proclamation.

"The season is at hand when, according to the custom of our people, it falls upon the president to appoint a day of praise and thanksgiving to God.

"During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad and the chance for our citizens to work for their welfare unhindered by war, famine or plague. It behooves us not only to rejoice greatly because of what has been given

us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with us ourselves to show that we are worthy to use aright what thus has been entrusted to our care.

"In no other place and at no other time has the experiment of government of the people, by the people and for the people been tried on so vast a scale as here in our own country in the opening years of the twentieth century. Failure would not only be a dreadful thing, not only for us but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty.

"Therefore, in thanking God for the mercies extended to us in the past, we beseech Him that He may not withhold them in the future and that our hearts may be roused to work steadfastly for good and against all the forces of evil, public and private. We pray for strength and light, so that in the coming years we may, with cleanliness, fearlessness and wisdom, do our allotted work on the earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

"Now, therefore, I, Theodore Roosevelt, president of the United States, do hereby designate as a day of general thanksgiving Thursday, the 26th of the coming November, and do recommend that throughout the land people cease from their wonted occupations, and in their several places of worship render thanks unto Almighty God for His manifold mercies. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 31st day of October, in the year of our Lord one thousand nine hundred and three, and of the independence of the United States the one hundred and twenty-eighth.

(Signed) "Theodore Roosevelt.

"By the president: John Hay, Secretary of State."

### At DeQueen.

The most solidly prosperous town on the P. & G. road from Texarkana to Mena is DeQueen.

The fire that swept away nearly all the business houses a few years ago caused the resolute business men to build substantial brick buildings. The outlying country is resourceful, and there is especially

fine promise for gains in fruit raising. The town is far from any competing point.

Here is the strongest church we have on the road—an excellent building erected under the direction of Brother Manville, noted as a church builder.

Brother W. A. Steel, the present pastor, has had the parsonage moved and enlarged. It is a thoroughly commodious building on a fine lot.

About 80 members have been received into the church by Brother Steel. Everything in connection with the work is in good shape. Brother Steel is delighted with the work and the prospects before him, and the people are pleased.

Our service at night was spiritual and profitable.

### At Searcy.

Last Sunday we spent at Searcy preaching morning and evening and going out with Brother Barrett to Gum Springs, where he preached for Brother B. P. Wallace, in the afternoon. Brother Harder and wife, from Searcy, took us out in their carriage.

A shower of rain, about the time of the morning service, kept the Galloway girls at home. But the morning and evening congregations were good. There is here a fine Epworth League. The church is well organized. Brother Barrett has full knowledge of the population of the town and of the religious preferences or professions of every family. Eighty-seven copies of the "Methodist" are taken.

The new church is very beautiful. It is a fine house to speak in. Brother Barrett certainly has a delightful charge.

We visited Galloway College Monday. One hundred and seventy-five girls are there, and about 125 came from outside. Everything is in excellent order. The institution is one which every one who knows it should be proud to own as our connectional church school.

We called to see Dr. Moore, who holds the bag for the college. We were happy to learn that \$2,000 cash was paid on the debt in October. Brother Weems, the agent, is industrious, persistent and meets with good success.

Fifty-five girls who applied for boarding in the school this fall had to be refused. We could not have more encouragement to press forward than we have at Galloway College.

## Temperance.

### Europe's War on Drink.

A vigorous crusade against the evil of intemperance is being made in European countries by temperance societies and by legislative bodies. The design is to reduce the consumption of liquors. The German government proposes a bill, one feature of which is the forbidding the extension of credit by saloon-keepers to their customers; another is the requirement that non-intoxicating drinks, such as tea, coffee, lemonade and milk, and also cold foods, must be sold wherever alcoholic drinks are sold. In England legislation is operating through commissions. The objects are to reduce the number of public houses and to seek to reform habitual drunkards by placing them on the blacklists and making it a punishable offense to sell liquor to them over the bar. France has been awakened to the terrible ravages made by liquors. Absinthe is, perhaps, the chief. The damage it has done is said to be beyond estimate. As previously noted, medical statistics indicate that the great increase in pulmonary tuberculosis is due almost entirely to alcoholism, and also two-thirds of the inmates of the asylums suffering from the same cause. In Belgium the tax on spirits has been increased and the tax on tea removed, with the object of encouraging tea as a beverage. Austria is considering a law which provides that drunkards shall, after ten convictions, be sent to a reformatory, to be imprisoned there until physicians certify that their craving is cured. In Switzerland the police are required to arrest every person showing the slightest signs of intoxication. In Holland a league has been formed to fight the use of spirits. It aims at legislation.

But, after all, do any of these methods proposed strike at the root of the evil. The one and only successful method of dealing with the liquor evil is its annihilation. We hope the day is not far distant when there will be a general uprising the world over against this monster evil.—Central Christian Advocate.

## Cure Catarrh at Home.

A Practical Remedy So Simple and Pleasant That Even a Child Can Use It.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once. Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases.

Samples Mailed Free.

In order to demonstrate its virtues, a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is \$1.00 per box (one month's treatment), sent postpaid. Address, Dr. Blosser Company, 102 Walton St., Atlanta, Ga.

## Contributed.

### Some Memories of That Conference at El Dorado.

Brother Riffin's article in the "Methodist" of October 21, referring to the session of our conference held at El Dorado, 1855, stirs my pencil. Maybe it ought not, but I will risk it at all events. The editor will decide that matter. I remember that Bishop Pierce in his lecture to the class, stressed the importance of Methodist preachers being men of one work, giving their entire time and best energies to the ministry, abandoning all secular pursuits as supplementing their salary, and so exacting and close was he on this that Brother R. F. W. said: "Bishop, you will have to excuse me; I can't say that," and retired from the class; but upon explanation by the Bishop, resumed his place, and I think received ordination. In the business of that session, one Brother M. was charged with breach of marriage contract, and so vigorously was he prosecuted by Brother B. that Brother B. was titled "prosecuting attorney." My recollection is that it all turned out as "much ado about nothing." For my part, I thought frequently the old proverb, "Physician, heal thyself," could have been well applied to the "prosecuting attorney."

We had two very grand men at this conference—Bishop George F. Pierce and Jefferson Hamilton, both in their prime, and on platform and in pulpit at their best. Dr. H.'s sermon Thursday night on "Call the Laborers and Give Them Their Hire," was I thought all that a Gospel sermon could be. I wish I could put upon paper the unfaithful preacher receiving his doom at the judgment as he pictured it. But oh, when he turned to the faithful man of God receiving the blessing of souls saved through his instrumentality, and the reward God would then bestow upon his servant, there was a demonstration of religious emotion such as I have never seen surpassed. That hour's service will be a living memory with me through life.

The missionary anniversary Saturday night, was as perfect a success, I thought, as human effort could make anything. Dr. Hamilton made the address, compassing the whole field, and brought forth such an array of logical argument and pressed the same with such force that Bishop Pierce, I remember, said, and he evidently felt every word of it: "Brother Hamilton has covered the whole ground, and there is nothing for me to say or do but take the collection." The Bishop, I think, had received intimation of some brother's going there that night purposing to give fifty cents. As the Bishop warned to his subject he pictured the fifty cents brother, and exclaimed in accents most musical and pathetic,

"What! Fifty cents for the conversion of the world!" When that brother's fifty cents went into the hat there were thirty-nine others with it.

But to my mind the episode of this conference came Saturday evening. Brother M. is to preach. It is a lazy hour and I am sure I never saw a more listless or more dozy congregation. The dear brother, it seemed to me, drew a sigh of relief when he concluded. Alexander Avery rises in the pulpit to follow; his small, dark, piercing eye clearly intimates scintillations of fire, and it came. Listen! Clarion toned he said: "The dear people have been expecting great things of this conference. The sisters have been hard at work cooking chickens, pies and cakes. Some of the preachers have come to conference with their heads almost bursting with big sermons. O Lord, let salvation roll this way this evening," and it did, as was evidenced by hearty amens from the preachers and shouts of praise all over the house.

J. E. Caldwell.

Tulip, Ark.

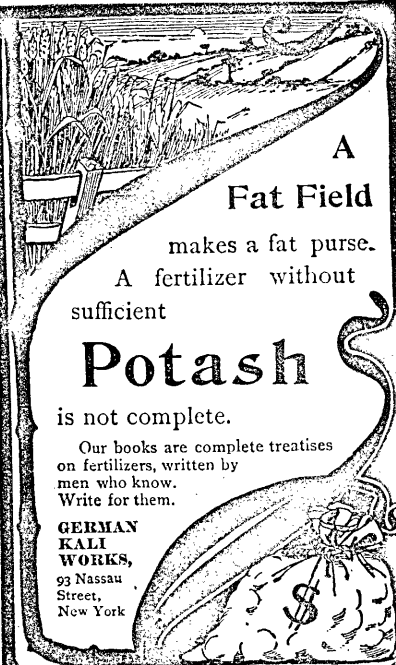
## Be Warned in Time.

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, 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 Saw Remedy Co., 91 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

## Money Made Easy

By selling the wonderful new book, "Mr. World and Miss Church Member."

One preacher sold 11 copies the first day he worked at it. One agent in Arkansas sold over one hundred copies this past spring. The book sells at sight. Send for terms. Godbey & Thornburgh.



**A Fat Field**  
makes a fat purse.  
A fertilizer without sufficient  
**Potash**  
is not complete.  
Our books are complete treatises on fertilizers, written by men who know. Write for them.  
**GERMAN KALI WORKS,**  
93 Nassau Street, New York

## "IN THE GOOD OLD SUMMER TIME."

Not long now until the substance of the song becomes a stern reality to the people of the Southwest; hence it is time to pick out

## SOME COOL AND HEALTHY SPOT

where the expended energy of a busy winter and spring may be recouped. With our assistance, the choosing of the place—where to go—is now an easy matter. It should be a place where the air is light and dry and easy to breathe, where there is good fishing and other sports, where scenic attractions abound, and where there are good hotels and first-class boarding houses; in a word, where one may take it easy and enjoy the passing hours in comfort and at reasonable cost.

**THE DENVER ROAD** offers, direct, more of such attractive summer vacation propositions than any other line in the Southwest. Drop us a postal card upon the subject and be convinced.

A. A. GLISSON,  
General Passenger Agent, Fort Worth, Texas.

## St. L. & N. A. Railroad

The only railroad reaching the great health resort.

### Eureka Springs, Ark.,

All the year around. If you are in search of health you can find it here. Pure water and plenty of it. Pure Air laden with pine odor. High Altitude, cheap living; good boarding houses, fine hotels.

The only railroad reaching the great Mineral and Fruit Lands of North Arkansas.

### Harrison, Ark.,

Is the town you are looking for, because it is in the very heart of the mineral region. Green Forrest, Ark., a very important town on our line, is in the center of one of the finest fruit countries in the world. In all the territory adjacent to our line the raising of Live Stock, especially Sheep and Angora Goats, can be carried on with larger profit than any other place in the United States. The raising of Fruit will be the greatest industry for the next ten years to come.

### Eureka Springs, Ark.,

Is the gateway to this great mineral country. This city with its modern improvements, hotels, forty-two free springs, electric car line and thousands of visitors brings city life within two hours ride of the zinc section. For further information address

## GEO. WEST, Manager

ST. L. & N. A. R. R.  
Eureka Springs, Ark.

## THERE IS GREAT DANGER IN CATARRH.

**If Left to Run its Course Unchecked. It Often Causes Death**

Catarrh scatters its poisons throughout the entire system. The stomach and lungs are affected by the droppings that fall into the throat and are swallowed during sleep. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system. Frequently in the more advanced stages, the bones of the head become decayed and the air passages are a putrid mass and create a stench so foul and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated.

Stuart's Catarrh Tablets strike at the root of this terrible, odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the foul breath becomes pure and sweet and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with all my business relations. The disease became so offensive that I would not venture into any one's presence unless it were absolutely necessary. I tried every remedy that I could get hold of. Some helped me temporarily, but as soon as I ceased taking them, I would relapse into the old condition.

"Finally a friend told me of Stuart's Catarrh Tablets and insisted that I try them. I had about despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I kept up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble from that day to this. My head is clear and well and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

Stuart's Catarrh Tablets are for sale by all druggists at 50c a box.

In the palace of transportation at the World's Fair, the Louisiana commission will show models of the boats of the past and present used on the lower Mississippi river and of ocean steamers and pleasure yachts.

## "The Golden West."

REV. P. C. FLETCHER.

Our tour from Fort Smith to "The Sunset Sea" was full of interest. It was a case of "seeing the West from a car-window." The scenery along the Santa Fe through Colorado, New Mexico, Arizona and California is full of majesty and enchanting beauty. At Flagstaff we passed under the very shadow of the San Francisco peaks, which tower 13,000 feet above sea level. The Spanish peaks are also in full view and look majestic as they lift their lofty heads to salute the over-bending sky. From our viewpoint Pike's Peak is clearly distinguishable, though a hundred miles distant. At Trinidad begins the final ascent to the first of the lofty mountain gateways of the Rockies—the Raton Pass. The grade is remarkably steep, and two powerful mountain engines are required to haul the train at a pace hardly faster than a walk. Here the elevation is 7,600 feet. Every few miles through Mexico the train passes the quaint pueblos of the half civilized Indians, Mexicans and Spaniards. In native costume they meet the trains and offer their products for sale.

The portion of Arizona traversed is a land of prodigious mountain terraces, extensive plateaus, profound canyons, desolate beds of lava, bald mountain cones of black and red volcanic cinder, bleak rock spires, and uncouth vegetable growths. We passed through but the edge of the Grand Canyon. In passing through Arizona we could see here and there a petrified tree, which long before Adam courted beautiful Eve or Noah fell adrift with the heterogeneous company of the ark, grew and leafed in the forest. The noted "Petrified Forest" we missed by about two hundred miles. Most of California from The Needles to San Bernardino is an alkali desert, but at the latter place one is ushered into a veritable Eden—blooming flowers and orange groves, lemon orchards, grape vineyards and every imaginable kind of fruit that such a salubrious climate can produce—the peach, apricot, prune, olive, fig, almond, walnut, etc.

Southern California consists of a stretch of land measuring about two hundred miles long and seventy-five broad, extending from Santa Barbara to Old Mexico, and from San Bernardino to the Pacific ocean, but this small area is a world of beauty, progress and prosperity within itself.

For a while we lingered at Pasadena, which is one of the most beautiful residence cities in America. Its beautiful Orange Grove avenue embraces the homes of no less than forty-nine millionaires. Here we were the guests of my brother, Dr. W. S. Fletcher, whom I had not seen in fifteen years. We parted

at the Johnstown flood to meet no more till a strange providence brought us face to face. Here also resides the writer's mother and sister.

For one week we sojourned at Long Beach, where we were kissed by the salt zephyrs of the "mad old ocean."

For three weeks we have resided in this city—"The City of Angels"—the doctor thinking it would be best for my health. To look at Los Angeles one can get a good estimate of the push and rapidity of American progress. Only fifty-five years ago Gen. John C. Fremont raised the "Stars and Stripes" over a little Spanish settlement here. Now it is a magnificent and progressive city of 130,000 inhabitants.

Southern Methodism was the first Protestant denomination to establish itself in Los Angeles. Now here is a great city of magnificent temples of worship, having a seating capacity of 47,000. Our Trinity Church here is our strongest church in Southern California. It has been served by many of the strong men of our Methodism. The present pastor is Rev. E. P. Ryland, late of the Southwest Missouri Conference. He is a vigorous young man, whose pulpit eloquence and fervor, genial spirit and gentlemanly bearing have brought him success and popularity.

The presiding elder of the Los Angeles District is Rev. O. A. Thrower, late of the South Georgia Conference—a delightful Christian gentleman. The work is prospering in his hands. Last year every charge in his district paid every claim in full. This year it will pay all the claims and salaries in full. He is a brother of Rev. B. K. Thrower, once a member of the Arkansas Conference, and one of this writer's predecessors at Eureka Springs.

We have met a number of the brethren of the "slope" and all have been uniformly kind. Among our acquaintances is Mr. Carl Monk, son of Dr. Alonzo Monk, of Atlanta, and nephew of Rev. Bascom Monk, of the Arkansas Conference. He is one of the rising young lawyers of the city. We have also received kindnesses at the hands of Dr. Jackson, formerly of Independence, Mo. He desires to be especially remembered to Dr. and Mrs. Godbey, whom he numbers among his intimate friends. He is one of the strong men of our Trinity Church. Rev. J. K. Wooten, late of Arkansas, is here waging war, with Francis Murphy, against the 200 saloons of this "angelic city."

The M. E. Churches of this place are already making preparations to entertain the General Conference, which convenes here next May. Our Methodism, from all accounts, is

taking a decidedly forward move on the coast.

Last night we attended a reception at Trinity Church, given in honor of Bishop and Mrs. H. C. Morrison. The Bishop preaches here tomorrow and next week presides over the thirty-fourth session of the Los Angeles Conference at Pomona. He gives a very hopeful account of our work in the West.

Our Arkansas friend, Rev. F. A. Lark, has been returned for the second year to Wheatland. He is stationed about five hundred miles north of here and within the bounds of the Pacific Conference. While my health is still precarious, I am improving. I long for a pulpit of my own, from which to speak of the eternal verities. My one year at Siloam Springs, four years at Central, Fort Smith and four years at Eureka Springs were years of delightful service and from them has sprung many a sacred memory. By the fall of 1904 I hope to occupy an active place in the ranks of the Arkansas Conference again. I shall never cease to appreciate the many kindnesses of my brethren during the nine years I held a place among them.

Los Angeles, Cal.

## LIKED HIS "NIP"

### Not a Whiskey but a Coffee Toper.

Give coffee half a chance and with some people it sets its grip hard and fast. "Up to a couple of years ago" says a business man of Brooklyn, N. Y., "I was as constant a coffee drinker as it was possible to be, indeed my craving for coffee was equal to that of a drunkard for his regular 'nip' and the effect of the coffee drug upon my system was indeed deplorable.

"My skin lacked its natural color, my features were pinched and my nerves were shattered to such an extent as to render me very irritable. I also suffered from palpitation of the heart.

"It was while in this condition I read an article about Postum Food Coffee and concluded to try it. It was not long before Postum had entirely destroyed my raging passion for coffee and in a short time I had entirely given up coffee for delicious Postum.

"The change that followed was so extraordinary I am unable to describe it. Suffice it to say however that all my troubles have disappeared. I am my original happy self again and on the whole the soothing and pleasant effects produced by my cup of Postum make me feel as though I have been 'landed at another station.'

"Not long ago I converted one of my friends to Postum and he is now as loud in its praise as I am." Name furnished by Postum Co., Battle Creek, Mich.

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



# Contributed.

## The Conference Organ—Whose Paper is It?

Dr. Godbey—Is it true that a layman or local preacher has less chance to be heard through the church paper than a traveling preacher. It has been represented to me by traveling preachers that such is the case. It is noticeable that when an appeal is made for subscriptions it is "your paper." But when an article is sent for publication with whose sentiments the editor does not agree, it seems to be "my paper." Such statements and practice, in the judgment of some, are not harmonious. But perhaps it is only meant that the paper is yours to read—not to speak through—and mine to furnish what you shall read. But when one begins to think that is the meaning he is apt to think a little further, about thus: Well, you may do the furnishing and reading, too; you may have it all.

Now, it is not contended that everything sent for publication should be admitted; but I do believe that when a subscriber writes for the good of the church, respectfully making suggestions for that purpose, he should be heard, though the editor may not entirely agree with him. True, the editor has a wider view of the field than the correspondent. It is also true that there may be spots where others are better acquainted with the situation than he. To deny them a hearing unpleasant facts looks like hiding wrong for the sake of peace. How can the situation be improved unless it be known? But it is too often the case that even good men are unwilling to see unpleasant facts.

What is the paper for if not for the wider diffusion of thought, and the intercommunication of ideas? Of course it is not a medium through which to wrangle over unimportant matters. But nothing pertaining to the welfare of the church for which Christ died is unimportant.

While much is said about the duties of laymen and their shortcomings, and adverse criticism, sometimes almost to the point of abuse is indulged, it would seem nothing more than justice that the other side be heard a little. It is about the time of year for the church to be treated to a series of lectures on the support of the ministry, and in the "Methodist" of September 16th Brother Barrett leads off. He complains that "the most ignorant negro in our State is paid more for raking gravel and driving spikes on the railroad than 66 per cent of the Methodist preachers of Arkansas," and says it ought to make our cheeks blush with shame. Whose cheeks, the preacher's or the layman's? The answer might depend on the kind of work

expected of the preacher and of the negro, and how that work is performed. The laborer is worthy of his hire in either case, if the work is well done.

The negro is employed and his wages fixed without reference to the number of his pickaninnies, to his or their welfare after he is unable to labor, or anything else except his ability to do good work. But in the case of the pastor all these things are considered; and often his welfare and that of his wife and children is looked after, to some extent at least, years after his work is done. Why lose sight of these facts?

And, to pursue the line of thought awakened by Brother Barrett's article a little further, the negro knows he must rake gravel and drive spikes right, according to the standard, or be discharged. But some preachers seem to think, as Brother Hays quotes in the "Methodist" of September 30th, that "once in the conference they are in for life, to receive to the day of death something toward personal support," which is "often too much, in view of what they are, of what they do, and of what they have failed to do." What would be thought of the work of the railroad hand who should drive spikes in a way sure to wreck the train? Yet I have heard Methodist pastors drive (theological) spikes into their sermons which made Jesus a sinner and Paul a liar. Again, how long could the negro who for days together raked no gravel, drove no spikes, retain his place? But so have I known Methodist pastors to do.

Now, Doctor, these thoughts are at your disposition, to let them see the light through the paper—yours, mine or ours—or consign them to the darkness of the wastebasket. They are the views of only an obscure local preacher.

J. A. Fair.

We publish the foregoing letter as an example of the manner in which an editor is often judged by an impatient correspondent.

We beg therefore, for the benefit of all such, to state what an editor ought not to do and what he can not do.

(1) An editor cannot, if he would, publish all the articles which are sent him, for a paper like a peek measure will hold so much and no more. Hence the editor must choose out of the matter furnished him that which he judges most profitable for his readers.

(2) Many things are sent to the editor of a religious paper which he ought not to publish, such as the following: (a) Unkind personalities, (b) attacks upon sister churches, (c) attacks upon the preachers, discipline or administration of his own church, (d) controversies about doctrines which are either of no practical importance or not relat-

ing to any real interest of the church (e) neighborhood disputes or local church difficulties, which the community or local church alone can deal with. Such troubles need not be known abroad.

(3) Because the editor of a church paper is set to represent the church, the church will hold him and not to the writers to account for what appears in the paper. He need by no means endorse all that is published, but he must if true to the trust committed to him exclude what he believes to be injudicious.

(4) The paper that publishes an article and not the writer is responsible before the civil law for any injury it may do another. We often receive statements about men. the writer saying "Publish it; I am responsible," but the paper and not the writer is responsible.

We decline to publish many articles that are sent us. Some because they are of no account any way, some because the yare querrulous and hypercritical, some because they are too long, some because better matter is waiting. Our pigeon holes are full of such articles from Rev. D. D.'s down to Tom, Dick and Harry. But the paper is always filled by what is sent us, and if anything is intentionally rejected, when it might have been published, it is because, being set to guard the interests of the church, we do it to the best of our ability and have no appeal but to our own judgment. We get many letters from brethren thanking us for withholding what they have sent us. We get others of a different tone. Of course those who do not know all the points upon which we must decide sometimes blame us. Our action has grieved good men and alienated good friends. Eighteen years service as the editor of a church paper has taught us to bear it "with malice toward none and with charity toward all." As to the right to have what he writes published in the paper, the humblest layman has as much right as a Bishop, provided he writes as well as a Bishop. We judge articles by their merit and fitness and not by the name of the writer.—Editor.

## Is Christian Science a New Teaching?

The claim of Mrs. Eddy that she received the revelations from God, which lie at the basis of her teaching, in the year 1866, finds a curious comment in a recent statement from Pundita Ramabai, of India. According to an article of Dr. W. W. Washburn in the Central Christian Advocate, Pundita Ramabai recognized it as a Hindu philosophy of very ancient date, exploited here as something new. She said:

With all the advancement of the nineteenth century, I am surprised and shocked to find that ancient philosophies are making their appearance in the United States under the

guise of Christian names. It is a sad sight, to one who is acquainted with the results of heathen philosophy and superstition, to see educated people, who enjoy all the privileges of Christian civilization, being deceived by the glamor of a new name.

On my arrival at New York last spring I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science; and when I asked what its teachings were, I recognized it as being the same philosophy that has been taught among my people for four thousand years.

"By their fruits ye shall know them" is a test which our Lord bids us apply to claimants for any new teaching. Pundita Ramabai has lived where she had the opportunity of seeing the fruitage of this philosophy, and she describes it in the following terms:

As I was born and educated in this philosophy, having taken my degree of Pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. \* \* \* You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. \* \* \* You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first result, then, of this philosophy is the basest cruelty and selfishness; no compassion for sufferers and supreme egotism.—Christian Observer.

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## Literature and Review

## Book Notices.

A. H. GODBEY.

## THE NEGRO PROBLEM

Is the title of a book just from the house of James Pott & Co., New York. The volume is a symposium, a collection of essays by representative American negroes: Booker T. Washington, W. E. B. DuBois, Chas. W. Chesnutt, Wilford H. Smith, H. T. Kealing, Paul Lawrence Dunbar and T. Thos. Fortune.

All of these men are well-known to the literary public as being men of good judgment and authority among their people. What they have to say will be worthy the attention of all white thinkers, as well as of their negro confreres.

As might be expected, Mr. Washington discusses "Industrial Education." His views are well-known and need no detailing. He does not think the negro should be confined to industrial life. But the "higher education" demands wealth and leisure, which can only be attained by teaching the present generation to work and save.

Professor DuBois pleads the cause of "The Talented Tenth," the exceptional negro. "To attempt to establish any sort of a system of common and industrial school training without first providing for the higher training of the very best teachers is simply throwing your money to the winds."

Mr. Chesnutt, pleading against the practical disfranchisement of the negro, deems the North is as much to blame for this state of things as the South.

Wilford H. Smith discusses the same problem in "The Negro and Law," and complains of the evasion of constitutional amendments by special enactments, which he seems to believe odious class legislation.

H. T. Kealing discusses the "Characteristics of the Negro People," agreeing with Washington as to the remedy for their faults; they must learn the difference between working and being worked. The capacity for the initiative is to be acquired.

Paul Lawrence Dunbar recounts the achievements of some noted American negroes of the past and present.

T. Thos. Fortune, discussing "The Negro's Place in American Life of the Present Day," is not pessimistic. He deems the progress made on the whole is creditable and the outlook hopeful. The best and coolest white judgment will concur with him in that view. The whole group of essays should receive the serious consideration of every student of race conditions, both North and South.

**THE FIRST BIBLE**—By C. R. Conder. Blackwood & Sons, Edinburgh. Col. Conder, as is well known to biblical students, is somewhat impatient of some of the results of critical study of the Scriptures. When he sets out to overthrow a critic, however, none can indulge in wilder vagaries than he, and a random speculation fully satisfies him that he has demolished a sound critical conclusion.

The present volume is an effort to prove that the earlier script known to the Israelites was the cuneiform, and that the variations in place-names, etc., so prominent all through the Old Testament, is due to the peculiarities and limited capacity of expression of this script. The argument cannot be given here, but there is nothing improbable in the theory, though there is no proof of it. The Tele-Amarna letters show that the Egyptian King Amenophis IV, long

before Moses' time, carried on much official correspondence with places in Palestine and elsewhere in Asia Minor in this script. But we have no proof as yet that this was the sole script in use in Palestine. It may have been used only for diplomatic correspondence. Palestine and Northern Syria, Mitanni, and other regions may have had local scripts of their own. This only further excavation can prove. Col. Conder's theory, if established, would only intensify the conviction of many that nearly all early Hebrew traditions were derived from Babylonia.

The Quarterly Statement of the Palestine Exploration Fund contains the report of Mr. McAlister upon the progress of the excavations upon the site of Gezer. A large number of skeletons of troglodytes or pre-Israelitish cave dwellers have been found in the various rude-hewn caverns beneath the site. The most prominent feature of early Israelitish remains is a hideous one, suspected by some, but not proven before. They shared the wide-spread practice of sacrificing an infant at laying the cornerstone of new buildings. In the ruins Mr. McAlister has recovered many tiny jars containing the bones of such children. Usually they appear to be those of babies but a week or two old; one was the skeleton of a child of six years. From other nations who practiced this hideous rite, we know the first-born was the chosen victim, and a younger child was sometimes sacrificed at the completion of the structure. Such must be the allusion in I Kings, xvi. 34. The Jewish law that decreed the redemption of the first-born with an animal that could not be sacrificed may have been designed to break up this practice. We are put further to wondering at the possibility of Egyptian influence here. For all through Egypt are found infants' bones beneath the clay floors of peasants' hovels. Whether these gruesome remains are to remind us of this same practice, or whether they but emphasize the wretched poverty and oppression of the peasants, we cannot certainly say. It may be only the latter—wretched parents shrinking from the burden of support. One wonders again what connection there may be between these practices and the story of the slaying of the first-born of Egypt.

A. C. McChurg & Co. have published Mrs. E. W. Latimer's translation of Gen. Gourmand's conversations with Napoleon. This impetuous spirit, devoted to his master, followed him into exile, and with him Napoleon conversed most freely upon an infinite variety of topics. Nowhere else do we gain as clear a conception of the wide range of his interests and the brilliancy of his intellect. These conversations were published but five years ago in France. Mrs. Latimer gives the American reader the cream of the 1,200 pages of the original.

Rudyard Kipling has just published a new volume of verse, entitled "The Five Nations." Criticism is useless—so also praise. Kipling's characteristics are thoroughly determined, and he has won the public, even though purists moan at his being taken seriously. Space and the marvelous variety of Kipling, who has lost no whit of his power—forgive quotation here. Published by Doubleday, Page & Co.

A book that will appeal especially to the Christian worker everywhere is Mrs. Ballington Booth's "After Prison, What?" It is the result of her seven years' work in prisons and her Home of Hope. From the literary point of view, it is a welcome change from the treatment of the ex-convict by the novelist, the melo-

dramatist and the raw theorist, whose prentice hand would reform the universe. Still less is the point of view that of "society." The prison, the convict and the warden have aided in the making of her book—have contributed to its pages.

Another book of interest to the Christian sociologist is Mr. Jack London's "People of the Abyss," published by the MacMillan's. He has undertaken to do for the neglected East End of London what Jacob Riis has been doing with his short stories for the tenement house districts of New York. Mr. London, long injured to hard work, has lived as a day laborer among the people he would help, and he has done an excellent piece of work. One cannot fail to be impressed with the difference between such work and that of a certain elegant dame of an old New York family, who was telling us in the magazines last year of her personal inquiries and the condition of the Southern factory hand. While the public was clearly enlightened as to the personal discomfort resulting from her curiosity, it did not acquire any views of a practical sort as to the proper method of improving existing conditions. But inquiries like those made by London, were made through years by Riis, who also worked as hard as a political rascal, and the great results after years of labor have well earned him the public commendation of President Roosevelt as "the most useful citizen of New York." May Jack London go and do likewise.

This week The Macmillan Company are publishing Mrs. Edith Elmer Wood's breezy novel of the New Navy, "The Spirit of the Service," illustrated by Mr. Rufus F. Zogbaum; Mr. M. A. DeWolfe Howe's "Boston: The Place and the People," with more than a hundred illustrations; Mr. Jacob A. Riis's new book of stories of the "Children of the Tenements," illustrated by C. M. Relyea and others; Mr. Robert Herrick's contribution to the series of Little Novels by Favorite Authors' "Their Child," "Palmetto Stories," by Mrs. Selina E. Means, which consists in historical stories of South Carolina; "Evolution and Adaptation," by Thomas Hunt Morgan, the author of "Regeneration;" "Happy England," by Helen Allingham; and "The Life of Simon Sterne."

The chief advantages of Romaji are so apparent that they were easily presented and understood, and this enabled it to overthrow the inherited prejudices of the Japanese against a foreign system. They are: ease of learning, of writing, and of reading; the great rapidity with which it may be written with pen or typewriter, or "set up" in a printing shop; and the definiteness and fixity of form and meaning. But what has appealed most strongly to the aspiring Japanese was the argument that the Chinese and the Kana system kept them, as a nation, sealed within the old walls of feudalism, while the Romaji, an enlightened system of writing, would open Japan to the world, and the world to Japan. The most deeply-rooted objection to the Romaji reform was not, as is generally supposed, to the change in the manner of writing and printing the language. The manifest advantages of the new system soon triumphed over this. Moreover, it is a very common occurrence in history for one people to borrow the alphabet or the hieroglyphics of another. Hellas borrowed from Phœnicia, and Phœnicia had borrowed from some other people, probably the Egyptians. The Russians got their alphabet from the Greeks, all western Europe has bor-



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rowed the Roman character. Our own letters are neither the runes of the Vikings, nor the black letter of the Gothic, nor the Teutonic, nor the crude characters of the Anglo-Saxon. Six countries,—Turkey, Persia, Egypt, India, Afghanistan, and Abyssinia,—and probably 500,000,000 people, use the alien Arabic character in transcribing more than a hundred different languages and dialects. The Japanese themselves are using the borrowed ideographs of China. The adoption of Romaji meant only another change, and a change for the better.—From "Rebirth of the Japanese Language and Literature," by Stanhope Sams, in the American Monthly Review of Reviews for November.

## BOOKS FOR A PREACHER'S LIBRARY.

Sermons of F. W. Robinson; \$2.  
Denison's Christian Missions and Sociology, per volume, \$2.50; two volumes.

The Influence of Jesus; Phillips Brooks; \$1.50.

The Mind of the Master, Maclaren; \$1.50.

The Expositor's Bible, twenty-five volumes, express, \$15.

The Philosophy of Religion, by Andrew Maitin Fairbairn, M. A., D. D., LL. D.; \$3.50; postage, 25 cents.

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### Nov. 8—David's Grief Over Absalom. 2 Sam. xviii. 24-33.

Golden Text—"A foolish son is a grief to his father." (Prov. xvii. 25.)

Time—About B. C. 1024.

Place—In the wood of Ephraim, probably on the east side of the Jordan, and not far from Mahanaim.

The rebellion of Absalom was the most distressful section of David's life. It was his own son who was risen in bloody rebellion against him—a vain and reckless son, full of ambition and treachery, but yet a son loved with unusual devotion, a love which within itself amounted to a pathos. He gathers an army, and is hastening rapidly toward Jerusalem. David is unprepared there to withstand so sudden an onslaught, for it was a time of peace. There were other reasons for leaving Jerusalem, for it was better to transfer the seat of war to the open country, where the ravages would be less destructive. So David hastily gets together his bodyguard, his own immediate household and his "old guard" of six hundred heroes, and leaves the city, going toward the Jordan.

Just outside the city the priests, his faithful friends, met him, bearing the Ark of the Covenant, which they proposed to take along with him. But David sent them back, though he must have been deeply touched by their loyalty, for the proper place for the Ark was in the tabernacle, on Mt. Zion, and God would be with him equally as well as if the Ark was along. On sending the priests back, however, he indicated to them how they might serve him better in Jerusalem, by conveying news to him of the operations and purposes of Absalom. This they were faithful to do.

Out on the road two incidents took place. One of these was the strange hypocrisy of Ziba, head servant to Mephibosheth, Saul's grandson, who met him with bread, fruit and wine. The other was of quite a contrary nature. It was a certain vile fellow, also of the household of Saul, who came out and ran along a ridge that overlooks the road, and hurled stones and curses at David in his humiliation. Nobody can curse like an Oriental, and what a vile abuse this fellow must have heaped on David that day, turning

loose in one sluice all the prejudices that had been gathering in his ignoble mind since David had succeeded Saul. David's followers wanted to kill him, but the king would not permit them. It would have been a righteous act, but no doubt David was bowed down in spirit, as he went along by the thought of his own sins.

They camped that night on the east side of the Jordan, not far from the fords of Jericho. Tidings reached the camp from the priests at Jerusalem, indicating that there would be an immediate attack, for Ahitophel, David's wise counselor, who was now among the traitors had advised it. David at once crossed the Jordan, and began to prepare. But David's counselor, Hushai, who is faithful to his cause, is also at Absalom's council board, and, by an appeal to Absalom's vanity, manages to defeat Ahitophel. This gained time for David, and while he is waiting during three months for the coming of Absalom, he assembles a strong force to his camp.

The day of the battle comes on. David has disposed his forces well, and they are trained men, under able leaders, well able to take care of his cause. David has charged his captains to do no hurt to Absalom. But he has one captain who is affected with no maudlin sentiment of this sort, and though the first man who comes up on Absalom hanging in the terebinth tree remembers what the king has said, and so spares him, and turns back to tell Joab, when that trenchant leader knows where to find him, he makes straight for him, and sweeps Absalom and his revolution off the face of the earth in about three minutes! David's mourning over him may be a great credit to his tender father-heart; indeed it is so; but to think that he ought to be spared was a great weakness nevertheless. Joab did exactly what he ought to have done. Yet how pitiful it is that any man should go down to death and to infamy as Absalom did! If a man will live vainly and wickedly, there is no help for him!

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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.

## Nov. 15—How May We Help Abolish the Saloon?

There is no questioning the fact that, during the last fifty years, opposition to the use of intoxicating liquors has greatly increased. As respects whisky, the highest per capita consumption of it was reached in this country in 1824, since which time it has slowly declined. But, during the same time there has been an enormous increase in the use of wines and beer. It does not appear, however, that there has been increased consumption of these lighter drinks during a few years past.

The saloon itself is testimony of the war on drink, which has driven the decanter from the side-board and the wine from the table, and sent them behind the screen in the drinking house. So the saloon has become the rallying place, not only of people who drink, but of all manner of vice developed by drink. The saloon also becomes an organized institution, which has protection under the law, and pays a license for the right to carry on its death-dealing work. The saloons thus combine to influence both the making and administering of laws, and are a mighty force in politics.

We assume that all our Leaguers are temperate. Personally they do not patronize saloons, and so may readily answer that if others only oppose the saloon as much, and in the same way, the saloon would die. There is a great deal of unjust accusation of church members supporting saloons. There are some people, even in the church, who are enthralled by this evil, but nineteen twentieths of our church members do not drink, and if all the people of the land were such as they every saloon would close its doors.

The question which we are to consider is how we may further oppose the saloon.

I would say that, first of all, the temperance societies ought to be revived. Of these the Good Templars are, in our judgment, the best. It was once a popular order, and through social influences it drew many to sign the pledge who had begun to drink. This writer was,

for years, a member of this society. When the idea began to prevail that in the legislature and at the ballot box the battle against drink was to be fought, the Sons of Temperance, Good Templars and Bands of Hope began to give up their work. That was a mistake. They protected many from the evils of intemperance, and rescued many. The strength of the temperance movement is in the number of total abstainers who may be counted among the people. If one is personally addicted to drink his influence never can be against the saloon. As matters now stand our immediate work is to oppose the saloon, as an institution, showing that it is a school of vice and corruption, and that it poisons the very life-blood of the nation. It ought to be abolished by law. No Christian man should vote to license a saloon, no Christian man should rent property for a saloon. The plea that others will do it, and that such a course accomplishes nothing against the saloons, is not becoming to a Christian. He should refuse to receive profit from such a business. The seller too may plead, if he does not sell it some other person will. It is easy to see that all opposition would cease on such ground.

We should never vote to put men in office who are not temperance men. No party alliance should force us to that. By our votes we have always the means of opposing the saloon, which depends on the other hand, upon the votes of the people for existence.

We owe it also to the cause of temperance to aid officers to enforce the law and we should report violations of the law, furnish witnesses and sustain by public sanction and continual support all men who seek to do their duty honestly.

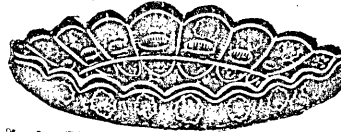
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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundations of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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Hugenots, Samuel Smiles..... 1 00

## THE ARKANSAS METHODIST.

J. E. GODBEY, D.D., EDITOR.

REV. A. H. GODBEY, A. M., ASST. EDITOR.

REV. J. R. HARVEY, FIELD EDITOR.

WEDNESDAY, NOVEMBER 4, 1903.

The most common omission in obituaries is the postoffice of the deceased. An obituary should begin A. B., of —.

For the cure of physical weakness, tonics, good food and proper exercise. The same regimen is effectual in the cure of spiritual weakness.

### Text of the Code of Hammurabi, King of Babylon—Cuneiform Writing—Development of Civilization.

The recent discovery of the code of Hammurabi, king of Babylon, whose reign was about 2550 B. C., according to the reckoning of the archeologists, has been a matter of much interest to Bible students. The records are several centuries older than the writings of Moses, and in many cases the laws closely parallel those of Mosaic institution. The code has been translated and in part published in various religious papers with comments as to their bearing on the sacred records. It is generally agreed that no document antedating the Mosaic writings has ever been brought to light, which surpasses this in value.

The associate editor of the "Methodist," Rev. A. H. Godbey, Fellow of the University of Chicago, has been engaged during the past summer in editing, under direction of President Harper, this code of Hammurabi, the work consisting of copying the record with the pen, so that it might be printed in original characters and preserved in the university for the use of scholars.

We have just received with compliments of A. H. Godbey and wife a printed copy of the work containing 81 pages of inscribed tablets, the complete transcript of the 44 columns of the cylinders. In the introduction to the work President Harper says: "In the preparation of this text I have had the faithful co-operation of my pupil, Mr. A. H. Godbey, Fellow of Semitics, in the University of Chicago. Mr. Godbey has autographed the text, and to him and to Mrs. Godbey is due the present form."

Late discoveries have proven that neither the Egyptian nor Babylonian civilization is the most ancient, and that written records precede both. The cuneiform characters in which the Babylonians wrote were used by at least two peoples who preceded them in the development of civilization in the valley of the Euphrates, or the region now known as ancient Babylonia.

We have not seen a better epitome of the facts recently brought to light in regard to the use of cunei-

form writing than that which appears in the Epworth Era for the month of October, which, for the benefit of our readers, we copy.

Under the head of "Reading the Cuneiforms," the Era has the following:

Our Epworth League Bible Studies for this week are on "The Countries and Languages of the Bible." From no standpoint of literature or history could a more interesting subject than this be chosen. It is our constant joy to know that the young people of the church are becoming generally enlisted to know more of the Bible and more of that large human literature which serves to throw light on these inspired writings. No subject has more engaged us of recent years than the history of the progress made in reading the inscriptions and writings upon the monuments of those ancient countries so often mentioned in the Bible, Assyria and Babylon. We may at least lay claim to earnest studentship in these matters, and so undertake to tell our young people the way in which these mysterious writings have been deciphered, and of what value they are as helping to prove the truth of the Scriptures.

It was once thought that Egypt was the most ancient country of the earth, and it was long looked upon as the cradle of civilization and the birth land of written literatures. But near the middle of the last century there were discovered in Western Asia the records of a people and a civilization, vaguely known as the Hittite Empire, which made all the antiquity of Egypt, with its thirty dynasties of kings, to seem a tale of yesterday. The more recent readings from Assyrian and Babylonian libraries, however, make the Hittites to appear as moderns, compared with the people who first dwelt in the plains of Shinar. When the Semitic Babylonians came, perhaps ages before the birth of Abraham, into the valley of the Euphrates, they found the land occupied by a people already ages its masters. They were a mighty race—children of Nimrod, it may be—who had, in some sort, a literature and a science of the heavenly bodies, with a written language. How idle the talk of those who go about to assert that the art of writing was unknown even in the time of Moses! These most ancient Babylonians—Accadians, Sumerians, whoever they were—were advanced in civilization. They made books, though the use of dressed skins, parchment, or papyrus was all unknown to them. They wrote on bricks, tablets, and cylinders of clay, and by means of a small wooden or bone stylus shaped to a point like a wedge, or closed letter V slightly elongated. This stylus they pressed into the clay when soft, leaving small, wedgelike indentures. These were grouped

together so as to represent letters, syllables and words. When the clay was burned hard in the fire, and often soaked in bitumen, the writing might well be expected to endure for countless ages; and so it has. When the Semites, or descendants of Shem, came into the country from the north or east and conquered these people, they adopted their literature and their method of writing. This writing, or alphabet, they applied to their own Semitic speech only on monuments and in public inscriptions. So it happened that, from long before the days of Abraham, when the Assyrian and Babylonian kings built cities or palaces, fought wars, or took captives, they wrote books of clay to preserve the fame of their achievements and exploits, and laid these books up in great libraries. The libraries in both Babylonia and Assyria were amongst the chiefest public buildings. These writings are now called cuneiforms, which refers to the wedge-shaped appearance of the single stroke of which all are formed. In these characters the Assyrian and Babylonian kings kept the history of their conquests, and amongst these conquests appear the captivities of the ten tribes of Israel and of Judah. These countries were thus writing their annals when the Persians bore down upon them from the east, and they, in their turn, were subjugated to a foreign power. All this is told in the prophet Daniel. Like the Semite conquerors before them, the Persians, though they probably had an alphabet of their own, adopted the cuneiform writing for all monuments and public inscriptions. But there being three principal languages spoken in the Persian empire—to-wit, Persian, Median, and Assyrian-Babylonian, or Chaldean—every decree and public monument must be inscribed in the three languages to be read, just as Pilate wrote in three languages on the cross of Christ. Moreover, in the mountainous highlands of Media and Persia the making of clay bricks was not practicable, so the writings were on wood and stone. The wedges were carved instead of being impressed. The great, proud capital of ancient Persia was Persepolis, burial city of its kings. The royal tombs of Persepolis were covered over with cuneiforms carved in the three languages of the empire.

At last came Alexander of Macedonia, the conqueror, and overthrew the Persian monarchy and destroyed the beautiful palaces of Persepolis; but the tombs and many glorious columns and monuments were left, and remain today. Nineveh had long before been destroyed, and its site was forgotten. Babylon followed, and became a habitation of dragons, a heap of ruins. The cuneiform language and writ-

ings were lost. Christ was born. Empire moved toward the west; Europe became the world. Mahomet arose in darkened Asia, followed by the caliphs, who ruled the lands of the Euphrates. Then came the Turks. All that Europe knew of Babylon and Assyria was found in the few pages of Bible history relating to them, and the doubtful accounts of Xenophon and Herodotus. Little more was known of Persia. The story of Persepolis was treated as a myth. But early in the seventeenth century a Spanish diplomat visited the deserted and forgotten capital of Xerxes, and copied and brought back to Europe three short inscriptions from a royal tomb. Many were the conjectures concerning these strange characters. Some thought them mere ornamental traceries on the stones; others believed they were the work of innumerable worms eating into the stone. It was nearly a hundred years later that it was guessed that they were connected writings. First Niebuhr and then Rawlinson helped to their eventual reading by suggesting that each of the three lines represented a different language. In 1802 Grotefend, a German scholar, with one of the inscriptions before him, had guessed at and spelled out the words: "King of kings." He then observed three other more prominent words in the phrase, which he took to be the names of as many ancient kings of Persia. After infinite pains and a study of the royal genealogy of ancient Persia, he fitted to these words the names "Hystaspes," "Darius," and "Xerxes." The inscription then read: "Xerxes, king of kings, son of Darius, king of kings, son of Hystaspes, king of kings." About the same time the name "Xerxes" was read independently from a Persian urn in Venice. The problem was now solved. A group of letters was known; others were added and alphabets of the writings were formed.

The significance of Grotefend's discovery was not in reading a Persian inscription, but in the fact that it was paralleled by an equivalent line in Assyrian-Babylonian, which by the same means now became decipherable. About the middle of the last century the ruins of Nineveh and Babylon began to yield innumerable tablets of clay, tile and earthen cylinders covered with these cuneiforms. The museums of London, Paris and Berlin are rich in these treasures. They are now as easily read as the writings of Egypt. Every year, too, increases the numbers of these cuneiform books, and every year the written history of man is pushed a little farther back toward "the beginning." Prof. Hilprecht believes that, in discoveries made in Babylonia several years ago, this history was pushed back many cen-



turies. Vast treasure heaps lie yet unsearched.

What will be the effects of these discoveries and readings on the Bible? It will stand the test. Those fragmentary outlines of early genealogies given in Genesis are the shore lines only of wide continents of history which, when explored, must yield only more a tribute to the truth of the Bible. From the cuneiforms have been read literatures, histories, theologies, laws and philosophies. A story of the creation, a story of the deluge, a story of the first man, histories of wars and codes of laws have been deciphered from those long-mysterious characters; but these, one and all, both in letter and in spirit, are puerile beside the sane, stately, and hallowing literature of the Old Testament. Why was this so? The people who created them were of the same blood, and but a few centuries and not many leagues of desert separated them. There is but one answer, Jehovah was the God of the Jews, while the gods of Assyria and Babylon were Dagon, Marduk, the sun, and the moon.

#### Indian Mission Conference Notes

There are 11 districts in the conference and 220 stations, circuits and missions. Of these, 53 are filled by local supplies or left to be supplied.

The appointments to special work are as follows: Rev. W. F. Wilson, agent for the Epworth University; T. G. Whitten, president of Hargrove College; P. R. Eaglebarger, editor of the Western Christian Advocate; W. S. Derrick, publisher of the Western Christian Advocate; T. F. Brower, president Spaulding Institute; J. D. Edwards, general agent for conference schools; J. J. Methvin, principal of Methvin Institute.

There were ten transfers to the conference, as follows:

H. H. Watson, Little Rock Conference.

J. M. Hively, Southwest Missouri Conference.

J. W. Brooks, North Mississippi Conference.

W. C. Savave, Denver Conference, stationed at Vineta.

L. L. Johnston, Southwest Missouri Conference.

Geo. G. Hamilton, New Mexico Conference.

J. Rush Goodloe, Tennessee Conference.

W. S. Smith, Louisville Conference.

J. E. Dunaway, Arkansas Conference.

Geo. L. Snyder, Columbia Conference.

There were ten transferred from the conference.

There are now in the conference 375 local preachers, 31,071 members. There were added this year on profession 3,830, by certificate 4,856; removed, 3,505; adults bap-

tized 2,024, infants, 1,056. Gain in members, 3,734.

#### Arkansas Methodist Orphanage.

The board of trustees of the Orphanage met at the home October 28th. The secretary reported that during the year 16 children had been received into the home and 15 placed in homes. There were nine in the home at the beginning of the year, therefore ten now. During the two years of its existence the home has received 33 and placed 23 children.

The agent, Rev. T. H. Ware, secured in cash and promises \$3,461.95 during the year. Dr. Godbey and Rev. J. A. Anderson also secured some promises. The assets increased slightly during the year.

There has not been a death in the home since it opened. Jessie Millar, the first child received into the orphanage, has been confined to a chair for nearly two years, afflicted with rheumatism, and was recently sent to a nice home for incurables in St. Louis.

Mrs. Wightman has proven a most excellent matron and was re-elected. The children are all in school and go to Sunday-school and church. It was resolved by the board to enlarge and improve the home.

The board did not elect an agent but left the matter of securing funds in the hands of the executive committee.

Rev. J. M. Cantrell presented to the board a beautiful quilt, made by his mother, Mrs. Elizabeth Cantrell, who is now 73 years old. It was accepted and a vote of thanks tendered to Sister Cantrell.

The officers were re-elected, except Brother Thornburgh, who declined a re-election, to-wit: J. E. Godbey, president; H. L. Rimmel, treasurer; G. H. Kimball, secretary. J. E. Godbey, Geo. Thornburgh, G. L. Kimball, M. M. Smith and J. B. Stevenson, executive committee.

Geo. Thornburgh, Sec.

#### Notices

##### LITTLE ROCK CONFERENCE.

##### Board of Missions.

I call the Board of Missions to meet Tuesday at 3 p. m., November 24. They will meet at the court house in Mahoney & Chew's office. Let every member be present if possible. Let each of the P. E.'s be present and make any statements they desire about territory they want formed into missions.

R. W. McKay,  
President Board.

The class of the second year will meet at the court house in El Dorado at 9 a. m. Tuesday, November 24th. The class will be prepared for written examination.

W. P. Whaley, Chairman.

The class of the fourth year will please meet the committee at the

Baptist Church, in El Dorado, at 3 o'clock, Tuesday, November 24, 1903.  
L. M. Daly,  
Chairman.

The class for admission into the Little Rock Conference will please meet the committee at the Methodist Church at 10 a. m. Tuesday, November 24th. J. E. Godbey.

To the Pastors, Stewards, Members and Friends of Our Church in the Little Rock District:

My Dear Brethren—This conference year is hurrying to a close. Only 23 days more to close up our work and get to conference. Only three more Sabbaths. Don't postpone anything till the last Sabbath, or it may rain. Please push all your collections. This is second in importance only to the salvation of souls. Not to pay your pastor is to make it impossible for him to pay his bills, and thereby cripple his influence. For a pastor not to bring up the collection ordered by the Annual Conference is to discredit himself and charge, and disappoint the expectations of those dependent upon him. I am not well, and have not been since our district conference, but expect to be on double duty till conference. Let us "clear the decks." Sincerely,  
Jno. H. Dye.

Little Rock, Ark.

##### ARKANSAS CONFERENCE.

The class of the fourth year, Arkansas Conference, will meet at Dardanelle in the church at 2 p. m. November 16th.

O. E. Goddard.

Candidates for admission on trial in the Arkansas Conference will please meet the committee in the Methodist Church, Dardanelle, Ark., at 9 a. m., November 17, 1903. F. S. H. Johnston,  
Chairman Committee.

##### Reduced Rates.

Reduced rates have been secured on Iron Mountain, Frisco, Choctaw and O. L. and N. A. railroads on the certificate plan.

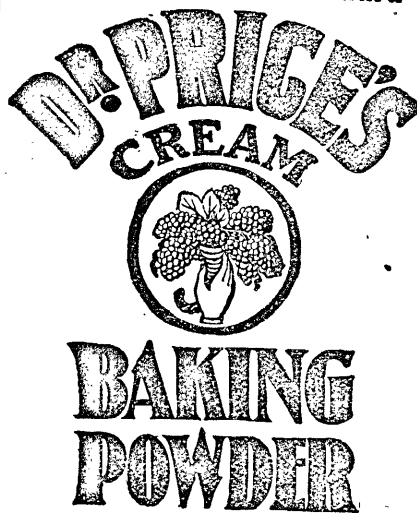
The Dardanelle branch will make a rate of thirty cents each way. This includes carriage to and from homes assigned the brethren and is a convenient and liberal arrangement made by Brother McGlumphy.

For the information of those who may not understand the certificate plan alluded to above, let me say: First, full fare one way, tickets must be purchased at point of departure to Russellville (not Dardanelle) and a certificate obtained from the agent. Second, these, when signed by me and the agent at Dardanelle will be honored by the agent at Russellville and tickets sold for one-third fare.

These conditions, Mr. H. C. Townsend, writes me, must be strictly complied with.

Henry Hanesworth.

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##### WHITE RIVER CONFERENCE.

##### Missionary Money.

To the Preachers of the White River Conference—I will be glad for all the preachers to send me their foreign and domestic missionary money as soon as collected as by doing so. They will save me much trouble at conference; quite a number of them preachers have already remitted and I will thank all to do so by the last of November.

A. L. Malone,  
Treasurer of Mission Board, White River Conference.

##### Death of a Matriarch.

Mrs. Nancy J. Reynolds, who was over ninety-four years of age, and who had been a devout and consistent member of our church for more than eighty years, ascended to her eternal reward from Warren, Ark., last Sabbath morning. Obituary later.

Cadesman Pope.

C. L. Hilleary, assistant general passenger agent of the Big Four Route, has been appointed traffic manager for the World's Fair and has assumed the duties of the position.

#### Personal.

Rev. O. H. Keadle writes that his daughter has been seriously ill for seven weeks.

Rev. J. C. C. Newton and wife are preparing to resume their missionary labors in Japan.

Dr. D. C. Kelly took a supernumerary relation at the last session of the Tennessee Conference.

Rev. N. B. Fizer has been transferred from the Arkansas Conference and stationed at Okmulgee, I. T.

Rev. A. O. Evans has received his transfer to the Little Rock Conference. He will be most cordially welcomed.

The new governor of the Philippines, General Wright, has a Catholic wife a fact upon which Catholics comfort themselves.

### Christian Life.

Christianity demands enthusiasm, inspiring to self-denial, heroic struggle, and sublime hope. A lethargic Christian is an uninformed man or carnally fettered man. Christianity embodies every virtue every duty and every incentive to goodness. To be better, purer, more helpful to others is only to be a better Christian.

#### Good Out of Adversity.

Trials are profitable. The rough diamond cried out under the blow of the lapidary: "I am content, let me alone."

But the artisan said, as he struck another blow: "There is the making of a glorious thing in thee."

"But every blow pierces my heart!"

"Ay; but after a little it shall work for thee a far more exceeding weight of glory."

"I cannot understand," as blow fell upon blow, "why I should suffer in this way."

"Wait; what thou knowest not now, thou shalt know hereafter."

And out of all this came the Koh-i-noor, to sparkle in the monarch's crown.—David James Burrell, D. D.

#### From Thomas A. Kempis.

My son, be not wearied out by the labors thou hast undertaken for My sake; nor let tribulations cast thee down even at all; but let my promise strengthen and comfort thee under every circumstance. 'æpæp pæwæp of æpæp pæwæp æpæp I above all measure and degree. Thou shalt not long toil here, nor always be oppressed with griefs. Wait a little while, and thou shalt see a speedy end of thine evils. There will come an hour when all labor and tumult shall cease. Poor and brief is all that which passeth away with time. Do in earnest what thou doest; labor faithfully in my vineyard; I will be thy recompense. Write, read, chant, mourn, keep silence, pray, endure crosses manfully; life everlasting is worth all these battles, and greater than these: Peace shall come in one day which is known unto the Lord, and there shall be "not day nor night" (that is, of this present time), but unceasing light, infinite brightness, steadfast peace, and secure rest. Then thou shalt not say, "Who shall deliver me from the body of this death?" nor cry, "Woe is me, that my sojourning is prolonged!" for death shall be cast down headlong, and there shall be salvation which shall never fail, no more anxiety, blessed joy, companionship sweet and noble.

The Methodist Church has always needed a consecrated ministry. She has been fortunate in securing many such to minister in the homes of her people and at the

altars of her churches. She has never needed a self-loving, proud, place seeking or arrogant ministry and, thanks to the great head of the church, she has not been cursed with many of that sort.—Western Christian Advocate.

#### The Power of Resistance.

The refinement of temptation tallies with the refinement of character. He who was without sin, in whom was no guile, was "tempted in all points like as we are." There is no virtue without probation. Angels and men are tested. All the celestial ones have proved their right to happiness and glory by resistance. Liberty is power to stand and power to fall, an awful power, but becoming one made a little lower than God. No one can be proud of virtue not his own. The throne of the Creator is not surrounded by automata to chant doxologies. Free himself, the Christ respects those who are free to do his will. Because he could have yielded, there is force in his temptation, power in his example, honor in his resistance.

Man can do what Christ did. "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, by using the Master's saying: 'Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men.'" And all can say with the Messiah: "The prince of this world cometh, and hath nothing in me. I have overcome the world."—Bishop Newman.

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I began and kept on. Sometimes I am too tired and dull to learn and then I wait until the next day and try it again.

I find that this memorizing is good mental discipline. At first, being unused to such study, it was difficult for me to learn even one verse correctly, but with a determination to have every "and" and "the" right, I can now commit to memory rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meaning stands out clearly in the lines, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding

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my own way and in helping others. How can I walk and talk with God unless I have in mind some word of his to which I can respond, or which satisfies my own questions and aspirations.—Bible Reader.



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—extra durable too. Besides, our method of selling direct, on trial, at the factory price is a great advantage. You save the middle dealers profit and are sure to be suited or the organ comes back at our expense.

Send for Catalogue to-day. Mention this paper. Williams Organ & Piano Co., 57 Washington St., Chicago

The Church, What It Is, Whence It Is, J. A. Parker.....\$ 75

## For the Young People

### The Children's Library Society.

We are going to organize a society of readers among the children of subscribers for the "Methodist." They are our friends and patrons and we confine our offer to them. The offer is simply this: We will publish lists of books for young people and the publishers' prices, and will allow any of the children of our subscribers to buy for cash at ten per cent discount any book in the list, and we will send it by mail.

If father or mother is a subscriber for the paper, send his or her name and postoffice with your own. Godbey & Thornburgh.

### The Young Astronomer. October 15.

About halfway from the Southern point of the horizon to our zenith, is the head of Aquarius, the Water-man. His body lies to the south. A little east of the head, you may find a small triangle, each side of it being about three degrees long. The stars are of the third, fourth and fifth magnitude. In that triangle is a star, brighter than the corner stars. This is the Water-jar, from which a stream of water is poured out. Two-thirds of the way from this jar to the southern horizon, there is a small Constellation, the Southern Fish. Its head is turned towards the East. A star of the first magnitude is for the eye of the Fish. The stream of water pours into its mouth. This bright star is Fomalhaut. Though this star is not high in the list of first-class stars, yet it is the brightest star in that part of the sky, and you can easily find it. This Southern Fish has no connection with the Fishes in the zodiac, which are about forty degrees above it. Fomalhaut never rises high above the southern horizon. Some stars have a faint color, red, green, yellow. Fomalhaut is classed with the white stars. So too is the North Star.

J. H. C.

### The Right Way.

Dr. Norman Macleod lost his way as he was going to a place called Daffin, to christen an infant, when he met a herd-boy, and the following conversation took place:

"There's gaun to be a fine shine at the Daffin th' meet."

"Aye, what's going to be up at the Daffin?"

"The meenister's cumin' to baptize the wean. I've got the cookies i' th' bag."

Norman did not tell the lad that he himself was "the meenister" in question, but said, "Noo, how d' ye get a livin'?"

"Oh, I'm just a herd-laddie. I split the wood, and carry the water, and bring the kye hame, and do just what I'm telt."

There was a moment's silence. Then the boy, turning to Norman,

said, with a mark of interrogation in each eye, "Hoo d' ye get a livin'?"

"Well, that's a fair question; I asked ye how ye got a livin', and ye telt me; now I'll tell ye how I get a livin'. I get a livin' by tellin' aul folk, and young folk, and little folk like ye the way to heaven."

That little boy stood still and simply screamed with laughter. His laughter was uncontrollable. He was doubled up with laughter. When the tumult of merriment was over, he said to Norman, "That's a good un." Another burst of laughter, and then this profound inquiry, "Hoo can ye tell the way t' hieven when ye dinna ken th' way t' th' Daffin?"—Chimes.

### Our Letter Box.

Wildcat, Ark.

Dear Brother Godbey—I am a little girl, twelve years old. I enjoy reading the cousins' letters very much. I am going to school. My teacher's name is Miss Willie Lightfoot. I like her very much. The Sunday-school is out now. If this letter escapes the wastebasket I will write again.

Bessie Mitchell.

### A FOOD RESCUE

#### What a Physician's Wife Found Out.

The wife of a well-known physician of Oakland, Cal., was brought back to health and strength by food alone at a time when she had prepared to die.

She says of her experience: "I am the wife of a physician and have suffered from catarrh of the stomach more than ten years during which time I suffered untold agonies of mind and body for I could not eat solid food and even liquid foods gave me great distress.

"I was brought at last to confront the crisis of my life. I actually made ready for my departure from friends and husband for I expected to die. When in that state I was induced to try Grape-Nuts and the wonderful effects of this food prove completely that all my trouble was due to improper feeding.

"I began to improve immediately and my weight increased until I have gained 20 pounds since I began the use of Grape-Nuts while my stomach is as sound and well as ever it was and my husband gives all the credit for my wonderful recovery to Grape-Nuts. I have no set time for eating Grape-Nuts but just feast on it whenever I please. I wish I might tell my sisters everywhere of the marvelous health and strength giving, flesh-building elements of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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

Hickory Plains.

Dear Dr. Godbey—I am a little Arkansas girl. I am nine years old. Papa lives near the church. I go to Sunday-school when I can. My Sunday-school teacher is Mrs. Salie Reinhardt. I like her very much. Papa takes the dear old "Methodist," and I enjoy reading the children's letters. Papa is a steward in the Methodist Church. I go to school. I have one little brother. His name is Earl. I had two little brothers, and one of them died. Our pastor's name is Brother Powell. We all like him. Well, I will close for this time, hoping to see this printed. Your friend,

Maggie Harris.

Rison, Ark.

Dear Brother Godbey—I will write for the first time. I am a little girl six years old. I went to school last winter. It was the first time I ever went. I have four sisters and two brothers. I will ask the cousins a question: Who was fed by the ravens? Now I will answer some questions asked by the cousins. "Who slept on the iron bedstead, and whose son was Noah? Oz, king of Bashon, had an iron bedstead, and Noah was the son of Lamech. Your little cousin,

Teden Hamilton.

Rison, Ark.

Dear Brother Godbey—As I see so many nice little letters in the paper I thought I would write one.

Papa takes the dear old "Methodist" and I am always anxious to read the children's paper.

I enjoyed the little Indian's letter very much. I wish she would write again.

My Sunday-school teacher's name is Miss Annie Niven. I like her very much. I study the intermediate quarterly.

I am attending the Baptist meeting here. They are having a good meeting.

We will have our meeting in August. My papa is a preacher and preaches here once a month. I will close. Your cousin,

Ruth Scott.

Why should a living soul complain? Up, and cease thy moaning; enough of plaint; break forth into praise. The past is gone, let the dead past bury it. But he is richer than the angels who has left what you have left—God, a living soul, and eternity.

The peace of him that has lived near to God is like the quiet, steady luster of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crests around the rock on which it stands.—F. W. Robertson.

# Radway's Pills

Always Reliable. Purely Vegetable.

## The Great Liver and Stomach Remedy

Cures all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Disorders, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Piles, Etc., and renders the system less liable to contract disease.

## Dyspepsia.

Radway's Pills are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach and enable it to perform its functions.

PRICE 25 CENTS PER BOX. SOLD BY ALL DRUGGISTS, OR SENT BY MAIL.

RADWAY & CO., 55 Elm St., N. Y.

## 4 DAILY TRAINS TO HOT SPRINGS

VIA

## The Little Rock and Hot Springs Western Railroad

AND

## Iron Mountain Route.

All trains leave Little Rock from the Iron Mountain Union Depot, instead of Choctaw Depot, as heretofore, on the following schedule:

Ly Little Rock	Ar Hot Springs
7:05 a. m.	8:25 a. m.
7:20 a. m.	8:25 a. m.
2:40 p. m.	4:57 p. m.
8:21 p. m.	10:05 p. m.

The 7:20 a. m. and 2:40 p. m. are solid wide vestibule trains Little Rock to Hot Springs without change. For further information, apply at Union Ticket Office, Markham and Louisiana Sts., or Union Depot. J. A. HOLLINGER, P. & T. A., Little Rock. G. W. THOMAS, G. P. A., Hot Springs.

## The Cotton Belt Route

The Pine Bluff train leaves Little Rock 8:05 in the morning and the train for Stuttgart, DeVitt, Gillett, leaves 4 o'clock in the afternoon. The Pine Bluff train connects with main line trains either direction with just a little stop-over at Pine Bluff—what most people want. The Stuttgart train is handy for people "up country" who want to come into town and get back home same day. But let the Cotton Belt ticket agent tell you about these trains.

## The Cotton Belt Route.

# BELLS

Steel Alloy Church and School Bells Sent by Catalogue. The C. S. BELL CO., Billings, Mo.



## Our Church at Home.

### Revival at Pine Bluff.

The revival conducted by Brothers Andrews and Phillips closed last Wednesday night. Two hundred and fifteen gave their names as having been converted or reclaimed. Forty-eight have joined First Church, twenty-three Lakeside and twenty-five Riverside, with more to follow at each place. A large number expressed preference for other churches. The meeting attracted the attention of the whole city and will have a permanent effect on the morals of the place. The State Fair, which was no fair at all but a race course, was a complete failure, closing out before its advertised time with large financial losses. It is conceded by some of the directors that the meeting played havoc with the fair. Card-playing, dancing, theatre-going, wine drinking, and reading of trashy novels were denounced in a very effective way by Brother Andrews. The line between the church and the world is more sharply drawn than before. A great many of the railroad men were reached by the meeting. It is said that no meeting has ever made such an impression upon them.

Brother Andrews is a very forceful preacher. He has a very clear and true insight into human motives, and is fearless and unsparing in exposing and denouncing sins of every kind. He understands the emotional possibilities of an incident, and without any unseemly attempt to do so, frequently stirs the profoundest feelings of the soul. I can say of him what cannot be said of many evangelists: I believe he could hold another meeting here in a few months with more favorable prospect for greater success than that of his first meeting. He has a most efficient helper in singing and personal work in Brother E. G. Phillips.

James M. Hawley.

**CLARKSVILLE CIRCUIT.**—I am closing the hardest year's work of my life. This old circuit is not what it was a few years ago. There are only about eighteen of my members who own their homes, and if money will buy them the mining companies will soon own them. We have raised something over \$400 for repairing churches. We have had 25 conversions, but very few take our church paper. Doctor, I have tried to get my people to take the church paper and they say they are too poor. But 90 per cent of my membership went to the fair. The gate fees of my people would enable their pastors to go to conference with everything in full. If the next preacher has to do as I have had to do, he will have to supplement his salary with \$125 and make a cotton patch and plow on the grass to come out

even. Yet, thank God, I have many things to be thankful for.

God pity and save this poor people. James R. Ashmore.

**TRINITY CIRCUIT.**—I am having a good time on the Trinity Circuit. Have had good meetings. All the work is coming up nicely. Am serving as good people as ever lived. Followed one of the best men in Arkansas, Brother W. M. Watson was on this work last year.

Our fourth quarterly conference met October 22. Brother Sibert was with us, though he had just started out as P. E. He appeared to be at home in the P. E.'s chair.

While our quarterly conference was on Thursday, we had a good representation.

Our P. E. preached two good sermons and did some good work in helping us to raise our collections.

We believe with the assistance he gave us we will be able to pay out.

While we all feel the loss of Brother Babcock and we realize that no one can take his place, yet as God saw fit to take him to heaven we believe choosing Brother Sibert to fill out the unexpired time on the district was a wise act.

T. J. Taylor, P. C.

**UMPIRE.**—I will write once more from this charge. Everything is moving well here on Umpire charge. We close our revival work with the Bethel camp-meeting.

We have had good meetings at all the churches where we have held forth. Our first meeting was at Pine Grove, which resulted in a spiritual uplift in the church. This writer was sick and did not get to the meeting at all, but Brother Green, one of my L. P.'s, held the meeting for me. Brother Green is one of our best men and a fine preacher. Our next meeting was at Galena Church, where we had a good meeting in the church. The church at Galena was revived, though we had no conversions. Our third was at Saline Church. Here we had a good revival in the church. Our beloved Brother Green assisted us in the meeting and did some fine preaching. Our fourth was at Green's Chapel, where we were assisted by Brothers Green, Galloway and Callaway. We had a splendid meeting at this place. Seven claimed to have professed a hope at this place and the church was greatly revived. Our fifth was at Liberty Hill, where we had a very fine meeting indeed. Brother Galloway helped us at this place. We had 10 accessions to the church, and several backsliders were reclaimed and the church very greatly revived. Our sixth and last meeting has just closed, which was the Bethel camp-meeting. Here we were assisted by B. A. Few, our beloved P. E.; Revs. A. P. Few, of Ashbury; J. F. Lawliss, of Center Point, and Bro. John Parker, B. R. Green and Galloway.

Our P. E. did some fine preaching, as he always does. Rev. A. P. Few also did some fine preaching. Rev. John Parker preached one very helpful sermon—everybody was delighted. Rev. J. F. Lawliss three very fine sermons.

Our camp-meeting was not what we hoped for. We had but one conversion and one accession to the church. I have never heard better preaching in life with as little results. There were 11 babies baptized during the meeting.

This writer has never served a better people than are found here on Umpire Circuit, and will say that whoever is read out to the Umpire charge for next year will have a good field. The good people here are caring for us well, and we have fallen in love with them, and we think everything will be paid in full this year. Umpire Circuit is coming to the front, and there is no reason why this should not be one of the best circuits in this conference.

We praise God for every measure of success that has followed our labors this year. To God be all the glory.

Thos. H. Crowder, P. C.

**PALESTINE CIRCUIT.**—Our fourth quarterly conference has just passed. Every appointment was represented. The stewards made a good report. Thirty-two members have been received; over 20 infants baptized; collections secured; salary ahead of anything for years, and the stewards are making a hard pull to pay the full assessment. Our presiding elder is renewing his youth. I doubt if any preacher in Arkansas is preaching more or working harder than Cadesman Pope, P. E., of Monticello District. He is not simply a gatherer of statistics, but he looks closely into all the interests of the church. His sermons are not of the stereotyped, musty order, but fresh and strong and edifying. How I wish all my members could have heard his sermon yesterday on honoring God, and especially that part of it on the duty of honoring God with our substance. J. H. Bradford.

**NEW EDINBURG.**—Our fourth quarterly conference is a thing of the past. We were all very much disappointed by the absence of our P. E., Brother Scott. Your humble servant presided. My high exaltation affected my head, until I was forced to take headache tablets. But, thank the Lord, we had a splendid, harmonious meeting. Every church on the work was represented for the first time in years. Finance in advance of our expectation, yet not up. My collections far below my hopes. However I have another round to make and I have many fine, fat promises to inspire me on. I pray the Lord for a liberal contribution on the conference claims. S. C. Vinson.

**GENTRY.**—Last night we closed one of the most blessedly spiritual revivals of religion that I have ever witnessed. We had something over 30 professions, and 31 additions. Several of the new converts will likely join other churches. Some of our additions were by certificate. The attendance was large, and the influence of the meeting reached many people. We are happy, humble and thankful that God has so graciously blessed us.

B. Margeson, P. C.

**CROSSETT, ARK.**—We are closing a most pleasant and successful year in Crossett. We have added to the church during the year by certificate and otherwise about seventy persons. Closed a gracious revival about three weeks ago, resulting in a score or more of conversions; about fifteen accessions, and a great spiritual uplift within the church. Brother Hilliard, of Hamburg, and Brother Timberlake, of Snyder, were with me and did excellent work.

Our Sunday-school is as good as I ever saw. We have a splendid League, a good W. H. M. S. and an old-fashioned prayer-meeting.

Our collections are all provided for, and something over. The health of our town has been phenomenal. We have many things to praise God for. Yours most affectionately, A. M. Shaw.

**ARKADELPHIA.**—If nothing breaks, Clark Circuit will report full in the connectional collections. We have had about fifty conversions on the work, and about forty have joined our church. We lose by people moving to town. Some go to school their children while others go to merchandise or get work. The country is as the fountain and the city the reservoir. May God help us to send pure boys and girls as they go from us. Our fourth quarterly meeting is a thing of the past. Our P. E., Rev. J. R. Cason, was with us, making full proof of his ministry. He looked well after every interest of the church. His sermon Sunday night was a masterpiece of workmanship. My people all love Brother Cason. May God bless and keep him.

D. D. Warlick, P. C.

**SOUTH HOT SPRINGS.**—Sunday night's service was the closing of a series of meetings of two weeks' duration. At this closing service five persons were added to our membership. Others professed faith in Christ during the meeting who have not as yet identified themselves with the church. Some backsliders were reclaimed and other visible good was done by the revivals. "The faithful few" were the greatest beneficiaries of the movement. Such is not singular, however. God's best get the best there is in religion. A few of the Lord's choicest spirits have fallen to our happy lot in South Hot

Springs. They find their counterpart in a class who are as far below the "life line" as the loftiest characters have gone above it, and the grief is all the keener by the fact that the lower out-numbers the higher class. But the situation is much relieved by the consideration of the large class of worthy "betweenties," God's mediocres. We have them here and they are helping to make the work better. They love the Lord and his church, but not so strongly as the faithful few who sow beside all waters and regard not the wind.

Our meeting was greatly helped by the labors of Brother Jessie L. Leonard, now pastor of our Park Avenue Church. He is a good preacher and splendid help in a protracted meeting. He is now in the midst of a very successful revival at Park Avenue. Several additions having already been made to the membership of that charge.

A few more days and we go up to face the twentieth and forty-sixth questions to be put by our good Bishop Hoss; then catch our breath, wonder "where we are at" and loyally undertake to find out the coming year. Very cordially,

W. R. Harrison.

**MENA STATION**—Within four more Sundays we expect to close our second year in this mission station. We have tried to faithfully and prayerfully study the situation, and believe each year there has been a steady growth of moral and religious sentiment. Our church is a great factor here to touch both ends of the K. C. and S. divisions of railroad. So many of our people are going and coming, and this last quarter mostly the former, for we have given seventeen church certificates and received seven. Having to do so much outside work, with such a floating population of near four thousand, the very best a pastor can do does not make much of a showing in a report to the board of missions or the Annual Conference. We looked over our church register last week and we counted over thirty names of members who have left us this year for good, but yet have not applied for certificates. We have scarcely two hundred members now with us, and as many of those are women and children so providentially situated and hindered that they can do little or nothing to help financially. About seventy did all the paying last year, and yet that was a great improvement over the year before. The situation in this section and city is peculiar, and, though great indifference meets us everywhere, we believe the time is coming when the church will be self-supporting, and reap a rich harvest of souls. The M. E. Church, South, has a great mission here in many ways. So many strangers come to our services, and last Sunday our auditorium, the

largest in Mena, was crowded to overflowing seemingly with anxious hearers. We must hold all we have gained and press on to greater conquests. With the delightful climate, and the growing population, we know of no more promising mission field than Mena Station. We have reaped some of the fruits of the hard work of our honored predecessors, Brothers Sage, Evans, Christmas, Greene and Pope. They will fully understand the peculiarities we speak of. Whoever may serve this charge next year, the pastor and family will have a parsonage tolerably well furnished, the work of the Woman's Home Mission Society, the church and parsonage building newly painted, and a good Sunday-school and congregation to greet them every Sabbath.

J. R. Sanders.

#### Texarkana District—Special Round.

Lockesburg Circuit at Lockesburg, October 31 and November 1.  
Chapel Hill Circuit at Mt. Ida, November 1 and 2.

Foreman and Arkinda Circuit at Foreman, 11 a. m., November 4.

Mt. Ida Circuit at Black Springs, November 7 and 8.

Mena Circuit at South Mena Chapel, 10 a. m., November 10.

Wilton Circuit at Wilton 11 a. m., November 11.

Bright Star Circuit at Olive Branch, 11 a. m. November 12.

Garland City Circuit at Roberts, 10 a. m., November 13.

Richmond Circuit at Richmond, November 14 and 15.

DeQueen Station, November 15 and 16.

Mena Station, 7:30 p. m., November 16.

Janssen Circuit at Janssen, 3:30 p. m. November 17.

Umpire Circuit at Umpire, 10 a. m., November 18.

Horatio and Gillham Circuit at Horatio, 7:30 p. m., November 20.

Texarkana Circuit, College Hill, 2 p. m., November 21.

First Church, Texarkana, November 21 and 22.

Fairview, Texarkana, November 22 and 23.

Let pastors, stewards and trustees give special attention to questions 8, 9 and 29, also to any other questions left open at a former session of the quarterly conference.

B. A. Few, P. E.

Mena, Ark., Oct. 21.



**SOUTHERN PLANTER** can secure good family **TEACHER** for board, etc. Active church and temperance worker. Needs warmer climate. Best references. Address without delay,

T. W. Rhodes,

920 Mound, Milwaukee, Wis.

#### PEOPLE WE KNOW

##### They are Little Rock People and What They Say is of Local Interest.

When an incident like the following occurs right here at home, it is bound to carry weight with our readers. So many strange occurrences go the rounds of the press; are published as facts, people become skeptical. On one subject skepticism is rapidly disappearing. This is due to the actual experience of our citizens, and their public utterances regarding them. The doubter must doubt no more in the face of such evidence as this. The public statement of a reputable citizen living right here at home, one whom you can see every day, leaves no ground for the skeptic to stand on.

W. H. Houghland, steamboat engineer in government service nine years, residing at 220 Cross street, says: "Doan's Kidney Pills are without any exception the best medicine I ever used. My experience conclusively proves that they do all that is claimed for them. I suffered from backache for years and also had a very annoying urinary weakness, particularly observable at night. Learning about Doan's Kidney Pills I got a box at J. F. Dowdy's drug store. The results were entirely satisfactory. My kidneys act now properly, the secretions are normal, and my back has ceased to pain me. Doan's Kidney Pills must get the credit for the change."

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

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

The Morocco pavilion at the World's Fair will be situated near the California building and the reproduction of the city of Jerusalem.

#### LIFE SIZE DOLL FREE

2½ Feet High.



Girls, here is a Great Big Doll; big enough to wear your outgrown baby dresses, which you can put on and off, button and unbutton, to your heart's desire. It is the most popular doll made. Dollie has an indestructible head, golden hair, rosy cheeks, brown eyes, kid colored body, red stockings, black shoes, and will stand alone. It is an exact reproduction of a hand painted French Doll and will live in your memory long after childhood days have passed. We will give this beautiful doll absolutely free as a premium for selling only four boxes of our Great Cold and Headache Tablets at 25 cents a box. Write today and we will send Tablets by mail postpaid. When sold send us the money (\$1.00) and we will send you this Life Size Doll which is 2½ feet high, and can wear baby's clothes.

#### EXTRA PREMIUM.

If you send us the money within one week after receiving the Tablets, we will send with the doll, six Gold plated Ribbon Pins, as an extra premium for prompt work. We take back all goods not sold. Address,

NATIONAL MEDICINE CO.

Doll Dept. 37 L, New Haven, Conn.

**MOST POPULAR DOLL MADE**

#### We are Closing Out Our Drug Department

##### SYRACUSE SUSPENSORIES.

No. 10 Cotton Sack, Non-Elastic Band .....\$0.15  
No. 16 Dr. Deimel, Linen Mesh, Non-Elastic Band ..... .30  
No. 26 Bolting Silk Sack ..... .50  
No. 27 Silk Sack, Open Weave, Elastic Band ..... .50  
No. 31 Fine Sack, Special Weave, Elastic Band ..... .75

##### CONTINENTAL ARMY AND NAVY SUSPENSORIES.

No. 60 Cotton Sack .....\$0.15  
No. 61 Lisle Sack ..... .25  
O. P. C. ....50c and .75  
No. 21, Athletic Supporters..... .20  
No. 22, Athletic Supporters..... .40  
No. 23, Athletic Supporters..... .75

In addition to above we have quite a lot of cotton Suspensories, regular price 25 cents, which are small sizes, and are being closed out at 10 cents each. Any of the above sent by mail will be 5 cents additional.

##### TRUSSES.

New York Elastic Water Pads.

Any of the above, regardless of size at \$1.25, postage paid.

All former prices as advertised still hold good for whatever we may have on hand.

Address all mail to Box E 361.

#### Jungkind Drug & Photo Supply Co.

No. 812 Main Street,  
Little Rock, Ark.

#### St. Louis, Iron Mountain and Southern Railway Company.

##### DAILY

2 Trains to Hot Springs

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

3 Trains to Texas

1:40 a. m., 7:05 a. m., 2:40 p. m.

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

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

Pullman Sleeping Cars

AND

##### RECLINING CHAIR CARS

Local sleeper between Little Rock and Memphis. Local Sleeper between

Little Rock and Fort Smith.

Sleeper to New Orleans

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California \$30 Rate.

City Ticket Office, Corner Markham and Louisiana streets, Little Rock.

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Nearly 2 score years we have been training men and women for business. Only Business College in Va., and second in South to own its building. No vacation Catalogue free. Bookkeeping Short-hand, Penmanship by mail.

Smith's Practical Business College  
President.  
"Leading bus. col. south Potomac river."—Phila. Stenographer.

**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,  
 Morrilton,  
 Arkansas Conference.  
 Send all communications to the editors.

"My people perish for lack of knowledge."

1. How many of our women have any conception of the far-reaching plans of the Home Mission Society?

Auxiliary superintendents, do you realize your responsibility in this matter?

Every one must faithfully endeavor to perform the five duties, not one must be neglected, and of one plan fails, try another and another until you can report the entire work established.

No longer must we hear, even from the women who "simply pay their dues," the oft-repeated statement of their "lack of knowledge of the work." With live superintendents, the scope of this work may be made clear and simple.

**WANTED.**

2. To double our membership at once is the call which comes continually from the general officers. The question naturally arises, how shall this be done?

The conference organizer is suggested, but this is not expedient since she cannot remain in any auxiliary long enough to reach a great number of the uninterested.

Next the conference officers would appear to be responsible; their efforts are very largely limited to the enlistment of the women of their respective communities.

So the only solution rests in every woman doing her part and bringing in one. Let us try this latter plan. Everybody to work.

**A STOCK COMPANY.**

Recently much space has been given to the history, development and success of the Dallas Rescue Home, with which the name of Mrs. W. H. Johnson is inseparably linked.

In her untiring efforts she has been a concrete example of consecrated business ability. Just now she has launched a plan to raise \$50,000 to build such a home as will meet the demands upon us.

She calls for women everywhere to take shares in a stock company to raise this amount, the cost of each share being \$1. One thousand and one hundred shares have already been taken.

Do you not want a share in this company which declares not its dividends in dollars and cents, but stores them in the bank of heaven, to be checked upon throughout eternity.

**W. F. M. S. Department.****In the Little Rock Conference.**

A review of the last quarter's report from district secretaries, kindly furnished me by Sister Thomas, brings the work from over the conference in a not altogether satisfactory light. True, the societies like the churches, drag through the heated days, and while the spirit is willing the flesh is often weak, and yields to the enervating influence of mid summer. Many members too have been away and the inspiration of numbers has been lacking. But the cool autumnal winds are bringing the wanderers home. Colorado, and the many ocean retreats, are giving up their thousands of guests, and we

shall soon be recruited in numbers and I trust largely invigorated in spirit. Though not a tourist, mine has been a very happy summer with in our own borders. First the meeting at Fordyce which remains a lasting joy. A passing visit to Pine Bluff, with a rally meeting at Lakeside, and a pleasant half hour at First Church. Then a few minutes with Brother and Sister Hawley, and their little sunbeam, "Edith Hawley." I shall not forget the sweet tones of that voice. I'm glad I knew her on earth, for I shall recognize the angel intonation among all the children around the throne by and by.

A visit to Monticello District Conference was most enjoyable. It was through invitation of Sister Carr, our secretary for this district, with whom I had a few very happy days at the home of her son and daughter, Mr. and Mrs. Knox. Brother Pope readily gave a place to our work, and the brethren seemed in helpful sympathy. A beautiful society of "Golden Links" was formed, and promises given to assist in support of a missionary by our conference society. At Wilmar we enjoyed a delightful social meeting in connection with a good account of the work. I could not realize how the years had flown since I had been with the dear friends there, when I saw Sister Rule's bright little son and daughter, neither of whom had gladdened their home when Sister McAlmont and I were there together. Our next pleasure was a visit to Warren, where Brother Hawley opened his church and assisted in reorganizing an auxiliary, where the seed of our work was planted years ago. May divine grace water the resuscitation, and make this a fruitful vine unto the Lord. Our next visit was to Tillar, where there is a strong missionary element. I feel that the All-Seeing Eye is looking with expectancy upon this society, and in the hands of Mrs. Bessie Henry as president, and Mrs. Frank Tillar, corresponding secretary, the Master will be honored in this work. Later on, Sister Carr and I visited portions of the district we had not yet seen. Portland, Wilmot and Parkdale. Brother Pope was holding quarterly meeting at Portland, where Brother Galloway serves a church of cultured and consecrated membership in the midst of a rich cotton and mill community. Brother Pope announced the evening to be in interest of the Woman's Missionary work. He gave no uncertain sound in introducing the occasion. Our hostess, Mrs. Loyd, was easily made a life member. A number of names were given Sister Carr to form an auxiliary and some subscriptions to W. M. Advocate. At Wilmot we so regretted Sister Galloway's absence and illness. Quite a number subscribed in support of our conference missionary. A new church is talked of, which means that it will come. We did not press for organization of our work, though we do believe that the easiest way to build is to lay a solid missionary obligation as the first foundation stone when every brick shall witness of the upbuilding kingdom, and every nail driven shall be a seal of God's promise to bless every soul of man, who honors his Son at home and sends his Gospel afar. At Parkdale our stay was most pleasant. Brother Rogers soon landed us at the parsonage, where the only drawback to our full enjoyment was that Sister Rogers was not at all well. Sister Carr presented the woman's work in her happiest manner, and organized a small auxiliary, outnumbering however the women whom

our Lord first commissioned to go and tell the story. A few days in Little Rock, and with Sisters Snodgrass and Heriot, had a delightful two days at Carlisle. Readers of the "Methodist" have already enjoyed a write-up of this most pleasant occasion. Will only add that their jubilee anniversary was just charming, and this auxiliary so long held by our faithful Emma Brainard and Mrs. Hinchman, is now strong in membership of some of our very elect ladies, one of whom holds the society in direct flow of interest through touch with her daughter, a missionary in India.

The silver jubilee service at Winfield Memorial, followed close on to the one at Carlisle. Going over from Hot Springs I went via Malvern, and enjoyed a delightful day, with our conference treasurer, Mrs. Sara Vance. She has fallen gracefully into the financial harness, and it fits splendidly, if only our societies will keep it in fine running order, and allow no breaks on their part. The next evening Miss Jennie Snodgrass gave a good programme at Winfield, and, notwithstanding some disappointments, it was well carried out. The paper of her mother, our efficient secretary for Little Rock District, was worthy a place as leaflet by the woman's board. Mrs. Morton was made a life member, and on Mrs. Irvine's name about half was paid and balance promised. Monday afterward, enjoyed the prayer service of Home Mission Society at First Church, led in consecration by Mrs. W. P. Field. There was conscious presence of One who comes to own and bless. Mrs. Dees, of the Foreign Society, read a most trenchant paper on the Bible. Home in time to participate in closing week of prayer of our churches here, and to hear that splendid address by Rev. M. W. Manville on "America as a Mission Field," followed by a paper covering the work by Mrs. F. M. Williams, conference president of Home Missions. As home lights burn brighter, the reflection is still further, till in God's set time the Japanese and Chinese on our shore (as a handful among the hundreds of millions who sit in the region and shadow of death, shall all be brought into the light, and the world shall be made ready to proclaim Christ at his coming, King of kings and Lord of lords. Lou A. Hotchkiss.

The Woman's Missionary Societies, both home and foreign, are rapidly strengthening in the Indian Mission Conference.

Every society in the church depends upon the support and guidance of the preacher. A small church must not overload.

A parsonage should always be a comfortable house, large enough for a good sized family, and having one room for library and study.

Over in the Philippines a deaconess is called a "pastora," a shepherdess. The islands have brought us into their debt for bringing to our notice so beautiful a name.—Pittsburg Christian Advocate.

In China, hitherto, the missionaries could legally rent or lease a house or lot for a term of years, but not as a permanency. This has hindered the erection of permanent dwellings. Under the recent treaty this will be put in better shape, for one of its provisions is that the Christian worker may rent or lease in perpetuity.—Christian Observer.

**CURED TO STAY CURED.**

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was inflammation of bladder and serious condition of urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by inflammation, congestion, or catarrh. When there is constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures constipation immediately, to stay cured. One small dose a day does all this splendid work, and any reader of "Methodist" may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

Revivals of Religion, Hubert.... 50  
 Marvin's Sermons, Bishop E. M.  
 Marvin ..... 1 50  
 The Kingdom of God, Souther  
 land ..... 1 00

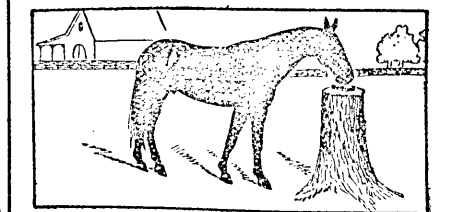
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## What Sulphur Does

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.

## At Rest.

Obituaries, if brief and correct, will be published as written. If not brief they will be condensed. Poetry and resolutions will not be published. Writers must sign their names. Memoirs must reach this office in three months after death of the subject.

AUSTIN.—Ella Austin was born in Tipton county, Tenn., June 30, 1854. In early childhood she came with her parents to Arkansas. She was married to John T. Austin in December, 1878. In her girlhood she professed religion at Mt. Tabor, in Lonoke county, Ark., and joined the Methodist church. Sister Austin was a good woman and loved by all who knew her. She had been an active member of the Ladies' Aid Society, being president at the time of her death. She lived a consistent member of the church and did what she could to build up its interest. For three long months she was confined to her bed with brain disease, during which time she suffered a great deal, but was always patient and submissive. She expressed herself freely about dying, and said she was ready to go. She leaves a sorrowing husband, two daughters and three sons, and relatives to mourn their loss. But while we weep in this dark world she no doubt rejoices in that bright world where sorrows never come. She quietly and peacefully passed away on the 23rd of September, 1903, from her home in Cabot. May the bereaved husband and children so live that when this fleeting life is over they may all be gathered to that bright home where parting is not known.  
A. F. Skinner.

ALFORD.—Genevieve, daughter of Dr. T. F. and Eletha Alford, was born April 5, 1902. The subject of this sketch was one of the sweetest little girls that I have ever had the pleasure of meeting, her sweet smiles and loving voice were always as sweet fragrance of flowers in the home. This sweet little girl brought sunshine to the mother's and father's hearts, and as the doctor would return home after a long visit to see some suffering one, and was weary and tired, the sweet smiles of Genevieve would cheer his heart and make it glad, but the place in the home that was bright is now dark, for on August 6, 1903, the sweet voice was hushed, the bright eyes were closed to visions here, and God called this sweet little girl home. The doctor and his good wife, as they carefully lay the little garments away and look at the little chair now vacant and the buggy in which they so often rolled the little one to church is still, can look with an eye of faith to him who doeth all things well, and say, "We can come to you, our darling, but you cannot come to us." Heaven is brought nearer to these fond parents. So, dear parents, trust in Genevieve's God, and He will bring you safely to your Father's home above, where your sweet little daughter will greet you again and bid you welcome in the home of the good. So we can say with the poet:  
Death may the bands of life unloose,  
But cannot dissolve my love;  
Millions of infants' souls compose  
The family above.  
The funeral was conducted by Rev. R. R. Moore, presiding elder of Prescott District.  
Thomas H. Crowder, P. C.

CHRISTIE.—Josiah A. Christie was born in Hancock county, Ga., November 21, 1822; was converted at Upson camp ground in 1840, and joined the Methodist Church, in

which communion he lived and loved for sixty-three years. He quietly passed away at Brother E. L. Owens' near Magnolia, Ark., September 11, 1903. He was married to Miss Martha A. Griffith, June 10, 1841. They moved to Columbia county, Ark., in 1854, and were in the organization of Christie Chapel Church. They had born to them twelve children. Three of them died in infancy and two in manhood. Seven still live with the wife of his youth, in hope of a glorious reunion. Uncle Joe, as he was generally called, was a Mason, and an Odd Fellow too. He was in the Confederate army, but was in prison at Rock Island most of the time. His home was the preacher's home. The writer, with numbers of others, have enjoyed his hospitality and heard him tell his experience. Is he dead? No; thank God he still lives in the hearts and lives of his children. One of his sons, Rev. W. W. Christie, is an honored member of the Little Rock Conference. I believe Uncle Joe is safe in Jesus' arms, free from all sorrow and care. When Jesus calls his loved ones home, Uncle Joe will greet them there. His ex-pastor,  
R. J. Raiford.

COPELAND.—Effie was born October 20, 1900, and died October 4, 1903. She talked about dying and going to heaven to see her papa, who died some years ago. Little Effie leaves a mother, three brothers and six sisters. Weep not, dear mother, sisters and brothers, for little Effie. She is not dead, but sleepeth. Brother Price of Delight preached her funeral and we laid her away in the Delight Cemetery. The Lord says: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."  
Ruthie Blakely.

Delight, Ark.

BLAKELY.—Dewey Blakely, son of Rev. H. P. and E. A. Blakely, was born June 13, 1899; died October 8, 1901. Little Dewey was 3 years and 3 months old. He was the baby, and we all nearly worshiped him. Little brother was not sick very long. He died of blood poison. We put him away in the Chambersville Cemetery to wait till the Lord shall call us home. We will not weep for little Dewey. We will meet him in heaven. His sister,  
Ruthie Blakely.

Delight, Ark.

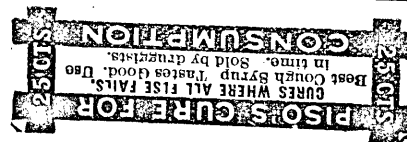
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One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder trouble, removes gravel, cures diabetes, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women; regulates bladder 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 sold.

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Please mention this paper.

JONES.—Zelma Jones, aged 12 years, died October 4, 1903. Zelma was the daughter of C. R. Jones and wife, of this place (Crawfordsville, Ark.). It was the pleasure of the writer to receive her into the church last January, with her mother and little sister, aged 10 years, and my own little girl, aged 11 years. She was kind, affable and loving in character and disposition among her associates. She loved her pastor and family with untiring zeal. She often called us "papa" because we cared for her and her little sister Florence a few days last winter when they had the sad misfortune to get burned out on last Christmas morning. We cannot comprehend fully why one so young and tender has been called home, but it was God's will and heaven has been made brighter and God is doing what he can to make it attractive for us. May God bless the sorrowing family. His grace is sufficient,  
John T. Self.

YANCY.—Oza M. Yancy has gone from our midst, leaving a vacancy in the hearts and lives of her father, mother, brothers and sisters, and sorrow in the hearts of her many friends, but not as it would be for one for whom we had no hope. Sister Oza was born August 14, 1889, and died July 29, 1903. She professed faith in Christ and joined the Methodist Episcopal Church, South, in August, 1897, under the ministry of Rev. G. L. Horton. Her life was exemplary in the home, among her friends and in the church, and God called her home that her life work might be completed through her influence, which shall follow after death.

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## THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, NOVEMBER 4 1903.

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

## Church Notes.

Bishop W. A. Candler was one of the most forcible speakers on the programme of the late missionary conference at Philadelphia. The Pittsburg Christian Advocate says the great speeches of the convention were from Bishop Fowler, Dr. W. H. Evans and Bishop Candler.

The Scarritt Bible and Training School, at Kansas City, has this year made the largest enrollment in its history.

The General Association of the Baptist Churches in the State of Arkansas held its annual session in Little Rock last week. It is known to most of our readers that the Baptist churches of the State are almost equally divided between this association and the State Convention party. The convention represents a plan of co-operative mission work under a general secretary and the association repudiates the secretaryship as an innovation and would leave the mission work to individual churches. Each of these divisions conducts a paper to represent and further its plans. The association is represented by the Landmark Baptist and the convention by the Baptist Advance. The division has been a hindrance and a cause of weakness in the operations of the Baptist church in the State. Overtures for adjustment of difficulties were made by the parties last year, and a peace committee appointed. The committee's report has been accepted by the association. On the 15th of this month the convention will also meet in this city, and if the convention shall accept also the committee's report the division will be healed. The principal point insisted on by the association is that the secretaryship shall be given up. To bring about practical union and harmony one of the papers will have to be discontinued. It is probable that this will prove one of the most difficult points to adjust. The Baptist Church is a great moral and religious force in Arkansas and all right-minded Christians must desire that all hindrances to their work may be removed.

The Crittenton meetings, besides strengthening many Christians in faith and in purpose to be more faithful in service, have resulted also in the establishment of a Florence Crittenton home in this city. The benefits of this home will be twofold. It will be a shelter and refuge for unfortunate girls, where they may be set upon the path that leads back to virtue and happiness, and it will afford to our

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## Warning Order.

State of Arkansas } ss  
County of Pulaski. }

In the Pulaski Chancery Court.

Mary L. Valentine and Mark Valentine, Plaintiffs, vs. Daniel Glazer, William Glazer and Mary Glazer, Defendants.

The defendants, Daniel Glazer, William Glazer and Mary Glazer, are warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, Mary L. Valentine and Mark Valentine.

October 22d, 1903.

Chas. M. Connor, Clerk,  
Cantrell & Loughborough, solicitors for plaintiffs.

## Warning Order.

In the Pulaski Chancery Court.

S. Rebekah Nixon Charter, plaintiff, vs. Job F. Charter, defendant.

The defendant, Job F. Charter, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, S. Rebekah Nixon Charter.

Nov. 4, 1903.

Chas. M. Connor, Clerk,  
Maloney & Maloney, solicitors for plaintiff.

Christian people an opportunity for practical benevolence, which will be for their spiritual good. "It is more blessed to give than to receive."

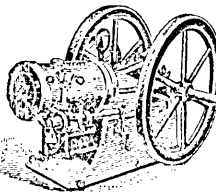
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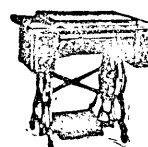
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## Warning Order.

State of Arkansas } ss  
County of Pulaski. }

In the Pulaski Chancery Court.

Rosa Neilson, Plaintiff, vs. N. Neilson, Defendant.

The defendant, N. Neilson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Rosa Neilson.

October 8th, 1903.

Shackelford & Shackelford, solicitors for plaintiff.

## Warning Order.

State of Arkansas } ss  
County of Pulaski. }

In the Pulaski Chancery Court.

J. D. Castner, plaintiff, vs. Annie E. Castner, defendant.

The defendant, Annie E. Castner, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, J. D. Castner.

October 29, 1903.

Chas. M. Connor, Clerk,  
U. L. Meade, solicitor for plaintiff,  
Jas. M. Shackelford, attorney for non-resident defendant.