

The Arkansas Methodist

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NO. 47

The Love-Feast.

The love-feast is almost obsolete in the Methodist Church. It is now only to be expected at the Annual Conferences, where the veterans, the superannuates especially, are expected to speak of the abiding presence and the home beyond, so near. The love-feast always attracts, not the members of the conference only, but the church members and church-going people. It is indeed generally too much crowded for the best results. More quietness and deliberation would be better. We are too much of a Quaker to think that thoughtful pauses injure a love-feast. The rattling style of relating Christian experience, with a leader calling "next" affects our religious sensibilities about like pouring beans on a dry hide. This is not often the character of a conference love-feast.

Once the love-feast was an essential part of a quarterly meeting service. The closed doors, the passing of bread and water were not dispensed with. There were no mere lookers on. The announcement was made that the meeting was for the church members, but that earnest seekers of religion might attend. At an earlier day tickets were given for the love-feast, and only to such church members as had paid their church dues and were reckoned to have kept the "rules."

These meetings were quiet, devout communings of soul with soul. They were very solemn and very sacred. We remember that at the beginning of our pastorate the elder, at the love-feast, Sunday afternoon, used always, after his own brief statement, to call upon the preacher in charge to make his report. The report which he had made to the quarterly conference was made to the love-feast, with such remarks as the pastor was disposed to offer.

We regret the passing of the love-feast. There is room for it still, once a quarter. The people would attend the meetings if announced. We tried that ten years ago, as presiding elder. But other meetings have taken the place of the love-feast, and the class-meeting. We cannot but feel that it was not well to abandon meetings which dealt chiefly with individual experience. They were especially Wesleyan, especially Methodist. If they were needed in a time when Christianity was spiritless and formal, in order to raise up a people who should

spread Scriptural holiness over the land, they may still be needed to keep our beloved Methodism from lapsing into that very formalism against which the Wesleyan movement was a protest.

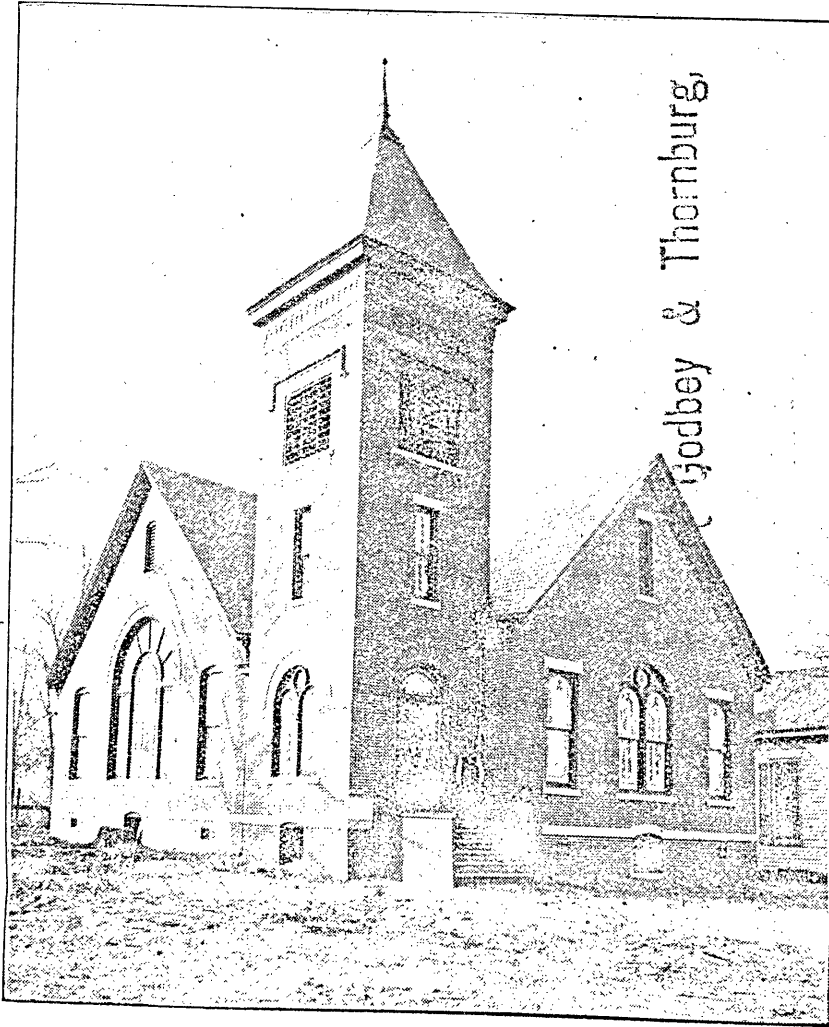
OTHER MEETINGS.

Other meetings have taken the place of the love-feast and class-meeting. We are holding more meetings now than we used to hold. Morning and evening preaching, Sunday-school, Junior League, Senior League and, during the week, Woman's Missionary meetings, Home and Foreign. The people come and go from our Protestant churches like bees at the hive. It is not now personal examination but work, work, and the effect is seen in church buildings, colleges, refuge homes, orphanages, mission schools and by these means the influence of the church goes beyond the church. It is not measured by the church membership, as it once was. Our great church has its levers under the very foundations of the State and society. Its institutions are not confined to making Methodists so much as they once were, but they are far more effective in

moving the masses toward Christian faith. Methodism today puts into other evangelical churches about as many converts as she gathers into her own fold. With this bee-hive organization and activity there are fewer drones in Methodism than there used to be. The drones are stung to death by the workers. Church members are gauged more by what they do than by what they claim to feel.

Why not rejoice in all this? We do. Why not count all this for true progress? We hope it is. Yet the Episcopalians raise more money per capita for church work than we. Yet Methodists think they are reformed Episcopalians. And the Catholics give more according to means, and we think we are two reforms ahead of them. We persuade ourselves that the Lord is better pleased with Methodist money than with Catholic money and that the Methodist shekel is the true "shekel of the sanctuary." We hope so, that is to say, we have a moderate hope of that sort, yet not always "the hope that maketh not ashamed."

But we see a trend away from



M. E. Church, South, El Dorado, Ark.

spiritual life. There is a spiritual life of soul-fellowship with God or there is no true religion, and even the doctrine of a true religion is a delusion. We would not check the work, or weaken one institution or disparage one collection of the church. But we would that we could say family-prayer has not declined, and faith in the power of prayer has not weakened, and the idea of personal communion with a personal God abides as of old.

There is still a field for fostering this spirit. It is in the public service on the Lord's day. And the chief agent to foster it is the preacher. If the preacher meets us on the Lord's day with dry dissertations or sophomore oratory, we shall soon see the church but a social club, or at best a moral society. But if the preacher comes before the people with a fervent spirit, his own soul filled with the love of Christ and experience of his saving power; if his prayers and speeches appeal to us as from a man in communion with divine nature, as well as with divine truths, then will the minister be a spiritual leader. Then will the people see him in the pulpit as upon a mount of transfiguration, and then will the public service of the Lord's house be an inspiration to the Lord's people, and the worship will thrill those who attend it, like the breaking forth of the hallelujah chorus of Christ's militant and victorious host.

The Presiding Elder.

As his district enlarges he becomes more a power in the government of the church. The General Conferences are more composed of presiding elders. The salaries of presiding elders grow apace.

Meantime the spiritual force of the presiding elder weakens. He does not come and preach four times, administering the sacrament and holding the love-feast as of old. He cannot do that. He has twenty pastoral charges to look after. He can be at only half of them on Sunday, or he divides the Sunday between two and preaches one sermon at each. He is known chiefly as one who sits in a quarterly conference, asks the disciplinary questions, takes his pro rata and goes his way. It were an extraordinary thing if under these conditions the presiding elder should get a place in anybody's heart as a spiritual leader.

(Concluded on page 4)

Temperance.

Concerning Temperance.

The protracted and often bitter discussion of the questions which associate themselves with the temperance reform has sometimes tended to obscure the real issue. People are drawn into hostile parties occupying each an uncompromising and over-confident attitude on all the matters involved in the controversy. It would be much better if all who love their country and their fellow-men should unite on two or three of the vital issues, agreeing at the same time to questions that hitherto have had so large a part in originating controversy and drawing party lines. And, after all, when the appeal is made in a matter-of-fact way, and on the basis of the fundamentals, most people are agreed.

We all alike believe, for example, in the principle of temperance as concerns the individual which is neither more nor less than self-control. There are various physical indulgences that if not watched will become habits, and having become habits will dispute with conscience and will the place of sovereign in man's life. Chief of these is the repeated use of nerve stimulants. Alcoholic liquors have been made a special point of attack because their ascendancy over the nervous system comes to pass very insidiously and is exceptionally disastrous. But they are not alone in either respect; for there are other articles of drink which please the palate till they have usurped a mastery over the stimulated nerves. And certainly there are other articles in the materia medica which while perhaps not so palatable as some forms of alcohol, are both quite as insidious in their gradual mastery of the will, and as disastrous in their after effects.

Both Christian and pagan morality agree that there is no virtue without self-mastery. We ought to be humiliated and aroused to fierce resistance when we discover that any habit, however innocent in the seeming, is getting to the point where our control of it is doubtful. Nerve stimulants of whatever sort, sedatives for pain or insomnia, "eye-openers" to help us through hard tasks, narcotics to soothe us in the rough passages of life—none of them should be taken habitually and most of them not at all except under the advice of a physician; for they have a fashion of befooling men and women, of making them a spectacle before God and men. The hopeless slave of tobacco or of coffee is not quite so much a spectacle as the slave of whisky or of opium, because he has not so hard a master; but why should he allow anything to be the master of a man?

When it comes to the civic aspect of the temperance question, our agreement is not quite so easy or so

unanimous as concerns its personal phase. Yet even here one conclusion bids fair soon to become universal: The saloon is a public nuisance and should no longer be tolerated. Somewhat can be said in its favor as a place of social meeting where there is freedom and good cheer. But when that is said, all is said. And so heavy is the price which both society and the individual pay for this small benefit that it is time to inquire whether the exchange is not rather robbery. To recount the price which society pays would require a volume. Virtually all the crimes that mar our civic life originate in the saloon or are helped by the liquor sold there. Where there are no saloons, the jails stand empty and the police are idle. Only the other day word came that one of the Tennessee towns that had recently abolished the saloon found it necessary to reduce its police force by exactly half. The demoralization of young men who otherwise promised well, the wasting of the time and money of the wage earners, the multiplication of paupers, inebriates, and insane—these and a hundred other counts are in society's indictment of the saloon.

As for the individual, he enters the saloon an innocent, sober, industrious boy. In a few years he is a drunken, gambling, broken-down, disreputable man. No influence more calamitous can come into his life. This is a tragedy which has been enacted before our eyes a thousand times. And the man is not the only, often not the chief, sufferer. A mother's gray hairs are brought in sorrow to the grave. A wife and her innocent children taste again and again the bitterness of death. Only one or two ghastlier chapters are ever enacted in the grim drama of human sin and human suffering.

In view of such considerations, does it not seem idle that men should wrangle and grow heated concerning the details of temperance reform, instead of standing fast united for its great principles? Once we unanimously decide that the saloon must go, a way will be found. In more than one section of our country tried and effective plans are already in operation. Let us have done with controversy except with the enemies of temperance and the friends of the saloon, and let us, united in the great essential of destruction to these dens of temptation to our youth, pronounce their final and irretrievable doom.—Nashville Christian Advocate.



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THE VALUE OF CHARCOAL.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels: it disinfects the mouth and throat from the poison of catarrh.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able, or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

Marvin's Sermons, Bishop E. M.

Marvin 1 50
Revivals of Religion, Hubert..... 50
The Apostle's Creed, Its Origin, Purpose and Historical Interpretation 1 25

Contributed.

An Interesting Chapter of History.

The Christian Guardian, the official organ of the Methodist Church in Canada, after noting the feeling of displeasure which Canada experiences over the Alaskan boundary treaty, proceeds to show that for a century and a quarter the British government has discriminated against Canada to conciliate the United States. The Guardian says:

Such a policy has been consistently carried out through a century and a quarter of history, and the record of it makes interesting, if not very pleasant, reading. The first instance of it, and perhaps the most remarkable, was seen in connection with the "Definitive Treaty," that acknowledged the independence of the thirteen American colonies, and marked the beginning of diplomatic relations between the United States and Great Britain. For the negotiating of that treaty, Mr. Richard Oswald was appointed by Lord Shelburne. With the desire for the full exercise of that charity which thinketh no evil, we cannot but pronounce that worthy gentleman the monumental diplomatic misfit of all time. Though the newly-formed republic was at dire financial straits, and though her commissioners had been instructed to absolutely demand only the independence of the revolted colonies and the validity of the treaties with France, Mr. Oswald negotiated as well for the ceding of Canadian territory containing something like 280,000 square miles, out of which the present States of Ohio, Indiana, Illinois, Michigan, Wisconsin and Minnesota were formed. This respectable territory he was pleased to call the "back lands of Canada, a country worth nothing, and of no importance." His pacific, if not very statesmanlike, reasons for desiring to hand it over he gives: "If not granted, there would be a good deal of difficulty in settling the boundaries of the thirteen States, especially on their western frontier; and I make no doubt a refusal would occasion a particular grudge." Along with this gift of immense territory, fishing rights of the most extravagant kind were arranged.

Twenty-nine years after that treaty was concluded the war of 1812 broke out. When it ended, in 1814, the British forces and the Canadian militia had gained possession of a portion of Maine, including the disputed Maine boundary territory, nearly all of Michigan, and other smaller portions of what had been United States territory. The republic's forces had not gained a foot of Canadian soil. But when the treaty of Ghent was made, although British statesmen knew full well of the disputes over boundaries, both in Maine and in the Northwest, all that territory was gratuitously given back to the Uni-

ted States by the British government, not a single item of advantage being asked for in return. It may have been Christian and right for them to have done so, but would any one say that if the battle had gone the other way the republic would have been so generous.

Then followed, in 1842, the Ashburton treaty, whereby some four million and a half acres, bordering on the State of Maine, were given to the United States. An authenticated map, upholding the Canadian contention, was in the possession of United States commissioners at the time, but British officials, either wilfully or stupidly, remained in ignorance of its existence. At the same time a strip of country one hundred and fifty miles in length, lying between the Connecticut and St. Lawrence rivers, was alienated from Canada—just to make the diplomatic wheels run smoothly. And four years after this the Northwest boundary was fixed, Canada again losing several millions of acres in the Oregon territory, and a seacoast of six degrees of latitude on the Pacific ocean, with several good harbors for naval stations.

While it might not be safe to say in all these cases Canadian contentions were unassailable, yet it is true that in every case the republic was very demanding in her claim, and in no case did British statesmen give Canadian interests careful investigation and shrewd, statesmanlike backing.

One more instance we might cite of Britain's strange diplomatic record touching Canada, though it has naught to do with the loss of any territory. Canada has suffered several times from filibustering raids organized within the United States, notably the Fenian raids of 1866, 1870-1. These were undertaken for the avowed purpose of punishing British colonists for the home government's misrule in Ireland. Canada maintained that the United States government had been negligent in suppressing these raids of her citizens, and that therefore there was a just cause for damages. The imperial government consented and pressed the claim until met with strong opposition, when the matter was allowed to drop, the colonial secretary protesting that "Canada could not reasonably expect that this country should, for an indefinite period, incur the constant risk of misunderstanding with the United States." The same government that had pressed for and obtained compensation in the Alabama matter curtly dismissed Canadian claims at least equally as strong, merely saying that they "did not commend themselves to their favor."

Whether the present Canadian feeling in the matter will have any effect upon great imperial questions remains to be seen. At any rate, we think that if Great Britain

has sacrificed Canadian interests in order to hold the good-will of the United States, she has paid all too dear for her whistle. Especially as she is not sure how long she may retain her instrument without paying additional tax, and as the thing is not likely to ever play any tune but "Yankee Doodle," anyway."

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How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy and nothing will cause happiness so much or do it so quickly as relief from pain and the cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cure and rejoicing and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich.

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The Presiding Elder.
(Continued from page 1.)

We have made the districts larger to save money and to save men, Whither do we tend? One thing is sure, that if this state of things leads Bishops to reckon that a presiding elder should have a good business head but does not need to be an especially spiritually minded man, the eldership will lose its hold on the church, or will, if held in power, rule the church to the church's detriment. The leaders of our Zion—Bishops first and presiding elders, or Bishop's helpers, next—must be religious men. If presiding elders are chiefly engaged about the temporalities of the church they should still be men of superior devotion, unselfish and self-denying inspiring the preachers and people with zeal for the Lord.

Appointments—Arkansas Conference.

FORT SMITH DISTRICT—H. HANES-WORTH, P. E.

First Church—J. M. Hughey.
Central Church—C. S. Wright.
Fort Smith Circuit—L. E. Southard.
Greenwood Circuit—G. G. Davidson.
Huntington Mission—J. A. Castell.
Bonanza and Hackett—J. T. McBride.
Charleston Circuit—J. E. Woodruff.
Branch—Supplied by W. B. Wolfe.
Mansfield Circuit—S. S. Key.
Booneville Station—J. W. Keithley.
Magazine Circuit—O. H. Tucker.
Paris Station—S. B. Myers.
Carolan Circuit—To be supplied.
Waldron Circuit—D. N. Weaver.
Cauthron Circuit—To be supplied.
Van Buren Station—W. Sherman.
Van Buren Circuit—To be supplied.
Alma Circuit—J. C. Weaver.
Mulberry Circuit—To be supplied.

DARDANELLE DISTRICT—J. B. STEVENSON, P. E.

Dardanelle Station—Geo. McGlumphy.
Dardanelle Circuit—J. R. Ashmore.
Danville and Rover—J. F. Bates.
Ola Circuit—A. B. Williamson.
Gravelly Circuit—To be supplied.
Walnut Tree Circuit—Supplied by R. N. Davis.
Belleville Circuit—J. C. Shipp.
Prairie View Circuit—J. F. Etchison.
Ozark Station—J. H. Glass.
Ozark Circuit—H. A. Stroud.
Altus and Coal-Hill—P. B. Summers.
Clarksville Station—J. C. Sligh.

Clarksville Circuit—Supplied by J. M. McGee.
Lamar and London—W. T. Martin.
Dover Circuit—Supplied by G. W. Brown.

MORRILTON DISTRICT—J. M. CANTRELL, P. E.

Morrilton Station—O. E. Goddard.
Conway Station—J. A. Anderson.
Conway Mission—A. E. Wilson, C. H. Nelson, supply.
Plummerville Circuit—J. M. Williams.
Quitman Station—W. U. Witt.
Quitman Circuit—J. C. Floyd.
Russellville Station—L. H. Eakes.
Atkins Circuit—D. H. Colquitt.
Adona Mission—D. U. Cline.
Perryville Mission—J. H. Smith.
Mt. Vernon Circuit—W. K. Biggs.
Morganton Circuit—Supplied by A. M. Talley.
Clinton Circuit—J. N. Villines.
Springfield Circuit—G. L. Horton.
Cleveland Circuit—Supplied by Floyd Villines.
Martinville Circuit—T. H. Wright.
Economy Circuit—Supplied by J. W. Harger.
President Hendrix College—S. Anderson.
Professor Hendrix College—G. W. Hill.

FAYETTEVILLE DISTRICT—F. S. H. JOHNSTON, P. E.

Fayetteville Station—E. R. Steele.
Springdale Mission—J. W. House.
Elm Springs Circuit—J. M. McAnally.
Farmington and Cincinnati—G. B. Griffin, L. H. Blevins, supply.
Prairie Grove Circuit—T. A. Martin.
Goshen Circuit—To be supplied.
Siloam Springs Mission—F. M. Tolleson.
Lincoln Circuit—Supplied by H. D. Hutchinson.
Bentonville Station—M. N. Wal-drip.
Bentonville Circuit—H. A. Armstrong.
Rogers Station—O. J. Beardslee.
Center Point Circuit—Y. A. Gilmore.
Gentry Mission—B. Margeson.
Gravette Mission—B. M. Burrow.
Huntsville Mission—G. W. Griffin.
War Eagle Mission—Supplied by W. J. Harris.
Springtown Circuit—J. S. Hackler.
Winslow Mission—Supplied by Lawrence Orr.
Financial Agent Hendrix College—F. S. H. Johnston.

Conference Mission Secretary—E. R. Steele.

HARRISON DISTRICT—J. H. O'BRYANT, P. E.

Harrison Station—R. E. L. Bear-den.
Bellefonte Circuit—A. J. Cul-lom.
Yellville Circuit—A. L. Cline.
Yellville Station—W. H. Dyer.
Mountain Home Station—J. J. Galloway.
Mountain Home Circuit—Supplied by J. H. Ruble.
Marshall and Leslie—J. A. Womack.
Valley Springs Circuit—M. C. Sooter.
Lead Hill and Zion Mission—W. Noble.
Cotter Mission—Supplied by L. L. Seawell.
Eureka Springs Mission—F. M. Keen, P. C. Fletcher, supply.
Alpena Mission—To be supplied.
Green Forest and Berryville—W. H. Hatfield.
Berryville Circuit—J. T. Gossett.
Kingston Circuit—To be supplied.
Transferred:
C. P. Smith, to White River Conference.
W. T. Thompson, Denver.
J. E. Dunaway, Indian Mission.
N. B. Fizer, Indian Mission.
W. E. Sewell, Memphis Conference.

Validable Notes

Dr. Jos. A. Burrows, editor of the Midland Methodist, spoke in Wesley Hall Chapel on Wednesday evening.

The Young Women's Christian Association of Tennessee and Kentucky is holding a convention in Nashville this week. The meeting is well attended, the delegates being entertained by the local chapter. Probably the most prominent speaker for the occasion is Mr. S. D. Gordon, of Cleveland, Ohio. He will address a mass meeting of men Sunday afternoon, November the 22d.

Dr. O. E. Brown and three of the young men of our department, are this week in attendance upon the triennial convention of the Biblical Y. M. C. A.'s of the United States and Canada, at Rochester, N. Y. Dr. Brown is one of the speakers for the occasion.

Chancellor Jas. H. Kirkland continues his sojourn in the East. He is expected home about Christmas.

Miss Virgie Holderness, of Fordyce, arrived this week on a visit to her brother, the popular and efficient bursar and secretary of the University. We predict that her circle of friends and admirers will be much enlarged ere she leaves the city. In fact, the above named classes are coextensive with her acquaintances.

Thanksgiving marks an important day in the life of the University. It's the occasion of the final and supreme football game of the season between the Vanderbilt Commodores and the Sewanee Tigers. Our team suffered defeat last year, but at present all are hopeful of victory. Also, and to me more especially, it's the time for the annual debate between Vanderbilt and the University of Tennessee. The debate will this year be held at Knoxville. We won last year.

Since it will not be my privilege to join with the brethren of my conference in our annual memorial service, I trust they will not think me presumptuous if I use this means of paying a slight tribute of love and esteem to the memory of those of our number who have fallen during the year. To me they were all personal friends and brethren beloved.

I first met John W. Duncan, of Fordyce, in the fall of '99. Together we stood and passed our examination for admission on trial, and two years later, at Hope, standing side by side, we were received into the conference. We were congenial spirits and from the first a correspondence was kept up between us and when at the close of the last session of our Annual Conference I left him at DeValls Bluff, elated over his appointment, life promised more to me because of his friendship and fellowship. But the ranks of our class are broken and the church has lost a most valuable workman. Brother Duncan was a man of unusual preaching ability for one of his years. He was blessed with a strong, clear mind, and could outline thought like a trained sermonizer. His disposition, by nature, was slightly tinged with indigo, and to this was added the depressing effects of dyspepsia and kindred troubles, but in spite of it all, ere the close of his short life, he had learned, by the grace of God, to keep sweet-tempered, cheerful and happy. In short, a brave, true, noble-hearted, brotherly man is gone. We shall miss him much, though we could not wish him back. Like the old Methodists "he died well" at his post, in the full discharge of duty. May our last end be like his.

Of the other brethren I shall speak later.

My prayers shall ascend for the furtherance of the conference.

Hutchinson.

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Literature and Review

Book Notices.

A. H. GODFREY, A. M.

THE FIRST BIBLE. C. R. Conder. Wm. Blackwood & Sons, Edinburgh and London. 240 pages. \$1.25.

Col. Conder has long been known in the scholarly world by reason of his important services in the survey of Palestine. As critic and philologist, however, he is so bent upon maintaining traditionalism at all hazards that his critical work becomes everywhere forced and unsound. His purpose in the present volume is to prove that the ancient Hebrew records were in the cuneiform script. The scholarly world does not accept his derivation of modern alphabets from the mysterious Hittite characters.

The most interesting portion of this book is the section devoted to showing how the same group of cuneiform characters read in different ways, might explain the fact that the same person or thing seems in some places in the Old Testament to bear different names. So Nebucharezar=Nebuchadnezzar: The final verb ideogram may be read as precativ, Nabu-Kudur-Utsur, or as positive, perfect, Nabu-Kudur-natsar. So Mahalath may be read Bashemath, if one small wedge be overlooked. Jethro may be read Rewel, upon same condition. Michal is readable Merab; Jo-ram=Hadoram; Esh-Baal=Ish-bosheth; Tabeal=Tab-Remmon, two titles readable for the ideogram of the weather-god. Cohen=Rabiner; Beth-Birei=Beth Leboath; Bil-eam=Gath-Rimmon; Jokneam=Rimmono; Helam nearly=Medeba; Ahvah=Ahimelak; Abimelech + one wedge = a-chish; Bathsheba=Bath-shua. Scholarly readers recognize the difficulty these variations in name create. But these equations do not furnish any proof that the Hebrew records were in cuneiform; they only show that, if we ever find proof of their cuneiform character, we could at once see our way through such difficulties as are presented above.

The last 100 pages of the book are devoted to alleged discrepancies. Col. Conder follows his well-known habit of forcing upon the monumental records doubtful readings or strained interpretations, that they may not serve to correct or fill out lacunae in the Old Testament records. It never seems to occur to him as a simple principle of historical criticism, that if we should accept his very questionable propositions, we should not thereby demonstrate the correctness of the challenged Old Testament statements; we should merely have the entire question left open for further light, and it does not require the devices of Col. Conder to make us willing to receive further light.

JOSEPH AND MOSES, THE FOUNDERS OF ISRAEL. By Buchanan Blake. T. & T. Clark, Edinburgh. Imported by Chas. Scribner's Sons, New York. Pages, 266. Mechanically excellent. \$1.25 net.

The author is already well known through his series of five volumes, "How to Read the Prophets." In the present volume the same purpose is dominant that was apparent in the earlier series. The book is not intended for the critic, nor to contribute to critical results; it is a manual or hand book for the scholarly reader who desires to obtain in compact form the net results of critical study. The plan of presentation is simple and comprehensive. The Southern or Yohwestic narrative of Joseph and Moses is presented first, the passages arranged in chronological order, and paraphrased into

modern English without note or comment. This fills 56 pages. 97 pages are then devoted to the treatment of this matter in a historico-expository style, marked everywhere by a devout and reverent spirit. Part II deals in the same way with the Northern or Elohist narrative; the paraphrased passages occupying 42 pages and the expository treatment 67 pages. A chronological table is appended; and of especial value to the ordinary reader is the list of words and phrases peculiar to each narrative. Wherever these occur in the paraphrases, attention is called to them by italics. In his historical expositions, the author presents merely the most commonly accepted opinion upon mooted points, not perplexing the reader with a mass of conjectures or possibilities. These sections are of the highest value to the timid student who may have been led to look askance upon critical scholarship, as it will show him that the favorite narratives of our youth have lost no whit of their freshness, force and instructiveness by reason of the scholarly analysis that has displaced the older treatment. The Bible student who has not the leisure nor the equipment for minute critical study will find such books of great service.

After simplifying the language, and, at the same time, making it more plastic and more pliant, this great reform will restore it as a new gift and inspiration to the rejuvenated minds and hearts of Japan. What may not this exquisitely poetic, imaginative, and alert race fashion out of such splendid material as their strong and beautiful language and their marvelous, artistic temperament? We may justly expect the dawning and the early day of a magnificent literature in Japan. Alphonse Daudet once said, in speaking of Turgeneff: "What a luxury it must be to have a great, big, untrod, barbaric language to wade into!" The Japanese is a "great, big, untrod," though not entirely a "barbaric" language. It is essentially fresh, as fresh as Greek in the time of Homer, as Italian in the time of Dante, as English in the time of Shakespeare; and its singers under the new inspiration will soon show that, like Marlowe, they have in them "those brave sublimity things that the first poets had."

To the outside world the reform will mean the real opening of Japan. Japan will lose much of its mystery and charm, but it will add much to its prosperity and advance its civilization. Where one foreigner now stammers or halts in his efforts to speak or read Japanese, a thousand will soon read and speak it with ease. Travelers, traders and investors will hasten to explore a new and profitable field, and the daily press of Japan, intelligible at last, will reveal the life and thought of the people. This fuller knowledge of the Japanese life will serve to make Japanese literature a portion of the treasure of the educated world. As the Renaissance gave life and voice to Greek art, so knowledge of the Japanese language will create for us the delicate, almost evanescent, art of Japan.—From "Rebirth of the Japanese Language and Literature," by Stanhope Sams, in the American Monthly Review of Reviews for November.

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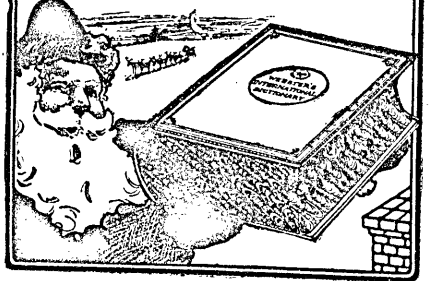
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Nov. 29—David's Charge to Solomon.

Golden Text—"Trust in the Lord with all thy heart."—Prov. 3:5.

David had purposed to build a house, or temple for divine worship, for David was, with his faults and weaknesses, pre-eminently religious. After he was firmly established in his kingdom he gave his thoughts to religious teaching and to inspiring and leading his people in the worship of God.

But David's thoughts of God were, that when he was truly served by all men, war would be no more, and that even those who went to war in his name were borne away, oftentimes, with passions that were not right in the sight of the Lord. Therefore, David, being a man of war, and having shed much blood, felt that he should not build the Lord's house. This conviction was borne in upon his soul by the spirit of God. It is a very interesting fact. It suggests that David's life and David's times were not, in his conception, the ideal life and state. The religion to which he clung was leading the world forward to a reign of peace and love.

There is much dignity in the scene with which this lesson opens. The chief men of Israel are assembled. The king stands up in their presence. He calls them his brethren, his people. He honors them, as the agents who were to do the Lord's will in the matter in hand. He is impressed with the solemnity and importance of the occasion. It is impressive to hear David say, "It was in mine heart to build an house of rest for the ark of the covenant of the Lord. But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood." This is sufficient to assure us that David looked not with pride but regret upon his military struggles, no matter how brilliant they had been.

Solomon is designated as chosen to sit on David's throne and to build the temple. Solomon was then humble and devout. If he only should remain so God would establish his throne forever. "If he be constant to do my commandments and my judgments, as at this day."

How carefully David asks to impress upon the people the importance of faithfulness before God. All their interests lay in that. The young Solomon must have been deeply impressed with this solemn transaction. But especially beautiful is David's charge to his son. It is tender, simple, strong. All of a father's love for his son, and of a king's solicitude for his people are seen in this effort to fix deep in their hearts the fear of God.

David's wisdom as a leader is very clearly displayed in his conduct upon this occasion. About to enter into rest and sleep with his fathers, he sent his influence down to the succeeding generation and secured the accomplishment of what his heart had desired. But Solomon so solemnly charged and who began wisely and well departed from God at length, for the heart of Solomon was not right before God as the heart of David, his father.

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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.

November 29—Adoniram Judson.

The first man to undertake a great work is historic in a sense that no succeeding man can be. As Carey was the founder of modern missions, so Judson was the first American missionary to carry the Gospel into the regions beyond.

He was born at Malden, Mass., August 9, 1788, the oldest son of a Congregational minister. He could read at three years of age, and at nineteen graduated from Brown University at the head of his class. Coming under skeptical influences at college, he declared himself an infidel, and traveled with a theatrical troupe. On a journey he lodged at a country inn, where there was a very sick man who died during the night. On asking his name, Judson was shocked to find that it was that of his skeptical college friend. His infidelity was destroyed, and he entered Andover Theological Seminary. He read Buchanan's "Star in the East," and other missionary books, and associated with godly young men who were looking to mission work. He joined others in a letter to the Massachusetts Congregational Association, June 29, 1810, asking advice toward establishing a foreign mission. This led to the organization of the American Board of Commissioners for Foreign Missions.

Judson was married to Ann Haseltine February 5, 1812, was ordained the next day, and February 19 sailed for Calcutta. On the voyage he changed his views on baptism, and, reaching Calcutta, resigned from the American Board, and, with his wife, was immersed by one of the Baptist missionaries at Serampore.

The East India Company expelled the Americans from India, but allowed them to go to Mauritius, where four months were spent in mission work among the English soldiers. Sailing for Madras, the ship bore them to Rangoon, Burma, July 13, 1813. Burma was an absolute monarchy, and the state religion was Buddhism. Judson learned the Burmese and Pali languages, and introduced a translation of

the Bible, which was finished in 1834, set up a printing press, and published tracts and other religious works. An open shed of bamboo was built, under which Judson conversed with the different classes and preached. He did not baptize a convert for seven years. Many were being convinced by his teaching but feared to profess, lest they should be put to death. Persecutions arose, but converts were added, and the little church stood firm. A school for girls was established.

Dr. Price, a medical missionary, came. His success caused the king to summon him to Ava, the capital and Judson accompanied him. The king invited Judson to move from Rangoon to Ava, and the mission had the brightest prospects. War arose between Burma and England, and the missionaries were imprisoned. For seventeen months they were horribly treated, and doubtless would have died but for the amazing bravery, tact, and skill of Mrs. Judson, who, worn by excessive anxiety and labor, died of a fever. Peace brought release from prison, and a new mission was established on British soil, for Burmah had come under the British crown.

Judson again undertook work in Burma, but was prevented, and then he devoted himself to the wild Karens of the jungle. He married the widow of a fellow-missionary, and in 1845 sailed for America, his wife dying on the voyage at St. Helena.

He married Miss Emily Chubbuck in 1846, re-embarked for India, and made another unsuccessful attempt to break through the opposition and bigotry of the Burmese. His health failed and he undertook a sea voyage, hoping to be benefited; but on April 12, 1850, his great spirit left the body, and he was buried at sea, like his great illustrious Methodist predecessor, Thomas Coke, who died May 4, 1814.

For devotion to his convictions, persistency in his plans, patience in persecution, courage in danger, and faith in the success of his cause, missionary annals will place Judson's name among the leaders of the church. On the same page where his deeds shall be enrolled should be written also the names of Ann and Emily, the two saintly women, to whom he owed much that he was able to do in the name of Christ.—Helps for Devotional Meetings.

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"Stand up! stand up, for Jesus!"
"Which of the petty kings of earth?"
"Watchman, tell us of the night."
"From all the dark places."

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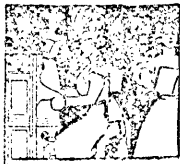
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THE ARKANSAS METHODIST.

J. E. GODFREY, D. D., EDITOR.

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

REV. J. R. HARVEY, FIELD EDITOR.

WEDNESDAY, NOVEMBER 25, 1903.

Conference Notes.

Bishop Hoss thinks that "once in grace always in grace" may not be true, but "once in debt always in debt" seems not to fail in the case of a Methodist preacher. Then let the preacher keep out of debt.

But the Bishop thinks that the state of things is very grievous, when a church falls out with a preacher because he is in debt when he owes less than half they owe him on their own promises.

A preacher has no right to preach a poor sermon because he has a small congregation. He ought always to do the best he can.

The rich need the Gospel as much as the poor, but they need the same Gospel. Repentance and faith in our Lord Jesus Christ open the only way to heaven.

Dr. Winton said: "If your people seem to lack spirituality, or have departed from some of the strict rules of the church, don't get behind the pulpit and rave and denounce and pound the Bible to pieces, but go and see them in the spirit of a true shepherd and pastor."

A preacher reported that he was kept so busy getting up his sermons that he had not time to bring up the course of study. That was hard on the people who had to hear the sermons.

Bishop Hoss thinks that in the matter of temperance, while we seek the extirpation of the saloon we must especially seek to make men temperate as individuals.

Superannuation comes to the faithful old preachers like the sentence of death. It is pitiful to hear the humble pleading of some of the brethren why sentence of superannuation should not be passed upon them.

The Arkansas Conference.

The sixty-eighth session of the Arkansas Conference met at Dardanelle November 18, 1903, Bishop E. E. Hoss in the chair.

The young men to be examined and the committees of examination met the day before, and Rev. O. E. Goddard preached at night and the sacrament was administered.

The conference opened with a large attendance; the Bishop conducting the opening religious service. Rev. H. Hanesworth was again elected secretary. F. M. Tolison statistical secretary, O. H. Tucker, John C. Sligh and J. M. Williams, assistant secretaries.

The presiding elders nominated, and the conference elected, the standing committees.

Considerable time was given to

calling Question 20, "Are all the preachers blameless," etc. There was no obstruction to the passage of any man's character and the business under this call was nearly finished the first day. Dr. Ward, missionary secretary, made a talk to the conference. He said the amount raised for missions by our church last year was \$712,000. He thought this very small, considering the numerical and financial strength of our people. Dr. Ward preached at night a very helpful sermon.

Thursday, 19th, the Bishop devoted half hour from 8:30 to 9 o'clock to exposition of the Word of God. It was a good preparation for the work of the conference. After opening of the conference, Prairie Grove was chosen as the place for holding the conference next year. Several of the young preachers reported from their charges. Revs. B. Margison and A. B. Wilson, both of the Cumberland Presbyterian Church, were received into the conference and their orders recognized. After this, Joseph T. McBride, R. T. L. Cline and Henry Alfred Strand were admitted on trial.

Drury H. Colquitt was the only name reported for admission into full connection. To him the Bishop propounded the usual questions and delivered an earnest charge. One thing he said with emphasis, which called forth an "amen" from the conference: In regard to being subject to discipline of the church, he said a man had a right to leave the church, but he had not a right to stay in and defy the usages of the church or its discipline, or its attributes. "We have too much of that."

Rev. Stonewall Anderson offered a resolution favoring merging the three conferences of the State into two, as nearly equal in strength as possible. Rev. J. A. Anderson seconded this, and it was debated to the time of adjournment.

In the afternoon Rev. B. Margison preached a very spiritual and searching sermon.

The minutes of this day will show that A. E. Wilson was received by transfer from Little Rock Conference, and A. C. Lewis and J. J. Douglass were located at their own request.

At night Rev. J. A. Anderson addressed the conference, followed by Dr. Ward, and the missionary collection was taken, amounting to more than \$1,100.

It was a very enthusiastic and successful meeting.

Friday, 20th. After opening of the conference and the introduction of some visitors the debate was renewed on consolidation of the work of the State into two conferences. The speeches gave good reason why the Arkansas Conference should have more territory and more missionary money. To get more terri-



Rev. J. A. Sage, Our Host.

tory seems easy, but where the mission money will be appropriated depends upon the urgency of the need, and the prospect of development. After debate the resolution passed by a large majority, and a resolution was offered by Rev. O. E. Goddard which referred in language of tender appreciation to the work and the death of Frank Park, of Fort Smith, a noble layman, and treasurer of the conference church extension board, who has died during the year. It recommended that \$500 be raised for the church extension society, to be known especially as the "Frank Park Memorial Fund." The resolution was adopted and \$300 were raised.

Rev. C. C. Godden made a speech for Galloway College. There is no institution in our care more prosperous.

In the afternoon there was a sermon by Rev. E. A. Tabor.

At night Bishop Hoss delivered an address on the "Forces which make character."

This speech was characterized by great beauty and force. It dealt with heredity, environment and will. It was analytical and discriminating, philosophical and very instructive. There was a great audience to hear it, and the hearts of all return the good Bishop thanks for his address. Clear and luminous and burning, the speech entered into our souls.

Saturday, 21. The work of the conference had been finished except the hearing of reports. The Bishop had finished the making of appointments by Thursday night, and did not call his cabinet on Friday.

Dr. Winston was first before us on Saturday. He presented the claims of the Nashville Christian Advocate. His speech was modest, hopeful, full of love for the brethren and full of faith in the church.

The Bishop announced the transfer to this conference of Casper S. Wright, an elder from North Georgia Conference, and J. W. Keethby,

an elder from St. Louis Conference.

Brother T. H. Ware presented the claims of the Arkansas Methodist Orphanage and took a collection amounting to \$155.

The conference board of finance made their report of \$552.75 collected on Bishop's claims, and \$1,958.45 collected for superannuated preachers and widows and orphans of deceased preachers, of which \$1,910 was distributed, the remainder being used for printing the minutes.

The report on education represented that our connectional schools, Hendrix College and Galloway, are in fine condition. The report charged the trustees to guard against increasing debt. It stated that \$8,500 had been paid on Galloway College debt during the past year.

The education collection was \$1,415.80.

This was distributed: To Hendrix College, \$1,121.10; General Board, \$141.35; Paine Institute, \$141.35; printing minutes, \$10; incidentals, \$2.

President Stonewall Anderson addressed the conference in behalf of Hendrix College, and was followed by Dr. Thomas, one of the professors. They delivered very effective speeches. Prof. Clary and Rev. Jas. A. Anderson also spoke of the work of the college.

Afternoon. The discussion of the report on education continued to its conclusion.

The committee on Sunday observance reported, stressing the need of giving especial attention to guard the sanctity of the Sabbath.

On temperance the committee made a report committing the conference, in strong terms, to the war against all forms of licensed intemperance and recommended co-operation with the American Anti-Saloon League.

The Epworth League report stated that there had been good increase in leagues and Sunday-schools.

The committee on conference relations reported for the supernumerary relation C. H. Wilson, L. A. Blevins, P. C. Fletcher.

For the superannuate relation, J. Cox, G. W. Evans, W. R. Gardner, C. H. Gregory, T. A. Graham, A. Mathews, R. M. Traylor, J. H. Torbett, W. J. Stone, W. B. Johnsey, B. Monk, J. Cummins, G. W. O. Davis, S. F. Dykes, Z. W. Lindsey and I. L. Burrow.

A collection was taken for Rev. W. J. Stone.

The committee reported the spiritual state of the church improved. More than 3,000 have been converted during the year. The material progress is especially marked. Our ministry is fearless and faithful. Our Sunday-schools and Epworth Leagues are taking on new life. Interest in missions is increasing. The

committee regrets that more have not applied for admission into the ministry.

The committee on books and periodicals most heartily endorsed the "Arkansas Methodist."

The statistics of Sunday-schools reported number of schools, 219; number of teachers and officers, 1,557; scholars, 15,944. The good gains at all points.

The district conference journals were reported well kept.

The report upon churches and parsonages showed excellent gains. The statistical secretary reported 21,616 members, a gain of 129. There continues to be a heavy draught on the conference by reason of emigration to Indian Territory and Oklahoma.

Saturday night, Rev. James A. Anderson delivered an address on the character and work of Wesley. It was regarded by all as a very fine presentation of the subject.

Sunday was a beautiful day. The usual conference services were held at the Methodist Church, consisting of love-feast, preaching by the Bishop at 11 a. m. and the ordination of deacons; memorial service at 3 p. m. and preaching by F. S. H. Johnston at night, followed by ordination of elders.

In the afternoon we went down the river to Field's Chapel, a new church on the Dardanelle Circuit, which had just been completed under the pastorate of Rev. J. F. E. Bates. After a sermon by the writer Bishop Hoss dedicated the church; the small debt of \$130 having been secured. This occasion was very pleasant. The character of the people, the promptness with which they raised the money, the devout feeling which pervaded the congregation, all drew our hearts to those good people. The presiding elder, J. B. Stevenson, directed the services and raised the money. He and Brother Bates have done a good work here.

Monday the conference met at 7:30 a. m. Some reports were read. Prof. Tyas, of Haygood Seminary, a colored school at Washington, Ark., was heard, and a collection taken for his work. Some reports followed, and the reading of the appointments closed the session.

Personal.

Bishop Hoss was entertained at the Arkansas Conference by Mrs. Howell.

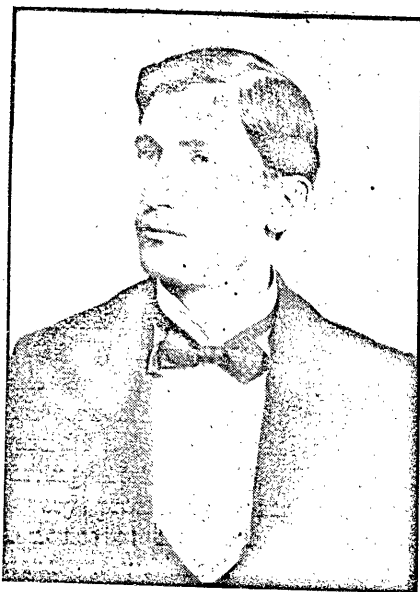
Dr. George Winton was the only connectional officer at the Arkansas Conference.

Rev. O. J. Beardslee has transferred from the Little Rock to the Arkansas Conference.

Rev. George G. Davidson was transferred from the White River to the Arkansas Conference.

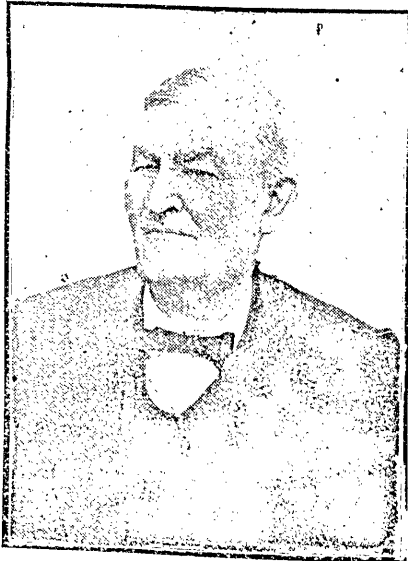
J. G. McAndrews was elected treasurer of the Arkansas Conference Church Extension Board, in the place of Frank Parke, deceased.

Rev. William Wesley Wood, of the General Baptist Church, upon application, was recognized as a local elder in the Methodist Church, after taking the vows.



REV. J. W. DUNCAN.

Rev. J. W. Duncan, who was appointed to the church at DeValls Bluff at our last conference entered promptly upon his work and the people were in high hope of a year of prosperity and blessing under his charge. But after but a few days sickness the young pastor fell on sleep January 2d. Duncan was a pure spirited, devout Christian, and gave every promise of a very useful career in the church. Born May 20, 1874; licensed to preach in 1898; joined the Little Rock Conference, 1899.



REV. B. G. JOHNSON.

Rev. B. G. Johnson died at Mineral Springs September 10th. The funeral service was conducted by Rev. H. D. McKinnon, J. F. Lawlis and J. M. G. Douglass. Brother Johnson had been on the superannuate list of the conference for years. He had done long and useful service for the church, and was greatly loved for his Christian love and humility.

REV. J. O. WALSH.

In the minutes of last year Rev. J. O. Walsh was assigned to Mt. Pleasant Circuit. He entered upon his work but was called to his reward in a few weeks, his death occurring April 3, 1903. Walsh was a very promising young preacher. A notice of his service and of his death was published in the "Methodist."



REV. D. F. CURRY.

Rev. D. F. Curry died at Lacy February 7th. His presiding elder, Dr. Cadesman Pope, reporting his death, said, "He was of humble, devout spirit, yet aspiring and anxious to be counted among the successful men of our church, because he felt that success in his high calling would glorify him who had called him to preach the Gospel."

Notices

WHITE RIVER CONFERENCE.

The class of the first year will please meet the committee for examination Tuesday, 9:30 o'clock a. m., at the Methodist Church, Walnut Ridge, Ark.

R. C. Moorehead.

All attending session of the White River Conference at Walnut Ridge December 2-7, can buy railway tickets for return at one-third fare on presentation of receipt for full adult fare (over 50 cents) going to Walnut Ridge, when ticket agent's receipt for full fare going has been signed at conference by Z. T. Bennett. Get receipt for full fare going from ticket agent of each line of railway used. This applies to the St. L., I. M. Railway and branches north of Little Rock (except L. R. and Ft. S. Railway); the Cotton Belt between St. Francis and Clarendon to Jonesboro, the Frisco between Memphis and West Plains to Hoxie, the Choctaw between Brinkley and Newport, the St. L. I. M. and S. E. Railway and the St. L. and G. Railway. Certificates for return fare will be good to December 10, but no rebates for return fare will be given, because of failure to comply with regulations stated above. Respectfully,

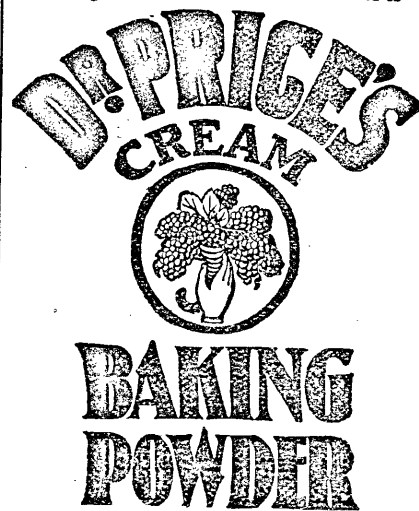
Z. T. Bennett.

Warning.

To Members of the White River Conference:

As I live near Hoxie and have learned of several robberies being committed there lately, I feel it a duty to warn all who are to attend our conference. Let every one

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be on the watch for sand-baggers, etc. The preachers who have money belonging to the various conference boards ought to put it into bank exchange or express money order.

Every year or two we have some preacher robbed on his way to conference. Hope it will not be so this year. A. E. Holloway.

Dardanelle District—First Round.

Dardanelle Station, Nov. 28, 29.

Dover Circuit—at Dover, December 5, 6.

Ozark Circuit—at Webb City, December 12, 13.

Belleville Circuit—at Belleville, December 19, 20.

Dardanelle Circuit—at Oak Grove, December 26, 27.

Danville and Rover—at Danville January 2, 3.

Prairie View—at Elizabeth Hall, January 9, 10.

Ola Circuit—at Ola, January 16, 17.

Lamar and London—at Knoxville January 23, 24.

Clarksville Circuit—January 30, 31.

Clarksville Station—January 31. Walnut Tree Circuit—at Walnut Tree, February 6, 7.

Altus and Coal Hill—at Altus, February 13, 14.

Gravelly Circuit—at Gravelly, February 20, 21.

District stewards will meet at Dardanelle on Tuesday, December 1, at 2 p. m.

J. B. Stevenson, P. E.

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 & Thorburgh.

Christian Life.

Courage, My Soul.

O weary soul, by tempest tossed,
By storms and billows sadly driven,
Your Christ the sea of life has crossed,
To you a chart and compass given.

Up, now, and strive today with might
Of all thy ransomed powers. And
will
To steer thy bark through life aright,
And all Christ's hope in you fulfill.

A hope of man redeemed at last,
The whole of Adam's fallen race;
The world of man, so broad and vast,
In whom of sin He finds no trace.

O drooping soul, life up your head,
Fear not the billows of the sea,
For you His blood was freely shed;
Across life's waves He beckons thee.
L. W. Fair.

Hendrix College.

The Greatening of Life.

O how the thought of God attracts
And draws the heart from earth,
And sickens it of passing shows
And dissipating mirth!

'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the
heart
To more sublime desires.

God only is the creature's home,
Though rough and strait the road;
Yet nothing less can satisfy
The love that longs for God.

Oh, utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs!

A trusting heart, a yearning eye,
Can win their way above;
If mountains can be moved by faith
Is there less power in love?
—Frederick W. Faber.

We Are All Builders.

We are all builders, whether we choose or not! Every act we do, every word we utter, is either a fragment of gold, silver, and precious stones, or of wood, hay, and stubble, built into the rising structure of the erection entrusted to our skill and pains. It does not matter so much what we do, but how we do it. Every time we perform any action with the best motives and spirit we deposit a tiny grain of gold dust; whenever, on the other hand, we do aught after a slovenly, superficial and careless manner, we weave into the structure of character a material which will yield as inevitably in the hour of temptation as wood, hay and stubble before flame.

We sometimes at the end of the day, reviewing the past hours, bitterly lament that we have done nothing in the way of character building. "There is nothing to show for this day," we say to our-

The Wish of Moses.

We need such a high order of men still, men of kingly nature because they serve a heavenly Master, and who are bold to utter His word without fear and without favor. Never since the world began were such men needed more. And let it be remembered that while this duty falls with double weight on those who have been called to it by the rule of God's house, it does not belong to them alone. Wherever a man feels the force of divine truth within him, he should be fearless in his place to speak it out without shrinking and to show that he is a witness for God. It was the noble wish of Moses, "Would that all the Lord's people were prophets," and all that follow Him, however humbly, to testify in word or deed to the truth of God, shall have a share in His reward. "This honor have all His saints."—John Ker.

The Garden of the Soul.

Each bud flowers but once, and each flower has but its minute of perfect beauty; so, in the garden of the soul each feeling has, as it were, its flowering instant, its one and only moment of expansive grace passes but once in the night through the meridian over our heads and shines there but an instant; so, in the heaven of the mind each thought touches its zenith but once, and in that moment all its brilliancy and all its greatness culminate. Artist, poet, or thinker—if you want to fix and immortalize your ideas or your feelings, seize them at this precise and fleeting moment, for it is their highest point. Before it you have but vague outlines or dim presentiments of them. After it you will have only weakened reminiscence or powerless regret; that moment is the moment of your ideal.—Amiel.

BRIGHT'S DISEASE

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body from inflammation and Catarrh and cures Catarrh, Constipation, Liver and Kidney disease to stay cured. It gives relief immediately, builds up vigor and health, prolongs life and

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From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell you that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

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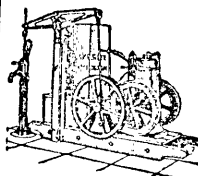
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The engine can instantly be made available for other power purposes such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water-work plants for city service. We will be pleased to furnish any additional information on request.

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THE FLORENCE

For the Young People

Saint and Hero.

"Auntie, who are the heroes?
Tell me, or don't you know?"
I looked up from my sewing:
"Mother and Uncle Joe.

Mother's eyes, so peaceful,
Gave a reproachful look.
"Esther, why don't thee answer?
Read to her out of a book."

Dutifully I obeyed her,
Read of the olden days,
Of knight and bold explorer,
And deeds that men will praise.

But mother has lain there suffering
Without a word of complaint,
Until—though she doesn't know it—
She is our household saint.

And Joe? My darling brother!
Bravely he put aside
His love and strong ambition,
And all his youthful pride:

Hid them away forever,
Thinking no one would see;
To care, as was just his duty,
For mother and Sue and me.

And when that child is older,
I'll see that she shall know
That none of the saints and heroes
Equal mother and Joe.
—Anna S. Reed, in the Congrega-
tionalist.

BOTH FEEL

What Proper Food Does for Both Mind and Body.

Physical health, mental health, indeed almost everything good on this earth depend in great measure upon proper food.

Without health nothing is worth while and health can be won almost every time by proper feeding on the scientific food Grape-Nuts.

A California trained nurse proved this: "Three years ago I was taken very sick, my work as a trained nurse having worn me out both in body and mind, and medicine failed to relieve me at all. After seeing a number of physicians and specialists and getting no relief I was very much discouraged and felt that I would die of general nervous and physical collapse.

"My condition was so bad I never imagined food would help me but on the advice of a friend I tried Grape-Nuts. The first package brought me so much relief that I quit the medicines and used Grape-Nuts steadily three times a day. The result was that within six months I had so completely regained my strength and health that I was back nursing again and I feel the improvement in my brain power just as plainly as I do in physical strength.

"After my own wonderful experience with Grape-Nuts I have recommended it to my patients with splendid success and it has worked wonders in the cases of many invalids whom I have attended professionally." Name given by Postum Co., Battle Creek, Mich.

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

Longevity of Animals.

Some insects live only a few hours, others for weeks. The toad lives about fifteen years.

Buffon speaks of carp in the pond of Count de Maurepas, at Pontchartrain, proved to be more than 150 years old.

A pike caught in a lake in Heilbronn, in 1497, showed by a brass ring attached to it that it had been placed in the lake in 1230.

River trout have lived confined in wells thirty to fifty years.

Domestic fowls and other gallinaceous animals live twelve to fifteen years.

The Grand Duchess d-Urbino, when, in 1633, she came to Florence to marry the Grand Duke Ferdinand, brought with her a parrot, "the oldest member of her family." It lived in Florence nearly a century longer.

Storks will live for more than a century.

The camel lives forty years; the horse lives thirty years; the ox lives twenty years; the dog lives twelve years, the cat lives ten years; the sheep lives nine years; the rabbit lives eight years; the guinea-pig lives seven years.

Aristotle says that the elephant lives two hundred years; the East Indians say three hundred. An elephant whose age was not known when captured lived afterwards in captivity one hundred and thirty years.

The age of the whale, as computed by the laminae of whalebone in its jaws reaches at least four hundred years.—Selected.

A Voyage at Night.

The hands of the sitting-room clock were moving rapidly toward half-past seven, Carl watched them from out the corner of his eye. Sometimes he glanced cautiously at mother. She seemed to see nothing except the little coat she was sewing, but Carl knew from long experience that she never failed to notice when the minute touched the half after. He kept on playing with his soldiers, but he played very quietly.

The hand moved nearer, nearer; it touched. Mother laid down the sewing, and went to the closet for Carl's nightgown.

"O mother, it is as cold as Greenland up there!" he complained. "Must I go now?"

"It is Greenland," responded mother in a matter-of-fact tone.

"What?" demanded Carl, dropping his soldiers in astonishment.

"Captain Peary and his crew are just starting on a voyage there," she continued.

Carl knew all about Captain Peary; how he sailed away for the frozen north, and stayed three years searching for the north pole, which wasn't a pole at all, but just a . . . that no one had been able to reach

because of the snow and ice—the northernmost place in the world.

"I choose to be Captain Peary," he said, "and you're the crew. Now let's get ready."

Captain Peary came over to the fireplace and sat on the crew's knee while she got him out of his everyday clothes and into his arctic suit.

"Hadh't I better take some provisions for the voyage?" he inquired.

The crew said that was a wise thought, and got him an oyster cracker out of the pantry. Then Captain Peary was wrapped up in a large gray shawl that trailed behind, and, holding the crew's hand, started out of New York harbor.

First they sailed up the Atlantic—which stupid people called the front hall—till they came to Climbing Mountain. Captain Peary's legs were short and the shawl was bothersome, but he puffed bravely up to the landing. There the crew said: "If I may be so bold, sir, I'll carry you; I've often carried young men up this mountain." And Captain Peary accepted this kind offer.

After the mountain climb came a dash across the plain to the big iceberg for which they were aiming. Captain Peary sealed this, and slid right into the middle of it.

The crew saluted respectfully. "I'll be ready to go back to New York with you at seven tomorrow morning, sir," said the crew.

Captain Peary, cuddled warmly in the middle of the iceberg, and clasping the oyster cracker in one moist little hand, giggled comfortably.—Mary Alden Hopkins, in Youth's Companion.

A Bright Little Dog.

There are imitations everywhere, but the dog whose doings are recorded in Popular Science News was possibly one of the best canine mimics on record. His name was Scott, and he was a puppy newly introduced into a certain family circle. In a neighboring house lived Rab, a dog that had grown to an age of dignity and responsibility.

At first the older dog ignored the puppy, which in appearance was almost an exact picture of himself. Then the two became firm friends. Scott was an attendant on Rab's every movement. They ate together, slept together, and hunted together.

They were also as one in barking at passing teams. Now, barking at teams was forbidden, and brought many whippings, but the temptation was strong, and the master and mistress were not always present. The sight of the horse-cart whirling past, one day, with rattle and clatter, was a challenge no high-spirited dog could resist. It gave Rab an opportunity to show his young friend how close to a flying horse-cart it is possible to run



Before Treatment. After Treatment.

CANCER CURED.

Searcy, Ark.

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

Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous Oils a very short time. The Oil Cure is certainly a wonderful discovery and a great benefaction to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully, Mrs. L. E. Pace.

(Rev. Frank Barrett's mother)

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

Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
508-508 Main St. Little Rock, Ark.

with impunity. Alas for his pride! He ran an inch too near, or the cart swerved slightly, and the wheel passed over one of Rab's paws. Although the injury was scientifically treated, Rab was ever after forced to go on three legs, and hold the injured paw suspended.

Scott noticed Rab's changed method of locomotion, and, like the thorough courtier he was, immediately adopted the new gait. He was so clever in his imitation that it was difficult to tell which dog went lame from necessity, and which limped because he thought it was desirable and graceful. Close observation, however, showed that Scott's shapely paw lacked the helpless hang of the older dog's wounded member, and that the saucy cock of his ears was at variance with the mournful hang of Rab's.

Scott was a consistent cheat, always holding up the same paw that Rab did, and never forgetting his voluntary lameness except on occasions of great excitement, when he was in too great a hurry, having four legs, to confine himself to the use of three.—Christian Guardian.

If the Baby is Cutting Teeth.

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

Our Church at Home.

AUSTIN CIRCUIT.—This day, November 16, has been a great day with the people of Mt. Zion. W. W. Christie, our pastor, preached his first sermon in our new church, and his last sermon for this year at this place to a large and attentive congregation. We have a great deal for which to rejoice. God has abundantly blessed us spiritually and financially. All the claims are collected in full at this place. Brother Christie has a special gift as a financier, builder and a spiritual instructor. He looks after our church property, and keeps all the titles properly recorded. The church is making a great demand for educated preachers. He is making a great demand for boys to be educated for preachers. Through his aid and encouragement two of our young men are preparing for the ministry. Brother Arthur Corbit has been licensed to exhort. Brother Frank Mitchel has been recommended to the fourth quarterly conference for license to exhort. I wish to say in the way of appreciation, that he has helped me to a higher plane of Christian usefulness than I have ever been before.

It is being said by some of our people that the man that is sent to the Austin Circuit next year will

COULDN'T FOOL HIM

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul where a business man said:

"After a very severe illness last winter which almost caused my death the doctor said Postum Food Coffee was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drank Postum very long before my lost blood was restored and my stomach was well and strong and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 120.

"There is no doubt that Postum was the reason for this wonderful improvement and I shall never go back to tea or coffee but shall always stick to the food drink that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.

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

have but little to do. I look at it from a different standpoint. I see greater possibilities in the Austin Circuit for the next year than any previous year. "But covet earnestly the best gifts, and yet show I unto you a more excellent way." We yet have a great many young husbands, fathers, wives and mothers that have not given their hearts and lives to God, and have failed to dedicate their children to God in baptism. We need more family altars, and we yet have so many boys and precious girls to be trained for the church and heaven. It is a recognized fact that we have but three grades of itinerant preachers—good, better and best. We are willing to take chances with other circuits and stations, and trust to the guidance of the Holy Spirit, and the wisdom of the Little Rock Conference for the right preacher, and if we get a good preacher we will be satisfied. If we get a better preacher we will be better satisfied, and if we get the best preacher, we will be more than satisfied. Respectfully,
W. E. Glover, L. P.

PINE BLUFF.—As we have reached the end of the conference year we thought we might write a few lines.

Our little church at Riverside, Pine Bluff, is in a very good condition.

We have had fifty-six accessions during the year.

We have had a splendid year in this charge, and every part of the church work is moving on well.

All the collections ordered by the conference are paid in full.

The Epworth League here has paid \$5 on the Galloway debt and \$10 on conference assessments.

The Home Mission Society has raised during the year \$285.

The Juvenile Missionary Society has done splendid work. Our Sunday-school is doing well, in fact we have a splendid little church; the people are loyal to the pastor and are ready to help in everything that will build up the church.

Whoever is pastor here next year will have a loyal and appreciative people.

We are off to conference.

J. R. Dickerson.

BRIGHT STAR CIRCUIT.

I am nearing the close of the conference year. My collections are all paid in full with preacher's salary and education in excess. Not many conversions this year. Last year we had a great many. This year we have paid the debt and repaired the parsonage. I have sold one hundred dollars worth of books, mostly Bibles. Our people need and will buy good goods. W. W. Mills.

SILAM SPRINGS.—Please place the Silam Circuit on the honor roll, as we have paid all the conference claims in full, and a few dollars over. We have paid \$5 per cent more to the claims than it did

last year, as we were assessed more. We have had one hundred conversions on the work during the year. There have been eighty-eight accessions to the church on profession, by letter and restoration, a net gain of eighty in the membership of the church this year.

In addition to this, we have gotten up \$220 in cash and subscriptions for a nice church at Success, a nice town on the railroad. Truly God has been good to us here. Brother Umsted is in high favor with our people and wanting him returned next year as our P. E. on the Paragould District. Success to the dear "Methodist."

G. S. Morehead, P. C.

BOYDSVILLE CIRCUIT.—As the end of the conference year draws near I thought I would write a few lines from Boydsville Circuit. I was appointed junior preacher at the first quarterly meeting on the third day of January by W. M. Watson. I took charge of two churches as pastor and I have not missed an appointment the whole year. I have had a pleasant year and I feel that I have made some advancement this year in the divine life. We have had good meetings. There are eight appointments on the work and I had two quarterly meetings on my work, and the finances are reasonably good, and the conference stands adjourned to meet on the 21st of this month. As this is my first note I will be brief; so I remain your brother, success to the "Methodist."

L. J. Birchett, L. P.

Married.

FRENCH-FORD.—At the Baptist Church in New Lewisville, Ark., November 17, 1903, Mr. Bradley French and Miss Lizzie Ford, all of New Lewisville, A. M. Robertson, officiating.

WRIGHT-WISE.—By Rev. I. B. Manly, Judge A. Wright to Mrs. Addie Wise, of St. Louis, Mo.

BARNES-ALLEN.—By Rev. I. B. Manly, John E. Barnes to Miss Della Allen, both of Oran, Mo.

SKINKER-YOUNG.—Nov. 15, 1903, by Rev. I. B. Manly, at Dr. M. J. Young's, St. Clair, Mo., Mr. Irwin H. Skinker to Miss Carrie Young.

GATLING-CHEATHAM.—At Prescott, Ark., November 18, 1903, by Rev. A. J. Cheatham, pastor of the Presbyterian Church at For-dyce, Ark., and brother of the bride, Mr. Wm. M. Gatling, of Bearden, Ark., and Miss Cornelia A. Cheatham, of Prescott, Ark.

WILSON-WRIGHT.—On Tuesday morning, September 22, at 9:30 o'clock, Mr. W. A. Wilson, of McComb City, Miss., and Miss Kittie Wright, of Barkada, Ark., were quietly married in the hotel parlor at Crossett, Ark., the ceremony being performed by Rev. Shaw, in the

presence of only a few friends. We extend our heartiest congratulations and best wishes to the new-made couple for a long and happy life.

Why Do You Hesitate?

Send at once for a free sample bottle of Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with a clogged up system. It cures constipation, so that it stays cured, by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, piles, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back and catarrh begin in clogged bowels. They are cured by Vernal Saw Palmetto Wine. Not a liquor but a remedy. A full list of ingredients in every package. Try it. A free sample bottle for the asking. Don't hesitate to ask for it. Address, Vernal Remedy Co., 91 Seneca Building, Buffalo, N. Y.

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Parables of Our Lord—Dods.....	1.50
Sunset Views	1.00
Great Controversies65
The Sun of Life.....	1.00

A Vanishing Type.

In the parade of the Confederate Veterans at their reunion in Birmingham last week, was witnessed a scene that brought tears to the eyes of thousands of on-lookers.

In the procession was a decrepit veteran whose heavy steps were not equal to the long march of the column in gray. At his side walked a typical old ante bellum negro "uncle." They had evidently gone through the war together as master and servant. The old soldier was leaning heavily on the shoulder of the black man, and the latter, his face shining with unutterable pride under his old faded cap, supported with his left arm the feeble form of his "old master." As they passed along the line of march, a hush fell upon the crowds and many a hand was lifted to brush away a tear. There was in the picture not the slightest suggestion of the odium of social equality. The black boy had followed the young soldier to the war. Through those terrible years, States' rights and slavery were inconsequential matters to him. The controlling fact in his simple mind was his loyalty and love for his young master. Together they had faced dangers and together they had borne hardships. Together they had come back to the old plantation from Apomattox and through all those after years the heart and hands of the black man have never failed the white friend. And now to that old negro came the supreme moment of his life. Ten thousand people are lined up on the sidewalks to honor with ringing cheers and waving flags his old master. And true to the habits of his humble life and to the instincts of his noble heart, the proud old darkey is there to bear upon his willing shoulders the weight of his "old master's" last tottering march.

It was a picture that some of us may have looked upon for the last time. It recalled a chapter in the history of the black race that soon will have closed forever. It presented a type of the negro that real life will never reproduce—a type that the children of today will know only as it is lovingly embalmed in the literature of the South.

That old black servant bearing in tender embrace his precious charge along the line of march, was a subject of wonder and amazement to the thousand of "jim crow niggers" who beheld him. Between him and them lies a gulf of transition from whose ominous depths arises the menace of the race problem. They represent orders of thought and of feeling that are removed from each other by the whole diameter of the sphere. That old black hero, trudging proudly along by the side of his former owner in the ranks of the survivors of the Confederacy, was to one of our modern negroes as Hyperion to a satyr. We tremble to think what the race

issue may bring, when this type shall have vanished completely; when the conservative influence of the old slaves shall have passed; when conditions shall arise that will make impossible such sympathy and understanding between white and black hearts as described above.—Alabama Christian Advocate.

The Epworth Herald, the organ of the Epworth League of the M. E. Church, is reputed to have a circulation approximating 125,000. Its advertising patronage, owing to its large circulation, is excellent; yet the editor makes the following confession in the issue of March 7: "It costs nearly all we receive from subscriptions and advertisements to produce the paper. The price is ridiculously low."

And that is the lamentation of all who attempt to run a first-class religious paper for \$1 per year. Recently the Saturday Evening Post (a secular journal) increased its price of subscription from \$1 to \$2 per annum, and this in face of the fact that it has over 500,000 subscribers. If the Post could have made a dividend at \$1, the increase would not have occurred. And yet many thoughtless people—who have no conception of the cost of producing a paper—are astonished that the Texas Advocate is kept at \$2. The reason is plain—the paper can not be maintained on a less sum. Argument is hardly necessary—it is a fact.

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 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.

"Solid, sound, satisfactory, comprehensive, conclusive, exhaustive, are words which fitly characterize it. It will have far-reaching influence. * * * It will tend mightily to strengthen the faith of Christian believers and give them a comprehension of their religion in the large setting amid the religions of the race. Such books are rare."—Zion's Herald.

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MISS IDA M. SNYDER,

Treasurer of the Brooklyn East End Art Club.

MENSTRUAL irregularities are generally the beginning of a woman's troubles. With the vitality at a low ebb, the blood weakened, the digestion disordered, she goes about pale-faced, hollow-eyed and haggard, a piteous contrast to the blooming health of her former self. But over 1,000,000 women have found



Miss Ida M. Snyder.

health again by taking Wine of Cardui. As a regulator of the menstrual periods Wine of Cardui has never been known to fail. It has seldom failed to restore perfect health, even in the most persistent and aggravated case of weakness. Miss Ida M. Snyder, of No. 535 Bergen Street, Brooklyn, N. Y., has used Wine of Cardui and she says it helped her into a new life. Health to Miss Snyder is worth a great deal. She is an attractive young woman with intellectual attainments and she occupies the position of Treasurer of the Brooklyn East End Art Club. This position marks her as a person of intellect, culture and refinement and it speaks highly of the respect and trust her fellow women have in her. She writes:

"If women would pay more attention

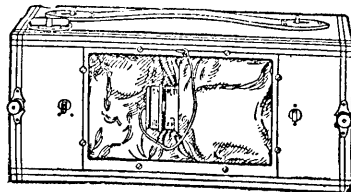
to their health we would have more happy wives, mothers and daughters, and if they would use more intelligence in the matter of medicines, observing results, they would find that the doctors' prescriptions do not perform the many cures they are given credit for.

"In consulting with my druggist he advised McElree's Wine of Cardui and Thedford's Black-Draught, and so I took it and have every reason to thank him for a new life opened up to me with restored health, and it only took three months to cure me."

You may secure the same relief as Miss Snyder, if you take Wine of Cardui as she took it. Thedford's Black-Draught is the companion medicine of Wine of Cardui and it is a liver and bowel regulator which assists greatly in effecting a cure. If you take these medicines according to directions, the relief and cure is simple. Some cases are cured quickly and others take longer because the disease has run longer. Remember how Miss Snyder took Wine of Cardui and has health. The same medicines are offered you to-day.

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



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WELL, IT IS

And you may want to give somebody a Christmas Present. There is nothing more suitable than a KODAK or CAMERA. We have all kinds, from \$1.00 to \$25.00.

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No. 2	Flexo, for pictures 3 1/2 x 3 1/2	5.00
4x5	Film Pack Camera	9.85
No. 2	Bull's Eye, for pictures 3 1/2 x 3 1/2	8.00
No. 1	Folding Pocket Kodak, for pictures 2 1/4 x 3 1/4	10.00
No. 1-A	Folding Pocket Kodak, for pictures 2 1/2 x 4 1/4	12.00
No. 4	Bull's Eye Special Kodak, for pictures 4x5 (worth \$20)	16.00
No. 3	Folding Pocket Kodak, for pictures 3 1/4 x 4 1/4	17.50
No. 3-A	Folding Pocket Kodak, for pictures 3 1/4 x 5 1/2	20.00
No. 4	Cartridge Kodak, for pictures 4x5	25.00
	Portrait Attachments for Kodaks	.50
	Cyclone, Jr., Camera, for pictures 3 1/2 x 3 1/2	3.15
	Cyclone, Sr. Camera, for pictures 4x5	3.60

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The Rock Island System offers twenty prizes, of the aggregate value of \$390, for letters relative to the territory along its lines in Arkansas, Kansas, Indian Territory, Oklahoma, Texas and New Mexico. Letters should deal with the writers' experiences since he settled in the Southwest. They should tell how much money he had when he arrived, what he did when he first came, what measure of success has since rewarded his efforts, and what he thinks of that portion of the country in which he is located. Letters should not be less than 300 nor more than 1,500 words in length, and will be used for the purpose of advertising the Southwest.

Letters are desired, not only from farmers and farmers' wives, but also from merchants, school teachers, clergymen; from everyone, in brief, who has a story to tell, and who knows how to tell it.

For circular giving details write John Sebastian, Passenger Traffic Manager Rock Island System, Chicago, Ill.

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Smith-Peloubet Bible Dictionary	2.00
The Ten Commandments—Campbell Morgan	.50

At Rest.

McDONALD.—Asbury H. McDonald was born in Alabama, February 8, 1841, and died at his home in Lacey, Drew county, Ark., October 6, 1903. He professed faith in Christ in 1863, at Romulus, Ala., soon after which he joined the M. E. Church, South, at Vinton Church, in Lowens county, Miss. He was married to Miss Martha A. Robertson, December 26, 1865, at Hickmans, Ala. God blessed their union with five children. Two daughters, several grandchildren and his precious wife are left to mourn their loss, but not as those who have no hope. And the preachers who have served Lacey Circuit remember Brother and Sister McDonald. They were always the preacher's friends. A few days before his death he told his wife he was prepared for his heavenly home. After the funeral, by the writer, in the Methodist church at Lacey, the Masons took charge and buried him under Masonic honors in the cemetery at Lacey, to await the crowning day of our Lord.

A. G. Cason.

BLAIR.—Died August 22, 1903, Mrs. Thora Blair, wife of Z. F. Blair and daughter of Rev. J. W. Benton, deceased, aged 29 years. Sister Blair professed religion early in life and joined the Cumberland Presbyterian church, in which connection she remained until after her marriage, when she united with the M. E. Church, South, with her husband, in which church she remained a consistent member until death. Sister Blair was an active worker in church and Sunday School, and lived a life of every opportunity to do service for the Master. Her life was a beautiful expression of her Christian faith and character, and her every act denoted her trustful confidence in the Lord, whom she delighted to serve. She leaves a sorrowing husband and little daughter, and many relatives and friends to mourn their loss, to whom we extend our sympathy in their sore bereavement.

R. L. Carson.

GOODLOE.—Dr. J. J. Goodloe was born in Holly Springs, Miss., in the year 1841, and died at his home in Quitman, Ark., October 1, 1903. He was converted in 1869 and immediately attached himself to the M. E. Church, South, remaining a worthy member of the same to the close of life terrestrial. He was also an honored member of the Masonic fraternity and was buried with honors. On November 30, 1864, he received a wound as a seal to his fidelity to the Confederate cause. In 1879 he was graduated from the Vanderbilt Medical College. He was married in 1892, to Miss Alice A. Dickey, who, together with three small children, survive him. It is the verdict of all who knew him that he was one of the purest of men, his walk and conversation was of a high moral tone. His last illness was of several months' duration, yet he bore it with genuine Christian fortitude. His death was as peaceful as the setting of a mid-summer's sun. The writer preached his funeral to a large number of sorrowing friends and relatives at Bethesda church, where we laid him to rest to await the coming of the Lord. "Blessed are the dead who die in the Lord; they rest from their labors and their works do follow them."

J. C. Floyd.

LEATH.—W. C. Leath was born January 11, 1834; died September 28, 1903. He was married in 1866; was converted and joined the M. E. Church, South, about twenty years ago, and he enjoyed this blessed rela-

tion until the day of his death. He was kind in his family, a good neighbor and a true citizen. The last year of his life he was a great sufferer. He endured all with great cheerfulness. He died in peace. We commend the sorrowing loved ones to the grace of God.

J. W. Berry,
Pastor.

RHEA.—Mrs. William Rhea, of Deckerville, Ark., died September 30, 1903. Sister Rhea was born in Mississippi county, Ark., January 10, 1833. She professed religion and joined the Methodist church, in October, 1901. In April, 1901, she was married to William Rhea, whom she leaves with a broken heart, to mourn his loss. There were born to them two children, both of whom had just preceded their mother to the spirit world. She was a good woman, a faithful wife and a consecrated Christian. Her life was one devoted to Christ and His cause. She will be missed in her community, because she was a good neighbor. Her church will miss her, because she was a faithful and helpful member. But, above all, she will be missed in the home she has left sad, for she was a kind mother and a devoted wife. She has gone. Her share of earth's sorrows has been borne, her battles have been fought, her victory has been won, and she has gone to wear the crown which shall be given to those who hear, with glad hearts, the welcome words to the finally faithful. To the bereaved husband and childless father, whose life has been made so desolate by the relentless hand of death, we would say, "Look to Him who wept at the grave of Lazarus, and remember that He alone can wipe all tears away." "Be thou faithful until death, and I will give thee a crown of life." Some bright day, if we are faithful we will meet Sister Rhea, together with all the redeemed around the throne of God, where we will shout His praises, while the eternal ages roll.

James Wilson.

McDONALD.—Mrs. A. H. McDonald was born in Romulus, Tuscaloosa county, Ala., February 8, 1841; went through our late civil war with honors; married Mattie A. Robertson, of Hickman, Tuscaloosa county, Ala., December 26, 1865. To this happy union five children were born, one son and four daughters. Three of these children went to heaven several years ago. They were waiting and watching at the Beautiful Gate for papa. Brother McDonald came to Arkansas thirty years ago. The first two years were spent at Monticello. Then he came to Lacey and settled on the William Hardy place, one mile south of Lacey, and for a number of years farmed. His health giving away, he went to Lacey and went into the mercantile business, which occupation he was in when he died. Brother McDonald was always found on the Lord's side. He was always ready to help in the cause. He made a record with his little class in the Sunday School that will live while he sleeps in the grave. Brother McDonald is missed in the community by all. He seemed to realize that his end was near. He talked to his wife about dying; told her he was ready to go. God bless Sister McDonald, her children and grandchildren. May they and all of us live so that we can say when the summons comes, "I am ready to go," and cross over the river where our loved ones are

waiting and watching for us, ready to welcome us to the realms of eternal glory, where sickness, sorrow, pain and death are felt and feared no more.

R. E. Kimbrough.

KNIGHT.—Reuben Knight was born in Mississippi, October 1, 1841; professed religion and joined the M. E. Church, South, in 1880 at Lodabar Church, Rankin county, Miss., under the ministry of Rev. Miller, who was pastor at that time. Some years ago he and family moved to Dallas county, Ark., again attaching himself to the Methodist church at Social Springs, Dallas county, where he continued to hold his membership until October 1, 1903, when the Great Head of the Church saw proper to transfer him from the church militant to the Church Triumphant, in which church he will continue to hold his membership as long as God and eternity shall exist. Brother Knight was not as demonstrative in his religious life as a great many but moved on quietly with a steady step, attending strictly to his own affairs. We have all reasons to believe he was a good Christian man. He never seemed to fret over misfortune or complain in his affliction, all of which is characteristic of a true Christian man. He leaves a broken-hearted companion, three sons and two daughters to mourn his death. May God's blessings attend them all through life and at last gather them all to Himself in heaven. His pastor,

J. J. Manefee.

TRAWICK.—Little Winnie Trawick was born in Cleburne county, Ark., May 30, 1901, and died October 29, 1903. Little Winnie was a sweet girl, but God in his wisdom saw fit to call her to the glory world early in life's morning. Her mother had already gone to be with the angels in glory some time before. Little Winnie leaves two brothers and a twin sister and father to mourn for her. But while they weep, she is better off with mother and Jesus. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." We can't understand why our darlings are taken from us, but God needs them to glorify Him in heaven. To the bereaved we extend our sympathy. May God bless the father and relatives left behind. Let us all meet her in glory.

F. H. Wright, P. C.

WEEMS.—John W. Weems was born at Walnut Hill, Ark., August 21, 1872, and died at his home near where he was born, September 6, 1903. He was converted under the ministry of Rev. R. W. McKay in 1894, and joined the M. E. Church, South, of which he died a consistent member. In 1897 he married Miss Kittie Smith, of Walnut Hill. Three children bless this union. The struggle of this faithful man in death was short, but victorious. Just before he departed this life a change came over his face. His tender wife saw it and going near asked: "What is it, Willie?" "Stand aside just a little," said he; "here comes my brother Earnest." His brother had preceded him to the better land by more than a year. A moment later a smile broke over the face of the dying man, and lifting up his hands he said triumphantly, "Now," and his spirit was with God. To the sorrowing wife and children we extend even here again our heartiest sympathies.

J. L. Cannon.

RAIMER.—J. T. Raimer was born in McNarie county, Tenn., May 16, 1840. He moved to this country in the fall of 1850 with his parents. Brother Raimer professed religion in early life and soon afterward joined the Confederate army on the first call. He was captured in the third year of

the war and carried to Rock Island prison, where he enlisted in the United States army October 6, 1864; from which he was discharged October 10, 1865. He afterward returned to his old home. He joined the Southern Methodist church and remained a loyal member until he died. Brother Raimer was a local deacon in the Southern Methodist church when he died. He was licensed to preach by the Quarterly Conference of Mountain View Circuit, September 26, 1874, and was ordained deacon at Newport, December 16, 1883, by Bishop Granberry. Brother Raimer was married twice. His first marriage was to Miss Elizabeth Maberry, January 4, 1872. From this union there was born to him one child, a daughter, who survives. His first wife having died November 7, 1897, he was married to his second wife, Mrs. Elizabeth Spinks, at Heber, Ark., October 13, 1903. Brother Raimer married at 4 o'clock and he and his bride attended services at the Baptist church in Heber at night. On returning home he complained of a pain in his side and retired, and soon after his wife's attention was attracted by his heavy breathing, and made inquiry as to his being asleep, and was alarmed to find that he was dying. She called for help and a physician was called and everything was done that could have been done, but to no avail. The summons had come and he must go. To the wife and daughter we would say, "Weep not as those that have no hope. Though a husband and father has gone from you, he has gone to the Christian's rest. Then let us so live that when the end shall come, we may join him in the home of the redeemed."

W. I. House.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

Dudley E. Jones Co.

—DEALERS IN—

Everything You Need
to Make You Comfortable,
Happy,
Rich.

Machinery of All Kinds
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Ellwood's Field Fence
—AND—
Iron and Wire Fence for Door
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WISCONSIN CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Pastes Good. Use
in time. Sold by druggists.
WISCONSIN CURE FOR

RADWAY'S READY RELIEF

FOR PAIN.

Dysentery

Diarrhoea

Cholera Morbus

A half to a teaspoonful of

RADWAY'S READY RELIEF

In a half tumbler of water, repeated as often as the discharges continue and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, fainting attacks, nervousness, sleeplessness, sick headache, flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other malarious, bilious and other fevers (aided by Radway's Pills) so quickly as Radway's Ready Relief.

Sold by all Druggists.

RADWAY & CO., 55 ELM ST., N. Y.

Going East or North?

If so, the Louisville & Nashville Railroad offers the Fastest Time and Finest Service from Memphis to all points in the East and Northeast. Double daily trains of magnificent Pullman Sleeping Cars, Electric Lighted Dining Cars and Free Reclining Chair Cars to Louisville and Cincinnati. Direct connections for Washington, Baltimore, Philadelphia and New York. Rock ballast, free from dust and dirt, and the Finest Dining Car Service (a la carte) in the South. For rates, time tables and further information, address below named representatives of

LOUISVILLE & NASHVILLE R. R.
A. R. SMITH, T. P. A., Little Rock Ark.

MAX BAUMGARTEN, D. P. A., Memphis, Tenn.

SPECIAL LAND BUYERS' EXCURSIONS

Will run to the new lands of Greer County, Oklahoma, and other sections of the great Southwest in November and December, via the Frisco System.

Are you looking for rich and fertile farming lands in the Southwest which you can buy for from one-fourth to one-tenth the cost of lands of the East and North? They produce as much acre for acre. Here is a chance to better your condition and add a liberal amount to your pocket book.

For full particulars and special railroad rates apply at once to R. S. Lemon, Secretary Frisco System Immigration Bureau, St. Louis, Mo.

\$200. A MONTH

One reliable man or woman in each county as manager, to exhibit, take orders and appoint agents for Harrison's Oil-Gas Stoves for cooking and heating. Wonderful invention. Automatically generates fuel gas from kerosene or 1. Miniature Gas Works. Absolutely safe. Enormous demand. Thousands sold weekly. Cheapest, cleanest, safest fuel. Customers delighted. Catalogue FREE. Write today.

World Mfg. Co., 609 World Bldg., Cincinnati, O.

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. Memorials must reach this office in three months after death of the subject.

FERGUSON.—The community of Ward has been sadly bereaved of a noble old citizen in the death of Elizabeth Ann Ferguson, who died October 17, 1903. She was the daughter of John and Martha Leslie; born August 2, 1842. She was married to Ed Tucker in 1863, of whom she had one child. She was a widow four years, at the expiration of which she married Joseph Grant, in 1868. To this union three children were born. Again living in widowhood for one and one-half years, she was married to William Grant, a brother of the deceased husband, to whom she bore two children. She was bereaved of her third husband and married the fourth time to A. N. Ferguson, March 29, 1883. In this wedlock she bore one child, her babe, who survives her. She professed religion in 1866, under the ministry of Moses Green; joined the Baptist church, in which relation she continued twenty years, then united herself with the M. E. Church, South. She has been a consistent, reliable and faithful member of the Methodist church for some twenty years. She was a noble example of Christian fortitude, bearing the duties, responsibilities and care of a family of children at three different periods in life. She was a woman of remarkable resources, calm and deliberate, making ample provisions of food, clothing and schooling of her children. Besides her domestic duties, which required her constant attention, she was invariably felt in social circles. Where she visited, she always seemed at home. The church loses one of its pillars at Ward. She seldom thought herself unable to be in her seat when her pastor preached. She would carry her children to the Sunday School while young, and when they became older, she would see that they marched to the church at 9:30 o'clock on Sunday morning. She was a good counselor to her children after they were grown. When the cares and responsibilities of household duties and families had been attained by her sons and daughters, they always found their mother to be a wise counselor. Such a character is a benediction to the church, a blessing to the community and a noble example to the children. The grown and married sons and daughters looked to her for counsel, appreciated her judgment and confided in her advice. "Such are the salt of the earth." In dying she went into specific details of all her matters. Even gave directions concerning her burial, and who should attend to the funeral services. By request of her son Robert, we sang, "Oh Come, Angel Band," suggested by her on Thursday, when she called her son Robert's attention to the angels that were then in the room to carry her home. While the children and neighbors tried to change the course of her conversation, she persisted in talking about her demise. She told one and all that death had lost its sting and was her victory; that she had nothing to live for, as her children were all grown. Thus she passed away and thus we shall meet her in the resurrection morn. W. A. Pendergrass.

SMITH.—Z. W. Smith was born in Marshall county, Miss., May 6, 1839. He moved to Arkansas at about ten years of age. He was married De-

cember 23, 1869, to Miss Mahalie East-erling, and located on a farm within the present limits of Hempstead county, about five miles east of Hope, where he lived a peaceable and prosperous citizen until his death, which occurred August 31, 1903. To know him was to love him. He always looked at the bright side of everything, believing that God would give such blessings to those that love him as would be for their good. Though he from early manhood exhibited to the world the highest type of morality, he did not unite with the church until about the age of 45. He joined the M. E. Church, South, and lived a consistent and influential member the remainder of his life. He enlisted in the civil war in March, 1862, at Centerville, Hempstead county, Ark., and was placed in the Twentieth Arkansas regiment, and was in active service until the close of the war. He had been afflicted about two years, and bore his afflictions without a murmur. He was perfectly submissive to God's will. He had no children, and often said during his illness that the only thing about death that saddened his heart was that his dear wife would be left lonely, but trusted God to comfort and care for her. May his many friends and relatives imitate his life on earth, and meet him in that happy world beyond and sing with him the praises of God throughout eternity.

Sutton, Ark.

J. W. Franks.

HORN.—Mrs. Mary A. Horn, of Wesley Chapel, Magazine Circuit, died November 1, 1903. Sister Horn was a faithful member of the church. She always took a great interest in the welfare of her preacher. Since the death of her son a few months ago she has been quite lonely. Her death was sudden, a stroke of paralysis, but it was also one of peace. "Blessed are the dead which die in the Lord."

O. H. Tucker.

HOOPER.—William Hooper was born in the State of Kentucky, A. D. 1799. He came to Arkansas in 1839; was engaged in surveying the State under Colonel Pellum and made his home in Batesville, where he professed religion and joined the M. E. Church, South, and lived a quiet peaceable Christian life, and died in great peace at his home in Salado, Ark., September 23, 1903. He leaves one son and many friends to mourn their loss.

Z. T. Griffin.

A TEXAS WONDER.

Hall's Great Discovery.

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

READ THIS.

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

Yours truly,

J. F. DOWDY.

Cheap eggs are as good as cheap lamp- chimneys.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Warning Order.

T. W. Wilson J. P. Court, Big Rock Township Pulaski county, Arkansas.

J. E. Wimberly, W. E. Hopkins, plaintiffs, vs Ed Robinson, defendant.

The defendant, Ed Robinson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, J. E. Wimberly and W. E. Hopkins.

Nov. 16, 1903. T. W. Wilson, J. P.

A. N. Demers, solicitor for plaintiffs

JOHNSON.—William W. Johnson, the subject of this notice, was born in Hempstead county, Ark., March 3, 1849. He professed religion at Mineral Springs, in 1885, and joined the M. E. Church, South, and was elected to the office of steward at the first Quarterly Conference, and served the church in that capacity, I think, until his death, which was September 10, 1903. He was married to Miss Melberta Falls, of Center Point, December 15, 1886, by the sainted A. B. Winfield. Brother Johnson loved both the church and the preachers, and he manifested his love by paying liberally to the support of his pastors and in other ways of kindness. He was often sent as a delegate to the District Conferences. Perhaps there was no home more pleasant or happier than his. He loved his home. No man had more friends within the range of his acquaintance. When his death was published in the neighborhood and throughout the circuit, the people said, "A good man has fallen and the church has lost a friend and a strong supporter." The Mineral Springs Circuit, and especially the church at Columbus, will miss him greatly. Brother Johnson was sick about five weeks. He expressed himself during his sickness that he would not get well. I think his mantle of liberality has fallen upon his noble wife, who is left to mourn his loss. He had no children. May God's richest blessings rest and abide upon his lonely wife. Farewell, brother, till we meet on the plains of Celestial Light. J. M. G. Douglass.

SPENCER.—Laura L., was born at Lacey, Drew county, Ark., August 18, 1853, and died at Lacey, August 2, 1903; joined the M. E. Church, South, when young, under the ministry of Brother Blakely, and remained a consistent member until she was translated by death to the Church Triumphant. The writer visited her several times during her last illness, and talked with her about her future prospect. She said she was perfectly resigned to the Lord's will. She was one of a family of thirteen children. One brother and four sisters are left to mourn their loss. So, brother and sisters, he faithful a few more years, and you will go to meet your loved ones where there will be no more good-bys.

A. G. Cason.

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, NOVEMBER 25 1903.

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

A Mistake.

In July last the Woodmen of the World had an unveiling at Dickerson graveyard, Calhoun county, and in October another unveiling was had a few miles east at Lanark, Ark. Both these unveilings were given on Sabbath and both were the occasion of great picnic gatherings. It was not the purpose of the moral society above mentioned to desecrate the Sabbath. But it is that, nevertheless, and since such things are liable to continue in this country, the Woodmen of the World, having made it a law in their organization that the Sabbath be the day for their unveilings, I take this way of pronouncing such conduct immoral. Our church grounds are sometimes made the place of Sabbath desecration in dinner on the ground, all day singings, etc. Worldly people will continue to do bad on the Sabbath, but let none of us that profess to serve the Lord give such things the sanction of our presence. Of the unveiling itself we make no criticism, but of the worldly character of the picnic feature, drawing people to it for many miles, the illicit intoxicants that may be lurking in jugs in the near-by brush, the brawls and fights that may be engendered, not to say the wrong done the dumb brutes, of these I speak in remonstrance and disapproval. The church may sometimes be made by the bad a scene of excitement and sensation. But it is the design of the church and her services to save us from all the evil in our nature, and it is not because of the church but in spite of her and her services, that evil men sometimes make her the scene of any wrong-doing. But this cannot be said in excuse of the things that we here speak against. We hope that hereabouts at least our friends, the Woodmen, will take a more appropriate day than the Sabbath for their unveilings.

John F. Taylor.

Oils Cure Cancer.

All forms of cancer or tumor, internal or external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the home office of the originator for free book.—Dr. D. M. Bye Co., Box 462, Dallas, Tex.

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.

HOLMAN SELF-PRONOUNCING BIBLES

TEACHERS'

are printed on both India and Linen Rag Papers, type well spaced. They contain the newest and best HELPS. Absolutely flexible bindings. Prices reasonable. Send for descriptive price-list.

A. J. HOLMAN & CO., PHILADELPHIA, PA.

Warning Order.

State of Arkansas,
County of Pulaski.

In 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, 19 3.

Chas. M. Connor, Clerk

By J. H. Shoppach, D. C.

E. S. & L. C. Maloney, solicitors for plaintiff.

Warning Order.

T. W. Wilson J. P. Court, Big Rock Township, Pulaski county, Ark.

Mrs. A. and C. Newton, plaintiffs, vs. T. E. Glynn, defendant.

The defendant, T. E. Glynn, is warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, Mrs. A. Newton and Mrs. C. Newton.

Nov. 19, 1903.

T. W. Wilson, J. P.

Geo. L. Basham, solicitor for plaintiffs.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a **Full Month's Treatment, Free**, including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 257 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

Personal Salvation—Tillet 1.50
The Fall of the Staincliffes..... .75
Remarkable Experiences 1.00
The Sky Pilot..... 1.25
The Man from Glengarry..... 1.50
Confidential Talk to Young Men. .75

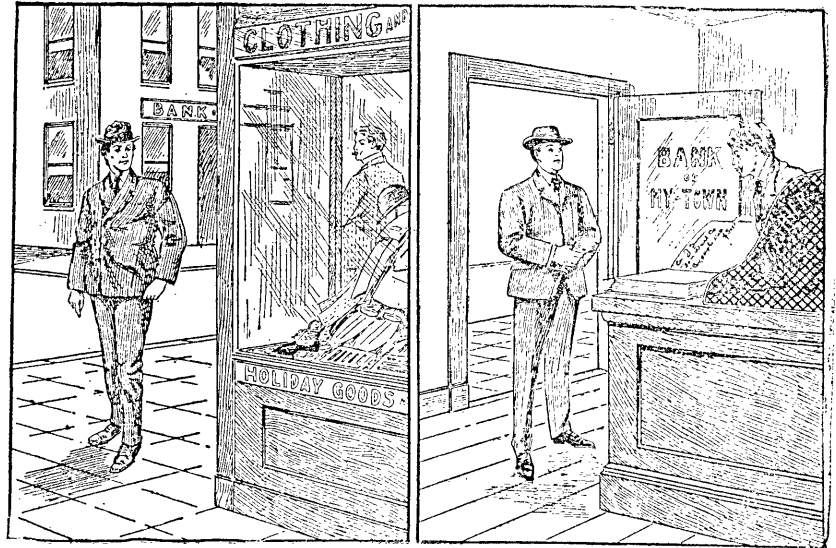
The Day Before Christmas

OR

Looking Backward

AN ILLUSTRATED STORY WITH A BUSINESS MORAL.

The pictures come first. The story is told in dialogue, and, as it costs us nearly \$500 (to be exact \$499.67) to tell it in this paper and the other papers in which it is appearing this week, we hope you will do us the kindness to read it.



Mr. Makeit, the Merchant speaks: "Come in, Mr. Hardup, and buy your Christmas things. I suppose you want something nice this year for your wife, for yourself, and the children."

Mr. Hesitate Hardup replies: "I have no money. The Southwestern Company offered me a job about two months ago to sell their great new book, **Courage and Comfort**, or, **Sunday Morning Thoughts**, written by the once cowboy preacher, now scholarly author and wealthy publisher, Dr. J. B. Cranfill; with illustrations by the distinguished artist, Frank Beard, of the Ram's Horn. They wrote me they had agents last year who made over \$300 in the two months before Christmas, and that, too, selling an old book, which they had been offering for years. They said they confidently believed that with this book I could do even better; but I didn't take the agency, for fear I couldn't succeed; and, as I said, I have no money to buy Christmas presents."

Mr. Makeit: "I am sorry, Mr. Hardup. You ought to have accepted their offer. I have known of The Southwestern Company for years, and know they are reliable."

Mr. Hardup: "I have heard that just before Christmas is the best time to sell books, and do wish I had been at it the

last two months."

Mr. Levelhead Fullhand speaks: "How does my account stand?"

Mr. Saveit, the Banker, replies: "Balance to your credit, \$216.20."

Mr. Fullhand: "Correct. Here is \$240 more which I have saved from my holiday delivery of **Courage and Comfort**. I want to deposit it to-day. By the way, Mr. Saveit, have you seen my book? It is one of the greatest and best ever written, filled with true lessons truly taught, bright stories brilliantly told, great thoughts of a great mind plainly presented. It contains over 500 pages with more than 50 full-page illustrations, and is new from cover to cover. The binding, you see, is handsome grosgrain silk finished cloth of the popular olive green, library shade, with cover stamp in ink and gold. The price to subscribers only \$2.50."

Mr. Saveit: "I'll take a copy, Mr. Fullhand, and am much obliged to you for bringing the book to my attention. Is it your purpose to continue work for The Southwestern Company next year?"

Mr. Fullhand: "Yes. I have never done any work that pays so well, and it is my intention to begin again immediately after Christmas and put in full time next year."

TO THE READER OF THIS ADVERTISEMENT: It has cost us \$499.67 to tell you this truthfully representative story. We hope YOU will profit by it. It is nearly certain that somebody in your county will do so. The first applicant will receive our most favorable consideration. **Courage and Comfort** is the greatest book we have ever published. We have many agents now at work making over \$25 a week. One of our agents, selling an old and less attractive book, made \$570 profit in three months and twelve days before Christmas last year. We believe YOU CAN do proportionately well for the time which remains between now and Christmas. WILL you?

If you want to try it, and will write us your promise to study the description of the book and give the business a fair trial, we will send you the complete outfit, consisting of a prospectus containing many of the most interesting pages in the book, together with a large number of the striking full-page pictures, and showing both styles of binding; together with a blank order book and all necessary blank forms. Also our confidential terms to agents, which you will find so liberal that your sales will pay you more than you expected. All will be sent to you, express or postage prepaid, for twenty-one cents in stamps. It costs us a little more than seventy-five cents to prepare and send out these outfits. So we will be making you a present of over fifty cents the day we receive your order for the outfit.

We want you to begin doing business with us, and take this means of inducing you to do so. Very truly your business friends,

THE SOUTHWESTERN COMPANY,

148, 150, 152 North Cherry Street,

NASHVILLE, TENN.

Warning Order.

T. W. Wilson, J. P. Court, Big Rock Township, Pulaski county, Arkansas

E. O. Manees, plaintiff, vs. C. G. Graham, defendant.

The defendant, C. G. Graham is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, E. O. Manees

Nov. 14, 1903.

A. N. Demers, solicitor for plaintiff.

Warning Order.

State of Arkansas,
County of Pulaski.

ss

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,

By J. H. Shoppach, D. C.

U. L. Meade, solicitor for plaintiff.

Jas. M. Shackelford, attorney for non-resident defendant.

BELLS

Steel Alloy Church and School Bells Sent for Catalogue, The C. S. BELL CO., Philadelphia, Pa.

Studies in the Greek Testament,
Smith 75

A Man's Value to Society—Hillis 1.25
Deborah 1.50
The Bishop's Shadow 1.25
The Siege in Peking..... 1.25