

The Arkansas Methodist

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News and Notes.

OUR OFFER.

WE WILL SEND THE "ARKANSAS METHODIST" ON TRIAL TO NEW SUBSCRIBERS UNTIL JAN. 1, 1905, FOR 25 CENTS CASH. NO COMMISSION IS GIVEN ON THIS OFFER. WE ASK ALL THE PREACHERS TO GIVE US THEIR BEST EFFORTS FREE OF CHARGE TO INTRODUCE THE CHURCH PAPER INTO NEW HOMES.

BY ALL MEANS THE VOTERS should heed Brother Barrett's timely notice published on the ninth page. When you vote begin at the bottom of the ticket.

PRINCE HENRY OF PRUSSIA, HIS wife and eldest son are expected in the United States about the first of September. They will visit the World's Fair at St. Louis.

WE HAVE BEGUN TO RECEIVE responses on our proposition of a trial of the "Arkansas Methodist" till next January for 25 cents. This is just half rate from September. The next four months will give all our conference news. This offer gives an excellent chance to preachers to introduce the paper into new homes.

THE MAN WHO IS IN POLITICS not to lead a reform, not to defend any principles, not to benefit the people; running for his own sake, only to be elected; who desires election only for the honors and emoluments of office; who is a "good mixer," "stands treat," knows how to "meet the boys," is liberal in ante-election promises, this is the professional politician, the demagogue, who wins the race, and who will ever win as long as the people are chiefly fools.

COL. YOUNGHUSBAND HAS LED his expedition to Lhasa safely. Only one Englishman, Thos. Manning, in 1811 had ever entered the city before. The "Methodist" of last week referred to this expedition, stating its purpose—to prevent Russia from gaining an ascendancy of influence in Tibet. The movement will no doubt be successful. The hermit nation will be opened, and England will be the first to secure treaty relations with this strange people.

The Dalai Lama, on the approach of the English expedition,

took refuge in a convent. He will not see an Englishman, nor even his own high officials. He says he will remain in seclusion three years.

AUGUST 12 A SON WAS BORN TO the czar of Russia. It was a matter for great rejoicing. The czar was in trouble. His four children were all girls. He had been advised by the wise ones of his government to put away his wife because she did not bear him a son. He also was considering the matter of educating his oldest daughter to be his successor. Now if young Alexis lives and prospers and proves withal to be good and wise the czar of all the Russias and all the Russias with the czar will have reason to rejoice.

A WRITER IN THE BRITISH Weekly tells the following story of the tact of the tactful King of England: "When King Edward visited Portugal, a red baize was put down from the landing stage, and as this proved to be nearly three feet too short a Portuguese flag was laid down to cover the gap. Crowds of people were on either side of the narrow gangway. When the king saw what had been done, he saluted the flag, and would not walk on it, but walked to the side among the people, to their great delight."—Central Methodist.

THE "METHODIST" TOLD ITS readers last week that operations against Kuropatkin would be checked for a while in order that all the force possible might be brought to bear on the reduction of Port Arthur. It is now reported that the besieging army has been reinforced by 30,000 men. Meantime Kuropatkin's army is held at bay. The Russian cruiser Novik, a swift sailer, which put out from the neutral harbor of Tsing Chow on the 12th inst., has been run down and destroyed by the Japanese. The ships which put in at Shanghai will remain there and disarm. The Russia and Gromoboi of the Vladovostock squadron, are back in the harbor, but unfit for service. The battleships Retzivan, Pobedeia, Persviet, Sebastopol and Pollava with the armored cruiser Bayan, which were driven back into the harbor at Port Arthur in the fight of the 10th are still there. The effort to unite the Port Arthur and Vladivostock

squadrons failed and resulted in great loss. It is doubtful if the Baltic fleet will now make any effort to reinforce the fleet in the Far East.

NOT EVERY FOOLISH THING THAT has been published in the columns of the "Methodist" can be charged to the foreman and the type-setter. But that subterfuge avails this editor for a foolish thing which appeared in these columns last week. We had written that the traffic director of the Trans-Siberian railroad had reported that 250,000 men is as large an army as the road can sustain; that the capacity of the road would be taxed to the utmost to supply the waste of such an army, meaning of course munitions of war, fresh troops, etc. Imagine our chagrin at reading the capacity of the road would be taxed to supply "water" for such an army and that too when it was said that the Japs had to wade in water up to the waist to get at the Russians.

Bishop Nicholson on Bishop Potter.

Bishop Potter of New York has long been posing as an advocate for temperance, but he does not want too much of it. Total abstinence he would not insist on and prohibition by law is cruel. Recently Bishop Potter had opportunity to appear in a roll representing his sentiments exactly. It was the opening of a genteel drinking place for genteel folks, the Subway Tavern. With much formality this new saloon was opened. The bishop made a speech in which he suggested that he saw through the open door of this institution, the Millennial dawn.

And now comes the good Bishop Nicholson of Milwaukee, an Episcopalian, to tell us that the Episcopalians are not in sympathy with Bishop Potter's performances. He says: "His attitude on moral questions never is high. His latest action is unfortunate, because it reflects on the church, although it is his own individual action, and the church is in no way responsible. Bishop Potter is not a great man in the Episcopal church. He is regarded as influential by some outside the church, but not by those in it. He has no standing with other bishops and has no influence in church legislation. No action will be taken by the church, not even to the extent of passing resolutions of censure. It is not worth it. The

only thing that any of us can do is to say that we are humiliated and ashamed."

A Check Upon Gambling.

The United States Guarantee Company and the Guarantee Company of North America, two of the largest guarantee companies in the country, have issued the following circular to employers:

In view of the apparently increasing tendency to gamble and speculate, which is manifesting itself among all classes, the growing habit among employes of banks, railways and other large business enterprises to "chip in," "pool" and form a "pot" for the purpose of taking "flyers," profiting by "sure tips" or "sure things," etc., and by such methods inducing otherwise honest and reputable men, and especially young men and minors, to begin that which soon becomes a habit and afflicts as a mania; in view of the great pecuniary losses which fall upon employers, surety companies, parents and guardians, by reason of such wrong-doing, and with the desire to lessen and stay in some degree, if possible, the penalties which come to the individuals indulging in such evils, and the misery and suffering which too frequently fall upon the parents, families and friends, as a necessary result of such wrong-doing, the undersigned companies have determined to immediately cancel the bond on any and every employe bonded against whom proof of gambling or sepeculating has been obtained.

We feel assured we will receive your hearty co-operation in this matter, and therefore request that you will kindly favor us by bringing it to the notice of your employes.

Bishop Galloway, just on the eve of starting on his long journey to the mission conferences in the Far East, received from a lady a check for four thousand dollars. The same lady had previously given the Bishop a check for one thousand. The money is to be applied to the Hiroshima College in Japan—the erection of an additional building to cost \$10,000. The larger part of the money necessary is already in hand. The generous Christian woman who has contributed so liberally to the cause of Christ in the Far East does not wish her name disclosed. "It is more blessed to give than to receive."—New Orleans Christian Advocate.

Educational Notes.

Conference Training School at Fordyce

The people of Fordyce are fully aroused to make a forward movement in the development of their training school. New buildings are to be erected to cost not less than \$10,000. It is thought that the work will begin this fall.

Temperance.

The Cost of Strong Drink.

When our temperance statisticians publish occasionally that the drink bill of the United States amounts to \$1,500,000,000, there are always some people to assert that they do not believe the statement; that the figures are entirely too large, and that no such amount of money is expended for strong drink by the people of our country.

But some figures have recently been published that can not well be disputed. The annual estimate by "The American Grocer" of our nation's drink bill, based on official United States reports, compiled not in the interest of temperance, but as a simple business statement, reaches the figures, just about, that temperance speakers and preachers usually set forth.

This report says that one-fourth of all the people of the United States drink alcoholic beverages, and the total drink bill of intoxicants for 1903 was \$1,451,633,379, or an annual expenditure for each drinker of \$62.16. These figures are appalling, but the worst thing about it is that the evil is increasing. There has been a great deal of temperance work done in the last quarter of a century, and headway seems to be made in many directions in this cause. Many railroads and many business enterprises entirely forbid the use of liquor to their employes. Still the quantity of liquor used seems to be on the increase.

The consumption of liquor, per capita, is now about twice what it was twenty-three years ago. In 1880 it was 10.50 gallons, and today it is 19.98 gallons. The great bulk of this is beer, of course, the consumption of which reached last year the enormous amount of 1,449,879,952 gallons, or an average per capita of 18.04 gallons, at a total expense of \$727,042,245.

The year's consumption of distilled liquors amounted to 120,000,000 gallons, an increase of one-tenth gallon per capita, the largest increase in any single year in our history. The government tax on imported liquor alone amounted to \$128,000,000, and the total expense for distilled spirits to drinkers exceeded that for beer. The total average cost a head for coffee, tea and cocoa every year is \$2.61, while for intoxicating drink it is \$62.16, or twenty-four times as much.

Who can contemplate these figures without dismay? Only he who disregards the well-being of his fellow-men. They who are ready to make money out of the woe and wretchedness and degradation and death of their fellows, gloat over the bloody record. They who are foolish enough not to see the fatal result of strong drink will brush it all aside. Those, however, who, with the eyes of common sense and Christian sympathy and truthfulness, look out over the land and see the horrible results of strong drink, cry out to God in agony as they ponder this record. Ruined lives, wrecked homes, blasted prospects, heart-broken wives, hungry children and souls that are on their way to eternal perdition are some of the terrible results of this traffic. To follow in its destructive course one barrel of whiskey and see the woe it produces would be enough to drive almost to distraction any soul capable of unselfish thought. The disclosure of the wretchedness and ruin produced by the whole business is only for the day of judgment and the abyss of perdition. The most terrible war imaginable could not begin to equal it. This terrible drink business is our immeasurable danger and reproach as a people.—Herald and Presbyter.

Judge Parker.

The Democratic nominee for the presidency is a gentleman of ability, of irreproachable character, and a worthy citizen in the best sense of the word. All things considered, he was easily the strongest man, bar none, who figured in the speculation about the St. Louis prize. His party put its best foot foremost, therefore, in calling him to its leadership. It acted in the premises not only wisely, but logically. It responded to the new combination effected by the East and the South. New York, being necessary to Democratic success, was asked to name the man best assured of victory at the polls, and it named Judge Parker. The South accepted him, and he is now the candidate. On personal grounds no criticism lies. As man and citizen he is as far above reproach as Mr. Roosevelt, and that insures a campaign where the principles of the two parties will bear the weight of the discussion.—Washington Star.

Public Opinion.

By the action of the conventions at Chicago and St. Louis, the issues of the coming presidential campaign are set before the country in such a way that a clean campaign seems to be possible. Two men will divide the suffrages of the public, against whose private life and public reputation nothing scandalous can be charged. They are clean men, who represent the best domestic and social traditions of

the community in which they were born, and of the stock from which they are descended. Whatever differences there may be in the platform of the two parties, both represent principles and policies to which conscientious and intelligent men can adhere without charge of eccentricity or folly. The sober common sense of the American people, which in time always asserts itself and wins, is manifesting itself in a remarkable way. Great events make great changes, but there is no indication that the voting majority of the American people have moved or intend to move away from the fundamental principles of the constitution, the Declaration of Independence, Washington's farewell address, the teachings of Abraham Lincoln, and the various clauses of the moral law. Now let every man vote according to his honor and his conscience, and may the right cause win.—Christian Register, Boston.

In One Year.

Public quick to discover merit. "I sold during the year seven and one-half gross of your Hughes' Tonic for chills and fever and could have sold more had I not run out several times. It is the leading Tonic in this country and always will be." Sold by Drug-gists—50c. and \$1.00 bottles.

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An Appreciation of James Middleton Hawley.

BY REV. A. C. MILLAR.

In the prime and vigor of fruitful manhood, Rev. James M. Hawley has passed from the land of toil and strife to the land of eternal love and life.

Seventeen years ago when I first met him just before his graduation with honor at Central Collegiate Institute (now Hendrix College) I was enthusiastically welcomed to Arkansas. Two years ago on leaving I was made glad by the many tokens of his enduring and priceless friendship. The biennium filled with sprightly correspondence strengthened the tie. His last letters breathed the hope of renewed association. For four years, while he was professor of English at Hendrix College, our plans and purposes were identical and our lives were knit as in one fabric. It is no marvel then that tears unbidden come as my heart yearns for the heart that oft beat in fraternal unison. True friendship is immortal, and my life will ever be purer and stronger because he came into it and has not gone out, even though his mortal part has vanished.

His less than two score years were full and varied. They inform and uplift. Let them speak.

With a mind quick, apt, receptive, he made a brilliant record at Central Collegiate Institute and

Vanderbilt University, winning in 1887 the A. B. degree from the former, and from the latter in 1892 the B. D., and in 1893 the M. A. degree.

Having poetic temperament and gifts, exquisitely sensitive and discriminating literary taste, rare descriptive power, and genius in phrasing and verbal collocation, he was the author of a few sweet and graceful verses, a striking and highly interesting newspaper correspondent, a charming essayist, a soulful reader, an inspiring teacher, an entertaining lecturer, and a chaste and thoughtful preacher. His sermons, although vigorous and virile, were often, unconsciously to himself, prose poems.

Without being a slave to literature, he used it with consummate ease and effectiveness in sermonie illustration. Gifted in character portrayal, he had been chosen to prepare the biography of Arkansas Methodism's Nestor, Dr. Andrew Hunter, but, careful in the collection and use of materials, left this labor of love unfinished. Longer spared, he would have won wide recognition from the fruit of his pen. As a teacher he despised mere routine and the purely technical, but fairly reveled in the realm of the beautiful, the ideal, the spiritual. His students might shirk the drudgery of preparation, but they left the dingy class-room with the music of inspiration vibrating in their souls. His mere reading of good literature gave it richness of flavor, aroma, color.

Life for him was joy. Easily affected by temporary depression, he quickly rebounded and yielded sunshine, help and hope. Genial, affectionate, social he integrated his life with others, giving and receiving good cheer. He was natural. Respecting the proprieties, he scorned mere conventionality, believing that life is more than form. Frank and ingenuous, he was sometimes misjudged. Looking through shams he occasionally was vigorous in sarcastic denunciation, but if he wounded the weak, his warm heart always prompted the word of conciliation.

Manly in thought and deed he was, and would have remained to three score and ten, a youth in spirit. With warm handgrasp and informal greeting he, though a teacher and pastor, was a boy among boys.

Lacking somewhat in facial expression and vocal fulness, he was not a pulpit orator, but his sermons were thoughtful, concise, clear, pointed, spiritual and earnestly delivered.

As a pastor he was sympathetic, tactful, helpful, hopeful. His Christian experience was genuine, his faith in God unwavering, his devotion to Christ intense, his love of fellow-man abounding. He had his faults, but they were on the

surface, known of all. His virtues were not showy, but deep and enduring. Born in an itinerant's home, he knew its lights and shadows, its sorrows and its joys. A child of Methodism, he was loving and loyal to its people and its institutions. Called to preach a Gospel of love, he loved every true brother in the Gospel.

The son of Rev. L. B. and Mrs. E. T. Hawley, he was born January 4, 1867, in Pulaski county, Arkansas. Educated in an itinerant's home and various local schools, he finished his scholastic training in Central Collegiate Institute and Vanderbilt and was ever intensely loyal to these institutions. During vacations as a supply he preached at Morrilton, Ark., Bowling Green, Ky., Winfield Memorial, Little Rock, and Natchez, Miss. He joined the Arkansas Conference in 1887 and served Booneville Circuit two years. After four years at the university he was appointed to fill an unexpired term at Batesville and became a member of White River Conference. During his second year at Batesville he was elected professor of English at Hendrix College, which position he held for nearly five years, acting as secretary and later vice president, and for a few months as pastor at Conway. Meanwhile he was transferred to Little Rock Conference and in 1898 was appointed presiding elder of Hot Springs District. At the close of one year he was appointed to Lakeside Church, Pine Bluff, and two years later to First Church, Pine Bluff, where he died, May 24, 1904, in the third year of his service. In 1894 he was married to Miss Grace Maxfield, of Batesville. This union was blessed by one sweet child, who for nearly a year waited in heaven her father's coming, and a little one who came to fill the place of the father and comfort the heart of the mother.

His wife and child, his father and brothers and sisters, are sorely bereft. The Little Rock Conference and the church have lost one of the most useful and promising members. We mourn his departure; but we rejoice because of his life and hope of immortality. I thank God for consecrated friendship and undying love.

Fayette, Mo., Aug. 9, 1904.

Cancer Cured by Anointing Oil.

A combination of soothing and balmy oils has been discovered which readily cures all forms of cancer and tumor. It is safe and sure and may be used at home without pain or disfigurement. Readers should write for free books to the originators, whose home office address is Dr. D. M. Bye Co., Box 462, Dallas, Texas.



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Letter From Brother Biggs.

Dear Dr. Godbey—I thought I would write to the "Arkansas Methodist," as I am a reader of the "Methodist," and have been for many years. Many years for me, as young as I am. Arkansas is my birthplace, and I love the State and I take great pleasure in telling the people in Texas that I was born in Arkansas, and that I am very sorry that they were not, but could not help it. I would have had them all born there if I could, but I have learned to love Texas and her interests, and my work grows on me as I grow older. And I love my work more and more, and I think a good, consecrated Methodist preacher is one of the greatest blessings any community can have. A man ready for every good word and work, and to help in everything that tends to the upbuilding of the community, he is the servant of everybody that needs help, and to push everything that is good and right, and drive back everything that is bad and mean. Well, I am happy in the work. Crops are fine in this section of the State and we are free from the boll weevil and people are coming here very fast and land will double in value. Any friend desiring to come here had better come soon, and any one wishing to come here that will come to see me or write me, I can help them to get a good location and I will be glad to help any friend in any way I can.

J. A. Biggs.

Stanford, Texas.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous linings of the eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, but ask druggist to send for free sample of Ec-zine, which always gives relief and permanent cure, or write The Ec-zine Co., A 425 Ashland Block, Chicago

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Notes From Ocean Grove, N. J.

BY MRS. W. H. PEMBERTON.

The American Bible League held its eighth annual conference here recently, and interesting addresses were given by Rev. L. W. Munhall, the director, and noted evangelist. Rev. David Burrell, D. D., of New York; Rev. W. J. Erdman, Philadelphia; Rev. W. M. McPherters, of Columbia Theological Seminary, S. C., and other scholarly men. The object of the league is the maintenance of the Bible against the assaults of what is called higher criticism.

Dr. David Burrell's subject was "Christ and the Bible," and he said Christ accepted the old Bible and often quoted from it, therefore we should believe in it from cover to cover if we believe that Christ was an honest man. Higher critics deny the supernatural and are incapacitated for an understanding of the Scriptures.

Rev. Dr. Erdman gave an interesting lecture on the Book of Ecclesiastes, which he called the book of the natural man.

It portrays the natural man with his doubts, perplexities, vacillations and his efforts to find the best thing under the sun, for he had not gone higher than the sun in his desires.

It gives no word of the grace and mercy of God, but leads towards him and the man under the sun finally concludes there is something better than to eat, drink and have a social time, so he says, "Fear God and keep his commandments."

Dr. Erdman said no Gospel preacher should read this book to unconverted men without pointing them to Jesus Christ, the Savior of mankind.

Rev. T. P. Marion deprecated so-called religious novels, and he warned reformers against working save in the strength of God. Said some temperance songs have no more of Christ in them than "The Last Rose of Summer." He said man has great genius for degeneration and but little for regeneration.

That women should be cautious and remember that they are more susceptible to supernal and also to infernal influences than men.

They have done glorious work, but are also responsible for Spiritualism, Theosophy and Christian Science.

Rev. A. C. Dixon was unable to be present, but sent his paper on "The Bible as Literature and How Much More." He said the Bible is literature by the command of God, and under the guidance of God, and has been preserved by the providential care of God in spite of paganism, ecclesiasticism and infidelity.

Dr. Munhall told of having been invited to hold evangelistic meetings in a town where the six churches had united in the invita-

tion. To his surprise he learned that only one pastor of the six believed in the inspiration of the Bible and three denominations were represented in the number. He had been asked there for the sole purpose of bringing new members into their churches, for it has been noted that the pastors among the higher critics have but few additions, as a rule.

Many strong arguments and tender appeals were made for upholding the Bible as a true record, and the only sure guide to eternal life.

I think it was an eminent layman who repeated the resolution which was unanimously adopted by the General Assembly of the Northern Presbyterian Church in Washington City some years ago, at the time Dr. Briggs was expelled from the ministry. It was offered by a man from Kentucky and is as follows:

"Resolved, That the English version of the Bible as we have it, when freed from errors of copyists, translators and printers, is the very Word of God."

Could we say more, and yet dare we say less? We who know our Lord Jesus Christ as a personal Savior?

It was a treat to again hear Mendelssohn's masterpiece, the grand oratorio, "Elijah," a few evenings ago.

It was rendered by superb soloists, and a magnificent chorus, accompanied by many musical instruments, under the direction of Prof. Tali Esen Morgan in the vast auditorium. The scene was brilliant and the music thrilled the soul, especially when hundreds of voices united in singing praises to the God of Elijah, the one true God.

Mr. Yatman still has charge of the Young People's Temple, and his daily nine o'clock service is well attended.

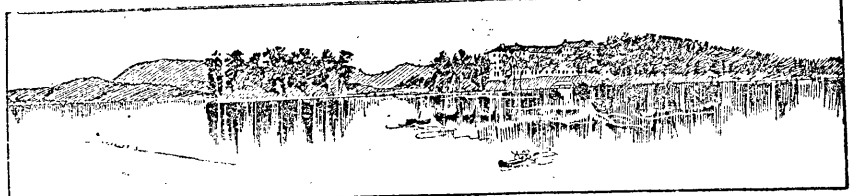
He has much music in his varied programmes, and his unique personality is an added attraction. The other morning he noticed the end seats were filled while the center ones were empty. After a word about it, he said, "Sing 'Onward, Christian Soldier,' to the center seats," and the effect was magical.

Last Sunday was Young People's day, and the temple and auditorium were elaborately decorated with evergreens, flowers and flags.

Rev. R. F. T. Pierce, of Scranton, Pa., preached a short sermon to the children from the text, "Remember now thy Creator in the days of thy youth," and then gave a chalk talk which the youngest ones could understand.

He asked them to remember the key word, "Choose."

He drew an open book and upon one leaf the picture of a spider web and on the opposite one a blooming plant, with a honey bee



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hovering between the two pictures. The children quickly decided that the bee should choose the flower.

A temperance lesson was taught with a loaf of rye bread, representing the home, a bottle such as rye whisky is sold in, representing the enemy of the home and a United States flag.

Dr. Pierce asked which the flag should protect and, with a shout, the children said, "Spread it upon the bread."

Pictures of a cocoon and butterfly illustrated a transformation we can not understand, but must trust God for. So faith should be a characteristic of our life.

Dr. Pierce closed the service by asking all the children who would choose God to raise their hands, and he earnestly invoked divine blessing and guidance upon each young life.

The programme for the anniversary of the Woman's Home Mission Society was very interesting, and I may write of that soon.

To my co-laborers of the W. H. M. Society let me say, all mail sent to Little Rock for me will be forwarded as I journey from place to place.

If the Baby is Cutting Teeth

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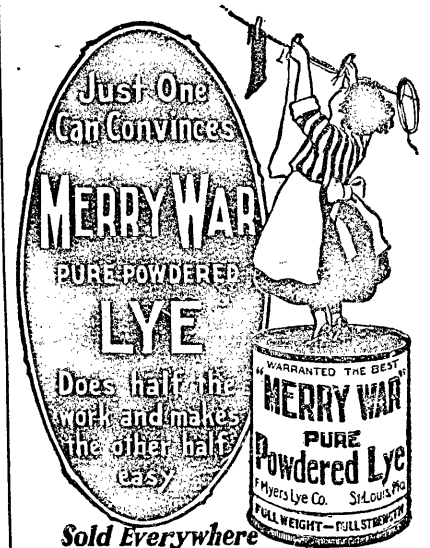
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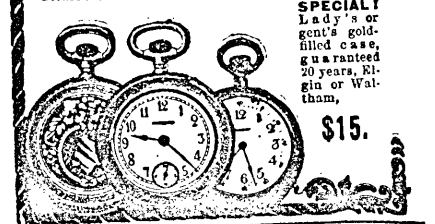
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Gushes From Gulliver.

Editor "Arkansas Methodist"—It is high time—yea, a little past the hour perhaps—for me to fulfill my promise to send you an occasional letter. My tardiness is not due to any lack of love for you or for any of the brethren in the Bear State, but because, for a lazy man, I have been intensely busy, especially for the past four or five months. Many brethren have been good enough to write me, asking why I did not contribute more to the public print, and in nearly every case I have pleaded business and promised to write more in the future. It is with me, as a writer somewhat, as it is as a preacher; when I was younger and knew less I was more voluble in the pulpit and more voluminous as a correspondent. I used to be very learned, eloquent and magnetic; but hard study, more extensive observation and richer experience have brought me to conclude that I am a very small affair. I used to know a great deal. There was hardly any branch of human learning that seemed to me at all difficult or hard to comprehend. I could speak oracularly concerning any of the great problems that gather the wool of our wisest people. Before I was of age and long before I was a father, I was able to preach with great power upon the subject of family government. While I was yet a circuit preacher, filling eighteen appointments a month, traveling on the hurricane deck of a horse, with my library in one end of my saddlebags and my wardrobe in the other, I could give our city preachers points by the hour upon how to successfully conduct a station. Before I had ever done any editorial work, and my only printed productions were "Notes from the Field," I was thoroughly competent, not only to write editorials on all the live issues of the day, but to judiciously employ the blue pencil, the scissors and the wastebasket. All these gifts, however, have vanished into thin air and I am nothing but a poor drudge who finds it exceedingly difficult to make buckle and tongue meet in the ordinary work of a common station preacher. How are the mighty fallen! And how many visions and dreams have been dissipated as the years have come and gone! I used to think, when I was a boy preacher, that if I were only a station preacher in the city, with a fine church, a comfortable parsonage and a well-assorted library, "I would bid farewell to every fear and wipe my weeping eyes." But I have long since learned that such surroundings were but the beginning of sorrows; and that the old saying was true, "He that dances must pay the fiddler."

But I did not intend to say all this. And it did not need to be said, for those in like circumstances

with myself are already informed, and those who are not—nine chances to one—will think I am just talking through my hat.

Now for a few words of straight-out correspondence. In these days of the making of many books and of Associated Press dispatches and newspapers without number (and often without merit), it is difficult for an occasional correspondent to write anything of general interest which the reader does not already know. Some things, however, might bear repeating, and a few points about Texas and Texas Methodism might be new to some of the readers of the "Arkansas Methodist." Know, then, first of all, that in this great empire State we have a membership of over 200,000 people; we have about 1,800 preachers, traveling and local; six colleges and one university; two rescue homes; one of the best equipped orphanages in the South, and a church organ—the Texas Christian Advocate—which has no superior among the weekly periodicals of our church. The last decade has been noted for church and parsonage buildings; and we have many fine structures of both classes, which are due credit to any section of our Methodist Zion. Our schools are constantly increasing in the number of matriculations, in endowment and in general efficiency; and what is best of all, there is a religious atmosphere in all our educational institutions most salutary indeed. Every one of them has been blessed during the past year with a gracious revival and hundreds of young men and women have been converted and brought into the church. The May meetings of our several parent boards at Waco, and our Theological Institute at Georgetown in June, furnished a great stimulus to missionary effort and to the intelligent and systematic study of the Holy Scriptures. At the present writing many revivals have already been held, some are in progress and the outlook is good all over the State for a great spiritual harvest. Never in the history of Texas have our people been blessed with a better general crop, and unless the most reasonable expectations are disappointed by some unforeseen disaster, our collections will be fuller at the fall conferences than they have been for several years.

The "Arkansas Methodist" comes to my desk every Saturday, full of good news from your three flourishing conferences; and the same might be said of several other church papers which put in their appearance at the same time. We have our difficulties, and they are many and great; but the Lord reigns, and if we are only faithful to our trust as a church and as a people, the future is full of hope and promise. Fraternally yours,

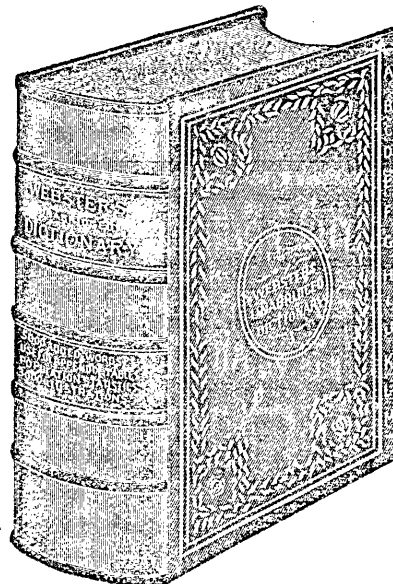
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August 28—Our Work for the Negroes
Psalm xxxvi. 9; Acts xvii. 24-31.

The negroes of this country were first captured in Africa, in cruel wars, in which slave hunters caught them, and after killing many, separated parents and children and carried them in ships to distant lands, and sold them into slavery. In the United States they were found to be especially adapted to work in the South for they came from southern latitudes. The Northern people sold their slaves to Southern planters.

The war between the States, which began in the spring of 1861, was not for the purpose of freeing the slaves, nor were the measures to free them during the war ever put on the ground of philanthropy toward them. The acts which freed them were all war measures, and pleaded for on the ground of military necessity. On August 9, 1861, an act declared that the masters who employed their negroes against the government forfeited their property rights in those negroes.

On March 13, 1862, all army officers were forbidden to return fugitive slaves to their masters. Thus the Federal army became a refuge for such as could run away.

On June 17, 1862, all captured, deserted or fugitive slaves of masters in rebellion were declared free. April 16, the slaves in the District of Columbia were freed by congress and their masters were paid for them. June 19 congress freed the slaves in the United States territories.

On the 22d of September, 1862, President Lincoln issued his emancipation proclamation to go into effect January 1, 1863. The proclamation went forth in these words: "By virtue of the power in me vested as commander-in-chief of the army and navy of the United States, and as a fit and necessary war measure for repressing said rebellion," etc.

This proclamation was to emancipate not all the slaves, but the slaves within the States in rebellion. It specified the territory to which it should apply; Arkansas, Texas, Louisiana (except 13 parishes), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia, except West Virginia, and seven other counties.

We have made these notes that our readers may understand how the negroes, once held in slavery,

became free among us. Their freedom is a fact long since fully accepted. They are a poor and as yet ignorant people, who have had a sad history. They appeal to Christian philanthropy. They are here because the whites brought them. They must live among us in the future. Our interest and theirs demand that we do what we can to qualify them to be good citizens of this country. Their peculiarities of race and color separate them from us so that their social station will remain distinct, and the institutions which are intended for their elevation must be largely left to their own hands. But the white people should be liberal contributors to their churches and schools, and should aid in every way their Christian instruction and the salvation of their souls.

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THE ARKANSAS METHODIST

J. E. GODBEY, D. D., EDITOR.
REV. A. H. GODBEY, A. M., AS'T EDITOR.
REV. T. O. RORIE, FIELD EDITOR.
WEDNESDAY, AUGUST 24 1904.

It is as much a duty to condemn the man who does wrong as to commend the man who does right.

The church member who always pays his debts at the store will be counted by sensible people as a better man than one who is careless of such obligations, but gets shouting happy at meetings.

It is beginning to be said that only a politician can drink whisky with impunity. It must strike our boys strangely to see people elect to the highest offices of the State men who are addicted to vices which would exclude a boy from service as a clerk in a grocery store or driver of a delivery wagon.

A man's declaration, or even persuasion, that he is guided of God is no proof of the fact. Jesus said to his disciples, "The time cometh when whosoever killeth you will think that he doeth God service." The test of works and not the test of feeling is that which the Gospel applies. "He that doeth righteousness is righteous." "He that committeth sin is of the devil."

Our church work would generally be better done if there were less desire to impress the public by what we do. Rallies and conventions planned for public effect are as truly pharisaical as individual exhibitions of profession or service for the same end. The Master's words, "These things they do that they may be seen of men," would still apply to many of our anniversaries, rallies and public performances.

It is now evident that the vast number of people attending the Fair at St. Louis, among whom are so many of our preachers and church members, is going to tell very seriously against the revival work of this summer, and diminish the roll of converts that will be reported at our Annual Conferences. From the worldly standpoint the Fair is a great educator and its diffusion of knowledge will be worth the money which the people expend in visiting it, but its effect will be registered in a check upon church work and business in general.

Mr. Wesley, as a reformer, whose aim was to spread Scriptural holiness over the lands, differed from some self-styled reformers who claim to be his zealous followers in these particulars at least. (1) He did not attack the ministers of his time as enemies of holiness and

blind leaders of the blind; (2) he did not pose as a reformer of the church, or complain that he was not honored as a leader and teacher among its great congregation; (3) he did not complain of any ill treatment he had received at the hands of the church; (4) he did not seek to divide the church, but went to the neglected, that the poor especially might have the Gospel.

The other day a little girl said to me: "I came mighty nigh killen that cow yesterday. I hit her with a clod. It made her awful sick. She just had to walk off and lie down."

I think I see such performances at times on the part of men coupled with such egotism. Some men are always on the lookout to exhibit their moral courage by attacking large game. They have no serious cause, it may be, which they follow up, and no issue of conscience. But they are always giving out that they are independent, think for themselves, and mean to preserve their manliness. So they throw clods of dirt at dignitaries, and men of great reputation, that their courage may appear. Meantime, they fancy that their criticisms have done much to preserve the freedom of men generally, and that they have made the dignitaries "awful sick."

The Grounds of Faith.

Our study and observation of Christian life, now running through many years, leads us to say with confidence that the weakening of spiritual life is primarily and fundamentally in the weakening of intellectual faith in the fundamental truths of religion. The doctrines of religion call us to a high and spiritual life, to which no man will climb by any stairway of his own, to which no man will ever raise himself by the dead lift of duty. Only the regenerating grace of God can put us in harmony with his law. But it is the strength with which the great truths of God are impressed upon the mind that causes men to feel the need of that grace and to seek it. The business of the preacher is to reason of sin and righteousness and judgment. These are the truths to which the Holy Ghost will bear witness. The preacher who expects the Holy Ghost to attend his ministry must stand upon that ground.

The Fourth Round.

The presiding elders of the Arkansas conferences are commencing the fourth round. In his "Post Oak Circuit" Bishop Keener says the first round calls for long heads, the last for long faces—long heads to plan how to raise the finances, long faces because the plans have failed and there are shortages to record in all the claims.

But the last quarterly meeting calls for long heads more than the first. The last quarterly conference makes up the official board for the ensuing year. A shortage in religious character and conscience in the official brethren is worse than any shortage of cash, and no preacher can make a greater blunder than to put into the board a man who can command the cash rather than the conscience of the church.

The fourth quarterly conference is the preacher's opportunity to put into official position men who are exemplary as Christians and who by their example sustain the work of the pulpit. It is the pastor who nominates for these offices and no pastor should be expected to nominate for official place a man who does not co-operate with the pulpit to maintain the spiritual tone of the church as well as its financial interests. And no right thinking man desires to be placed in official position on the nomination of a pastor whom he will disapoint in the matter of moral support.

A certain pastor complained to the presiding elder that Brother A, a trustee, steward, and Sunday-school superintendent, gave card parties at his house, and that the example was directly in the face of the teaching of the pulpit. "Go to see Brother A," said the elder. "Tell him that he cannot hold the office of steward and Sunday-school superintendent without your nomination. Ask him if it is reasonable to expect you to nominate him for re-election while his example neutralizes the work you do. Tell him he must sustain Methodist teaching by his own example or you will leave him off next year." All this was gently and prudently done, and the common sense of it Brother A saw and acknowledged. He said he wanted to be a true Christian, and help the church and there should be no more occasion for complaint.

It is not in any imperious spirit, nor with any assumed superiority that a pastor must govern the church, but with humility and brotherly kindness; and especially with a conscience that holds in view in all his administrations, the one purpose for which the church is ordained.

Judas.

One who serves in an army should have the spirit of a soldier—patriotism, confidence in the justice of his cause, willingness to fight and die for it. Without these qualifications he is not a soldier. He can not be respected as a soldier, albeit in another sphere he might be held for an honorable and worthy man. As a soldier he is a fraud, to be condemned and driven out. It is thus with men in the Christian ministry. The character and claims of the preacher's calling demand purity of heart and life, and read-

iness for service. To lack these is to be out of place in the ministry, a man to be condemned as an enemy to the cause he represents. Brotherly kindness, which bears with faults as between man and man, cannot be invoked to support in the sacred office an unworthy man. Loyalty to Christ and his cause forbids that. A man who would be respectable and honorable in the employments of the world, because professing only to seek things carnal, he would be no sham or fraud, may be justly the subject of condemnation if, with the secular and worldly spirit he puts himself into the sacred office of the ministry, or having fallen from his earlier faith and devotion presumes still to remain in that office.

But the real tests of devotion are sometimes needed to reveal to men their own hearts. The test also brings a crisis which may make service true or turn the professor into a hypocrite.

It is probable that Judas began in sincerity to be a disciple. They all had worldly views. They dreamed of a temporal kingdom, of thrones and scepters. With the expectation of worldly reward, Judas was no hypocrite in following Jesus. His motives were still in harmony with his views of the nature of the business in which he was engaged.

Slowly Jesus removed the veil from the eyes of his professed followers, and let in a clearer spiritual light upon his career and the motives which such a career demanded. The visions of earthly rewards began to fade and with the fading of these visions followers began to fall away. After one very plain and positive statement of the humiliation and suffering which lay before him, many went back and followed no more. But in some the unfoldings of trial were met by higher spiritual conceptions and motives to action corresponding, shifting from the temporal to the spiritual. To his disciples Jesus said, "Will ye also go away?" "To whom shall we go?" said Simon. "Thou only hast the words of eternal life." They kept on until they knew "the mystery of the kingdom of God." Their leader told them plainly, "You shall be hated of all men for my sake." "The time cometh when whosoever killeth you will think that he doeth God service." They went from that revelation, not with bowed spirits and melancholy wailing, but exalted in soul and joyful in hope because they had accepted the issue and felt victory already in their souls.

Judas remained in the company of the twelve. When the others went away he ought to have gone. Open confession that he was disappointed and that his motives had been worldly would have been better for him. He was ashamed to

back down. He resolved to make worldly profit of professed discipleship. From that point in his career he was a hypocrite. He had added to his character that which was more than worldliness. He had followed Jesus as a friend, thinking to gain by it, but he follows now as a masked foe. He seeks reprisal for his disappointment, and revenge for the wounding of his worldly pride. The selling of Jesus for thirty pieces of silver was the awful culmination. Madness and suicide closed the history and Judas "went to his own place."

One has said that Judas was placed too near to the Son of God not to develop into a saint or a devil. High privileges, clear light, high professions, holy offices test character and unfold it to the uttermost for good or ill. He who falls from the holiest sphere sinks to the nethermost pit.

Meekness.

Meekness is not weakness. He is not meek who yields when he has no strength to resist. "He that ruleth his spirit may be a meeker man than he who hath no spirit to rule." The man whose fatty folds fill him with content and keep him incessantly smiling may not be as patient as the nerve-wrenched sufferer who gulps his passion till it strangles him." It was John, the meditative, the mystical, the meek, who would sit in the place of power at the Master's right hand. It was John who would call fire from heaven upon the people of Nazareth. It was John who forbade one casting out devils in Jesus' name. John was evidently high-church, and with his deep love of his Lord, still "a son of thunder" who would hurl the bolts of heaven against the foes of truth.

It is when wrong is to a man personally and not to a cause that meekness is tested. It is in personal humiliation and suffering that the spirit of heaven is shown as contrasted with the spirit of the world. The spirit of the world represents personal insult and counts it the demand of honor. The spirit of heaven turns the cheek without resistance to the smiter. But let the attack be upon the Master or his cause, then while the hireling fleeth, the true follower fights to the death. He was the meekest of all men who refused eternal honors and for his people was ready to be blotted from God's book. Yet it was this same Moses who had those who were on the Lord's side "go through the camp and slay every man his neighbor and every man his brother."

Meekness is measured by the force which it controls. Because he was the strongest of men Moses could be the meekest. This adornment of Christian life is not weakness; it is not sentiment. It has its basis in inflexible devotion, un-

yielding purpose. The granite strata is the basis of the mountain that wears its plume of pines in the clouds.

Orphanage Notes.

Our matron, Mrs. Wightman, is away for a two-months' rest, which she greatly needed.

The Home is temporarily under care of Miss Mary Frazier, who is managing it very satisfactorily.

Our agent, Rev. T. O. Rorie, has been aiding Brother Weems in collecting for Galloway College. This is just for a few weeks.

We ask all persons who have subscribed to the home previous to Brother Rorie's agency to send the cash when due to G. H. Kimball, secretary, city hall, Little Rock.

All the children under our care are full orphans. Our friends will not ask us to take others. This is our work and it is enough for us.

Our friends in the country might aid us by leaving at the Orphanage garden produce, potatoes, tomatoes, onions, roasting ears, or chickens, eggs, butter, corn or hay as gifts to this work of charity.

The Camp Springs Sunday-school sends us \$2.57 cash by the hand of Rev. R. A. McClintock for which we return thanks.

In several conferences the orphanages have a collection from the Sunday-schools every fifth Sunday.

It will be morally beneficial to the children who live in pleasant homes to be reminded of the orphans and encouraged to make contributions to help them.

We have put out thirty children in good homes during the past two years. We always have on hand a great number of applications for others. We file them and make diligent inquiry. A place in a good family that has no children where the child will be adopted is the very best place for an orphan. We do not mean to put upon the church the expense of keeping children here when such homes can be found.

J. E. Godbey.

Rev. Edward Rushing Dead.

Rev. Edward Rushing, a Methodist minister from Chidester, Ark., died at the county hospital at 12 o'clock last night from an acute mental trouble. He had been at the hospital only two days, and had been sick but ten days. The body will be shipped to his home in Chidester this morning.

The deceased was 45 years of age and said to have been a strong minister. About ten days ago he was taken suddenly ill and was brought to the hospital here. His wife, son and brother, the latter Judge William Rushing, of Ouachita county, were at his side when death came.

He was an uncle of Mrs. W. H. Wilson, 321 1-2 Main street, and Mr. Wilson was at the hospital when he died last night. His illness baffled the physicians at his

home and resisted all the efforts of the physicians at the hospital in this city.—Arkansas Gazette, August 18.

We had no knowledge of Brother Rushing's affliction until we saw this notice in the Gazette.

Begin at the Bottom.

Dear Dr. Godbey—Allow me to suggest through the "Methodist" to all voters in the State who may read this that it is now only a few days until we will have opportunity to vote again on the question "for or against license," which will determine whether or not we will have the licensed saloon in our ward, town, township, county and State. The ticket this year as usual will be a long one. In many instances the voter will not have made up his mind fully as to who he will support until he gets ready to mark out one of the names before him. This unsettled condition of mind will perhaps make him a little worried and careless, and when through with marking the names on his ticket he will be so glad to get rid of it, he may overlook the question of "for or against license," as that usually occurs as the last item on the ticket, and thus the absence of his vote "against" will be equal to one more vote "for license." Now, while we are discussing men and measures during the next few days, and especially on election day, let us not forget the license question. And to be sure that no vote is lost let every temperance voter "begin at the bottom" to make out his ticket and vote against license first of all, as a solemn declaration of his principles, and standing on those principles, go up through the ticket and vote for men and measures accordingly. For one I propose to "begin at the bottom."

Frank Barrett.

Note From Brother McKay.

Dear "Methodist"—I have just received a note from Dr. Ward saying that our collections for missions in this conference have fallen behind last year up to date. There are but three months left till our annual settlements. Every day will count one way or the other. We cannot afford to fail. Crops are good. Money is plentiful. Our people are nearer out of debt than at any time since the war. A dollar will do more now than ever before. The call for reinforcements is urgent. We must have more men and we can not send more men until we get more money. Many of you cannot go, but you can send. Let liberality abound. Brother pastor, give every man, woman and child, Sunday-school and League a chance to contribute. Press the battle and I verily believe we will be more than victorious. We will never become interested in any enterprise of the

church until we put something into that particular enterprise. Therefore the more we pay the more we will pray. Some will come up short. Who will it be and why will it be? Will the reason be satisfactory to our Savior? If I should do my very best could not the full amount be collected? If I fail, will the fault be in me or in my people? Let us answer in full reports. God bless every pastor and every charge. Sincerely,

R. W. McKay.

Personal.

Rev. R. A. Holloway expects to go to Texas this fall.

Rev. Phil Herron of Redfield circuit made us a call Monday.

Senator George F. Hoar of Massachusetts is at the point of death.

Senator George G. Vest died at Sweet Springs, Mo., last week, aged 75 years.

"He that cannot think is a fool; he that will not, is a bigot; he that dare not, is a slave."

Rev. J. A. Anderson will visit the fair with his daughter, Lillian, the first week in September.

Rev. A. M. Shaw of Crossett called Monday. He expects to transfer to the Pacific conference this fall.

Bishop Key will dedicate the new church at England, Brother Henderson's charge, next Sunday, August 28.

Rev. A. E. Horton who is Elizabeth Shade has had much sickness in his family of late and has been sick himself.

Rev. Wilbur F. Wilson has been spending a few weeks in the city. While with us he preached at Hunter Memorial church.

Rev. L. E. N. Hundley from Hazen Station, was a caller Monday. He had been assisting Brother McKelvy at Des Arc and Brother Powell of Hickory Plains. On both charges they had good meetings.

In respect to Rev. W. R. Peebles, of the Tennessee conference, lately deceased, the Midland Methodist says: A leader in Israel has fallen. Brother Peebles was brave, sweet-spirited, sunny, heroic, devout, manly."

Dr. Walker Lewis has stood his ground and maintained the regular services at First Church through all the midsummer heat. The work has grown steadily under his hand. There has been constant increase of membership, an average of four additions a week for fifteen months. Young peoples' meetings have been established and are prospering. The congregations are good.

FOR SALE—A Smith Premier typewriter as good as new at almost half price. Lox Box 387, Cotton Plant, Ark.

For World's Fair Visitors.

Elegant rooms, splendid accommodations. Highest point in St. Louis. Convenient to car line for fair grounds. Take Park Avenue car south from station; get off on Theresa, walk north one block. Rates \$1.25 per day with breakfast.

Mrs. Margaret Apple,

3536 Vista Ave, St. Louis, Mo.

Reference Rev. J. M. McDonald, pastor Lafayette Park M. E. church, South, 2017 Jefferson avenue.

A First Century Message to Twentieth Century Christians—Morris Menzies' History of Religion..... 1.50

Christian Life.

Only.

It was only a word, yet it fell like balm

On a heart that was crushed with pain;

And the speaker who uttered the word passed on,

And ne'er thought of that day again.

It was only a smile, but it seemed to lift

From a grief-burdened life a cloud;

And the sunlight was brighter in days to come,

To the earth-saddened one so bowed.

It was only a pause in the world's mad rush,

But it gave to a toiler rest;

And he who had lightened the load was glad,

For it brought to his door a Guest,

Who would come once again in the eventide,

From His throne over life's broad sea,

And would say: "When ye helped e'en the least of these,

It was service most sweet to me."

—Nanie J. Rea.

The Chief Sphere of Christian Life.

There is much to be said in favor of the emphasis that is put upon the daily life as the field for Christian endeavor. It corrects whatever tendency may exist to make the church exclusively its sphere. And that tendency does exist. One fruit of it is the habit of drawing a distinct line of separation between the sacred and secular, and making them mutually antagonistic. There has been poison in that fruit for both the church and the world. The one has suffered from a visionary thought and an artificial piety that have at times justified the criticism of excessive "other-worldliness." The other has lost the impulse of the nobler motives and come under the domination of a materialism that has lost sight entirely of God and eternity. The church has wanted connection with life, and the world has wanted the impulse of faith, whenever this tendency has been allowed to develop. Under its influence, the measure of personal religion has been the quantity of man's church work rather than the quality of his day's work. To make the church the chief sphere of the Christian life is to keep the seed in the granary, where it is not needed, out of the world, where it is needed.

Making the word of Christ Himself emphatic, that the field is the world, a truer idea of the work of the church, and of the intimate relation between it and the daily life of men, is formed. The church is to furnish the seed. It lives for the world's sake. The world needs it.

All the work that men are trying to do, all the relations they hold, all the pleasures they enjoy make one supreme demand, namely, true character. The perpetual need of the world, in whatever phase regarded, as industrial, commercial, social, political, or any other character, is the man who lives in clear recognition of his relations, devoted to high principles, actuated in all his activities by the loftiest motives. And the purpose of the church is to produce that man for the world. It does not exist for itself. It does not make him for itself. The church is not the end of his activity. It is the means to his truest life. And that life is not for it. It is not the duty of the church to invent pleasures to hold him, to find tasks that will absorb for itself his best thought and the most of his time and strength. Much of the labor spent upon these things is not Christian work at all, although sometimes and to some people that is all that Christian work seems to be. The work of the church is not to keep any man for itself, but to give him to the world, fit for the highest service of God in his true service to humanity. And this fitness it gives by means of its disclosure of the close spiritual kinship between God and the man, and of the life of a true son of God in Jesus Christ, and by its discipline of that life in certain characteristic activities.

Without underrating in the least the importance of the idea of service that has taken hold on the modern church, that idea must be kept from obscuring that other primary function of its life, the making of Christian character. This would change the emphasis from the concern over inventing new tasks, that are often artificial and unnecessary tasks, to keep Christians busy, and would put it, where it is better, upon the importance of doing the old, necessary, daily tasks as Christians, and using life's pleasures, and accepting and fulfilling life's relationships as Christians. Among these is the sphere of Christian activity. The real need of Christian character is the realm of worldly work and pleasure. And here also is the most unmistakable revelation of the religious spirit of a man's life. His real faith and life are shown more in his practice on Monday than in his prayer on Sunday. His true joy is manifested more by the way he suffers in the world than by the way he sings in church. His love for God proves itself in his accustomed work more than in his occasional worship. It is not service that is questioned, but service in little, insignificant, unnecessary things that does not touch the world's need at all, that churches sometimes encourage merely for the sake of keeping their members busy, but by encouraging them, it is to be feared, they foster a very low and artificial

if not false, notion of Christian work. Vastly more important service would be rendered to the world should this same care and pains be taken to instil into every Christian life a sense of the great demand there is for the infusion of sturdy Christian principle into all the old, common channels where the current of human life daily runs.

And that is Christian work. The merest task done faithfully for Christ's sake is Christian work. A farmer plowing may be serving God just as truly as his pastor preaching. A merchant trading may trade with so faithful an application of Christian principle as to help the world up as much as the missionary to a pagan people. A woman, cherishing her husband, and training her children with a gentle Christian spirit, is pleasing God no less because she does it in the home. And she pleases Him no more in her work on the missionary and social committees because she does it in the church. It is the spirit and the motive one puts into any task that makes it noble or base. And the simplest thing one does affords no less a chance for the practice and display of Christian principle than the greatest. And what Christian disciples need more than to be set at some new strange, invented task in the church, is to be sent down to the old, familiar, ever returning experiences of duty and temptation, of sorrow and joy that men must always meet in the world, with the new power and glory gathered from their mount of transfiguration.—Christian Intelligencer.

Pass On the Praise.

"You're a great little wife and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes and sang as she made the beds, and the song was heard next door and a woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang the butcher boy who called for the order heard it and went out whistling on his journey and the world heard the whistle, and one man hearing it thought. Here is a lad who loves his work, a lad happy and contented.

And because she sang her heart was mellowed and as she swept about her back door the cool air kissed her on each cheek and she thought of a poor old woman she knew and a little basket went over to that home, with a quarter for a crate or two of wood.

So because he kissed her and praised her the song came and the influence went out and out.

A word and you make a rift in

the cloud; smile and you may create a new resolve; a grasp of the hand and you may repossess a soul from hell.

Does your clerk do well?

Tell him that you are pleased and he will appreciate it more than a raise. A good clerk does not work for his salary alone.

Teacher, if the child is good, tell him about it; if he is better, tell him again; thus, you see good, better, best.

Pass on the praise now. Pass it on in the home. Don't go to the grave and call "Mother." Don't plead, "Hear me, mother; you were a good mother and smoothed away many a rugged path for me."

Those ears cannot hear that glad admission. Those eyes cannot see the light of earnestness in yours. Those hands may not return the embraces you now wish to give.

Pass on the praise today.—Selected.

AS EASY

Needs Only a Little Thinking.

The food of childhood often decides whether one is to grow up well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other provided we get a proper start.

A wise physician like the Denver doctor who knew about food, can accomplish wonders provided the patient is willing to help and will eat only proper food.

Speaking of this case the mother said her little four-year-old boy was suffering from a peculiar derangement of the stomach, liver and kidneys and his feet became so swollen he couldn't take a step. "We called a doctor who said at once we must be very careful as to his diet as improper food was the only cause of his sickness. Sugar especially he forbid.

"So the doctor made up a diet and the principal food he prescribed was Grape-Nuts and the boy, who was very fond of sweet things took the Grape-Nuts readily without adding any sugar. (Doctor explained that the sweet in Grape-Nuts is not at all like cane or beet sugar but is the natural sweet of the grains.)

"We saw big improvement inside a few days and now Grape-Nuts are almost his only food and he is once more a healthy, happy, rosy-cheeked youngster with every prospect to grow up into a strong, healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the nature-sweet known as Post Sugar, not digested in the liver like ordinary sugar, but predigested. Feed the youngsters a handful of Grape-Nuts when nature demands sweet and prompts them to call for sugar.

There's a reason.

Get the little book, "The Road to Wellville," in each package.

For the Young People

In the Hole of the Pick and Shovel.

I told you last week, my young friends, about Mr. Northey and family, owner of the "Manganita" mine. I would like to tell you about his mine today.

I started out yesterday morning to go to and through his mine. The "Manganita" mine is on the top of a mountain, to the northwest of Sulphur Creek, which is about 450 feet high. It is a bare mountain, white with its covering of dead "fox tail" grass, except the occasional green of an oak tree about over it. I went up the road winding about its side till it reaches the mine at the top. This is the road used to haul the cinnabar and its greater mixture of dirt, sulphur, etc., down to his mill at the base of the mountain on Sulphur Creek.

I reached the mine about 11 o'clock a. m. all dusty and hot, but Mr. Davis, the superintendent of the mine, was nearly ready to take me through. Before going in he touched off the powder for two blasts and we stood about forty yards away and watched the explosion, and came very nearly getting a great shower of hard dirt all over us, it went just to the north of us. I could hardly keep from jumping up and down a few times at this.

After the cloud of dust cleared away we were ready for our descent. Mr. Davis gave me a tallow candle, in an iron holder which came to a sharp point in order to stick it in the dirt, as we ascended and descended below. He also took a like candle.

The mine opens into the mountain on the west side. It starts with a great hole in the top about 40 yards across where they are doing surface mining in the summer, as this is the only time it can be mined, being too muddy in winter. The cinnabar, out of which the quicksilver is made, crops out here. About forty feet down at the base of this hole we started in, leaving daylight behind. My conception of the mine was that of a great inner cavity about whose sides the miners were digging out the dirt. No especial need to be careful about my clothes, but—well, I entered the mine with a clean pair of pants on, a clean new white shirt and coatless. We entered a tunnel about ten feet wide and thirty feet deep, slanting downward. We could not see bottom, nor did I care to, as that seemed quite probable to me, as a fall was an easy thing to accomplish, considering the way we had to descend. We had to step from one slick pine log to another, being placed about four feet apart. These logs were ten feet long, set crosswise the tunnel, placed solid into its sides to hold the dirt from falling in on us. Just think of me jumping from one slick log to another with a fall of thirty feet

below. There was a peculiar jumping of my hair, but I said nothing, unless it was that I thought Mrs. Lark would faint in such a place. It was a little of the old Adam in me. We went down this tunnel about 75 feet. It was interesting to me, as we went down, to notice the cinnabar mixed in the dirt. It is a quite bold red and lies in slanting layers. Being heavier than the sand, it has, during the ages, collected itself in these layers. The cinnabar is a mixture of sulphur and quicksilver.

At the bottom of our 75 foot descent we stepped out on the dirt floor of another tunnel. It was about 30 feet high by 15 wide. This main tunnel extended itself on the level near 500 feet, I judge, to the east. From this main tunnel smaller tunnels extended in every direction on that level, following the lead of the cinnabar in the mountain. The cinnabar is not found equally distributed in all the dirt, but follows certain inner mountain drifts, something as water collects in ravines on the earth's surface. We explored most of these tunnels. As I walked the perspiration just poured out on my skin. The air is quite thin and the chemical action of certain minerals is producing heat. In one tunnel it was just hot because of this. The men who work in these places only wear a pair of shoes and overalls, and then the sweat pours from them, making them lose flesh rapidly. They can not stand to work down here many years. The life of a miner is very short.

This main tunnel has a track in it on which is pushed a small car loaded with the cinnabar dirt, gotten from the small tunnels on a level with the main one. This car is pushed on to a chute leading down through the mountain to a point on the outside. The dirt from all the main tunnels is brought in large buckets or cars to this same great chute where it is run to a point outside, just spoken of. Here it is reloaded onto a car and pushed to a point about sixty feet further out. Here the dirt in the car is dumped through a last great chute into a box, about fifteen feet square, from which it gradually runs out into a sack which holds about seventy pounds. These sacks are loaded here from a platform onto a great wagon and hauled down to the mill, but I am still in the first main tunnel. I must get out of it. Poor me! I could not do it. I am lost in this subterranean labyrinth. We explore on this level, then go down a long ladder through a dark hole into the main tunnel below. This is similar to the one above and we explore it likewise. I have such a kind guide and one who has been working in mines for thirteen years, and here three years, so he knows all about it, and how to get out! Mineral!

mineral! everywhere there is mineral. Mr. Davis says: "Look here," and I look with my little light. It is a bright stalactite, formed by saltpetre, dripping from the ceiling above. It is five or six feet long. There are many others and they are so pretty. And here in the dry sand glitters the long crystals of epsom salts. Mr. Davis says that in some parts of the mine these crystals hang long like the gray beard of an old man. They look almost human in their setting of darkness. I would think ghostly. Down we go through another hole, descending by a ladder and out on the third main floor of a tunnel, with its many smaller tunnels running out into it. The car of the last two tunnels we have explored or one car from either side, runs to the center of the mine to an immense elevator to whose great rope is attached a great iron bucket. The dirt from these cars is dumped into this bucket and drawn up to the first tunnel I spoke of exploring, to the main chute I described and there disposed of in like manner. This elevator descended fifty feet lower still to the level of the lowest tunnel. This we did not go down to. We are now 150 feet down in the bowels of the mountain, making in all a depth of 200 feet for this mine. We have been in the mine about an hour, so we must go up and out. We begin our ascent by climbing a ladder up through a dark hole. I raise my tallow candle above me, and get a drop of hot grease on my hand; it does not cool quickly. It drops again—ever and anon; but that does not hurt me like getting a drop of it on my once clean clothes. Poor Mrs. Lark, what will she say when she sees my grease bedabbled clothes? What sympathy I have for her. But up we climb onto a main tunnel again. We travel this a distance over a big pile of dirt, tumbled a short time before into the tunnel, no danger of another tumble now, says Mr. Davis. He knows. I am glad he does. We come to the last great climb. This ladder is covered with mud. Mr. Davis says for me to precede him. I get on the ladder and begin breaking off the mud on it, and to climb, knocking and splattering the mud down on him. He said it was all right for me to do it. The hole we are climbing up through is barely big enough for the ladder and us, as by rubbing our backs on the mud wall back of us as we crawl up. We stick our candles in the mud sides as we climb. After 60 feet of this climbing a flood of sunlight breaks in upon us, and we are out. Some of the miners said I had a daub of mud on the seat of my pants, in fact mud all up and down my back, and lengthwise it. My poor clean shirt—but I have gone through and back to blessed sunlight.

F. A. Lark.

Our Letter Box.

Tucker, Ark.

Dear Brother Godbey—I am a little girl nine years old. I love the old "Methodist." I have a twin sister and two other sisters older. My twin sister's name is Ruth. I love her better than my life. I have no pet. I have a little baby brother. We all love him and we all pet him, too. I go to Sunday-school every Sunday. My Sunday-school teacher's name is Mrs. Barnmer Watson. My mother and father are still living. I love them as dearly as my life. I live in Tucker. I am your cousin,

Lorena Buie.

MINISTER'S TRIAL

Coffee Hit Him Hard Indeed.

A minister of the Gospel writes about Postum: "I was for years a sufferer from headaches; sometimes they were so violent that groaning in agony I would pace the floor or garden holding my throbbing head for relief.

"I tried all sorts of remedies known to the allopathic and homeopathic schools, sometimes I thought it was caused by the stomach or biliousness and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night, it was sometimes almost impossible for me to fulfill my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder and abruptly discontinued the use of both and took on Postum for a trial.

"From that happy hour I commenced to mend; gradually I got better and better and now I do not have a headache once in six months and all my other troubles are gone too. I am now using Postum exclusively and want no better beverage.

"I know of others who have been benefited by the use of Postum in place of coffee. A friend of mine here in Key West, a hardware merchant, suffered for years with stomach and other troubles while he was using coffee, finally he quit and began using Postum and got well. He is devoted to Postum and when worn and weary with business cares takes a cup of it piping hot and in a short time feels rested and nourished.

"Some I know have become prejudiced against Postum because careless or ignorant cooks tried to make it as they would coffee and will not allow it to boil full 15 minutes, but when they try it again, well boiled, it stays for it is as delicious and snappy as the mild, smooth, high grade Java." Name given by Postum Co., Battle Creek, Mich.

Get the little book, "The Road to Wellville, in each package.

Our Church at Home.

Note From Brother Hawley.

Dear Dr. Godbey—I am at present enjoying a vacation generously given me by my board of stewards, and as my health has been unusually bad this summer, I am now at Hot Springs, taking a course of baths, and enjoying the hospitality of my old friends and the professional skill of my old friend, Dr. M. L. Harrell, and hoping to go back to my work with new strength and vigor. I feel loth to spend so much time from my church, but it seemed almost a necessity, and so I am making the most of it.

I desire at this time to call the attention of the brethren of the Little Rock Conference to collection for our dear old men that have been compelled to retire from the battle, and the dear ones left by those that have fallen in the fight. The battle with most of them has been long and terrific, and but little is left to them but the sweet memories of the presence of the King, the battle shout and the victory. Let us bathe their wounds with our hearts' best affection, and supply liberally all their wants out of the abundance that our God hath given us. At all events let no pastor fail to collect the 10 cents ordered by the conference. Lovingly your brother,

Lewis B. Hawley,
President Joint Board Finance,
Little Rock Conference.

AUSTIN CIRCUIT.—Two meetings have been held. One at Smyrna and one at Concord. We had two accessions at Smyrna and eighteen at Concord. We are now holding at Mt. Tabor, with good prospects for a good meeting. The local brethren are the only help I have.

W. W. Christie.

OAK HILL CIRCUIT.—Our meeting at Oak Hill lasted two weeks. The people were stirred as they have not been in many years. Results, 36 conversions and 20 accessions to our church, and six to the Baptist. There were twelve heads of families converted. We are truly glad when the youth are gathered in, but when we get the fathers and mothers it is equally consoling.

We then spent a week at district conference and the association with the brethren and the stately, pious presence of Bishop Key gave us an impetus and a mighty push in the direction of our revival work. We immediately re-entered the field on returning home, beginning at Paron, continuing thirteen days and nights. Results, 44 conversions, with 23 accessions to our church, and ten to the Baptists. Among the rest was an aged father of sixty-odd summers who had been the object of many prayers. Uncle Tom Crag, we all call him, joined the church. We are now at Walnut

Grove, entering the contest in this mighty battle between God and the devil. Pray for us, that we may be successful to the glory of God and the salvation of many precious souls. Your brother in hope of eternal life,

Hugh Reveley.

REDFIELD CIRCUIT.—Rev. Phil Heron has had good meetings at White Hall and Shiloh. He has received forty-five members since conference, thirty-seven of these on profession.

EL DORADO CIRCUIT.—I closed a meeting yesterday at Parker's Chapel. The attendance was good. The singing was splendid. The church at this place I think for a few years has been in a cool state, without a prayer-meeting, and a part of the time without a Sunday-school. During the meeting the revival fervor came upon the church. It was a good meeting, with the church with a few exceptions the entire church, I think, was greatly benefited. There were as many as six penitents at one time. However there was but one conversion and accession. There will be a Sunday-school and prayer-meeting organized.

J. M. G. Douglass.

FORT SMITH DISTRICT.—Several good revivals are going on at this writing. It looks now as though the reports of conversions will reach the 1,000 mark before conference. In every respect I believe our report will be better than last year. Yours sincerely,

Henry Hanesworth.

GENTRY STATION is doing fairly well. Our congregations are large all the time. Prayer-meeting has kept up well all summer. Sunday-school doing well. I have stressed the matter of pastoral work. Have received 24 by letter since conference.

Our church finances are in fairly good shape. We are much stronger than a year ago.

We have taken in 54 members since I took charge of the church.

B. Margeson.

ECONOMY CIRCUIT.—I closed a meeting at Economy the 17th with good success. The church was considerably revived. The spirit of the Lord was with us in great power.

The people at this place have the old time shouting religion. We had two professions and four accessions. Brothers Carson, pastor of C. P. here, and W. T. Martin, professor of Hendrix College, did some effectual preaching.

We are building up some here. When I reached this place last fall I found no organized society; now we have a society of eight members.

J. W. Harger.

SHADY GROVE.—We have just closed a good meeting at Shady Grove and have begun with

fair prospects at Mt. Olivet.

Brother S. C. Vinson is with us, and is preaching with power to the delight of all. We feel that we are greatly blessed by his promises.

David Bolls.

MALVERN, ARK.—Have had 150 conversions and reclamations. The greatest meeting in the history of this town. The whole town closed today (Monday) from 9:30 to 11 a. m. for service.

T. O. Owen.

TEXARKANA NOTES.—The Methodist Pastors' Association met in study of First Church at 9 a. m. August 22, 1904.

Religious services by Rev. J. C. Hooks.

Reports of pastors:

Rev. James Thomas, First Church: Large audiences both hours, and great interest manifested in each service by the members.

Rev. J. C. Hooks, Texarkana Circuit: Glorious meeting last week at Rondo. Sventeen accessions to the church, and seven infants were baptized. Church greatly revived and it was the best revival held for years.

Rev. J. R. Sanders, Fairview: Revival in progress. Very large audience last night and it is hoped good results will follow this week.

J. C. Hooks, Secretary.

WALNUT HILLS.—Just closed a fine meeting at Walnut Hills. 11 accessions to the church and six infants baptized. Bro. Evans of Magnolia was with me and at his best. I had the pleasure of receiving a deaf mute in the church, Miss Golda Cryer. She will graduate next year. Yours in the work,

R. J. Raiford.

STAR CITY—OZAN.—It was my great pleasure and profit to visit and assist for eight days at each one of the above named places in revival meetings. Many of the hallowed memories of my life cluster around these two small towns. At Ozan, just 14 years ago, in the new church, I gave my life to God to enter the ministry. My first appointment was Star City. It was there I spent two happy years. Some noble people lived there on that circuit. Among them were the Ligans, Nickolsons, Lees, Douglasses, Meadors, and others too numerous to mention. This has been a very successful year for our church at Star City. Rev. C. C. Green has done the most effective work there of any preacher for the last twenty years. We had great crowds at most all the services. A few conversions and accessions, but a general awakening in the church and community. God was with us in great power at some services. It was one of the most pleasant visits of my life to see those dear good people, and everybody treated me with every possible kindness. Bro. Green is greatly loved by all the people. He is a young man of fine

promise, of great usefulness to the church. I have been here a week at Ozan, preaching for Bro. Lawlis. Congregations are very large and the interest is very deep. God is honoring His word in convicting many of the hardest sinners in town. I never saw greater interest manifested in my life. We have had several conversions. The church here has been wonderfully revived. Some of these good people who have been praying for years for a great revival when they saw the power of God in convicting and saving men, could not keep from shouting. Meeting will continue two days longer. Bro. Lawlis is very popular here and is doing good work. Myself and family will return to Hot Springs next Monday. We are glad to say Mrs. Nelson's health has entirely recovered. Blessing for all the Methodist family. Sincerely,

W. W. Nelson.

AUVERGNE AND WELDON

—Closed a good meeting at Tupelo last night. It was our pleasure and profit to have with us Rev. W. E. Hall of Black Rock. He stayed ten days, and preached sixteen strong, spiritual sermons. It may not be in bad taste for me to say a thing here that has never been in print. In 1892 I met Bro. Hall on the streets at Mammoth Spring. We were strangers, but I spoke to him and that revealed our names. Then I said, "Are you a son of Ben F. Hall?" "I am." "This stirs an additional interest in me for you." And I laid my arm around him and drew him to my bosom and asked him if he were going to church tonight. His reply was, "Yes." But he had not started to church but to a place of amusement. He came and came to the altar, a poor back-slidden boy, a preacher's boy, was reclaimed and united with the church and that little "howdy-do" and sidewalk-work was the beginning of a new life for this now strong, able, christian young preacher. Of course, I love him, and it does me good to say this commendatory word of him that it may do him good and bless him in his work. Continuing in the future as the past, he is destined to become a great preacher. God bless you, Ed, and multiply your tribe by hundreds. We had ten accessions and nine conversions. Some good material, one reclaimed and two children baptized. The church edified, "Salvation rolling on." Amen. Jas. F. Jernigan.

HARRISON DISTRICT

—Fourth round. Lead Hill and Zinc at Lead Hill, August 27-28; Cotter Mission at Cotter, September 15; Mountain Home Station, September 16; Mountain Home Circuit at Oak Grove, September 17-18; Bellefonte circuit at Mt. Zion, September 24-25; Valley Springs circuit at Black Schoolhouse, October 1-2; Yellville Station, October

7; Yellville circuit at Liberty October 8-9; Marshall and Leslie at Leslie, October 15-16; Alpena Mission at Alpena, October 20; Green Forrest and Berryville at Green Forest, October 20; Berryville circuit at Pleasant Valley, October 22-23; Eureka Springs, October 24; Kingston circuit at Kingston, October 29-30; Harrison Station, November 1.

J. H. O'Bryant, P. E.

LITTLE ROCK DISTRICT—FOURTH ROUND.

BentonSept. 3, 4
Prairie Longue Circuit.....Sept. 10, 11
HazenSept. 11, 12
Bryant CircuitSept. 17, 21
Carlisle and DeValls Bluff.....Sept. 24, 25
First ChurchOct. 1, 2
Hunter MemorialOct. 2, 3
Oak Hill Cir.....Oct. 8, 9
Hickory Plains Cir.....Oct. 15, 16
Mauumelle CircuitOct. 22, 23
AsburyOct. 29, 30
Henderson MissionOct. 30, 31
Austin CircuitNov. 5, 6
Des Arc CircuitNov. 12, 13
Mabelvale CircuitNov. 19, 20
Winfield MemorialNov. 20, 21
LonokeNov. 27, 28
LibertyDec. 3, 4
Jno. H. Dye, P. E.

TEXARKANA DISTRICT — FOURTH ROUND.

Bright StarSept. 23
Mena StationSept. 3, 4
Garland and Roberts ..Sept. 24, 25
Janssen CircuitOct. 1, 2
Umpire CircuitOct. 8, 9
DeQueen StationOct. 15, 16
Gillham CircuitOct. 17
Horatio CircuitOct. 22, 23
Fairview StationOct. 29, 30
Texarkana CircuitOct. 30, 31
Wilton CircuitNov. 4
Allene CircuitNov. 5, 6
Mt. Ida CircuitNov. 10
Cherry Hill Circuit ..Nov. 12, 13
Lockesburg CircuitNov. 19, 20
Mena CircuitNov. 26, 27
First ChurchDec. 3, 4

Let pastors see to it that Question 29 is fully answered by the trustees. B. A. Few, P. E.

PRESCOTT DISTRICT—FOURTH ROUND

Mineral SpringsSept. 3, 4
Washington and Ozan...Sept. 4, 5
Center PointSept. 10, 11
NathanSept. 17, 18
DeAnnSept. 24, 25
BingenOct. 8, 9
EmmetOct. 1, 2
NashvilleOct. 9, 10
CarolinaOct. 15, 16
DelightOct. 22, 23
Pike City and Antoine.Oct. 29, 30
MurfreesboroNov. 5, 6
ChidesterNov. 12, 13
Spring HillNov. 19, 20
FultonNov. 26, 27
HopeNov. 27, 28
GurdonDec. 3, 4
PrescottDec. 4, 5
Thos. H. Ware, P. E.

DARDANELLE DISTRICT — FOURTH ROUND.

Dardanelle Cir. at Oak Grove...
.....Sept. 3, 4

Prairie View Cir.Sept. 10, 11
Clarksville Cir. at BreckenridgeSept. 17, 18
Ozark Cir. at Bethlehem.....Sept. 24, 25
Lamar and LondonOct. 1, 2
Clarksville StationOct. 2, 3
Danville and RoverOct. 8, 9
Dover at AppletonOct. 15, 16
Ola at Mt. Carmel....Oct. 22, 23
Dardanelle StationOct. 23, 24
BellevilleOct. 29, 30
Walnut TreeNov. 5, 6
Gravelly CircuitNov. 12, 13
Altus and Coal Hill ..Nov. 19, 20
Ozark StationNov. 20, 21

The Bethel camp-meeting, two miles north of Center point, will begin Friday night before the second Sunday in September. All ministers expecting to attend the meeting are requested to be on the ground then and remain till the close. S. K. Burnett.

JONESBORO DISTRICT — FOURTH ROUND.

Nettleton StationSept. 10, 11
Monett CircuitSept. 24, 25
Harrisburg Circuit.....Sept. 29, 30
Harrisburg StationOct. 1, 2
ParkinOct. 8, 9
Vanndale Circuit.....Oct. 15, 16
Crawfordsville and Marion.....Oct. 22, 23
Marked Tree Circuit ..Oct. 25, 26
Golden Lake Circuit ..Oct. 27, 28
Osecola StationOct. 29, 30
Luxora CircuitNov. 1, 2
Blythesville CircuitNov. 3, 4
Blythesville StationNov. 5, 6
Barfield MissionNov. 7, 8
Trinity Circuit.....Nov. 12, 13
Shiloh CircuitNov. 15, 16
Lake City CircuitNov. 19, 20
Cotton Belt Mission..Nov. 22, 23
Jonesboro StationNov. 26, 27
North JonesboroNov. 28
M. M. Smith, P. E.

FORT SMITH DISTRICT — FOURTH ROUND.

First ChurchSept. 3, 4
Van Buren Cir. at Rudy.Sept. 4, 5
Central ChurchSept. 10, 11
Alma Cir. at Alma....Sept. 11, 12
Mulberry Cir. at Mulberry..17, 18
Van Buren Station ..Sept. 18, 19
Fort Smith Cir. at Lavaca.....Sept. 20
Huntington Mission ..Sept. 24, 25
Mansfield Cir. at New HartfordOct. 1, 2
Hackett and Bonanza at BethelOct. 8, 9
Greenwood Cir. at Greenwood...Oct. 9, 10
Charleston Cir. at Grand PrairieOct. 15, 16
Branch Cir. at Branch..Oct. 16, 17
Magazine Cir. at Magazine.....Oct. 22, 23
Paris StationOct. 23, 24
Carolan Cir. at Carolan.Oct. 29, 30
Booneville StationOct. 30, 31
Waldron Cir. at Waldron.Nov. 5, 6
Cauthron CircuitNov. 12, 13
Henry Hanesworth.

Social Evenings35
How to Promote and Conduct a Successful Revival—Toney150

Sloan-Hendrix Academy

For Young Men and Women.

IMBODEN, ARKANSAS.

A preparatory school for college course. Next session begins Wednesday, Sept. 21, 1904. Situated in the foot-hills of the Ozark mountains, one hundred miles from Memphis, on the Frisco railroad. Special courses in Music, Art, and Elocution. Religious surroundings, firm discipline. No saloons in the town. Dormitory on the campus to accommodate twenty-five students, and private homes near-by take boarders. Write for catalogue.

GEORGE J. EVANS, Principal.

PRINTING

Have installed an Up-To-Date PRINTING PLANT

in the office of

Arkansas Methodist.

Prepared to print Letter Heads, Envelopes, Cards, Invitations, in fact anything. Mail Orders Solicited.

Fred Pattee Care Arkansas Methodist, Little Rock, Ark.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.

Homer Pitts, Plaintiff, vs. Nancy Pitts, Defendant.

The defendant, Nancy Pitts, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Homer Pitts.

Chas. M. Connor, Clerk,
August 23d, 1904.

John Barrow, solicitor for plaintiff.



PINE BLUFF.

Improved service to Pine Bluff via the Cotton Belt Route. Two trains each way daily. Note the very convenient schedules:

Leave Little Rock 8:05 a. m., 5:00 p. m.

Arrive Pine Bluff 10:35 a. m., 7:30 p. m.

Leave Pine Bluff 8:00 a. m., 3:50 p. m.

Arrive Little Rock 10:30 a. m., 6:20 p. m.

Remember this is via the Cotton Belt Route. Ask Cotton Belt agent for folder.

ST. LOUIS SOUTHWESTERN RAILWAY COMPANY.

General Passenger and Ticket Department.

St. Louis, Mo., April 16, 1904.

Agents and Connecting Lines—Effective April 18th, our train service to and from Memphis will be re-established on same schedules as were in effect prior to April 6th. No. 1 leave Memphis 9:15 a. m.; No. 2 arrive Memphis 7:20 p. m.; No. 3 leave Memphis 8:20 p. m.; No. 4 arrive Memphis 7:35 a. m.

R. H. Laing,

Asst. Genl. Pass. & Ticket Agt. E. W. LaBeaume,

Gen. Pass. & Ticket Agt

ROYALTY PAID and Musical Compositions. We arrange and popularize.

ON PIONEER PUB. CO., 625 Baltimore Building, CHICAGO, ILL.

SONG-POEMS

We have tried for years to get what might be called a perfect fountain pen but could never satisfy ourselves until we found the A. A. Waterman Modern Self Filler. We believe we can give perfect satisfaction with this pen. It does not leak at all when carried in the pocket. Price, \$2.00 by mail. Gedbey & Thornburgh.

IRON MOUNTAIN ROUTE.

The following low rates will be in effect during season 1904:

Pueblo, Colorado Springs, Denver and return, June 1 to September 30.....\$28 95
Glenwood Springs, Colo., and return, June 1 to September 30. 40 95
Ogden and Salt Lake City and return, June 1 to September 30 43 00
Boston, Mass., and return, August 11 to 13..... 34 50
Louisville, Ky., and return, August 12 to 15..... 17 90
San Francisco, Cal., and return, August 15 to September 10.. 47 50
Austin, Texas, and return, September 11 to 12..... 16 80
Low rates to the Summer Resorts on sale daily.

Low one-way rates to California and the Northwest, September 15 to October 15.

Homeseekers' tickets on sale first and third Tuesdays of each month to Texas, Indian and Oklahoma Territories and Old Mexico.

For full information write or apply to

J. A. HOLLINGER, P. & T. A.,

Little Rock, Ark.

Markham and Louisiana, Union Depot.

The Great Assassin Again at Work.

Nearly six thousand Armenians have been murdered, it is reported, within a few weeks. The brutal ferocity and fanaticism of the Turks is again horrifying the civilized world. The Armenians are said to have appealed to President Roosevelt for help. As there is no "concert of Europe" to restrain the United States from prompt and energetic action in the premises, that country might well shame the European powers and wipe off the stain that now attaches to all the Christian nations for so long tolerating the deviltries of Turkey. It is surely enough to stir the sluggish and selfish blood of the European powers themselves to read of the atrocities in the village of Akhbi, where the number killed was so great that the bodies thrown over a bridge dammed the river, the Turks subsequently removing the obstruction by firing cannon into the heap of corpses. And the president has good ground for interfering because United States claims for damage to mission property in the last massacre have not been met.—Christian Guardian.

W. H. M. S. Department.

EDITED BY

Mrs. Della Rodgers, Jonesboro,
White River Conference.Mrs. V. S. McLellan,
1818 Chestnut St., Pine Bluff,
Little Rock Conference.Mrs. J. C. Holcomb,
Morrilton,
Arkansas Conference.

Send all communications to the editors.

WHITE RIVER CONFERENCE.**FUTURE AMBASSADORS FOR CHRIST.**

Mr. Shiramuza, a Japanese Christian of our Alameda school, will enter the Sue Benett school in the fall. His expenses will be paid by a generous home mission woman who has recently made a gift of \$100 for the expenses of a student in this institution. Dr. Reid, writing of Mr. Shiramuza, says: "He is at present the interpreter at our Alameda school; speaks good English; and was a student at our Quansei Gaquin University at Kobe, Japan, but did not unite with our church until he came to America. He is now an earnest Christian worker and wishes to prepare himself for mission work in Japan."

Mr. Muruaka, of our San Francisco school, will enter Central College at Fayette, Mo., in the fall. He, too, was converted through the influence of our schools and is now preparing to go back to his country as a missionary.

Again we are shown the "oneness" of our Home and Foreign work. Is it not a blessed thought that if we are faithful as Home Mission workers we can have a part in evangelizing the whole world?

COMMENCEMENT AT PAINE ANNEX.

The graduating class at Paine College, Augusta, Ga., wore blue gingham dresses made by the girls themselves. These dresses, which were admired by every one, did not cost over one dollar each.

In future no girl will be allowed to graduate who does not make her own dress of this simple material.

In addition to the required school work, systematic courses of instruction are given in laundering, cooking and sewing, which, together with careful religious training, make this institution potential in the character-formation of negro women of the future.

"SICK * * * AND YE VISITED ME NOT."

This significant fact appeared in a Home Mission column in one of our Advocates recently:

"The banner auxiliary of ——— conference, Home Mission Society, has 116 members. So far as membership is concerned we have nothing to compare with that in the entire conference. The society raised \$1,350.98 last year. This is fine, and again we have nothing to compare with it.

Yet I notice a thing which, if one may be pardoned for criticising, is a defect in the working of the aux-

iliary. There are reported only 179 visits to the sick.

Less than an average of two visits a year for the membership."

Financial gifts are important—the gift of self is supreme.

Work Among the Western Tribes.

REV. J. J. METHVIN.

The "Arkansas Methodist" comes to me regularly, and I remember that I promised the missionary ladies to write some for its columns from this field. Our school is in vacation now, after a year of successful work. During the summer vacation, we spend the time in what we call "camp work," thus called because it is among the Indians at large, where we find them in their summer camps. And also we have large camp-meetings at stated places annually, which are always signalized by great victory over the powers of darkness. Years ago, when we first projected work among these tribes, there was so much of wild romance connected with the surroundings that the so-called hardships and privations were quite overbalanced; and the wild and open freedom in the vast and almost uninhabited surrounding became a positive delight. And so fixed has the preference become, that frontier life and pioneer work would ever be our choice in all the work of the church. There is a positive luxury in breaking the first news of salvation to a heathen people that is not known fully by workers among the already informed and educated. Any way, the luxury of soul-saving is above all other luxuries.

In the meetings we hold among the Indians, we read Scripture instead of preaching; and they will sit for hours quietly listening, never seeming to grow weary. Often we begin at 8 a. m., never later than 9, and continue till 12; then from 3 p. m. to 6, and from 8 till 10 or 11 at night. It is a crude method we have of teaching them, but it is marvelous how much Scripture they learn. The Indians who have been under our instruction, I have seen wondering at the ignorance of the Bible, of some of the whites who have come into this country since "the opening."

I find increased hindrances all along to Christian work as conditions change here; chief among these hindrances is the mescal and the ghost dance worship. Both forms of worship amount to a dissipation, and the Indians are being especially encouraged to the mescal dissipation by a number of educated Indians who hope to hold influence with ignorant Indians by pandering to their base instincts and low superstitions and also by the ethnologist, whose pantheistic views prompt the contention that every nation has a religion adapted to its own peculiar need, and should

be let alone in it, or if disturbed by the Christian missionary at all, it should only be to enter into their worship with them with a view to gradually grafting on the Christian worship. It is marvelous how crude in creed some educated people are, and how ignorant of real religion. Any way, we are in too close proximity to our own race and people to do any more un hindered work.

We hope to do the next scholastic year better work in the school than ever, but how we do need a better equipment in every way. I do not think the church appreciates the opportunity here for the wonderful work to be accomplished in the liberal support of this Indian mission school. Such an opportunity in China or Japan or Mexico would be hailed with delight and supported with eager zeal. Here we have 160 acres of land with a young city of 3,000 population lying alongside of it, and on this land a school campus on a commanding site overlooking the city, all nestling in a valley as fertile as the Nile, and as beautiful as a dream. But our buildings are inferior and equipment poor. Had we the means wonderful work for the Indians at large could be accomplished. The Woman's Foreign Missionary Society at its annual meeting in Jacksonville recently granted a better appropriation for running the school and some for repairs, but the amount is so very small in proportion to our needs. In another article I must tell of these needs and show the possibilities before us. This doubtless is long enough.

Uganda.

As to education and mission work in Uganda, Zion's Herald says:

Education is the very last interest that would naturally seem to be associated with Uganda, on the north shore of Victoria Nyanza, in Africa, where some seventeen years ago King Mwanga was burning his subjects for the atrocious crime of learning to read. But of late years the teachers in Uganda have had remarkable success. About 50,000 natives can now read and write. The Uganda missions have had their years of great trial, but the government census taken at the end of 1902 showed 1,070 churches for Protestant worship, 38,844 members of the Protestant Episcopal Church, and an average attendance at the church services of 52,471 natives. Including the Roman Catholic converts, 90,000 Africans around the northern shores of Victoria Nyanza now profess the Christian faith. The largest church, the brick cathedral of the Episcopalians at Mengo, seats 4,000 persons. Many scores of mission stations are scattered along the shores of the lake, and nearly all the work

is done by native teachers. The efforts of the white missionaries have been directed more and more of late to the teaching of the native instructors and the superintending of the labors of these candidates, who are eager, if humble, apostles of education.

Program

JONESBORO DISTRICT MISSIONARY SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION AT NETTLETON, SEPTEMBER 7-10.

FIRST DAY—MORNING SESSION.

- 9 a. m.—Missionary Prayer Meeting, conducted by Rev. S. L. Cochran.
- 10 a. m.—Missionary Literature—The Importance of Its Circulation—S. F. Brown, W. F. Rhew.
- 11 a. m.—Sermon—Spiritual Grounds for Missionary Obligations—Editor Arkansas Methodist.

AFTERNOON SESSION.

- 2:30 p. m.—A Survey of Our Mission Fields—Fred Little.
- 3:30 p. m.—Five-minute talks from Pastors on methods for raising missionary money.
- 4:30 p. m.—Missionary Organizations and Their Importance.—J. J. Mordis, Z. D. Lindsay.
- 8 p. m.—Missionary Address—John W. Shackford.

SUNDAY SCHOOLS.**SECOND DAY—MORNING SESSION.**

- 9 a. m.—Sunday Schools as a Means of Getting Children Converted and into the church.—J. H. Edwards, Walter Linch.
- 10 a. m.—Can the Sunday School for children be substituted for the preaching of the word?—W. B. Flanagan, A. F. Skinner.
- 11 a. m.—Education and the Religion of child life.—Prof. Louis C. Perry.

AFTERNOON SESSION.

- 2:30 p. m.—Duty of City Sunday Schools to Country Sunday Schools.—W. O. Troutt, M. M. Smith.

EPWORTH LEAGUE.

- 3:30 p. m.—Paper: Object of District and Conference League. Miss Ethel Smith.
- 4:30 p. m.—Relation of the pastor to the League.—M. T. Smith.
- 8 p. m.—Sermon to young people.—Dr. Stonewall Anderson.

THIRD DAY—MORNING SESSION.

- 9 a. m.—How we may reach and interest those who are indifferent to League work.—Miss Clara Cochran.
- 10 a. m.—Work of the devotional department in small towns.—G. T. Garvey.
- Discussion.
- 10:30 a. m.—The Literary and Social Department in small churches.—Miss Maud Carson.
- Discussion.
- 11 a. m.—Devotional Exercises and Love Feast.—M. L. May's.

AFTERNOON SESSION.

- 2:30 p. m.—Business session and District League organization.—Isaac Ebbert.
- 8 p. m.—Sermon, Rev. H. W. Fetherstone.
- Rev. S. L. Cochran will preside over the missionary program, A. L. Malone over the Sunday school program, Isaac Ebbert over the League program.

NOTE: If all on this program will prepare themselves and be present we will have a great occasion. The subjects are live questions. Each charge should elect two delegates to Sunday School conference and each League send two delegates. Pastors and local preachers are members.

M. M. SMITH, P. E.

At Rest.

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

FOSTER—Little Mary Evelin Foster, youngest daughter of T. W. and M. T. Foster, members of our Central Methodist church, Philips county, Ark., was taken as a little flower from earth's nursery and transplanted into the Garden of God. A beautiful, sweet and happy flower, calculated to cheer any home, keeping it bright and cheery with her smiles and prattle. She was a great favorite and truly won all hearts that came into her presence though a mere flower of tender age. Born January 25, 1901, she died August 12, 1904. A dread disease, such as is characteristic with children in Arkansas, laid hold of her. Truly we can say "An enemy has done this," but also assure our hearts in the blessed fact "The last enemy that shall be destroyed is death." "Oh death, where is thy sting! Oh grave, where is thy victory!"—A. F. W. Walters. P. C.

Family Religion.

BY REV. J. E. CALDWELL.

Nothing is clearer to my mind than this—that where the Bible holds its place in the family and is duly appreciated by every member thereof, there will be some stated form of religious worship. But who of us duly appreciates the Bible, shewing that appreciation by diligent study and prayerful observance of its holy precepts? Some very brainy preachers, when kindly admonished to get more Bible in their sermons, tap their foreheads and say, "I have here what sermons are made of—brains." Even editors and presidents of colleges find apology for the almost entire disuse of the Bible in the fact that their church paper comes to them now every week, freighted with news, able articles from doctors of divinity, and lots of the very best stories that were ever written. Said one of our best pastors to the writer, "The Bible has long since disappeared from our Sunday schools." Sad facts, these; facts that ought to awaken great searchings of heart. Oh, it does seem to me, the crying want of the whole church and all its institutions is a devout use of the holy oracles of God, written by God, Himself, for our learning, for our instruction in righteousness. Oh, the poverty and impotency of sermons that have nothing in them but mere brains. Preachers "mighty in the Scriptures," will shew themselves approved unto God, and their gospel "will come, not in word only, but also in power and in the Holy Ghost." May I hope, reader, that you will tarry here until you can say conscientiously, "Oh how I love Thy law," and "Therefore I esteem all Thy precepts concerning all things to be right."

But to my proposition, that where the Bible is duly appreciated there will be some stated form of worship in that family, and I am going to try to bring forth some strong reasons, establishing this proposition beyond cavil. And first, what is the testimony of the book itself upon this subject? Hear what God said of Abraham, and please bear in mind that you profess to be "walking in the steps of our Father Abraham." I know him, that he will command his children and his household after him." Here is Joshua's bold declara-

tion: "But as for me and my house, we will serve the Lord." "And the ark of the Lord continued in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom and all his house." Just once more: "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." What can be plainer than that these passages of holy writ teach that in every christian household there should be some form of worship designating it as a "household of faith." Reader, if your mind is open to conviction, if you really want to know the mind of the Spirit, I firmly believe you will acknowledge that the things I have written unto you are the commandments of the Lord.

2. The voice of the church. When you were an applicant for membership in the Methodist church, she said to you, "It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation by attending upon the ordinances of God," family worship included. And she asked you: "Will thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" In the presence of witnesses you answered: "I will endeavor to do so, God being my helper." It is enough to make some of you cry good, to look over this mighty array of witnesses, you know there is no discounting their testimony, methinks you must hear the voice of those dear glorified ones, as morning and evening they read the scriptures and prayed with and for their children.

The church of God is the pillar and ground of the truth. You believe in the truth, and solemnly pledged yourself to walk in the truth, and thus prove to be "a fellow helper to the truth." Oh, that the love of Christ, and a sense of honor to so great a cloud of witnesses, as well as regard for your own voluntary word and promise, may, this moment influence your decision to the regular performance of so plain a duty, so gracious a privilege.

3. Again, it is written, "To do good and to communicate forget not" and, "To him that knoweth to do good and doeth it not to him it is sin." Need we argue the many and valuable blessings coming to every member of the family by a regular, faithful discharge of this duty? Surely not. Here is a son, yielding to the outside pressure, is about to enter upon a course of crime, passing a window near which a lady was seated singing a hymn. He pauses. Memory pictures to him the old home altar, where in happy childhood he heard that hymn. Convinced of his sins he is lead to Christ and henceforth leads a new life. Can any man question the fact, that the family altar had something to do with the salvation of that young man? It does seem to me it is, have family worship or sin; sin against the Bible, against the church and against souls dear to you, my brother, beyond expression. If parents wish to see their children reverent of religious services on all occasions, let them look well to the ways of their household. Let them teach their children to "keep my Sabbaths and reverence my sanctuary," saith the Lord; back all this by your prayer and example. Then, blessed be the name of the Lord, you can claim the promise: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." A mighty revival this would be, one that would force the heathen world to say, Verily Methodism is Christianity in earnest.

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John W. Rooks, of Harrisburg, Ark., **Manager.**



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"He who understands the way of God, should carefully instruct his household in that way; and he who is the father of a family should pray to God to teach him, that he may teach his household. Reader, if thy children or servants perish through thy neglect, God will judge thee for it in the great day."—Adam Clarke.

Now let us rise and sing, (no organ, if you please.)

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And let us in thy favor live,
And let us die in peace."

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WORLD'S FAIR VISITORS.

The pavilion erected by the Frisco-Rock Island Systems at Main Entrance of the World's Fair is surely a place of no little interest, in fact, it is one of the many attractions.

Visitors to the World's Fair are cordially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courteous attention, besides, there will be distributed free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubtedly, overlook a very important attraction in case of failure to visit the Frisco-Rock Island System pavilion.

Remember, Main Entrance World's Fair.

We have had a number of inquiries as to when the new Hymn Book would be published. For our information, we wrote our publishing house, and Smith & Lamar answered as follows: "While we cannot state accurately when the new Hymn Book will be ready, we think we are safe in saying that it will be issued about the first of next January."

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