

The Arkansas Methodist

JAS. A. ANDERSON, } Editors.
A. C. MILLAR. }

"Speak Thou the Things That Become Sound Doctrine."

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

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LITTLE ROCK, OCTOBER 5, 1904.

NO. 40

To Our Subscribers.

We have bought the "Arkansas Methodist," paying Godbey & Thornburgh a fair price in cash for the paper and all business connected therewith and keeping it absolutely free from all incumbrance.

While our money paid for the plant, still it is after all in a very real sense the property of the Methodist Church in Arkansas, because it would be valueless without the interest and support of the church.

Although the primary purpose of a church paper is the advancement of religion and morality, there is an intensely practical problem involved in its financial management. It should be conducted on the most honorable business principles, and is entitled to corresponding treatment from its subscribers.

On subscriptions and book accounts many thousands of dollars are past due. We inherit both the liabilities and resources of the business, and need now all that is due in order to run the paper on the best basis. The date to which a subscription has been paid is shown in the printed address on the margin. From that date to the present the amount due may easily be calculated at the rate of \$1.50 a year. To send out statements and collectors is costly and inconvenient, and ought to be unnecessary. Subscribers will greatly favor us, if, without delay, they will send direct to this office the amounts due.

Anderson & Millar.

By Way of Salutation.

On coming into this office as the editor-in-chief of the "Arkansas Methodist," it is our first duty to express our profound sense of gratitude to the brethren for the confidence that has called us to this responsibility. We have had many solicitations now for many months to undertake this work. We trust that we realize in the fear of God that we are entering upon a grave and responsible task, one which we would in nowise undertake if we did not feel that the practically unanimous voice of the brethren calls us to it. This widespread call inspires in us the hope that we shall be able to meet with a fair degree of success the demands of the situation. We desire to ask of the Methodist preachers and people in this State that they remember that the "Arkansas Methodist" is

run in the interest, not of the two men who must bear its financial burdens, but in the interest of the kingdom of God. We therefore look for your sympathy, your aid, and, it may be also, your forbearance. Our inexperience in such work ought for a time, at least, to serve as an apology for any shortcomings. We confidently expect to make the paper better than it has ever been, for we are the heirs of all that has been hitherto put into it, and we shall hold it a duty to go forward with it. It is needless to say that the paper will stand upon the same grounds it has ever held as respects the church and the land in which we live.

It is a pleasing reflection that we have had such worthy predecessors in this work. The "Arkansas Methodist" was founded more than twenty years ago by Rev. John W. Boswell, Rev. Julien C. Brown and the Colburns. They did a good work when they founded it, and an honorable work while they conducted it. It passed into the hands of Dr. A. R. Winfield and Dr. John H. Dye, later A. R. Winfield & Co. Both these gentlemen did good work on the paper. One of them, its then chief editor, Dr. Winfield, as all our readers know, has long since ascended on high; but his memory is still precious to our hearts. No knightlier, braver spirit has tabernacled among us. After Dr. Winfield came Bennett & Emonson, Bennett & Reynolds, Bennett & Thornburgh, Dr. Z. T. Bennett being editor under all these forms. He did a notable work, which our people are not soon to forget. After Dr. Bennett came our immediate predecessor, Dr. J. E. Godbey, than whom the paper never had a better editor; wise, conservative, keen and strong always, a poet and a philosopher. Associated with him has been that noble layman, Hon. George Thornburgh, former partner with Dr. Bennett, and the man whose connection with the paper has been longer than that of any other. I need not say here that his course has ever been that of a high-minded Christian gentleman. Such is the genealogy of the paper. It is a line of which we are not ashamed, calling upon us to be worthy and true.

As will be seen elsewhere in this issue, there is associated with me in this work, ex-President A. C. Millar, a man known to all Arkansas, and known as a gentleman, a scholar

and a publicist, of no mean rank in either respect, one of the very first citizens of this State. He will be chiefly responsible for the business management, but will share with me the editorial responsibility. I have counted it good fortune to have such an associate, and do not need to commend him to our people—perhaps there might be more need that he should vouch for me.

Give us, brethren, your prayers, your sympathy, your aid in all practicable ways.

James A. Anderson.

A Word Personal.

After two years of profitable experience, teaching and preaching, in my old Missouri home, I return to the State of my young manhood's choice, not regretting my recent sojourn, but glad to be again among those whom I had through various vicissitudes learned to love and to respect.

Believing in education and having shown my faith by my efforts, I rejoice to be able to advocate and emphasize every phase of laudable educational endeavor. Honoring the church and her divine mission, I rejoice to be permitted to defend and forward her sacred interests. Seeing in Arkansas and her sturdy people unbounded possibilities, I rejoice to co-operate in material and moral development and progress. Fully appreciating my worthy predecessors, fortunate in my brainy, virile, loyal editorial associate, with a high ideal of editorial and business responsibility and of the field and mission of religious journalism, I take up my new duties with a painful sense of insufficiency unless God be with me in this difficult enterprise. Equally involved in editorial and financial management, nevertheless Brother Anderson will have the larger editorial, I the larger business duties. In my somewhat secular labors I shall need and expect the prayers, the patience and the help of all the brethren, both ministerial and lay.

Trusting all good men and invoking God's blessing, I promise my best efforts to maintain a paper that shall always stand for loyalty to Christ and every interest of his kingdom, for conservative progress, for liberty without license, for light without lightness, for love that lifts up, that lends a hand, that seeks not her own but other's good.

A. C. Millar.

Letter From Bishop Fitzgerald.

Hail and farewell! Farewell to the retiring editor and publisher of the "Arkansas Methodist." They made a good paper, and it had my good wishes that were renewed every week as I read its friendly pages. The paper they gave us was good to the use of edifying; that is the sort of goodness without which a church paper is good for nothing. It is the sort of goodness we have a right to expect from a religious newspaper. Doctrinally sound, with a fine sense of propriety and proportion, and with a knack of putting things tersely and with true paragraphic snap, the paper had plenty of common sense without being prosy and heavy. From my heart I wish every good thing for our retiring brethren.

Hail to the new editors and publishers! I know enough of them to love them, and to expect good work from them in the service to which they have been called. I send them greeting and good wishes in the name of the Lord. They are in the very prime of their strength—not old enough to be weakened by length of days on the one hand, and not young enough on the other hand to be unseasoned and silly because they have not had opportunity to learn some things that can only be learned from experience, and to unlearn other things in the same way.

I trust the Methodists of Arkansas will give Brothers Anderson and Millar, their new editors and publishers, a good send-off. The more they do for the "Arkansas Methodist" the more the paper will do for them. And the sooner it is done the better. Between now and Christmas the gait will be set to a large extent. The Methodists of Arkansas may be divided into two classes—the helpers and the critics. When I was editing after my fashion a church paper, I had much cause to be thankful for generous treatment from my brethren. Many letters of encouragement were sent to me. Some of these letters brought me kind words and good wishes, for which I was duly thankful. Some of them brought also lists of subscribers, renewals in good time and new ones to keep them company. That is the kind of a letter that will please the new editors and publishers and put a tonic force into the "Arkansas Methodist" just now.

Finally and summarily: Let the

(Concluded on page 4)

Temperance.

Temperance in the South.

Men informed on the question say the temperance movement has never scored such progress anywhere as it has made of late south of Mason and Dixon's line.

"Saloons in the South are being rapidly weeded out," says Alonzo E. Wilson. "This is largely due to the constantly increasing feeling that liquor must be kept away from the negro and that public sale must accordingly be stopped. This is a measure of self-protection on the part of Southerners.

"There are few foreigners in the South, the population largely consisting of native Americans, and native Americans, as a rule, are believers in temperance theories. This gives the temperance sentiment, once it gets started, a chance to spread, and it is spreading rapidly.

"There are more saloons in the State of New York than in all the States south of the Ohio river and Pennsylvania, including Arkansas and Louisiana. The last figures I have show 27,000 saloons in those States, as against 34,000 in New York."

Do Something to Stop It.

At the national meeting of the Woman's Christian Temperance Union at Philadelphia, one of the members told the story of an unhappy mother, a wealthy woman, who wished to send a message to her son in prison. Said the speaker:

"She handed me a picture and told me to show it to him.

"I said, 'This is not your picture?'"

"Yes," she said, "that is mine before he went to prison, and here is one taken after I had five years of waiting for Charley."

"I went with those two pictures to the prison. I called at an inopportune time. He was in the dark cell. The keeper said he had been in there twenty-four hours; but, in answer to my pleadings, he went down in that dark cell and announced a lady from his mother. There was no reply.

"Let me step in," I said.

"There was just a single plank from one end to the other, and that was all the furniture; and there the boy from Yale College sat.

"Said I, 'Charley, I am a stranger to you, but I have come from your mother; and I shall have to go back and tell her that you did not want to hear from her.'

"Don't mention my mother's name here," he said. 'I will do anything if you will go.' As he walked along the cell I noticed that he reeled.

"Said I, 'What is the matter?'"

"He said he hadn't eaten anything in twenty-four hours.

"They brought him something, and I sat down by him and held the tin plate on which there was some

coarse, brown bread without any butter, and, I think, a tin cup of coffee. By and by, as we talked, I pressed into his hand his mother's picture, and he looked at it and said:

"That is my mother. I always said she was the handsomest woman in the world."

"He pressed it and held it in his hands, and I slipped the other picture over it.

"Who is that?"

"That is your mother."

"That my mother?"

"Yes; that is the mother of the boy I found in a dark cell, after she had been waiting five years to see him."

"O God!" he cried, "I have done it! No, it is the liquor traffic that has done it! Why don't you do something to stop it?"—Christian Mirror.

Temperance and Business.

Ever since the active movement in favor of temperance began, stress has been laid chiefly on the moral side of the question. This is as it should be. The moral side is the side which is most important and most conspicuous. But the temperance question has also an industrial or financial, a business aspect, which, although it has not been so generally considered, is too significant to be disregarded.

An English political economist who has been studying the causes of the wonderful progress of the United States gives most of the credit to the comparative abstinence of the Americans from intoxicating drinks.

In Collinwood, Ohio, a suburb of Cleveland, are large repair shops belonging to the Lake Shore railroad. Just before the last election the company announced that if the town voted "no" on the license question the corporation would spend a million dollars there for additional shops. If the saloons remained the company did not care to increase its plant, because it could not get and keep the high class of workmen it required. The town voted for no license by a large majority, and in one month thirty-six saloons had been closed. The newspapers justly pronounced it "a great business victory."

The Southern Pacific railroad has been in the habit of leasing bar privileges on its coastwise steamboats. It received one hundred and fifty dollars a day from each, yet it has lately abolished all of the bars on the ground that they alienated more business and entailed more expense than they were worth.—The Youth's Companion.

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whisky habits to have one of my books on these diseases. Address, Dr. B. M. Woolley, Atlanta, Ga., Box 389, and one will be sent you free.

Educational Notes.

A Day in Henderson College.

I spent last Monday with the faculty and pupils of Henderson College. It was their weekly holiday. They work on Saturday and take holiday on Monday, which affords obvious advantages.

I found everybody hopeful and happy. The female department is about full. There were only a few vacant chairs in the commodious dining hall, and they had been spoken for, and I presume they have been taken by this time. Pupils were still coming in on every train. About fifty boys had matriculated, and about as many more were expected. All looked cheerful and happy. I talked with a number of the pupils, and I heard only expressions of admiration for President Hinemon and his well selected faculty.

It was a charming sight to look into the bright and pretty faces of those 90 or 100 girls who filled the dining hall at dinner almost to its utmost capacity, and to observe the provision and care for their comfort, and the look of contentment on their faces. Mutual confidence and respect were manifest to all. I am convinced that no better place in the State can be found for our boys and girls, and I have proven my faith by my works—my thirteen-year-old boy is a pupil there. Parents have nothing to fear in sending their children to Henderson College. In nine cases out of ten the influences are better there for the making of character than the best homes of the land. Their physical as well as mental and moral welfare will be carefully and diligently guarded. I observed with profound pleasure and satisfaction the exceeding cleanliness of the college building and girls' dormitories. The building and rooms are well and comfortably furnished—well lighted and ventilated, and plenty of good, fresh water for bathing and drinking purposes. The food, a big question with a healthy and growing boy and girl, is ample and well served. A thoroughly equipped gymnasium is also laid under contribution to the physical culture of the pupils.

The boys board in private homes, where they are treated like members of the family, and are kept under rule just as if they boarded in the college building. They are an exceptionally splendid and manly set of boys, with big promise to the church and State.

The school has scarcely been under way two weeks, but the pupils understand that they must do honest, thorough and faithful work. The teachers are all kind, but firm, and they will conscientiously maintain the standard, and all that the announcement promises they will carry out.

There is an air of discipline and order that is really refreshing which

pervades the buildings, campus, and even the homes of the boys.

Henderson College has opened auspiciously, and everybody believes that a new era has dawned, and that with the loyalty of the Little Rock Conference, the co-operation of the friends of the school, and the blessing of Almighty God, Henderson College will henceforth do a grand and glorious work for the sons and daughters of Arkansas Methodism.

Lewis Powell.

The Opening at Hendrix College.

The work of the new term at Hendrix College began Wednesday morning, September 21. There were no formal exercises. The Rev. W. M. Wilson, a former student of Hendrix and now pastor of our church at Augusta, conducted the chapel exercises, after which President Anderson explained to the students the purpose and aims of the college and what would be expected of them as members of the student body. Many visitors from Conway and a few from abroad showed their interest in Christian education by being present at the opening. This interest was also manifested by a number not present who have sent their children here for instruction. Before the end of the week the enrollment had reached a total of 119. Several of the old students will return next week.

The chair of English and French was filled last June by the election of Prof. C. J. Greene. He spent the summer in study at the University of Chicago and is taking hold of his work with energy. Mr. W. T. Martin, who is manager of Tabor Hall and teaches in the academy, does not have the appearance of a man of leisure.

During the summer several hundred dollars were expended in improvements on the campus and as a result the buildings present a much better appearance.

The Rev. J. W. Cline, A. B., '94, will preach the opening sermon Sunday morning, October 2.

D. Y. Thomas.

\$100 REWARD, \$100.

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

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Dr. J. W. Brown's Death.

James W. Brown was a citizen of Camden, Ark., the president of Ouachita Valley Bank and the president of the South Arkansas Lumber Company, a member of the public school board of Camden, a member of the boards of trustees of Hendrix and Henderson Colleges, and an honored lay member of the Little Rock Annual Conference, the efficient president of the board of stewards at Camden, an untiring and faithful teacher in the Sunday-school, an enemy of no man, but a friend to every man, a Christian by profession, and none the less one by practice, a friend and lover of God and his church. His birth May 12, 1835; his parents, William and Jane (Leake) Brown; Lawrence district, South Carolina.

It was at noon Wednesday, September 21, 1904, that his light immortal went beyond mortal vision, leaving behind the casket of clay.

It was in the days of his youth that he heard the Heavenly Voice that caused him to remember his Creator. He passed through the civil strife of the sixties on probation, and at old Buena Vista in 1867 he was received into full membership of the M. E. Church, South, under the pastorate of Rev. J. R. Harvey.

The life of Dr. Brown was a public life. Having graduated in medicine at the medical college of Augusta, Ga., in 1858, he came to Ouachita county, Arkansas, and identified himself with every interest of the county from which death alone swerved him.

From the day he landed on Arkansas soil until the day of his eternal promotion, his life was an open book, to which he pointed with pride in times of adverse criticism.

His mantle has fallen like Elijah's of old. Have we an Elisha standing among us to receive it? Have his works ended, and is his life clean gone forever? Will the stream flow no longer? and can humanity never again drink at this fountain of human kindness? Will his voice be heard no more?

Again in that radiant land we shall meet him face to face and walk by his side and hear his voice again, but tuned to the melody of heaven.

For almost three score and ten years, his life influenced the lives of men in the commercial world, in business circles, in social life, in educational interests, and in the church to which he belonged and loved; but nowhere was his influence more beneficently felt than in his home; for his was a real Christian home, where friends lodged and rested from life's cares. It was one where his pastors found a prophet's chamber and fatherly advice; one where orphans found a home and the fatherless a father's

love and counsel, a place where the servant found plenty and to spare.

It was in 1866 that he was married to Miss Annie E. Hatley, a native of Ouachita county, and truly a production of his adopted State; by her he was the father of four sons, J. W., G. W., E. M. and M. H., and one daughter, Annie Estelle.

Until two years ago, this happy circle remained unbroken. At that time Marion, the young son, was called to the many-mansioned home, where he has waited in blissful peace the home-coming of father. The father has heard the call and gone to join his boy in the endless triumphs of a Savior's saving love. The other members of the broken circle wait with an unbroken and an unshaken faith in him who said, "All things work together for good to them that love God."

For years Dr. Brown had stood alone, the last of a family of eleven children. Thank God, his standing was an honor to the dead, and a blessing to the living. It was around his knees that the prattling child found a companion pure and simple, full of sunshine and care. In him the school children fondly believed they had a personal friend. In his home the youth delighted to dwell and found ease and pleasure in his company, and the aged and wise sought his counsel and companionship to profit.

The colored man found him his helper; the sinner knew him his friend, and the saint called him brother.

It is with a keen sense of common loss that I announce Dr. J. W. Brown is gone from the walks of men. His sun went down in a clear sky, and will ever reflect the radiance of a beautiful life, and his works will follow him. Let us follow on until we reach home, sweet home, the saint's endless rest.

His sorrowing pastor,

W. F. Evans.

The Press, Pulpit, Schools and Ballot.

These four formidable forces are hand in hand, heart to heart, and head to head, lined up against the liquor traffic. Let liquor men take heed, for they are likely to suffer financial loss when this army assails the liquor traffic. The press is a powerful agent, and is doing a wonderful work for sobriety and temperance. The pulpit is another strong force in the fight for home, and humanity. The schools are still a stronger agent in the work of saving our boys from ruin, and our girls from being married to men of drinking habits, but the strongest and best fighter of the liquor business is the ballot. Liquor men smile at newspaper efforts and say "rats." They scoff at the pulpit and "cry religion in politics" and "fanaticism," and make

mouths at the schools and deery them, but when a ballot hits them it's like a bullet, and they dread a ballot almost as much as they do a bullet. So let the good work go on. Let the press publish; let the pulpit sound no uncertain alarm; let the schools teach the young "ideas how to shoot," and the young shoot his idea at the polls and let the brave voters vote against the iniquitous stuff, and in ten years or less time there will not be an open saloon in Arkansas. We glory in our organized army and cast defiance in the face of the liquor men. You can't buy the press, you can't buy the pulpit; you can't buy the schools, nor can you buy as many votes from men as in the past. Mark that. On, on to complete victory. Better put your money into farms and other business enterprises that will not be subjected to these forces that mean the final extermination and obliteration of the traffic. The press, the pulpit, the schools and the ballot, to these all hail, thrice all hail.

Jas. F. Jernigan.

Weldon, Ark.

Russia's Army of Mixed Sorts.

Kuropatkin has now 460,000 men of mixed sorts. But few of these belong to the gray-coated regulars. Possibly no nation has drawn such a mixed lot of men to the colors for centuries as Russia is doing now. I saw grim Tartars from the Crimea; Turcomans from Merv were bound for the same destination; they had their orders to be at Verchneudinsk within a given time, and they went as swiftly as men could go; Circassians from the Caucasus bivouacked on the shores of Lake Baikal with Buriat seal-hunters; thick-set, sturdy fellows from Archangel. Samoyedes, who had flocked from the far frozen valley of the Yenesei, Buriats, men of almost ox-like strength, but of small intelligence; Mongols, from the Trans-Baikal—a mixed and motley crowd. They spoke many tongues, dressed in many garbs, and carried weapons peculiar to their particular provinces.

All were types of tribes and nations to whom the czar is lord and ruler. They had come singly, as raindrops come pattering down the hillsides. They had come in little scraps of half-dozens and dozens, like tiny rivulets meandering through ravines and over wide-spread plains. They had come in droves, like rivers that could not be impeded in their course, because the czar had called, and his voice reaches to the utmost bounds of his vast empire.

They had come from herding cattle on the wind-swept steppes; they had come fresh from the plough or the threshing floor; they had come from the gloomy mountain fastnesses where only the hunter goes; they had come from lakes that

look like inland seas; from the mines, camps and the splitters' huts. Their fathers and brothers and sons are coming after them in ceaseless waves—coming to the shambles like bulls that have been herded for the market. A fine, grand race of men, full of courage, honesty and industry. They are the salt of the land they live in, and, before this disgusting carnival which fools call glorious war is over, so many of them will be lying dead—dead before their time.—A. G. Hales, in London Daily Times.

Ban on Cigarettes.

The recent discharge of twenty-five employees on an important northern railroad because they were smoking cigarettes brings to public notice once again the fact that cigarette smoking is being placed under the ban of stern disapproval by a constantly increasing number of great corporations and business concerns.

Among the number of well-known firms who refuse to employ cigarette smokers is Swift & Co., who have issued this announcement and similar ones for the consideration of the many hundred boys whom they employ: "So impressed are we with the danger of cigarette smoking that we will not employ a cigarette smoker."

Ayers' Sarsaparilla Company, at Lowell, where hundreds of boys are employed, issued on March 1, 1902, the following bulletin: "Believing that the smoking of cigarettes is injurious both to the mind and body, thereby unfitting young men for their best work, we will not employ any young man under 21 years of age who smokes cigarettes."

The assistant general manager of one of the large eastern telephone and telegraph companies on August 1 issued this order: "You are directed to serve notice that the use of cigarettes after August 1 will be prohibited, and you are further instructed to in the future refuse to employ anyone who is addicted to this habit."

The Pittsburg & Western Railroad not only forbids the use of cigarettes by attaches of passenger trains, but notifies travelers that cigarettes must not be smoked in any passenger coaches of the company.

John Wanamaker's is another great concern that has discriminated against smokers, and the chief of the United States weather bureau has placed the ban on cigarettes in this department of government service.

It is reported that out of the boys examined by the naval enlisting officer at Peoria, Ill., 412 in number, but fourteen were accepted. Weak hearts barred out the remaining number, and in the majority of these cases of weak heart the trouble was caused by cigarette smoking.

It is contended that many nice men smoke cigarettes, but this does not change the fact that cigarette smoking is one of the most injurious habits practiced today; that bad results by a hard-and-fast law of nature affect those who are addicted to the habit. Those who are not object to having inflicted upon them the poisonous fumes of the hurtful drugs used in compounding cigarettes.

Arkansas Democrat, Sept. 8.

BELLS

Steel Alloy Church and School Bells. For Sale by
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Letter From Bishop Fitzgerald.

(Continued from 1st page.)

good words and the good work thus go together at the start and all through this new dispensation. And then, with God's blessing, good things are ahead of you. Your brother,
O. P. Fitzgerald.
Nashville, Tenn.

Vanderbilt Notes.

Dear "Methodist"—Vanderbilt University has entered upon the work of her twenty-ninth year and the Wesley Hall family is together again. We miss very much the cheery face and efficient leadership of Brother Forney Hutchinson. We are somewhat consoled, however, by the prospect of having him with us again after conference. We regret also the absence of Brother Barger and Brother Townsend. Brother R. M. Holland is with us again, after having successfully supplied a work in the Tennessee Conference.

Two new men have joined the Arkansas delegation in Wesley Hall, E. A. Southard and H. R. Barrett. We are glad to welcome them to the fellowship of the hall. They are doing work in the academic department. Both have received training in Hendrix College and we are confident they will maintain the high standard that has been set by other Hendrix men.

A few days before I left Rogers Station, where I served as supply during the summer months, a lady said to me that she was sorry to see me leave, but she knew I needed an education. It is a conviction of this need that has brought me back to Vanderbilt to complete my course in the Biblical department. En route to Nashville I spent a few days at the Exposition quite pleasantly and profitably—profitable to the Exposition company, and I believe to myself. Sunday morning I worshiped in Centenary Church and heard Dr. McMurry deliver a strong evangelistic message, which resulted in immediate professions of faith.

I was not present at the Sunday-school, but I was impressed by the announcement that a teachers' prayer-meeting is held each Sunday morning immediately before the regular session of the school opens. What a grand thing it would be if that practice could be followed in all our schools!

While at Rogers I had the pleasure of being associated for a time with a venerable man who is known and loved by many readers of the "Methodist" as their former pastor, Rev. W. B. Johnsey. His presence was a benediction to me. Within the last few months the hand of affliction has rested heavily upon him. He has suffered much bodily pain and the loss of his loved companion. But his spirit is

still sweet and hopeful and in his heart he is victor.

The good people of Rogers have a permanent place in my affections. I appreciate the forbearance they exercised while breaking in a new preacher. I wish to express my gratitude to Sister Beardslee, wife of Rev. O. J. Beardslee, formerly of the Little Rock Conference. She received me with a mother's hospitality. I am grateful also for the co-operation of the faithful Sunday-school superintendent and his corps of efficient and consecrated officers and teachers. May the Lord of the harvest richly reward their labors. Sincerely,

Alfred W. Wasson.
Wesley Hall, Nashville, Tenn.

Our Church.

Recent occurrences have suggested some thoughts which I will presume to incorporate in a brief article. Not long since I asked a laboring man, who was also a socialist, why he did not go to church. He replied, "I have no use for the church. It's a friend to the rich and has no interest in the poor." In the main, that charge was maliciously false. The glory of our Savior's ministry was "the poor have the Gospel preached to them," and the church has ever appeared as the champion of the downtrodden and the oppressed. I stood in the doorway of a tent and listened to the testimonies of Salvation Army adherents. One ran as follows: "I thank God for the Salvation Army. I don't like to go to church. The people there are proud and stuck up and care for nothing but fine clothes, but here a poor man can feel at home." This accusation was a misrepresentation through ignorance. At the corner of the street, I waited to hear the open air speeches of men and women connected with the "Holiness movement." Not a few were the insinuations cast out concerning the "worldly, corrupt" state of the church and the "domineering ecclesiasticism" of the day. Fanatical zeal had led them to overstep the bounds of truth. In a Y. M. C. A. meeting a gentleman rose and said, "For years I ran from church and Sunday-school, but in the Young Men's Christian Association I found a manly type of Christianity that attracted me." In the first place, he could have found this "manly type" just as readily in the church, and, besides, I'm not so sure but that the womanly type is equally as genuine as the "manly type" of Christianity. Indeed, many, as they look back, will find their ideal Christian embodied in a mother, a wife or a sister. The Master's model was neither a woman nor a man, but a "little child." Sometimes I've been to church, anxious to hear of the progress of the kingdom, but instead have heard the preacher deplorably tell of "what

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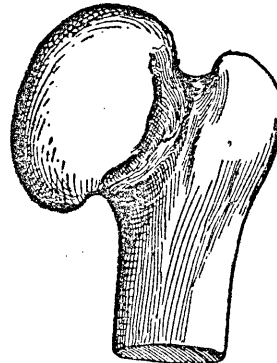


Fig. 3.—Thigh bone in a perfectly healthy condition. See Fig. 4. Taken from adult patient.

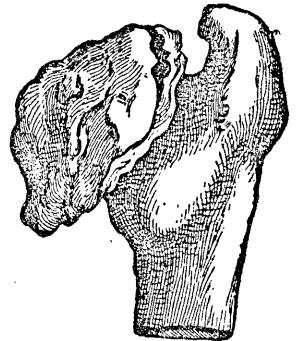


Fig. 4.—Thigh bone from advanced stage of Rheumatoid arthritis, showing Rheumatic Poison accumulations.

For rheumatism that horrible plague. I discovered a harmless remedy, and in order that every suffering reader may learn about it I will gladly mail a box free. This wonderful remedy, which I discovered by a fortunate chance, has cured many cases of 30 and 40 years' standing, among them persons of upwards 86 years of age. No matter what your form of rheumatism is, this remedy will surely cure you. Do not mind if other remedies have failed to cure

you, nor mind if doctors say you are incurable. Mind no one, but write me at once, and by return mail you will receive the box, also the most elaborately illustrated book ever gotten up on the subject of rheumatism absolutely free. It will tell you all about your case. You get this remedy and wonderful book at the same time, both free, so let me hear from you at once. Address: JOHN A. SMITH, 449 Gloria Bldg., Milwaukee, Wis.

the trouble is with the church." An unsophisticated hearer would very naturally conclude that an organization afflicted with so many ills and ails would surely not long survive.

Personally with none of these complaints, have I the slightest patience. They grow out of sour, disgruntled, dyspeptic natures. However, as this is a church paper, and what I say is confined to the family, I will confess that the church of today is not perfect, but as a member within her sacred precincts, it hardly seems incumbent upon me to parade her imperfections before an unsympathetic, criticising world. My mother may have faults, but it ill becomes her boy to publish them abroad. To me, the church, under Christ, is everything. She is my lodge, my Salvation Army, my holiness movement, my temperance society. I glory in her miraculous history and revel in her magnificent future.

Under God, I owe everything good that has come into my life to the church, and I take this occasion of avowing my unwavering faith in her final and complete triumph, and of declaring to her my eternal allegiance and unfaltering devotion. It was a Methodist preacher (heaven's blessings upon his declining years) who made my parents man and wife, and one of the first memories of my childhood is that of toddling, beside my sainted mother, up her sacred aisles. While yet a barefooted boy, standing ankle-deep in the straw of the camp-meeting, a Gospel message, simply delivered by an earnest itinerant, found its way to my heart. Immediately I sought the

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altar, with the Savior for which it stood, and ere I was full eleven years old, my name was honored with a place in the membership of the church. Since that day I have not always been true to her, and sometimes I have wandered far, but I have yet to pass from beneath the shadow of her protecting wing, or beyond the reach of her outstretched arm. In her schools, I have gotten my education, and in the honored ranks of her ministry I am privileged to labor. I love the church.

"If ere to bless her sons,
My voice or hand deny,
These hands let useful skill forsake,
This voice in silence die."

What a glorious thing it is to be a member of the church of Christ! Her walls are heaven built, her foundations rest upon the promises of the ever-living God, and Jesus himself goes security that the gates of hell shall not prevail against her. If I may spend my life in her service, and then be transferred from the church militant to the church triumphant, to join in the assembly of the first-born, I shall be content.

Forney Hutchinson.

Literature and Review

..THE DICTUM OF REASON ON MAN'S IMMORTALITY. By David Gregg.

This is a good book. All of Gregg's works are good. The evidences of man's immortality as found outside of the sacred Scriptures are well set forth in this little volume. 25 cents. E. B. Treat & Co., New York.

THE GREAT PHYSICIAN, by E. E. Bynum, Gospel Trumpet Publishing Co., Moundville, Va. 50 cents.

This book is devoted to the doctrine of faith healing, insisting that this manifestation of divine power should abide in the church, and does in truth abide in it, that the sick should expect Christ, the great physician, to heal them instead of applying to the physicians. The writer insists that many are still healed by faith, but also argues that the church is greatly apostatized in this regard.

We do not believe either the statements or the logic of this book. We do not believe the statements about faith healing because, from a child, we have known the claims of faith healers, seen examples of their efforts to heal, and know not one example of success in healing any diseases save imaginary ones. We do not believe the logic. The feeding of the multitude by miracle by our Lord affords as much reason to expect him to satisfy our hunger by divine power today as his healing of the sick that we should all expect to be healed in such a way. Nothing is more needful than daily bread, and we are even taught by Christ to pray for it. But we recognize that God gives us daily bread in the provision whereby we may win bread, and Paul taught "If any will not work, neither shall he eat." So God has provided for the healing of diseases in certain remedies. But God does not intend that any remedies should always heal us. He has let thousands of his servants starve to death and has let his most faithful followers suffer with sickness and die like other folks, and the man is not far from bedlam who supposes that sickness and death are not a part of God's plan in reference to all mankind, saints or sinners. We hope the readers of the "Methodist" will have more sense than to take up any such fancicism as this book sets forth. We notice the book only to warn our readers against that sort of foolishness. We do not sell this book, but anybody who reads this notice of it can get this sample copy for the postage, 10 cents.

The October number, vol. 2, No. 6. The Popular Magazine, is out. It is one of the better class of the cheaper magazines. Street &

Smith, New York, \$1.20 a year, 10 cents single copy.

This number contains a good assortment of stories, longer and shorter, with chapter of several serials, some of which begin this month.

SCRIBNER's for October is on our table. As always, it is clean, instructive, entertaining. It contains for this month: The Moulders, by Benjamin Brooks; Henry James, by Elizabeth Luther Carey; Quatrains, by Arlo Bates; The Fighting in Manchuria, by Thos. F. Millard; The Royal Academy, by Fred A. Eaton; the continuation of the serial, The Undercurrent, by Robert Grant; a poem, The Glacier, by Florence Wilkinson; The Methods of Eugenie, by Jessie K. Hart; Inscriptions, by Sophie Jewett; Gods of Brass, by Beatrice Hancock; the conclusion of Nelson Lloyd's serial, The Soldier of the Valley; War of 1812, by Capt. Mahan; the Starboard Watch, by R. C. Stevenson, and a poem by Amos R. Wells.

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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.

Trial Subscriptions.

Last report, 356:

Received since last report, Davis, 3; B. F. Scott, 2; McBride, 1; H. Smith, 5; J. H. Cummins, 2; E. F. Wilson, 1; J. H. Rayford, 8; F. M. Keen, 4; J. C. Floyd, 2; B. F. Brawner, 3; Davidson, 2; Steel, 1; J. E. Bryan, 3; C. H. Nelson, 2; J. B. Stevenson, 1; J. L. Leonard, 1; Mrs. J. W. Ables Mrs. L. J. Wallace, 2; J. F. Lawles, 7; L. M. Powell, 1; Vantrese, 1; A. M. Robertson, 1; J. L. McKinley, 2; Floyd, 1; Buchanan, 1; J. D. Spence, 5; C. F. Wilson, 5; J. Speakes, 2; Ridling, 2; Harvey, 2; total, 529.

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WARNING ORDER.

State of Arkansas, ss.
County of Pulaski.

In the Pulaski Chancery Court.
Alfred Wright, Plaintiff vs Alice Wright. Defendant.

The defendant, Alice Wright, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Alfred Wright. September 12, 1904. Chas. M. Connor, Clerk. A. N. DeMers, solicitor for plaintiff.

WARNING ORDER.

In the Pulaski Chancery Court.
J. E. England, Ed Cornish, Trustees, Plaintiffs, vs. E. W. Settle, Mrs. E. W. Settle, Will Lawrence and James E. Hogue, W. S. Ashford & Co., Defendants.

The defendants, E. W. Settle, Mrs. E. W. Settle and W. S. Ashford & Co., are warned to appear in this court within thirty days and answer the complaint of the plaintiffs, J. E. England and Ed Cornish, Trustees.

CHAS. M. CONNOR, Clerk.
By J. H. Shoppach, D. C.
Bradshaw & Helm, Solicitors for Plaintiffs.
Lewis Rhoton, Attorney ad Litem.

WARNING ORDER.

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

Peoples Building and Loan Association of Little Rock, Plaintiff, vs. Mary Davis and the Unknown Heirs of H. H. Jackson, deceased, defendants.

The defendants, the unknown heirs of H. H. Jackson, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Peoples Building and Loan Association of Little Rock.

Chas. M. Connor, Clerk.
September 14th, 1904. By J. H. Shoppach, D. C.
Carroll & Pemberton, solicitors for plaintiff.

NOTICE.

Notice is hereby given that the undersigned as administrator of the estate of J. E. Stricklin, deceased, will apply to the Pulaski County Probate Court at its October term, 1904, for an order to sell the following described lands belonging to the estate of J. E. Stricklin, deceased, to-wit:

The North Half of the South-east Quarter and the South Half of the South-west Quarter of Section Eleven (11); and the North-east Quarter of the North-west Quarter; and the North Half of the North-east Quarter; and the North Half of the South-west Quarter of the North-east Quarter; and the South-east Quarter of the North-east Quarter; and the North Half of the North-east Quarter of the South-east Quarter of Section Fourteen, all in Township Two North, Range Eleven West, Pulaski county, Arkansas, for the purpose of paying the debts of my intestate.

Sept. 26th, 1904.

Bradshaw & Helm, Atty's for Petitioner.



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October 9—The Growing Life.

Mark 4:26-29.

"And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe he putteth forth the sickle, because the harvest is come." Our last lesson taught us that the character of the soil upon which the seed fell would determine the results to be gained from the sowing. The good seed falling upon good ground will produce good fruit. Every Christian life is the product of such a sowing. The processes in the development of this Christian life are suggested for our consideration in this lesson. We are not able to understand all of the processes of growth in either natural or spiritual life. While unable to explain "how," we are yet well aware that there is growth in spiritual life. The Christian life is the "growing life."

It begins with the "new birth." "Ye must be born from above." Its conscious beginning may be represented by the appearance of the "blade;" its usual development by the coming of the green ear, and then of the ripened grain. The good seed falling into good soil germinates, grows, matures. Growth is a property that belongs to living things. "It is only living things that grow, and all living things do grow." The human soul renewed by the power of the Holy Ghost, "created anew in righteousness and true holiness," does not come at once into sudden, mature and perfect saintship. "Before it in righteousness, and knowledge, and true holiness stretches a field of illimitable progress." In thinking of this subject we need to remember that there is a vast difference between maturity and purity. In the beginning of the renewed life there is purity, but it may not be said that there is maturity.

"As new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious."

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The following references

may be profitably studied in connection with this subject:

Prov. 8:35, 9:11; 1 Thess. 4:10, 11, 12; 3:12, 13; 2 Peter 1:5-11; Rom. 6:4, 11; Col. 3:1-4; Isaiah 40:28-31; Gal. 2:20; John 1:4, 6:33, 35, 47, 48.

Growth is something that you can neither see nor hear. In the natural world its processes are silent and slow, but constant; we may expect the same thing to be true in spiritual growth. Study the word of God, watch that you may be able to overcome temptation and profit by trial, pray without ceasing, labor for the bread that does not perish, fight the good fight of faith, lay hold on eternal life, and constantly strive to become more like your Lord.

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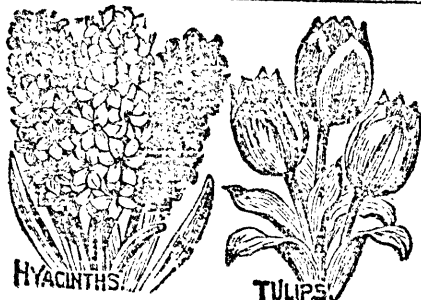
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2:30 a. m.; 7:40 a. m.; 8:20 a. m.;
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9:00 p. m.

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

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WEDNESDAY, OCTOBER 5, 1904.

The vote in the recent election shows that a large number of counties only needed a little more work to put them in the "dry" column.

"My vocation is to make money, so that I may use it for good; my avocation is to spend money for the good of humanity, to the glory of God."—John C. Martin, a multi-millionaire of New York.

It is a most encouraging token that the best element of the Negro race are setting themselves to abate the undue sensitiveness of the Negro as respects the treatment they receive at the hands of the white people. All men find about what they are looking for.

The sweetest satisfaction known to the human heart is a sense of forgiveness, the blessed forgiveness of our Lord, distinctly certified to us, and coming, as it often does, in the place of an agony of shame and guilt. It is no wonder many people shout when they first realize that such a change has taken place.

A properly edited church paper stands for everything good, everything that tends to build up noble life, civic virtue, and Christian activity. Being edited by men and not by angels, it may err, but its efforts must always be for higher and holier civilization. Is such a paper worthy of your encouragement?

Take notice of one thing: The actual vote on the license question, as officially returned, shows that Arkansas has pulled to the top of the hill on the temperance question. We polled a majority vote in Arkansas against license, a majority of about two thousand. Take notice, gentlemen! We are going to have this State for sobriety and honesty.

Love is the divinest of virtues. But love must be centered upon objects that are worthy and upon them only, if it would preserve the purity of its own nature. An illicit love is not possible for many moments—its certain destiny is to degenerate speedily into lust. It does not lie within the power of the human soul to place its love upon an illegitimate object and keep that love pure.

You took a course which proved a delusion and a snare when in reference to a matter concerning which you were under temptation you decided you would not go to extremes either way, that you would be up-right but you would be moderate. There is no moderate uprightness.

Downright uprightness is the only sort that is safe for any man. Peter thought to follow his Lord; he made the fatal mistake of supposing he could as well follow afar off; he soon tumbled to his fall. The rule of right is absolute.

There is a law of equivalents in our spiritual nature whereby we pay for all our foolish and wicked enjoyments. If you will taste the sweets of a sinful indulgence, then know that you will balance the account within your own experience by a corresponding bitterness of your repentance—either that or worse, namely, a rotting of character, which means damnation. To preserve your moral fiber there must come to you a sense of loathing of yourself for your misdoings. We shall invariably find that we have made a bad bargain in turning aside.

We are never to apologize for sin in any form or in any degree. Yet it is not so much the fact of sin in a man's life as it is the man's attitude toward his sin that tells the character of the man. Many a man falls into a grievous wrong temporarily who has no idea of putting God out of his heart, and who bitterly repents when he comes to himself, and to whom his lapse looks like a momentary insanity. Such a man is a better character than a man who is really guilty of far less, but who cares not for his misdoings. Such a man may perhaps be less trusted for the present moment, in view of his special weakness, but he will work out in the end a far better destiny, if he persevere in his fight, than the other man who is making no fight. Let us not be discouraged by any weakness we find within ourselves; let us rather be assured that he that endureth to the end shall be at last gloriously saved.

The Function of a Church Paper.

The church paper is not primarily a newspaper. That seems to be distinctly the drift of the weekly secular press of the day. It is confessedly the business of the modern daily, and of the weekly as well, to gather up and distribute the news of yesterday. That is what people most want them for—to learn the news. Some small place for real journalism is left yet for the editor, for he usually thinks it his business to interpret the news for his readers, being guided in his interpretations by the interests for which his paper stands; but as for real journalism, whose aim a generation ago was to mold and to lead public thought on great issues, that is rather a fading quantity with the secular press of today; the chief thing is the news, and then, if it pleases the editor and his readers, a little as to the meaning of some of the news.

Now purely secular news is no concern of a church paper's. We publish the main items of such news merely as a concession to such of our subscribers as perhaps take no other paper. They prefer to depend upon their church paper for these items. It is to the credit of the church press that we can say that its news items are unusually accurate and fair. The church weeklies are in position to get the news of the world, and they are not sensation-mongers to such an extent that they are under any great temptation to spice up the news, so as to get flaring headlines—they tell the truth, where they speak of current events at all. It is further to be said that they are free from the crime-breeding details in which many secular papers deal so largely. But after all, the church paper is primarily concerned with secular news only when such news bears upon the work of the church.

As respects the news of the church itself, the church press has a very direct interest in it, and is, so far forth, a newspaper. News of its own doings the church everywhere needs. It means not only information, but it means also inspiration. Our Gospel is a triumphant force, everywhere the power of God unto salvation, wherever it is faithfully preached. Of these triumphs we need to hear. The worker who has won a victory in one field can spread abroad his victory by sending the cheering news to his fellow-workers. And brethren ought to be swift to do it.

The church paper is primarily an organ for the church, or for that part of the church which it represents. It is a medium for the exchange of views among the workers, the medium through which they speak, discussing doctrines, policies and methods. The brethren ought to write. No editor can make a good church paper—it takes the editor, with his own best thought, and with scissors, plus the brethren for whom, together with their people, the paper is run, to make a live church paper. We need in every issue some good strong contributions from our own men and women. They are worth a ton of syndicate matter and of clippings from other papers. They go home to the hearts of our people.

It does not need to be said that a church paper will stand loyally by the doctrines, the institutions, and the established policies of its own church. If the editor does not steadfastly believe in these things he has no business to remain in his place as editor. He has no more right to assail the established order of his church than a preacher has to use the pulpit of his church for that purpose. Nor can he permit another to assail it through the columns of his paper. The editor

is at liberty, as any other man, to respectfully suggest changes in the established order, and to give respectfully his reasons, but further than this neither he nor his correspondent may go. And this rule applies not only to matters of doctrinal statement and general polity of the church, but it applies with equal force to the order established by any conference of which the paper may happen to be the organ. The plans of a conference must be respected, whether the editor particularly likes them or not, though he is at liberty here also to make suggestions, any man may, provided he does so respectfully, and to give reasons for his suggestions, under the same proviso. But he may not suffer any contempt to be put upon anything or any measure or any man that the conference has passed upon with approval.

It is the business of all real journalism to assist the public to form opinions. The editor is not necessarily smarter than many of his readers, but he is better placed than most of them, and has a distinct advantage in the matter of getting all the lights and side-lights. He has, therefore, a responsibility to the public to make up a mature and clear judgment upon matters in which the public is concerned.—All of which we have written for two purposes: As a sort of declaration of policy upon our own part; as a reminder to the brethren of their part—in the work of making a church paper.

Our Schools.

Almost without exception our church schools have opened this fall most favorably. From all parts of the church report comes that more students than ever before have been matriculated. Our readers have already been advised that this is true as to our Methodist colleges in Arkansas. We have watched our exchanges for the news from other States. The two male colleges in Alabama, Southern University and North Alabama Conference College, have an increased attendance. Martha Washington and Sullins Colleges report unusually bright prospects. The Georgia schools have opened well. Dr. Morris reports an auspicious beginning for Central College. Our Texas neighbors are always booming ahead. They report forty more at the opening of Southwestern than last year. So the news runs from all quarters. We are cordially friendly toward all the efforts that the State is making to educate the people, from the common schools up to the State University. But our Methodist people may as well understand one thing now: If we wait a few more years, and allow the process of articulation of State schools to go forward, without improving our own colleges and academies, then

these colleges and academies will wither up. While the Methodist people of other States are forging ahead, let us keep step with the educational procession of our great church.

Rev. John W. Cline.

It was a very great pleasure a few days ago to grasp once more the hand of this faithful servant of God, now on leave of absence from our China Mission Conference. Brother Cline has been in China for seven years—as long as any man ought to remain there continuously, especially for his first term of service. It is a trying climate about Shanghai and Soo Chow. There is neither economy nor religion in keeping a man in that country till he breaks down. Personally, we shall never cease to regret that the Board of Missions did not call Moses B. Hill home a year sooner. He would perhaps have been alive now, if that had been done. Welcome, welcome back to the home land, say we to Brother Cline and his noble wife. They will remain in this country through two summer seasons, and then return to China. We have no authority to speak for Brother Cline, but we are sure he will be ready to answer invitations to preach among the churches. Of course no preacher will expect him to pay his own traveling expenses on such an occasion. Brother Cline is very modest and does not trumpet his doings. He lectured recently to a large and intelligent audience at Henderson's chapel, on the subject of missionary work in China; he preached the opening sermon for Hendrix College last Sunday. Will be at Malvern next Sunday and at Benton the next.

A Message.

Through the courtesy of his brethren of the church press, the Epworth League secretary and editor has the privilege of addressing pastors and league workers in this general and effective way. The league has greatly prospered during the past year. The statistics of the Annual Conferences have yet to be compiled, but we are confident that they will show that the league has held its own. Great advance has been made in our plans and great improvements in all our league literature. The reading courses for senior, intermediate and junior leagues have been carefully and successfully selected. The League Bible Circle Studies, which are pronounced by competent critics to be the best work yet done for the young people of the churches, enters its second year greatly enlarged in its scope and improved.

The Epworth Era, now printing a splendid magazine edition of twenty-four and thirty-two pages, is growing in favor and circulation as never before. The editor's mot-

to, "A paper equal to the best, and a successful competitor of the popular magazine of the day," is meeting with a response from every quarter. This note is written to ask all our people, young and old, to send to us for samples of all this literature, as well as for samples of the Epworth Era. They will be mailed without cost, and post free. The league has entered upon a new and prophetic era of activity and success. Our wish is to interest all our people in its plans and fellowships. It has brought to the church a new impulse of life and testimony. Let us hear from you. A postal-card will secure samples of all our helps and booklets and a sample copy of the Epworth Era. Faithfully, H. M. DuBose, General Secretary.

Nashville, Tenn.

The City and the Saloons.

It is said that the Retail Liquor Dealers' Association of Little Rock has started a campaign for a reduced liquor license and for a "modification" of the Sunday closing ordinance.

We don't mean to say that our present city officials have no backbone; but we do say that if in their future action with respect to the saloons these officials should show that their spinal columns consist of so many shoe strings it will then be up to the people of this city to put some men in the city hall who won't flunk and flicker.

The above paragraph appeared in the Gazette of last Sunday. We have it on high authority that there is not a daily paper in the east which has backbone enough to publish the like of it. Good for our neighbor! And let the honorable mayor of this city understand that the good and the strong element of Little Rock are going to stand by him in all his efforts for a clean government.

Fragrant Blossoms.

By B. F. M. Sours.

Fragrant blossoms everywhere
Fill with joy the summer air.
On the breeze their breath is borne,
Like the crystal joy of morn.

Do you love the mignonette,
And the clover? Sweeter yet
Is the whispered love that flows
Earthward through the tender rose.

O, the perfume that the heart
Finds, beyond all human art,
Where the Rose of Sharon blooms
And its peace all care entombs!

Fragrant blossoms, bloom again
For the weary sons of men.
Like sweet whispers from above
Are your messages of love.
Can a heart look in a flower
And see not our glorious dower?
From its perfumed depths there flows
Thought of heaven's calm repose.
Mechanicsburg, Pa.

WANTED.—A good white lady to live in home with man, wife and one child near Haynes, Ark. Write to W. O. Haynie, Haynes, Ark.

Personal.

Rev. S. R. Twitty is stationed at Roswell, New Mexico.

Mr. Robert Paine Ramsey, the genial clerk in our business office, will be found in his old place, ready to accommodate the brethren.

Bishop Key dedicated our new church at Crossett on the 25th inst. The bishop was surprised and delighted with town and church.

Rev. W. R. Harrison, pastor of our South Hot Springs church, was in the recent Iron Mountain wreck near Vulcan, Mo. He suffered only very slight injury.

Rev. T. A. Martin has been quite sick for several days. He was unable to fill his appointment at the Methodist church Sunday a week ago.—Prairie Grove Herald.

Rev. W. H. Hatfield preached here Sunday and at night. He departed Monday for Western Grove, Newton county, where he is conducting a revival.—Carroll Progress.

Rev. Frank Barrett of Searcy called Friday of last week. He is rejoicing over a very successful meeting in which there were twenty-two accessions on profession and twenty-three by letter, and more to follow.

Rev. James Thomas, Texarkana, was in to see us on the 30th. His smile is like the rays of the rising sun. He has done a great work in that border city, and is looking forward with pleasure to the coming session of conference.

Rev. J. P. Lowry has just returned from a round of work in the Indian Territory and Texas. The meeting at Checotah, I. T., was quite satisfactory. At Lampasas, Texas, there were about forty conversions, and at Taylor one hundred and twenty.

Mr. John Thornburgh, the efficient foreman in composing department of the Arkansas Methodist for the past fifteen years, will remain with the new firm. Every bone in him is an honest one, and he knows his business.

Brother A. P. Few reports the beginning of a protracted prayer-meeting at Asbury Monday night. It began spontaneously, is well attended and seems to meet a real demand of his people. May it develop into a great revival.

Rev. James M. Cline, the honored father of our missionary, was in our office several times last week. He is rejoicing in the light of the countenance of his son; and why should he not? The presence of the father is a benediction even when the son is absent.

Rev. J. M. Workman, Benton, dropped in on us on Friday, the 30th. He preaches to some of the best people in Arkansas, and the charge has prospered under his ministry. Workman is, withal, a live business man, as his former connection with this office shows.

We deeply sympathize with our Brother J. F. E. Bates in the loss of his wife at Danville on Friday, September 30. In addition to this great bereavement, Brother Bates' little girl is also seriously ill. The waters are deep for our dear brother; may grace abound.

The benign face of Rev. Horace Jewell beamed upon us Monday. His kind words fell upon our younger ears like a blessed benediction. He once, during a sort of editorial interregnum, conducted this paper in a manner entirely creditable. No man

among us has led a more irreproachable life.

Rev. W. M. Wilson, White River Conference, will hereafter have charge of the Epworth League Department of this paper. He is every way competent and is just about the liveliest Epworth League spirit in Arkansas Methodism. The Leagues of Arkansas need a leader, and he will make a good one.

Dr. Godbey spent Sunday in Hot Springs. There are few better preachers in the whole Southern Methodist Church. No doubt the brethren will use him till conference. He will then take his place among them, as the bishop may appoint. The blessings of God be upon his ministry.

Hon. Geo. Thornburgh, the retiring business manager of the Arkansas Methodist, will still conduct the Masonic Trowel. He will also give much of his time to the business of the American Fire Insurance Company, of which he is president. The public knows that he can be trusted in any capacity.

Wednesday Rev. J. W. Nelson of Oklahoma City called, on his way from St. Louis to Van Buren. Brother Nelson was in the terrible railroad wreck near Vulcan, Mo., but fortunately escaped with very slight injuries. Recently a student at Central College, he goes to take the place of assistant secretary in the Railroad Y. M. C. A. at Van Buren. We are glad to have him in this work in Arkansas, and predict his success.

Rev. R. A. Holloway will have charge of the church at Crossett till conference.

Mrs. J. J. Methvin, wife of Rev. died September 20th. We beg to assure Brother Methvin of our sympathy.

Dr. Godbey spent Sunday at Hot Springs, preaching at Central Avenue in the morning and at Malvern Avenue at night. Brother Harrison is holding a protracted meeting at South Hot Springs, conducted by Rev. W. W. Nelson. Rev. Jesse Leonard is doing well in his charge. The work at all the churches is in a good state.

WE HEARD A PREACHER SAY RECENTLY that he knew always who among his people loved him—the children of that home loved him.

A Remedy for Epilepsy.

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire. Rev. E. R. Irmischer, City Missionary and Editor of "Our Visitor," 613 Olive St., St. Paul, Minn.

Christian Life.

A Harvest Hymn.

Lord of the harvest! Thee we hail;
Thine ancient promise doth not fail;
The varying seasons haste their round,
With goodness all our years are
crowned;
Our thanks we pay
This holy day;
O let our hearts in tune be found!

But chiefly when Thy liberal hand
Scatters new plenty o'er the land,
When sounds of music fill the air,
As homeward all their treasures bear;
We too will raise
Our hymn of praise,
For we Thy common bounties share.

If spring doth wake the song of mirth;
If summer warms the fruitful earth;
When winter sweeps the naked plain,
Or autumn yields its ripened grain;
So do we sing
To Thee our King;
Through all their changes Thou dost
reign.

Lord of the harvest! all is Thine!
The rains that fall, the suns that
shine,
The seed once hidden in the ground,
The skill that makes our fruits
abound!
New every year,
The gifts appear;
New praises from our lips shall sound!
—Christian Standard.

It is better not to speak of people you do not like, unless you can say something commendatory of them, or unless you speak to protect some innocent party against them. You are very likely, if you make it a habit to talk about people who have injured you, to put the matter more strongly than it is—you are not a good judge in such cases. It is also almost certain that your speech about them will deepen your dislike and widen the breach between you. Besides, it will not help you in the eyes of other folks.

As much is to be feared from human weakness as from human depravity. Many a man whose conscience clamored within him for the right has gone straight ahead with wrong-doing—he was simply weak, too weak to resist the temptation that was bearing down all the protests of conscience and all the higher instincts within him. No man can afford to put himself, therefore, where he knows that he will be strained at his weak point. Let him avoid such circumstances as he would the bite of a serpent. Let him know that every fall before the adversary brings an increase of the power of his temptation, till weakness is changed into depravity. On the other hand, only a downright renunciation of his besetting sin

God begins his work in children. The best of all is, God is with us. I look upon the world as my parish.

I dare no more fret than curse or swear.

I save all I can and give all I can; that is, all I have.

Loyalty (to rulers) is with me an essential branch of religion.

To Conquer Worry.

Get into gear! Banish worry. Rise above it. Conquer the disease. Struggle against it until you win. Be not disheartened at repeated failures. Defeat but adds to your strength, if you keep up the fight. The glories of the victory amply repay years of effort. "I never knew what happiness or success really was, until I got rid of worry," says a friend.

No matter what may be the cause of your worriment, to worry over it will do more harm than good. "Then shall we 'let things slide' and not try to improve conditions?" By no means. But, instead of weakly worrying about them, tackle them in earnest. Do a good day's work at it, whatever your duty or problem may be; eat well, live simply, do as you would be done by, keep your head level, use your best judgment, drink in the inspiration of nature, seek the co-operation of the Spirit, acquire reposeful poise—resourceful strength will come, you will sleep like a babe; worry will disappear, each day you will awake in a new world and to more glorious existence.—Selected.

No man knows the heart of his brother, and few men know their own hearts. The deceitfulness of the human heart is amazing.

One of the disciples of Jesus turned out badly. Judas was one of the twelve, chosen by Christ himself, going through all the course of training at the feet of Jesus with the other eleven. But Satan entered into him, and he sold his Lord. He regretted what he had done afterward. He confessed his sin. He was consumed with remorse. Judas did not know what was in him.

He is not alone. Thousands of men who occupy places of importance and prominence in church and State do not know what is in them. Strong temptation reveals what is in them. If we really desire to be saved we should pray every day for the search light of God's truth and Spirit to be turned upon our souls. "Search me, O God, and know my heart; try me, and know my

Trials of Motherhood

395 Broad Street.
PHILADELPHIA, PA., June 12, 1903.

I suffered for nine years with ovarian troubles making life a burden to myself as well as to my family. During that time I had two miscarriages and although we longed for a child to bless our home this seemed impossible. I had constant racking bearing-down pains in the pelvic organs and a pulling through my limbs with frequent headaches. I felt sick at my stomach and vomited frequently and no medicine helped me until I tried Wine of Cardui.

Then my general health improved, the pains gradually lessened and after 18 weeks I was well. I am now the happy mother of a boy eighteen months old and my husband joins me in sending heartfelt thanks to you for your splendid medicine. Without, I would have been a childless, instead of a happy and well mother.

Mrs. Frederick Nirdlinger.
CHAPLAIN, ST. ANDREW'S ASSOCIATION.

WINE OF CARDUI

Wine of Cardui is the most successful menstrual regulator. By regulating menstruation, Wine of Cardui banishes inflammation from the entire female organism and the strengthened ligaments bring the organs back to their proper place. This is what Wine of Cardui did for Mrs. Nirdlinger. It banished the racking pains and burning inflammation and brought her relief. She was restored to health and strength and gives Wine of Cardui the credit of making her able to become a happy mother. This medicine equips a woman for every duty of wifehood and motherhood. There are many suffering women who think that health can never be theirs because they cannot secure the services of a great specialist, but we want to say right here that while Mrs. Nirdlinger lives in Philadelphia, a great medical center, she depended on Wine of Cardui for a cure and she was cured. This same medicine is within your reach. Will you take it?

All druggists sell \$1.00 bottles Wine of Cardui.

HENDRIX COLLEGE

OFFERS TO YOUNG MEN

Attractive courses leading to the degree of A. B. A well-furnished laboratory; excellent library; thorough instruction; a full Faculty of college and university men; strong moral and religious influences; expenses reasonable. Graduates from high schools and academies are especially solicited. Write for catalogue.

STONEWALL ANDERSON, President,
Conway, Ark.

Your Boy of Promise

needs training, wise discipline, sympathy from experienced men.

THE ACADEMY of Hendrix College

develops character and scholarship; all the advantages of the best high-grade schools for boys of fourteen and above. Thorough preparation for college or life. A course richer and fuller than that of most schools. A safe place for boys. \$140 to \$175 per year.

Successful record, experienced teachers, good moral tone, athletic field, full equipment, high ideals—these count for something. Write for further information.

J. D. CLARY, Principal,
Conway, Ark.

The Japanese.

Some writers in their effort to be philosophical are accounting for the soldierly qualities of the Japanese and their defiance of death by their devotion to their ancestors. They will die rather than dishonor their ancestors. Exactly so, and how comes it that these Japs have such views of the soldierly spirit and patriotism of their ancestors? Were their ancestors really brave and patriotic? Then the Japs are a race of warriors by heredity and history and tradition. Were their ancestors weak and cowardly? Then it is the higher and nobler character of the present generation which invests their ancestors in their thoughts with nobler character than they possessed.

The Japanese have been for ages a brave and warlike people. Now quickened by the wonderful progress of the last fifty years, and abreast of the most advanced western nations in skill and invention, and having every reason to love their country, the Japs are ready with a cheerful spirit to serve their country and die in a noble struggle.

Note.—The following article has been widely published and is one of the most remarkable illustrations of the value of careful marshaling and analysis of facts in presenting a subject to the public:

LEVELERS

The Mission of Whiskey, Tobacco and Coffee.

The Creator made all things, we believe.

If so, he must have made these.

We know what he made food and water for, and air and sunshine, but Whisky, Tobacco and Coffee?

They are here sure enough and each performing its work.

There must be some great plan behind it all; the thoughtful man seeks to understand something of that plan and thereby to judge these articles for their true worth.

Let us not say "bad" or "good" without taking testimony.

There are times and conditions when it certainly seems to the casual observer that these stimulant narcotics are real blessings.

Right there is the ambush that conceals a "killing" enemy.

One can slip into the habit of either whisky, tobacco or coffee easy enough, but to "untangle" is often a fearful struggle.

It seems plain that there are circumstances when the narcotic effect of these poisons is for the moment beneficial but the fearful argument against them is that seldom ever does one find a steady user of either whisky, coffee or tobacco free from disease of some kind.

Certainly powerful elements in their effect on the human race.

It is a matter of daily history testified to by literally millions of

people, that whisky, tobacco and coffee are smiling, promising, beguiling friends on the start, but always false as hell itself in the end.

Once they get firm hold enough to show their strength, they insist upon governing and drive the victim steadily towards ill health in some form; if permitted to continue to rule, they will not let up until physical and mental ruin sets in.

A man under that spell (and "under the spell" is correct), of any of these drugs, frequently assures himself and his friends, "Why, I can leave off any time I want to. I did quit for a week just to show I could." It is a sure mark of the slave when one gets to that stage. He wiggled through a week fighting every day to break the spell, was finally whipped, and began his slavery all over again.

The slave (coffee slave as well as tobacco and whisky) daily reviews his condition, sees perfectly plain the steady encroachments of disease, how the nerves get weaker day by day and demand the drug that seems to smile and offer relief for a few minutes and then leave the diseased condition plainer to view than ever and growing worse. Many times the Coffee slave realizes that he is between two fires. He feels bad if he leaves off and a little worse if he drinks and allows the effect to wear off.

So it goes on from day to day. Every night the struggling victim promises himself that he will break the habit and next day when he feels a little bad (as he is quite sure to) breaks, not the habit, but his own resolution. It is nearly always a tough fight, with disaster ahead sure if the habit wins.

There have been hundreds of thousands of people driven to their graves through disease brought on by coffee drinking alone, and it is quite certain that more human misery is caused by coffee and tobacco than by whisky, for the two first are more widely used, and more hidden and insidious in the effect on nerves, heart and other vital organs, and are thus unsuspected until much of the dangerous work is done.

Now, reader, what is your opinion as to the real use the Creator has for these things? Take a look at the question from this point of view.

There is a law of Nature and of Nature's God that things slowly evolve from lower planes to higher, a sturdy, steady and dignified advance toward more perfect things in both the physical and spiritual world. The ponderous tread of evolutionary development is fixed by the Infinite and will not be quickened out of natural law by any of man's methods.

Therefore we see many illustra-

tions showing how nature checks too rapid advance. Illinois raises phenomenal crops of corn for two or three years. If she continued to do so every year her farmers would advance in wealth far beyond those of other sections or countries. So Nature interposes a bar every three or four years and brings on a "bad year."

Here we see the leveling influence at work.

A man is prosperous in his business for a number of years and grows rich. Then Nature sets the "leveling influence" at work on him. Some of his investments lose, he becomes luxurious and lazy. Perhaps it is whisky, tobacco, coffee, women, gambling, or some other form. The intent and purpose is to level him. Keep him from evolving too far ahead of the masses.

A nation becomes prosperous and great like ancient Rome. If no leveling influence set in she would dominate the world perhaps for all time. But Dame Nature sets her army of "levelers" at work. Luxury, over eating and drinking, licentiousness, waste and extravagant indulgences of all kinds, then comes the wreck. Sure, sure, sure.

The law of the unit is the law of the mass. Man goes through the same process. Weakness (in childhood), gradual growth of strength, energy, thrift, probity, prosperity, wealth, comfort, ease, relaxation, self-indulgence, luxury, idleness, waste, debauchery, disease, and the wreck follows. The "levelers" are in the bushes along the pathway of every successful man and woman and they bag the majority.

Only now and then can a man stand out against these "levelers" and hold his fortune, fame and health to the end.

So the Creator has use for whisky, tobacco and coffee to level down the successful ones and those who show signs of being successful, and keep them back in the race, so that the great "field" (the masses) may not be left too far behind.

And yet we must admit that same all wise Creator has placed it in the power of man to stand upright, clothed in the armor of a clean cut steady mind and say unto himself, "I decline to exchange my birth-right for a mess of pottage."

"I will not deaden my senses, weaken my grip on affairs and keep myself cheap, common and behind in fortune and fame by drugging with whisky, tobacco or coffee, life is too short. It is hard enough to win the good things, without any sort of handicap, so a man is certainly a "fool trader" when he trades strength, health, money, and the good things that come with power, for the half-asleep condition of the "drugger" with the certainty of sickness and disease ahead."

It is a matter each individual

must decide for himself. He can be a leader and semi-god if he will, or he can go along through life a drugged clown, a cheap "hewer of wood or carrier of water."

Certain it is that while the Great Father of us all does not seem to "mind" if some of his children are foolish and stupid, he seems to select others (perhaps those he intends for some special work) and allows them to be threshed and castigated most fearfully by these "levelers."

If a man tries flirting with these levelers awhile, and gets a few slaps as a hint, he had better take the hint or a good solid blow will follow.

When a man tries to live upright, clean, thrifty, sober, and undrugged, manifesting as near as he knows what the Creator intends he should, happiness, health and peace seem to come to him. Does it pay?

This article was written to set people thinking, to rouse the "God within" for every highly organized man and woman has times when they feel a something calling from within for them to press to the front and "be about the Father's business," don't mistake it; the spark of the Infinite is there and it pays in every way, health, happiness, peace, and even worldly prosperity, to break off the habits and strip clean for the work cut out for us.

It has been the business of the writer to provide a practical and easy way for people to break away from the coffee habit and be assured of a return to health and all of the good things that brings, provided the abuse has not gone too far, and even then the cases where the body has been rebuilt on a basis of strength and health run into the thousands.

It is an easy and comfortable step to stop coffee instantly by having well-made Postum Food Coffee served rich and hot with good cream, for the color and flavor is there, but none of the caffeine or other nerve destroying elements of ordinary coffee.

On the contrary the most powerful rebuilding elements furnished by Nature are in Postum and they quickly set about repairing the damage. Seldom is it more than two days after the change is made before the old stomach or bowel troubles or complaints of kidneys, heart, head or nerves show unmistakable evidence of getting better, and ten days' time changes things wonderfully.

Literally millions of brain-working Americans today use Postum, having found the value and common sense in the change. C. W. Post.

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

Our Church at Home.

TEXARKANA NOTES.—The Methodist Pastors' Association of Texarkana, Ark., met in study of First Church, September 26, 1904.

Present: Revs. O. T. Hotchkiss, Manville and J. R. Sanders.

Religious services by Rev. M. W. Manville.

Reports of pastors:

Rev. James Thomas, First Church: Greater interest in prayer-meeting and Sunday-school work, Epworth League doing well. Large audiences yesterday at both hours. Brother Manville preached at 11 a. m. a good sermon. One accession by letter.

Rev. M. W. Manville, Bryant Circuit: The work was very encouraging, and greater results expected before annual conference. So glad to be present.

Rev. J. A. Baker, L. E.: Trying to do good work selling Bibles, and helping the several pastors to find the new families coming in and not identified with the churches here. Practically a city missionary. Preached yesterday at 11 a. m. for Rev. J. C. Hooks at College Hill. He is at world's fair.

Rev. O. T. Hotchkiss, Central Church, State Line: Audiences good, considering that they were yet worshipping in the old church. New building nearing completion, when his people hope to do better work, and he comfortably "at home" to their friends.

Rev. J. R. Sanders, Fairview Church: Regular services tolerably well attended. Prayer-meeting increasing in numbers and interest. One infant baptized. Arrangements are being made to have the house of worship repaired and painted, inside and out.

The following preambles and resolutions were unanimously adopted:

Whereas, We learn the "Arkansas Methodist" has changed ownership and management, and

Whereas, Rev. J. E. Godbey, the able and efficient editor, and Brother Geo. Thornburgh, the equally beloved business manager, have been giving us such a good church organ in the "Arkansas Methodist" for so many years, therefore be it

Resolved, That we very much regret to give up Brothers Godbey and Thornburgh, whose names are as household words in our homes, from such official relationship.

Resolved, That we most heartily welcome Revs. A. C. Millar and J. A. Anderson, the new editors and proprietors of the "Methodist," and rejoice that our organ is still to be entrusted to such able heads, hands and hearts, whose leadership we promise to follow and help to the best of our ability, and pray the Lord's richest blessings to follow Brothers Godbey and Thornburgh in all future plans and work.

Brother Manville is here with Sister Manville, who is being treat-

ed in one of our sanitariums. We pray she may soon find relief and speedily recover.

J. R. Sanders, President.

USSERY CIRCUIT.—I have held all of my protracted meetings but one. Brother O. H. Keadle helped me at Bear. He did some fine preaching. Had a very good meeting. Brother H. M. Harris helped at Caney. He preached most of the time. Brother W. R. Harrison helped me at Grant's Chapel. He preached 11 times. Had a good meeting. He left us in good working order. We had several conversions. Then Brother H. M. Harris came back and helped me at Friendship. We had a good meeting but no conversions. Harrison is our old pastor. We all love him. The local brethren held the meeting at Mt. Tabor. It was the best meeting of all. We had forty conversions, 29 joined our church. Some have joined the Baptists and some more will join our church. The Baptists say we are no church, but they are always standing around ready to grab our converts and tell them they will be lost if they do not join their church. That is all right. The Methodists are in the lead here and will be while the Baptists act as they do. But I am glad people are being converted. Pray for us. Respectfully,

Jas. L. McKinley, P. C.

RAVENDEN SPRINGS.—Rev. J. R. Edwards reports a great meeting at Ravenden Springs, continuing twenty-six days, resulting in 57 conversions and reclamations, and a blessed revival of love and peace among the entire Christian community. Two, and probably three, young men who were converted have begun already to prepare for the ministry. Conference collections were all secured, and the salary of the pastor was assured. This sounds like the notes of the old days of power.

GILHAM, ARK.—Rev. J. H. Callaway sends a cheering note dated September 29th, to the effect that a time of salvation has come to Gilham. The hardest sinners were converted. There were 15 conversions and 15 accessions, making 85 accessions on the charge this year.

STAR CITY.—Since our last write-up of this charge we have achieved many glorious victories of which we are proud to speak. We have made wonderful progress and advancement on all lines of church work. Our church at Star City, which has recently been painted and furnished with new pews and lights, is now a thing of beauty. We have expended about \$250 on the church property here already this year. The parsonage has been painted also. But the best of all is we have had good revivals. Our meeting at Star City, which was

of sixteen days duration, was a grand success, resulting in 31 conversions, 25 accessions to our church and a great number of reclamations. The effects of this wonderful meeting will doubtless last for years to come. Brothers W. W. Nelson, of Hot Springs, and W. C. Watson, of Lake Side, Pine Bluff, did the preaching, and it was good and had the desired effect. These faithful and earnest men of God each remained and labored with us a week. They did some of the most powerful, earnest and effectual preaching it seemed to me I ever heard. Brothers Watson and Nelson both greatly endeared themselves to the people of our little city while in our midst. They are greatly beloved by all of every denomination who met them while here. Both Baptist and Presbyterians participated in all the services and united their efforts with ours and rendered valuable services. And our most excellent organist, Mrs. Alma Russell, with untiring zeal and earnestness, was always at her post and cheerfully performed well her duty. We also had a good meeting at Mountain Home, resulting in nine conversions, several reclamations, and six additions to the church. Twenty-three children were baptized. Very cordially,

C. Caldwell Greene.

RISON CIRCUIT.—We have had good results in most of these meetings. Some were very satisfactory. I feel sure Rison Circuit is advancing at most of the churches. Fifty-one have joined this year by vow and certificate. Most of those joined have come in on profession of faith. This work paid all claims last year and I think will do the same by conference this year.

In two meetings I had good help by C. Presbyterian preachers. Rev. J. M. Rogers' work, of Sulphur Springs, was good help in one meeting. M. O. Barnett, of Roe charge, gave us valuable assistance in another. Brothers M. A. Hamilton, Robert Hamilton and C. A. Williams were present in some meetings with their prayers and helpful influences. Brother Williams gave us one earnest, helpful sermon.

B. F. Scott, P. C.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

The idea was good, but the rem-

edy was crude and unpalatable, and a large quantity had to be taken to get any effect.

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

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

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

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

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

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

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

BATESVILLE DISTRICT — FOURTH ROUND.

Melbourne Circuit . . . Oct. 1, 2

Calico Rock Circuit . . . Oct. 8, 9

Bexar Circuit at Wesley's Chapel

.....Oct. 15, 16
Salem and Camp Circuit at Sa-
lemOct. 18, 19
Ash Flat Circuit at New Hope
.....Oct. 22, 23
Desha CircuitOct. 29, 30
Pleasant Plains at Cedar Grove
.....Nov. 5, 6
Calamine Circuit at Oak Grove
.....Nov. 12, 13
Sulphur Rock Circuit..Nov. 19, 20
Batesville StationNov. 23

Let the preachers see that the trustees of all of the church property make a full report, answering in full Question 29.

Wm. B. Hays, P. E.

SEARCY DISTRICT—FOURTH ROUND.

El Paso at El PasoOct. 8, 9
Argenta StationOct. 15, 16
Cato Cir. at ShilohOct. 22, 23
Cabot at CabotOct. 25, 26
Heber Circuit at Heber..Oct. 29, 30
West Searcy Circuit at Oak
GroveNov. 1, 2
Beebe Cir. at McRae....Nov. 5, 6
Wiville Cir. at Union..Nov. 12, 13
Auvergne and Weldon at Tupelo
.....Nov. 14, 15
Bald Knob at Bradford..Nov. 16, 17
Bethany Circuit at Sixteenth
SectionNov. 19, 20
The Lord is blessing us with
great meetings all round the dis-
trict. Now, let's have all the col-
lections in full and many subscrib-
ers for our church papers.

J. D. Sibert, P. E.

MONTICELLO DISTRICT—FOURTH
ROUND.

Jersey CircuitOct. 8, 9
Warren StationOct. 9, 10
Parkdale CircuitOct. 15, 16
Collins CircuitOct. 22, 23
New Edinburg Cir....Oct. 29, 30
Palestine CircuitNov. 5, 6
Hamburg CircuitNov. 12, 13
Hamburg StationNov. 13, 14
Portland and W.Nov. 19, 20
Lake VillageNov. 26, 27
Lacey CircuitDec. 3, 4
W. M. Hayes, P. E.

LITTLE ROCK DISTRICT—FOURTH
ROUND.

Hunter MemorialOct. 2, 3
Mabelvale CircuitOct. 8, 9
Hickory Plains Cir....Oct. 15, 16
Mauwelle CircuitOct. 22, 23
AsburyOct. 29, 30
Henderson MissionOct. 30, 31
Austin CircuitNov. 5, 6
Des Arc CircuitNov. 12, 13
Oak Hill Circuit.....Nov. 19, 20
Winfield Memorial ...Nov. 20, 21
LonokeNov. 27, 28
LibertyDec. 3, 4
Jno. H. Dye, P. E.

CAMDEN DISTRICT—FOURTH ROUND.

JunctionOct. 1, 2
Lewisville and Stamps ..Oct. 8, 9
Bearden and Thornton..Oct. 15, 16
Buena VistaOct. 22, 23
Stephens and Waldo ..Oct. 29, 30
Atlanta, at Lishon.....Nov. 5, 6
Walnut Hill at Frostville.....
.....Nov. 5, 6
El Dorado CircuitNov. 12, 13

El Dorado StationNov. 13, 14
Magnolia StationNov. 19, 20
Magnolia CircuitNov. 21
FordyceNov. 23
SmackoverNov. 26, 27
VictoriaNov. 29
CamdenNov. 30
OnalaskaDec. 4, 5
HamptonDec. 2
J. H. Riggin, P. E.

PINE BLUFF DISTRICT—FOURTH
ROUND.

First Church, Pine Bluff.....
.....Oct. 1, 2
RiversideOct. 3, 4
Sulphur Springs at Union.....
.....Oct. 7, 8
Rison at Moore's Chapel.....
.....Oct. 8, 9
Bayou Meto at Sunshine.....
.....Oct. 15, 16
StuttgartOct. 16, 17
AlzheimerOct. 21, 22
Sherrill at Flat Bayou..Oct. 22, 23
Redfield at Redfield....Oct. 29, 30
Rowell at CenterNov. 3, 4
Kingsland at Camp Springs....
.....Nov. 5, 6
Douglass and Grady at Grady...
.....Nov. 9-11
Star City at Mountain Home....
.....Nov. 12, 13
Sheridan at Sheridan ..Nov. 15, 16
Gillett at GillettNov. 18, 19
St. Charles at St. Charles.....
.....Nov. 19, 20
DeWittNov. 20, 21
Roe at RoeNov. 17, 18
Swan LakeNov. 26, 27
LakesideNov. 28
Hawley MemorialDec. 3, 4
E. M. Pipkin, P. E.

ARKADELPHIA DISTRICT—FOURTH
ROUND.

Holly Springs Station ..Oct. 1, 2
Social Hill Station.....Oct. 8, 9
Lono StationOct. 15, 16
Okolona StationOct. 22, 23
Fraskwood StationOct. 29, 30
Princeton StationNov. 4, 5
Amity StationNov. 12, 13
Jessy StationNov. 13, 14
Hot Springs Station..Nov. 19, 20
Park Ave., Hot Springs.....
.....Nov. 20, 21
Dalark CircuitNov. 26, 27
Malvern Ave., Hot Springs....
.....Dec. 3, 4
South Hot SpringsDec. 4, 5
Central, Hot Springs..Dec. 10, 11
Please, brethren, make earnest
effort to bring up full reports by
date of your quarterly conference.
J. R. Cason, P. E.

PARAGOULD DISTRICT—FOURTH
ROUND.

Smithville CircuitOct. 1, 2
Walnut Hill Circuit....Oct. 8, 9
Black Rock and Powhatan.....
.....Oct. 10
Piggott CircuitOct. 14, 15
Reclor CircuitOct. 16, 17
Reyno CircuitOct. 22, 23
Maynard CircuitOct. 23, 24
Knobel CircuitOct. 29, 30
Corning StationOct. 31
Gainesville CircuitNov. 5, 6
Paragould StationNov. 7

VISIT YOUR OLD HOME

For a week or so this fall. See your old friends; talk over old times with them; tell them what you are doing in the Great Southwest, and, if possible, induce them to come back with you and look the ground over.

LOW RATES

On September 6, 13, 20, 27, and October 11 Round-Trip Tickets Will be Sold at

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To nearly all Indiana and Ohio points and certain destinations in Kentucky. Tickets good returning 30 days from date of sale.



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One fare plus \$2.00 for the Round Trip to all points in Texas, Oklahoma and Indian Territory.

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\$6.00 ONE WAY—To all points in Oklahoma and Indian Territory.

\$8.50 ONE WAY—To many Texas points, including Amarillo, Dalhart, Colorado, San Angelo, Kerrville, San Antonio, Galveston, Beaumont and points East.

\$11.00 ONE WAY—To many points in New Mexico. Tickets on sale September 20th and October 4th and 18th.

\$30.00 ONE WAY—To California.

Other Pacific coast points in proportion.

Tickets on sale daily September 15th to October 15th inclusive.

Diverse routes on all round trip tickets—stopovers in BOTH DIRECTIONS.

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DON'T MISS THIS CHANCE
To visit the old home and see your friends of other days.
FOR PARTICULARS, INQUIRE OF COMPANY'S AGENT, OR
H. C. TOWNSEND, General Passenger and Ticket Agent, St. Louis, Mo.

Tuckerman and Kenyon Pocahontas Station ..Nov. 20, 21
.....Nov. 12, 13 Portia CircuitNov. 22
Alicia CircuitNov. 13, 14 Walnut Ridge StationNov. 23
Pocahontas CircuitNov. 19, 20 M. B. Umsted.

Conference of Religions in Japan.

A call was made for such a conference for the reasons given below:

The war in which Japan is now engaged is one on the issue of which depend the welfare of the empire and the peace of the East. At such a time, therefore, it is our duty as a people not only to be at one among ourselves in the defense of our common rights, but also to be governed by such principles as are worthy of an enlightened nation. * * * It is a matter of much regret to us that there are those abroad who are seeking to alienate from Japan the feelings of the West, by representing the war as simply one between races; and in some cases as a conflict in which Russia stands for Christianity and Japan for Buddhism.

These facts lay a special responsibility upon the representative men of all the religions in the empire. While it is the duty of all such to guide the people in matters of religion and to inculcate love of country in a manner accordant with their own faiths and consciences, it is also the duty of all to cultivate the great principles of universal peace and love, not in the interest of any one creed or cult but rather for the benefit of all men. More particularly they should endeavor to make it clear abroad that the war is not a conflict of race against race or of religion against religion, but one entered into solely for the rightful interests of Japan; and at home, while using every proper means to bind the whole nation together as one man in its contest to secure an honorable peace, they should be forward in efforts to discountenance any spirit of extreme nationalism or of animosity between religions.

At the conference, which was held on May 16, and which was largely attended, the following resolution was adopted:

"The war now existing between Japan and Russia has for its object, on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the civilization of the world. With differences between races or religions it has nothing whatever to do. We therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace."

The Japan Mail reports the meeting as follows:

"Mr. Kozaki, representing the Christian bodies as president of the Evangelical Alliance, ventured somewhat into the field of politics.

He insisted that Russia represented the ideals of the sixteenth century; Japan those of the twentieth. Russia is for despotic government, for trade protection, for the closed door, and for restraints on conscience. Japan is for precisely the opposite. The present war has nothing whatever to do with differences of race or religion. It is simply to secure the peace of the East. Dr. Murakami insisted that, however different religion and patriotism might be in their theoretical scope, they are not separable in practice. He also held that war, though in itself indefensible, might be condoned as an instrument for assuring subsequent peace. Mr. Ouchi, the representative of Buddhism, declared that the Japanese do not constitute the yellow peril. The Mongols constitute it, and above all the Russians who are Mongols. Napoleon had well said that a Russian has a white skin over a yellow heart. Japan has a yellow skin over a white heart. The whole practice of Russia, her boundless aggressions, her despotism, and her intolerance mark her as the true yellow peril of the era. As for religion, it is entirely unconnected with the war. Mr. Shibata, representing Shinto, said that the pity of Buddhism, charity of Christianity, and the pure heart of Shinto are all one and the same thing under different names.

"Dr. Imbrie adduced as proofs that religion and race have nothing to do with the present war, first, the fact that one of the belligerents, Japan, has a constitution guaranteeing freedom of conscience; secondly, the meeting now assembled where all creeds and all races united in a common cause. He believed that the heart of the nation was with them in this matter, and that such an assembly might be convened in any part of Japan. He believed also that the victory in the war would be with Japan for the sake of the principles she represented.

"The mayor of Tokyo, Mr. Ozaki, declared his entire accord with Mr. Kozaki's statements. The only part of the world where Japan adopted the policy of the closed door was at Port Arthur. He congratulated the meeting on the resolution passed. Baron Senge also delivered a congratulatory address, as did a representative of the Roman Catholic faith. The Greek church alone was not represented."—Go Forward.

He who is bravest to resist the strong is ever most compassionate to the trampled and the weak. The man who thinks to soothe your sorrow with his tears is neither brave nor compassionate.

If your lamp-chimneys break, say **MACBETH** to your grocer—loud!
He knows.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

The ignorant who desire to know and do the right are more pleasing to God than the well instructed who are yet careless to obey him, for not the hearers of the Word but the doers are accepted.

NATURE TELLS YOU

As Many a Little Rock Reader Knows Too Well.

When the kidneys are sick, Nature tells you all about it. The urine is nature's calendar. Infrequent or too frequent action; Any urinary trouble tells of kidney ills.

Little Rock people testify to this. E. O. Evans, city manager for H. B. Orr, dealers in bicycles, sewing machines, etc., residing at 302 East Ninth street, says: "For eighteen months I was annoyed with a dull pain in my back, at times quite severe; the secretions from the kidneys were often very irregular and highly discolored. I knew what caused the annoyance but how to check it or cure it was a mystery. I used several remedies but was unable to get at the cause. Let alone remove it. I finally procured Doan's Kidney Pills at J. F. Dowdy's drug store and took a course of the treatment. I can say this truthfully, they stopped the attack. I have advised more than one person to try them for I know if any one had anything the matter with the back due to excited or weakened kidneys Doan's Kidney Pills will cure him. I take pleasure in recommending them at every opportunity."

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

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N. B. BAIRD, T. P. A., Little Rock, Ark.
MAX BAUMGARTEN, D. P. A., Memphis, Tenn.

At Rest.

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

SUMMERS—James W. Summers was born in the year of 1848. He died September 20, 1904. He was buried at Reah Cemetery, September 21. James W. Summers was a son of Calvin and Lucinda Summers, and brother to Rev. P. B. and Dr. D. C. Summers. The doctor was the only one present when he died, except his five children. Brother Summers came to Washington county eight or nine months ago and put his membership in the church at Amity. He has been a member of the church since the year 1867. He lived a Christian life. He was an earnest, prayerful man. He leaves five children and three brothers, one sister and a precious mother to mourn their loss.

G. B. Griffin, Pastor.

GRAY—Monday morning, September 19, 1904, we conducted the funeral services of our dear brother Joseph Gray, at his residence eight miles north of Kingsland. He was thrown from a horse Saturday afternoon on his return from Rison, and received injuries from which he died in a few hours. The fatal accident and his sudden death was an awful shock to the whole community, and the family is stricken with great grief, yet they sorrow not as those who have no hope for he was ready when death came. He leaves four sisters and one brother and other relatives who mourn their loss, and his friends are many, for all who knew him held him in high esteem. He was a useful member of our church at Grace, and in his departure we suffer great loss, but most will he be missed at his home—the home is a beautiful and ideal one, and it is sad indeed to know that brother Joe has gone out to return no more, but they expect to meet him again in "our Father's" great house above, where there are many mansions.

R. A. McClintock.

GOODLETT—Mary Louise, the sweet little babe of E. W. and M. E. Goodlett of Ozan, was born September 3, 1903, and died April 15, 1904. Her stay on earth was short; she stayed long enough, however to entwine herself about the hearts of father, mother, sister and brother. Like a sunbeam that comes to kiss the earth but is cut off in a moment by some intervening cloud, she made happy by her presence all the hearts in that home, and then was no more, for God took her. Heaven is greatly made up of little children. These sweet buds that have never blown, which death plucked from a mother's bosom, just when they begin to expand their engaging beauties in the budding time, the spring of life. But, "Of such is the kingdom of heaven." May God bless these sorrowing parents in their grief and may they look to Him for comfort for He forsaketh not those who will trust in Him.

J. F. Lawlis.

GOODLETT—Bennie Edward, the little son of E. W. Goodlett of Ozan, Ark., was born December 23, 1894, and died September 14, 1904. Bennie was Brother Goodlett's only boy and for that reason was the pride of his father's heart and the family. Notwithstanding this fact, he was not petted and spoiled in his training. He was a good, obedient child. He loved his

parents, sisters and teachers. Bennie always made one in the congregations at St. Paul, in the Sunday School, or the church service. He was always ready to entertain the preacher in his father's home, by showing his trinkets and toys. Hereafter in going to that Christian home we will miss Bennie. He will also be missed by the family. His place at the table will be vacant and his chair at the fireside empty. His ringing laughter will be heard on earth no more. His feet will no more cross the threshold, nor tread the path of duty here. May God's blessings be upon the parents and sisters in their sadness. And may we look forward to the time when He shall appear and we shall see Him as He is with Bennie in the skies. His pastor,

J. F. Lawlis.

DEASON—Died in Eudora, Arkansas, at the home of his uncle, W. R. Gilmore, September 14, Little Linton Deason, age about seven years, after an illness of eight days, of brain fever. All that a kind physician and loving hands could do was done, but of no avail. Lin was a sweet child. His sunny disposition endeared him to all who knew him. He is now safe in the arms of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Sad and sorrowing mother, look up to Jesus and say, "Thy Will Be Done." Your loved one is at rest where there is no pain, sorrow, sickness or death. He is now enjoying the beauties of heaven. God walks daily in his earthly garden and plucks his most choice and lovely flowers and transplants them in heaven, there to bloom ever more. Your boy will be waiting and watching at the beautiful gate to welcome his loved ones home in the sweet bye and bye.

Hassie Byrd.

FLOYD—James Calvin Floyd, son of Andrew and Lizzie Floyd, was born September 9, 1899, at Vesta, Ark.; died at Waldron, Ark., July 27, 1904. Hardly five years of this little life and they seem so short when we look back. Yet how much was crowded into this short life. How much bright sunshine, childish joy and love. Only those can know into whose hearts little Jim had enthroned himself, and they were many, for his beautiful black eyes, fine features, brilliant and intellectual appearance caught all alike who came in contact with him. But, alas! he is gone, and how sad his devoted father and affectionate afflicted mother must be, but no more so than his grandfather, for he was my first born grand-son. We submit, knowing that it is well with the child. All that loving noble physicians and friends could do was done to keep him, but our Father wanted him, so we bow in submission and say, "Thy will not ours." Goodby, Jim, we will meet again in a better world.

James Calvin Weaver.

Alma, Ark.

MORRISON—Gussie Morrison, daughter of Andrew Jackson and Julia A. Morrison, was born in Crawford county, Ark., on the 7th of July, 1877, and died in the town of Rudy, on the 6th of September, 1904. She was soundly converted when she was about 11 years old, and immediately joined the M. E. Church, South, under the pastorate of Rev. John M. Clayton. The writer was intimately acquainted with Gussie from her birth to her death, and can truly say, "A more lovely Christian girl he never knew." Her entire Christian life was one of constant devotion to her Lord and His service. She was always ready to do anything in her power to promote the

interests of Christ's kingdom, and was always a faithful friend and helper of her pastor, as many of the brethren in and outside of the Arkansas Conference can testify. The sickness that caused her death was of a nature to severely test her Christian fortitude, and patience. For months she lingered, growing weaker all the time. While everything that could be done by skilled physicians and loving kindred and friends was done to prolong her precious life, but all in vain. A short time before she passed away she sent for the writer, and when by her bedside she said, "I wanted to talk with you before I became so weak I could not speak. I wanted you to know how happy I am and how ready and anxious to go home. When I am dead have my body placed in its coffin and carried into the church and placed just in front of the pulpit where I have so often sat to hear you and others preach the precious gospel, then preach my funeral sermon, and sing my favorite song, "At the Beautiful Gate," take a message from me to my unconverted friends. 'Tell them to prepare to meet their God.' She was entirely conscious up to the last moment, and after she could no longer speak, she lay with her eyes fixed on the ceiling with rapturous expression, and motioned with her hands, as no doubt visions of the glory world greeted her dying eyes. It was a benediction to be at such a death bed as this. Peacefully as an infant going to sleep in its mother's arms, she passed from a life of suffering to the rest of the people of God. We tried to carry out her dying request as nearly as we could, and then carried her lifeless form to the family burying ground and laid it to rest to await the resurrection in the last day. She left behind to mourn her untimely death a precious good mother and sister and many relatives and friends.

A. H. Lark, L. E.

WARREN—Sister Loula R. Warren, daughter of James P. and M. A. Beard, was born in St. Francis county, Ark., May 25, 1856. She professed saving faith in Christ at Wesley Chapel under the ministry of Rev. W. T. Noe, and joined the M. E. Church, South, at once. She was married to J. J. Warren, November, 1881. This union was blessed with three daughters, two of whom went before her in childhood to the sweet by and by to await the coming of mother and the remaining ones. Sister Warren lived and rejoiced in sweet anticipation of the glorious reunion with her precious children and other departed friends in the heaven built mansions. She was watching and waiting when on the 27th day of July, 1904, she took her leave of the dear ones below and ascended on high to meet the loved ones above and join with them in singing praises to the Great Redeemer forever. She had been the subject of great affliction from childhood. At times her suffering was so intense that they seemed to be beyond human endurance. But her faith in the divine promises in the Bible gave her a strong hold on God, and He sustained her under the severest trials. She was patient, peaceful and triumphant amid them all. She leaves a husband, aged mother, one daughter and four brothers and sisters to mourn their loss, but they are not ignorant concerning them which are asleep; therefore, they sorrow not as others which have no hope. What is our joy or crown of rejoicing? Is it not the hope of meeting departed loved ones in the presence of our Lord Jesus

LADIES Interested in easily raising church money would do well to write the PETER NEAT-RICHARDSON Co., Wholesale Druggists, Louisville, Ky. All we want is the advertising. Write us.

\$3 a Day Sure Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work. Absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 876, Detroit, Mich.

Christ? Comfort one another with the promise.

J. M. Talkington.

Vanndale, Ark.

If the Baby is Cutting Teeth

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

NOTICE.

Application for Pardon.

State of Arkansas, County of Pulaski.

Sept. 22nd, 1904.

To Whom It My Concern:

Notice is hereby given, as required by the Act of the General Assembly, No. 154, of date of April 20, 1903, that on the 10th day of October, 1904, an application on behalf of one Richard Blackburn, now confined in the Arkansas State Penitentiary, on a charge of grand larceny, and sentenced January 20, 1903, to serve three years, will be made to the governor of the State of Arkansas for a pardon for said offense. That said application is made upon the grounds, that said Richard Blackburn is only a boy, of about 17 years of age. That he has faithfully served nearly two years of his sentence. That the party whose property was alleged to have been stolen by Blackburn, Col. Joe W. House, earnestly desires that he be granted a pardon. That up to the time of his arrest Blackburn was almost the sole support of his mother and sisters here in Little Rock. That said Blackburn did not have any defense made for him, as the defendant was too poor, and his people as well, to employ paid counsel, and the attorney appointed by the Court to defend, made no attempt to obtain proof which could have been gotten, and would have established the innocence of Blackburn.

That all of the persons whose signatures are attached hereto, are citizens of Little Rock, Ark., and are composed of business men, merchants and public officials who know the defendant and his family, and the history of the case, and they, one and all, as attested by their personal signatures, earnestly desire that the most Honorable Governor of Arkansas, Hon. Jefferson Davis, bestow this kindness, and give defendant the benefit of the power which he possesses, by granting unto him a full and complete pardon for his offense.

Signed H. P. Edmonson, Thos. J. Doyle, J. T. Burns, W. G. Akers, J. E. Weaver, L. Wallace, F. J. Markling, T. J. Bragg, H. H. Davis, B. L. Pate, A. A. Bracey, Gibson Catlett, A. H. Chapple, R. M. Williams, E. C. Ledford, J. K. Townsend, W. P. Johnstone, H. W. Worrell, J. T. Johnson, W. S. Holt, J. T. O'Hair, S. T. Edington, J. E. Bush, C. W. Keatts, J. W. House.

THE ARKANSAS METHODIST

ANDERSON & MILLAR, PUBLISHERS.

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

WEDNESDAY, OCTOBER 5, 1904.

News and Notes.

ONE OF THE PROMINENT FIGURES of the nation's life passed away on the 29th ult. when Senator Geo. F. Hoar died. He was born in Concord, Mass., in 1826; entered congress in 1868, and has been in the senate for 27 years. He had the reputation of being a courageous and honest man. He was withal an accomplished gentleman.

A SPECIAL COMMISSIONER OF THE Empress Dowager of China landed in this country on the first of the month. He comes to study our government and our civilization, with a view of ascertaining what elements of American life can be suitably introduced into the life of the Celestial empire. If he has eyes to see, he will see much.

THE WHOLE CIVILIZED WORLD will be interested to know that there is at last some prospect of permanent peace in Central America. Gen. Jose Santos Zelaya, president of Nicaragua, was recently successful in assembling at Port Corinto a peace congress, which adopted a treaty looking to putting down with iron hand the insurrections which break out at every change of the moon in that unfortunate country. It is proposed that the frontiers of the several Central American states shall be closely guarded, so that the idle and turbulent elements which have been so fruitful in bringing on revolutions shall be held down so promptly that revolution cannot be organized. The treaty also provides for arbitration of difficulties. It is thought that it will be lived up to.

THE NEWS FROM THE FAR EAST opened up a week ago with a Russian boast that the days of retreating were about over. But events have not justified the boast. It is now given out, by way of Tokio, that Oyama has administered a smashing defeat to the Russians near Mukden. This was done to interest the enemy while Kuroki was getting ready to cut Kuropatkin's communications with his base of supplies on the north. Meanwhile Gen. Stoessel is playing the baited bear in Port Arthur, and declares he will not surrender. Meanwhile, again, there is happening in Russia what we have all along looked for, signs of revolution are beginning to appear, with rioting in southern Russia, at Odessa, which gives the government grave concern, although the government pretends not to take the matter very seriously.

FOR WOMEN Especially Mothers

The Sanative, Antiseptic, Cleansing, Purifying, and Beautifying Properties of

Cuticura SOAP

Assisted by CUTICURA Ointment, the great Skin Cure, are of priceless value. For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes and chafings, in the form of baths for annoying irritations, ulcerations, and inflammations of women, and many sanative, antiseptic purposes which readily suggest themselves, as well as for all purposes of the toilet, bath, and nursery, CUTICURA Soap and CUTICURA Ointment are priceless.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60). Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors. Send for "How to Preserve, Purify, and Beautify."

Russian cannot win this war. Her only chance to win has been to make it a long-drawn-out struggle, and that chance would be a slender one. The Japs would then probably take care of her forces faster than they could convey them to the theater of action. But there are two reasons why the war cannot be drawn out for any long terms of years; the commercial interests of the world, now so intimately connected, would scarcely tolerate it; and revolution at home would almost certainly be one of its results for Russia. Poetic justice would suggest that Kuropatkin does personally deserve a better fate, victim as he has been to this date of the jealousy of the Russian viceroy in those parts. He has fought hitherto what he believed must be a losing campaign, being compelled by the orders from home, which were inspired by the viceroy.

ROYAL-PALM NURSERIES.



An immense horticultural establishment devoted to the introduction and growth of nursery trees and plants in endless variety, especially adapted to the South and to the Tropics. Write for annual descriptive catalogue covering following subjects under separate departments: Tropical Fruit, Plants and Trees; Semi-Tropical ditto; Economical, Medicinal and Useful Trees and Plants; Bamboos and Grasses; Aquatics; Conifers; Palms and Cycads, Ferns and Selaginellas; Foliage and Decorative Plants; Tropical Flowering Plants and Shrubs; Hardy and Half-Hardy ditto; Tropical and Sub-Tropical Vines and Creepers; Hardy and Half-Hardy ditto; Tuberous, Bulbous and Herbaceous Plants; Tropical Shade Trees; Hardy and Half-Hardy Shade Trees; Succulents and Epiphytes.

Now is the time to get your plants for the home during the Autumn months. Send at once for catalogue and make an early selection. Notice discount under par. 8 on page 3, which enables you to get plants at remarkably low rates. We have new special low express rates to all parts of the South.

Reasoner Bros., Oneco, Florida.

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CHEEK & NEAL COFFEE CO., Nashville, Tenn. See Large Premium List in Every Package. Save the Signatures.

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The Orphanage.

REV. T. O. RORIE, AGENT

G. H. KIMBALL, SECRETARY.
City Hall, Little Rock, Ark.

The children have all enjoyed fine health this fall.

We entered a class of twelve in the Scott street public school at its opening. Several are too young to enter school, and some must be kept out for the present to aid in the house work, for there is no hired servant.

We have a note from Mrs. R. C. Thomas of Arkadelphia stating that the ladies of the Home Mission Society there have sent to the orphanage a box of clothes. We got the box and acknowledged receipt in the paper, but had to guess where it came from. It was a valuable and much appreciated present.

The \$5.00 sent in by Rev. J. L. Cannon was from Mrs. A. C. Crenshaw of Dermott. We remember Sister Crenshaw and her devotion to our church at Dermott, and thank her for this kindly remembrance of the orphans.

Mrs. Wightman has been as busy as a bee in setting things in order in the home and getting ready for winter.

Sister Thornburgh has never failed to be on hands at the monthly meetings of the Ladies' Advisory Board.

Rev. T. O. Rorie gives us this week the following:

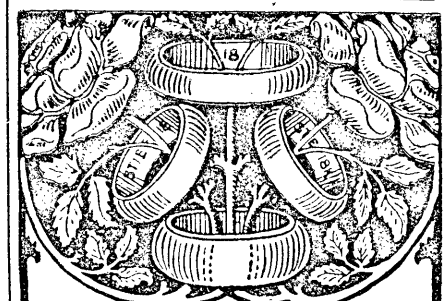
Report.

Paid to Home since last report:

At Nashville—	
J. W. Bishop.....	\$ 5 00
At Walnut Ridge—	
T. B. Wilkerson.....	5 00
Cash	39
At Conway—	
Mrs. S. G. Smith.....	10 00

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Sen. C. T. Cotham.....	5 00
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Dr. J. K. Thompson.....	5 00
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Rebecca Phelps.....	50
At Wilmar—	
Geo. B. Freeman.....	1 00
J. H. Phelps.....	2 00
A. Whitcomb.....	1 00
W. E. Cooper.....	25
C. J. Thomas.....	1 00
Rev. F. C. Cannon.....	5 00
W. H. Cotner.....	2 00
Judge I. A. Bird.....	5 00
Mrs. G. A. Hughes.....	50
B. P. Kidd.....	5 00
At Warren—	
E. A. Hannel.....	2 00
W. P. Watkins.....	1 00
A. Friend.....	25
Cash	4 00
Lois and Carry May Whaley...	1 00
Ed Barnett.....	1 00
At Kingsland—	
Henry Giles.....	50
Cash	12 30
Total.....	\$91 69