

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

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To Preachers, \$1.00

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Removal.

The "Arkansas Methodist" has moved its offices. We are now at 922 Main street, upstairs. We have nicely finished rooms, and we shall soon have them fitted up in comfortable style. The occupants of this office indulge in no luxuries that we know of, but we want everything thoroughly neat and respectable. Dr. Lafferty, of Virginia, will perhaps poke fun at us for saying it, but that does not matter: among our conveniences will be found a well equipped bath room, to which the brethren are invited when they come to Little Rock. We want to help keep the preachers clean, as clean, at least, as "Virginia gentlemen." Come and see us, brethren; you will always be welcome.

ACCORDING TO THE AMERICAN Bankers' Association, which met in New York last month, the country has a very bright and hopeful financial outlook.

THE GOSPEL OF JESUS CHRIST the Gospel preached, the Gospel lived, is the solution, and it is the only ultimate solution, for all the ills that afflict and oppress our humanity. So said W. E. Gladstone.

YOU ARE NOT RESPONSIBLE, NOT primarily, for people who are about you. You are responsible for your own character, for your own attitude, for your own development. God will help you, if you really want his help.

YOU HAVE BEEN TO THE WORLD'S Fair; you had a good time; you spent some money—that was all well. Now do not charge up your expense account, or any part of it, to the church. Pay your preacher, and pay your part to the conference collections.

PEOPLE WHO ARE NOT BUSY about what they call their own business are not the people who can usually be depended upon to do the work of the kingdom of God. Do not, therefore, try to turn over the work of God to people who have nothing to do.

IF THERE SHOULD BE ANY DELAY in filling orders or any mistakes in mailing, we ask the brethren to be patient as our whole force was busy for four days last week removing our effects from the old to the new

quarters. We are not rich, but we did not realize how much "stuff" was in our office till moving began. After throwing away several tons of matter, we find enough left to fill our new rooms.

WITH 80,000 MEMBERS OF OUR church in Arkansas representing a constituency of 240,000 of the best people in the State, the "Arkansas Methodist" has a great field for usefulness. Our preachers and aggressive laymen understand the value of such a paper and have helped to sustain it. May we not confidently expect even fuller cooperation and support?

WHEN A MAN HAS GONE WITH other men into a piece of rascality, and then becomes a witness against his associates, his testimony is to be weighed according to the motive that controls him. If he gives evidence that he sincerely desires to amend his own life, he is to be both commended and believed; if he is telling on others simply to escape the penalty due himself, then he has not even the honor that is supposed to exist among thieves, has simply added treachery to crime.

THERE HAS BEEN NO VERY MATERIAL change in the situation of affairs in the Far East during the last week. The fighting around Port Arthur is said to have been terrible. The Japs there are still confident and the commanding Russian general is exhibiting a courage that wins the admiration of the world. The Japanese forces near Mukden are apparently getting ready for another great battle at that place. The Japanese ambassador at the court of St. James has given it out that Japan's prosperity has increased with the progress of the war, that they will have no difficulty in floating their loans. The Russians announce that the Trans-Siberian railway has been completed around Lake Baikal, and that the road is working in perfect order.

From the Nation's Capital.

The dastardly attempt to tear the battleship Connecticut to pieces before her constructors got her aloft introduces a new element to be taken into consideration by contractors, i. e., the possibility of the destruction of a vessel before she gets off the docks. If the administration does not deal with it in the most drastic manner it may look

for plenty of trouble in the future. I called yesterday on Admiral Capps, Uncle Sam's "chief constructor," in the enormous granite building where the navy department makes its home. The admiral said: "Really, I can't give you a bit of news about the Connecticut. The real injuries inflicted on her are very slight. The attempted injury would certainly have been very grave and important, if it had not been discovered in time." I asked if he had any definite idea of the time when the spike was driven in the way, and how it could have been driven without attracting the attention of the numerous workmen about. "No," he said, "not in the least. It is a serious problem. I have a theory that it must have been driven at low tide, because it could hardly have been driven under the water, and when found in position it was considerably beneath the surface at half tide." To my question whether the persons under suspicion were employes or outsiders, he said: "Excuse me; I prefer not to answer that question. But I will say that they (if as probable there was more than one) were familiar with the details of ship-building. O, yes; several are being vigilantly watched by our secret service men, who have gone to Brooklyn. We hope to catch the scoundrels, and make an example of them."

The death of Senator Hoar has brought to light many interesting facts concerning his life and character that are not contained in his recent autobiography. The senator was the grandson of Roger Sherman, the Connecticut patriot, who signed the Declaration of Independence, and the son of that Samuel Hoar who was driven out of Charleston, S. C., in 1844, when he went as a representative of Massachusetts to guard the interests of free negroes. He was an omnivorous reader, but even fonder of newspapers than of books. He was so addicted to night reading that it was difficult to get him to take enough rest. His penmanship was almost as illegible as Horace Greeley's, but he had more consideration for his correspondents, for he seldom answered their letters in his own hand. His stenographer was constantly at his side. He had lived in Massachusetts so long that he had acquired a strong piscivorous habit, and he demanded of his landlady cod-fish balls twice a week for

breakfast. He was fond of singing praises to this sea-born bolus. By those who knew him well and heard him often he was deemed a conscientious and fearless speaker and a statesman of a high and ideal type. If he now knows what is going on, this frugal economist must be glad that he died when congress was not in session to hire special trains sumptuously provided at a cost of \$25,000 to give his poor remains a vulgar and ostentatious burial.

Democratic papers hereabouts are warmly attacking and republican papers as eagerly defending the speech of Gen. Luke Wright in Manila on Monday evening. At a banquet given by the independence party he said, "The South American republics, where revolutions are rife and where each country is torn continually in factional strife, are fashioned on the United States model, but they have demonstrated that the people have made a failure in self-government." It is feared that such countries as Brazil, Chili and Argentina will be annoyed. But on the other hand, it is held that the truth is better than any diplomacy and that what Wright said was true.

The State department here earnestly deplors the inflammatory speeches that are being made in Panama by those who hold that the United States has violated its agreement and is not keeping faith. These marplots insist that in virtually cutting off Colon and Panama from the sea this country is inflicting a lasting injury upon the baby republic, at whose birth it presided. Our government holds that the alleged injustices are imaginary and that we are entitled to all gratitude.

The canal commission, by the way, from its headquarters in the Star building, is greatly puzzled by the announcement of Chief Engineer Wallace that George Ehle, a young college graduate, by his discovery, "makes it possible to solve the baffling problem of the Chagres river freshets by diverting it to the Pacific ocean, saving \$20,000,000." Gen. Davis is inclined to say like the person in the comic opera, "My amazement, my surprise, you can see by the expression of my eyes. For isn't the miracle which this admirable Crichton and infant of engineering has now performed the very thing that Wallace is paid \$25,000 a year to do?

(Concluded on page 4)

Temperance.

Song of the Decanter.

There was an old decanter,
and its mouth was gaping
wide; the rosy wine
had ebbed away
and left
its crys-
tal side;
And the wind
went humming,
humming;
up and
down the
sides it flew,
and through the
reed-like,
hollow neck
the wildest notes it
blew. I placed it in the
window, where the blast was
blowing free, and fancied that its
pale mouth sang the queerest strains
to me. "They tell me—puny con-
querors!—the Plague has slain his ten
and War his hundred thousands of the
very best of men; but I"—'twas thus
the bottle spoke—"but I have con-
quered more than all your famous
conquerors, so feared and famed
of yore. Then come, ye youths
and maidens, come drink from
out my cup the beverage that
dulls the brain and burns the
spirit up; that puts to shame
the conquerors that
slay their scores below;
for this has deluged mil-
lions with the lava tide
of woe. Though, in the
path of battle, dark-
est waves of blood
may roll; yet while
I killed the body, I
have damned the
very soul. The
cholera, the sword
such ruin never
wrought and, in
mirth or malice,
on the innocent have
brought. And still I
breathe upon them and
they shrink before my breath
and year by year my thou-
sands tread THE FEARFUL
ROAD TO DEATH.
—Exchange.

"Sauce for the Goose" Ought to Be "Sauce for the Gander."

Mr. Editor—Our attorney gener-
al has, so we think, very wisely con-
strued the prohibition law to mean
that a town or city in a county vot-
ing prohibition, has no right to
license saloons even though the vote
of said town or city was for license.
That construction or interpretation
of the law is democratic, republican
and, according to the facts in the
case. It is the voice of the people,
and the voice of God, if the old
Latin proverb, "Vox populi, vox
Dei," means anything. If this in-
terpretation of the law in its appli-
cation to counties voting prohibi-
tion in the recent election is cor-
rect, and we think it is, then does it
not with equal propriety apply to
the entire State? "The whole in-
cludes all its parts." If this be true,
and an inexorable logic says it is
true, then the great State of Arkan-
sas wheels into line with the prohi-
bition States and the saloons must
go. What say the solons?

Cadesman Pope.

English Clergy and the Liquor Traffic.

The temperance cause in England
has not advanced so far as it has in
this country. Liquor licenses there,
when issued, are unlimited as to
time, and a movement is now on
foot, under the lead of the Balfour
cabinet, to create a fund to buy out
and cancel many of the licenses now
in force. The proposition has pro-
voked no little discussion, and has
led to some startling revelations.
The holders of licenses would thus
secure good pay for their privileges,
and there would be fewer public
houses to corrupt the morals of the
people. But the temperance people
do not all favor the movement. They
think the licenses should be cancel-
ed and let the matter end there.
But this raises the question as to
who would be the sufferers in this
case. Who are the persons interest-
ed in the licenses? The London
Daily News has taken up the in-
quiry and has published the number
of ministers who are interested in
the brewery and saloon companies,
and if the facts do not make a stir
in that country it is because public
sentiment is quite different there
from what it is here. The follow-
ing is the list as given by the Daily
News: Church of England clergy-
men, nine hundred and forty; Ro-
man Catholic, one hundred and
four; Presbyterian, sixteen; Metho-
dist, five; Congregational and Bap-
tist, two. This is a bad showing,
especially for the Established
Church. If its ministers do not
themselves imbibe, quite a number
of them do help to furnish the
"stuff" to others. We may remark
that we are not proud of the five
Methodists who figure in the list.—
Pittsburg Christian Advocate.

From a Business Standpoint.

Whether the appetite for drink is
hereditary or not, society and the
church in particular in this age owe
it as a duty to children to teach
them the importance—indeed, the
absolute necessity to their own suc-
cess in life—of being total abstain-
ers from intoxicating drink. The
industrial conditions are becoming
so strenuous and business is becom-
ing so concentrated into large estab-
lishments, that employers, from a
purely selfish point of view, are de-
manding that the habits of their em-
ployes shall be of such a character
as to result in the highest economic
efficiency. Many employers now re-
fuse to employ men who drink, not
because they are opposed to the use
of liquor, for many use it them-
selves, but because its effect upon
the character of the work perform-
ed by drinking men is such it re-
duces the value of their labor and
increases the cost of production.
Competition compels them to take
account of this fact, as well as of
the question of the selling price of
the product.

There is scarcely one of the mil-
lion employes on the railroads of

the United States who is permitted
to use liquor during working hours,
and in many departments of the
railroad service employes are not
permitted to use liquor under any
circumstances or at any time what-
ever. If known to use liquor, the
fact results in their discharge. The
same scrutiny of the habits of em-
ployes is being made by employers
in all lines of business. Business
men generally are requiring bonds
from employes, from bank presi-
dents to cash girls. So important
is the character of employes, in
many establishments the proprie-
tors themselves pay for the bonds,
the advantage being to them in the
protection afforded by a better class
of employes. The bond company
mercilessly inquires into the history
and habits of every applicant for a
bond, and neither personal influ-
ence, social standing, nor individ-
ual wealth has weight in its deci-
sion.

Among the questions asked con-
cerning every applicant for a bond
is: "Is he of sober and correct hab-
its?" While for some positions the
moderate use of liquor may not ex-
clude one from securing a bond, it
very seriously affects the applicant,
and for some positions the bond
company will not grant a bond if
the applicant uses liquor at any
time, and always reserves to itself
the right to cancel the bond if in its
judgment the habits of the person
justify it in so doing. Many young
men have failed to secure a bond be-
cause they began to use liquor in
boyhood, and consequently failed to
secure positions which otherwise
would have been open to them.

The use of liquors will count
against young men, and even
against young women, in the future
more than in the past, for, as busi-
ness becomes more concentrated and
the number of employes under one
management increases, the number
of bonded employes will increase.
It can readily be seen that this re-
quirement will diminish the sale of
liquor, but it is due to the boys
and girls (for there seems to be an
increasing number of women who
drink) that they be clearly taught
habits of total abstinence, so that
the doors of opportunity may not
be closed to them in the future. We
believe that in every Sunday-school,
Epworth League and Junior
League, as well as from every part
of our churches, this important fact
should be persistently presented to
young people and they be led in ev-
ery way possible to form habits of
total abstinence. Not only will such
education of the boys and girls be
a protection to them in their future
life employment, but the education
of a generation or two in temper-
ance sentiment will be necessary be-
fore we can hope for the overthrow
of the liquor traffic in this country.
It was the constant repetition by
the boys in the schools of the north

of the closing words of Webster's
reply to Hayne, "Liberty and un-
ion, now and forever, one and in-
separable," that prepared many of
the boys to enlist, not to abolish
slavery, but to preserve the Union.
Such education of the youth will
prepare them for the struggle which
is certain to come for the preserva-
tion of the nation as against the
selfish interests of the liquor power.
—New York Christian Advocate.

Contributed.

Criticising David.

A. H. GODBEY.

As the preacher was a disciple of
that school whose principal business,
supposedly, is to set us all right
concerning many matters of history
in which we have all, like sheep,
gone astray, I was somewhat sur-
prised to hear him err as widely as
the most orthodox advocate of tra-
ditional misinterpretations. Da-
vid's character was the theme, and
the old shepherd-king received quite
as much abuse as he usually gets
from the opponents of higher criti-
cism; which is saying a good deal.
And the reason of the abuse was
the preacher's failure to consider
the laws and institutions of the
time, ere passing judgment upon
the action of David.

Much time was spent in discuss-
ing the fatal weakness of David in
dealing with the mighty Joab. The
slaying of Abner and Amasa should
have been promptly punished. Da-
vid was cowardly and vacillating,
using Joab's zeal and energy to
advance his kingdom, then meanly
commanding that Joab should be
slain, if Solomon could find a pre-
text for the deed. This is familiar
enough. Infidels have used the ac-
cusation frequently against the
man stated to be "after God's own
heart." Preachers have taken up
the matter, admitted the indictment
in all its details, and made a more
or less lame defense.

But should the indictment be ad-
mitted? Can the charge be made
to stand against David, except by
reading into his age the standards
and laws of a far later time? Un-
der what law could David have tak-
en action against Joab; say in Ab-
ner's case? Let us remember the
provocation. A murder was not
dealt with by a Hebrew court; there
was no such thing, in our sense of
the word. A murder merely started
a blood-feud. The nearest of kin
was expected to hunt down the
murderer, or bide his opportunity
and strike him when he could. No
one else had any right to interfere,
whatever he may have thought of
the merits of the case. The law
was nothing more than the savage
code of the desert; the ideals of the
wild Bedouin were the standard law
of the age, in this particular.

The crudity of the Hebrew law
is further illustrated by its failure

to recognize the right of self-defense. If a man was involved in an altercation with another, and killed him, the law did not inquire into the provocation; there was no court to decide that the act was justifiable. The avenger of blood would take up the case and strike home at the first opportunity. Only in case of accidental homicide was there a chance of escape for the slayer; and that chance was a poor one; this modification, moreover, on many grounds is suspected to be comparatively late.

Now it must be remembered that Abner had killed Asahel in self-defense. The narrative shows that Abner strove to avoid conflict, and struck backward at last to save himself. But this was not a matter which the avenger of blood, Joab, Asahel's older brother, needed to take into account. He slew Abner at the first opportunity, and while David might lament the fact, and feel that Abner was by far the better man, and in no wise culpable, the iron institutions of that primitive age left him no pretext for interference. He could only wait till some personal affront from Joab gave him cause for action. Similarly, in the case of Amasa, it was not a matter for David's interference, but for the kinsman of Amasa, could he find his way through Joab's satellites. So David finds no cause for personal action against Joab, and waits through years, finally telling Solomon to watch for the first chance, which Joab affords at once, in his treasonable effort to set up Adonijah in the place of Solomon. So Joab dies the death of Absalom.

A little reflection upon this case suggests how very difficult it was for any one man to affect the legislation in Israel to any marked degree. If reform were needed anywhere in Israelite law, it certainly was in the method of dealing with murder cases. There is nothing to be gained by blinking the facts; the code was little beyond a Sicilian vendetta. And though David seems to have had much more immediate personal influence upon his time than Moses, with less serious opposition, we find that he did not venture to amend this defective legislation, even while professing to feel a certain responsibility for the situation. The whole narrative shows how closely the social institutions of Israel were allied to the crude institutions of the desert, and how much less influence any one man could exert in framing them, than we commonly suppose.

It is interesting to compare with these crude institutions of the "rebellious house" the much more advanced and humane legislation of Babylonia; and we may understand how necessary the residence in Babylon was, and how Babylon thus came to be Israel's greatest teacher,

among the nations, both in law and religion.

A further illustration of Israel's need of more humane institutions may be observed in the case of a debtor. His creditor could seize everything, except his coat; he might seize the debtor himself, and sell him as a slave; he might go further, and seize his family, or sell the children for their dead father's debt; or if a man gained his freedom, he might find that his wife and children were still doomed to perpetual servitude. We have the well-known case of the dead prophet whose two sons were seized to be sold as slaves; their mother appeals to Elisha for help. The miracle of the cruse of oil results. It is a striking illustration of Israel's bad social institutions and her notable incapacity for construction, that a miracle is called in here where the real need was for better legislation. Elisha himself, though having much influence at court, does not seem to think of getting the oppressive legislation against the debtor amended. He seems to have had as little genuine constructive capacity as David, in this respect, though sympathizing with the oppressed masses, in whose interest better social institutions were needed. All this oppression of the debtor was impossible under Babylonian law, and residence in Babylon much improved the Hebrew.

Notes From Texas.

It has been many days since I sent you my last communication. Age, much bodily pain and physical disability and apathy, have all united to prevent me. Brothers Winburn and Greathouse have kept your readers posted on Texas happenings.

This has been a remarkable year in many respects. The seasons have been fine for nearly all kinds of crops. Cotton has been cut short on account of the ravages of boll weevil and other pests, but the good price of cotton will compensate for the lack of quantity; and reduced cost of gathering the fleecy staple. Corn and other feed crops are abundant. While fruit and vegetables have netted the farmers a handsome profit, much of the soil of Texas is adapted to the growth of fruit and vegetables and now it has been fully demonstrated to a certainty that the great and beautiful northwest Texas country will grow to perfection fruits, vegetables and melons in the greatest abundance. Anything that grows on a vine, either above or under ground, does well in that country. The only hindrance is the lack of water. When it rains enough, success is assured. Irrigation is the solution of the problem of farming in the west, and it will be done ere long.

I have never known a year of greater advancement in church in-

terest, especially when a national and State election was pending. The Terrell election law is working wonders with us, as it eliminates the heeler and trickster and gives a pure ballot and does away with so much political excitement. It has been a great boon to the advancement of local option, and the great reform "goes marching on," and county after county joins the army of temperance as the war goes on. Where the foreign and negro vote is very strong, they sometimes defeat prohibition.

Many gracious revivals have been held in all the Texas Conferences and many conversions and accessions are reported. While the financial interest is well advanced and promises to be in full or nearly so. Occasionally we hear of some would be great man speculating in notions and theories that have no place in the teachings of the Bible, nor the doctrines of Methodism. These new lights deny the presence and operation of the Holy Spirit in conversion, making it only an intellectual process of the mind. They deny the doctrine of eternal punishment, and declare that hell is only the grave, etc. The miracles of the Bible are partly denied, and are spoken of as "the tales of Moses and the story Jonah. Such preachers never have revivals, and only destroy the good work of their predecessors in the ministry. I am glad to state that we have very few of the above described set. Just one occasionally bobs up, and soon goes to his own place. Upon the whole our church is progressing wonderfully in Texas. Our conference will convene at Mineral Wells November 16, with Bishop Hoss in the chair. Four or five new men will doubtless be made presiding elders, and a new district is a necessity in the northwest, as the Abilene and Clarendon districts already contain 25 pastoral charges, and more are to be organized. The distances are so great and the work so heavy that the number of charges must be reduced in these districts. Many changes will be made among our chief men as four presiding elders and several city pastors are moved by the law. It is said that some of them are becoming a little nervous already, as they cannot tell where they may fall in the whirl of the wheel. No man however should ever go into the itinerancy without first consenting to take chances with the rank and file.

It is said that all our schools have enjoyed the most prosperous opening in all past year. At Georgetown, some were turned away for want of room, while Polytechnic is full, having 400 pupils. Each of the other institutions is receiving about all it can care for, and many of our young people have gone beyond the State line to dis-

tant schools. They leave at home better schools, but they have the means and conceive the idea that it will give them more prominence to go East in search of light. In this city we now have two elegant brick churches, and two very earnest, popular and successful young pastors, just in the prime of life and vigor of manhood. While our presiding elder has been for twenty years among our best pastors, he is a success in the district work and his return here is confidently expected and earnestly desired.

In Dallas at Grace Street Church Rev. George Stuart has been leading in a great meeting, now in the second week. A great many conversions already reported by the Dallas News and good reports of his sermons appear daily in the News. Abe Mulky has just closed a fine meeting in Mineral Wells, and two weeks ago he closed a meeting in Cleburne, with 140 additions to our church, while many joined other churches. He also raised \$3,000 for church purposes. He is on the go all the time and it is marvelous how he keeps up so well, when we consider the work he is doing, as he only gets a few days rest between meetings. I am still a constant sufferer, and only wait the summons to go home, but I will not burden your readers with a recital of my personal condition. It is not at all interesting to listen to the complaint of the old, worn-out shut-in, and consequently I have learned to bear in silence all that comes to me, trusting that "these light afflictions" will ultimately culminate in peace, ease, joy and triumph.

Our brethren here who once lived and preached in Arkansas are well, and still do good work. Some of them call some times to cheer me in my loneliness, which I always appreciate. When able I will write again.

E. L. Armstrong.

Corsicana, Texas.

\$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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BELLS

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From the Nation's Capital.

(Continued from 1st page.)

It looks like a bad give away for the great chief engineer. The question arises, if Wallace is not under a hallucination, whether Ehle and his "young college graduate" shall not be appointed to supersede the commission itself. If not, why not?

Washington City is being renovated and decorated as never before. Perhaps the "decoration" should be regarded as in the future tense, for in every direction, from the eastern branch of the white house, the ground is being torn up as if by a series of earthquakes. Millions of dollars will be spent here this year and next and in ten years some parts of the city will be so transformed as to be fairly unrecognizable. At last, after a century's delay, a monument is to be erected in honor of Pierre l-Enfant, who devoted the best years of his life to laying out the city on a plan which was at once picturesque and practicable, in orienting all the streets, and in co-ordinating the diagonal avenues in such a way that the white house and the capitol are as the hubs of gigantic wheels. For half a century now we have multiplied bronze cavalry till the thoroughfares of the capital seem to be guarded by griffins and centaurs, and the gifted protege of Jefferson who made a beautiful city possible has been entirely ignored and almost forgotten. A betetr day seems to have dawned. C. A. S.

Japanese Military Hospitals.

BY BISHOP CHAS. B. GALLOWAY.

Hiroshima, Japan, Aug. 20.—One object I had in visiting the stirring city of Hiroshima was to see the large military hospitals located here, and study their management. Possibly, next to Tokio, where the military and naval staffs are directing operations on land and sea, just now the most important city in the empire is Hiroshima.

Here the battalions all rendezvous and take ship for Korea and Manchuria. At one time during the first days of the war as many as 90,000 troops were here. Even now they are coming in whole regiments every day, while the returning transports are bringing the sick and wounded from the front.

Hiroshima is a military camp.

But the soldier boys move so quietly and when off duty conduct themselves so gentlemanly that you never see or hear rowdiness or even boisterousness.

Sitting in a foreign house, or walking the streets of this quaint town, I would never imagine that a great war was in progress. The obedience of these people to rigid discipline, and their splendid self-restraint in success, have constantly excited my surprise and admiration.

A number of times I have been compelled to surmise what our

American soldiers would do under like circumstances.

VAST MILITARY STORES.

Immense warehouses have been built here for military stores.

The harbor is astir night and day with transports, loading and unloading—loading with soldiers, horses and supplies and unloading the sick and wounded from the army now besieging Port Arthur, and other points where the army has been in conflict with the forces of Russia.

I counted fifteen vessels in port one afternoon, and the next day there were twelve, among the number being several hospital ships.

Five large hospitals have been built here and one or two others are nearing completion.

They are all under Red Cross regulations, the Red Cross flag floating over them, and every patient has the Red Cross on the white sleeve of his invalid robe.

Skillful surgeons—and among them are some of the best in the world—are in charge, and trained nurses, Japanese women, in their dainty white regulation dress, are in faithful attendance. The wounded soldiers are brought here in hospital ships immediately from the front. Most of the difficult surgery is performed here.

Only the cases that demand prompt attention on the field to save life are treated there. With all possible dispatch they are then sent to Hiroshima. Hundreds arrive by a single ship and are placed in the wards of these hospitals, which have accommodations for 7,500.

When I tell you that the convalescents have to be hurried away by trainloads to other points in order to make room for those coming from the front with fresh wounds or deadly disease, you may have some idea of the dreadful casualties of this terrible war.

IN THE HOSPITALS.

With exceeding courtesy I was given every facility to observe the management of these great hospitals. A Japanese surgeon accompanied me, as did also Dr. Anite McGee, from Washington, D. C., who came here in April with nine young lady nurses from America to assist in this noble relief work. I was shown how skillfully the surgeons use the X-ray in tracing the course of wounds and locating bullets. They have almost abandoned the old-fashioned probing process. To the eye of a layman some of these operations were really wonderful. I was told by the chief surgeon that there are very few amputations. The rifle balls of today do not tear the flesh and shatter bones as formerly, and skillful surgery is far better prepared to treat successfully all gunshot wounds. In one hospital containing three or four hundred patients there have

been but three amputations performed since the beginning of the war.

Another fact I observed while watching the work of these Japanese surgeons is that the soldiers never take an anesthetic. With a stoical face and never a murmur of pain they submit to the surgeon's knife with scarcely a flinch. To complain under such circumstances is regarded as unmanly.

The Japanese children are taught in their earliest years to endure pain without complaint. This doubtless is one of the results of Buddhism, which for so many centuries dominated this beautiful land. But while this stoicism is applauded, I doubt if it is much to be admired, after all. The higher the civilization of a people, and the more delicate and complex their nervous organization, the more sensitive they are to pain.

In the wards of the wounded officers I saw many interesting cases, and had several notable conversations. One splendid fellow, a colonel, with a strong, rugged face, gave me an account of the battle in which he was wounded, and with genuine pride showed me his sword, the metal scabbard of which had been pierced by a Russian bullet. The ball first passed entirely through his body, and then through the scabbard, grazing the blade of his sword. It was a picture that impressed me deeply—the expression of that brave man's face as he looked upon the mute evidence of his own heroism in the wound of his trusty sword. Through all the years that scarred scabbard will be his dearest possession, and to his children it will be bequeathed with a patriotic blessing.

CANTEEN SAVED HIS LIFE.

Another soldier showed me his canteen, flattened out of shape by a Russian rifle ball, but which had saved his life. He said that by some strange good fortune he had hurriedly thrust the canteen in the left pocket of his jacket. Its presence there prevented the ball from piercing his heart. With a gentle and reverent touch he handled the battered canteen as the friend that preserved him from death.

Another brave young fellow, a Christian officer, and exceptionally well educated, had lost a leg. The surgeons worked heroically to save the limb, but at last had to remove it in order to save his life. He spoke English fluently, and seemed almost overjoyed at the visit of Christian friends.

The story of another young man was told me who had received twenty Russian bayonet thrusts in his body. One or two penetrated his lungs. After a varying battle for life he was convalescent. And scores of other stories might be re-

lated, all accentuating and confirming the Japanese world-wide reputation for fearless heroism and undaunted devotion to country.

It was a great pleasure to meet Dr. Anite McGee of Washington and the noble young Red Cross women who accompanied her to this country at the outbreak of the war. Their coming has been generously and universally appreciated by the Japanese.

They regard it as a signal assurance of America's sympathy. I saw these young women in the wards at work among their patients, and it made my American heart beat with pride to see one bending over a fine-looking young Japanese soldier dressing his wounds, and another bathing the fevered body of a heroic sufferer.

Their laborious and unstinted service have made a great impression on the whole Japanese nation. I am sorry that in a few weeks they will be compelled to return to America.

It is difficult to see how these emergency hospitals could be much improved. As proof of their efficiency, a very small per cent of the wounded brought here fail to recover. These little brown fellows are certainly a happy lot, in spite of their wounds. I never saw a scowl upon a single face or heard a complaining word. They are proud of the wounds they bear, and are impatient to get back to the front.—Republic.

THANKFUL PEOPLE

They are Found in Every Part of Little Rock.

Many citizens of Little Rock have good reason to be thankful for burdens lifted from aching backs, which they bore patiently for years. Scores tell about their experience publicly. Here's a case of it:

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Literature and Review

The Return of the Mother.

By Will Carleton.

The white-winged Winter storm swept swiftly past,
Or paused to hover o'er the farm-house old,
And shed its cold, white plumage on the roof,
Thatching it thicker every icy hour.
A million snow-flakes struggled with the wind,
Carried, and dashed, and fell, and rose again,
As striving, each, to live its longest time,
Ere vanishing to an inglorious whole—
Lost—nevermore a snow-flake.

Every thing
Wore, on that day, the frost-fringed badge of
Death.
The clouds were palls, and every drift a shroud;
The apple-trees were singing funeral hymns,
The leafless maples listening to the dirge;
And on you hill the wind-stripped forest-trees
Arose like graves of skeletons upright.

But not content, today, with out-door rule,
Death through the cottage-door had made his
way
(And who so laughs to scorn the bolts and
walls?),
Crouched his chill form before the kitchen
fire,
And smiled to see his glance put out the blaze.

She lay—the mother of a helpless flock—
Unheeding all the childish tears of grief,
That else had wasted not a single note,
Without her loving and consoling kiss.
The children bent above her lifeless form,
Or tiptoed drearily from room to room,
As if in search of that sweet soul, which once
Had lighted all the house with love and peace;
Or glanced, with eyes half curious and half sad,
At the pale father, who, stunned, bent, and
crushed
By this swift blow, was rallying now his
strength
To bear the grief.

Ah! many friends we love
May climb the gilded mountains of the clouds,
And find the regions of the farther sky,
Ere we can leave this land of fleshly ghosts,
And join the kingdom of realities.
The earth must beat on many a coffin-lid
Fit time to strains of sorrow in our hearts,
For those above whose lifeless breast it falls,
Life's turnpike scowls with toll-gates of the
graves!

And yet, a hundred losses come and go,
Each in its turn may bend us to the earth,
And, while we do but mourn the latest ill,
Some crushing sorrow may outweigh them all!
What picture can be dearer to the heart
Than a loved sister, lying in her shroud?
To feel no more the clinging confidence
That rested on you from clear, pure eyes;
To know that Death, a suitor undesired,
Has proudly drawn that lingering hand from
yours.

And led her silently away with him,
Into the shadows of his own dark land;
To feel so many flowers of memory nipped
By the same frost that rests upon her brow;
To think of all the past—the darling past—
With half-neglected sweets, forever gone;
Ah, yes!—a sister's loss is hard to bear;
But there are other griefs.

A brother's grave
Rests ever 'neath the head-stone of despair,
There is no sound so mournful as the hush
That lingers o'er a sturdy death-stilled heart:
No power that so the tender soul can move
As the inaction of a brawny arm.
For Memory lingers with us round that grave,
Awarding and avenging all the past:
Pouring a bath for each good act and word,
And dealing thrusts for all that was unkind;
While Pity hovers all about the scene,
And weeps that one so strong should helpless
lie.
Ah, yes! a brother's loss is hard to bear!
And yet, there are more griefs.

A father's voice
May hush its words of counsel and reproof,
Its blessings, and its hopeful words of cheer,
And sink in Silence's unfathomed sea,
A father's coffin holds a treasure lost:
A father's love is wondrous strong and true,
Even though not unmingled with selfish pride;
A father's loss is heavy to be borne;
But there are drearier, heavier griefs.

The pang—
The cruel pang, the never-ceasing pang—
That turns the sweets of life to bitterness,
All zephyrs unto tempests, and each breeze
To organ tones of woe; the hopeless pang
That pits rebellious life against itself,
When the strong cord, the golden, love-charged
cord,

That holds a wife and mother to her own,
Severs, and falls in ruins at our feet,
And mocks us with its brightness 'mid the
dust!
There is no loss, except the loss of heaven,
Like that which fills a wife and mother's
shroud;
There is no love, except the love of God,
Like that which fills a wife and mother's heart.

It is a fire that never can be quenched,
Though base ingratitude be on it poured;
Though wickedness may wrap and clasp it
round.

Even he who flees the answer to its prayers,
Still sees, along his crooked thorny path,
The sweet refulgence of its constant light;
And though he creep through vilest caves of
sin,
And crouch, perhaps, with bleared and bloodshot
eyes,

Under the hangman's rope—a mother's lips
Till life lay in his last bed of disgrace,
And love was quenched for what she hoped of him.

While yet reposed the mother of that flock,
In the white drapery of her burial robes,
The door swung swiftly on its creaking hinge,

And, heeding not the startled, wondering look
Of the sad father, as he raised his eyes,
And sighed for sorrow of the hopeless past,
A young and fragile form crept softly in,
With locks dishevelled, with tear-fevered eyes,
And face as white as she had been the dead.
Upon her brow were drawn long lines of care,
And marks that told of waywardness and vice.
Scarce heeding them whose wondering eyes
arose,
She hastened to the sleeper; and with tears
Of penitence, that well might pay the debt
That sin and disobedience had run up—
If tears could pay such debts—she clasped the
form
Unto her breast, and kissed the unanswering
lips,
And thus she spoke:

"O mother, mother lost!
Thou'rt here, yet gone so far! I still can see
The gentle smile that lingers on thy face,
But cannot hear thy kind, consoling voice!
My impure lips may kiss thy sacred cheek,
Yet feel no kindly pressure back again!
My words of grief and penitence may fall,
With pardon humbly asked, upon thine ear,
And yet thou canst not hear them; and no word
Of blest forgiveness canst thou answer back!

"O mother, wronged, wronged, foully, bitterly!
Crushed by ingratitude, and all the shame
That one like me could heap upon thy pride!
Spurned, when thou followedst me, e'en in my
guilt,
Down to the darkest depths of wayward sin,
And begged, with tears, that I would come with
thee,
And tread the paths of virtue once again!

"Give to me but one word; one little word
Of pardon, for the dark and shameful past;
One breath, one fleeting word; nay, even a
sigh;

Or lend to me a sign; a smile; a glance;
That I may feel forgiveness for my sin!
I cannot see thee laid into thy grave,
Without one word of pardon and of love!
And if, O God! thou wilt but let her come,
But just to speak one single word to me,
I vow to Thee my lips shall sing Thy praise,
My heart shall beat accordance with Thy word,
And truth and virtue shall adorn my life,
Until this weary heart may cease to beat."

As the frail plantlet, bursting from its seed,
Casts off the earth that rests upon its head,
And springs to new-made beauty—so this
prayer,

Cleaving the guilt and shame that o'er it hung,
Bloomed fair and pure before the All-seeing eye.
And it was answered, From her deathly trance
The mother woke; and, lifting up her head,
Said, "Where am I?—a deep, long sleep was
mine."

I dreamed that in the fields of Paradise,
A shepherdess, I watched and fed a flock;
Till the Almighty came to me, and said,
'Matron, return unto thy flock below,
For they are chilled by the cold, wintry storm.
And one, which long time went from thee
astray,
Worn, soiled, but penitent, today returns.
She shall henceforth be led by Heaven's pure
light,
And thou shalt take her, chastened to thine
arms."

Book Notes.

Rev. George Matherson, D. D., author of "Representative Men of the Bible," "Studies of the Portrait of Christ" and the widely known devotional book, "Moments on the Mount," has just issued through Messrs. A. C. Armstrong & Son, New York, a new book of great beauty entitled "Leaves for Quiet Hours." Without the least trace of false sentimentalism this book creates by its depth of thought and stateliness of phraseology an atmosphere quite its own, whilst throughout every chapter there runs a current of concentrated religious power which carries the book far beyond usefulness of books ordinarily termed devotional. It appeals as well to the thought as to the emotion of the reader.

Dr. Matheson concludes his preface: "A devotional book is believed to be a very simple thing. It ought to be the most difficult composition in the world, for it should aim at the marriage of qualities which are commonly supposed to be antagonistic—the insight of the thinker and the fervor of the worshiper. My own conviction has increasingly been that the hours of our deepest devotion are precisely in those moments when we catch

fresh glimpses of hidden things." Clo. 12mo., \$1.25.

"Thirty Years in Madagascar," is the striking title of a book which tells in graphic language the story of the career of Rev. T. T. Matthews of the London Missionary Society, a man old, not in years but in experience. This missionary autobiography is in many ways as wonderful as that of John G. Paton. The writer, a magnificent type of modern missionary, has the rare faculty of investing his work with human interest. He appreciates the sunshine as well as the shadow of the picture, and tells his fascinating story with enthusiasm that is contagious.

The first success, sanguinary overthrow and final triumph of Christian missions in the half Oriental, half savage island monarchy is here depicted with graphic power and not only does Mr. Matthews record the achievements of the missionaries, but he adds a very clear study of Madagascar sociology, which shows more than anything of else the terrible depravity of the heathen peoples and the tremendous difficulties of the field. The Athenaeum of London in speaking of this book calls it a splendid record of good work, whilst The Spectator adds: "The story of Christianity in Madagascar is one of the most eventful in missionary enterprise." No book could show more clearly the whole hearted devotion of the missionaries to their great work. In no book can such a clear cut impression be gained not only of the difficulty, but the many-sidedness of missionary activity. Clo. Cr. 8vo., \$1.75.

The October Ainslee's brings us contributions by Agnes and Egerton Castle, M. H. Vorse, Anne Warner, Joseph C. Lincoln, Mary Stuart Cutting, Edna Kingsly Wallace, Ella Wheeler Wilcox, Owen Oliver, Vincent Harper, Richard Burton and "15 others."

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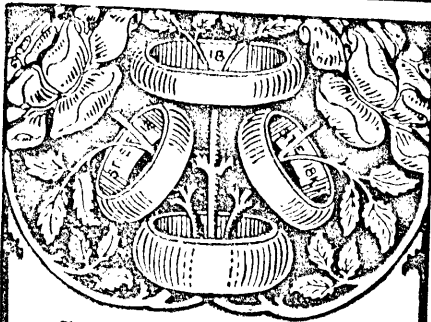
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WARNING ORDER

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.

The Sunday-School.

PREPARED BY REV. GEO. McGLUMPHY.

October 16—Elisha and the Shunammite.

2 Kings 4:25-37. (Study vs. 8-37. Read 2 Kings 4:8-16; Luke 7:11-17.)

Golden Text—"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

WHEN, WHERE, WHO.

Time—About 890 B. C.

Places—The village of Shunem is in the rich valley of Esraclon, some fifteen miles southwest of the Sea of Galilee, and about the same distance southeast of Mt. Carmel. Mount Carmel is a ridge eighteen miles in length, varying from 1,730 to 550 feet. It juts out into the Mediterranean on the west.

Persons—Elisha, Gehazi, the Shunammite woman, her husband and child, and the servants.

INTRODUCTION.

1. The Prophet's Chamber. Elisha as the frequently invited guest of the "great woman's" home, so impressed his hostess with his exalted character that at her suggestion a little room was built upon the flat roof of the house and furnished for the prophet's exclusive use. Thus Elisha in a sense became a member of the home.

2. Hospitality's Reward. God did not allow such generous hospitality to go unrewarded, hence ere long a son was born in direct fulfillment of promise. An oriental wife counts a son as the greatest of earthly blessings.

3. The Sudden Sickness and Death. One day, several years later, when the baby boy had become a lad, he was out in the harvest field with his father and the servants. Suddenly he ran to his father, crying, "My head, my head." The father, very busy, as fathers often are in our own day, and supposing that there wasn't much the matter, had him carried to his mother at the house. Tenderly she held him in her lap, and ministered to him until noon, when he died. With an iron will she repressed her grief, a remarkable thing in an oriental mother, told no one, but carried the dead child and laid him on Elisha's bed, and shut the door. She hastened to the field, secured from the wondering husband, to whom she told nothing, a servant and an ass that she might go to Elisha at Mt. Carmel.

I. THE MOTHER'S BREAKING HEART.

1. Elisha from his high vantage ground, through the wonderfully clear atmosphere saw and recognized the woman, and knew from her wild riding that something very serious had happened. He hastened Gehazi down the mountain to ask the health of the family. Goss says: "The figure of trouble 'in the distance' is a supreme test of character." Too many of us, it is to be feared, hide from trouble when we

see it coming. We "happen" not to meet it. Which, by the way, is little better than passing by on the other side.

2. The Shunammite pushed on by Gehazi with an impatient "Well?" and rushed into the presence of Elisha himself. Then her pent-up feelings gave way, and, flinging herself on the ground, she grasped his feet, but uttered not a word. Such sorrow was too deep for expression. Gehazi, a stickler for conventionalities, would have rudely pushed her away—orientals regard woman's touch as contaminating—Elisha rebuked him with "let her alone."

3. Elisha, still ignorant of the nature of her sorrow, let her sob out her heart in silence. At length, having in a measure recovered herself, she flung at him two passionate questions, "Did I desire a son of my lord? Did I not say, Do not deceive me?" Elisha instantly understood. Her son was dead. She wanted him restored, as was the son of the widow of Zarephath.

II. THE MIRACLE THAT FAILED.

1. Elisha determined to help the

poor mother, but it was a hot day and the journey was long and he may have been very busy, so he sent his staff, the badge of his prophetic office, by the hands of his servant, Gehazi. Gehazi girded his loins, stopped to salute none by the way, ran to Shunem, laid the staff as directed upon the child's face, "but there was neither voice nor hearing." It was an utter failure.

2. Why the Staff Failed. A number of good reasons may be given. (1) Elisha could not delegate his power to another. We can not do our work by "proxy." (2) Because the man who grasped it was a bad man. See 2 Kings 5:20-27. (3) There was no prayer. See Matt. 17:19-21. (4) Gehazi had no real interest in the case. His work was all mechanical. Baxter preached as though he was "a-dying to save people." (5) He probably was very careful not to even touch the dead body.

III. THE MIRACLE THAT SUCCEEDED

1. The mother had no faith in Gehazi, though he was Elisha's servant, nor even in the prophet's staff. She did, however, have faith

in Elisha and it was for him that she had come, and she would not be denied. Note that she used Elisha's own words to Elijah, "As the Lord liveth, and as thy soul liveth, I will not leave thee." She prevailed, "And he arose, and followed her."

2. Elisha raised the dead child to life because he was a good man and prayed, because he was intensely in earnest and his heart was deeply moved—in his great emotion he strode up and down the room—because he made use of human instrumentalities, stretching himself upon the dead child to impart the warmth of his own body; because he persisted, though life came back very slowly.

3. The overjoyed mother before she would clasp her restored son to her heart, flung herself before Elisha in reverence and thankfulness.

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him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted;

PRINT is in large, clear pica type. The ink is black, which makes the impression distinct and sharp.



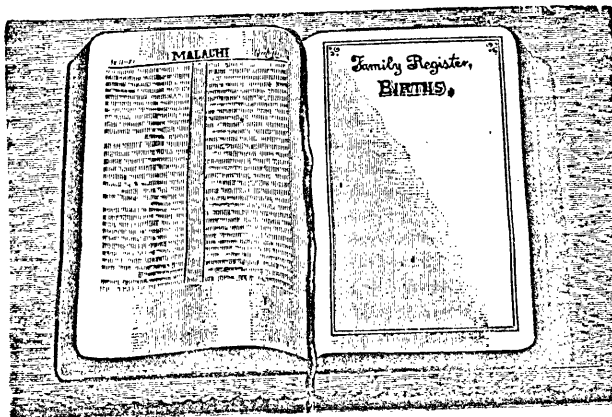
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October 16—The Two Foundations.
Matt. 7:24-29.

The following outline of this lesson is given on the topic card:

1. Two Houses Different Only in Foundation.

2. The Truth and Value of a Life Depend Upon Its Foundations.

3. Only the Life Built Upon Christ Can Outlast the Judgment.
Read Luke 6:47-49.

"Therefore whosoever heareth these sayings of mine and doeth, he is like a wise man who builds his house upon a rock." Hear, believe, obey. It can never be considered wise to build any structure in which life is to be risked upon an insecure foundation. It is surely the height of folly to build life itself upon an unsafe foundation.

It is evident that many people do not understand the real significance of life. The world is slow to receive the truth announced by Jesus Christ when he said, "A man's life consisteth not in the abundance of the things which he possesseth." The life built upon the sand without any real foundation may appear to be just as good as the one that is built upon the rock but when the real test of life comes those things upon which it is depending will give way and the whole life falls in utter ruin.

He who would enter into the experiences of a real, abiding life must "seek first the kingdom of God and his righteousness." "The fear of the Lord is the beginning of wisdom." And "the fear of the Lord is a fountain of life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Many who think that they are making a great success, and are finding much enjoyment in life will discover that in leaving Jesus Christ out they have failed to lay a foundation for permanent success and abiding joy. Their houses will fall upon them. Faith in Christ and obedience to his will are the chief corner-stones upon which all must build who expect their work to abide. "He that doeth the will of God abideth forever." 1 John 2:17.

One of the greatest temptations that comes to the young Christian is to neglect the foundation work. Satan would have them neglect the fundamental principles upon which their character should rest so that

in the hour of temptation or conflict they may yield to the enticements of evil and lose the joy and strength and victory which would otherwise be theirs. Let us examine the foundations upon which we are depending. May our Epworth Leaguers by thorough repentance, honest confession of sin, sincere devotion to Christ, absolute integrity of life, earnest searching of the Scriptures, and faithfulness in prayer and duty so deepen their religious experiences that when the flood comes "it cannot shake" (Luke 6:48) them because they are "founded upon a rock."

What the Epworth Leagues of Arkansas are Doing.

There is much in existing conditions in our church in the State to discourage those who have been identified with the Epworth League work. I write at this time to call attention to some things that ought to give some encouragement. I have recently noted some facts revealed by the minutes of the three Annual Conferences of the State.

According to the reports at the last session of the Annual Conferences there were, at that time, 140 Senior and Junior Epworth Leagues in the State. When we consider the obstacles to the progress of the movement this may be called a good showing. We have 295 pastoral charges in the State. In many of these charges it is practically impossible to maintain a league. One hundred and two of the 295 charges report leagues. These leagues have a membership of 4,255. They paid last year to the cause of missions about one thousand dollars, and for all purposes about thirty-five hundred dollars. What the leagues have done, are doing and can do in developing men and women trained to support the institutions of the church, justifies their existence and pays large returns on the capital (time, energy, thought and work of the pastor and his helpers) invested in them. But raising money for missions or for any other worthy enterprise is not the chief work of the Epworth League. The leagues of the three conferences held last year, at least five thousand devotional services in which not less than five thousand of our young people participated in singing songs, in studying the Word of God, and in prayer to God. Who will presume to measure or question the benefit of these services? God has said that his Word shall not return unto him void, but shall accomplish that which he pleases. There is no doubt that these services strengthened the faith, deepened the convictions and anchored more securely the hopes of many of those who participated in them. They have helped many a young man and young woman to resist temptation. They have given the opportunity for the timid disciples

of Christ to bear testimony for him and have encouraged them to do so. They have encouraged systematic and regular study of God's Word and urged the necessity for daily prayer until a large number of these Epworth Leaguers are devoting a part of every day to prayer and Bible study. The literary meetings, the missionary meetings, the Bible study circles, the League culture courses have all received some attention and through these our young people have been brought to read and study Christian literature, church history, polity, and doctrine and are being prepared for loyal, faithful and efficient service in the church.

The measure of success that we have had in this work amply pays for all the time and energy we have spent in establishing and maintaining it. But the time has come for us to make a forward move in this department of the work of our church. It seems to me that it deserves the careful and prayerful consideration of every leader in our church. In order to succeed in this work we must have efficient leaders. If we have such leaders we must train them. We have a right to expect that the Christian students in our schools receive such training as will fit them for leadership in the communities into which they may go, but our schools can not at present supply these leaders. I submit this proposition to all who may be interested and especially to the Epworth League boards of the three conferences of the State, can we not provide somewhere in the State a summer school at which we may gather some of the choice young men and women of our church for a study of the league work and methods of doing it?

I have consented to become the Epworth League editor of the "Arkansas Methodist." In taking charge of this department I recognize that it brings responsibility. I hope that I may be able to meet the demands of the work. I desire news notes from the leagues, and papers on live questions from all who are sufficiently interested in this work to co-operate with us in advancing it. W. M. Wilson.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath af-

ter smoking, drinking or after eating onions and other odorous vegetables.

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

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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

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

St. Louis, Iron Mountain and Southern Railway Company.

DAILY.

Corrected to April 24.

3 Trains to Hot Springs:

8:20 a. m.; 2:30 p. m.; 7:05 p. m.

5 Train to Texas:

1:30 a. m.; 7:05 a. m.; 7:20 a. m.; 2:30 p. m.; 7:05 p. m.

7 Trains to St. Louis:

2:30 a. m.; 7:40 a. m.; 8:20 a. m.; 9:40 a. m.; 5:10 p. m.; 8:20 p. m.; 9:00 p. m.

2 Trains to Memphis:

9:40 a. m.; 2:00 p. m.

2 Trains to Kansas City:

1:35 a. m.; 8:45 p. m.

2 Trains to New Orleans:

8:35 a. m.; 8:55 p. m.

Pullman Sleeping Cars and Reclining Chair Cars. Local sleeper between Little Rock and Memphis. Local sleeper between Little Rock and Fort Smith. Sleeper to New Orleans on 8:35 a. m. and 8:55 p. m. trains.

City ticket office corner Markham and Louisiana streets, Little Rock.

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

H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo.

THE ARKANSAS METHODIST

JAMES A. ANDERSON, A. C. MILLAR, EDITORS.

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

REV. T. O. RORIE, FIELD EDITOR

WEDNESDAY, OCTOBER 12, 1904.

IN ANCIENT SPARTA IT WAS NO crime to steal, but it was a crime to get caught stealing. What the Spartan had to fear, therefore, was not his sin, but his detection in sin. Is there anything like this in present day human nature? Do we despise the blackness of sin more than we fear the disgrace of it?

The history of this world has not fallen out by chance. No general in charge of a campaign has ever planned or executed amid shifting casualties more definitely than God has planned and executed in the world-plan of redeeming the earth from the curse of sin. With God all history has been "sacred" history, and he has made it all to bend to his own purpose of enthroning Jesus Christ over the nations. Nothing is surer than that this purpose will yet be consummated. Do you so read the past and the future?

At Pine Bluff.

The editor spent two days of last week among his old friends at Pine Bluff. The visit was timed by the need of the service of Dr. J. W. Scales, whom we had found in the past to be one of the most skillful oculists in the Southwest, and who is, withal, the chairman of our official board at First Church there.

We found Rev. J. S. Hawkins, pastor of First Church, just entering upon a protracted meeting, and had the pleasure of preaching to his people one night. It was too early to forecast the results of the meeting. Brother Hawkins is making some strong friends in his charge, to which, as our readers know, he has but recently gone. Brother Watson is drawing toward the close of what is perhaps the most successful year Lakeside has ever had. He has received into that church 120 new members this year. He told us that they are going to build a new and up-to-date church in the near future. Brother Dickerson is always an energetic and pushing pastor. The Riverside Church, whose name we learned has been changed to Carr Memorial, is prospering under this pastor. Brother Vaughan, the pastor of Hawley Memorial, we did not meet, but heard good reports of his work. Rev. E. M. Pipkin, the presiding elder, was at the fair.

The fellowship of old friends is always sweet. We broke bread in the homes of R. H. M. Mills, R. M. Knox; Alfonse Brewster, our old physician, Dr. A. C. Jordan, who carried our family through the smallpox when we lived there, and Pastor Hawkins. Their hospitality had the genuine flavor of a home-

coming welcome. We felt very regretful that we were unable to mingle with more of our friends, but we were very busy. We brought back 34 new subscribers, and found it no trouble to get them. If time had permitted, it might easily have been 50.

The Segregation of the School Taxes.

By this phrase is meant the separation of the school taxes so that the tax paid for school purposes by the white people shall be applied to white schools and the tax paid by the Negroes shall be applied to Negro schools. We are utterly opposed to the plan. Reversing the famous saying of Talleyrand, we would say that it would be worse than a blunder to do it—it would be a crime.

We do not forget the grave defects of the Negro character. The average American Negro is shiftless, he is unreliable, he is even ungrateful. As a race they are ignorant, and they are superstitious well nigh to the marrow. They are, as a rule, inclined to forget their promises and to break their contracts, in matters small and large. If the average Negro tells you he will be on hand a certain day to do certain work, you do not know whether to look for him or not. They are at present almost incapable of precision as laborers. A master mechanic who controlled some hundreds of men not long ago said in our presence that if a Negro should be told to turn an iron shaft to thirty-seven hundredths of an inch, he would think the job well enough done if he got it within an eighth of an inch of that size. It is a notorious fact that the average Negro is forgetful of his benefactors. Our planters say that if you help any particular Negro to think and to plan his business so that he accumulates a little money and gets ahead in the world, that Negro will almost certainly leave your plantation the very next year. If you do him a favor, why that is nothing—he has a right to get what he can from the "white folks," whether it comes from the white man's grace, or comes in the night time from his watermelon patch or his chicken roost. It is further to be said that a very large per centum of them are notoriously immoral, are a prey to beastly appetites, and after all that has been done for them by the whites, they are a menace to social order. This is the Negro, the average Negro, on his darker side. Yet there are among them many noble exceptions to this characterization, and these exceptions constitute a demonstration that Negro nature is not incapable of being elevated. There are among them many men and women who are living Christian lives that will equal the lives of the average whites. Herein is the prophecy of better things for

them as a race, if they are wisely guided.

Whence is this guidance to come? In his present condition the Negro is incapable of self-direction. Poor, shiftless, ignorant and superstitious, he cannot be expected to elevate himself, if we, leaving him a prey to his poverty, ignorance and superstition, while his unregulated passions sink him to lower depths. And yet this is precisely what is involved in this proposition to segregate the taxes!

We desire to say distinctly that we do not put down as dishonest every man who differs with us on this question. There may be some good men who have honestly despaired of the Negro race. To them we would say that this means that they have also despaired of the Gospel, which we have been taught to believe has in it power to reconstruct the entire race of mankind, righting ultimately all wrongs, and bringing into harmony all things in Christ. But we apprehend that our chief difficulty is going to be with the demagogue, the dough-faced politician, who is a worse curse to this country than the Negro ever was, and who will mount any hobby, if only it has carrying power and will take him into office, where he can serve the dear people—at six dollars a day or more. The appeal to race prejudice is the easiest of pleas, but we warn our people to beware of the wretched biped who makes this appeal in this country; he is the very worst practical enemy to our future and to our peace that will likely arise among us.

Let it be put down for a fact, as it undoubtedly is a fact, that the Negroes are here among us to stay among us. They will not be colonized elsewhere; they are not going to emigrate to the North or to the West; they are not going to become extinct; they are here, and they are going to stay here. If they have been freed from us, we are not freed from them; they are the white man's burden, and in one form or another, whether we will or no, they are going to continue for some generations yet to be the white man's burden. The only thing left us is to set about devising in dead earnest what is the best method of carrying that burden. If a vast mass of ignorance and beastliness, sinking ever lower and lower, will be thus more easily carried, then segregate the taxes! If there be any power in schools and in the Gospel to lift up a people and ultimately to transform them, then vote more taxes and preach more Gospel!

It has been suggested that there is danger of Negro domination in the South, and therefore we must keep the Negro down. Our answer is that the Negro is already down, and that there is not the ghost of a chance that he will ever or can ever

so get up as to dominate the white race. The man who believes it or fears it in any degree must shut his eyes to history and to the significance of racial qualities. We believe in the saying of Thomas Carlyle, who tells us that our word king comes from an old Gothic word, *konig*, which means the man who is able, and says that he who is able, he who has intelligence and strength and virtue and sincerity, is and will be king by right of nature. And should the day ever come when the Negro race surpasses us in these things, then they ought of right to dominate us, as they certainly would do without our leave. But who are they, and who are we, that such a state of things can be thought possible for the next ten thousand years? Our Anglo-Saxon forefathers whose long hair was fanned by the salt winds of the Baltic, wore that hair about necks that had never bowed to the yoke of any man, and never meant to. For nearly two thousand years their sons have made good this boast, and what is there now in the Anglo-Saxon nature that presages our pusillanimity? Are we become a race of utter degenerates and of poltroons, unable to hold our own against one of the most shiftless races on the earth, without either history or present potency or prophecy of any sort in their favor? No, sir; this is but another cheap plea of the demagogue, if, indeed, it has in it any element of intelligence at all.

We beg the reader to remember, moreover, that whatever faults the Negro may have, he is worse sinned against than sinning. Almost the whole history of the white man's contact with him, save as we have preached to him and taught him, has been a record of crime against his race. It was a crime when men stealers captured him in Africa and enslaved him. When English and Yankee ship masters received him and transported him to these shores, and when New England and Southern men bought him at their hands, they did one and all become participants criminis to the original crime. That some or all of us acted in ignorance in the premises does not change the fact—so did Paul when he persecuted Christians. That God has by a gracious providence secured out of it great blessings for the Negro race does as little change the fact—so he brought salvation to the human race out of the capital crime of all history, the murder of Jesus Christ. This was the first great crime against the Negro. The second great crime against him was the enactment of the fifteenth amendment to our national constitution, together with the corollaries which accompanied that legislation. The enactment of those amendments was the greatest crime in the legislative history of these United States and the greatest blunder committed

against the real interests of the Negro since he had landed on these shores. It was the first assertion of an equality that did not intrinsically exist, and cannot exist for generations yet to come. It was a powerful assertion, therefore, of a practical falsehood, with the sanction of a nation behind it. It put into the heads of millions fantastic notions of equality, and drove in the first wedge to split the two races in the South wide apart. Along came that miserable horde of military scavengers, a vast flock of political cormorants, social vultures, who follow in the wake of war, the carpetbaggers, to teach the Negro the meaning of his new-found rights, the record of whose doings is the most shameful chapter in American history. Under this legislation and this tuition the poor deluded Negro started upon his future. The result has been disastrous beyond all computation. It has registered itself in an ever-deepening race antagonism, in a thousand foolish notions in the heads of Negroes about equality of all sorts, and in an almost fixed belief among them that the way to get their rights is, not to deserve well, but to continually to assert themselves.

Now, then, we are asked to commit another crime against this much-befooled and much wronged race; we Southern people, who at heart have always been the best friend the Negro has had, are now to be asked to enact legislation which will leave him in brutal ignorance, under the dominance of beastliness of appetite. It were a mistake, a most terrible mistake, either in policy or in principle. It were a mistake in policy because we shall then have bound to us a body of death from which we cannot escape. It would be a mistake in principle because, no matter what faults the Negroes may have, we have a duty to all mankind, and we owe it to all alike to lift them up where they are fallen, and especially do we owe it to those who are within our own gates. We say to those gentlemen in Arkansas who are agitating this question, Go slow, gentlemen; go slow!

Notes From Our City Churches.

Church work in Little Rock has been vigorously resumed with the coming in of October. Two protracted meetings are in progress in our city churches, one at Winfield, the other at Hunter. Rev. T. Y. Ramsey, the pastor, has held all the meetings at Winfield the past week. Sunday last was a great day. Four hundred and sixty-five were at the Sunday-school. The Sunday-school work here under the superintendence of Brother Thornburgh, is the largest in the State. The mission and home department bring up the enrollment to about 900. There were great congregations

Sunday and ten persons were received into the church. Rev. E. B. Ramsey from Memphis is expected to aid in the meeting this week.

At Hunter Rev. W. F. Wilson has conducted an interesting meeting, which continues. There were two added to the church Sunday, and the religious interest manifested by the congregation was quite general. The meeting is continued.

A circumstance which diminished the Hunter Memorial Church attendance, and threw a deep sadness over the community, was the death Saturday morning of Sister Kirkpatrick, wife of our beloved Brother Lemuel Kirkpatrick, under circumstances of peculiar distress.

Dr. Walker Lewis, who has spent some weeks rusticated in Georgia, has returned. A fine audience greeted him last Sunday morning. He expects soon to begin a meeting, assisted by the noted Charles Crittenton, the founder of many rescue homes.

At Asbury Church and at Henderson Chapel, Brothers Few and Dodson, the pastors, are sustaining the work well.

The John Martin Institute.

We had the pleasure of dropping in upon the Rev. S. G. Miller, D. D., during the session of the John C. Martin Institute recently held in this city. Dr. Miller is destined to do a great work among the colored people of the South, and Mr. Martin, the founder, deserves the praise of all our people for his noble efforts to help train and educate the leaders of the Negro race. The work done is of the sort that will help to solve the Negro problem.

Funeral of Mrs. Lemuel Kirkpatrick.

The funeral of Mrs. Lemuel Kirkpatrick (nee Lula Brown) took place from the Hunter Memorial Church Tuesday, the 10th, at 10 o'clock. A large number of people came in from the neighborhood of the Primrose Church, her girlhood home, who with the friends from the city filled the church. Rev. W. H. Woodfin, pastor of her family, and Forney Hutchinson, former pastor of Hunter Memorial, and Wilbur F. Wilson, now conducting the protracted meeting at Hunter, and J. E. Godbey, all joined with the pastor in the funeral service. The singing was conducted by Mr. Lacy Tilghman. D. E. Shy, Mrs. S. W. Anderson, Miss Bertie Anderson and Mrs. Tilghman. Mrs. Jabine presided at the organ.

The pall bearers were C. G. Price, James Darragh, C. E. Shumaker, O. B. Anderson, Thos Buzbee and John Leifer. The floral tributes were rich and tasteful. Brother Hammons arranged the services in tasteful order. They were decorous and dignified and breathed the highest sentiments of Christian

faith. Thus we paid the tribute of love and Christian faith to the memory of a most lovely life gone from us and yet remaining with us in its silent appeal to trust in God and walk in the light of his word.

J. E. Godbey.

Notices

The fourth quarterly conference for Lockesburg Circuit will be held November 5 and 6 instead of 19 and 20, and that of the Allene Circuit November 19 and 20, instead of November 5 and 6, as published.

B. A. Few,

P. E. Texarkana District.

Mena, Oct. 6.

Jonesboro, Ark., Oct. 6, 1904.

To the Preachers of the White River Conference—It is now less than sixty days until our Annual Conference will convene at Augusta. Only a very few preachers have remitted anything on Foreign or Domestic Missions. Won't you please, where it is at all practicable, take your collections for both claims and remit to me just as soon as possible? This will be a great accommodation to me and save me much work and annoyance at conference. I will take it as a special favor if you will do this. Fraternally,

A. L. Malone,

Treasurer Board of Missions.

Personal.

Forney Hutchinson of Fordyce called one day this week.

Rev. Louis Hundley of Hazen was a caller Monday. He reports his work in good shape.

Rev. T. Y. Ramsey is holding a meeting at Winfield Memorial, with good prospects. The services are said to be sweet and spiritual.

When we last heard from him, Rev. O. E. Goddard was beginning a meeting in his charge, Morrilton. May the Chief Shepherd bless his labors.

We extend our sympathy to our dear Brother Dr. Rigglin of Camden District, one of whose children went away to the heavenly world some days ago.

John Nicholas Taliaferro, one of the most prominent citizens and devoted members of our church at Rison, passed to his reward Sunday, the 9th. A more extensive notice will appear in the Methodist.

Rev. B. F. Martin, pastor of Mammelle Circuit, made a pleasant call Tuesday. He is just recovering from serious and protracted sickness. He has succeeded in building a church at Roland under great difficulties.

We desire to express our deep sympathy with Brother Lemuel Kirkpatrick in the death of his wife on Saturday last. Brother Kirkpatrick is an official member of our Hunter Memorial church, and one of its most faithful supporters.

We heard a friend remark the other day that nobody in Washington City doubts the probity and downright honesty of our friend, Congressman John S. Little. That is the kind of men we need in public life, and we be-

lieve every good word we hear of Judge Little.

Rev. S. C. Vinson was in our office one day last week. He reports matters as moving nicely on the New Edinburgh Circuit. We have known Brother Vinson for many years. He is an energetic and faithful man, and may be expected to build up any charge to which he is assigned.

Rev. John M. Cantrell, the presiding elder of Morrilton District, has appointed Rev. C. H. Nelson to fill out the year on Conway Mission, in place of Rev. A. E. Wilson, who has moved to Houston to teach school, preparatory to continuing his course in Hendrix College.

Rev. J. W. House, Springdale, has been assisting Rev. O. E. Goddard in a meeting at Morrilton. Outlook for the meeting was good when we last heard. Brother House reports also a good meeting at Johnson's, half way between Fayetteville and Springdale. They will build a church at Johnson's as one of the results of the meeting.

The youngest son of Dr. J. H. Rigglin and wife, Malcolm McKinnon, died last Saturday, October 1, at 9 a. m., after some weeks painful and constant suffering from an acute attack of kidney trouble. His remains were laid to rest in Greenwood Cemetery after religious services conducted from the church by the pastor, W. F. Evans, Sunday at 9 a. m., October 2, 1904.

Rev. P. C. Fletcher, whom ill health compelled to leave us in the midst of last year, will return to the Arkansas Conference this fall. No man would be more welcome. He has had a fine year at Alameda, California. The brethren will rejoice to learn that his health has been restored, so much so that he has not missed a sabbath out of his pulpit since he has been in Alameda.

We regret very much to have to announce that Rev. W. B. Hays has been transferred from among us. He goes to Mr. Auburn Church, St. Louis. He will remain in charge of the Batesville District till the sessions of White River Conference. One of his last acts among us was to secure an excellent parsonage for Batesville District, an eight room house in Batesville, with thirteen acres of ground and a good orchard. Brother Hays is one of our very best men. If St. Louis does not treat him well, we will call him back.

"Our precious babe, Mae Elizabeth, passed into rest last Saturday morning, October 1. We had watched at her bedside for six weeks, hoping she would be spared to us, but God in His wise providence took her to Himself, at the age of six months and a few days. We are sorely bereaved, but trust in Him who doeth all things well, and expect to see her again where there is no more pain or death.

"E. F. and Mrs. Wilson.

"Selma, Ark."

October 1, 1904.

Editor of the Arkansas Methodist, Little Rock, Ark.:

My Dear Sir—I write to learn if you can aid me to find any of the descendants of the late Rev. Lewis Garrett, who was a Methodist minister of the Little Rock Conference, and died in 1869. If you can render me any assistance by bringing me into correspondence with any of his family, I will be greatly obliged. Awaiting your reply, I am, sir, yours very truly,

Thos. G. Garrett.

Christian Life.

A Song of Motherhood.

By Martha Gilbert Dickinson.

As my own mother used to comfort me—

Kissing the tears away—
Holding me close—aye, all too close
for sobs—

I hold thee, little dear one, close
today!

Calming my older pain, by stilling
thine—

As mothers only know—
My heartbreak lost in thine, as hers
in mine.

Long ago, little dear one, long ago.

As thou in turn, a woman grown and
wise,

Shall kiss as I kiss now,
Finding the sunrise ever in thy child.
Even thou, little dear one, even
thou!

—Scribner's Magazine.

Sanctification.

Sanctification is a thing to be sought, but not boasted of. It is to be sought not as one seeks a lost piece of money, or even the pearl of great price, but as one follows an increasingly rich vein of precious metal, or a path which at every step becomes plainer and more delightful.

Sanctification is a process. It is growth in grace. All life, spiritual as well as natural, begins with birth. The word is used in a wide sense. There can be no growth until there is life. The soul must be "born from above," not of the flesh, nor of the will of man, but of God.

Sanctification is of God. It is not of man to convert, regenerate, sanctify or save himself. Sanctification, moreover, is of God's free grace. We are sanctified just as we are justified, "by grace through faith." Paul, in his farewell to the Ephesian elders, said: "I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

This is testimony not only to the work of the Spirit, but to the value of the Scriptures. The "word of his grace" is the means or instrument of salvation and growth. Christ, in promising the Comforter, which is the Holy Ghost, said, "He shall receive of mine and shall show it unto you," and then he prayed for his disciples, "Sanctify them through thy truth. Thy word is truth." The Spirit works "when and where and how he pleases," but ordinarily he uses the Bible as the means of sanctification.

What, then, shall we do in order to be sanctified? Must we wait until the Spirit moves on us and in some mysterious way applies the Scriptures? Just as man must lay hold of the offers of salvation, so he must lay hold of the offers of sanctification. Just as he is justified by the obedience of faith, so he is to grow in grace by faithful use of the means of grace.

Above all, he who would be

sanctified must use the Scriptures. He must read and meditate and feed upon the Word. There is nothing like it. Nothing can take its place. He must also seek divine guidance. Christ prayed for his people that they might be sanctified. They must pray for themselves; that they may understand the Word; that their hearts may be enlightened; that the Spirit may make the Word plain to them, and that they may have wisdom and strength to "stand perfect in all the will of God."

Can we, then, live perfect lives? Did not even the apostle who prayed for such completeness admit that he did not attain to it, and was not perfect, but only pressed forward toward the mark? Yes, this is the teaching of Scripture. Sanctification is a work, not not an act; it is a growth, not a birth; but it is a growth which goes on. He who has begun the good work will perfect it. "Christians are at their death made perfect in holiness." This is our hope. We are in a world of trial and temptation. The flesh is weak and the powers of evil are strong, but our hope is in God, who will "not suffer us to be tempted above that we are able to bear." We are justified in expecting such help as will enable us to keep God's law, and where we fail, we are justified in expecting forgiveness and strength for another effort. Beyond all this we have the assurance that we shall one day be perfect in the likeness of Christ, when we shall see him as he is.—Herald and Presbyterian.

Sunday Dinner.

It is a well-known and deplorable fact that many a housekeeper dreads the arrival of the Sabbath because the preparation of an elaborate course dinner upon that day not only mars her peace of mind and makes impossible her requisite moments of quiet and rest, but oftentimes converts her into an unavoidable backslider from practical religious duty. The mother or elder sister of a large and exacting family is most frequently the victim of Sunday dinner slavery, because the bulk of the cooking and of setting the table and house in order usually devolves upon them, while the others idly loll around, either reading the papers or fussing with their toilets for church appearance. If the order of duty was systematically reversed, so as to let "mother" or "big sister" read a little and make themselves presentable for church service, the rest of the family would soon learn why the regular victims of Sunday cooking and "picking up" so often looked grumpy and exhausted and apparently "irreligious." Every member of a family, even the males, who cannot afford servants, can help in little ways to lessen Sunday drudgery by doing chores or mar-

keting and preparing fuel and other necessary service on the day or night before. Bread, pies and puddings and meat may be cooked and baked the day previous, and warmed up, if desired, after church service. Every member of the house should help to air and arrange their own rooms and avoid careless distribution of papers and other reading matter around rooms and verandas, or of leaving hats or other wearables about chairs and tables. Again, unless special company is invited or that the Sunday dinner is the only meal of the week, whereat a full supply of material comforts can be supplied, would not a simple repast be just and palatable and less of a slavish effort for "mother" and "big sister"?—Christian Work.

Prepare for Life.

"Prepare to meet God" means prepare to live.

Some people are crying with a loud voice, "Get ready to die," and saying nothing about living," as though one was not expected to live.

We should cry, "Get ready to live," so that we will be ready to die.

God wants men and women who are prepared to live—to work for him.

Get ready while you are young. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

To prepare for life means first of all, get thy heart right in the sight of God; so that thou mayst start right. Then fill your head with knowledge. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

J. R. Ennis.

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.

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.

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Story 1.25

For the Young People

Letters to Young People.

BY REV. F. A. LARK.

No climate is spoken and written more about than that of California. People come from all over the world to breathe our pure air, and they never hear only of the pure, fresh air. You have to come to California to get any other sort. It seems that saint and sinner, new citizen and old unite in their effort to lie about this climate. Brother Davidson, the man who took my place at Wheatland, looked in utter astonishment at me when I told him of some of the terrible features of our climate. I guess there is no State in our Union where more people die of consumption than in California, and it is not simply because consumptive people come here to be healed, but because the climate, in many places, is powerfully conducive to it. California has a varied climate, both bad and good, and medium. We have the climate of nearly all the world here. We have the eternal winter up on our peaks, where the snow ever falls and the piercing, frigid winds ever blow. We have the climate of the middle North on our lower mountains. The nights are cool and refreshing in summer and biting cold in winter. The snows bank up very deep in the canyons. In our valleys, such as the Sacramento or San Joaquin, it is very hot in summer, reaching at times to 117 degrees, and cold enough for frost in winter. Flowers bloom all winter and oranges hang on till the sweet flowers form in spring. We get fresh garden vegetables all winter. In the south of California we have a very desert, going down to 140 degrees, where it is far below the level of the sea. About Los Angeles it is almost perfect as a climate because it is on the ocean. Should an angel bear me on his wings, in one day, all over our State, I would take heavy furs, in my grip, a good overcoat, a thin alpaca coat and duster, a thin shirt, and nothing but a pair of overalls. For far up on our peaks I would haul my furs, and shiver in the cold, and in passing through the valleys, today, I would need only a thin coat and duster, or no coat at all. But when I flew over San Francisco Bay I must put on my winter suit and overcoat. California has her winter at San Francisco today. And down in southern or southeastern California we would hide under the shade of a lone cactus tree, pull all our clothes off except a pair of overalls, for it is hot enough to cook an egg in the sun, and try to keep from dying, if an angel could feel like dying. In California we have a burning, driving, north wind charged with electricity. We verily wilt under it, and everybody

feels cross. The houses creak and tremble; the dust drives into the closet room when every blind is shut, every door is closed, and every window down. It is coolest hid deep in some closet where none of the wind can touch you, for out in the wind you burn like you were facing a flame. Your face parches, your eyes dilate, your head aches, your lungs throb. Man and beast are miserable. In summer they burn, in winter they chill you through. On these days the roads are comparatively empty, the streets swept by wind and dust, are forsaken, only those go out who are compelled to go. They lose about three days, seldom less than this; then a lull, a calm and a soft south wind fans your face, life comes and you are in one of the finest climates on earth. In winter there is much rain. If no rain comes it nearly always gets foggy. Last winter a year ago it was densely foggy for about six weeks, with scarcely one view of the sun. It is a tule fog settling in on us from the swamps or tules along our rivers. People get sick, and many, many die. Consumption rages or people ache from rheumatism, or chill from ague. I buried about twenty people at the little town of Wheatland in one year and seven months. I alone did this; more died than this. Last winter it was foggy for three or four weeks. I think no country on earth can produce a more miserable climate than can California. In a few days it can give you the extreme of imperfect and perfect. Last winter January was as beautiful as any spring, clear, a pleasant, soft atmosphere. About the first of February the rains came on us. It rained and poured nearly every day till the 1st of April; there were about twenty-five rainy days in March, about nineteen in February. The Sacramento valley was largely under water. One can find in California nearly any kind of climate he wants, both bad and good, and this at any time of the year—if he has money to go to it he can be in a continual paradise. The flowers—the most perfect on earth—ever blooming and fruits ripe all the time and eternal spring. But many are not able to keep up with a California climate in its perfection.

What need I say of our scenery? Not much said, for it has been better described than I can do it by many writers. I have not seen it all, and others have. Let some writer take you to the Yosemite valley and show you its heavenly grandeur; and go with me and let me show you Mount Shasta towering up into the sky, white in her garment of snow and ice, with living water gushing out from her feet and leaping joyously down towards the Sacramento plain. Look out

yonder on California's great plains and see them gather golden oranges from the great green orchards. Listen to the sigh of the winds as they wave over her seas of ripe grain. Hear the song of the great Pacific as she rolls her silver waters up against her thousand miles of shore. See the moon throwing a mellow light down upon the snow piled far back in our Sierra Nevadas and cast a shining light over our great plains till her beauty is lost among the dark crags of the coast ranges. Let your eye follow old Sol as he sinks to rest behind the mountain domes of the west. Watch him burn a bright light into a western sky which lingers in many colors and goes out long after he has wheeled his blazing chariot out over the ocean. Stand now and watch him lulled to rest in the bosom of our Pacific. See him kiss the clouds gathered about him till they blush like the morning and he dances upon the surging waters, making a myriad suns, then, calm night wraps him in her folds and he rests in her cool embrace. Yes, children, California scenery is grand, and is beautiful in her distant robes, but I miss the near green tints and modified lights of an Arkansas setting sun after a rain in May. Her rainbow in the east, her dripping weeds and grasses, her green clad hills, clean in their newly washed dresses, her shining sun lingering on the crest of a mountain, all these I miss, for they are not seen here—no hills are green in California as they are there. California scenes are beautiful in the distance. Arkansas scenes beautiful in their nearest approach. One is majestic like the storm cloud, the other fair like a Southern girl. F. A. Lark.

Our Letter Box.

Waldron, Ark., Aug. 29, 1904.

Dear Brother Godbey—I am a little girl thirteen years old. I am a member of the Methodist Church. We take "the dear old 'Methodist'" and I like to read the cousin's letters. I go to Sunday-school every Sunday when I am able to go. I have no pets but I have some flowers and you know they are nice. I am so thankful that my father and mother are still living and I pity the poor orphan children. Your cousin,
Gwennie Gilpin.

Dear Brother Godbey—I am a little girl nine years old. I do love to read the cousin's letters in the dear old "Methodist." My pet is a white calf. I have a little sister five years old. Her pet is a little red calf. We all love music. Mama blows the cornet, papa blows the tuba, brother the alto and I play the violin. I go to Sunday-school every Sunday. Miss Irene Alden is my teacher. Brother Gil-

more is our preacher and we love him very much.

I will close by answering Elite Baldwin's question, "Where was Moses when the light went out?" Answer, in the dark.

Helen Holland.

Dear Brother Godbey—I am a little girl 13 years of age. I am going to school now and having a good time. I have three sisters, two brothers and three sisters in heaven. My papa takes the dear old "Methodist," and I enjoy reading the children's letters. I haven't any pets at all. I will close for this time.
Gordon Beesley.

Iuka, Ark.

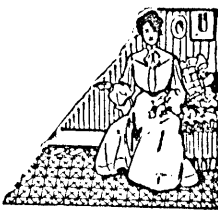
Dear Brother Godbey—As there have not been any letters written from this part of the country for some time, I thought I would write one. I am 11 years old. My father takes the "Methodist," and I love to read the children's and Brother Lark's letters. I am going to school. I have a fine teacher. Our school will be out in two more weeks. I am in the sixth grade. Well, I will close for fear of making my letter too long. If this misses the wastebasket I may come again.
Edna Hively.

Mt. Ida, Ark.

Dear Brother Godbey and Little Cousins—I am a little girl eight years old. I have one sweet little baby sister and four brothers living and one in heaven. I have been a member of the Methodist Church three years. I belong to the Juvenile Missionary Society. We have a yard full of pretty flowers. I love pretty flowers, don't you, cousins? We have a good Sunday-school. Our superintendent's name is Brother Crow. My papa's pastor of the Mt. Ida Circuit. Well, my dear cousins, you ought to come and see this rough country. We can see mountains nearly any direction we look. We had a nice children's day here, and at Black Springs. My brothers are all members of the Methodist Church. My sweet little sister is my pet. She is nearly four months old. As this is my first letter, I will close for fear of the wastebasket. Love to all and success to the "Methodist."

Kloro Campbell.

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37 Adams St., Memphis, Tenn., by means of its Actual Business System of training will prepare you to hold a good position. Circulars sent on application.

Our Church at Home.

Our good sister, Mrs. C. A. Caldwell, writes a good letter from Usery Circuit, in which she speaks in high praise of the work of her pastor, Brother McKinley, and earnestly urges the people of that charge to pay up everything this fall.

TEXARKANA NOTES.—The Methodist Pastors' Association met October 3, 1904, in study of First Church, at 10 a. m. Present: Revs. O. T. Hotchkiss, James Thomas, M. W. Manville, J. R. Sanders and J. C. Hooks.

Religious services led by Rev. J. C. Hooks.

Reports of pastors:

Rev. James Thomas, of First Church: Large audiences at 11 a. m. and 7:30 p. m. Special interest shown in sacramental service at 11 a. m.

Rev. O. T. Hotchkiss, of Central Church, State Line: Congregations tolerably good at 11 a. m.; some less sat night. One accession by letter.

Rev. J. R. Sanders, of Fairview Church: Rev. M. W. Manville preached at 11 a. m. and the sacrament of the Lord's Supper followed. All enjoyed the services at both hours.

Rev. J. C. Hooks, of Texarkana Circuit: Good day at Pleasant Hill 11 a. m., Harmony 3 p. m., and College Hill 7:30 p. m. Two accessions by letter.

Brother Manville gave us all much cheer by his usual happy spirit. Mrs. Manville doing tolerably well. J. C. Hooks, Secretary.

SHERRILL, ARK.—Please say through the "Methodist" that my postoffice address is Lonoke, Ark., R. F. D., No. 1.

I will be on my work most of the time, but my mail will reach as above.

My wife is improving nicely. I hope to round up my work well. If I only had a tenth of what church members will pay in to the big show at England today I would write excess over against every claim.

May you have the largest success. Fraternally. E. L. Beard.

NEW EDINBURG—Our fourth quarterly conference will be held at Good Hope on the Warren and Camden road October 29-30. At that time our P. E., Brother Wm. M. Hayes, will dedicate our new church. This is our second dedication this year.

Good Hope was by far our weakest appointment two years ago, and they are up in full with the P. C.'s salary and ahead of last year, and will pay all claims in full.

There is perfect harmony and brotherly love existing with them. I never served a class that I loved more than I do Good Hope. I fear I envy the man that will get to serve them next year. All ex-pastors are cordially invited to be on

hand at the dedication and our new editors are expected to come down and let us see them. Everybody invited and no collections to take. We have our head up and are coming on to Texarkana happy, we hope, with all claims in full and ready to move and give place to a better man. Yours,

S. C. Vinson, P. C.

FORDYCE.—We observed Rally Day in our Sunday-school Sunday, October 2. Actual attendance amounted to one hundred and sixty. A newly organized Cradle Roll and Home Department were reported by their respective superintendents, the former with a membership of thirty-four, the latter with about one hundred enrolled. The morning service was devoted entirely to children. Seven infants were baptized. During the day a number of persons asked the prayers of the church and four were received into the membership.

Through the magnificent generosity of the people, the pastor enjoyed a very delightful trip to the St. Louis Exposition. A more thoughtful people of their pastor would be hard to find. They all but embarrass one with their many kindnesses.

Two golden months remain to us till conference. There is much to be done, but we expect to wind out in full.

The Training School is doing well. The principal, Willis N. Tucker, though delayed for some weeks because of illness, is now well and back at his post. Work will begin on the new building in a few days. It will be a very substantial ten thousand dollar brick.

The present conditions and the brilliant outlook all but tempt me to give up my Vanderbilt plans and continue in the work in the hope of being returned for another year. At any rate, the man who is sent to Fordyce may very properly consider himself highly favored.

Greetings to the new administration. We hasten to pledge our sympathy and support.

Forney Hutchinson.

AUVERGNE AND WELDON.—Have held four meetings—Tupelo, Fitzhugh, Weldon and Auvergne. It is about the truth to state twenty conversions, that many claimed to find the Lord in pardoning love: 16 accessions and 10 children baptized. Of the Tupelo meeting mention has already been made. At Fitzhugh I had Brother Sibert for seven sermons. The people there were well pleased with him, and he with the people. I like to write such news. At Weldon "the lot fell upon Mathias," save one sermon by my "local" Baptist preacher, Brother Brownlore Taylor. At Auvergne I had Brother Sibert for four sermons. At all these meetings the Christians worked well, and when they do this it is not a difficult

thing to hold a meeting. Brother Sibert is a strong preacher, but it is an evident fact that he cares for souls more than a reputation as a "big gun." Would that all men were so inclined. May his tribe increase, and the other decrease. Amen. Understand, pulpit strength, and even greatness as a preacher, is not undervalued at all, but when a man gets a reputation as "a preacher" and don't know what to do with it, only nurse it and pet it, he is in a bad way to do good. This is written with no one man in mind, but if it hits you, brother, you can just drop me a little private note about it, and I will not say a word about it to any one. Souls! Souls!! Souls!!! These, or we perish. Our Annual Conference will soon be here. Like the birthdays (well, I'll say after 40) it comes seemingly twice a year. Brother, are you ready? I hope one resolution will be passed by the cabinet, to-wit: Resolved, we will not leak a drop while in session, nor after the work is done. It is the leaks after the roof is on that damages the furniture. Jas. F. Jernigan.

LOCKESBURG.—I have held five meetings on this circuit and assisted some elsewhere. Had no help except four days by Rev. W. A. Steel at Lockesburg. We have had no great meetings, but we think helpful ones. Some conversions and accessions at each church. Some reclaimed, some new family altars erected—I wish the number might be increased an hundred fold all over the land. Several believers resolved upon a fuller consecration. One additional Sunday-school this quarter. Built one church house and re-covered and re-papered another. There is one W. H. M. Society, one Juvenile Society and one League, all doing regular work.

We think the financial report will be full at conference.

We have had no evangelist with us because, as I see it, they have been detrimental to the best interest of our church. We think Methodism would have been stronger today, if those up-to-date fellows had labored in the regular work.

Their continuance in this evangelistic work, so called, depends upon their getting up great stirs and reporting large numbers of conversions. The usual course of conduct and speech with them is to make the people believe their pastor is a moral coward. That he is afraid to reprove and rebuke the members for their sins. And frequently he succeeds and the pastor is scarcely known for some time after the "flaming" fellow is gone.

The members of the church compliment his "sermons." That was so fine and so nice! Perhaps the pastor had not heard a single one during the past year, say to him, "Your sermon helped me." Of course the good sisters are all very

anxious to have the brother to take meals with them and feel disappointed if he don't, while perhaps their pastor has not had a half-dozen invitations during the year to dine out.

Their sermons, as a rule, are sensational and have no more substance in them than fodder. All the hurrah and excitement comes to a close, the up-to-date fellow leaves with a hundred or perhaps a thousand dollars in his pocket, while may be the pastor and family haven't a meal's victuals in their house.

Then let the time come again for a meeting, and the pastor intimates that he and a neighbor pastor intend to hold the meeting, and he is told that unless they get an up-to-date fellow there is no use trying to have any meeting.

Whatever discounts or hinders the pastor in his work is hurtful to the church. S. C. Dean.

BLYTHERVILLE CIRCUIT.—The Blytheville Circuit is composed of four appointments—three small but growing towns, and one country church. Each of the towns will be a station if properly worked. Factories, saw mills, etc., are being built and put into operation.

We have three good houses of worship on the work. Each is now well furnished. At the beginning of the year, however, two of them were entirely unfurnished.

I got our ladies organized and put to work, and as a result, by July we had the other town churches well furnished with modern seats, lamps, song books, organs, etc.

As a result of doing this for God and his church, he gave us great revivals on the work. I began the "protracted meetings" in July. We had a good revival at each place. But the crowning and sweeping revival was at Manila. Manila is a fast growing town of 600 inhabitants, located on the I. T. and E. railroad, in the heart of Big Lake, in a very rich country. The town has three saw mills, two factories, several large business houses and two saloons—to her disgrace—one good public school and two churches—Methodist and Baptist. The town is growing rapidly. Our meeting here began with the third quarterly meeting the third Sunday in August. Brother M. M. Smith, our much beloved P. E., preached soul-stirring sermons Sunday and Monday, but had to leave us Tuesday. God took hold of the meeting in answer to our much and earnest praying. We received a baptism of the Holy Ghost and fire every service, which brought about a gracious Holy Ghost, old-fashioned revival, resulting in 130 genuine conversions, 90 accessions to our church, 30 to the Baptist. The meeting took such hold on the town and people that all the business

men, even the saloon men, closed and attended the services.

Some of the hardest sinners of the country were convicted, converted and saved by grace Divine. The altar was crowded with penitents. Every service several back in the congregation would be convicted, and send for Christians to help them to Christ. We talk about the "second blessing theory" and second benefit, etc. We got the second, third, fourth, fifth, etc. The many blessings and benefits we received during this meeting could not be numbered. The only evangelist I had on my work was the Christ. He did excellent work for me and my people, and I can heartily recommend him to all pastors, for he always does true, faithful work, and, best of all, he stays with the pastor and people after the meeting is over. I have been doing itinerant work as a supply for three years in connection with my teaching Christ and the local preachers are my help. We have a good prayer meeting, Sunday-school, and Epworth League here at Manila. All our claims will be in full. Pray for us. Gordon Wimpy, Pastor.

The Orphanage Work.

Mr. Editor—While enjoying the good fellowship of the brethren at Searcy the middle of July, Brother Jeffett asked me to hold a meeting in his church at Marianna, stating that there were good men in his church both able and willing to help the Orphans' Home. I never spent two weeks more pleasantly than those spent with Brother and Sister Jeffett, and I haven't gotten such a lift for the Orphanage anywhere in the State as I got there. I have been able to do almost nothing for the "Arkansas Methodist" for two or three months. Every one wanted to "wait till fall." Early in September I held another revival meeting with Rev. T. W. Fisackerly at Walnut Ridge, with good results. Fisackerly is a live wire. Blessed is the pastoral charge that gets him in behind it. For two months and more I found it hard to raise money for the Home, but conditions are getting better every day. Blessings on the "Arkansas Methodist," upon the old editors and the new, and all who read the paper from this time forth, and forever more.

T. O. Rorie.

Rev. W. F. Guthrie.

Rev. W. F. Guthrie was born in Lawrence county, Ark., December 24, 1883, and departed this life August 8, 1904. Brother Guthrie professed religion under the ministry of Rev. F. P. Jernigan August 10, 1902, and at once entered the communion of the Methodist Church. Friend, as we all familiarly called him, was a good boy, and had flattering prospects for a useful life. But the time of his service in the church was short. Though long

enough to set some good, wholesome examples that every young man would do well to emulate. Our young brother never had a robust constitution. Last autumn he entered the Sloan-Hendrix Academy, where he expected to prepare himself for his life work, but did not long continue till his health began to fail. Soon pulmonary symptoms began to develop, and he was forced to give up his school work. The next two or three months he spent in travel, hoping to regain his health, but received no benefit, and was forced to return home, where he lingered for a few brief weeks and then passed to his reward in heaven. Brother Guthrie felt impressed with a call to the ministry from the time he entered the church, but hesitated till last fall, at which time he was licensed to preach, at Walnut Ridge, December 1, 1903. But owing to failing health, he never was able to exercise his functions as a minister of the Gospel. The writer of this sketch visited Brother Guthrie several times during his last illness and always found him hopeful. No one ever bore his afflictions with more patience and Christian fortitude than did Brother Guthrie. He was anxious to get well, but when he found that it was impossible he could freely say, "The Lord's will be done." As he neared the end of life he talked cheerfully, and said he would soon be in heaven. He talked until the last and died without a struggle. He was laid to rest by affectionate hands in the old Bethel cemetery to await the time when God shall call his children home. We tender our heartfelt condolence to the friends of the deceased, and entertain a well established hope of a happy reunion in that upper and better sanctuary.

J. S. Watson.

Painless and Potent—Cancer at Corner of Left Eye Cured in Two Months.

December 29, 1903.

Dr. D. M. Bye Co., Dallas, Texas.

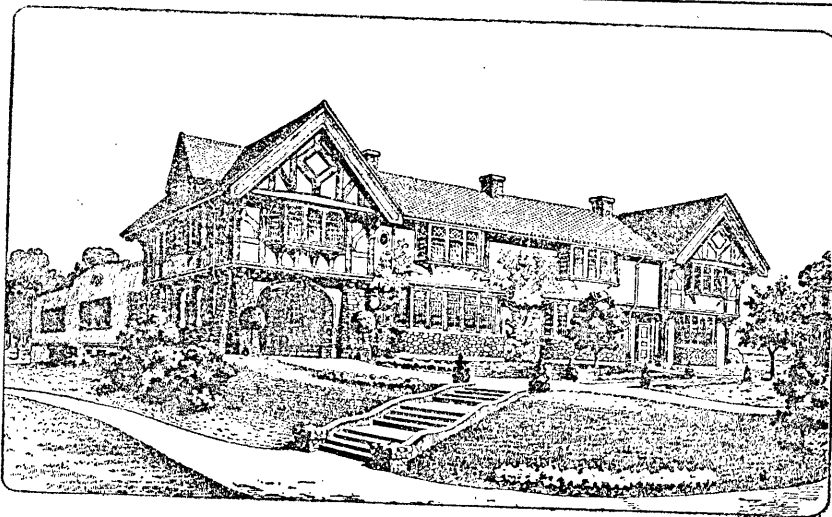
Gentlemen—The Cancer is cured, I am happy to say, and my friends join me in expressing their gratifications for the cure. They think it is a curative and effectual and with myself admire your skill and praise the wonderful Oil Cure that you have discovered, which is painless and sure to cure if applied in time. Mine was of five years' duration and was increasing in size. It caused me many restless months of anxiety and despair, thinking of a loathsome and painful Cancer to take my life out in such manner. But I persevered in the treatment. My prayer is that the good Lord may enable you to cure many others. I shall direct to you all whom I may meet that have Cancers.

With best wishes for your success, I am, most truly yours,

D. G. Harvard.

Arredondo, Fla.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for



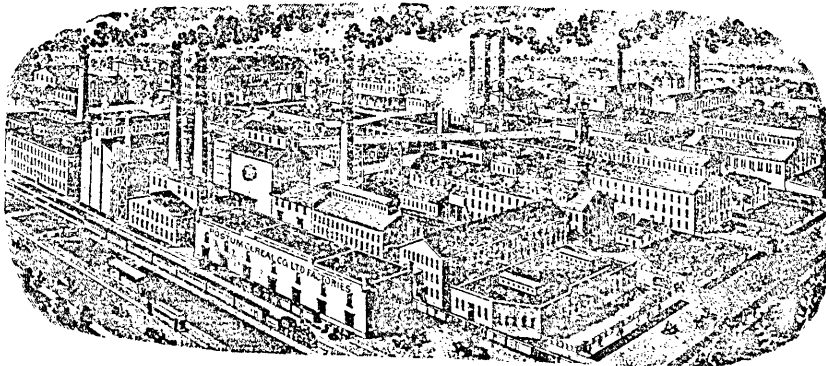
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Out at Battle Creek, Mich., among the trees, flowers and green lawns is a most unique building devoted entirely to advertising. It is occupied by the Grandin Advertising Agency, Ltd., which handles, among other accounts, the advertising of the Postum Cereal Co., Ltd., aggregating in round figures one million dollars a year, perhaps the largest appropriation of any one concern in the world.

Prominent newspaper and magazine publishers and their special representatives in large number from New

York, Chicago, and various parts of the country attended the formal opening of this building, and a banquet last evening at the Post Tavern as guests of C. W. Post.

The publishers inspected the 14 or 15 factory buildings of this father of the prepared food industry, with especial interest, for it has grown to its present colossal proportions in a trifle less than nine years, a marked example of the power of good and continuous advertising of articles of pronounced merit.



Pure Food Factories that make Postum and Grape-Nuts.

Talk on Advertising by C. W. Post to Publishers at Banquet at Battle Creek.

In his address to Publishers at the Battle Creek banquet Mr. Post likened the growth of a modern commercial enterprise to the growth of an apple-tree. Good seed, plenty of work and water are needed, but the tree will not bear apples without sunshine.

The sunshine to the commercial plant is publicity secured by advertising.

It is impossible even with the heaviest advertising to make a success unless the article has merit of a high order. Merit is the good tree and sunshine makes the apples grow. A

good salesman who knows how to talk with his pen can present the logic, argument and salesman ability to thousands of customers at one time through the columns of the newspaper, a strong contrast to the old fashioned way of talking to one customer at a time.

He spoke of the esteem of the advertiser, for a publisher that takes especial interest in making the advertising announcements attractive. Advertisements should contain truthful information of interest and value to readers. The Postum methods have made Battle Creek famous all over the world and about doubled the population.

free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

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. Plaintiffs.
Bradshaw & Helm, Solicitors for Lewis Rhoton, Attorney ad Litem.

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.

FITS STOPPED FREE
Permanently cured by
DR. KLINE'S GREAT NERVE RESTORER. No
Fits after first day's use. Consultation, personal or by mail; treatise and \$2 Trial Bottle Free to Fit patients who pay expressage only on delivery. Permanent cure, not only temporary relief, for all nervous disorders, epilepsy, spasms, St. Vitus' dance, debility, exhaustion. Dr. R. H. Kline, Ltd., 231 Arch Street, Philadelphia. Founded 1871.

W. H. M. S. Department.

EDITED BY
 Mrs. Della Rodgers, Jonesboro,
 White River Conference.
 Mrs. V. S. McLellan,
 1818 Chestnut St., Pine Bluff,
 Little Rock Conference.
 Mrs. J. C. Holcomb,
 Morrilton,
 Arkansas Conference.
 Send all communications to the editors.

ARKANSAS CONFERENCE.

"Opportunities do not come with their values stamped upon them. Every one must be challenged. A day dawns, quite like other days; in it a single hour comes, quite like other hours; but in that day and in that hour the chance of a life-time faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly is the only way to meet the supreme opportunities when they come, whether opened-faced or disguised."
 —M. D. Babcock.

EDUCATIONAL NEEDS.

Last year the cost of maintaining the educational institutions of the Woman's Home Mission Society was \$19,183.11. The income from fees was only \$8,015.75. Can you not see the need of the \$1 extra per member above dues? And will you not heed the urgent call this year?

During the week of prayer this \$1 per member should be collected in each auxiliary. If some one does not feel able to meet this obligation cannot she who has plenty supply the need by doubling her free-will offering?

No better plan can be adopted than to meet these obligations faithfully, fully as they come. Herein lies our opportunity of abundant service.

A PRIVILEGE THAT IS YOURS.

Our attention is called to the supply department. The winter approaches and many of our preachers, with small, and in not a few places, unpaid salaries, will need the timely assistance the supply department can afford. Send to Mrs. Y. H. Yarbrough, Nashville, Tenn., for application blank. This should be considered promptly, as the preacher receiving his box before cold weather besieges him is enabled to use his money for procuring other comforts so sadly lacking in many instances.

ARKANSAS CONFERENCE BOX.

At the annual meeting held in Dyer the motion to send out a conference supply box prevailed and Miss Valeri Cazort, Lamar, Ark., was made superintendent of this matter. A quilt from the juveniles of that place was purchased for the box.

Let us not wait for Miss Cazort to urge us to send our contribution.

The district superintendents are at work. One writes: "I am writing to the pastors insisting that they organize new societies and I

am strengthening the old societies in my district." To magnify this office is to make Home Mission Societies abound throughout the conference.

INTERESTING FACTS**For Nearly Every Man, Woman or Child.**

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure and in every instance the most beneficial results were reported. From a hundred or more received, we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmesler, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for six years and had taken a great deal of medicine, but the Tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to everyone who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend who also suffered from indigestion and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of indigestion. They are not claimed to be a cure-all, but are prepared for stomach troubles only, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.

**CANCER CURED.**

Searcy, Ark.
 Dr. R. E. Woodard, Little Rock, Ark.
 Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Ointment is certainly a wonderful discovery and a great benefaction to suffering humanity. I feel that others who are suffering should know of this.
 Yours gratefully,

Mrs. L. E. Pace,
 (Rev. Frank Barrett's mother.)

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

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

BLAKESLEE
GASOLINE ENGINES
ARE BEST FOR
Cotton Ginning
 "I can only speak of the engine bought of you last Fall in the highest terms. We find her to move with the regularity of a clock, a thing that we think very essential in making a good sample of cotton. As for safety, we think it far surpasses steam, and perhaps not more dangerous than water. It seems very simple and easy to learn. * * * and believe it to be only a question of time when they will take the place of steam engines."
 Rev. J. W. BURTON,
 L. E. of the M. E. Church, South.
 Send for catalogue X, stating power requirements.
White-Blakeslee Mfg. Co.
 Birmingham, Ala.

Xmas Music & Supplies
SEND 10 CTS. For our Full Sample Packet containing two beautiful Christmas Services and our new Cantata, also our 96 page Catalogue giving illustrations and full descriptions of Xmas Cards, Booklets, Calendars, Candy Boxes, & Innumerable Xmas Novelties, besides our full line of Sunday-school supplies.
MacCalla & Co., Inc., 218 Dock St. Phila., Pa.

Dropsy CURED Gives Quick Relief.
 Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer.
 Write Dr. H. H. Green's Sons, Specialists, Box 9 Atlanta, Ga.

BIG PAYING BUSINESS For MEN, WOMEN.
 Write for names of hundreds of delighted customers. Make \$30 to \$50 weekly. Do business at home or traveling, all or spare time, selling Gray outfits and doing genuine gold, silver, nickel and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Heavy plate. No experience, quickly learned. Enormous demand. No toys or humbug. Outfits all sizes. Everything guaranteed. Let us start you. We teach you FREE.
 Write today. **H. GRAY & CO., CINCINNATI, O.**

ROYALTY PAID and Musical Compositions. We arrange and popularize.
ON **PIONEER PUB. CO.,**
SONG-POEMS 625 Baltimore Building
CHICAGO, ILL.

Vanderbilt University

NASHVILLE, TENNESSEE.
 800 Students. 90 Teachers.
 17 Buildings. Value, \$750,000.

The University offers courses leading to degrees in the following 7 departments:

Academic, Law, Dental,
 Engineering, Medical
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Ten scholastic fellowships, worth \$200.00 each, awarded annually to college graduates. Expenses low. Handsome new dormitory on campus. For catalog of any department and full information address

M. E. HOLDERNESS, Registrar

**PINE BLUFF.**

Improved service to Pine Bluff via the Cotton Belt Route. Two trains each way daily. Note the very convenient schedules:
 Leave Little Rock 8:05 a. m., 5:00 p. m.
 Arrive Pine Bluff 10:35 a. m., 7:30 p. m.
 Leave Pine Bluff 8:00 a. m., 3:50 p. m.
 Arrive Little Rock 10:30 a. m., 6:20 p. m.
 Remember this is via the Cotton Belt Route. Ask Cotton Belt agent for folder.

We promptly obtain U. S. and Foreign

PATENTS

Send model, sketch or photo of invention for free report on patentability. For free book, How to Secure Patents and TRADE-MARKS write to

CASNOW
 OPPOSITE U. S. DEPT. OF COMMERCE
 WASHINGTON, D. C.

TO EASTERN AND NORTHERN SUMMER RESORTS.
 The Louisville & Nashville Railroad affords the Fastest Time and Finest Service from New Orleans and Memphis to all the noted Summer Resorts in the East and North. Tickets will be on sale after June 1st at very low rates to Niagara Falls, Mammoth Cave, Put-In-Bay, Old Point Comfort, Waukesha, St. Paul and Minneapolis, French Lick, Petoskey, Oconomowoc, Mountain Park and to the Mountain Resorts in Tennessee and Kentucky, tickets being limited for return until October 31, 1904. The Louisville & Nashville operates Double Daily Trains out of New Orleans and Memphis for all resorts mentioned. Trains are wide-vestibled and carry modern Pullman Sleepers, Electric-Lighted Dining Cars and Coaches and Free Reclining Chair Cars. For rates, time tables and further information, address below-named representatives of the Louisville & Nashville R. R.
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.

BOLLS.—Mrs. Rosa, daughter of J. T. and Fannie Reed, was born in Cleveland county, Ark., February 27, 1877. She joined the M. E. Church, South, in 1898, in which she lived a consistent Christian till the day of her death. She was married to Rev. David Bolls April 22, 1903, and at the parsonage on Rowell Circuit, July 29, 1904, she closed her eyes to all earthly things and passed to her eternal reward in heaven. Miss Rosa was a devoted Christian, one who sought to do good. I was her pastor one year, and I remember very well that she was one of the first that came to the parsonage after we moved in, and all through the year she proved to be a very helpful friend to us. She was one that was acquainted with grief. In the summer of 1900, her mother and sister died, there being only a few days between their deaths. The cares of the home all fell upon her, she being the oldest daughter there to perform the duties that the mother had been looking after so long. But all of these things she did faithfully and well, and her grief only increased her faith in God and her interest in the city not made with hands.

May our Heavenly Father bless and bind up the broken-hearted and bereaved ones. The husband and father, brother and sisters and all who knew her are grieved that she was taken away at such an early day in her life. But all know where she is, and all cherish the fond hope of seeing her again.

Like the apostle of old, she could say when the summons came, "I have fought a good fight, I have finished my course, I have kept the faith," for she passed away in great triumph.

M. O. Barnett.

SHANNON.—Minnie Shannon was born to Rev. and Mrs. Ruffin T. Davis August 2, 1874; was married to Mr. Charles B. Shannon August 1, 1898, and died at her home near Stuttgart, in Arkansas county, September 25, 1904.

She joined the church when a young girl, having been baptized in her infancy. She was always a sweet spirited, truthful, happy Christian. Her life was a blessing to all with whom she has been associated.

She had no fear of death. Said she: "I have long ago learned to trust my Savior, and do not fear to go to his keeping."

She passed away as to a quiet sleep and dreams of joy, while on her home, and two children, her husband and father and mother fall a shadow that will linger till Jesus shall shine it away. May the Lord comfort and keep the ones bereaved.

Lewis B. Hawley.

Stuttgart, Ark.

WALKER.—Sister Ava A. Walker was born June 6, 1838, and fell on sleep in Jesus at her home in Grant county, Ark., September 24, 1904. She professed religion and joined the M. E. Church, South, in 1863. She was faithful in every relation of church membership. She possessed all the Christian graces in an eminent degree, and exhibited a well-rounded and beautiful Christian character. She was a joyous and well established servant of the Lord and his church. She was indeed a "keep-

er at home," and her husband could certainly trust in her. She was a model wife, and, in a word, she was faithful in every relation of life. She died as she lived, and leaving many evidences that our loss was her eternal gain. She leaves a broken hearted husband and three children, and many friends to mourn their loss.

Oh, how we will miss her at Bethel Church! for she was always in her place, and ready to do what she could. The last meeting that she attended, she manifested great interest in the salvation of the unsaved. She was faithful to the end, and has entered into the possession of a crown of life, and will wait for her husband, children and all of us over there. Her pastor,

W. F. Laseter.

SPRIGGS.—Little Ruth, daughter of Mr. and Mrs. Thomas Spriggs, of Montreal, Ark., was born September 30, 1898, and died July 16, 1904, aged five years, nine months and sixteen days.

To us, in our short-sightedness, it seems inscrutably strange that the sweet, bright treasures of our homes should be taken from us so soon after they come, and that our hopes should be so blighted, our hearts and homes left so desolate and so empty. But so it is, and so it will ever be until nature is made perfect and life and goodness becomes supreme. We are all born to die; some sooner, some later, as it may please God to order it. The reason of it is among the secret things that belong to the Lord; and it will be ever kept from mortal cognizance for mortality's own good. The promise is that we shall know hereafter. That is enough. Be still, sad heart, and wait.

Little Ruth was a precocious child. She thought and talked of going to heaven with an assurance and beauty that made those who heard her feel that she was wise and good beyond her years. Speaking to her father about going to heaven, she said: "Papa, I am sure ready and want to go where little brother and Jesus are." The fulfillment of her beautiful wish soon came. She is with them now, and joyfully waiting for those who are to follow. Oh, that this might be truthfully spoken of all the countless dead. Sweet is the rest of little Ruth. May ours be the same.

J. A. Castel.

PEARSON.—Mrs. Emma Pearson was born in Dallas county, Ark., January 3, 1882, and died in Dalark, Ark., September 1, 1904. She was the daughter of James and Mollie L. Parker and the wife of Levi Pearson.

She professed faith in Christ while yet a girl and joined the Methodist Episcopal Church, South, and remained a faithful member thereof unto the end of her life. She had been in quite feeble health for several months, but wore a cheerful countenance through all her affliction and expressed a willingness to depart if God willed it.

She died of neuralgia of the heart, and of course her death was very sudden. She sat up and played with her little boy at noon and within about one hour she left the home on earth for her home in heaven. Joyful is the thought that she was waiting and watching for the coming of her Lord.

Let her husband and her friends take warning. "Be ye also ready," for your departure may be as sudden as was hers. We shall see her again.

Robert C. Atchley.



by our method. For the sake of the advertising, it gives us, we let you have all the profit. For particulars address PETER - NEAT - RICHARDSON Co., Wholesale Drugs, Louisville, Ky.

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

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

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

Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhea, Green Sicknes and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Unpleasant and health always result from its use.

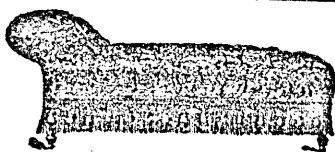
Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 205 Notre Dame, Ind., U. S. A.



FREE

This elegant full size Reed Rocker or Fancy Figured Velour Couch will be given free to any lady who will take orders for our Swan Baking Powder and Household Supplies from her friends and neighbors. To every one who gives you an order (on our Plan No. 104) for a can you are to give, of free charge, a beautiful American Prescut Glass Fruit Bowl, Aztec Design. No trouble to take orders this way. No money required in advance, and we pay the freight. Simply send your name and address and we will send you our plans, order blank, etc. We will allow you time to deliver the Baking Powder and collect the money before paying us. You run no risk, as we pay the freight and will trust you with the Baking Powder, Rocker, etc. (I know this Company to be thoroughly reliable—Editor.)



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A Great Harvest for Book Agents!

MR. WORLD AND MISS CHURCH MEMBER

—OR—

A Twentieth Century Allegory,

BY REV. W. S. HARRIS.

350 PAGES. 18 ILLUSTRATIONS. CLOTH, \$1.00. HALF MOROCCO, \$1.50. Size, 8 1-2 in. long, 6 in. wide, 1 1-4 in. thick. Weight, 1 1-2 lbs.

LIST OF CHAPTERS.

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| 1. The Meeting of Mr. World and Miss Church-Member. | 14. The Devil's Temperance College. |
| 2. The By-Path. | 15. Infernal School System. |
| 3. Devil's Optical College. | 16. Expert Inventors of the Broad Highway. |
| 4. Satan Interpreting Scripture. | 17. The Wizard City. |
| 5. The Devil's Pawn Shop. | 18. The Festival. |
| 6. Satan's Law Departments. | 19. The Missionary College. |
| 7. The Hill of Remorse. | 20. The Rival Churches. |
| 8. The Valley of Temptation. | 21. From the Valley of Conviction to the Devil's Auction. |
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| 11. Schools of Literature—First and Second Divisions. | 24. The Last Warning. |
| 12. The Theatre. | 25. The Valley of the Shadow of Death. |
| 13. Schools of Literature—Third Division. | |

70th Thousand.

No other Allegory of recent times has received such instantaneous recognition from Agents or the public.

Agents can make money and do good with this book. One of the best and largest \$1.00 books ever sold.

This book is winning hosts of friends wherever it becomes known, and many leading men in church and state have said that it should be in every American home.

Four editions of 70,000 copies have been printed in less than one year, and are being sold without much advertising. The demand is just beginning. Begin at once, and get the cream of orders in your territory.

Sell the Book that Sells.

AGENTS WANTED EVERYWHERE! GO TO WORK AT ONCE!

One agent sold 92 in 5 days. Another 127 in less than 2 weeks. Another ordered 112 in 4 days after he received his outfit. Another sold 17 in 1 1-2 days. If you want to make a business of selling this book, or if you want to sell a dozen, or a dozen copies among your neighbors, send 75c. for a \$1 copy postpaid. This is all the outfit needed for doing big work. Do not long debate, but act at once!

A Single Agent Sold Over 3,000!

Liberal Terms to Agents.

ANDERSON & MILLAR, AGENTS,

Little Rock,

Arkansas

BLMYER
CHURCH
BELLS.

UNLIKE OTHER BELLS
SWARTER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper

\$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, 8014 MANUFACTURING CO., Box 876, Detroit, Mich.

THE ARKANSAS METHODIST

ANDERSON & MILLAR, PUBLISHERS.

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

WEDNESDAY, OCTOBER 12, 1904.

Married.

BORING-MANN.

At the residence of the bride's mother, Mrs. Cynthia Mann, Mansfield, Ark., 9:30 a. m. September 27, Mr. J. E. Boring, of Hartford, Ark., and Miss Ethel Mann, Rev. S. S. Key officiating.

ELLINGTON-WILSON.

At the residence of the bride's father, Mr. Lafayette Ellington, Mr. John Wilson and Miss Willie Ellington, all of Pine Bluff, Ark., David Bolls officiating.

RUSSELL-SIMPSON.

At the residence of the bride's mother, Mrs. J. I. Simpson, of Mansfield, Ark., October 2, 7 p. m., 1904, Mr. D. W. Russell, of Jarrett, Tex., and Miss Mary Simpson, S. S. Key officiating.

HOOPER-WIGGINS.

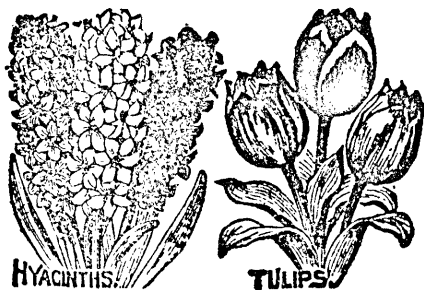
At the home of the bride's father near Hope, Ark., Harry H. Hooper, of Springdale, Tex., and Miss Annie Wiggins, October 5, 1904, T. D. Scott officiating.

MASSEY-WRIGHT.

At the Methodist parsonage in Hope, Ark., Thomas T. Massey and Miss Kittie Wright, October 5, 1904, T. D. Scott officiating.

GILLESPIE-HALTON.

At Hotel Ouachita in Camden, Ark., October 1, 1904, Dr. T. E. Gillespie and Miss Cora Haltom, all of Pine Bluff, Jefferson county, Ark., Rev. W. F. Evans officiating. Dr. Gillespie is one of the leading business men of that city and Miss Haltom is one of the noted teachers of the Pine Bluff public schools.



FREE To all who apply, our new Fall Catalogue of **BULBS, ROSES** and **PLANTS** of all kinds suitable for fall planting and winter blooming. All the very best and choicest **Hyacinths, Tulips, Narcissus, Crocus, Lilies, Plants, Shrubs and Fruits.**

Jos. W. Vestal & Son,
P. O. Box 478. **LITTLE ROCK, ARK.**

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ST. LOUIS, MO. SHREVEPORT, LA.
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PADUCAH, KY. KANSAS CITY, MO.
RALEIGH, N. C. NASHVILLE, TENN.
COLUMBIA, S. C. FT. WORTH, TEXAS.
FT. SCOTT, KANS. MONTGOMERY, ALA.
GALVESTON, TEXAS. OKLAHOMA CITY, O. T.

DOLLAR HUMOR CURE

From Pimples to Eczema From Infancy to Age

To those who have suffered long and hopelessly from Humors of the Blood, Skin, and Scalp, and who have lost faith in doctors, medicines, and all things human, CUTICURA Soap, Ointment, and Pills appeal with a force hardly to be realized. Every hope, every expectation awakened by them has been more than fulfilled. More great cures are daily made by them than by all other Skin Remedies combined, a single set, costing but one dollar, being often sufficient to cure the most distressing cases of torturing, disfiguring humors, eczemas, rashes, itchings, and inflammations of the skin and scalp, with loss of hair, when all else fails.

Sold throughout the world. Cuticura Soap, 25c.; Ointment, 50c.; Resolvent Pills, (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 Props. Send for "All About the Skin and Scalp."

Money saved is money made
\$2.50 buys a pair of
Autograph SHOES
GRADDOCK-TERRY CO.
LYNCHBURG, VA.

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD WILL TELL YOU WHERE YOU CAN GET THEM
GRADDOCK-TERRY CO.
LYNCHBURG, VA.

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

ONE FARE PLUS \$2

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



Full details from your nearest Rock Island agent.

Rates from your home town on request.

Geo. H. Lee, Jas. Harris,
Gen. Pass. Agt. Dist. Pass. Agt.
Little Rock, Ark.



VERY LOW RATES

FROM MEMPHIS.

\$15.00 Round Trip to Amarillo, Quanah, Vernon, Fort Worth, Houston, Dallas, San Angelo, San Antonio, Colorado, Galveston and other Texas points. Also to all points in Oklahoma and Indian Territory, except where one fare plus \$2.00 makes less. One fare plus \$2.00 for the Round Trip to all points in Texas, Oklahoma and Indian Territory.

Tickets on sale First and Third Tuesday of each month.

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

\$8.50 ONE WAY—To many Texas points, including Amarillo, Dal-

hart, 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.

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