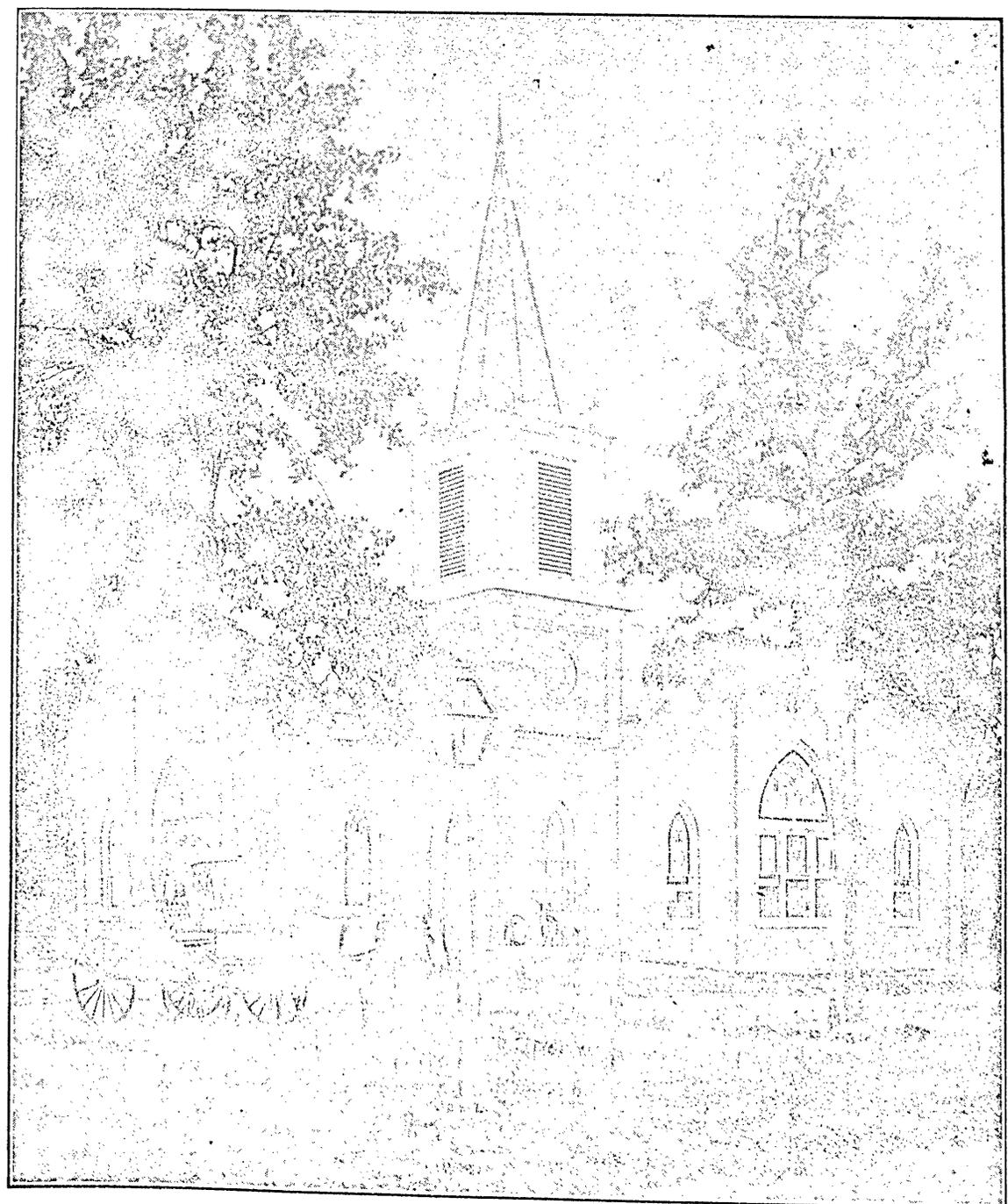


THE
ARKANSAS METHODIST

Little Rock, Arkansas,
November 16, 1904.

Vol. 23.

No. 46.



Church at Prairie Grove, Ark. Where the Arkansas Conference Meets, November 23d, 1904.

11-16-04

Trust.
By Hope West.

I may not see what waits for me to-morrow,
And I must speed, no turning and no ease;
I cannot see if joy outreaches sorrow,
And yet I sing, for there is One who sees.

I do not know why silence answers crying,
And we are left to battle with our fears;
Why mercies wait and wishes meet denying,
And yet I sing, for there is One who hears.

I do not know why kindred souls are parted,
I do not know why thorn may dwell with rose,
Nor why the gentle serve the evil-hearted,
And yet I sing, for there is One who knows.

I hear of war's high hand and cruel dealing,
I see the shambles hung with lambs and doves;
I know of sorrows that are past my healing,
And yet I sing, for there is One who loves.

—Christian Register.

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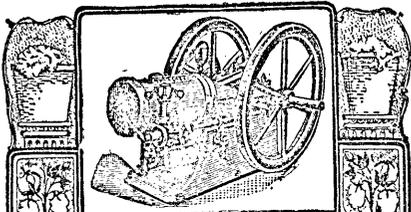


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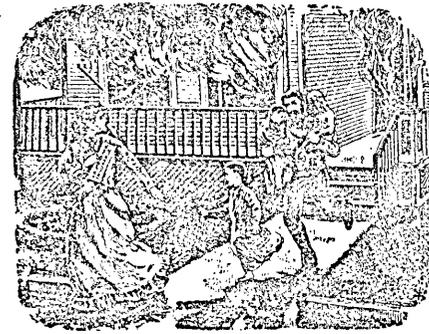
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THE ARKANSAS METHODIST

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A. C. MILLAR, }

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ONE YEAR, \$1.50.
TO PREACHERS, \$1.00.

EDITORIAL NOTES.

Little Rock has the largest hot water heating plant in the world.

Just as this paper goes to press the senior editor is off to the Memphis Conference, which meets at Jackson, Tenn.

The New York great underground railroad was open for traffic October 27. About 10,000 workmen have been engaged in the work for the last four years. The contract price was \$35,000,000. The capacity of the subway station is estimated at about 100,000 passengers an hour.

The International Reform Bureau is starting a movement to induce Britain to nullify the Anglo-Chinese treaty obligations which compel China to tolerate the opium traffic. It is thought that the opening of the whole Chinese question, which is sure to follow the present war, will make the time opportune for such a movement.

Gen. Stoessel, commanding at Port Arthur, has asked for an armistice—perhaps for the purpose of burying the dead. In view of alleged maltreatment of Japanese prisoners it is said that great animosity exists between the troops of the two armies at Port Arthur, and it is feared that there will be a dreadful carnage when they meet in the final struggle there.

Our conferences are near at hand. We expect to meet all the preachers there, and shall have in hand all accounts with them. We greatly need all the money due us. The cause we represent needs it. Brethren, please make the best effort possible to collect what is due us from old subscribers to the Methodist, and make a good canvass for new subscribers, and you and we will be happy at our conference meeting.

Bishop McDowell, in taking leave of the office of secretary of the board of education, speaking of Christian education said: "Its great word is 'completeness.' Its perfect example is the perfect teacher. Its ideal is developed and balanced character, fitted for all life's uses. Its true product is a scholar, saint and servant. The newer scientific and religious thinking has set its seal upon the true theory of Christian education."

It is necessary again to announce our place of business. We meet people almost every day who tell us that they have been inquired of as to our whereabouts. One good woman doing business near us says she does not believe our patrons can read—they stand within ten feet of our prominent signs and ask where we are. We are upstairs over 922 Main street. We have excellent quarters. All our friends are invited to come to see us.

The Thomas Baldwin airship, manned by A. Roy Knabenschup of Toledo, O., started from the Aerodrome, at the World's Fair in St. Louis, October 25, and made a flight across the Mississippi river, landing at Valley Junction, two and a half miles southeast of East St. Louis, covering a distance of ten miles. A ten miles an hour breeze was prevailing when the ascent was made. After rising 100 feet something happened to the rudder and for a time the aeronaut could not direct the course. The machine was carried eastward with the wind, stern first.

The defect was soon remedied, and the ship really answered to the rudder. Knabenschup sailed over the home of the board of lady managers, and then over the office of President Francis, where he made the ship describe a figure eight, and then directed it to the east. Near Valley Junction the aeronaut pulled the cord and opened the valve, allowing the gas to escape, and the airship quickly settled. Knabenschup landed safely, and the airship was brought back to the city by a couple of farmers.—Exchange.

Since George Muller founded his Orphan Homes in Bristol, England, sixty-three years ago, \$5,712,395 have been given for their maintenance, and \$2,088,065 for other charitable and religious objects connected with these institutions, all of which was raised "as the result of prayer to God, without any one having been personally applied to for anything." The income last year was nearly \$200,000, and three hundred and eight orphans were received.

A report from San Francisco says: "In response to an order from the Mikado, hundreds of Japanese are leaving the West to return home and go to the war. They seem eager to obey the order. Nearly 150 sailed from here October 25, and the next steamer will carry 500. Advices from Ogden, Utah, say the 600 Japanese beet-field hands in that district will leave soon and a majority of the 200 Japanese in Pendleton, Ore., according to wires from there, will obey the order."

It has been demonstrated that rice can be produced as a very profitable crop in Arkansas. The United States Experimental Station, one-half mile west of Lonoke planted a few acres of rice this year. The crop is now being harvested, and will be threshed in a few days. It is estimated that the yield will be eighty bushels per acre, and the price will run from seventy-five cents to a dollar per bushel. A farmer near Lonoke has made his arrangements to plant a hundred acres next year. Why not?

Dr. James A. Dibrell.

The death of Dr. James A. Dibrell, of this city, on the night of the 11th marks the passing from this world of an eminent citizen and notable physician. It was not the privilege of this writer to know the doctor personally, but we had long known his reputation, and we were intimate with his noble father nearly a quarter of a century ago, he being at that time our family physician. On this account we had always cherished a peculiar sense of admiration for this son of our old friend, who came to an end seemingly so untimely, dying of pneumonia, while standing almost at the very head of his profession, and being only 58 years of age.

A true physician! Who can tell the worth of him? We place our health, oftentimes our reputation and our honor, in his hands. No man in the community, except it may be the preacher, does more work that is wholly without compensation; for the true physician feels that the health of the community is in his hands, that he is the custodian thereof, feels that he must go through rain and storm, day or night, to relieve distress, pay or no pay! And they go. We have always a sense of personal obligation to these men. In twenty-five years of life in Arkansas we have not met a half dozen of them

for whom we would not be willing to do anything reasonable. Personally we have never presumed upon being a minister when it comes to paying for what we get, yet only two physicians have ever been willing to take a cent in payment for their services to me or to my family, and that was many years ago. Yet their service has brought comfort and assurance that no money would pay for. The type of doctors described by Ian Maclaren in his "Doctor of the Old School" is yet to be found among us. Blessings on them!

The Arkansas Methodist and the Preachers.

The Arkansas Methodist proposes to be and shall be the defender, the helper and the organ of every Methodist preacher in this State whom the Conference approves and the Bishops appoint. This the paper must do in order to be the organ of the conferences in this State. To this we shall keep, being not the organ of the two men controlling it, not the organ of anybody's clique, if any should arise, nor the organ of any political party or of any other organization than the conferences and the church in Arkansas. If in the run of time we shall have any enemies, we are not here to punish them. If we hear complaints about any of our brethren, those complaints shall never go out through our columns, except it be by the regular processes of administration of law. Complaining is easy work, and it may taken for granted, situated as the editors of this paper are, they will hear many complaints in the run of a year. We are not going to be guilty of the folly and of the injustice of giving them currency. We recognize that if there be just ground for complaint against a Methodist preacher, he is not to be tried at the bar of public opinion, so far as our relation to him is concerned—there is a bar to which he may be brought, the bar of his conference. The conference, not the columns of the Arkansas Methodist, is the tribunal before which he must be tried. Nor will we permit any reflections by way of personal flings at the personal character of any of our brethren.

On the other hand, we desire all our brethren to remember that the editors of this paper are their brethren and their fellowservants in labor for the cause of the Master. We expect that they will be to us what they expect us to be to them—earnest supporters, who commend all the good we do and bear with Christian patience all our faults. For the good words that are reaching us these days we give them hearty thanks.

Lane College.

Lane College, the institution for the education of colored preachers and teachers of the Colored Methodist Church, at Jackson, Tenn., burned down on the night of November 2. Bishop Lane of that church, who is now getting old, has put years of arduous toil into building up that school. Our own people have been interested in it, and have given much. We deplore their loss, and our Southern Methodists must help them. They are our colored people, and they are the best element of the African race on the whole face of the earth. We have long believed that our people ought to turn just about all their beneficence which goes to the African race into the channels of this church. We give annually a good deal to the Negroes, helping them to build their churches here and there; we

(Continued on page 7)

CONTRIBUTIONS.

Memory of Our Father.

JULIEN C. BROWN.

The lights and shadows of a pale rising moon play tonight through the soft swaying branches of cedar trees, standing as sentinels about the grave of a son, a soldier and man of God, whose worn and emaciated body was consigned to its kindred clay on the afternoon of January 14, 1904. The old, weather-beaten, wrinkled and one time bullet-hurt frame, hit by a minnie-ball in that fierce fire as of hell, which came on the historic hot Sunday of July in the first battle of Manassas, was for seventy-six years, one month and seventeen days, ruled by the simple but noble and Christly spirit and soul of Milton P. Brown. He sprang from a good and an illustrious stock—the Aaron V. family of Browns in Tennessee, and never for once did he cast discredit on that splendid lineage. When the day came and time was up, he was not averse to letting the shattered and often pain-struck tabernacle pass out of sight, because from early manhood he began making ready to leave it and peacefully meet his God. That he lived a modest, unostentatious, consistent and consecrated Christian life, in public and in private, the world and the people who knew him well may be challenged to deny. To him there came sorrows, disappointments, failures—the frustration of many hopes and the collapse of cherished plans, but no living mortal will ever stand and touch the hallowed earth that presses on his bosom now and avow that he ever swerved from duty, proved false to a trust, deserted his friends or denied his Lord. Weaknesses he may have had, mistakes he may have made, but the conscious integrity of his purposes and the unfaltering allegiance to right, duty, humanity, to Christ his Master and to the church he loved, were solemn to him as death itself, and persistent as the blood-beats of his heart. If he sinned in any way or did wrong to any one it was done in ignorance and atoned for in bitter repentant tears when realized. No secret malice nor poison of hate, no aim of vengeance nor trace of perfidy ever befouled the clean chambers of his manly spirit. A brusque impatience, a keen, quick and often red-hot temper, along with a far too rigid family discipline, passed from his life and went into burial with the sweet, high-browed and tender mother of his seven children, she who smiled on them all and died as the sun was coming up on the morning of July 17, 1875. That transition of the pale, beautiful and long-time sufferer—the bride and love of his young manhood, marked a change in the theories and policies of his after life. From that baptism of sorrow he came forth gentler, more tender and less rigorous. The fountains of a deeper, more latent nature were stirred and there issued forth streams of still purer sympathies and holier loves. * * * And as the years accumulated, time fled away and the old body grew more and more tired, the Christ of God, the holy company of the redeemed and the burning splendors of the "City of the King," increased in blessedness and reality for him. For perhaps fifty years, morning and night he knelt with the diminishing family group, calling for help, strength and grace and burning a pure oil on the family altar. Soft and gentle as the dews of heaven on opening flowers are the benedictions which fell on the good man's growing children. Steadfastly until his last sun went down, until his old, tried, true heart stopped work and the blood chilled in the weary channels, he gazed with growing faith and wonder toward that entrance gate to the land of the immortals. Beckoning to him were the uncounted hands of holy and beautiful ones long since ascended and when the clock struck twelve and sands in the hour-glass had run out at heaven's own appointed instant he quietly and peacefully slipped away. Masonic rites honored his

record as a craftsman. A Sunday school of which he was superintendent thirty-two years, spoke loving words as to his faithfulness. Business houses, all save one, closed doors as the funeral cortege passed in silent sorrow to the city of the dead. We await in confidence resurrection and reunion.

Hot Springs, Ark., November 1, 1904.

Tribute to the Preacher's Wife.

REV. H. G. HENDERSON, D. D.

Right here I wish to record my praise of Abraham's wife, Sarah, and through her, as a type of self-sacrificing womanhood, to pay unstinted tribute to the preacher's wife.

Ministers wives have not had full justice done them. They fill a difficult place. Coming, as they often do, from the most refined and cultured homes, Sarah-like they cast their lot with their husbands and uncomplainingly share every vicissitude of their itinerant careers. In faith's Westminster Abbey, drawn by the pen of inspiration in the eleventh chapter of Hebrews, we have this portrait of the patriarch's wife:

"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."

Sarah richly deserves this honorable mention, for as her name Sarah—"Princess"—indicates, she was a beautiful and lovely woman. The fact is the two times the patriarch Abraham wavered in his experience was on account of the personal charms of Sarah.

She was one hundred and twenty-seven years old when she died. She had linked her happiness with Abraham's fortunes, in the morning of life and shared every experience of his eventful pilgrimage without a murmur. As Abraham put her away in the cave Machpelah to await the trumpet call he must have felt a peculiar pull at his heart-strings; for verily Sarah had been the faithful partner of his sojourn.

Believe me, in the fine arts' gallery of the church, the future sacred historian will place a medallion to the preacher's wife, for she is worthy a place by the side of the prophets, martyrs and apostles.

And thank God, in the last day this noble band of elect women will have abundant reward. All honor to the preacher's wife. God alone knows her sorrows and her sacrifices. Content to hold up her husband's hands and aid him in his loved employ. Willing that her head shall wear a tiara of softer lustre than the splendid sheen of the crown that gilds her husband's brow. All for the sake of the blessed Master's, "whose she is and whom she serves.

(Paragraph from sermon on "Abraham—The Father of the Faithful."—Editor.)

Rev. James Yancey Christmas.

Rev. James Yancey Christmas, son of Dr. Buckner D. Christmas, was born in Ashley county, Arkansas, September 29, 1856, and died in his home in Hot Springs, Ark., at 7:20 a. m. September 11, 1904.

He was hardly three years old when his father died, and before he was seven his mother died also, leaving the five children, two girls and three boys, in the hands of their grandmother, Mrs. Mary R. Withers Bond, their mother's mother.

He was converted at the age of fourteen while praying in his bedroom at night. He attributed his conversion to the influence of his saintly grandmother, who had engaged him in earnest conversation while at the supper table that evening. After a time he fell into a backslidden state, but was reclaimed at about the age of eighteen, and ever after remained steadfast. He was admitted on trial into the traveling connection by the Little Rock Conference in 1884, his twenty-eighth year.

He had some very good appointments, but the most of his charges were large circuits with but poor pay.

It is wonderful how cheerful and happy he was, even on the hardest circuits. He has frequently said to me, "Any place is good enough for a man who wants to preach."

It was frequently said of him, and by men who were capable of judging, that he was one of the ablest preachers of the Little Rock Conference, all of which I believe. He was a man of unusual depth of piety.

On account of failing health he superannuated at the conference held last fall at El Dorado.

He was married November 30, 1891, to Miss Mary Ellen Slaight, in the Methodist Church in South Hot Springs, Rev. C. C. Godden officiating.

To them were born five children. Two little baby boys, Johnnie and Jessie, went on before their father into the glory world.

Three remain, two girls, Edith and Nora, and a precious little baby boy bearing his father's full name, James Yancey. May the mantle of the father fall on the boy. His funeral was conducted by Rev. W. R. Harrison, Rev. Lewis Powell and Rev. O. H. Keate at the same altar in South Hot Springs Church, where he married just thirteen years before.

The Sumpter Masonic Lodge took charge of the remains at the church and laid him away in Greenwood cemetery, to await the call of the Master, saying, "Come ye blessed, enter into the joys of thy Lord."

He was a kind, affectionate and thoughtful husband, a good and true father, a good man. I'm glad it was my privilege to know and feel that he was my friend. May God bless the sad and lonely hearts he leaves behind. His dying testimony was all that could be asked. We shall see him again.

R. R. Moore.

Arkadelphia, Ark.

A Mother's Dream.

Mrs. Sue Mills Lane.

She sat alone, in the firelight glow,
Watching the shadows come and go,
Tired and weary with the dying day,
As it passed in its flight forever away.

Drooping eyelids slowly closed;
Angels watched over, as she gently reposed;
Visions bright of the years that had passed,
When she her babe to her bosom had clasped.

In that vision she saw once more
Her darling—upon the heavenly shore—
His tiny arms outstretched to her,
As if pleading to come, without fear.

Over the river, from the golden shore,
Where the waters of life forever flow,
A little snowy angel came from afar—
Guided her through the gates ajar.

She opened her eyes, the fire burnt low,
Only the ashes from the after-glow,
"Only a dream," she whispered low,
"A Mother's Dream, from the silent shore."

What shall be done to redeem the average evening service in our churches? The conviction has been ripening within us for some years that in most of our churches the Sunday night services are not nearly so effective as they ought to be. The congregations are mostly made up of young people, a very important element in any community, to be sure. But the absence of the older people gives the whole service an air of lightness, means a lack of ballast and steadiness and strength. The whole situation would be changed if our fathers and mothers would take this service on their hearts and would prayerfully attend it. Help the preacher to help your children!

Stranger: "I would like to have a tooth pulled." Dentist: "A man who would like to have a tooth pulled must be a lunatic. Guess you'd better to go to the nearest asylum."

LITERARY NOTES.

I Shall Not Pass This Way Again.

The bread that giveth strength I want to give;
The water pure, that bids the thirsty live.
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away,
I'm sure I shall not pass again this way.

I want want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to do aright from day to day,
I'm sure I shall not pass again this way.

How to Study Pictures.

Will be the title of a series of articles in the 1905 St. Nicholas for readers old and young. Mr. Caffin is known as one of America's leading art critics; and these papers will treat the subject in a novel and valuable way. Beautiful copies of the pictures selected by Mr. Caffin from the world's masterpieces for discussion have been prepared especially for St. Nicholas and will appear with the articles. Each month the pictures contrasted will be printed on opposite pages.

"Until the Doctor Comes"

Will appear in the 1905 St. Nicholas, an important series of six brief papers contributed by Dr. E. E. Walker. These little emergency talks will tell, briefly and clearly, what to do in case of accident or sudden illness in the interval between sending for the doctor and his arrival—the few simple, safe, and helpful things that can be done, and the mistakes that can be avoided.

The Christmas Delineator.

The December Delineator, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task, and the literary and pictorial features are of rare excellence. A selection of Love Songs from the Wagner Operas rendered into English by Richard de Gallienne and beautifully illustrated in colors by J. C. Leyendecker, occupies a prominent place, and a chapter in the Composers' Series, relating the Romance of Wagner and Cosima, is an interesting supplement to the lyrics. A very clever paper entitled "The Court Circles of the Republic," describes some unique phases of Washington social life, is from an unnamed contributor, who is said to write from the inner circles of society. There are short stories from the pens of F. Hopkinson Smith, Robert Grant, Alice Brown, Mary Stewart Cutting and Elmore Elliott Peake, and such interesting writers as Julia Magruder L. Frank Maum, and Grace MacGowan Cooke hold the attention of the children. Many Christmas suggestions are given in needlework and the Cookery pages are redolent of the Christmas feast. In addition, there are the regular departments of the magazine, with many special articles on topics relating to woman's interests within and without the home.

The Salvation Army in Chicago. II.

A. H. GODBEY.

One of the first necessities realized by the Army, in its efforts to develop its institutional work, was that of making every department aid as far as possible every other part. An illustration of this may be found in the Colorado and California farm colonies projected by the army. These colonies are composed of people reclaimed by the army and placed in healthful rural activities. Every turkey and chicken raised by these persons is bought by the army at full market rates; and thus the embryo farmers supply some of the "raw material" for the great Christ-

mas dinners the army each year provides for thousands of poor families.

Similarly, an enormous amount of rubbish of all kinds is daily collected by the army, and this is sorted over at their immense warehouse by those whom it affords temporarily board and lodging. A certain number of hours a day will enable a man to secure three meals a day and good lodgings, with a small additional wage, while he is on the watch for permanent and better paid work. Thus the army aids the unemployed, without becoming a competitor or disturbing factor in the labor market; doing in practice what many thinkers of recent years have suggested that the State should do; *i. e.*, provide a system of public improvements where those out of employment can be used at a mere living wage, till better berths can be secured. It has, in short, a species of social structure in the process of evolution, which undertakes to utilize much of the present wasted energy of our creaky machine.

The maintenance and usefulness of the ten salvage stores of the army still further illustrates their working. Every donor to the army is known; all the subscription boxes and routes are carefully marked on a great map of the city; fifteen wagons leave the great west side warehouse every morning to respond to private calls or to make regular runs to the large stores and warehouses of the business district. Persons who have watched the operations of this great repair warehouse declare that there is scarcely a limit to the recuperative skill of the army in its dealing with old furniture, clothes, shoes, etc. The patched up articles are distributed to the salvage stores situated in the poorest tenement districts of the city; and these are thronged all day long with poor seeking for bargains. A local journalist, John R. Rathom, is responsible for the following:

"They tell me a story about one of these stores that illustrates the possibilities more truthfully than you would think. A man walking down South Halsted street in rags, despairing of ever getting a job unless he could be better clothed, told his plight to a Salvation Army officer. He had 25 cents in his pocket.

"The officer advised him to come to a nearby salvage store of the army, and soon the derelict was fitted out with a good substantial coat and trousers for his 25 cents. Then looking ruefully at his feet, he said, 'How about my shoes? I can't walk a mile in 'em.'

"That's all right," said the young Salvationist in charge of the store. "You've been such a good customer that we'll throw in a pair of shoes, and here's a nickel back, discount for cash!"

It is understood, of course, that the cheap salvage stores are made possible by liberal donations of cast-off clothing or worn furniture, and by the policy of the army of making no profit for itself on any of its transactions. Any margin that would be legitimate profit with the ordinary business man merely goes, in the case of the army, to the extension of some one of its many phases of activity and usefulness. These salvage stores now handle over 200,000 garments and pieces of furniture per year; a large amount in the total, especially when we reflect upon the added comfort it means to the struggling poor; though it means only some 65 articles sold by each little store, per day. The great warehouse, in addition to handling and repairing these articles, collects and sorts six or seven tons of rags and paper each day, or over 2,000 tons per year.

In other directions also the activity of the army is untiring. During the cold season it undertakes to look after the fuel supply of many poor. Twenty thousand struggling families were supplied with coal by its efforts, all last winter; while more than 250,000 people were sheltered by its hotels, at different times during

the year. During the summer 2,300 mothers and children from the slum districts were given extended country outings.

The reader who is prone to dreaming will be apt to conclude that these modern apostles are attacking social problems and necessities much more wisely than those early Christians who sold out all they possessed and shared all things in common, endeavoring to rectify inequalities by substituting a wholly new social system. The Salvationist, on the other hand, has not departed from the purely material or mechanical aspects of our social structure in any particular; on the contrary, he uses all its features. Yet the result, as a whole, must be considered as a social system in itself; something unique, not in its details, but in the spirit and purpose that animates the whole. There seems no practicable limit to its possibilities of extension and complexity; and now that the churches are venturing to copy feebly a few of the lessons taught by the army and the Y. M. C. A., the possibilities of the army's influence are enlarged. For if the institutional church comes to be viewed by the poor as an institution maintained by wealthy respectability that the rich may not be under the necessity of receiving the poor into their present elegant church homes, the result will be to attach them more strongly to the simple, democratic, though soldierly in discipline, and fervid-hearted Salvationists. There are yet no signs of decay, no weakening of enthusiasm; on the contrary, the army has acquired a hold upon the respect of the staid and reserved Christianity of the day that is strengthening year by year; and more confidence is felt in its social methods to-day than ever before.

In a Deep Sea Aquarium.

You look up through the green water as if you were a fish yourself, and know for the first time how it feels to be at the bottom of the sea. Great, solemn, aldermanic-looking cod-whiting swim up and stare into your very eyes; enormous conger eels writhe playfully around your head; idiotic-looking dogfish lie piled on one another, and blink placidly into your face like so many sheep; while the skates and the stingrays are flattened out in panting flaccidity upon the gravel at the bottom. Little silver herring and golden-hued young salmon drift about like clouds lit by the moon, and on all sides, against the rocks that vary the surface of the tanks, wave the exquisite fringes of the sea-anemones. Here, above all, is the supreme beauty of the water-world.

Every variety of fringe and flower-cup is mimicked here in hues that fairly rival the roses of the garden. Purest white, soft creamy yellow, rich salmon color, every shade of tender rose and glowing red and royal purple and vivid green spring from these rocks a living flower, with petals as delicate as they are deadly. For these beautiful fringes and ethereal-looking bubbles of color are so many murderous arms outstretched for food. As we watch them swaying gently in the current, a poor little transparent shrimp comes paddling swiftly by. He touches a rose-colored petal, it flashes round him, he is sucked into the gorgeous heart of the flower, and it closes contentedly over his vanished form. They knew their danger generally, these poor little creatures, and did they touch ever so lightly the tip of a floating fringe, would spring away from it with an electrical recoil.—Will Carleton's Magazine, Every Where.

On the edge of a small river in the County of Cavan, in Ireland, there is—or used to be—a stone with the following inscription cut upon it, no doubt intended for the information of strangers traveling that way: "N. B.—When this stone is out of sight, it is not safe to ford the river."—Ram's Horn.

THE SUNDAY-SCHOOL.

PREPARED BY REV. GEO. McGLUMPHY.

November 20—Isaiah's Message to Judah.

Isaiah 1:1-9, 16-20. (Study vs. 1-20. Read Isaiah 5.)

Locating the Lesson.

Time.—Very uncertain, some placing it as early as 725 B. C., others as late as 694 B. C. Place.—Judah, especially Jerusalem its capital. Persons.—Isaiah and the ruling class.

(Introduction.)

I. . . ISAAH AND HIS TIMES.

1. Isaiah, the son of Amoz (not the prophet Amos), stands in the forefront of the Hebrew prophets. He was a statesman, patriot, reformer, seer, and teacher, all in one mighty personality. No writer of any age or nation has surpassed him in force, vividness and sublimity. No man after Moses left so great an impress upon Judaism. Very little is known of the facts of his life. Isa. 6:1-8 is probably an account of his call to the prophetic office. He prophesied for some sixty years.

2. A very vivid picture is given in this lesson of the condition of Judah in Isaiah's time, even better than that we get from the historical books of the Bible.

(Lesson Proper.)

II. THE VISION OF ISAAH, VERSE V.

1. The book of Isaiah might well be named "The Vision of Isaiah" for this appears to be the title given it by the prophet himself. The word "vision" is to be taken in the broad sense of human insight and foresight combined with divine revelation. The prophecies of Isaiah are usually, though not always, arranged in chronological order. Our lesson seems to be a kind of preface which Isaiah wrote (under inspiration of course) as an introduction to his prophecies when he collected them together.

2. For information concerning Uzziah (also called Azariah), Jotham, Ahaz, and Hezekiah, see 2 Kings, 15 to 20, and 2 Chron., 26 to 32.

III. "THE GREAT ARRAIGNMENT," VS. 1-20.

1. According to Smith, this lesson is in the form of a trial at law of the people of Judah. The following is a free adaptation of his comments.

2. It is a "state case." Jehovah is therefore both the judge and the plaintiff. The people of Judah are the defendants. We may, using considerable latitude, call "heaven and earth" the jury. The indictment is "brutish, ingrate stupidity, breaking out into rebellion." The "state's witness" is Isaiah himself; and his testimony, verses 5-9, is clear, explicit, strong, and irrefutable. The plea for the defense is "laborious worship and multiplied sacrifice," verses 11-15. This defense is completely overthrown, and Judah stands before the bar thoroughly convicted. The Lord, instead of passing immediate sentence upon guilty Judah, offers a complete, though conditional pardon, verses 18-20.

SOME REFLECTIONS.

1. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" Ps. 130:3.

2. Sin becomes exceeding sinful when brought face to face with a loving heavenly Father.

3. "Some men think it a token of superior 'culture' and advanced views to throw off allegiance to God. It is a token that they have less intelligence than their dog."—McLaren.

4. How often the small righteous remnant has saved a people!

5. No sin is too great to be forgiven the truly penitent. The scarlet dye may defy the skill of the chemist, but the blood of Jesus easily and completely cleanses the most crimson soul.

6. Religion instead of being unreasonable

is the sanest thing in the universe. Doubt and sin are the follies.

7. "Physical cleanliness is *next* to godliness. Spiritual cleanliness is godliness."—Goss.

8. "Your hands are full of blood," verse 15, is awfully true of the American people with its more than ten thousand murders every year.

9. In Isaiah's day worship joined hands with wickedness. Do they to-day?

10. "The only kind of repentance that is of any value is that which causes men to cease to do evil and learn to do well."

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

November 20—Thanksgiving for Benefits.

(Psalm 118:10-19.)

For those who may turn to this column this week I bring words gathered here and there. I hope that these thoughts from different sources may be helpful to each reader and inspire the spirit of thanksgiving.

I present first a Thanksgiving Bible Study.

"It is a good thing to give thanks." Ps. 92:1, 2; 122:1-4; 135:1-3; 147:1; John 6:11; 1 Thess. 5:18; Heb. 13:15.

"In everything give thanks" for the mercies of God in the past. Ps. 18:47-49; 30:11,12; 106:1, 2; 107:21, 22; 138:1-3; Dan. 4:34-37.

For the blessings of the present. Ps. 63:3; 104:4, 5; Dan. 2:19-23; Col. 3:17; 2 Thess. 1:3, 4.

For the good in store for us. 1 Chron. 16:34, 35; 2 Chron. 20:20-22; Ps. 69:30, 34-36; Rom. 8:28; Eph. 5:20; Col. 1:12-14; 1 John 5:14, 15.

"The first great American Thanksgiving day was in 1784, for the declaration of peace. There was one more national Thanksgiving in 1789, and no other till 1863, when President Lincoln made a proclamation for a day of thanksgiving. Since that time the president has issued an annual proclamation."—Journal of Education.

Everyday should be a thanksgiving day. How can anyone fail to be grateful for the many blessings he is daily receiving from God? "What shall I render unto the Lord for all his benefits toward me?" "I will offer to him the sacrifice of thanksgiving."

"For all the good that crowns each day,
For sunny path, and smooth-paved way,
For song of birds and flow'rets gay,
We give Thee praise."

"For clouds that lower and weep in rain,
For hopes that woo us, but are vain,
For all our sadness, grief and pain,
We give Thee praise."

"Since what by us is counted ill
Has some good mission to fulfill,
For whate'er comes our hearts will still
Give Thee glad praise."

"Praise is comely." (Ps. 147:1.) Once in camp-meeting a man said that he used to live at Grumbling Corner, but he had lately moved up into Thanksgiving Street, and he found the air better there, the sunshine brighter, and the company more delightful."—Hallock.

"If there were nothing else to make us thankful, the thought that we are saved men and women, through Jesus Christ, ought to make us glad always. The new song of salvation is always a glad, grateful song. Sing unto him a new song. (Ps. 33:3.)"

"When you are heavy and without motive to praise begin to recount the blessings of God in your life, and you will find recollection and rejoicing alternating like a pendulum."—Era. "A little boy who was good at arithmetic decided one day to reckon up how much God had done for him in one year. He took his slate and pencil and began. 'Let me see,' said he, '365 days; that means 365 mercies. But every hour has been a mercy; that is 8,760 mercies. But the

minutes, too—that is 525,600 more. Then my parents have been spared, two more, and health and food and teachers and books and the Bible and Sabbaths, 52, and cheerful companions; oh, dear, I can't count them; I keep thinking of more all the time; I must give it up.' We are not surprised that the boy was unable to count all of his blessings. If you have been complaining, and have failed to be thankful begin to "count your blessings." Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men." "A thankless heart breeds dissatisfaction."

Thanksgiving feeds the virtues of life. A thankful spirit rolls back the clouds and enjoys the sunshine.

"Keep a day-book of blessings if you would have a ledger of love."

"Men grumble because God put thorns on roses. Would it not be better to thank God that he put roses on thorns?"

Ingratitude is base. Thanksgiving is spontaneous to a heart of love and appreciation.

The True Spirit.

After all, the thing we call Christian service, the thing we broadly denominate an evangelical or missionary spirit, is the product of character. What is done in these matters as the result of fitful and emotional zeal is unimportant. The world-conquering forces come from the lives and contributions of those who witness and give with a steady zeal. Pray for the Christ character, the Christ-mind of unselfishness! Labor for it; cry after it! When that comes, the other will never be wanting. Intelligence must underlie all the church's work, if apostolic results are to be attained. Blind ecclesiastical devotion is the child and servant of superstition. To no work of the church does this observation apply more directly than that of Missions. The study of almost all literature, and of many and varied sciences, must be undertaken by those who would fully understand that first concern of the Christian centuries the gospel's mission to the unsaved nations.—Dr. H. M. DuBose.

Ten Rules of Politeness.

To be polite is to have a kind regard for the feelings and rights of others.

Be polite to your parents, brothers, sisters and schoolmates as you are to strangers.

Look people fairly in the eyes when you speak to them, or they speak to you.

Do not bluntly contradict any one.

It is not discourteous to refuse to do wrong.

Whispering, laughing, chewing gum, or eating at lectures, in school, or at places of amusement, is rude and vulgar.

Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing, or making remarks about them. Do not stare at visitors.

In passing a pen, pencil, knife or pointer, hand the blunt end toward the one who receives it.

When a classmate is reciting, do not raise your hand until after he has finished.

When you pass directly in front of any one or accidentally annoy him, say, "Excuse me;" and never fail to say, "Thank you," for the smallest favor. On no account say, "Thanks."—Exchange.

For God hath ordained that the heart shall sing when the hand does honest and honorable work.—Rev. N. D. Hillis.

A sentry, an Irishman, was on post duty for the first time at night, when the officer of the day approached. He called: "Who comes there?" "Officer of the day," was the reply. "Then what are yez doin' out at night?" asked the sentry.

Lane College.

(Continued from 1st page.)

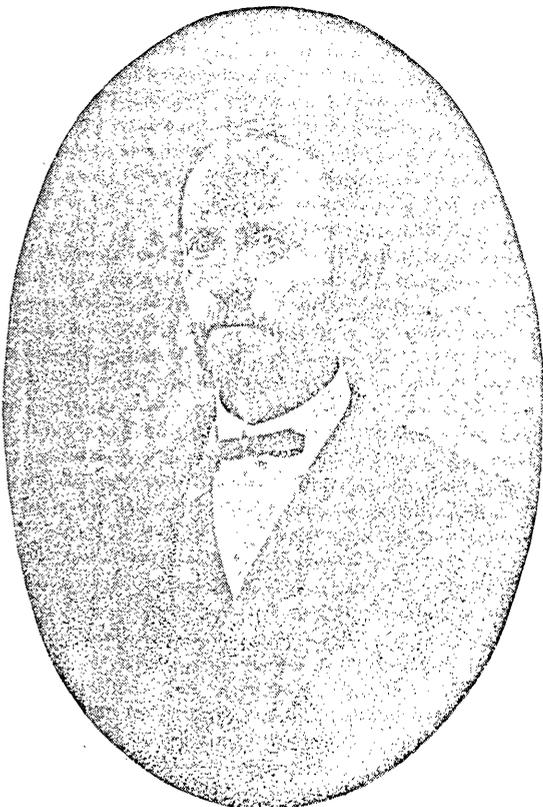
help all sorts, making little discrimination between one colored church and another. But there is a difference between them; some of them stir up their people in ways that are not helpful, because they stir them up to despise their white neighbors. But the preachers of the Colored Methodist Church have been better taught. They are the freest of all Negroes from teaching politics in their churches; they are loyal as a rule to the best interests of the white people, because they know that in the white people they have friends. We ought to turn our money, so far as it goes, to help the Negroes at all, into channels that really help. Lane College is an important institution whose work lies precisely in this direction. Its students are properly taught; and they go out to teach others properly. It must be rebuilt. While there are hundreds of white demagogues and many foolish Negroes who are doing what they can to complicate the Negro problem, we must lay hold of and we must maintain the lines of action that will help us to solve it.

Preach the Word.

"The other day my attention was called to the announcement of a series of Sunday evening discourses by a city pastor, on 'The Gospel in Recent Fiction,' in the course of which he proposed to speak of the spiritual and ethical teaching of some half dozen of the popular novels of the day. I could not but think if he had put the same time and interest into the reading and analysis of as many books of the Bible, he would have worked less and accomplished more. It might be said he would not get as many people to hear him, but I doubt the truth of the statement, if it were known what he was going to do and if he did it well. Moreover, there is another side to the question. The Watchman says: Time and again we have seen Sunday congregations increased greatly under the stimulus of what is called up-to-date preaching, but the church as a spiritual body, effective for achieving the true ends of the church, became progressively weaker. The outsiders said it was doing a tremendous work, but really it was not doing anything like the work it was doing in the days of its comparatively obscurity."—Dr. Jas. M. Gray.—To which we add, Amen!

California Notes.

The Pacific Annual Conference has just closed a harmonious and delightful session in the City of Oakland, where its annual sessions have been held for the last eight or ten years. Bishop Morrison presided with general satisfaction. His sermon on Sunday on the subject of future retribution was strong and timely. On this subject there is a strong and growing tendency to skepticism, especially on this coast, where all manners of isms and every phase of infidelity is represented. The personnel of this conference is ever changing. This year nine were received by transfer and about the same number lost by transfer from the conference and location. There is an annual ebb and flow of the ministerial tide to and from this coast. California has a fascination for all classes of men in the East, and they are coming in large numbers. But the work of the ministry on this coast is confronted by difficulties more numerous and far more grave than in the East. The struggle is hard and progress is slow. Hence many return to the more pleasant fields they left in the older conferences of the South. The difficulties are not peculiar to our church. They are shared by all denominations. Last year the M. E. Church on this coast had a net loss of about three hundred members, while ours had a net gain of about four hundred members. The reports of the pastors



Rev. Thomas A. Martin, the Conference Host of the Arkansas Conference this Year.

indicated an advance on material, financial and spiritual lines. This body is composed of strong and heroic men, and compares favorably with any other ministerial body in this field or elsewhere. It was a great personal pleasure to attend another annual gathering of this heroic band. Yet many of the once familiar faces were missing, while an equal number of new ones were in their places. Dr. J. C. Simmons is now the only representatives of the charter membership of the conference. He appears as active and as cheerful as he did twenty years ago. He says he never had the blues, and this is perhaps the secret of a long, sunny and useful life. Our Brother Shaw of the Little Rock Conference was kindly received, and has a good appointment in the city of Oakland. I was pastor of this charge eighteen years ago. It has suffered some heavy losses since then, and is not as strong now as it was then. On last Friday, accompanied by my wife, I had a delightful trip on the bay. We secured permits to make this trip on a government boat, which visits the military posts and forts about the bay. Our first stop was at Alcatraz. This is a small island situated some three or four miles from the shore and near the middle of the bay, with an outlook through the Golden Gate into the ocean. This is both a military prison and a fort. Four companies of soldiers are now stationed there. Our next stop was at Angel Island, several miles further from the San Francisco shore. This is much larger than Alcatraz, being about two and a half miles in circumference. Here in a beautiful cove running back from the bay is an ideal place, where a military post is maintained. From this point we returned via Alcatraz to Fort Marion, which is located on the San Francisco shore, and nearer the Golden Gate. Moving out from this point our next stop was at the Presidio, at the entrance to the Golden Gate. This is the principal military camp on the coast. The grounds are large and highly ornamented. The officers' homes and hospital are all magnificent buildings. From this point our boat returned to the wharf at the water front. The trip covered about twenty-five miles and was made in two hours and a quarter.

While there are many other things about which I would love to write, I forbear lest this letter should grow to undue proportions. I expect to return in time for our conference session in Texarkana.

C. O. Steel.

1133 Larkin St., San Francisco.

The new birth is the great "must" of the Bible.—Rev. J. R. Miller.

Professor: "What teeth come last?" Dental Student: "The ones you buy."

"That fellow-townsmen of yours," remarked the Cincinnati man, "hasn't much idea of table manners." "No," replied the Clevelandite, "I noticed that. Why, the other day I seen him use the same knife for his pie that he'd used to eat his peas with."

PERSONAL.

Hon. J. H. Hinemon, our wide-awake State Superintendent of Public Instruction, made these offices a pleasant call on Thursday of last week.

Rev. Hugh Reveley was in our office one day last week, looking after church registers and other matters pertaining to winding up of the work of the year.

We had a pleasant call on the 10th from Mrs. John F. Weinmann of Conway. She is the efficient teacher of our little tots in the Sunday School there.

Rev. G. G. Davidson has just moved into a new parsonage at Greenwood, and the people "stormed him" on the evening of the day on which he moved.

Bishop E. Cottrell of the C. M. E. Church made us a very pleasant call on Tuesday of this week. He holds the Little Rock Conference of that church this week.

Rev. P. B. Summers, Coal Hill and Altus, spent some time with us last week. He transfers to Texas this fall. We commend him to our brethren in the Lone Star State.

Rev. M. B. Havner, a local preacher of our church at Walnut Tree, called Monday and paid a year in advance. He reports the circuit flourishing under the care of Rev. R. N. Davis.

Rev. Frank Barrett was in to see us on Tuesday of last week. He had come to the city in the interest of some temperance matters, at which he is always working while he preaches.

Mr. Joe Webster made a brief call in our business office last week. He has long been one of our most substantial laymen in Arkansas county. This editor would have been glad to have shaken his hand.

We extend profound sympathy to our noble friend, Hon. B. B. Hudgins, and his family on the death of Judge Hudgins's son, Ben Hill. We understand he died of typhoid fever at Harrison last week.

Rev. F. E. Taylor, pastor of our church at McCrory, who was attending the meeting of the Grand Lodge, called Monday and brought in money on several subscriptions. He reports his charge in fine condition.

Rev. W. W. Christie, whose face always shines with a genuine love of men, called on us last week. He was accompanied by his bright little boy, Hudson. The boy, no less than the man, was welcome in this office.

We desire to extend our tenderest sympathy to Brother Q. O. Turner and his family in their sad bereavement. Brother Turner is the chairman of the Board of Stewards of our First Church, Texarkana. Little Dorothy, three years of age, caught fire, while playing with matches last week, and died in a few hours.

We notice in the North Carolina Christian Advocate that Dr. Edwin Mims is giving a series of lectures in the public library of Durham, N. C. We wish this talented son of Arkansas would find a way to return to his native heath.

We extend our congratulations to prominent friends recently married at Pine Bluff, Mr. James Walker, Memphis, and Miss Mittie Knox of the former city. They were married at our First church, Pine Bluff, November 10, Rev. J. S. Hawkins performing the ceremony.

The Junior Editor spent last Sunday with Brother Gardner at Argenta, preaching in the morning at Dye's Chapel, at night at the Gardner Memorial. Brother George M. Hill preached at the same places alternating with the editor. A monumental work has been done by Brothers Gardner and Conyers in building a new church in the rapidly growing portion of North Little Rock. Well managed, in a few years it ought to be a self-supporting charge.

Additional Appointments.

- Walnut Grove, Oak Hill Ct. Nov. 18, 3 p. m.
Spring Valley Nov. 18, 7 p. m.
Paran Nov. 19, 20, 11 a. m.
Oak Hill Church Nov. 20, 7 p. m.
Mabelvale Nov. 21, 10 a. m.
Wattensaw, Hickory Plains Ct. Nov. 22, 10 a. m.
Lonoke Nov. 22, 7 p. m.
England and Tomberlin, at England Nov. 23, 10 a. m.
Bryant Ct. Nov. 24, 10 a. m.
First Church Nov. 27, 11 a. m.
Hazen Nov. 27, 7 p. m.
Carlisle and Prairie Longue, at Carlisle Nov. 28, 10 a. m.
DeVall's Bluff Nov. 28, 7 p. m.
J. H. Dye, P. E.

ARKANSAS METHODISTJAS. A. ANDERSON, |
A. C. MILLAR, | Editors and Publishers

REV. A. H. GODBEY, A. M., Assistant Editor

REV. T. O. RORIE, Field Editor

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LITTLE ROCK WEDNESDAY, NOVEMBER 16, 1904.

The love of money is the sin of many; but indolence and carelessness of temporal things is the sin of many more.

The unfaithful church member will be condemned by all the world; yet it is better to be the most unworthy of Christ's disciples than to be chief ruler in the synagogue of Satan.

The iconoclast and fault-finder gains nothing but the condemnation of good men. He who would have his own work approved must approve, as far as possible, the work of others.

A Golden Wedding.

We shall assume that nobody will think the editor-in-chief immodest in reproducing from the States-Graphic, of Brownsville, Tenn., an account of the golden wedding of his father and mother. We need not wait till they have gone from the eyes of men to testify that their lives have been faithful and good. The father is now in his eighty-third year, the mother in her seventy-third year. All their lives they have been members of the Methodist church and have kept close to Methodist preachers, having at the same time a high regard for all ministers of the Gospel. They have kept the faith, and they have thus far fought a good fight. The light is shining for them in this the evening of life.

"After fifty years of wedded happiness, and long lives full of good and useful deeds, Mr. and Mrs. Nathan Anderson celebrated the golden anniversary of their wedding at their home on Lafayette street Tuesday, November 1st. The celebration took the form of a dining for the nearest relatives and friends. There were invited Mr. and Mrs. Anderson's children: Rev. and Mrs. J. A. Anderson, Conway, Ark.; Mr. and Mrs. John Anderson, Vinita, I. T.; Mr. and Mrs. J. A. Crowder, Mr. and Mrs. J. A. Dupree, Mr. Claude Anderson, Brownsville; Mr. and Mrs. A. S. Carpenter, Memphis; Mrs. Anderson's brothers and sisters, Mrs. Ann Livingston, Mr. Jasper Carlton, Mr. and Mrs. Albert Carlton; Mr. Anderson's three brother's in Virginia; the nephews and nieces of Mr. and Mrs. Anderson, Prof. and Mrs. C. W. Anderson, Mr. and Mrs. Wm. Thomas, Mr. and Mrs. C. W. Forrest, Mr. and Mrs. W. R. Neblett, and Miss Mary Neblett; Mr. Frank Young, of Halls, and Col. A. H. Bradford, life-long friends of Mr. Anderson; Miss Laura Bradford; Rev. H. B. Johnston, pastor of the Methodist Church, and Mrs. Johnston; Rev. T. J. Newell, Paducah, Ky.

At one o'clock the guests were invited to the dining room, where two long tables, beautifully decorated in golden chrysanthemums and fruits presented their tempting array of eatables. The feast of many courses was abundant and delicious, and enjoyed to the greatest extent by all the fortunate guests.

Mr. and Mrs. Anderson were the recipients of a number of handsome presents in gold and silver, and useful gifts of other sorts from relatives and friends, testifying the esteem in which they are held.

Mr. Nathan Anderson, of Virginia, and Miss Martha Carlton, of Haywood County, were married at Lebanon on November 1, 1854, by Rev. Mr. Bishop; in the sixties they moved to their present home. Their long lives of beautiful usefulness have been well spent; they have been conscientious members of the Methodist Church for many years, and their noble Christian characters have shed abroad an influence widely felt. Their children have developed into Christian citizens who are an ornament and blessing to the com-

munities in which they live. Who can realize the influence which these two have made on many lives?"

Politics.

Our readers do not need to be told that there has recently been an election held in this country. They have learned before now that Mr. Roosevelt has been elected president of these United States.

We were not a little amused at the statements of some of our friends the editors of Democratic newspapers. They announced that the expected had happened! That reminds us of the good old woman who read in her Bible that if she would have faith she could pray and remove mountains. A mountain just in front of her little house was a great source of annoyance to her—it shut off her view. She concluded that she would pray all night—in faith, of course—so that the mountain might be moved out her way. The next morning she went to the door, opened it, and exclaimed, "Just as I expected!" for there stood the mountain.

But whether the reader belongs to the one political party or another, there is for him and for us all one or two lessons that we may learn from the results of the political campaign just closed. There has not been a campaign for the last forty years in which the voters of this country have shown so much independence. That is a thing for which we are devoutly thankful. This country has been needing nothing so much in a political and civic way as it has needed a large body of men who make it known that they are not going to recognize machine rule, that they are not going to be whipped into line by the party whip, irrespective of the character of the man for whom they are asked to vote. Stalwartism among the Republicans and Bourbonism among the Democrats are alike in that each is a curse. The only possible way a political party can ever hope to purify itself is for the individual voter to recognize that he is entitled to a large discretion. Mr. Cleveland and Mr. Bryan each has cried out recently against a blind following of the party. Whenever it is understood that men are going blindly to go with the party bosses, then there will be no limit to which the bosses themselves will not go, and ultimately there will be no depths of degradation to which they will not descend. We have had machine politics in Missouri, notably in St. Louis. It developed there the worst gang of thieves perhaps that ever looted a civilized state. But Joe Folk blew a resurrection trump for the awaking of the sleeping manhood of that State. The State went Republican so far as the general government is concerned, but it gave Mr. Folk a handsome majority. It did more than this: The men who were on the Democratic ticket as machine men were ingloriously defeated. The people spoke! and the machine heard the thunder of their voice. It means honor to the front and boodling to the rear in Missouri. Up in Massachusetts, where the Republicans hold sway, the masses, the unterrified masses, broke away, and elected a Democratic governor, though the State went overwhelmingly Republican as to the national ticket. We know nothing of Republican election methods up there, but the results indicate that the people did their own thinking, and that they could not be controlled by party managers against their thinking. If the campaign managers of either party had been able to control the people, there would have been an election of a "straight ticket." And taking the country over, this situation is more in evidence than we have ever known it before. We rejoice in it. Patriotism ought everywhere to be above partyism, for political parties ought to exist for the public weal, and whenever their methods threaten the public weal, in order that

certain men may be hoisted into power, it is time to break then and there with the party and go with the interests of the country. We have an abiding faith that the American people will, in the last analysis, do it, too.

Harrison District.

We get good news from the hill country, the Harrison District. Under the leadership of their vigorous and thoroughly live presiding elder, Rev. J. H. O'Bryant, the district will pay out all the collections this year, and will show quite an increase on the salaries. There have been about 600 conversions. Rev. J. H. Ruble, Mountain Home Circuit, reports good revivals, resulting in about 100 conversions and 63 additions to the church; Rev. John Womack reports about 35 conversions and fifteen accessions for Marshall and Leslie; Rev. C. M. Sooter reports from Valley Springs Circuit 45 conversions and 37 accessions; Rev. L. L. Seawell (who, by the way, did the best day's work of his life when he married the woman that he did) opened the Cotter Mission this year, and reports 56 new members on that charge, having found a few there when he entered upon it. Greeting to you, brethren of the Harrison District, greetings and congratulations.

Booming the Church Papers.

The Wesleyan Christian Advocate had added to its list last year 2,370 names; the Baltimore Southern Methodist put on nearly six thousand in less than six months. The preachers and the laymen of their territory seem to have made up their minds that their paper had to succeed. That settles it. We may as well tell our Arkansas people and preachers a little secret—this Arkansas Methodist must walk right on up to 15,000 subscribers. It must be done. If we can get our preachers to say with us that it must be done, then it will be done—speedily! This is no idle dream; it is a sober purpose, entertained from the first in this office since the present management took charge. We are deeply grateful for the words of encouragement coming to us from all over the State and reaching us in almost every mail. The subscribers are coming in also, the first thick droppings before the rain. We are thankful for that. We desire to call the attention of the brethren to the genuine significance of 15,000 subscribers; a paper that has passed the 15,000 line is a thing of might, not a mere working force, but a power, for it means resources that lift it out of anything akin to a struggling existence, and put it in a position to command respect from all quarters. This means that such a power will be back of the work of Methodism in Arkansas when you have pushed to 15,000 subscribers. And it means a larger paper than you now have, of course. Nothing would please us better than to be able to enlarge it now beyond what we have already done. But our improvements shall keep pace with our opportunity; we guarantee that. Send on the subscribers, stand right up by us, and we will strive to go on to perfection. And do not wait about it, brethren, send in this very week a list that will indicate that you are in sympathy with our purposes.

A man walking along a country road found an Irishman perched upon a signpost which pointed north, with the inscription: "This will take you to Malvern." "What are you up there for?" asked the man. "Faith," said the other, "I've been sittin' here for two hours, and I'm wonderin' what time it starts."—Herald and Presbyterian.

Wec Willie was learning to read, and could not always tell the difference between a period and a comma. "Now, Willie, how could you make a comma into a period?" asked his teacher. All eagerness, Willie stammered out: Why, you j-j-j-just w-w-w-wind his tail wight wound him tight."—Epworth Herald.

TEMPERANCE

In Prison.

By David Lowery.

"O, wretched man that I am! Who shall deliver me from the body of this death?"

I make my deep moan,
On the cold dank stone—
My pillow—I lay my head;
Through my prison bars
Not even the stars
A glimmer of brightness shed,
Cut off from the living I am,
Shut in, shut in with the dead.

I turn in my pain,—
What is it? A chain—
That ties me to something cold.
I start at its clink,
I follow each link
With fingers that once did hold
A baby's soft hand, in the days
That honor I owned, and gold.

I follow the links,
And the last one sinks
In a dead man's rotting wrist;
Ah! gruesome to find
I am linked to my kind,
To my own dead self I wist;
Hot curses I pour from my lips—
Lips that a pure baby kissed.

Shut in, close shut in,
From daylight and kin,
By walls that with death damps drip,
Can no power ope
A way into hope,
Stay curses that run o'er my lip
In foul torrents, and set me free
From this hell's tormenting grip?

Great God! Angels! Men!
Who lists to me when
I mutter my burning prayer?
In the earth or the sky,
Afar off, or nigh,
Is there one that gives a care?
Mother, have you forgotten? Wife?
Sweet child with the golden hair?

I forged this vile chain,
I fashioned this pain,
I made this horrible bed
Whereon I must lie;
A sip on the sly—
More next day, and next, till my head
Reeled, and reason was gone, and now
I am chained fast to the dead.

Hear the victim rave
In his hopeless grave,
Whose horrors the heart appal,
Ye who idly think
On the monster Drink,
The ban and the burden must fall;
Stay, shoulder your share, for your laws
Helped to build his prison wall.

Turn, with righteous rue,
The evil undo,
And the yet unfallen save;
Mayhap in his plight,
Though banished from light
And hope, the manacled slave
May unlock his festering chain,
And rise from his living grave.

—Christian Guardian.

A Great Lecture in Few Words.

Mrs. Ogden, widow of William B. Ogden, who died recently at Lenox, Mass., left \$215,000 to charity; \$200,000 of it to the Arnot Ogden Memorial Hospital at Elmira, and the remainder in equal proportions to St. Mary's Free Hospital for Children in this city, the Society for the Relief of the Destitute Blind, and the Southern Tier Orphan Home of Elmira. She left to a nephew \$5,000, provided he abstains from beer, liquor, wine and tobacco until he is twenty years old, and should he remain abstemious for five years more he is to receive another \$5,000. The \$10,000 may be of considerable importance to the youth, but the advantages he will derive from his abstinence will be worth many times more than the amount, whether or not he will have the sense to see it. The testatrix evidently had sad reason to know the wreck which results from what she condemns.—Exchange.

Temperance as a Business Proposition.

Of recent years the temperance forces which have been largely composed of members of temperance societies and members of churches which

have taken advanced ground on the drink question have found a strong auxiliary in the business world.

To say nothing of the discrimination safe life insurance companies are making against the intemperate and even moderate drinker, and the demand of many mill and factory owners that their employees shall be total abstainers, the railroad companies are becoming a powerful factor in the crusade against strong drink.

A short time ago the Lake Shore and Michigan road served notice on the town of Collingwood, Ohio, that the company would spend a million dollars on the machine shops there, provided the town went "dry" in the approaching election. Should the citizens vote to continue the saloons this princely sum would be spent elsewhere.

The railroad officials do not argue the morality of the question; they paint no tragic pictures of the ravages of rum; they simply make the question of saloons a strict matter of business. They state that indulgence in intoxicants decreases the skill of the workmen and prevents getting a desired and possible return for wages paid.

This is not putting the temperance question on a low plane, as some might infer, but it antagonizing this evil as a matter of economics.—Richmond Christian Advocate.

The Devil in Solution.

Somebody in England gave that name to alcohol several years ago. And it is a decidedly accurate definition of it. Somebody in England many years before that called a glass of spirits "liquid fire and distilled damnation." And that also is a good definition. But here is an extract the Epworth Herald quotes from a circular issued by a firm of liquor dealers in Philadelphia, which throws some light upon some of the tricks of "the trade," that are probably practiced in places nearer home than Philadelphia:

"Possibly 92 to 93 per cent of the whisky sold in Philadelphia is what is technically termed by the trade 'blended whisky.' The manner of its preparation is about as follows: For a barrel of forty-eight gallons, possibly thirty-eight to forty gallons of Cologne spirits are put into a tank—Cologne spirits being the ether of the whisky, which passes from the still in the process of distilling, as benzine precedes illuminating oil in the distilling of petroleum. It is a neutral spirit having no taste, but its effect upon the human system is very pernicious, and, when taken to excess, it flies to the brain and produces very unpleasant results. To this thirty-eight or forty gallons of Cologne spirits possibly four gallons of straight whisky are added, together with two gallons of prune juice, two gallons of peach juice, and a little vanilla, pineapple, or some other flavor to give it a distinctive and pronounced character. This compound, or blend, is allowed to stand for some months, until the component parts are all blended. The compound is then bottled or barreled, widely advertised, and sold under fancy and alluring names, at prices ranging from 75 cents to \$2 a bottle."

We have heard of "whisky straight," and we have heard of "crooked whisky." Now, if whisky straight is the devil in solution, what must be the character of the infernal brew which the circular of one of "the trade" declares to constitute "possibly ninety-two or ninety-three per cent" of the whisky sold in Philadelphia? Fancy poor Philadelphians, or, for that, poor Torontonians, pouring that sort of stuff down their throats! "Blended whisky" forsooth! The recording angel writes it down as "blended poison," and the man who makes and sells it is a murderer. What does he call the politician who juggles with "the trade?"—Christian Guardian.

Duty to Country Above Duty to Party.

William J. Bryan said in a speech at St. Louis: "I have always believed—I believe tonight, I shall always believe, I hope—that a man's duty to his country is higher than his duty to his party. I hope it will always be true that men of all parties will have the moral courage to leave their parties when they believe that to stay with their parties will be to injure their country." The moral courage, or rather the lack of it, is the great trouble in public life. Mr. Bryan puts his finger on the weakest of all the weak spots in the commonwealth, the paucity of men who will be always and everywhere true to their convictions, and who will put the good of the country above political exigency and private interest. In proportion as a country has men of this stamp, it is free; in proportion as it has them not it is enslaved.

Good Manners Need Expression.

"What is the good of being gold if you look like brass?"

The accident of being a superintendent, manager, or overseer does not give you the right to abuse those who, being less fortunate than yourself, happen to be under you. Your position is no excuse for being arbitrary and offensive to any one. The humblest man or woman in your employ may be infinitely your superior (as many a servant is far superior to his or her millionaire master), and much more successful than yourself. Gentleness and consideration for others—not arbitrary selfishness—are the touchstones of all true greatness.

One of the great barriers to real success is the fact that there are few people who can bear prosperity. Many youths are ruined by promotion. As soon as they begin to rise they become officious and unbearable in their conduct.

We help to develop in others, if we come much in contact with them, the qualities which are dominant in ourselves, as "like begets like." We often see a kind-hearted, loving wife, by her patience and gentleness, chisel off the rough corners of her uncouth, ignorant or brutal husband, who became like a granite block in the hands of the sculptor who chisels it into symmetry.

Persons with suave and gentle manners, though not noted for goodness, are often preferred to those who pride themselves on being good at heart, but disregard smooth manners and gentleness.

It is, therefore, of the greatest importance to form early the habit of being gracious. Good manners are worth a fortune to the possessor, and it is therefore cruel to rob a child in its early life of the opportunity of acquiring the expression of a kindly heart.

It is easy to distinguish a man or woman who has been trained in politeness from one who has grown to maturity before having the advantage of fine examples, of coming in contact with superior models. It is impossible to cover up late in life an early deficiency in manner training.

It takes years of hard work to learn the delicate principles of poetry, and how can one expect to become an artist of good manners without years of painstaking in the technique of this grand art?

It is as necessary to learn how to express kindly feelings in a gracious way as to possess them.—Success.

Henderson Colloge.

Two more dining room girls are needed. Ambitious girls who want to educate themselves should write at once to

Jas. H. Witherspoon, Dean.

Arkadelphia, Ar., November 10, 1904.

Trinity Colloge, N. C., has received \$150,000 in benefactions during the past year.

CHRISTIAN LIFE.**Autumn Leaves.**

By J. A. Anderson.

When nature lays aside the mantle fair,
Of living green, which for herself she weaves,

She paints with magic touch of pencil rare,
Her brightest colors on the dying leaves.

So when they who have lived for Jesus die,
When all that's mortal hastens to decay,

The spirit passing to its home on high,
Gives forth, of light divine, its brightest ray.

Then when we think upon the loved ones gone,
May not the leaves remind us of the grace

That brightened all their Christian course, but shone
With purest radiance as they closed their race.

—N. Y. Observer.

Thy Help.

Oh, help us, Lord! Each hour of need
Thy heavenly succor give;
Help us in thought and word and deed
Each hour on earth we live.

Oh, help us, when our spirits bleed
With contrite anguish sore,
And when our hearts are cold and dead,
Oh, help us, Lord, the more.

Oh, help us, through the prayer of faith,
More firmly to believe;
For still the more thy servant hath,
The more shall he receive.

Oh, help us, Jesus! From on high
We know no help but Thee;
Oh, help us so to live and die
As thine in heaven to be!

—Henry Hart Milman.

Praise God.

Praise God for a home. Tens of thousands of boys and girls will go to sleep tonight without a mother to tuck them into bed and without any of the pleasures of home about them.

Praise God for food and clothes. Millions of persons are hungry today, and many of them are suffering for want of clothing.

Praise God that you do not lift blind eyes to a sky you have never seen. Be grateful for your sight, through which so many of your pleasures come. Praise the kind Father in heaven, too, for your hearing and speech.

Are not the sun, the moon, the stars, the air, the water, the rain, the snow, the trees, the flowers, worth a word of praise? Yet how seldom do we thank God for these common blessings!

Praise God for books and for the pleasures and power which come from reading and education.

Praise God for the wonderful inventions and progressive spirit which make today the best time in all the world's history to be alive. The comforts, the conveniences, the pleasures and the blessings that are possible to all of us in these modern days are surely worth a "Thank you!" to the great Giver of them all.

Praise God, most of all, for the blessed Bible and the loving Savior. Jesus is the theme of the praises that are sung in heaven; shall he not be our chiefest cause for praise here?

How shall we do all this praising? With our lips. In our hearts. By our lives. Just to be glad and grateful is praise that pleases God. Then, to give another person reason to be glad and grateful is still a better way of praising God.—Selected.

The Religious Press and the Pastorate.

BISHOP E. E. HOSS, D. D., LL. D.

He is surely a self-conceited pastor who supposes that he is capable, without help of any sort, of doing all the work that needs to be done in the congregation or congregations which he is appointed to serve. Let him be as resourceful and as energetic as he may, he cannot, solitary and alone, meet and discharge the manifold tasks that confront him from day to day. It is, therefore, the part of wisdom that he should re-enforce himself in every possible way, and thus multiply the value of his activities. Surely no one can be found to deny so primary a proposition.

Let us further affirm that a good religious newspaper, widely circulated, is the best assistant that any pastor can possibly secure. The reason for such a statement is not far to seek. Christianity is a religion of intelligence, and not of ignorance. It appeals always and everywhere to an enlightened understanding and seeks to commend itself to every man's conscience in the sight of God. Repudiating the use of force, and rejecting the very thought of sacerdotal helps, and my reason for such a statement is not far to seek. Christianity is thrown back upon the necessity of relying on intellectual and moral agencies. Being in its essence rational and not magical, it has no option except to convince the judgments and persuade the wills of those to whom it goes with its message of life.

In these days, moreover, the newspapers are the thought exchanges of the world, the clearing-house to which all those who have something to say that is worth hearing bring their utterances. I do not mean to decry the value of books. No one could be further from that folly than I am. But it is still true that for the great mass of the people books are not the chief vehicle for instruction. What is best in them—best in the sense of being most available for edification—is filtered down into the popular mind through the vehicle of the periodical press. They are read and digested by those who have the time and the inclination, and interpreted to the multitude in reviews, editorials and paragraphs. The old maxim was, "You may know a man by the company he keeps." The new one is, "You may know a man by the newspapers he

reads." Whether he is aware of it or not, he is sure to get the color of his opinions from this source.

The question with the churches is, therefore, this: "Can we depend on the secular press for the dissemination of religious news and the discussion of religious topics, or must we establish organs of our own?" To this question, duly weighed, there can be but one answer. I gratefully record the fact that the leading journals of the country are generally friendly to Christianity, and are willing enough to publish whatever readable information may come to them concerning its work and progress. This is certainly a fact of no small importance. But it does not fully meet the needs of the situation. To begin with, the secular journals do not understand the language of Canaan, and when they undertake to speak in it, they are liable to make ludicrous blunders and mistakes. All the churches suffer at this point; the Methodists, as I am inclined to think, more than the rest. It remains to be added that a mere general friendliness of temper is not all that is called for. The demands of the hour are for open and active defense and advocacy of the kingdom. If these demands are not met, the cause is bound to suffer remediless loss.

The whole matter may be put to the test of practical experience. Who are the best Methodists? I mean where are we to look for the men and women that love the institutions and enterprises of Zion; that lead upright and godly lives; that freely give of their substance to support and sustain the ministry and the great Christian charities? The testimony of all the best pastors is that they are to be found among those who are the regular readers of the church paper. I say this is the testimony of all the best pastors; but I might make the assertion more comprehensive, and say of all pastors. With one voice they declare that their most loyal and liberal members, those upon whom they can depend in every emergency, are just those who, by reason of their weekly contact with the church press, are best informed as to the claims that are entitled to recognition at their hands.

In view of all that has been said, it is folly for any pastor to intimate that he has not time to push the circulation of these papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort that brings a larger return. I am personally acquainted with a few uncommonly successful circuit preachers who often subscribe for an Advocate to be sent to each one of their officials, and pay the bill out of their own pockets, when the end cannot be reached in any other way. Talking to one of these O. N. N. . . . ing to one of these preachers once

I said: "You cannot afford to stand the expense of such a policy." He quickly answered, "I can not afford to do anything else; it is an investment that never fails to yield more than a hundred per cent." And no doubt he was right. Let us sow down the church as never before with our own church papers. The duty cannot be shirked or neglected without loss in manifold ways.—Raleigh Christian Advocate.

TILL NOON**The Simple Dish That Keeps One Vigorous and Well Fed.**

When the doctor takes his own medicine and the grocer eats the food he recommends some confidence comes to the observer.

A grocer of Ossian, Ind., had a practical experience with food worth anyone's attention.

He says: "Six years ago I became so weak from stomach and bowel trouble that I was finally compelled to give up all work in my store, and in fact all sorts of work, for about four years. The last year I was confined to the bed nearly all of the time, and much of the time unable to retain food of any sort on my stomach. My bowels were badly constipated continually and I lost in weight from 165 pounds down to 88 pounds.

"When at the bottom of the ladder I changed treatment entirely and started in on Grape-Nuts and cream for nourishment. I used absolutely nothing but this for about three months. I slowly improved until I got out of bed and began to move about.

"I have been improving regularly and now in the past two years have been working about fifteen hours a day in the store and never felt better in my life.

"During these two years I have never missed a breakfast of Grape-Nuts and cream, and often have it two meals a day, but the entire breakfast is always made of Grape-Nuts and cream alone.

"Since commencing the use of Grape-Nuts I have never used anything to stimulate the action of the bowels, a thing I had to do for years, but this food keeps me regular and in fine shape, and I am growing stronger and heavier every day.

"My customers, naturally, have been interested and I am compelled to answer a great many questions about Grape-Nuts.

"Some people would think that a simple dish of Grape-Nuts and cream would not carry one through to the noonday meal, but it will and in the most vigorous fashion."

Name given by Postum Co., Battle Creek, Mich.

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

OUR YOUNG PEOPLE.

A Note to Boys and Girls.

Do you want the Youth's Companion for next year? We will send it to any boy or girl who will send us four new subscribers to the "Arkansas Methodist," with the cash, \$6. Do you want The American Boy next year? We will send it free to any boy who will send us two new subscribers for the "Arkansas Methodist" with the cash, \$3. Here is your chance. You have from now till Christmas to work on this offer, but you had better begin at once. If you need sample copies of the "Methodist," drop us a postal card, and we will send them at once.

A Good Example

An excellent reply was that once made by a "Yankee" pilot to the owner of a Mississippi river steamboat.

The boat was at New Orleans, and the Yankee applied for the vacant post of pilot, saying that he thought he could give satisfaction, provided they were "looking for a man about his size and build."

"Your size and build will do well enough," said the owner, surveying the lank form and rugged face of the applicant with some amusement, "but do you know about the river, where the snags are, and so on?"

"Well, I'm pretty well acquainted with the river," drawled the Yankee, with his eyes fixed on a stick he was whittling; "but when it comes to talking about snags, I don't know just exactly where they are, I must say."

"Don't know where the snags are?" said the boat owner in a tone of disgust. "Then how do you expect to get a position as pilot on this river?"

"Well, sir," said the Yankee, raising a pair of keen eyes from his whittling and meeting his questioner's stern gaze with whimsical smile, "I may not know where the snags are, but you can depend on me for knowin' where they ain't, and that's where I calculate to do my sailin'."—Youth's Companion.

Trusted.

Nothing is more likely to give hope and courage to the despairing than the thought that there are people who still believe in them.

A young man, for persistent wrong-doing, was convicted of felony, and was sent to the penitentiary. He came out at the end of two years more hardened than ever, an object of shame, distrust, and suspicion. He came to his native town; every one gave him the cold shoulder except a poor old woman who had known him since a child. She met him near her little home on the day of his return.

"Why, Harry," she said, as if nothing had happened, "I'm glad to see you. I didn't know you had come back."

"Well, I have," he said gruffly,

"Yes, I see; where are you staying?"

"On the street."

"Dear me! That's no place for any one to stay. Come home with me and stay for supper. I can't give you much choice, but you are welcome to what I have."

"Aren't you afraid I'll rob and murder you?"

"Why, Harry, I'm no more afraid of you than when you used to sit in my lap in your baby clothes. Come right along."

After supper she said: "Now, Harry, you must stay here tonight and sleep in the little room my own boy slept in before he died."

In the morning she said: "You'd better stay here until you find something to do."

"Do you suppose any one would give me anything to do?"

"No, I don't. I thought about it while you slept, and I tell you what you'd better do."

She went to a bureau and took from it a silk handkerchief containing a roll of bills.

"Now, Harry, here's fifty dollars which I have saved penny by penny as the saving of a life. I've been saving it up to be used in my last sickness. I want you to take this money, go away off where you are not known, and begin life over again. I can trust you to pay it back if able; if not, all right. I am not afraid to trust you."

She could say no more, for Harry was on his knees, his face in her lap, crying as he had not since the days of his childhood.

"Say it again."

"Say what?"

"That you are not afraid to trust me."

"Why, I am not."

"Then I'll take the money and do as you say, bad as I've been, to prove that I'm worthy of your trust."

Her confidence proved to be his salvation. He put hundreds of miles between him and his old haunts and began life anew with hope and courage, because one trusted him. In a few months the old woman's money was returned with more than compound interest. In the letter sent with the money was:

"I owe my salvation to three words you spoke when all the world was against me: 'I trust you.' They led me to the belief and trust I now have in the God I am trying to serve."—Industrial School Gem. Bennetts, Ark., Nov. 7, 1904.

Dear Brother Anderson—I am a little girl nine years old. I love to go to school. I am in fourth grade. Mamma takes the dear old "Methodist." I enjoy reading it, especially the children's page. I have two pets, a gosling and a kitten. My kitten's name is Tabby.

We haven't any Sunday-school. We have preaching once a month. Our preacher's name is Brother McClure. I belong to the Methodist Church.

I have two sisters, one older and

one younger. I have one little brother in heaven.

As this is my first letter, I will close. Your little friend,

Grace Hughes.

Greenwood, Ark.

Dear Bro. Anderson—As I never saw a letter from this place I thought I would write one. I am a little girl 11 years old. I go to school. My teacher's name is Miss Bertha Hendrix. We all like her. I have four sisters alive and one sister and one brother in heaven. The books I study is history, spelling, grammar, fourth reader, geography, physiology, arithmetic. Our preacher's name is Brother Davidson. We like him fine. Our school will be out in September. I guess I better close for fear this reaches the wastebasket. Your little cousin,

Gracie Long.

King's Mill, Ark.

WHAT THE MINISTER SAYS

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

Arrest It—\$50 Reward.

A bottle of Ec-zine will be sent free to every reader of the Methodist who is suffering with any kind of skin disease or eruption—Eczema, Blind or Bleeding Piles, Blood Poison, Fever Sores, Tonsillitis, Diphtheria, Pneumonia, Rheumatic Pains, Smallpox, Chiggers, Itch, or any other Germ disease or sore of any name or nature.

\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, but ask druggist to send for free sample of Ec-zine, which always gives relief and permanent cure, or write The Ec-zine Co., A 426 Ashland Block, Chicago.

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Mrs. Margaret Apple,
3536 Vista Ave, St. Louis, Mo.
Reference Rev. J. E. McDonald, pastor Lafayette Park M. E. church, South, 2017 Jefferson avenue.

The Infant Catechism, by Mrs. Thornburgh still stands at the head as the best catechism for little children. If you have not tried it, send for sample copy.

W. H. M. SOCIETY.

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.

Prayer and Thanksgiving.

W. F. M. S., Little Rock Conference.

November is again here, with open basket at every door, awaiting thanks offering. The Needle Guild and Provident Associations have in an early card. Home Missions and Relief organizations come with full hand for loving ministries at the call of pressing charity. Good cheer at home and sweet reunion of friends make the soul to glow with gladness, and to give, is the season's special joy. While enthusiasm swells the land with good will to every home, and our beloved country lifts a song of praise for her manifold blessings of peace and prosperity, shall we not in the midst of remembrance of the excellent things which our God hath done for us, make glad the heart of our gracious Redeemer, by enlarging the kingdom of his grace, and hastening knowledge of his great salvation, that all the earth may join the hallelujahs? Our Missionary Advocate outlines a fine program for our approaching week of prayer, embracing review of our occupied stations, yet only giving service for three days, closing with open meeting for Sunday evening, the 27th. This will be within easy following, for every society in the conference. I trust, my sisters beloved, that in these meetings, planned for honor and obedience to our Lord, and where we hope he will prove the chiefest guest, you will come together with gladness and willingness of spirit to do your full part, without excuse or indifference. Let us bear in our hearts what God the Father tells us, that the world has a right to the balm of Calvary. That the nations belong to the Christ of our love, and if we delay his Gospel in which alone is salvation, we withhold what he has committed to us for them, and rob ourselves of the sweetness of participating with him in his great desire that all may be saved.

Some of our district secretaries' report well. Societies are enlarging and a few new ones organized. Sister Rorie reports beautiful work among the young ladies of Henderson College. Sister Carr has just had a district meeting at Wilmar. Sisters Thornburgh and Heriot are advancing the Little Rock District. Let us all take on a forward movement from this week of prayer, that the year may end to the glory of God in our work.

Lou A. Hotchkiss.

Alma, Ark., Nov. 8, 1904.

Editor "Methodist"—A Woman's Foreign Missionary Society was organized at Prairie Grove,

Alma Circuit, October 16, 1904.

The officers are:

- Mrs. Geo. McCarroll, president.
- Mrs. Bushmiaer, vice president.
- Miss Mary Bushmiaer, recording secretary.
- Mrs. Grigg, treasurer.
- Mrs. McCarroll, corresponding secretary.
- Mrs. John Sharp, district secretary Fort Smith District.

A Letter to the Young People.

Dear Young People and Juveniles: I hope to reach you all this way and let you know how earnestly I am praying God that you may be doing your work in the Golden Link and Juvenile societies faithfully. On October 1 I visited Texarkana District and organized a Golden Link and Juvenile Society at Ashdown. Brother and Sister Sims made my stay very pleasant. I was assisted greatly by Brother Crowson, their pastor. On the 9th October I visited Pine Bluff District. Sister Reeves assisted me, and entertained me at her home. The 9th of October we visited Main Street Church at 3 o'clock. We organized a Golden Link Society, the pastor assisting us by being present and advising the young people as to their officers. We visited Lakeside at night, and Brother Watson gave me such a cordial welcome and elaborate introduction to his people that I feared his congregation (which was large) would be disappointed in your superintendent. I prayed for courage and strength to do my Lord's work well and acceptably to him. We organized a fine Golden Links of 14 members and were complimented beyond my worth by having them name the society Belle Heriot for me. God bless them and make them a power for good. We found a live juvenile society at work also at this church, with Sister Reeves lady manager. October 10 Sister Reeves and I went to Redfield. Brother Herron, their pastor, met us at the train and took us to his house for a short time. Then Sister Henders sent for us to take dinner with her. We met the adult society and a number of children at the church at 2 o'clock. Encouraged the adult society, and I organized a juvenile society with eight members. On October 18 I was on my way to Wilmar. Sister Carr held a district conference of Home and Foreign women's work. Sister Carr joined me on the train at Monticello. I was royally entertained by Brother and Sister Kidd. We met in afternoon at 2 o'clock, and had two fine papers from Sister Knott on Home Mission work and Sister Carr on Foreign work. These brought out discussions of how these societies are related to pastor and church, how to interest the members, how to get new members, etc., At 3:30 the children are coming. The church was packed with bright, eager faces, and I felt inspired, as I beg-

ged for help from on high. Our work was explained and a short talk made and the work of organizing commenced. A Golden Link of 12 members and a Juvenile of 17 members was organized. Now, my young friends, the work has just begun. Pray constantly for courage, wisdom and strength to do His work well. Do not falter; take up the Cross with your eyes on our Savior, remember his promises. "Lo, I am with you always, even to the end of the world." God bless you all and all the societies of this conference. On you depends the future of our churches. Our mission fields, our government and our country at large. May you be strong in the Lord, is my prayer. Your superintendent,
 Mrs. Belle Heriot.

1521 West Third street.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

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

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

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

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

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises pa-

tient and physician alike.

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

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

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CHURCH AT HOME.

LOCKESBURG.—We observed missionary rally day, October 30. Good service, well attended Collection, \$5.16. Brother B. A. Few held us a good quarterly meeting last Saturday and Sunday. He is a very busy presiding elder. This charge will have full reports on all finances at conference notwithstanding there were three churches taken off last conference. Several conversions and some 40 accessions to the church. Good report from W. H. M. Society, also from Juvenile and Foreign societies.

The League is doing regular work. We have the reading course for 1904-5. About 30 members. There are a goodly number of loyal Methodists here who love their church, while we have some who are indifferent and seldom attend church or Sunday-school or any of the services. This community is above an average morally. Good crops. The country in fair condition financially. The cause of Christ ought not to lag.

S. C. Dean.

TEXARKANA NOTES.—The Methodist Pastors' Association met in study of First Church November 7, 1904.

Present: Revs. O. T. Hotchkiss, G. F. Francombe, James Thomas, T. W. Hayes, J. R. Sanders and J. C. Hooks.

Religious services by Rev. T. W. Hayes.

REPORTS OF PASTORS.

Rev. J. C. Hooks, of Texarkana Circuit: Regular service at Pleasant Hill at 11 a. m. Funeral service of a Miss Carroll at Harmony at 3 p. m. and preaching at College Hill at 8 p. m. Two accessions by letter.

Rev. G. F. Francombe, of Thompson Memorial M. E. Church: Best day for the year, the pulpit being filled, well filled both hours with ministers of the American here.

Rev. O. T. Hotchkiss, of Central Church, State Line: Fair services at both hours. The George Stuart meeting has been called off for the present.

Rev. James Thomas, of First Church: Sunday-school much better, and audiences in the chapel were crowded, as the auditorium is occupied with material for new pipe organ and steam heaters being put up. Two accessions by professions.

Rev. J. R. Sanders, of Fairview Church: Usual services all day, with the sacrament at 11 a. m. Rev. J. L. Keener, of Sulphur Rock, Ark., preached at 11 a. m. and Rev. G. W. Sharp, of Kirksville, Mo., at 8 p. m. Rev. E. N. Hollensworth, of Warren, Ark., lectured for the Sunday-school.

J. R. Sanders, President.

The Arkansas Conference.

Brother Anderson—Please say through your paper that all members of the Arkansas Conference who

wish to be present at Prairie Grove on November 23 for roll call will have to leave Fayetteville Tuesday, November 22. Those coming south on cannon ball will make connection at Fayetteville Tuesday; those living south of Fayetteville must reach here on Monday and go out on Tuesday. Central Church at Fayetteville offers free entertainment to all who reach here on Monday, provided they send in their names to E. R. Steel not later than November 20. All members of the conference coming in on cannon ball, which reaches here at 8 p. m., will come direct to the church, where they will be directed to their homes. I enclose timetable if you wish to publish it.) Yours truly,

E. R. Steel.

RAILWAY TIME TABLE.

South Bound.

No. 1.....Texas Mail.....11:33 p. m. No. 5....Texas Limited... 8:32 a. m. No. 11....Ft. Smith Pass... 1:18 p. m.

North Bound.

No. 2..St. L. & K. C. Mail.. 4:05 a. m. No. 6....St. Louis Ltd.... 8:00 p. m. No. 12....Eastern Ex..... 4:40 p. m.

Muskogee District.

No. 51.....Muskogee Ltd...8:45 a. m. No. 52...St. Louis Ltd..Ar. 7:40 p. m. Effective August 7, 1904.

W. P. McNAIR, Agent.

State of Ohio, City of Toledo, ss. Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and state aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886. (Seal.)

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO Toledo, O. Sold by all Druggists, 75c.

The Orphanage.

Mr. Editor—Saturday before the second Sunday in October I went by Texarkana to DeQueen. Reached that point late in the night and as soon as I stepped off the train the chief of police took charge of me. When he found out I was a Methodist preacher he took me on to the home of Rev. W. A. Steel, where I spent a very pleasant night. I represented the Orphanage at DeQueen and Mena. Doak and Steel are good fellows and were very thoughtful in their kindness to me, so likewise were their faithful wives. I did not do much for the Orphanage or the "Methodist" either at Mena. I never do much for these great causes where the evangelist has just fleeced the flock. I found Casper Wright in the midst of a protracted meeting of some interest in Fort Smith. I visited the pastoral charges of Revs. C. G. Davidson, S. S. Key, J. A. Castell and J. W. Keithley. These brethren are hard at work and are doing much good in their respective fields.

The last Sunday in October was spent at Mablevale, where I preached twice. If we had a thousand young ladies in Arkansas like Miss Dora Davis we would soon build the Orphan Home and everything else that needs building.

The Orphanage board very wisely decided in their meeting the other day to turn all the subscriptions and the entire matter of collecting for the Orphanage over to me. So that money or anything else contributed to the institution should be reported to T. O. Rorie, Arkadelphia, Ark.

Monday night I preached in Redfield and spent the night at the parsonage. Rev. P. S. Herron and his wife are both young, but they have learned how to make a tired Methodist preacher feel at home. May heaven bless them and the boy. Friday night I preached at Dumas to a select audience.

T. O. Rorie.

MARRIED.

McLESTER-JORDAN.—At the home of the bride's father in Beebe, Ark., October 26, 1904, Mr. Arthur McLester to Miss Nannie Jordan, Rev. F. R. Noe officiating. This happy couple will live for awhile at Walnut Lake, Desha county, Ark.

DOLE-BOOTHE.—At the home of the bride's mother in El Paso, Ark., October 30, 1904, Mr. David M. Doyle to Miss Maude Boothe, Rev. F. R. Noe officiating. At the expiration of a tour to Corsicana, Tex., they will reside in El Paso, Ark.

POWERS-HENDRIX—In front of the parsonage of the M. E. Church, South, in Beebe, Ark., October 30, 1904, Mr. James Powers to Miss Sale Hendrix, Rev. F. R. Noe officiating.

GASKILL-ENGLES.—At Farmington, Ark., October 26, 1904, Albert Gaskill to Miss Bertha Engles, G. B. Griffin officiating.

BIRTCHER-PRUITT—Oct. 29, 1904, in the parsonage of Fairview M. E. Church, South, Texarkana, Ark., Mr. J. W. Birtcher, of Texarkana, Bowie county, Texas, and Miss Ola J. Pruitt, of Foreman, Little River county, Ark., Rev. J. R. Sanders officiating.

LIVINGSTON-CLEMENTS.—At the parsonage in New Edinburg November 3, 1904, Mr. B. B. Livingston to Miss Myrtle Clements, Rev. Sam C. Vinson officiating.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you desire to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested, write now and tell your suffering friends of it. Address, Mrs. M. Summers, Box 205, Notre Dame, Ind.

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

CHRISTMAS SERVICES and Cantatas for the S. S. and Church Choir. CHRISTMAS ROSANAS—CHRISTMAS BELLS. Two new services for the S. S. containing new features not found in others. 50c per doz. Enclose 10c for samples. FREE A Catalogue describing 20 Cantatas for the S. S. and Choir, also specimen pages. GEO. F. ROSCHE & CO., Chicago, 50 Michigan Ave. New York, 22 N. William St.

Additional Appointments.

- Walnut Grove, Oak Hill Ct..... Fri., Nov. 18, 3 p. m. Spring Valley..... Fri., Nov. 18, 7 p. m. Paran, Sat. and Sun..... Nov. 19 and 20, 11 a. m. Oak Hill, Sun., Nov. 20, 7 p. m. Mabelvale..... Nov. 21, 10 am. First Church..... Nov. 21, 7 p. m. Wattensaw, Hickory Plains Ct... Tuesday, Nov. 22, 10 a. m. Lonoke..... Nov. 22, 7 p. m. Carlisle..... Nov. 29, 3 p. m. Hazen..... Nov. 29, 7 p. m. Jno. H. Dye, P. E.

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.

ATKINS CHARGE.—Good day yesterday. Final services for conference year at New Hope and Pleasant Grove; preached twice at both places. Good congregations and spiritual services. Three members received; two by certificate, one by vows. Collections full, salaries running over.

D. H. Colquette.

FORDYCE, ARK.—We closed on yesterday one of the best meetings ever held at Fordyce. The Lord was with us in great power from the very first. We had fine help in Brothers M. R. and Willis N. Tucker and a consecrated working church. The Lord did the work through the pastor and the Christian people, the ideal way. We have received seventy-four into our church, and many will unite with the other churches. The ages of those received range from seven to seventy. During the meeting we also baptized six infants. The church is mightily revived and everybody seems hopeful. Less than a month now until conference. We hope to come out in full on all lines.

I all but envy the man who is appointed to Fordyce.

Forney Hutchinson.

GILLHAM, ARK.—We will preach in our new church at Hortense next third Sunday. We have two nice, new churches on this work. We raised \$677 on our church at Gillham and \$460 at Hortense, making \$1,137 for both. The most of our members are poor financially, but they are rich in good works. This is a new circuit, and we are struggling to get well organized, so that in the future we can do more towards the support of the Gospel. Have not paid quite all the preacher's salary, nor all the conference claims. We would make a better showing if we had paid \$100 more on these collections, and \$100 less on churches, but we needed the churches and are very thankful for them. We have had nearly 100 accessions, and the prayer-meeting at Gillham is one of the best I ever saw, led every week by one of our new members. We hope

CONSUMPTION

fresh air, rest and
 sion are the
 for con-
 sion

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and pray that the right man will be sent here next year.

The adjourned term of our quarterly conference will convene December 3 at Gillham, and Brother B. A. Few will dedicate our new church on Sunday, 11 a. m., December 4, 1904. We will have a house full that day.

J. H. Calloway.

CLARENDON.—Every cent of the financial claims of this important station will be met in full at conference and we are now engaged in a series of meetings in our church, conducted by the local pastors of our city, which promises good results. We expect our P. E., Rev. W. C. Davidson, to be with us next week, at least towards the close of the week, as the 19th and 20th is our fourth quarterly conference.

A. M. R. Branson.

Rev. J. D. Whitesides.

Rev. J. D. Whitesides died November 7, 1904, at 11 o'clock. He leaves a wife and several small children. A memorial service was held in the Methodist Church in Arkadelphia on the 8th, in which a number of the preachers in the district took part. T. O. Rorie.

For Admission on Trial.

The committee and class for admission on trial in the Little Rock Conference will please meet at the Methodist Church in Texarkana Tuesday morning, December 6th, at 9 o'clock.

Applicants will please provide themselves with pencil and tablet as part of the examination will be written.

J. A. Sage.

To committee and class for admission on trial into the White River Annual Conference. All candidates for examination by this committee will please meet us at the Methodist Church in Augusta Tuesday morning, November 29, at 8:30 o'clock without fail. All candidates must be on time, as we have other pressing duties.

A. E. Holloway,

J. K. Farris,

Committee.

A Call

To the Three Boards of Missions in Arkansas:

Dear Brethren—Can we not agree to hold the mid-year meeting of the three boards at the same place for next year?

and appoint a
 to meet
 other
 and

gether be empowered to select the place and fix the time and arrange the programme.

I think we ought to get the pastors and local preachers and laymen from as many charges as we can in a great missionary mass-meeting. Of course the women would do their part.

R. W. McKay.

Prescott, Ark.

Important.

CHURCH EXTENSION NOTICE WHITE RIVER CONFERENCE.

There was a resolution adopted by our last conference requesting all applications to our board to be in the hands of the secretary of our board before conference. This complied with will greatly assist us in our work.

P. W. Walls, Secretary.

Cabot, Ark.

Will You Attend the White River Conference?

Our people in Augusta hope to entertain all the members of the conference and all visitors who have any right to expect entertainment. Every member of the conference who expects to bring his wife should notify me at once. Every person who expects to visit the conference and would like to have his entertainment provided for should write to me at once. Those who come without giving us this notice will be responsible for whatever confusion they may cause. Members of the conference and the laymen who are on the several boards who cannot attend the conference will confer a favor on us by notifying us of that fact. We shall be sorry if any of you cannot attend, but to hold a home for you when you are not coming ought not be required when a postal card will give us this information.

We expect to meet all trains to receive our visitors, but if you will notify us when you expect to arrive it will be a very great favor.

Our church is to be headquarters for the reception committee. Offices in the county court house will be used by the several examining committees and their classes on Tuesday. The conference session will be held in the court house. Brother Bennett will give notice of railroad rates. Come praying that you and the community may be blessed by this visit.

W. M. Wilson.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to give it free and prepaid, to any reader of the Methodist a trial bottle. You can get it absolutely free of charge. The remedy is sold by druggists everywhere. Write today to the Vernal Remedy Company, P. O. Box 100, New York, N. Y.

MACBETH,
 on a lamp-
 chimney,
 stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money, I send it free; am glad to.

MACBETH, Pittsburgh.

Rev. Ben Cox's Lectures.

We had these three lectures in the Methodist Church at Hope this week. The people were delighted with them. I have paid as much as one dollar to hear lectures, furnished by lecture bureaus, and, to my mind, I have never heard anything better than these. His views are well selected. The historical settings afford a vast deal of information. Mr. Cox's vivid and lucid style, interspersed with song, is most pleasing and highly entertaining. For entertainment, high-toned and instructive, I commend him without reserve. T. D. Scott.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a bottle containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 102 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

The C. F. Sauer Co.'s great victory. Sauer's Flavoring Extracts have just been given the high award and medal by the World Fair judges. The C. F. Sauer are pioneers in the Extracts business, and have made this brand Sauer's Extracts—famous all over the country, for uniform quality, absolute purity and fine flavor. They have received six highest awards and medals, and the sale of their goods exceed that of any other brands combined in the United States.

The Orphanage.

The following amounts have been collected by the agent, Rev. T. O. Rorie, for two weeks to November 5, 1904:

At Mansfield—J. P. Davis, 25c; Mrs. L. E. Davis, 25c; Mr. and Mrs. Traylor, \$1; Dr. J. W. Sorrels, \$1; cash, \$1; A. M. Allen, \$1; Mrs. A. M. Allen, \$1; M. J. Patterson, 50c; Mr. Brewster, 25c; Mr. Brewster, Jr., 10c; Mrs. O. C. Saddle, 50c; Mrs. Fannie Kelly, 50c;

At Paragould—M. F. Collier, \$10.

At Banson, Mo.—Two friends, by Rev. B. Margeson, \$10.

At Snyder—Rev. M. P. Timberlake, \$1.20.

At Walnut Ridge—Chas. Lacross, \$2.50; Mrs. Mandy Morris, \$20; C. R. Fain, \$2.

At Wilmar—A. W. Judd, \$10; Mrs. Edith Koonce, \$1; Miss Sallie Culp, 25c; W. H. Duncan, \$2.50.

At Newport—Cash, \$1.50; T. P. Umstead and family, \$50; W. T. Hawk, 25c; W. B. Chastan, \$1.30; Miss Alma Armour, \$1; Mrs. L. A. McDonald, \$5; Mrs. Mary Hart, 50c; Mrs. A. B. Drummond, 50c; C. E. Crook, \$5.

At Springdale—J. L. Mellard, \$5; J. P. Bennett, \$2.

At Forrest City—L. O. McDaniel, \$10.

At DeQueen—S. B. Wilson and wife, \$2; Bonney Graves, \$1; Herbert Alston, 25c; Miss Georgia Gray, \$1.

At Portia—Frank F. Sloan, \$2.50.

At Ghent—J. M. Campbell, \$5.

At Mablevale—Mrs. H. B. Hopkins, 10c; Miss Dora Davis, \$5; Mrs. S. B. Davis, 60c; C. W. Hopkins, 25c; N. B. White, \$1; Mrs. R. C. Lewellen, \$1; John W. Martin, \$1; Bessie L. Hopkins, 10c; cash, 50c; Mrs. P. S. Weaver, \$2;

At Redfield—Cash, \$1; Ed Elexler, 25c; R. S. Poynter, 05c; J. DeAlderman, 10c; J. P. Cantrell, \$2.50; Mrs. P. S. Herron, \$1.

At Dermott—Mrs. Nattie Anderson, \$5.

Total, \$137.25.

We have received the past week two beautiful quilts, one cradle roll of the Woman's Home Mission Society of our church at Paragould, Ark., and the other from White Rock Sunday-school.

Mrs. Juliette Parmlee, of Corning, Ark., sends us \$1 and promises one dollar a month for the future.

The Orphanage Board have turned over to me the book containing all the subscriptions taken by Rev. T. H. Ware. All amounts due on these subscriptions may be sent by your pastor to the conference or sent to me at Arkadelphia.

T. O. Rorie.

The following amounts, not previously acknowledged, have been received at the office:

- H. A. Smith\$ 5.00
- S. S. at Natural Step.... 10.25
- Mrs. Paul Hill 2.50
- Mrs. D. H. Caldwell 1.00
- Mrs. Anna Krone 5.00

- C. L. Campbell 10.00
- C. L. Campbell, guardian..\$100.00
- G. H. Kimball, Secretary.

Thanksgiving Proclamations.

By the president of the United States of America,

A PROCLAMATION.

It has pleased Almighty God to bring the American people in safety and honor through another year, and in accordance with the long unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart in which to thank him who holds all nations in the hollow of his hand for the mercies thus vouchsafed to us.

During the century and a quarter of our national life we, as a people, have been blessed beyond all others, and for this we owe humble and heartfelt thanks to the Author of all blessings. The year that has closed has been one of peace within our own borders as well as between us and all other nations. The harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly. Reward has waited upon honest effort. We have been enabled to do our duty to ourselves and to others.

Never has there been a time when religious and charitable effort has been more evident. Much has been given to us, and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vainglory, but with full and reverent realization that our strength is as nothing unless we are helped from above. Hitherto we have been given the heartiest strength to do the tasks allotted to us as they severally arose.

We are thankful for all that has been done for us in the past, and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and good will, with respect for ourselves and with love toward our fellow men.

In this great republic the effort to combine national strength with personal freedom is being tried on a scale more gigantic than ever before in the world's history. Our success will mean much not only for ourselves, but for the future of all mankind; and every man or woman in our land should feel the grave responsibility resting upon him or her, for in the last analysis this success must depend upon the high average of our individual citizenship, upon the way in which each of us does his duty by himself and his neighbor.

Now, therefore, I, Theodore Roosevelt, president of the United States, do hereby appoint and set apart Thursday, the 24th of this November, to be observed as a day of festival and thanksgiving by all the people of the United States, at home or abroad; and do recommend that on that day they cease from their ordinary occupations and gather in their several places of worship, or in their homes, devoutly to give



Sure Relief for Women.

No. 18 Central Ave.
HOT SPRINGS, ARK., April 30, 1903.

Eighteen months ago I was so completely run down that my body ached from head to foot. My back seemed to break in two and I suffered intense pain in the lower abdomen. I could not afford to lay off and take a rest, and no medicine helped me any.

A friend told me how much Wine of Cardui built her up and advised me by all means to take it. The day I took the first dose the recovery of my health began. It was nearly three months before I was entirely cured, but at the end of that time I was in better health than I had been for seven years.

I look on Wine of Cardui as the most blessed medicine that a woman could possibly take when she feels sick and tired of life.

Anna Nelson
ORATOR, WEDNESDAY CHAUTAUQUA CLUB.

WINE of CARDUI

Mrs. Nelson describes the condition of thousands of women. That condition comes by slow stages. Usually the important function of menstruation is at first slightly irregular. Then comes the painful periods. Bearing-down pains and ovarian inflammation follow. Finally the nervous system gives way and the whole system has become affected and the pains rack the body from head to foot.

Wine of Cardui is a menstrual regulator of established reputation. No woman who takes it suffers as Mrs. Nelson suffered. It gives speedy and complete relief from the torturing menstrual agonies which are making so many women invalids today. Do not let yourself come to the pitiable condition Mrs. Nelson describes.

Secure a bottle of Wine of Cardui from your druggist today and begin treatment immediately.

thanks unto Almighty God for the benefits he has conferred upon us as individuals and as a nation, and to beseech him that in the future his divine favor may be continued to us.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this first day of November, in the year of our Lord one thousand nine hundred and four, and of the independence of the United States one hundred and twenty-ninth.

Theodore Roosevelt.
By the president.
John Hay, Secretary of State.

"The president of the United States having designated Thursday, the 24th day of November, 1904, as a day of thanksgiving;

"Therefore I, Jefferson Davis, governor of the state of Arkansas, in obedience to a time-honored custom, and in grateful remembrance of the many blessings which we have received from the Divine Giver, do hereby direct that Thursday, November the 24th, 1904, be observed as a day of thanksgiving and prayer, and that our citizens upon that day refrain from all secular pursuits, and that they give due observance thereto.

"In testimony whereof, I have hereunto set my hand and caused to be affixed the great seal of the State of Arkansas at the executive chamber in the city of Little Rock on this, the 11th day of November, 1904. Jeff Davis, Governor.

"Done by the governor.
"Jno. W. Crockett, Secretary of State."

In 1864, in Memphis, in a refugee school that I visited while chaplain in the army, the Bible lesson was John 15, "I am the vine, and

my Father is the husbandman." One little fellow recited it thus: "I am the vine, and my father is a married man."—American Missionary.

EVER WATCHFUL.

A Little Care Will Save Many Little Rock Readers Future Trouble.

Watch the kidney secretions. See that they have the amber hue of health; The discharge not excessive or infrequent;

Contain no "brick-dust like" sediment.

Doan's Kidney Pills will do this for you.

They watch the kidneys and cure them when they're sick.

John Harrington, railroad engineer for years on the Burlington & Missouri railroad, residence 318 Rock street, Little Rock, Ark., says: "I am pleased to add my testimony to the value of Doan's Kidney Pills. Judging from the too frequent action of the kidney secretions, and their condition, I came to the conclusion that my kidneys were at fault and induced by reading advertisements about Doan's Pills, I went to J. F. Dowdy's drug store and got a box and commenced the treatment. I was not disappointed in the results. I am satisfied, not only from the results I received, but from what I have heard others say, that Doan's Kidney Pills are a remedy on which the public can rely."

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

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

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Last call--if you have not seen it you ought to go now--at once--the chance of a lifetime is passing.

On certain days of each week the Cotton Belt Route sells round trip 7-day tickets to St. Louis at the remarkable low rate of a cent a mile each way, good in chair cars and coaches, and 15-day tickets, good in sleeping cars, at slightly higher rates. Call on Cotton Belt ticket agent or write to the undersigned.



"The St. Louis Train," a superb, fast through service, is an ideal World's Fair train; carries sleepers, dining cars and chair cars, reaching St. Louis at 11:30 a. m. daily.

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WARNING ORDER.

In the Pulaski Chancery Court. M. E. Akin, Plaintiff, vs. Jacob Pfister, the unknown heirs of Luther White, deceased, Malinda W. Brown, John Brown, Samuel N. White and William I. Linn, Defendants.

The non-resident defendants, Malinda W. Brown, John Brown, Samuel N. White, William I. Linn and Jacob Pfister, and the defendants the unknown heirs of Luther White, deceased, are warned to appear in this court within thirty days to answer the complaint of the plaintiff, M. E. Akin.

November 1, 1904. F. A. Garrett, Clerk. Bradshaw & Helm, Solicitors for Plaintiff. Lewis Rhoton, Attorney ad litem.

WARNING ORDER.

In the Pulaski Chancery Court. M. E. Akin, Plaintiff, vs. William Cleveland, A. J. Myers and the unknown heirs of Martha Clark, deceased, Defendants.

The non-resident defendants, William Cleveland, and A. J. Myers and the defendants the unknown heirs of Martha Clark, deceased, are warned to appear in this court within thirty days to answer the complaint of the plaintiff, M. E. Akin.

November 3, 1904. F. A. Garrett, Clerk. By Jas. Paschal, D. C. Bradshaw & Helm, Solicitors for Plaintiff. Lewis Rhoton, Attorney ad litem.

WARNING ORDER.

In the Pulaski Chancery Court. M. E. Akin, Plaintiff, vs. Chester W. Emerson, James A. Hurst, the unknown heirs of Michael O. Neil, the unknown heirs of Henry Hart, the unknown heirs of John W. Jackson and the unknown heirs of Ulrich Meyer, alias Mear, defendants.

The non-resident defendants, Chester W. Emerson, and James A. Hurst and the defendants the unknown heirs of Michael O. Neil, deceased, the unknown heirs of Henry Hart, deceased, the unknown heirs of John W. Jackson, deceased, and the unknown heirs of Ulrich Meyer, alias Mear, deceased, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, M. E. Akin.

November 1, 1904. F. A. Garrett, Clerk. Bradshaw & Helm, Solicitors for Plaintiff. Lewis Rhoton, Attorney ad litem.

WARNING ORDER.

In the Pulaski Chancery Court. M. E. Akin, Plaintiff, vs. Emeline Meyers, and the unknown heirs of James Harbison, deceased, and the unknown heirs of J. Snyder, deceased, and the unknown heirs of D. Snyder, deceased, and the unknown heirs of Nathaniel Woods, deceased, and the unknown heirs of James E. Perkins, deceased, Defendants.

The non-resident defendant, Emeline Meyers, and the defendants the unknown heirs of James Harbison, deceased, the unknown heirs of J. Snyder, deceased, the unknown heirs of D. Snyder, deceased, the unknown heirs of Nathaniel Woods, deceased, and the unknown heirs of James E. Perkins, deceased, are warned to appear in this court within thirty days to answer the complaint of the plaintiff, M. E. Akin.

November 1, 1904. F. A. Garrett, Clerk. Bradshaw & Helm, Solicitors for Plaintiff. Lewis Rhoton, Attorney ad litem.

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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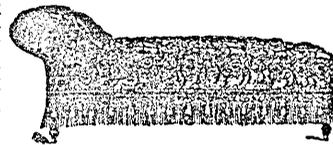
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Transportation charges will be paid, but cash must accompany the order. Remember, if you are not pleased, your money is refunded immediately upon the return of the book to us. Write us what you want, and we will select for you, or ask for our illustrated Bible Catalogue and make your own selection.

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