

The Arkansas Methodist

J. E. GODBEY, D. D., Editor.
GEO. THORNBURCH, Business Mgr.

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Editorial Committee.

LITTLE ROCK CONFERENCE.

Rev. T. H. Ware, Rev. T. D. Scott, J. H. Hinemon.

WHITE RIVER CONFERENCE.

Rev. M. M. Smith, Rev. S. H. Babcock, Rev. S. L. Cochran.

ARKANSAS CONFERENCE.

Rev. F. S. H. Johnston, Rev. H. Hanesworth, Rev. A. C. Millar.

News and Notes.

THE VIRGINIA LEGISLATURE HAS enacted a law which will remove saloons from all rural districts of the State.

THERE IS A LOCAL OPTION BILL pending in the Illinois Legislature which if passed will greatly restrict the liquor trade. The saloon men say it will cut off \$5,000,000 of revenue.

ONE OF THE NOVELTIES WHICH progress in science is to bring to pass, according to Edward Bellamy, is preaching through telephone. Now the papers report that the Rev. Mr. Kimbrell, of Madison, Mo., has tried it, preaching to 200 families in the country through telephone, when storm and mud made church going impracticable.

DR. ALONZO MONK, WHOM WE of Arkansas will not forget nor cease to claim as one of our men, had the satisfaction of opening his new church, St. Marks, Atlanta, Georgia, Sunday, March 22. The church, formerly known as the Merritts Avenue Church, is in its new location on the corner of Fifteenth and Peachtree Streets. Its cost was \$55,000. It is largely due to the labors of the pastor, Dr. Monk, that so great a success has been attained.

IN SPITE OF THE ANARCHISTS the world's rulers seem to be resolved to travel about like other folks. King Edward has just made a trip to Portugal and other countries. The Kaiser has been to Denmark, President Loubet, of France, is going to Algiers, and of course our chivalrous soldierly President Roosevelt is going to travel when and where he pleases. We suppose Mr. Roosevelt fears the newspaper reporter's pencil more than the assassin's bullet,

for he had all newspaper reporters excluded during his visit to the national park.

THE CATHOLIC NEWS SAYS THAT since American occupation of the Philippines four out of five of the bishoprics have been vacated. The bishops have gone to Spain and left their affairs in the hands of administrators. The Catholic administration of affairs in the archipelago is divided into the archbishopric of Manila and the four suffragan bishoprics of Cebu, Jaro, Nueve Caceres and Nueve Segovia. These shepherd a flock of 6,500,000 Catholics, distributed as follows: Manila archbishopric, 1,811,145; bishopric of Cebu, 1,748,872; bishopric of Jaro, 1,310,752; bishopric of Nueve Segovia, 997,629; bishopric of Nueve Caceres, 691,298. The News refers to the policy of filling the vacant places with American prelates and states that the Most Reverend George Montgomery, coadjutor archbishop of San Francisco, has been appointed to take the archbishopric of Manila, the Very Rev. Monsignor Frederick Z. Booker, secretary of the apostolic delegation, has been named bishop of Nueve Caceres, and the Rev. Dennis J. Daugherty, professor of dogmatic theology at the Seminary of St. Charles Borromeo, Overbrook, Pa., bishop of Nueve Segovia.

Washington Letter.

Never before in the history of this nation has the Department of Justice commanded the respect of the great financial interests of the country to the extent that it does today. All talk of trust control and the power of the Sherman anti-trust law had been received with ridicule by Wall Street, but the Northern Securities decision has reversed this sentiment and it is appreciated today that the Attorney-General has it in his power to precipitate a revolution in the methods pursued by the great financial interests. Attorney Griggs, the attorney for the Northern Securities Company, has been in Washington, on his knees to the Attorney-General, metaphorically speaking, begging for leniency in the enforcement

of the decree of the Circuit Court of Appeals, and all Wall Street is watching with abated breath for the next move of the Department of Justice.

It is admitted at the Department of Justice that the logical course of that department would be to follow up the victory gained by the Northern Securities decision by a prosecution of the combination of the Pennsylvania, the Reading and the Baltimore and Ohio railways, the New York Central and Lake Shore companies, the New York, New Haven and Hartford and the New England lines, and so on, but it is also realized that such a course would be followed by a panic of the most serious proportions and, while no indication can be secured as to the future course of the Attorney-General, it is not believed that he will care to assume the responsibility for so serious a campaign. In the present condition of the stock market an indication of the future policy of the Department of Justice would be worth, not thousands, but millions of dollars, but Mr. Knox is as noncommittal as the Sphinx and even the most influential politicians have failed to obtain an inkling of his intentions. In this connection it is worthy of remark that the Sherman anti-trust law is not a new enactment and that the recent decision is merely an evidence of the first sincere effort to enforce the law.

The Postmaster General has returned to Washington and has set at rest all doubt regarding the authority of the investigation now being conducted in his Department. Mr. Payne says that during January and February he learned of certain facts which, in his estimation, warranted an investigation. These he presented to the President who authorized him to proceed with the inquiry at once. Mr. Payne further says, "The investigation will continue and if any wrong doing is disclosed the parties guilty of such wrong doing will be summarily dealt with. If the system or method of doing business in the Department is faulty, the proper remedies will be applied without fear or favor. I inaugurated the investigation

with the determination that it should be exhaustive. I am well satisfied with the manner in which it has been conducted thus far and am satisfied that there has been no lack of effort or discretion and no excess of zeal."

Many charges have been filed with the Fourth Assistant Postmaster General to whom the investigation is confided, some of them obviously puerile, others evidently inspired by spite and a number of the gravest character. As has been stated, Mr. Beavers, superintendent of the division of salaries and allowances, resigned on the day he learned that he was under investigation. Mr. Machen, superintendent of the division of free delivery, has thus far refused to resign and it is rumored that he is bringing all of his powerful political influence to bear to save him from dismissal but it is generally conceded that, regardless of the findings of the inspectors, a condition of affairs has grown up which will make his resignation essential to the good of the service. This refers chiefly to his relations to his superior officer, First Assistant Postmaster General Wynne. Mr. Machen has not been technically suspended, but practically all of the work of his division is being conducted by his subordinates, under the immediate supervision of Mr. Wynne.

C. A. S.

Sunday-School Convention.

The Sixteenth Annual Convention of the Arkansas Sunday-school Association will be held in Hot Springs, April 28-30. Every Evangelical Sunday-school in the State is entitled to three delegates. All pastors and superintendents are delegates by virtue of their office; also all officers of the Sunday-schools. All the delegates will have free entertainment from Tuesday noon to Friday morning. One and one-third fare, on the certificate plan, will be granted by railroads. Every school is asked to contribute \$5 for the State work.

Send names of delegates to Miss Elsie Avery, local secretary. Delegates on arrival report at the Central Methodist Church.

Consumption Certainly Curable

Such Word as Hopeless Now—Consumptives May Be of Good Heart and Courage—The Way to Health Is Clear—Here Is a Cure Offered FREE That Has Brought New Strength or Perfect Health to Hundreds, Among Them Congressman Nelson Lingley's Son.

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Contributed.

Let Us Save the Children.

Dear Brother Godbey—I know that your hands are full of rich articles for publication, and often refrain from trying to write. But the last week's issue of the "Methodist" containing that beautiful letter of Brother J. A. Fair and another of Brother Jernigan's which reached a responsive chord, and I must venture to say another word. Great responsibility in respect to training the rising generation for the conversion of the world devolves upon ministers of the Gospel. My brethren in the ministry, it is a soul reviving thought that God has committed in trust to this generation the many instrumentalities for storming the forts of sin and through grace the putting down of every stronghold of Satan. In the nurseries of Christian mothers is the power to do this work. Here, then, our eyes rest with intense interest. The advancement of our Redeemer's kingdom is identified in our thoughts, with the education of the children. They are the buds of the church, and if properly trained will soon be in bloom. Their hearts are soft and tender, and with the aid which may be obtained from on high, their feet, while young, may be taught to walk in paths of life until they will wish to walk in no other way.

Mothers, do you love those dear ones God has committed to you? Then pray with and for them while tender. Should this aid be withheld, it may never come to full perfection. Indeed, unless you take a prominent part in this business, your preacher can never do his work so well. So while we have the great benefits of our Methodist system of the pastoral care and instruction of our children, let us not be so indifferent. But remember the same God who said to Joshua, "Stand still and see the salvation of the Lord," said also, "Why stand ye here all the day idle?"

We depend upon the Gospel message bearers to sound the alarm, and direct mother's mind to the great issues in her hands. I am glad that our church has in our Sunday-schools a decision-day. How important this is for the young people! How glad we are to read their letters in the "Methodist"! Often our minds run back to the dear old home and think of our early impressions, and nothing will destroy them. No, nothing! This wisdom Solomon asked for, and he got it. Moses had it and esteemed the reproaches of Christ greater riches than the treasures of Egypt.

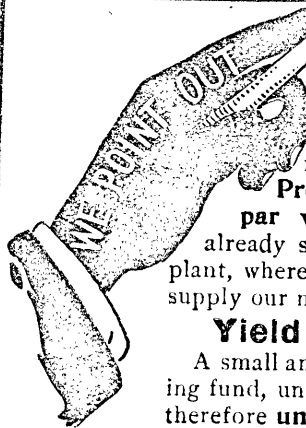
Yes, Brother Fair, you are right. Abraham rejoiced to see this Christ and was glad, and he thought so much on this that he was not satis-

fied until he had all the children about him dedicated to God.

Well, I had no thought of going so far when I began. We are all anxious and praying for Brother W. M. Watson on the Boydsville Circuit, who has for some time been sick, and unable to meet all his engagements. This is where he began his ministry and we hope he may yet be able to do a great year's work. In our estimation Brother J. R. Edwards did three years of most excellent work for us in preaching and in everything a good

worker. We miss his visits and those of his most estimable wife so much. Her body lies in our church yard, at Mary Chapel, to await the glad day when we shall be called to come forth. May the Lord abundantly bless you and our good old "Arkansas Methodist," and all who read its pages. Brother Jernigan, I went past the old school house at old Scatterville a few days ago and the little old belfry you and I put up is still there. Respectfully,
M. L. McCord.

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The Religious Belief of Thomas Carlyle.

BY REV. JAMES A. ANDERSON.

We have never been able to believe that he was an infidel or a sceptic. Several years ago we gave his French Revolution a second and a very careful reading for the purpose of noting what he might let drop on the point of his own faith. We published the results of that study in the "Arkansas Methodist." Picking up a volume of "Heroes and Hero-Worship" lately, it occurred to us to make a similar trial of this work. We here present the results of this study.

Let it be understood at the outset that no word that Carlyle has left on record stamps him as a sceptic. Nothing that we have ever caught sight of marks him as an infidel of any description. We take it that there are two reasons why some have supposed him to be sceptical. The first is that he did never profess or subscribe to any creed. Against that deduction we will put this: "I cannot call this Shakespeare a 'sceptic,' as some do; his indifference to the creeds and theological quarrels misleading them." * * * Such 'indifference' was the fruit of his greatness withal; his whole heart was in his own grand sphere of worship." Carlyle had an ineradicable aversion to professing. It may be fairly said that he went to a great extreme of opposition here. As he read history he had seen so much professing that was insincere that he went to the other extreme, and seems to have thought that it would be better, on the whole, that men should not profess at all. Concerning the "Worship of Formulas," he says: "No more immoral act can be done by any human creature; for it is the beginning of all immorality." Coming suddenly, while speaking of the birth of Martin Luther, upon a thought about the birth of Jesus Christ, he says: "It leads us back to another birth-hour, in a still meaner environment, eighteen hundred years ago—of which it is fit we say nothing, that we think only in silence; for what words are there!" This aversion to professing at all we count a great mistake. We prefer, "Let your light so shine," a saying of one far greater than Carlyle.

The second reason why some people have put down the great Scotchman as a sceptic we take to be a certain sort of latitude in him whereby he would put down John Knox, Martin Luther, Mahomet and Jean Jacques Rousseau as all being true prophets to their day. But let us not forget that Carlyle saw a great difference between Luther and Knox, on the one hand, and Mahomet and Rousseau on the other. The two latter were men who, in his view, had come upon some great truths, in advance of their fellows, and they were valiant to utter forth those truths, at any and

all costs. Any man may rightly be called a prophet exactly to the extent that he will do this.

But that Carlyle believed in religion take the following: "It is well said, in every sense, that a man's religion is the chief fact in regard to him. A man's or a nation of men's." He then explains that he does not mean by religion what a man will profess, but what he does in his heart practically believe "(and this is often enough without asserting it even to himself, much less to others), he puts in, and then says this is the primary thing for a man, and that religious worship is an inevitable thing.

There is a great abundance of evidence that Carlyle hated, detested, scepticism, loved believing, if only it was believing. "At all turns, a man who will do faithfully needs to believe firmly." "Whole ages, what we call ages of faith, are original; all men in them, or the most of men in them, sincere. These are the great and fruitful ages." "Well, this is what I mean by a whole 'nation of heroes,' a believing nation." "Belief I define to be the healthy act of a man's mind." He found in Napoleon a great man, sincere at the first, especially; but having no such sincerity as Cromwell had, the capital difference being that in Napoleon there had been "no silent walking, through long years, with the Awful Unnamable of this Universe."

Such was Carlyle's estimate of faith. Hear now his characterization of scepticism: "The eighteenth was a sceptical century; in which little word is a whole Pandora's Box of miseries. Scepticism means not intellectual doubt alone, but moral doubt; all sorts of infidelity, insincerity, spiritual paralysis. Perhaps, in few centuries that one could specify since the world began, was a life of heroism more difficult for a man." (What a hero of heroes then was John Wesley! Strange that Carlyle did not know of him): "As indeed this, and the like of this, which we now call scepticism, is precisely the black malady and life-foe, against which all teaching and discoursing since man's life began has to direct itself; the battle of Belief against Unbelief is the never-ending battle. "Accordingly what century, since the end of the Roman world, which also was a time of scepticism, simulacra and universal decadence, so abounds with quacks as the eighteenth?"

We submit further the following as indicating clearly Carlyle's belief in the Christian religion: "The greatest of all heroes is One whom we do not name here." "Obscure tidings of the most important event ever transacted in this world, the life and death of the divine Man in Judea, at once the symptom and cause of immeasurable change to all the people in the world, had in the course of centuries reached into

Arabia, too; and could not but, of itself, have produced fermentation there." "The highest Voice ever heard on the earth said withal, 'Consider the lilies of the field,' etc. "The Christian faith, which was the theme of Dante's song, had produced this practical life which Shakespeare was to sing. For religion then, as it now and always is, was the soul of practice; the primary vital fact of men's life." In this connection consider again what he said, above quoted, about the birth-hour of Jesus Christ. He not only believed in Christianity, he believed in the Protestant form of it, most of all in the Puritan form of it, it would seem. This form of Protestantism he pronounces "a true heart-communication with heaven." He did not wholly and indiscriminately despise Romanism, yet for the most part, he did despise it. Speaking of a supposed revival of popery he declared that so long as "a pious life remains capable of being led by it, will one and another human soul adopt it, and go about as a living witness of it;" that it will continue till the world has appropriated whatever of truth there is in it, and then it will perish from the face of the earth! Yet he often speaks of the pope as the "Italian Chimera"—turning to whom was, in Carlyle's view, the symptom of coming ruin for Napoleon Bonaparte. Speaking of the Roman Catholic Church of Luther's day, he says: "The thing which still called itself Christian Church had become a falsehood, and brazenly went about pretending to pardon men's sins for metallic coined money, and to do much else which in the everlasting truth of Nature it did not now do; here lay the vital malady." From Luther's first challenge of the pope onwards to the frightful, half-infernal shouts that rose one day in the Palais Royal, round Camille Desmoulins, men were resolved on getting back to Truth, "cost what it may, reigns of terror, horrors of French Revolution or what else, we have to return to truth. Here is a truth, as I said: A Truth clad in hellfire, since they would not but have it so!"

We would, finally, call attention especially to what he has to say about Oliver Cromwell's prayers: "Can a man's soul, to this hour, get guidance by any other method than intrinsically by that same—devout prostration of earnest, struggling soul before the Highest, the Giver of all light?"

Pine Bluff Missionary Institute.

The institute met at Roe, and was in session through Wednesday and Thursday, April 8 and 9. Four of the pastors were absent, and missed the best feast spread in this district in the last four years. The preachers present carried on the most spirited and helpful discussion on the various phases of the

missionary question I ever heard. There was no lack of interest. The people of the live little town attended well the sessions of the institute; and the congregations were large at the two preaching services each day. The institute bore immediate fruit in the Roe charge, and it will bear abundant fruit in fifteen charges in the district, if it does not in all. The Methodists of this district may watch out for more missionary enthusiasm and activity on the part of the pastors. They are especially determined to hold missionary institutes in their own charges, and to help the women to organize. We have just closed, and we all feel better.

W. P. Whaley.

One of the exhibits at the World's Fair, St. Louis, which will attract universal interest will be the largest herd of domesticated bison on the American continent, owned by James Philip of Pierre, S. D.

BUILT OVER.**Food That Rebuilt a Man's Body and Built it Right.**

By food alone, with a knowledge of what food to use, disease can be warded off and health maintained, also many even chronic diseases can be cured. It is manifestly best and safest to depend upon food to cure rather than too much drugging.

A case in point will illustrate. A well known man of Reading, Pa., treasurer of a certain club there, says: "I have never written a testimonial letter but I have been using Grape-Nuts about a year and have recovered my health, and feel that I would like to write you about it for the case is extraordinary.

"For five years I was a sufferer from a dreadful condition of the bowels; the trouble was most obscure." Here follows a detailed description and the condition certainly was distressing enough (details can be given by mail).

"Nothing in the way of treatment of drugs benefited me in the least and an operation was seriously considered. In May, 1901, I commenced using Grape-Nuts as a food and with no idea that it would in any way help my condition. In two or three weeks time I noticed an improvement and there was a steady gain from that time on until now I am practically well. I don't know how to explain the healing value of the food but for some reason, although it has taken nearly a year, I have recovered my health and the change is entirely attributable to Grape-Nuts food, for I long ago quit medicine. I eat only Grape-Nuts for breakfast and luncheon, but at my night dinner I have an assorted meal." Name furnished by Postum Co., Battle Creek, Mich.

Contributed.

Among the Brethren.

REV. P. C. FLETCHER.

Being upon the verge of a nervous collapse and in need of a little diversion, as well as with a view to aiding a special movement of our church in this city, I was requested by my official board and quarterly conference to spend three weeks of March out in the field among the brethren with my "Smiles and Frowns," "Imperial Manhood" and "Love, Courtship and Marriage." The outing relieved the pressure upon me and in some respects proved very helpful. Especially did I enjoy the association with the brethren, which it afforded. The first date was with Rev. F. M. Keen, at Booneville. It was a genuine pleasure to be a guest in his sweet home. During illness of his wife he has assumed the role of cook, matron and hostess. No one can excel him as a housekeeper, except it be the one whose place he fills. He is a model Christian gentleman and has a strong hold upon the people of his town, especially the business men, who in many ways evidence their high appreciation of his qualities of mind and heart.

Next I went to Paris, where I was with Rev. D. J. Weems two nights, and had the pleasure of standing before large and cultured audiences. Every kindness and courtesy was shown me by this model pastor and his wife. This is his third year there and the work he has accomplished in the time is nothing short of remarkable. Under his leadership Methodism has been placed upon a solid basis in this beautiful and growing little city.

It was my pleasure to spend the following Sabbath in Fort Smith. I found both Rev. J. M. Hughey and Rev. C. P. Smith in high favor with their people and accomplishing much in their pastorates. Sunday morning I heard an able discourse from the Central pastor, it being a special sermon to the women of his congregation. At night I yielded to the courtesy of Brother Smith and stood once more before my parishioners of former years. In the audience were many faces I had learned to love in the days past and gone. At the mid-year missionary conference I took my humble part on the programme and on Wednesday night filled my engagement with Rev. L. E. Southard at Lavaca. There I enjoyed the hospitality of my old friend, L. H. Ingham. Brother Southard is doing a fine work on the Fort Smith Circuit and in him the conference has a brave, true, spiritual young man.

The missionary conference was the best this writer has ever attended. All the brethren made telling speeches and the sisters excelled

the brethren. The addresses of Mrs. Henry Hanesworth and Mrs. F. M. Tolleson were almost matchless and delivered with queenly grace and effect.

My next date was with Rev. Geo. McGlumphy at Dardanelle. There we had a large assembly and such an one as inspires a speaker—cultured, responsive, appreciative. I found the pastor in high favor with the people, which was no surprise, for certainly no more studious, painstaking, indefatigable, consecrated minister belongs to our ranks than is this able pastor. McGlumphy is every inch a man, a gentleman. I was delightfully entertained in the cultured home of Mr. and Mrs. J. A. Croom. Sister McGlumphy, the gentle, refined, lovable little lady that she always is, has already found a deep place in the hearts of the Dardanelle people. Next we went to "The City of Roses" to be with Rev. J. D. Hammons at the Hunter Memorial. It was my pleasure to spend the Sabbath in Little Rock. I attended Sunday-school at the First Church, where Dr. Walker Lewis, Judge Ratcliffe and Prof. C. N. Weems showed me many courtesies. Though the morning was inclement the spacious departments were crowded with enthusiastic pupils. I attended the Winfield Memorial Church at the eleven o'clock hour and listened to a charming discourse by the able and genial pastor, Rev. T. Y. Ramsey. Certainly he has a model church—a noble people to serve. There was a sunshine, a spiritual atmosphere, a divine melody connected with that service which I shall not soon forget. At night I attended our First Church—a beautiful, spacious edifice it is. Dr. Lewis conferred upon me the unmerited honor of insisting that I take his place. I was not surprised to find that his people love him just like all his people used to back in old Georgia, for certainly he is a man of charming personality, as well as the possessor of great brain and heart force. I greatly desired to worship with Brother Hammons one hour, but I was afraid if his people saw me they would not come out to hear me lecture. When I explained he saw I was right(?). I was presented to the audience by Dr. Ramsey in his usual unique and graceful manner. I was pleased to see in the assembly Rev. J. M. Workman, of Benton, a former beloved pastor; Dr. J. E. Godbey, Rev. B. A. Few of the Mena District, Rev. A. P. Few, late of California; these with Brothers Ramsey and Hammons encouraged the speaker with an occasional "grin." I shall not soon forget the many kindnesses and courtesies shown me by Brother Hammons during the two days I spent in his city. First of all, he is a Christian gentleman; then comes his intellectual and

heart culture, to say nothing of his pleasing personality.

I had the much appreciated pleasure of spending a half hour in the home of Dr. and Mrs. J. E. Godbey. They had just returned from Nashville, where Sister Godbey had been very ill for some weeks. I have always received a benediction when in the presence of this beautifully devoted couple. The Doctor, though unwell and very busy, honored me with his presence at the lecture.

From Little Rock I made a jump of two hundred and twenty-five miles to Wagoner, I. T., where I filled an engagement with Rev. John D. Edwards. We found every kind of weather ever written down in an almanac. Brother Edwards is doing a monumental work in Wagoner. He has just passed through the greatest revival in the history of the town, and all lines of his church work are prospering. I was the guest of his truly model home.

My last date was with Prof. M. F. Croxdale at our Hendrix Academy, Gentry. On my way I stopped over one night in Bentonville as the guest of my good friend, Rev. M. N. Waldrip. I do not know when I have enjoyed a visit more. What a charming home he has, how full of sunshine and thanksgiving, what a sweet family. The future will have something to say about Paul, Fitzhugh and Lovie. While in Bentonville I had the pleasure of receiving a cordial handshake from Rev. F. S. H. Johnston, Rev. Y. A. Gilmore, Rev. J. H. Torbett, Rev. H. A. Armstrong. We drove Brother Johnston's "Lightning Express" twenty-two miles through the country to Gentry. Those were hours long to be remembered. If you

have the blues and are inclined to think that all life frowns at you just go with Waldrip on such a trip. There is a streak of humor and pathos running through his character which give him a magnetic force. At Gentry I stood before a large audience, who were not too "stingy" to smile at the right time and not too mean to weep when the speaker touched upon life's sad side.

I am now home—the sweetest place on earth—and happy and busy in my labors for and with the people whom I love with such unfeigned devotion.

Eureka Springs, Ark.

The Western Passenger Association has established the rate of one fare plus two dollars for a round trip to St. Louis during the World's Fair. This action is expected to be followed by the Eastern railway associations.

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Literature and Review

Tennyson and Browning. XVI.

A. H. GODBEY, A. M.

Arnold's attitude toward the prophets of a newer day demands a preliminary remark. It is ever the fate of the earlier prophets in periods of change to have too roseate views of the future. A historical study of the Hebrew prophets shows that repeatedly they imagined a final renovation to be nigh at the doors, only to be disappointed in later days at finding the glorious golden day of God to be farther off by far than they had dreamed. These over-early songsters who announce eternal summer too often must yield to the iron frost of facts; and the despairing soul who moans that "the thing which hath been is that which shall be" has at least as much of the truth upon his side.

Now, Tennyson, Browning and Arnold wrought in the age when the French Revolution had shaken all institutions and ideas to the foundations; and its lurid conflagrations were but too confidently heralded as the aurora of an eternal day—a final light of promise in the social and political skies. The trouble over, many of the best men of the day were taking stock and endeavoring to determine the net profits of the convulsion. It is among these that we find Arnold, and it is thus that we must understand him. Here we have the line of demarcation between him and the two poets whose works we are estimating. What is the world's attitude to his faith? What has a great social movement brought to the world—these are his problems. While Tennyson battles with his own doubts and Browning busies himself with individual types, Arnold's whole point of view was sociological. No one could well grow up under the Rugby regime and be otherwise inclined. But Rugby had given him a sensitive conscience, almost a morbid one, while not putting in his hands any plans and specifications by which to work. Hence he was essentially a sociologist, but without anything better to offer, and not well fitted for working with men as he found them.

To understand Arnold's attitude toward the prophets of the new day, let us note what had been the dreams of Shelley and his companions in the period of the Greek revolution. A single fragment will suffice:

"The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn;
Heaven smiles, and faiths and empires gleam,

Kege in iuk-oyb!guly.52..V HT A
Like wrecks of a dissolving dream.
A brighter Hellas rears its mountains.

From waves serener far;
A new Peneus rolls his fountains
Against the morning star;
Where fairer Tempes bloom, there sleep

Young Cyclops on a sunnier deep.
A loftier Argo cleaves the main,
Fraught with a later prize.
Another Orpheus sighs again.
And loves, and weeps, and dies;
A new Ulysses leaves once more
Calypso for his native shore.

Now, one cannot seriously complain of Arnold, if, as he contemplates the age thus heralded, he is disposed to sarcasm, and styles the whole performance mere "Bacchanalia" (see his poem of that title), for Tennyson in a single slashing line disposes of it quite as summarily:

"The red-fool-fury of the Seine
Piles high its barricades with dead."

And in "Locksley Hall Sixty Years After," he suggests that a certain revision must be given the earlier rosette creeds of the prophets. So in the conclusion of "Bacchanalia," Arnold sings, in precisely the figures quoted last week from Tennyson's "Sea Dreams":

"Thundering, bursting,
In torrents, in waves,
Carolling, shouting,
Over tombs, amid graves,
So, on the cumbered plain
Clearing a stage
Scattering the past about,
Comes the new age,
Bards make new poems,
Thinkers new schools,
Statesmen new systems,
Critics new rules.
All things begin again;
Life is their prize,
Earth with their deeds they fill,
Fill with their cries.
Poet, what ails thee, then?
Say, why so mute?
Forth with thy praising voice!
Forth with thy flute!
Poet ever! why sittest thou
Sunk in thy dream?
Tempt not the bright new age?
Shines not its stream?
Look! oh, what genius,
Art, science, wit!
Soldiers like Caesar,
Statesmen like Pitt!
Sculptors like Phidias,
Raphael in shoals!
Poets like Shakespeare—
Beautiful souls."

More seriously he reviews the result in "Stanzas From Grand Chartreuse":

"Achilles ponders in his tent,
The kings of modern thought are dumb,
Silent they are, though not content,
And wait to see the future come.
They have the grief men had of yore,
But they contend and cry no more.
"Our fathers watered with their tears
This sea of time whereon we sail,
Their voices were in all men's ears,
That came within their puissant hail.

Still the same ocean round us raves,
But we stand mute, and watch the waves.

"For what availed it, all the noise,
And outcry of the former men?
Say, have their sons achieved more joys?

Say, is life lighter now than then?
The sufferers died, they left their pain,
The pangs which tortured them remain."

But finally, in "Obermann Once More," the wearied, restless poet takes a more comprehensive view. He reviews the kaleidoscopic shifting of creeds and institutions, as Browning does in the epilogue of his insufficiency of the present, with all his old impatience:

"Your creeds are dead, your rites are dead,
Your social order, too!
Where tarries He, the Power, who said,
See, I make all things new!"

For now the old is out of date,
The new is not yet born,
And who can be alone elate
While the world lies forlorn?"

But Obermann, after reviewing the story of his life, thinking thus, is finally made to admonish the living poet against the error of the heart-sick recluse of the French Revolution:

"O thou, who ere thy flying span
Was past of cheerful youth,
Didst find the solitary man,
And love his cheerless truth.
"Despair not, thou as I despaired,
Nor be cold gloom thy prison,
Forward the gracious hours have fared,
And see! the sun is risen.
* * * * *

"The world's great order dawns in sheen,
After long darkness rude,
Divinelier imaged, cleaner seen,
With happier zeal pursued."

Continuing, the dead Obermann is made to acknowledge that the age of which he complained had after all more than he; and he admonishes Arnold that though much of his life be spent, though youthful energy and order are gone, yet the rest of life should be given to aiding the world; its misery is still real, but the word should not be palsied with pain or doubt, nor the work paralyzed by woe.

"What still of strength is left, employ.

That end to help attain;
One common wave of thought and joy,
Lifting mankind again!"

These somewhat extensive references to Arnold and his feelings in the presence of changes in the world will be justified later. It is desired to utilize them in the emphasizing of the most valuable element that has entered into modern thinking. For the present, be it said that Arnold, though dealing with a somewhat more difficult problem, eventually reaches a view of the changes of the world akin to that entertained by Browning and Tennyson; yet with a distinctive difference.

FOUNDATIONS OF FAITH.—Being a Consideration of the Grounds of Religious Belief, and Especially of the Evidences of Divine Revelation in the Bible. By J. E. Godbey, D. D. Nashville, Tenn.; Dallas, Texas, Publishing House of the M. E. Church, South, Bigham & Smith. Cloth, 262 pages, \$1, by mail.

Gen. John B. Gordon's reminiscences, which begin in the May Scribner's are a part of the great book which he has been writing for many years. Antietam and Chancellorsville will be described in June, and Gettysburg in July, the anniversary of the battle.

Man is a many-sided animal, and requires a great variety of mental as well as physical food to sustain and develop all his faculties, and it is just as essential to his well-being to nourish the social side of his nature as to feed the mental and the physical.—"Success."

ST. LOUIS' PREDICAMENT.
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Write Geo. H. Lee, Little Rock, Ark., for information concerning the low rate to Savannah, Ga., via the Choctaw, Oklahoma & Gulf R. R., on account of the Southern Baptist Convention, which meets May 7.

Attend the National Assembly Cumberland Presbyterian Church, Nashville, Tenn., May 21 to 29. One fare plus \$2 for the round trip, via the Choctaw, Oklahoma & Gulf R. R.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

May 3—Paul Arrested Acts 21: 30-39.

Golden Text—"If any man suffer as a Christian, let him not be ashamed." (1 Pet. iv. 16.)

Time—A. D. 58 or 59.

Place—In the temple court and on the castle stairs at Jerusalem.

Paul's entrance to Jerusalem was the end of his third great missionary journey. It had been twenty years since he had left this city to go to Damascus to persecute the Christians. What wondrous things he had seen in these twenty years! It had been seven or eight years since the Council of Jerusalem had met there, Paul being present, and determined what policy was to be pursued among the Gentiles, to which policy Paul had always been faithful, and was there at this time in compliance with the request then made that the Gentile churches remember the poor at Jerusalem.

He was most kindly received by the brethren there, James being at the head of them. They told him, however, that it was currently reported there among the Jews that he had been doing much to subvert the ancient faith, teaching the people everywhere to forsake the law of Moses. It is well known that there was a strong faction of Palestinian Christians who were utterly at variance with him on this account. Besides, the unconverted Jews would hate him for this with all the intensity of Jewish-race hatred against both an enemy and a renegade.

The brethren there advised him to adopt an expedient which they thought would placate the Jews; told him there were there in the temple certain brethren who were undergoing the ritual forms prescribed by the Jewish law for Nazirites; advised him to enter into this observance as an aid to them, paying the expenses attached by the law to the observance, and so show his respect for the law. Now Paul himself personally observed the law, his only contention had been that it was not necessary to any man's salvation to do so, and he did not regard it as even expedient for a Gentile to undertake to do so. As a matter of expediency he had no sort of objection to observing the law; as a matter of compulsion—never. But this Nazirite business was a matter of expediency, and so he agreed to the proposal. This led him to spend certain days in the sacred areas of the Temple—the court of the women.

A certain Gentile Trophimus, of Ephesus, was there with him in the city. He was recognized by certain Jews of Ephesus, also there. These bitterly hated St. Paul. They were ready to believe

any evil of him, and they jumped to the conclusion that because he was there with Trophimus, and because he had spent much time in the Temple, he had carried Trophimus in there. This was a death penalty! And so soon as the rumor got started, a mad mob—mad as Oriental mobs only can be mad—rushed upon Paul. An infuriated mob is always a most fearful thing, and an Oriental mob, yelling in frenzy, gesticulating, throwing dust into the air, is awful! They dragged Paul quickly out of the sacred court, and were about to tear him in pieces, when the Roman soldiers stationed in the Antonia Tower, in the northwest corner of the Temple-enclosure, caught sight of what was going on, and were quickly on the scene. They took him from the mob, bound him hastily, and moved swiftly back toward the tower. As they ascended the steps, Paul spoke to the chief captain, Lysias, in the Greek tongue, requesting that he might be permitted to speak to the people. Lysias was astonished that he spoke in Greek—and was not an ignorant brigand. After some parley he gave him permission, and Paul proceeded to speak, chained as he was to two soldiers. Hooted and scouted and hated as he was by that mob, frenzied with rage for his blood, he would make one last effort to bring them to know the truth.

He spoke in the Hebrew tongue; he told how that he was himself a strict Jew; he told how he became converted, how he had found the Messiah, the hope of all Jews; he told how that he was preaching Christ out of obedience to the God of their fathers, and how that he had been sent to the Gentiles. When he reached this point all their rage broke out afresh, and Lysias, who saw their rage but had not understood a word of Paul's speech, thought he must somehow be a great criminal, and commanded the soldiers to put him to the torture, and make him confess his crimes. As they were binding Paul, he asked if it was lawful to scourge a Roman citizen who had not been condemned. There was magic in that question!

"If any man suffer as a Christian," his suffering only reveals most effectually Christian faith and Christian character. He whose chief aim is to advance the cause of righteousness should rejoice in such suffering.

QUESTIONS.

How long had Paul been in the ministry at the time of this lesson? How was he received at Jerusalem? Who seems to have been at the head of the church in Jerusalem? Were there any enemies to Paul's work among the Jews? How did the brethren advise him to appease this prejudice? Did he succeed? Was this effort to appease preju-

ARE YOU LOSING WEIGHT



If so then your system is out of balance, and there is a flaw somewhere in your constitution, and a possibility that you are losing health, too. The falling off in weight may beslight, but it makes a wonderful change in one's looks and feelings, and unless the building up process is begun in time, vitality and strength are soon gone and health quickly follows. If you are losing weight there is a cause for it. Your blood is deteriorating and becoming too poor to properly nourish the body, and it must be purified and enriched before lost weight is regained. It requires something more than an ordinary tonic to build up a feeble constitution, for unless the poisons and germs that are lurking in the blood are destroyed, they will further impoverish the blood and weaken the system, and you continue to lose weight.

In S. S. S. will be found purifying and tonic properties combined. It not only builds up weak constitutions, but searches out and destroys germs and poisons of every description and cleanses the system of all impurities, thus laying the foundation for a healthy, steady increase in weight and future good health.

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dice a mistake? What was Paul's relation to Trophimus? What did the excited Jews do with Paul? Who rescued him? What defense did Paul make?

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Epworth League.

May 3—Parable of the Prodigal Son
Luke xv. 11-32.

The parable of the prodigal son was spoken upon a most fitting occasion. It is introduced with the statement, "Then drew near unto him all the publicans and sinners to hear him." In the background of the picture the Pharisees appear, uttering their cavils at Jesus' association with those people whom they regarded as reprobates. It was a scene in which the shepherd turns from those who reckoned themselves safely housed in the fold to go after the wandering sheep.

The parable before us might better have been called "The parable of the Two Sons," for the brother who was faithful, and remained at home, is acknowledged by the father as heir of all his house, but he had not entered into all the love of the father for the wandering brother, but like the Pharisees thought it not right that one so unworthy should be so joyously welcomed. There is much of this spirit among our aristocratic churches. We shall not deny that consistent, upright men and women in these churches are the children of God, but they have faults and defects, and their disposition to neglect the poor and out-breakingly wicked is a fault most common. It implies a lack of sympathy for these wanderers or a lack of faith in Jesus' power to save them.

As to the example of the prodigal, it teaches us directly, that while it is the privilege of men from childhood to be trustful, true and submissive to divine guidance, and always assured of the Father's care, and always sheltered in the Father's home, some wander away.

This wandering is a sad thing. It is a grievous sin, rebellion and ingratitude toward the Father, an overwinning trust in self. It is at great peril of eternal destruction that one thus goes astray. Disappointment is sure. The world can never make us truly happy. There is not a more striking and appropriate picture to be thought of to represent the effort of an immortal nature to find satisfaction in carnal things than this of the starving son of a rich father, trying to satisfy himself with the food of swine.

We say this wandering is at infinite peril. Not many return from it. Disappointment may humble self-will, but despair is apt to follow. Many confess themselves cheated and disappointed, but few ever seek the Father's face again.

Even to those who return the wandering is ever a grievous loss. It is loss from that steady growth in goodness and power to do good which ought to characterize our lives, from youth to age. It makes a sad and desolate waste in the

midst of life's journey which else might have been daily through bright scenes.

But the joy of the father at the return of the prodigal son is a powerful appeal to all who are God's children, to seek the wandering. We can not put ourselves in line with God's love more fully. Not all will be saved, but there is joy in the presence of God and the angels for one soul that is rescued.

Jesus' work seemed intended to inspire hope in the most hopeless. The door of salvation stands open. The loving Father waits.

The Philippine exhibit at the World's Fair, St. Louis, as outlined by the war department will include 1,000 natives established in typical native dwellings of many varieties on a special reservation, where fair visitors can study their modes of life, manners, customs, amusements and peculiar industries.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of "Arkansas Methodist" who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 91 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

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

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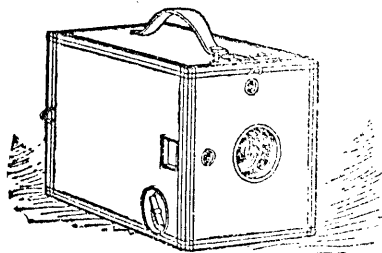
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THE ARKANSAS METHODIST.

J. E. GODBEY, D. D., EDITOR.

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

REV. J. R. HARVEY, FIELD EDITOR.

WEDNESDAY, APRIL 22, 1903.

A writer criticising the church for its respect for the rich says "there is idolatry in it—too much offering of prayers and burning of incense to golden calves."

The trouble about many men is that they are so shrewd and such keen judges of men, that they do not need to examine into facts in order to reach conclusions.

Some of our Presbyterian exchanges are asking "Why should not the celebration of the two hundredth anniversary of Wesley's birth be made general by all the Protestant denominations?"

Science has not yet told us what matter is. We define matter in terms of its attributes. So of spirit, we know nothing directly. We know its manifestations. We infer a sanctified soul only from good affections and good deeds.

The preacher who can not bring a sinner to his knees on the back seat of a church, forty feet away, should not "lay to his heart the flattering unction" that there is any mighty means of grace in his preaching by telephone.

It is not worth while to wrestle over conviction to undertake high things for the Master when one continues to ignore the low things of each passing day. The best proof of a call to deeper consecration for special service is an increased fidelity in routine commonplaces.—Midland Methodist.

Some testify that God has healed them of diseases in answer to prayer. No doubt there are such cases. It is the privilege of sick folks to pray that God may heal them. But any doctrine of healing which excludes the use of means, so far as we know them, ignores God's constant provision for help. It is as unscriptural and fanatical to teach that God's will is that we should undertake to maintain health without regard to medicines and laws of health as to teach that he will feed and clothe us without our care or toil.

He who does not recognize God in the order of nature rejects his plainest revelation.

Dr. Edward Thomson, of the Sunday League of America, called at our office last Saturday. He was on his way to Hot Springs to spend Sunday.

Next Sunday he will give to Little Rock. In the morning he will preach in First Presbyterian Church. At 3 p. m. he will address

a mass meeting of all the churches in First Methodist Church. At 7:30 he will preach again in the First Baptist Church.

During the past week he held meetings at Conway, Morrilton, Russellville, Dardanelle, Charleston and Ozark. This week he will lecture Tuesday night at Bentonville. Wednesday at Eureka Springs, Thursday at Fort Smith and Friday at Clarksville.

He says that everywhere he has had large attendance. All denominations co-operating. In some places the Catholics and in others the Hebrews have joined in the movement.

Let Them Go.

We mean these preachers who set a price on their service and must have so much a year—\$1,500, \$2,000, as the case may be. If they don't get their price they switch off for a year in some secular business. It is a warning to Bishops that they are not men to be trifled with. Sometimes a nice offer is made to these sulking fellows to coax them into line, and faithful uncomplaining, loyal brethren, ready to do and suffer for the Master's cause to the uttermost, are required to step aside to give them a place they will deign to have. That class of preachers have no business in the Methodist itineracy. Let them go to one of the Congregational churches, where they can price their services, or dispose of them to the highest bidder. The ministry is not a divine calling or an imperative duty to them, but their means of support. Let them compete in an open market with their goods. Methodist Bishops don't want to humor such men. Let them go.

A Happy Occasion.

A happy company of people assembled at the new and beautiful home of Hon. George Thornburgh, business manager of the "Methodist," 1624 Spring street, last Wednesday at 11 a. m. The occasion which brought them together was the marriage of Miss Eva Thornburgh, Brother Thornburgh's daughter, to Robert Paine Ramsey, son of Rev. T. Y. Ramsey, pastor of the Winfield Memorial Church.

The double parlors were very tastefully decorated for the occasion. Many beautiful and valuable presents were presented to the bride, among which was one from the widow of Bishop Robert Paine, for whom the bridegroom, Robert Paine Ramsey, was named. An elegant clock from the Winfield Church choir, of which Miss Eva was a member; a gold watch from her father, gifts from the Sunday-school were among the presents.

In the marriage ceremony Rev. J. M. Workman, son-in-law of Mr. Thornburgh, read the charge, and Rev. T. Y. Ramsey sealed the vows.

The couple went away to spend a few days at Hot Springs. Mr. Ramsey is bookkeeper in the "Arkansas Methodist" office.

An Inquiry About Our Domestic Missions. The Methods of the Board.

BY R. R. MOORE.

Mr. Editor—I notice the Board of Missions of the Little Rock Conference requires a quarterly report of each preacher serving a mission in this conference. This report is to be made to the treasurer of the Board of Missions. The penalty for non-compliance, or of an unsatisfactory report, is the withholding of the appropriation until report is satisfactory.

It seems to me this is putting the decision, as to satisfactory work done, in every mission field in the conference with one man, and he has the authority of the board just to use his judgment, to pay or not to pay, the appropriation. It is optional with him.

"If a satisfactory reason cannot be given, the appropriation shall be withheld until report is satisfactory."

Satisfactory to whom? To the treasurer, of course. The board does not meet but once or twice a year, and hence this order. I can not believe the board means to reflect on either the preacher in charge or the presiding elder, and yet it is evident that the board is demanding this quarterly report is not satisfied with the efforts of the preacher in charge and the P. E. in the mission fields, and that something extra ought to be done by the board, so it threatens to withhold the appropriation, if satisfaction is not given, and leaves it to the judgment of the treasurer. If a preacher's work is not what it ought to be, who is in better position to know it than his P. E.? And surely no one is more interested in it, or will do more to remedy all wrongs and set the work in order. If the preacher cannot be prevailed on to do his duty, it is the bounden duty of that P. E. to take a more vigorous step. No one is in position to know all the facts, and the whole situation better than the P. E. His position gives him a view of the whole field. The law of the church which says the "Board shall have full control of all funds raised for its support" means, I suppose, that it is its duty to place the money where, in its judgment, it will do the most good. It has a right to appropriate, or not to appropriate, as it desires. But after it has made the appropriation, to undertake to withhold the same raises quite another question.

The board has made its report of the appropriations to the Annual Conference. The conference has adopted it. Here it passes out of the hands of the Board of Missions and becomes the order of the conference. I mean to say, that the action of the board regarding the

appropriation is fiscal. Now, the conference acting on this appropriation assigns certain men to these mission fields. They would not have been so assigned but for the appropriation. It is certainly a very grave matter for anybody to undertake to withhold from him his just dues. And who can say that it is not his while he is the P. E.? The law which says the board shall "have absolute control of the missions it may establish," surely does not mean that said Board of Missions can dismiss the preacher in charge. That is the work of the Bishop or the P. E. Yet if the board can withhold the appropriation, it may force him thereby to leave the work. I'm sure our board does not wish to take this step.

But once more. If the board can withhold the appropriation I insist that it is a very bad example to the boards of stewards. We urge these boards to pay the preachers in charge every dollar they have promised. We insist that a church or circuit ought to do its duty in the support of the pastor, and that if he is the wrong man for that work he can be moved at the end of the conference year. That we can not move a man at just any time, and taking all things into consideration, the matter is postponed until the coming Annual Conference. A preacher is never moved, in the interim of the Annual Conferences, except in extraordinary cases. Most of our preachers have families, and it is a very serious thing to move them, or force them to quit a work just at any season of the year. It is just as serious to withhold the salary, or the appropriation, which is a part of his living. What then—pay his salary? Yes, of course, and his appropriation, too. The Annual Conference has appointed him to the charge with the appropriation for his support, and so long as he is in charge of the work, he and his family are entitled to the appropriation. Prescott, Ark.

Vanderbilt Notes

Dr. Collins Denny has been conducting chapel exercises this week.

We are now in the midst of the baseball season. While the games are well attended they are by no means so popular with the general public as the more brutal game of football.

Dr. O. E. Brown, professor of history in the Biblical department, is much in demand for platform work during the summer months. He has engagements on the Pacific coast, in Mexico and other places of importance. His particular line is missions, and surely no man could be more intelligently and enthusiastically filled with his subject. It has been a delight and profit to attend his mission study class this year. Dr. Brown is truly one of the great men of our church.

Miss Mary Helm, editor of Our Woman's Home Mission Society, and a leader in all the work of that organization, addressed the students of Wesley Hall on the deaconess movement Tuesday evening, April 14th. It was a strong, clear presentation of this newly projected but highly promising work of our church. Her closing exhortation to us as young ministers was appropriate and inspiring. It ought to bear fruit.

A personal letter to Brother Cannon from Brother Pope brought even before the Methodist came, the sad news of Brother Walsh's death. In this death the conference loses one of her truest and best young men, relatives suffer an irreparable loss, and I am bereft of a genuine friend and brother. Together at Hendrix College we used to muse and talk of the future, and lay the plan of our life-work in the Little Rock Conference. His work is done. He has gloriously fallen in the field. To his family he leaves the patrimony of a godly life, the noblest heritage the world has known. The passing of our young men reminds us that what we do must be done quickly. "The night cometh." Hutchinson.

Lecture of Dr. W. B. Palmore.

Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, who had spent a few days at Hot Springs, was solicited to give a lecture or speech in the Hall of Representatives in this city on his return. The chief object of those who gave the Doctor this invitation was to get before the members of the legislature the bad condition of affairs at Hot Springs, dominated, as the place has been, by the gamblers, and to present the character of the gambling houses, dance halls, etc., as he had seen them elsewhere. A good audience came out to hear the address. The speaker gave a very interesting account of what he had lately seen in Alaska, the terrible ruin which drink, gaming and lust are bringing on the miners. The address was highly appreciated and some were strengthened in their purpose to oppose more vigorously an evil which curses all our cities.

Alexander Monument.

Following are the amounts received to date on "The Alexander Monument Fund": J. S. Weatherford, 50c; Edwin Reeves, 25c; Mt. View Church, per J. E. Rosa & Co., \$4.33; Charles Montgomery, \$1; W. W. Gibson, \$1; R. H. McSpadden, \$1.

Brethren, will you who are serving charges that Brother Alexander once served do as Brother R. H. Grissett has done at Mt. View—present this to your congregations and take a collection, then forward the amount to me? I am assured that I will get at least \$10 from Barren Fork and I do hope that within the

next sixty days the above amount will be raised to at least \$40. Yours in love, W. W. Gibson.

Mrs. A. J. Marshall.

We have a note from Sister A. J. Marshall, of Camden, in which she expresses high appreciation of the visits of the "Arkansas Methodist."

Sister Marshall is the widow of one of our pioneer preachers, and is now 90 years old. She has remarkable vigor of body and mind. Send \$1 to us for the autobiography of Mrs. A. J. Marshall. The book will greatly interest you, and Sister Marshall will get all the money.

Sunday-school Workers

Mr. E. B. Stevenson of St. Louis, superintendent of the American Sunday-School Union, will preach next Sunday morning at the Scott-Street Methodist Church, and at night at the First Presbyterian Church. Mr. Stevenson is a fine speaker and will interest all Sunday-school workers. We bespeak for him at both services large audiences. Mr. Stevenson will be passing through the city to Hot Springs to attend the State Sunday-School Convention.

A Great Revival.

The Ministers' Association of the city of Little Rock has decided to have a union Gospel service, to begin May 3. Without an exception, all the ministers present most heartily entered into this movement. The association invited Rev. John P. Lowry to conduct these services. Arrangements have been made for a tent which will seat at least 1,200 people. The place selected for this service is Eleventh and Main streets. The practical unanimity with which this work has begun gives great promise of untold good to be done. And certainly there is great need of such a service in the city. With all our pastors co-operating in this special service and all our churches in line, we will be able to accomplish many things that could not be otherwise accomplished. The work as outlined by the executive committee is very comprehensive, as will be seen in the following committees:

Executive Committee—S. G. Miller, John P. Lowry and J. L. Seofield.

Men's Meeting Committee—J. K. Smith, J. N. Jessup, W. T. Thurman, Bishop W. M. Brown and W. T. Lewis.

Advertising—Benjamin Cox, J. M. Beadles and J. D. Hammond.

Devotional—W. T. Lewis, T. W. O'Kelley and J. H. Maddox.

Religious Canvass—S. G. Miller, T. Y. Ramsey, A. P. Few, J. D. Hammond, A. H. Griffith, J. P. Robottom.

The Y. M. C. A. rooms will be headquarters for all committees.

The pastors will please note their respective committees as announced.

Church Notes.

The Board of Insurance of the Methodist Episcopal Church has insured 14,000 churches and carries at this time \$18,000,000 worth of insurance.

The Arkansas Presbytery will meet at Conway April 21. About fifty churches will be represented.

Our Centenary Church at Chattanooga has had one of the most extensive and effective revivals in the history of that city. The meetings were conducted by the pastor.

At Arkadelphia, Ark., they have had a revival which is reported as extensive under the conduct of J. B. Andrews.

The annual convention of the Baptist Young People's Association for America meets at Atlanta, Ga., July 9-12.

Notices

The Dardanelle District Conference will be held at Rover, Yell county, Ark., July 1-5. Opening sermon by Rev. Geo. McGlumphy, July 1, at 8 p. m. Fraternally, J. B. Stevenson, P. E.

The Pine Bluff District Conference will be held at Kingsland, beginning Wednesday night, July 1st. The Epworth League Conference for the district will convene Tuesday night, June 30th, and be in session Wednesday, July 1st.

Committee for License to Preach and for Admission on Trial—T. O. Rorie, L. M. Daly and W. P. Whaley.

Deacons' and Elders' Orders—J. M. Hawley, R. A. McClintock and E. L. Beard.

T. D. Scott, P. E.

Searcy District Conference.

As has been announced, will convene at Cabot May 28-31. The conference will open at 9 a. m. Thursday. Opening sermon at 11 a. m. by Rev. J. W. Smith, of Newport Station.

Bishop Hoss is expected to be with us two days, Thursday and Friday, I suppose.

The "Methodist" editor cordially invited. M. M. Smith.

A building for children at the World's Fair, St. Louis, is proposed by the People's Fund and Welfare Association of St. Louis. The plan is to have a building where the boys and girls may have headquarters, and the expense of the construction to be borne by donations from children only.

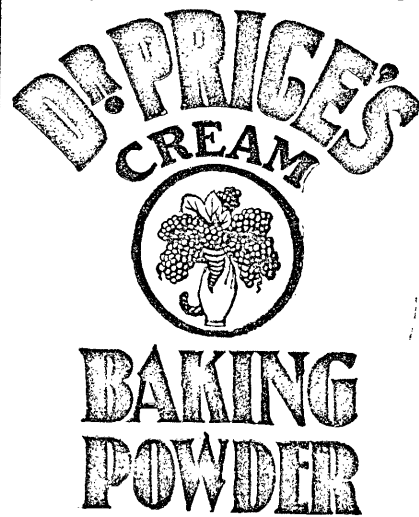
Personal.

Rev. J. M. Cantrell was a caller at our office Tuesday.

Rev. T. O. Owen has a very fine congregation at Malvern.

Rev. N. B. Sligh, of Pine Bluff, was a helpful caller, Friday.

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CHICAGO

Rev. B. F. Martin, P. C. of Mammelle circuit, was in Thursday.

The postoffice address of Rev. J. R. Edwards will hereafter be Portia.

Rev. Julien C. Brown is in high favor with his people at Jonesboro.

Rev. H. H. Hunt, of Tuckerman, made us a pleasant call Thursday.

J. M. Jenkins was over from Quitman, and did not forget to call Thursday.

Rev. J. M. Williams, in charge of our church at Plummerville, called to see us Tuesday.

Dr. Dye preached three times Sunday and traveled some 30 miles. This is returning to the itinerancy.

J. E. Godbey will preach the Commencement sermon for Hargrove College, Ardmore, I. T., June 7th.

Children's Day Programs are 15c per dozen; 75c per 100, where as many as 100 are ordered to one person.

Rev. B. A. Few, who has been assisting his brother in a protracted meeting here, called at our office Wednesday.

Rev. W. C. Watson, of Hope, made us a visit Tuesday. He went out to Hunter Memorial Church and met some of his old friends in morning service.

Dr. W. B. Palmore has been down in Mississippi, lecturing on Alaska. He lectured at Central Avenue Church, Hot Springs, on Thursday evening, the 16th.

Brother Hammons is conducting a protracted meeting at Hunter Memorial Church. Rev. T. Y. Ramsey, of Winfield Church, is doing the preaching this week.

We appreciate the call of Rev. James Thomas, Thursday last. He had a splendid audience at Concordia hall to hear his address, and it was highly appreciated.

Rev. C. M. Bishop, D. D., pastor of Frances street church, St. Joseph, Mo., has been elected president of Central Female College, Lexington, Mo., in the place of Rev. Z. M. Williams, D. D., resigned.

Brigham Young, president of the Council of the Twelve Apostles of the Mormon Church, and eldest son of President Brigham Young, died at Salt Lake City, April 11th.

Christian Life.

Loyal Soldiers.

By B. F. M. Sours.

Loyal soldiers, true and brave,
Mustered in for rest or strife,
Answering the every call
At the sound of drum or fife;
In the barracks, day by day,
Dreaming of the far away—
Far away, where dear ones are,
'Neath the evening's silver star,—
Far away, where fields of gore
Send the warrior home no more—
Loyal soldiers, loyal we
Only fight for victory.

O 'tis weary, waiting long,
Waiting, dreaming, day by day
For a smell of battle fields
Mid the foeman far away!
Here we wait, and here we drill,
Here prepare for strife, until
Over the continents rings the call,
"Quick to the front!" and with glee
away
Far, far maybe, till some battle day
Low on a field of blood we fall:—
This is our dream of loyalty—
Patriots, O our land, for thee!

Nay, we are loyal everywhere,
Loyal to country when we lie
Idle, awaiting any call,
Dreamily watching the changing
sky;
Loyal and true to all commands;
When in parade with playing
bands;—
Loyal and true on fields of doom
Near to the mouth of the yawning
tomb
Over whose sorrow the wildflowers
bloom;
Loyal and true at strife or rest,
Loving what we are commanded, best.

Say, have we loyalty to the King?—
King of the hearts of the friends we
love?
Ruler of heaven? His hosts are we;
Nations He rules from the courts
above.
Ah! playing cards and drinking beer
Slighting His love with a passing
sneer—
Man, this is treason! the Scripture
saith
That the end of the way you walk
is death—
The traitor coward's dark death of
shame
Of endless woe and endless blame.
We are deserters to the foe
If in these crooked paths we go.

The enemy sets his gins and snares
Among the pleasant paths we tread;
And his spies and scouts are every-
where
And he would that our spirits were
foul and dead.
Despair is the path he leads us in
To Maneuvers of sport in the dens
of sin;
Without loyalty, then, at his bidding,
we
On the moral battlefields turn and
flee,—
Say, are we loyal soldiers then,
And are we worthy the name of
men?

Loyal soldiers, true and brave,
Full equipped for victory,
Stand we trusting in the Lord,
Our Commander now is He.
Charge upon the foe! He cries,
And the sullen tempter flies.
Clad in "the whole armor of God" we
stand
Loyal to our native land;
Loyal to the future, yes,
Live or die we fight to bless.

Trusting in the "King of Kings,"
Stand we true to live or die;

He is victor; loyal, we
Are His soldiers 'neath the sky.
Risen "with healing in His wings,"
Life and rest and peace He brings
On our homes where loved ones are—
Smiles through many a glittering
star.
Loyal to His colors we
Fight for Him and victory.
Mechanicsburg, Pa.

Your Highest Moments.

It seems to me there is no maxim
for a noble life like this: Count
always your highest moments your
truest moments. Believe that in
the time when you were the great-
est and most spiritual man or wo-
man, then you were your truest
self. Think of the noblest moment
that you ever passed, of the time
when, lifted up to the heights of
glory, or bowed down to the depths
of sorrow, every power that was in
you was called forth to meet the
exigency, or to do the work. And
then believe that the highest you
ever have been you may be all the
time, and vastly higher still, if on-
ly the power of the Christ can occu-
py you and fill your life all the
time.—John Wesley.

A SIMPLE QUESTION.

Little Rock People are Requested to
Honestly Answer This.

Is not the word of a representa-
tive citizen of Little Rock more
convincing than the doubtful ut-
terances of people living every-
where else in the Union? Read
this:

W. H. Houghland, steamboat
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nine years, residing at 220 Cross
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Pills are without any exception the
best medicine I ever used. My ex-
perience conclusively proves that
they do all that is claimed for
them. I suffered from backache
for years and also had a very an-
noying urinary weakness, particu-
larly observable at night. Learn-
ing about Doan's Kidney Pills, I
got a box at J. F. Dowdy's drug
store. The results were entirely
satisfactory. My kidneys now act
properly, the secretions are nor-
mal and my back has ceased to
pain me. Doan's Kidney Pills
must get the credit for the change."

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sia, and I came to the conclusion to try
your pills. I immediately found great
relief from their use; I feel like a
new man since I commenced taking
them, and would not now be without
them. The drowsy, sleepy feeling I
used to have has entirely disappeared.
The dyspepsia has left me and my
rheumatism is gone entirely. I am
satisfied if anyone so afflicted will give
Radway's Pills a trial they will surely
cure them, for I believe it all comes
from the system being out of order—
the liver not doing its work."

Radway's Pills

cure all disorders of the stomach, bow-
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tiveness, piles, sick headache, female
complaints, biliousness, indigestion,
constipation and all disorders of the
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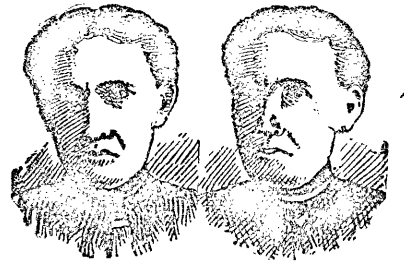
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benefaction to suffering humanity. I feel that
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3 Trains to Texas

1:40 a. m., 7:05 a. m., 2:40 p. m.

4 Trains to St. Louis

1:20 a. m., 8:45 a. m., 3:20 p. m., 9:15 p. m.

2 Trains to Memphis

8:15 a. m., 1:30 a. m.

2 Trains to Kansas City

8:50 a. m., 8:25 p. m.

2 Trains to New Orleans

9:00 a. m., 8:38 p. m.

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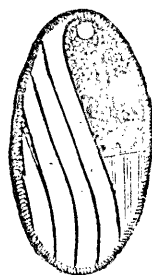
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LITTLE ROCK, ARK.



For the Young People.

Old Home Week.

The children are coming home again!
The old town stands at the door—
Homesick women and weary men,
She welcomes them all once more:

"The rooms are all furnished and
dressed for you!

We have been saving the best for you!
The echoing hills have kept your
name;

Meadow and woodland are still the
same;

Lane and loe-nook—nay, do not weep!
Nothing is changed that our love could
keep."

The children are coming home to-
day—

Ay, children, if twice twoscore!
Men and women with heads of gray,
But the old child's-heart once more;

Never a word of how bad you've been!
How far you've traveled, how sad
you've been!

Door and heart are alike flung wide:
The mother's cheek is aglow with
pride;

The good you have done, or have tried
to do—

These are the things she has heard
of you.

The children are coming home
again—

Hark to the names we knew!
The dear old love-names—Will and
Ben,

And Mary, and Dick, and Sue!

Coming from half a world away—
Glad to be far from the world away—
Men and women, they all come back.
Over the dusty or grass-grown track;
And we know why the Lord of the
undefiled

Said heaven is near the heart of a
child.

—Anna Burnham Bryant.

The only cats on record as in-
vestigators of electrical science
have made a deal of trouble for the
street railways of New York State,
according to the New York Sun.

A cat climbed a trolley pole be-
tween Buffalo and Lockport, and
tried to walk on the feed wire that
brings the power from Niagara
Falls. Her tail touched the paral-
lel wire that carried the current
back to Niagara Falls. There was
a flash that could be seen for miles
as the twenty-four thousand volts
of electricity passed through her
body, which fell across both wires,
and didn't drop to the ground.

This short-circuited the current
and caused a fuse at the Niagara
Falls power-house to be burned out.
The power was immediately cut off
from all the lines running out of
the power-house. It was two hours
before the cause of the trouble was
located and the charred remains of
the cat removed from the wire. In
the meantime almost all the electric
railways and street-lighting plants
in Western New York were without
power.

The next day the pet pussy in
the Utica power-house, undeterred
by the fate of the Lockport cat,
short-circuited a fourteen-thousand
volt current, blowing out the fuses

on several generators, and stopping
the trolley-cars, until repairs could
be made. As this cat was little
harmless, it would seem that a cat
can stand fourteen thousand volts,
but that twenty-four thousand are
too much.—Presbyterian.

Our Letter Box.

Jersey, Ark.

Dear Brother Godbey—I am go-
ing to school. My teacher's name is
Mr. Clements. I like him very
well. My deskmate is Cora Clem-
ents, a sister of the teacher. I live
about one mile from Jersey and
near two good churches, with live
Sunday-schools. I go every time I
can. Mr. Watson is my teacher
at the Methodist school and I am a
teacher at the other. I enjoy hav-
ing the little ones recite. I have
been working for the Master for
about one year and a half. I en-
joy his work. I am a member of
the Juvenile Society. I enjoy it
because it is for the Master's cause
in this world. Your sister in
Christ,
Louie Stough.

Higdon, Ark.

Dear Brother Godbey—I am a
little boy, 13 years old. My papa
takes the "Methodist." I enjoy
reading the cousins' letters. We
have no Sunday-school. I have six
sisters and a brother. Yours truly,
Thomas L. Turner, Jr.

Indian Territory.

Dear Cousins—Me going write
gain to you. Spring heap close
here. Make Ingen feel much good.
Me catch fish soon, me guess.

Me went to church Sunday. Good
white man there preach to Ingen.
Make me cry. Mean man there
stay outdoors and tie me horse loose.
Make me big heap mad. Me walk
most home, then catch me horse;
then me ride like white man.

Me going to big town (Ardmore)
next week. Get Skulley (money)
there. Me tell you what me saw
next time. Your cousin,

Blue Bubble.

Alabam, Ark.

Dear Brother Godbey—My fath-
er takes the "Methodist," and I
like to read it very much. I am
nine years old, and am in the
fourth grade. I am not going to
school now. Our school was out
the 1st of December. Miss Daisy
Forest was our teacher. I liked
her very much. We have a good
Sunday-school and church, the
name of our church, Presley's
Chapel. We live one mile from
the church. Brother John Wom-
ack is our pastor. He preaches for
us every first Sunday. We all
like him and think him such a
nice young man. Why doesn't
Brother Lark write to the "Metho-
dist" oftener? We would like to
hear from him and Sister Lark
and baby Lois. They were on this
work last year, but they went away
to California. I will close for fear

this finds its way to the wastebas-
ket.

Willie Williams.

Alabam, Ark.

Dear Brother Godbey—As I
haven't seen anything in the
"Methodist" from Madison county,
I will write a few words for the
children's page. I am a little boy
11 years old. My father takes the
"Methodist." Our preacher's name
is Brother John Womack. He is
a young man and a good preacher.
He preaches for us twice a month.
We all like him. Our preacher's
name last year was Brother Lark.
He left us and went to Wheatland,
Cal. Our presiding elder's name
is Brother F. S. H. Johnston.
When he holds quarterly meeting
at our church we are expecting
him home with us. And we are
expecting to have the third one at
our church. I like to read the chil-
dren's page. Archie Williams.

There is more Catarrh in this sec-
tion of the country than all other
diseases put together, and until the
last few years was supposed to be
incurable. For a great many years
doctors pronounced it a local disease
and prescribed local remedies, and by
constantly failing to cure with local
treatment, pronounced it incurable.
Science has proven catarrh to be a
constitutional disease and therefore
requires constitutional treatment.
Hall's Catarrh Cure, manufactured
by F. J. Cheney & Co., Toledo, Ohio,
is the only constitutional cure on
the market. It is taken internally in
doses from 10 drops to a teaspoonful.
It acts directly on the blood and mu-
cous surfaces of the system. They of-
fer one hundred dollars for any case
it fails to cure. Send for circulars
and testimonials.

Address F. J. Cheney & Co.,
Toledo, Ohio.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

\$3 a Day Sure

Send us your address
and we will show you
how to make \$3 a day
absolutely sure; we
furnish the work and teach you free, you work in
the locality where you live. Send us your address and we will
explain the business fully, remember we guarantee a clear profit
of \$3 for every day's work, absolutely sure. Write at once.
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free from bugs and
insects, use

Death Dust

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BED BUGS, ROACHES,
ANTS, SPIDERS,
FLIES AND
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Small quantity burnt in the
house will keep mosquitoes
away. Successful in thousands
of homes. For sale by all deal-
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All the year around. If you are in search of
health you can find it here. Pure water and
plenty of it. Pure Air laden with pine odor.
High Altitude, cheap living; good boarding
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and Fruit Lands of North Arkansas.

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is the town you are looking for, because it is
in the very heart of the mineral region. Green
Forrest, Ark., a very important town on our
line, is in the center of one of the finest fruit
countries in the world. In all the territory
adjacent to our line the raising of Live Stock,
especially Sheep and Angora Goats, can be
carried on with larger profit than any other
place in the United States. The raising of
Fruit will be the greatest industry for the
next ten years to come.

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This city with its modern improvements, ho-
tels, forty-two free springs, electric car line
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ther information address

GEO. WEST, Manager

ST. L. & N. A. R. R.

Eureka Springs, Ark

4 DAILY TRAINS TO HOT SPRINGS

VIA

The Little Rock and Hot
Springs Western Railroad

AND

Iron Mountain Route.

All trains leave Little Rock from the Iron
Mountain Union Depot, instead of Choctaw
Depot, as heretofore, on the following sched-
ule:

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7:05 a. m.	9:25 a. m.
7:20 a. m.	9:25 a. m.
2:40 p. m.	4:57 p. m.
8:21 p. m.	10:05 p. m.

The 7:20 a. m., and 2:40 p. m. are solid wide
vestibule trains Little Rock to Hot Springs
without change. For further informa- tion,
apply at Union Ticket Office, Markham and
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G. W. THOMAS, G. P. A., Hot Springs

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THE most valuable and helpful
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how to acquire and retain health,
prolong life and avoid all infir-
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send for this book—you'll never regret. Mailed
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New York.

Our Church at Home

SPRING HILL CIRCUIT.

The work on the Spring Hill Circuit is on upgrade on all lines. We have an active visiting committee for every appointment in the charge. The congregations are growing and the outlook is good for a rich harvest of souls. We are subsoiling the field with house to house visitation and prayer. We have gone to more than 135 homes as God's messenger. Our Foreign Missionary assessments are full and in the hands of the treasurer. We find our P. E., Brother Moore, a man full of plans, good counsel and of the Holy Ghost.

The possibilities in the bounds of this work are great. Under God we hope to develop them.

L. W. Evans.

GAINESVILLE CIRCUIT.

This is my fourth year on Gainesville charge. We are making some progress on all lines. I have just closed a four days' meeting at Marmaduke, in which four persons claimed a living faith in Christ—one addition to the church. Rev. W. C. Tooms, of the Paragould Circuit, assisted in the work. I think we will be able to organize a league at that place soon. We have eight appointments—a Sunday-school at seven of these places, and the people at the eighth want a Sunday-school but we have failed, so far, to find a person that will superintend the work. Oh, how badly we need men and women that will take the lead and say to the Master, "Here I am; use me!"

Our parsonage was not what it should have been, but recently we succeeded in purchasing another place. So now Gainesville Circuit has a good home for her preacher—a house with four good rooms, all complete, painted and papered; good outhouses, garden, some fruit trees. So you see, Doctor, we are not dead if we do live up here in the northeast part of Arkansas, in one of the oldest towns in the State. There are great many good people on the Gainesville charge. Lucky is the preacher that gets this work.

Pray for us. We want to do the best year's work of our life.

H. E. May.

MT. VIEW CIRCUIT.—This is my second year on this charge. Our first quarterly conference is over. It was held on 14th and 15th of March. The P. E. had an awful time in getting here on account of high water. He arrived about dark Saturday night and after a sumptuous meal at the Case hotel, he came up to the church and held the quarterly conference. He remained with us until Wednesday morning. My people are well pleased with his work. While here I think my people fell in love with Brother and Sister Hays both.

He preached three good sermons, and visited our school, and made a



For Sores, Burns, Scalds, Ulcers, Ringworm, Tetter, Erysipelas, Scald Head, Itch, Pimples, Blotches, Infamed Eyelids, Itching Piles, and all Skin Eruptions—use

HEISKELL'S Ointment

They all yield to its magical influence. Bathe the affected part, using Heiskell's Soap, night and morning, apply Heiskell's Ointment, and cure follows in a few days. A full druggists' list. Send for free book of testimonials.

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581 Commerce St., Philadelphia.

good talk to the students, which they will do well to remember.

On Tuesday night he delivered a splendid lecture on Methodism, which I hope will "bring forth good fruit."

Brother Godbey, I am serving a good people; but I don't believe they are as spiritually minded as they should be, but they are orderly in their walk, and law-abiding. We have no saloons in the bounds of this charge, but I am sorry to say there is a government still within a few miles of us, which I suppose is visited by some of our people; but I don't believe many of our church people indulge in drinking. The most of them live on a higher plane than that. I believe with the proper care this charge can be brought up on a level with the best circuits in the district.

Will Brother Ennis please tell us where his Mountain View Circuit is? I am preacher in charge on Mountain View Circuit in Stone county, White River Conference. Some of our people are a little agitated over his report. They don't want the public who are not acquainted with this part of the country to think the same conditions exist here that do on his work. For instance, we have in the town of Mountain View a high school with an enrollment of about one hundred and sixty, under the supervision of Profs. Albright and Lackey; also one of the best Sunday-schools in the district, and Brother Hays and wife say our choir is first-class. Dr. come up and see us. With best wishes for the "Methodist" and her faithful crew, I am yours fraternally.

R. H. Grissett.

LAKE VILLAGE, ARK.—Dear "Methodist"—It has been so long since I wrote anything for the papers that I believe I have forgotten

how, so will just pen a few lines to let you and any other friends know that we are still above ground, and above water. We have experienced no little uneasiness on account of the water and threatened break of levee, but the worst is now past and our levees have held, although the people across the river were not so fortunate. Water came in above Arkansas City around the end of the levee system and filled up the low country behind us, cutting off railroad communication via Montrose, but came no nearer than a few cabins on the outskirts of our town. We now have passenger and mail service via boat from Luna to Arkansas City and thence via McGehee.

We found a very kind people here and a good working force in the church. Since conference a new four-room parsonage has been built and furnished throughout and a magnificent new church bell ordered, but not yet received, on account of suspension of freight traffic by rail in consequence of high water. We have been taking a course of physical culture the past month, wrestling with bermuda grass sod in what we hope to develop into a garden spot. It is far ahead of Sandow's or any other of the advertised courses.

Our town continues to grow and is the liveliest little city in South Arkansas. Several new store buildings have gone up this year and a new twenty-five guest room hotel, operated by the genial and deservedly popular landlady, Mrs. Bettie Hollinsworth.

We are receiving members at our regular services by letter and by baptism. A Woman's Home Mission Society was organized by our P. E., Dr. Pope, at the first quarterly conference occasion, with nine members, which has since grown to sixteen members. There are fourteen subscribers to Our Homes. The ladies are taking hold of this work with a zeal and determination which augurs well for its success. Come down and see us, Doctor. Hopefully yours,

O. J. Beardslee.

BELLEVILLE CIRCUIT.

You will please pardon us for being a little slow with our first field note. This is our second term on this charge. We served this people in 1893-4-5. We are getting along

Tetterine

Will cure that Irritating Eczema—stop the progress of that Ringworm and heal it completely.

A convenient, cleanly local application, harmless to sound tissue, death to microbes. The only sure remedy for all forms of itching skin diseases.

50c. at druggists, or by mail from

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Sole Proprietor.

very nicely with our work; have about 85 per cent of our collections secured in cash and subscriptions, and we have every reason to believe that all claims will be paid in full. We have just closed a protracted meeting in Belleville, resulting in six conversions, two accessions to the church with more to follow. Our beloved P. E., Brother Stevenson, did all the preaching and much to the delight of all who heard him. "Praise God from whom all blessings flow." We have the hearty cooperation of our people, hence we are expecting great things from the Lord. Pray for us. We are urging our people to take the "Arkansas Methodist," and would be glad to put the paper in every home.

John C. Shipp.

CUSHMAN CIRCUIT.—I am getting along well with my work, and the outlook is very promising for good revivals. I have received nine persons into the church since conference and will receive others on my next round. I am looking for you, Doctor and Sister Godbey, some time this spring. Let me know a few days ahead so I can publish some appointments for you.

W. W. Gibson.

CENTRAL AVENUE, HOT SPRINGS.—Easter was a bright day at Central Avenue. A good attendance of the Sabbath school. So many bright-faced children, boys and girls, with the lesson the Resurrection. After the Sunday-school Brother Newman gave us a helpful sermon on Peter's denial of the Savior with an application of the lesson, the sermon was followed by the sacrament of the Lord's Supper. This was followed by the time-honored custom of giving an opportunity to join the church. Two joined. There was preaching again at night to a larger congregation. A blessed holy quietness pervaded the congregations at each service. We had a profitable day here.

F. M. Smith.

DE ANN CIRCUIT.—The second quarterly conference for the De Ann Circuit convened at Marion Church April 14th and 15th. Brother R. R. Moore, our wide-awake P. E., came in the spirit of love for the Master's cause, and manifested this by the earnestness and faithfulness in which he looked after the interests of the circuit.

He preached Saturday at 11

FRANK CARL, Pres. DAN W. JONES, Vice-Pres. C. S. COLLINS, Sec.
BEN W. GREEN, Treas. GUY E. THOMPSON, Auditor. JOHN W. HOLLAND,
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o'clock and all were well pleased with the discourse. The good people of Marvin had a dinner on the ground, and a dinner it was that speaks well for the noble women of the community.

In the afternoon the quarterly conference was held.

Rev. R. R. Moore, P. E., in the chair and W. J. Hartsfield, secretary.

Each church in the charge was represented and much interest in the welfare of the preacher and his family was shown by our faithful stewards.

Their reports were reasonably good for a second quarter. Our foreign missionary assessment is paid in full, and we hope to pay all the claims in full. Our Sunday-schools are doing well and prayer meetings are growing in interest. On Sunday at 11 o'clock Brother Moore preached to a large and attentive congregation, taking his text from the 2d Psalm. It was a missionary sermon that made believers in the missionary work.

Then the sacrament of the Lord's Supper was administered to a large number of the followers of our Master.

A good collection was taken and all went away feeling that "it was good to be there."

Bennett A. White, P. C.

KINGSTON, ARK.—My circuit is on the uplift in some respects; looking forward for good revivals and upbuilding of the church in the near future. Pray for us. Yours truly,

L. I. Lasley, P. C.

RICHMOND CIRCUIT.—We are in the midst of the greatest revival of many years in this little city. Following the quarterly meeting and dedication we protracted our meeting, assisted by Rev. W. H. Woodfin, of Mena, who did real good work. We recommend him to any brother who needs assistance. It is needless to say my people are greatly in love with him. He is gone, but the meeting continues. Nearly all the Sunday-school is now in the church. Respectfully,

J. W. White.

Cures Nervous Dyspepsia—

Horsford's Acid Phosphate, the ideal stomach tonic and nerve food, banishes the depression, dejection and disturbed sleep caused by disordered digestion. Builds up the entire physical system.

Just a Note.

Dear Dr. Godbey—I have just returned from Roe, where I have been in attendance upon the Missionary Institute for Pine Bluff District. It was a most enjoyable and inspiring occasion. However, it is not my purpose to tell of that meeting, but rather to relate what I observed of the public school, there under the management of Prof. Furgerson.

Together with Brother Whaley, I

visited the school to assist the opening as follows: Prof. Furgerson called the school to order and stated the purpose of our presence. "Now, singing exercises, which were conducted children," he asked, "what part of the Bible are we reading?" They answered, "The New Testament." "What book?" Answer, "Matthew." "What chapter?" Answer, "Fourth." "What were we reading about?" "Jesus." "What about him?" Answer, "About his being led into the wilderness to be tempted." "Where do we begin this morning?" Answer, "At the 17th verse." The teacher made no comments on the lesson.

What objection can any one offer to the reading of the Bible in this way? Many valuable truths will be fixed in the minds of the children that will be helpful to them in the coming years. Such teachers as Prof. Furgerson ought to be at a premium.

Farmers are busy planting. Rain would be acceptable. Fraternally,

E. L. Beard.

Sherrill, Ark.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." Send in this paper.

Sister B. J. Carlile.

Sister Carlile (nee Moore) was born June 1, 1831 in Pennsylvania, moved to Arkansas October 17, 1845; was married to Rev. Stephen Carlile December 1, 1854. They lived happily together until April 12, 1860, when Brother Carlile died, leaving the subject of this notice a widow, in which state she remained, cherishing the fondest memory of her departed companion until January 28, 1903, when she passed to her reward to meet her sainted husband, from her home in Searcy, Ark.

Sister Carlile was converted in early life—before coming to this State, and at once joined the Methodist Church, in which she lived a faithful and consistent member until she was called home. She was the mother of four children, two she leaves behind to mourn their loss; two have gone before her "over there."

The foregoing data gives a brief outline of one of our elect women. How much of history and experience enter into this life we shall not know until we reach eternity's shore.

Her life reached back to the early days of Arkansas and she and her faithful companion knew much of the labors, toils and hardships of the itinerant Methodist preachers in those days. When the final history of Arkansas Methodism is written Rev. Stephen Carlile and his wife should have favorable mention.

Sister Carlile was not only a Methodist and faithful Christian but she was intelligently so; she had read Wesley and studied Clark and knew of the doctrines of her

church and always took a deep interest in all of its forward movements, and as long as she was able always attended service regularly, and her presence was always an inspiration to her pastor.

She was able in prayer, in truth I don't remember to have heard any one who prayed with greater fervor than did she; it seemed to come from the heart and reach the throne. She left for her children much written matter which she had selected and copied or composed with the hope that it might be helpful to them when she was gone. Not many of her type of Methodists remain. She was what might truthfully be called an old time Methodist. Her confidence in God was strong and confiding. Her faith was the very substance of things hoped for, and her hope anchored in the royal dock of heaven; her charity was of the Pauline type—never failed.

When the time came she was ready; said to me that she was trusting in Jesus and that he saved her; that no one else could. She suffered much—never complaining. The time came, the Spirit was released and swung out into the infinite sea of God's love and swept through the gates of Paradise, shouting his eternal praises, Home, home.

M. M. Smith.

Note From Brother Winsett.

Dear Dr. Godbey—I appreciate the weekly visits of your paper. I learned to love the "Arkansas Methodist" when I was a member of the Arkansas Conference. I still hold it in high esteem. It is a good church paper, and I think always maintains a high type of Christianity, and is loyal to the various interests of the church. I read with interest the field notes from the brethren, and am glad that progress is being made, and that success is crowning the efforts of those faithful men of God. Thank God for a faithful, energetic, persevering ministry, backed up by a laity of the same grand type. God can afford to honor them, and crown their labors with success. We note also the fact that God is burying his workmen, but carries on his work. Since we left Arkansas three years ago, a number of the brethren have gone from "labor to reward." Some of these, Brothers Hopkins, Metheny, Merrell and Bristow, I was well acquainted with. I loved them, and was sad when I learned of their departure, but God knows best. May our Heavenly Father bless and take care of the families of these dear brethren. The Memphis Conference is a good one, composed of a fine body of men. We are learning to love them, and to feel at home among them. The lines have fallen to us in pleasant places, or rather in a pleasant place, as we are still on the same charge that we came to from Arkansas. We have a most

excellent presiding elder, Rev. H. W. Brooks, whom many brethren in Arkansas know. He stands by us like a brother indeed, and of course we try to be a loyal subject in his district. Methodism has a strong hold in this country. Really I think it is the leading church in almost, if not all, parts of West Tennessee. We praise God for the success of the church over here, and in Arkansas, too. God bless you and the "Methodist." Yours in the Master,

J. B. Winsett.

Married.

EPPERSON-SHEA.—At the home of Mr. J. R. Gibbs, in Pike City, Ark., on February 15, Dr. F. R. Epperson, of Bluff City, Ark., to Miss Nellie Shea, of Pike City, Ark., S. K. Burnett officiating.

ALLEN-CREIGHTON.—April 5, 1903, at the residence of R. E. Tarver, Mr. W. T. Allen and Miss Alma Creighton, all of Star City, Ark., Rev. W. J. Stone officiating.

For Sale or Trade for bottom farm lands, six (6) room house, good barn, five and a half acres land, large groves, fine meadow; two large magnolias in front yard; house practically new throughout; excellent neighborhood; located in one of the best school towns in the state (Fordyce); Methodist and Baptist schools; good place for keeping boarders; good business point. Will probably have two more railroads in the next six months. Address,

J. D. Woodburn,
Fordyce, Ark.

On Sunday, April 12, a new time card went into effect on the Cotton Belt, establishing new service between Gillett and Little Rock, via Stuttgart and Altheimer.

The new train leaves Gillett daily, except Sundays, at 6:30 a. m.; DeWitt, 7:19 a. m.; Stuttgart, 9:10 a. m.; Altheimer, 10:00 a. m., and England, 10:47 a. m., and arrives Little Rock at 12:01 noon. Returning, leaves Little Rock at 4:00 p. m., arrives England 5:10 p. m., Altheimer, 5:55 p. m.; Stuttgart, 6:45 p. m.; DeWitt, 8:40 p. m., and Gillett, 9:30 p. m.

This new service will enable the people along the line between Gillett and Little Rock to visit the latter city and return home at a seasonable hour the same day, allowing a four hours' stay in the Capital City.

HALF FARE

PLUS \$2

For Round Trip Tickets

via the

Louisville & Nashville R. R.

To Nearly All Points in

ALABAMA, FLORIDA, GEORGIA,
KENTUCKY, MISSISSIPPI,
VIRGINIA NORTH AND SOUTH
CAROLINA TENNESSEE

Tickets on sale April 7th and 21st, May 5th and 19th, June 2nd-16th, and on first and third Tuesday of each month thereafter until November 17th, and good returning 21 days from date of sale. For further information consult your local agent, or address

C. L. STONE, Gen. Pass. Agt.

Louisville & Nashville R. R.

Louisville, Ky.

Woman's Work.

Woman's Home Missionary Society.

Treasurer's report of Woman's Home Missionary Society, Little Rock Conference, for fourth quarter ending March 1, 1903:

Arkadelphia: Dues, \$17.43; Baby Roll, \$1.25; Thank Offering, \$1.50; Adult Mite Boxes, 70c; Baby Mite-Boxes, \$4.25; supplies sent off, \$97.82; conference expense, \$4.36; relief for needy, \$28.20.

Arkadelphia Adults — Dues, \$17.43; Baby Roll, \$1.25; Thank Offering, \$1.50; Adult Mite-Boxes, 70c; Baby Roll, \$4.25; supplies sent off, \$97.82; conference expense, \$4.36; assistance of needy, \$28.20.

Arkadelphia Juveniles—Dues, \$1.40.

Arkadelphia M. E. College, Auxiliary—Dues, \$2.80.

MEAL TIME DRINKS

Should Be Selected to Suit the Health As Well as the Taste.

When the coffee toper, ill from coffee drinking, finally leaves off coffee the battle is only half won. Most people require some hot drink at meal time and they also need the rebuilding agent to build up what coffee has destroyed. Postum is the builder, the other half of the battle.

Some people stop coffee and drink hot water, but find this a thin, unpalatable diet, with no rebuilding properties. It is much easier to break away from coffee by serving strong, hot, well boiled Postum in its place. A prominent wholesale grocer of Faribault, Minn., says: "For a long time I was nervous and could not digest my food. I went to a doctor who prescribed a tonic and told me to leave off coffee and drink hot water."

"I did so for a time and got some relief but did not get entirely well so I lost patience and said: 'Oh, well, coffee isn't the cause of my troubles' and went back to drinking it. I became worse than ever. Then Postum was prescribed. It was not made right at first and for two mornings I could hardly drink it."

"Then I had it boiled full fifteen minutes and used good cream and I had a most charming beverage."

"I fairly got fat on the food drink and my friends asked me what had happened I was so well. I was set right and cured when Postum was made right."

"I know other men here who use Postum, among others the cashier of the Security Bank and a well known clergyman."

"My firm sells a lot of Postum and I am certainly at your service for Postum cured me of stomach trouble." Name given by Postum Co., Battle Creek, Mich.

Amity Auxiliary—Dues, \$1.05; conference expense, 50c; Freewill Offering, \$1.50.

Benton Auxiliary—Dues, \$2.80; furnishing church, \$37.70; assistance of needy, \$1.50.

Bradshaw Auxiliary — Dues, \$3.25; Adult Mite-Boxes, \$1.87; connectional enterprises, \$1; furnishing church, \$3.95.

Camden Auxiliary—Dues, \$6; Baby Roll, \$1; Baby Mite Boxes, 65c; conference expense, \$3.35; supplies sent off, \$57; supplies given locally, \$100; expended on parsonage, \$15.

DeWitt Auxiliary—Dues, \$3.90; conference expense, \$1; supplies given locally, \$5; assistance of needy, \$8.50.

DeWitt Juveniles—Dues, 45c. De Queen Auxiliary—Dues, \$7.50; Baby Mite-Box, 42c; local church work, \$23.62; supplies given locally, \$2.

DeQueen Juveniles—Dues, \$3. El Dorado Auxiliary—Dues, \$8; Expended on parsonage, \$8; assistance of needy, \$6.10.

Fordyce Auxiliary—Dues, \$3; Baby Roll, 25c; conference expense, 50c; assistance of needy, \$7.

Grady Auxiliary—Dues, \$2.80. Hope Auxiliary—Dues, \$6.31. week of prayer, \$8.70; conference expense, \$1.60; expended on parsonage, \$23.10.

Hope Y. P.—Dues, \$1.05. Hot Springs Central—Dues, \$5.40; Baby Roll, \$1; conference expense, \$5.25; connectional enterprises, \$14; supplies sent off, \$32; expended on parsonage, \$75; assistance of needy, \$10.

Hot Springs Central, delayed report of December 1—Dues, \$5.80; Baby Roll, \$1; Week of Prayer, \$5.65; Baby Mite-Boxes, \$1.80; expended on parsonage, \$12.50; furnishing church, \$12.50; assistance of needy, \$9.

Hot Springs, First Church, Juveniles—Dues, \$2.15; conference expense, 43c.

Hot Springs, Malvern Avenue Auxiliary—Dues, \$3.90; expended on parsonage, \$5.10; local church work, \$112.50; supplies locally, \$25; assistance of needy, \$28.50.

Hot Springs, Park Avenue—Dues, \$3; conference expense, 50c; expended on parsonage, \$13.

Hot Springs, South—Dues, \$4.35; Baby Mite-Boxes, \$1.65; expended on parsonage, \$6; assistance of needy, \$59.80.

Holly Springs—Dues, \$2.40; Week of Prayer, 88c; conference expense, \$3.30; Freewill Offering, \$1.40.

Holly Springs Juveniles—Dues, \$3.25; supplies sent off, 25c; furnishing church, \$2.

Horatio Auxiliary—Dues, \$3.50; Baby Roll, 75c.

Hatfield Auxiliary—Dues, \$1.37.

Junction Auxiliary—Dues, \$5.35; conference expense, \$1.25; expended on parsonage, \$79.50.

Little Rock, First Church—Dues, \$20.30; Baby Roll, 50c; scholarship, \$13.33; adult Mite-Boxes, \$1.40; conference expense, \$5.15; expended on parsonage, \$66.25; furnishing church, \$40.

Little Rock, First Church, Juvenile—Dues, \$3.27.

Little Rock, First Church, Juvenile, delayed report for December 1—Dues, \$2.05.

Little Rock, Hunter Memorial—Dues, \$6.65; Baby Roll, 25c; Memorial Loan Fund, \$10; Virginia Culpepper, Mary Orleans Vaughan; Week of Prayer, \$5.41; Baby-Mite-Box, 10c; conference expense, \$1.65; local church work, \$12.30.

Little Rock, Winfield Memorial—Dues, \$14.50; assistance of needy, \$22.50.

Little Rock, Ashbury—Dues, \$5.25; conference expense, 90c; expended on parsonage, \$26.

Lockesburg Auxiliary—Dues, \$6.75; Baby Mite-Boxes, \$3.40.

Lockesburg Juveniles—Dues, \$1. Malvern Juveniles, delayed report of December 1—Dues, \$2.91.

Malvern Juveniles—Dues, \$1.39. Malvern Auxiliary—Dues, \$12.20; Baby Mite-Boxes, \$2.40; conference expense, 68c; expended on parsonages, \$91.95; assistance of needy, \$8.

Mena Auxiliary—Dues, \$7.73; local church work, \$10; supplies given locally, \$37.85.

Macedonia Auxiliary — Dues, \$8.25; Baby Mite-Boxes, 36c.

Monticello Auxiliary—Dues, \$9.35; connectional work, \$1; supplies sent off, \$32.

Monticello Juveniles — Dues, \$4.50.

Magnet Auxiliary—Dues, \$1.65. Nashville Auxiliary—Dues, \$6.80; expended on church, \$32.65.

New Lewisville—Dues, \$3; conference expense, 75c; local church work, \$6.20.

Okolona Auxiliary—Dues, \$2.70. Pine Bluff, First Church—Dues, \$4.87; conference expense, 13c; Thank Offering, \$6.

Pine Bluff, Riverside—Dues, \$3.90; Freewill Offering, \$5; Adult Mite Boxes, \$2.82; Conference expense, 98c; furnishing church, \$23.85; assistance of needy, \$10.

Lakeside Pine Bluff—Dues, \$10.67; Week of Prayer, \$3.70; Adult Mite-Boxes, \$2; Baby Mite-Boxes, \$3.29; conference expense, \$2.66; Preachers' Wives L. F., Mrs. W. P. Whaley, \$5; Educational Endowment Fund, Rev. W. P. Whaley, \$5; connectional enterprises, \$2.24.

Lakeside Juvenile—Dues, \$2.36; conference expense, 59c.

Prescott Auxiliary—Dues, \$4.50; local church work, \$15.90.

Princeton Auxiliary — Dues, \$2.40; expended on parsonage, \$2.25.

Redoak Auxiliary—Dues, \$1.50.

Redfield Auxiliary—Dues, \$1.35.

Stephens Auxiliary—Dues, \$1.20; conference expense, 60c; Baby Mite-Boxes, 27c; Baby Roll, 25c.

Saginaw Auxiliary—Dues, \$1.65.

Sherrill Auxiliary—Dues, \$1.60; conference expense, 40c; Adult Mite-Boxes, 84c; Freewill Offering, \$1.

Sherrill Juvenile—Dues, \$1.25.

Stuttgart Auxiliary—Dues, \$2.60; conference expense, 35c; connectional enterprises, \$2.

Texarkana Auxiliary — Dues, \$4.85.

Texarkana Auxiliary — Dues, 90c.

Vandervoort Auxiliary — Dues, \$3.70; expended on parsonage, \$27.80.

Walnut Hill—Dues, \$2.40.

Warren Auxiliary — Rescue Home, \$5.

White Hall, delayed report for December 1—Dues, \$1.80; local church work, \$93.75.

White Hall—Dues, \$1.85; supplies sent off, \$5.

We trust every auxiliary will send delegates to annual meeting at Prescott, with full report for year beginning March 1, 1902, to March 1, 1903.

Come prepared to take part in discussions on the following subjects:

"Factory Problems or Child Labor," "Deaconesses' Work," "Tithing," "Literature." Send delegates who will come to work and not visit, that we may receive inspiration from them and they from us.

Mrs. Ella Flickinger,
Conf. Treas. W. H. M. S.

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.

CHESAPEAKE & OHIO RAILWAY,

Famed for its magnificent trains, grand scenery and dining car service. (Meals a la carte.) Through Pullman cars between Cincinnati, Louisville, Washington, Richmond, Baltimore, Philadelphia and New York.

F. F. V. Limited, solid train between Cincinnati, Louisville and New York. Ask for tickets via Memphis or St. Louis and the Chesapeake & Ohio Railway.

Write for copy Annotated Folder.
H. W. Fuller, G. P. A.,
Washington, D. C.

John D. Potts, A. G. P. A.,
Cincinnati, O.

WRITE Elmer D. Wiggin, of Maplewood, Mass., who has been cured of Rheumatism, and will gladly tell how it was done, free of cost.

DEAFNESS CURED.

Louisville Man Originates a Simple Little Device That Instantly Restores the Hearing—Fits Perfectly, Comfortably and Does Not Show.

190-Page Book Free Tells All About It.



Since the discovery of a Louisville man it is no longer necessary for any deaf person to carry a trumpet, a tube, or any such old-fashioned device, for it is now possible for any one to hear perfectly by a simple invention that fits in the ear and cannot be detected. The honor belongs to Mr. George H. Wilson, of Louisville, who was himself deaf, and now hears as well as any one. He calls it Wilson's Common Sense Ear Drum, is built on the strictest scientific principles, containing no metal of any kind, and is entirely new in every respect. It is so small that no one can see it, but, nevertheless, it collects all sound waves and diverts them against the drum head, causing you to hear perfectly. It will do this even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed or thickened. It fits any ear from childhood to old age, and, aside from the fact that it does not show, it never causes the hearer irritation, and can be used with comfort day or night.

It will cure deafness in any person no matter how acquired, whether from catarrh, scarlet fever, typhoid or brain fever, measles, whooping cough, gathering in the ear, shocks from artillery or through accidents. It not only cures but stays the progress of deafness and all roaring and buzzing noises. It does this in a simple, sure and scientific way. The effect is immediate.

Let every person who needs this at once send to the company for its 190-page book, which you can have free. It describes and illustrates Wilson's Common Sense Ear Drums and contains many bona fide letters from numerous users in the United States, Canada, Mexico, England, Scotland, Ireland, Wales, Australia, New Zealand, Tasmania, India. These letters are from people in every station of life—clergymen, physicians, lawyers, merchants, society ladies, etc.—and tell the truth about the benefits to be derived from the use of this wonderful little device; you will find among them the names of people in your own town or state, and you are at liberty to write to any of them you wish and secure their opinion as to the merits of the only scientific ear drums for restoring the hearing to its normal condition.

Write today and it will not be long before you are again hearing. Address for the free book and convincing evidence, Wilson Ear Drum Co., 686 Todd Building, Louisville, Ky., U. S. A.

At Rest.

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

CHEEK.—James A. Cheek was born November 14, 1860, and died at Janssen, Ark., at midnight of March 9. He had lived in Arkansas since he was nine years of age, being engaged in farming most of the time. About five years ago he removed with his family from Smithton, Ark., to Janssen. He was married January 15, 1888, to Miss Mary Mock, of Smithton, Ark. Three daughters were born to them—Ellen, Ethel and Gladys—the latter an infant of three weeks. He leaves to mourn his loss a wife, these three daughters and four sisters. He was converted when about 20 years of age and joined the Methodist church, of which he has been a member ever since. His health failed some years ago as a result of measles and other sickness, which settled on his lungs, causing consumption, which finally ended his days. He bore his affliction with Christian fortitude, and during his last hours expressed his willingness to meet his Master. A good man has gone from our midst to join the Church Triumphant.

C. E. Austin.

HEARNE.—Alfred G. Hearne was born in Wilson county, Tenn., January 15, 1826, and died at his home in Arkadelphia, Ark., February 9, 1903. He was the son of Ebenezer and Betsy Turner Hearne, and grandson of Nancy Rachel Hearne and Purnell Hearne, who moved from North Carolina to Wilson county, Tenn., in 1800. Alfred G. Hearne was born and reared on a farm, receiving a fair English education in the schools of his county. When quite young he determined on studying and practicing law as the work of his life. He labored on his father's farm, studying and reading as opportunity would permit. He taught school in his neighborhood and studied law at the same time. In 1848 he entered the law department of Cumberland University, from which institution he was graduated, being well grounded in the principles of his profession. In looking for a field in which to develop his talents as a lawyer, he determined on going to Arkansas, and in 1850 he located at Arkadelphia, a young but thriving town at the head of navigation on the Ouachita river. Here he successfully practiced his profession until 1870, when failing health caused him to seek more active employment in open air. He turned his attention to farming, and thus continued until the end came. In politics in his younger years he was a Whig, but afterwards aligned himself with the Democratic party, always taking a lively interest in all matters that pertained to the public welfare. He was strongly opposed to secession and resisted it with all his powers. But when his State seceded from the Union, he went with his people and served the Southern cause as a true and patriotic soldier until the end. Brother Hearne was a faithful and consistent member of the Methodist church, having joined when quite a youth, professing religion at the noted Good Hope Campground in Wilson county, Tenn. At the first opportunity, when he came to Arkadelphia, he connected himself with the church, and for more than fifty years his name appeared on the roll of her members. Fifty years of fidelity in the service of the church and

of the community attest the integrity and genuineness of his Christian profession. He lived well. His record was owned of God and approved of men. A. G. Hearne has served his generation faithfully by the will of God, and he has fallen on sleep. He leaves a vacant place in our community, in the church, and in the home he loved so well. Brother Hearne so lived that when the chariot of Israel and the horsemen thereof came, he was ready for his translation. The wife and mother and five children remain. It is theirs to triumph through faith that overcometh the world, and makes clear the pathway to the heavenly home.

E. M. Pipkin.

NIXON.—Mrs. Ozella Nixon, wife of Robert Nixon, and daughter of James Bayless, was born near Old Hartford, Sebastian county, Ark., May 3, 1879; died March 11, 1903, near New Hartford. Sister Nixon professed faith in Christ at nine years of age, and joined the M. E. Church, South, and lived a devoted Christian the remainder of her life. She leaves a husband and a precious little boy, three or four years old, and kindred and friends to mourn her loss, but not as those who have no hope. Sister Ozella was about 24 years old. Sister Nixon suffered much in her last sickness, but bore her afflictions with submissive fortitude and Christian grace. She was a faithful wife, a precious, good mother, and kind neighbor. May husband, little boy and kindred so live that they may meet her in the home of the blessed. We laid her body to rest in Center Point Cemetery to await the resurrection of the just.

C. E. G.

BOREN.—Richard Britten Boren, eldest son of G. W. and N. W. Boren, born October 5, 1893; fell asleep October 29, 1902. Britten was a bright and intelligent young man and was loved by all who knew him, and was converted in 1895 and joined the Methodist church, and in 1901 he was appointed a steward of his church, which office he held until he was called home. He was sick twenty-one days. All that medical skill and loving hands could do would not stay the hand of death. His twin sister, Dora, will be greatly rewarded for her kindness during his last illness. He leaves a father, mother, two brothers and two sisters. May God bless the loved ones and heal the hearts sorrow has broken. Let all strive to meet him in heaven, where there will be no sickness, death nor pain.

A Friend.

A TEXAS WONDER. Hall's Great Discovery.

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

Read This:

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

Yours truly,
J. F. DOWDY.

A Fat Field
makes a fat purse.
A fertilizer without sufficient
Potash
is not complete.
Our books are complete treatises on fertilizers, written by men who know. Write for them.
GERMAN KALI WORKS,
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DROPSY TREATED FREE. A physician with twenty years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D. 41 Irwin St. Atlanta, Ga.

Notice.

I WANT every man and woman in the world interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Wolley, Atlanta, Ga., Box 287, and one will be sent you free.

CURRY.—David F. Curry has been transferred to the conference above. Buck was raised in this country, converted here, joined the church here, and was licensed to preach and recommended to the annual conference which convened at Hope in November, 1901, hardly one block from where the writer sits tonight. Brothers J. M. Workman, J. W. White and myself were the committee to examine him. After the examination we asked him what he would do if he should fail to pass. He said bravely, "I would apply myself more closely and try each conference until I did pass." Buck Curry was as true as steel. We loved him like a brother. Brethren of the conference, there are but few men who have so many friends in their own country and among their own kin as Brother Curry had. The news of his death was a great shock to the people who knew him. The universal cry is, "A good boy has gone to his reward." He, indeed, was a lovable character. He leaves a father and a consecrated Christian mother, several brothers and sisters, who feel that the brightest light in that family has gone from earth to heaven. Buck married Flora Patterson, daughter of W. W. Patterson, of Johnson's Chapel church. Their union was blessed with one sweet little girl, Lana by name, who will be an oasis in the desert of her mother's life. May the God of heaven bless the sorrowing ones, and may the widow and sweet babe look to Him who has promised to be a judge of the widow and father to the fatherless. We have been told that just before he left us he committed the charge that he had served one year and that the last annual conference committed to his trust for this year, together with himself and wife and babe, into the hands of Him who doeth all things well, and was borne on angel's wings to the Father's house. May God help us to live as he lived, die as he died, and lay our armor by in sight of the great White Throne. Loved ones, look to God. Your friend and brother,
J. H. McKelvy.

THE ARKANSAS METHODIST.

GEO. THORNBURGH BUSINESS MGR

WEDNESDAY, APRIL 22, 1903.

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

Methodist Calendar.

Sunday-school and Epworth League Conference, Horatio.....April 29-May 2
League and S. S. Conf., Horatio, April 29-May 2
Woman's Home Mission Society, White River Conference, Batesville.....May 7-10
Annual Meeting W. H. M. S., Pre cott, May 12-15
Mid-Year Missionary Meeting, Texarkana.....May 19-21
Searcy Dist. Conf., Cabot.....May 28-31
Woman's Foreign Missionary Society, Arkansas Conference, Clarksville, Ma, 30-June 2
Galloway College Commencement Sermon, Bishop E. E. Hoss.....June 3
Epworth League Conf., Jonesboro, June 16-19
Camden Dist. Conf.....June 23
Little Rock Dist. Conf., Lonoke.....July 1-3
Dardanelle Dist. Conf., Rover.....July 1-5
Prescott Dist. Conf., Columbus.....July 15-19

Quarterly Meetings.

Harrison District—Third Round.
Berryville Ct., at Rule.....May 2, 3
Eureka Springs.....May 4
Lead Hill Ct., at Lead Hill.....May 9, 10
Green Forest and Berryville, at Berryville.....May 16, 17
Bellefonte Ct., at Cross Roads.....May 23, 24
Mountain Home Ct., at Shiloh.....May 30, 31
Mountain Home Sta.....June 6, 7
Yellville Ct., at Liberty.....June 13, 14
Yellville Sta.....June 15
Lone Rock, at Buffalo City.....June 20, 21
Valley Springs Ct., at Valley Springs.....June 20, 21
Carrollton Ct., at Coin.....June 27, 28
Jasper Mission, at Basin.....July 4, 5
Marshall Mission, at Marshall.....July 9
Marshall Mission, at Marshall.....July 9
Leslie Ct., at Pleasant Grove.....July 11, 12
Harrison Sta.....July 15
Kingston Ct., at Shiloh.....July 18, 19
J. H. O'Bryant, P. E.

Monticello District—Second Round.
Carriola and Current.....May 2, 3
Lake Village.....May 5, 6
Portland and Wilnot, at Wilnot.....May 2, 3
Jersey Ct., at Smith's Chapel.....May 9, 10
Parkdale Ct., at Beech Creek.....May 16, 17
Snyder Ct., at Snyder.....May 23, 24
Watson Ct., at Watson.....May 30, 31
Douglass and Grady, at Bethel.....June 6, 7
Cadesman Pope, P. E.

Batesville District—Second Round.
Ash Flat Ct.....April 18, 19
Camp Ct.....April 20, 21
Salem Sta.....April 22, 23
Bexar Ct.....April 25, 26
Newburg Ct.....April 28, 29
Melbourne Ct.....April 2, 3
Batesville Sta.....April 10, 11
Sulphur Rock Ct.....April 16, 17
Cushman Ct.....April 23, 24
Cedar Grove Ct., by proxy.....April 23, 24
Mountain View Ct.....April 25, 26
William B. Hays, P. E.

Dardanelle District—Third Round.
Clarksville Ct., at Anitoch.....May 23-24
Dardanelle Ct., at Liberty Hall.....May 30-31
Danville and Ola, at Danville.....June 6-7
Rover Ct., at Salem.....June 13, 14
Lamar and London, at London.....June 20, 21
Prairie View, at McKendree.....June 27, 28
Walnut Tree Ct., at Cammilla's

TORTURING DISFIGURING

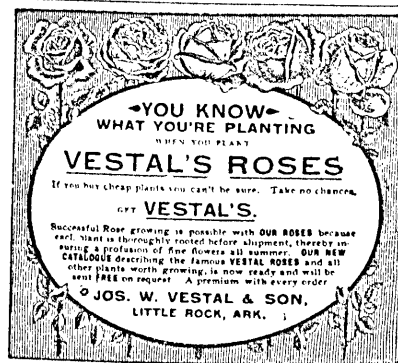
Skin, Scalp and Blood Humours

Speedily Cured by Cuticura Soap, Ointment and Pills

When the Best Physicians and All Else Fail.

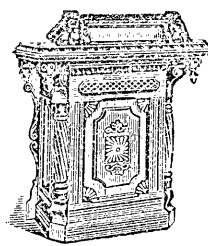
The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurements, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter and salt rheum,—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Pills are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures, blood purifiers and humour remedies of the civilized world.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation and inflammation, and soothe and heal, and, lastly, take the Cuticura Resolvent Pills, to cool and cleanse the blood. This complete treatment, costing but one dollar, affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and sealy humours of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all other remedies and the best physicians fail.



Chapel.....July 11, 21
Belleville, at Cedar Creek.....July 18, 19
Dover Ct.....July 25, 26
Dardanelle Sta.....July 26, 27
Gravelly Ct.....August 1, 2
Coal Hill and Altus.....August 8, 9
Clarksville Sta.....August 9, 10
Ozark Ct.....August 15, 16
Ozark Sta.....August 16, 17
J. B. Stevenson, P. E.

Low rates by the Choctaw, Oklahoma & Gulf R. R. (Rock Island System) for the National Assembly of the Cumberland Presbyterian Church, to be held at Nashville, Tenn., May 21 to 29. Full information from Geo. H. Lee, G. P. A., Little Rock, Ark.



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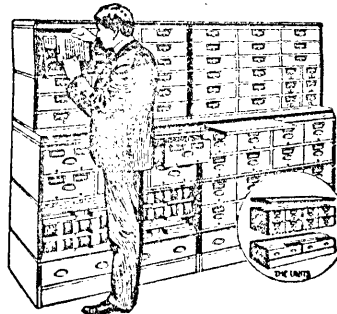
FULK, FULK & FULK,
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