

The Arkansas Methodist

J. E. GODBEY, D. D., Editor.
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"Speak Thou the Things That Become Sound Doctrine."

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VOL. XXII.

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NO. 19

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.

A NEW DISCOVERY IS A METHOD of prospecting and locating ores by means of electricity.

THE MONITOR, ARKANSAS, HAS been held at St. Genevieve, Mo., for weeks on account of low water, and is likely to be held there much longer. The people of the little town count it a good fortune. It brings visitors and increases business.

THE STANLEY AIR SHIP, BEING built to compete for the air ship prize at the Louisiana Purchase Exposition, will be 228 feet long, consisting of a cylinder 116 feet long, tapering at either end in a cone 56 feet long. It will weigh 13,000 pounds and have lifting capacity for 21,000. It will have accommodations for thirty passengers with their baggage, and an allowance for mail matter of 1,000 pounds, and 1,000 pounds of ballast. The inventor thinks he can reach a speed of 130 miles an hour.

AT THE CONCLUSION OF THE Boxer troubles the powers agreed that the integrity of the Chinese empire should be preserved. This implied the relinquishment of the power of Russia over Manchuria. For years Russia had been making aggression upon this northern province, and at the end of the trouble held it under control. The promise of Russia to relinquish her hold upon Manchuria has not been fully trusted by the powers. Now it is scarcely doubted that these fears will be realized. Russia has vast interests to secure in holding the province, and has clearly indicated that she will not give it up except upon conditions which will not be satisfactory to England, the United States and Japan. Some sort of concert of action on the part of these three powers is now likely to be devel-

oped to check Russia's designs. It is certain however that Russia will spare no effort to prevent anything like an alliance of the United States and England, and to engage this country to favor her own policy and future plans. There will probably be development this summer which will be of great importance as respects the powers concerned.

The Tent Meeting.

In spite of much rain during several days past, the meeting, conducted by Brother Lowry, goes forward with increasing interest. The attendance is large in the evenings and many persons are making request for prayers in their behalf and expressing desire to find the way to Christ. The Editor of this paper returned from St. Louis Tuesday morning and has not had the opportunity of attending the meeting often, but the people at large feel that it represents a union of effort which must prove of great good to the church.

Washington Letter.

One hundred Washington correspondents, representing the press of the entire country, visited St. Louis last week and were present at the dedicatory ceremonies which lasted three days. The reports which they bring back to Washington are most interesting. They say that there were some errors of judgment and miscarriage of plans inevitable to the handling of a great crowd of people by inexperienced officials, but the features which they regard as of especial importance and which they say St. Louis should take immediate steps to remedy, are the lack of hotel accommodations and of transportation facilities between the city and the Fair grounds. Without in any way minimizing the plans of the Exposition officials to provide greater facilities in both of these important directions, the newspaper men are unanimous in their belief that the good people of St. Louis have no adequate conception of the immensity of the crowds they will be called upon to entertain. Making their deductions from what they saw at St. Louis and

what they learn from the representatives of foreign countries in Washington of the extent to which foreign exhibitors will avail themselves of the Exposition to present their varied industries, arts and historical illustrations, the members of the press predict a great success for the Exposition and an attendance which will overtax the provisions now contemplated. Exposition officials appear to be making the error of estimating the total attendance and providing only for the daily average, while the history of all great expositions demonstrates that the crowds are bound to come in great waves. This criticism of the newspaper men is offered in all friendliness and with the hope of saving the enterprising Louisiana Purchase city from embarrassment.

The political features of the dedicatory ceremonies were of unusual interest. The appearance of President Roosevelt and his only living predecessor on the same platform, the enthusiasm with which both were greeted, and the unpublished speeches of Mr. Cleveland and Senator Hanna at the banquet given to the correspondents were all significant and will doubtless furnish the basis for many reams of "copy."

The Postoffice investigation still progresses, is still made the subject of much newspaper speculation and discussion, has given rise to two libel suits already with more in prospect, and yet has furnished no strikingly important developments, at least none that are known to the press. The most serious phase of the situation has been the thorough demoralization of the clerical force of the Department. The truth of the whole situation, the partisan press dare not reveal. It is that the conditions which necessitated this investigation and which are prolonging it are the effort to mix politics and business. Could politics be eliminated from the equation for a single week the whole affair could be disposed of. But on the contrary, every step is taken with due reference to the "influence" of each employe. Men who, regardless of whether they have been guilty of malfeasance or not, have been guilty of insub-

ordination and conduct prejudicial to the general discipline which would have insured their instant dismissal from any properly conducted business house, have been and are still retained in office because of the influence of their political backers. Men appointed by the President and confirmed by the Senate as superior officers have assumed the responsibilities of their positions without experience in the vast amount of detail and have been hoodwinked and ignored by their subordinates and even defied by those with sufficient "pull." These conditions are not chargeable to any one president, but are the inevitable outcome of an admixture of politics and business in a purely administrative department. No president has ever dared to conduct his administration on lines calculated solely to furnish the best service to the people and it is questionable if the people would be willing to exert the energy necessary to uphold the hands of a Chief Executive who did.

Rear Admiral Melville, Chief Engineer of the Navy, has taken advantage of the controversy now in progress regarding the respective advantages of in-turning and out-turning propeller screws for naval vessels to urge the construction of at least one of the new battle-ships with three screws. The Admiral maintains that the greatest tactical advantage will be secured by the addition of the extra screw which proposition he says has been demonstrated by trials in the German navy. The Colombia and Minneapolis are fitted with triple screws and the Admiral's proposition may lead to a series of comprehensive tests with a view to ascertaining the comparative advantages of the two equipments.

It has just been discovered that by a hitherto unnoticed provision of the new immigration law, "skilled labor may be imported if like kind unemployed can not be found in this country." The Treasury Department officials to whose attention the provision has been called say that this nullifies the contract labor law when it can be established that no unemployed labor of a like kind can be found.

C. A. S.

Temperance.

International Anti-Alcohol Congress

ADDRESSED BY MRS. HUNT.

The United States delegate to the Ninth International Anti-Alcohol Congress, now being held in Bremen, Germany, is Mrs. Mary H. Hunt of Boston, Mass. Mrs. Hunt, addressing the congress on the significance of scientific temperance instruction in public schools as a preventive of alcoholism said:

The thralldom of alcoholism can be overthrown only by making the masses intelligent in regard to the true nature of alcohol and its consequent effects upon the human system. This requires, first, thorough scientific investigation of the alcohol problem, and second, the widest diffusion of truths thus learned.

The people of the United States, believing that such diffusion could best be effected through public school instruction, secured between the years 1882-1902 the passage of State and national laws by which the study of physiology and hygiene, including special instruction as to the nature and effects of alcoholic drinks and other narcotics, became mandatory for all pupils all schools of the republic.

Temperance physiology has thus been very generally taught for ten or fifteen years, and it is significant that during this time the rate of increase in the per capita consumption of alcoholic liquors has diminished materially; also that there has been a gain of four and one-tenth years in the average length of life. Thorough investigation in the most populous State, New York, shows that the study is restraining children from forming alcohol and other narcotic habits and influencing their parents against alcohol and tobacco.

The teachings that have secured these, gratifying results are:

First, The nature of alcohol and its effects upon the human economy; and,

Second, The physiological reasons for obeying all laws of health, since unhygienic habits often cause a craving for narcotics.

Careful grading shows that the subject can be adequately covered by a minimum of three oral lessons per week for ten weeks in each primary year, and four text-book lessons per week for ten weeks in each of the five grammar years and the first year of the high school. Thus with 330 lessons, a progressive development is attained without crowding other branches, during years in which the formation of habits is especially active.

The text-books used by pupils of all grades above the primary are supervised by a committee of physicians and educators. At the headquarters of the department of scientific temperance instruction, in

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Heiskell's Ointment accomplishes astonishing cures of skin diseases, after the most powerful internal remedies have failed. After bathing the part with Heiskell's Soap use Heiskell's Ointment and it will quickly remove all Blotches, Pimples, Eruptions and Sores. Cures Tetter, Erysipelas, Salt Rheum, Scald Head, Itch, Ringworms, Ulcers, Piles, Barber's Itch; relieves and heals Burns and Scalds. Makes the skin soft and beautiful. Prescribed by physicians for half a century. At druggists 50c. Send for free book of testimonials.

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Boston, are kept on file records of all scientific investigation of the question, free of access to authors and others interested.

Objection is sometimes made to scientific temperance instruction on the ground that by injuring the brewing traffic it will decrease the national revenue. Figures show, however, that every dollar of tax on fermented and distilled liquor paid into the national treasury costs thirty dollars in the cost of consequent crime and poverty. The same is doubtless true in other countries.

This congress is to pass no resolution, but there is nothing to prevent any individual from personally resolving to use his utmost influence to secure for all the children of his own country the blessings of a scientific temperance education.

Educational Notes.

Need of Educated Mothers.

Dear Brother Godbey—I am a careful reader of the "Arkansas Methodist," and I read many contributions from the pens of ministers that move me at least to say, Amen. I have read, too, acceptable words from the pens of the sisters, written for the "Methodist," and I feel encouraged to write a few things.

In the issue of April 8th, I found myself deeply interested in the editorial, "A New Peril to our Civilization," and in something akin to it in the letter of Brother James F. Jernigan in the paper of April 15th. I read with keen interest also "Educational Movements," for we have three bright, sweet children to educate.

It was said to Paul, "Much learning doth make thee mad," but Paul was not mad, and I believe "much learning" will make men speak forth the words of truth and soberness as Paul did.

But a little learning, just enough to make men think they know much when in fact they are unfit to be teachers is a bad thing, at least for those whom they presume to teach.

Those who are born of God know that no education is complete until the soul is educated. All worldly learning is as chaff when compared to a knowledge of God.

I have mingled with the people of country, towns and cities in a

number of our Southern States and I say, "The need of education is very great." "A little learning" would in some instances be helpful.

Mothers with little education are careless of the education of their daughters, and so perpetuate ignorance through the generations. I unite my voice with that of Brother James F. Jernigan and say "The value of motherhood can never be fully estimated."

We must send the women to school, and especially educate their souls, for in their keeping is infancy and the impressions of infancy abide. The Christian mother begins to train her child for Christ in its infancy.

We see that God saw good to commit to the keeping of woman the tenderest and most sacred of trusts—the setting of his own image on infant souls, and as the little ones grow no one on earth can understand and know as a mother does how the little souls seek after God and the way of salvation. Judging by the questions they ask about God, surely it was born in them to seek God, and if the mother's education is so limited, she will be unable to make plain the way of salvation to the child. Therein lies much danger.

We have read and most of those who cannot read have heard, how our greatest men in church and State were reared by Christian mothers, and it is through Christian motherhood I see a wider field and a greater harvest for all that is good.

I am for Christian womanhood. Christian motherhood must be one great means of Christianizing the world. But for intelligent Christian motherhood we must have careful Christian education.

Mrs. A. S. Brooks.

Halsted, Ark.

Greatest of All Tonics.

Horsford's Acid Phosphate.

Nourishes, strengthens and imparts new life and vigor. Cures indigestion, too.

Here's a late story anent Christian Science: A Boston mother said to her little daughter: "If you had my faith, darling, you would have no toothache."

The child replied: "Well, mother, if you had my toothache, you wouldn't have any faith."—Boston Herald.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

A New Cure for Weak Lungs

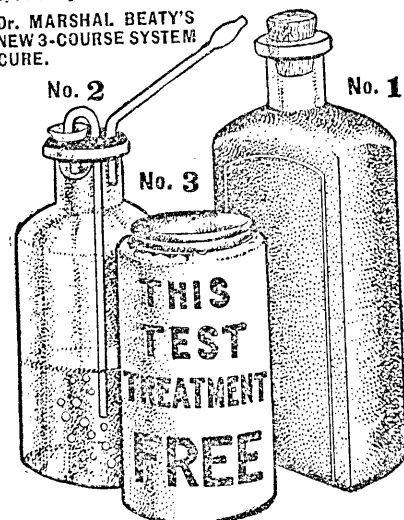
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Contributed.

Some Methodist Sons I Know. III.

REV. J. E. CALDWELL.

While I do not base my appeal to you to be religious upon what your parents were, or upon what they in love have done for you, but purely and solely upon what God is to you, and upon what he has in infinite mercy and love done and will do for you in both time and eternity. I nevertheless write it as a deeply felt conviction with me, that next to, if not inseparable from, personal piety is that of filial love, is that of honoring thy father and thy mother. And how, I ask, can you better do this than by honoring their religion, than by magnifying the grace of God in your own soul and life, and by saying in good faith, "The Lord, he is my God, my father's God, and I will exalt him." "My Father, thou art the guide of my youth." Of all things conceivable, this does seem most reasonable. And O, sir, what a burden it would lift from the heart of some mothers I know! I do trust you will pause and do some of your best thinking here. "Brother C., I make no worldly plans, nor covet worldly honor for my sons; my first wish and constant prayer for them is that they may be good Christian men; then God will take care of the balance," said one of these dear good mothers to me more than twenty years ago. Every one of these words ought to be as links in a golden chain to bind an only son on earth to mother now in heaven.

I believe, therefore I speak it right out of a heart warm in sincerest love to every young man who may chance to read these humble lines, that the one great thought and prayer not only of parents, but of Christian teachers is the moral salvation of our young men. Horace Mann put it exactly when he said, in his dedicatory address at one of our great institutions of learning: "If by this school one boy shall be recovered from sin and ruin, it will prove itself to be worth all it has cost; yes, all, and more, if that one boy should be my boy." Gen. Robert E. Lee said in assuming the presidency of the Washington and Lee University: "If I fail to see these young gentlemen become Christians, true disciples of the Lord Jesus Christ, I shall feel that my mission here is a sad failure." Epworth Leagues, Christian Endeavor Societies, Young Men's Christian Associations, the pulpit, the religious press, the Sunday-school, all, all, are instinct with this mighty thought, the salvation of our young men. Ah, too, sir, from yonder's cross, on which your Redeemer dies, that you might have life, and have it more abundantly, comes a voice, "Lovest thou me?" Now, my dear young friends, look well at all this, and more, if it could be put into words, weigh thorough-

ly in your own minds these tremendous influences, human and divine, to rescue you from sin and ruin, to lift you to the high plane of right living, to the end for which you were created, the glory of God. Thus, and only thus, I religiously believe will your Creator say to you as he said to Abraham, "I will bless thee and make thee a blessing."

Tulip, Ark.

Sunday-school and Epworth League Conference.

Mr. Editor—The Texarkana District Sunday-school and Epworth League Conference convened at Horatio April 29 and closed May 2.

The P. E., Rev. B. A. Few, presided. The program was well arranged, and wisely executed. The discussions were epigrammatic, thorough, brotherly and edifying.

Some of the laymen were prominent in the discussions. Several fine papers were read by the ladies.

The consensus of feeling is that great good will grow out of the conference.

It is very evident that the pastors are studying carefully and prayerfully the situation.

The attendance was not large. Several of the pastors were not in attendance. Could have all the Sunday-school workers of the district been present, the results of the conference would have been a "ground-swell" in the Sunday-school and Epworth League work. Rev. James Thomas, of First Church, Texarkana, preached the opening sermon. It was instructive and edifying. Revs. J. R. Sanders and W. A. Steel preached good sermons. Revs. H. M. Bruce and J. F. Lawless of the Prescott District were appreciated visitors.

The reports from the different churches showed that the Sunday-school interest is in a healthy and growing condition. The league interest not so good.

There is a feeling throughout the entire district to bring all the interests of the church to the front.

Our P. E. is doing a good work. He does not kill the interests of the conference by posing as a lecturer, and consume the time by trying to ape a Bishop. He presides with ease and dignity.

Horatio is a beautiful little town, well located, and surrounded by a good farming country. The leading citizens, many of them, are as true as steel. The moral and religious influence is good.

The nice, new church we worshiped in is a monument to their liberality and love for the cause of Christ.

Rev. J. C. Hooks, the pastor, and the citizens, gave us royal entertainment. Brother Hooks has done a good work, and is held in high esteem by his parishioners.

The next conference goes to Alena. S. A. Hill, Secretary.

Mrs. Fred Unrath,

No. 228 Territorial Street, Benton Harbor, Mich.

"I am pleased to give my experience with Wine of Cardui as I am very grateful for its help. After my first baby was born I could not seem to regain my strength, although the doctor gave me a tonic which he considered very superior, but instead of getting better I grew weaker every day. My husband came home one evening with some Wine of Cardui and insisted that I take it for a week and see what it would do for me. As he seemed to have so much faith in it I did take the medicine and was very grateful to find my strength slowly returning. In two weeks I was out of bed and in a month I was able to take up my usual duties. I am very enthusiastic in its praise."



Mrs. Fred Unrath.

hers, as are their ambitions, triumphs and defeats. Healthy women do not suffer miscarriage nor does a woman who is healthy suffer tortures at childbirth. It is the woman who is ailing—who has female weakness—who fears the ordeal of becoming a mother. Wine of Cardui builds up the womanly in a woman. It stops all unnatural drains and strains—irregularities which are responsible for barrenness and miscarriage. It makes a woman strong and healthy and able to pass through pregnancy and childbirth with little suffering. After the ordeal is passed the Wine prepares a woman for a speedy recovery to health and activity.

Wine of Cardui, in re-informing the organs of generation, has made mothers of women who had given up hope of ever becoming mothers. Wine of Cardui will cure almost any case of barrenness except cases of organic trouble. How can you refuse to take such a remedy that promises such relief from suffering? Wine of Cardui simply makes you a strong woman, and strong, healthy women do not suffer. They look forward to motherhood with joy.

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GEO. H. LEE, G. P. A.,
Little Rock, Ark.

Contributed.

Peace Between England and America.

BY BISHOP E. G. ANDREWS.

That England and America should always be at peace is a proposition almost axiomatic. These two great nations sprang from a common stock; the same blood flows in their veins; and "blood is thick," as said Commodore Tatnall, when at the Taku forts he rushed to the rescue of imperiled English marines. They have a common history; the memory of centuries long gone by are precious to both of them. They have a common political constitution, for though the one has the king and the other a president, both are governed by the people and for the people. Of course, this is more perfectly true in England since the reform bill of 1832; but the tendency of all English history during later centuries has been toward this result. It is said that once Queen Victoria was in conference with Mr. Gladstone, and as he urged upon her some unpalatable measure, she said, "Sir, do you know who I am? I am the queen of England." To which he replied, "Madam, do you know who I am? I am the people of England." And the people triumphed.

We have again a common jurisprudence; our law and its administrations are alike. We have a common literature; Spenser and Shakespeare belong to us both. On the same shelves in either country you will find Tennyson and Browning with Longfellow and Lowell; Bryce and Green and Hume with Baneroft and Motley; Chalmers and Liddon with Channing and Brooks. The thoughts that occupy the mind, the feelings that impel the heart are the same in the two nations. We have a common religion, the religion of one God, the Father of all mankind, interpreted variously as to the mode of His revelation and the particular processes by which it takes effect upon men; nevertheless, a common religion. We have common interests; we are one great solidarity. America cannot suffer and England not suffer; it cannot prosper and England not prosper.

These two nations, more than a hundred years ago, agreed upon a treaty of peace which was to be permanent. It has never been broken except in one instance for a brief and slight war. Now the simple question is, "Shall these two peoples be ever more in peril of being swept hastily and by jingoism into war?" After twenty arbitrations, more or less successful and impressive, is it not possible to have the friendship of the two nations given such a definite form that we may be always sure of arbitration and may never be at the mercy of demagogues and hotheads? Are we to be in peril, from year to year, of

the loss of values immeasurable in our commercial transactions and of greater moral losses, through the incompetency or unwisdom of some secretary of foreign affairs or of some king or president? This problem two such nations as these ought to solve at once and to solve it effectively.

I am glad to recognize the conditions and the forces that serve toward this end. Some of them are very impressive. Both of these countries are under a system of jurisprudence that could be very easily adapted to the work we are proposing. Both have a habit of subordination as to law and to judicial decisions. It runs in our English blood to respect the decisions of a duly constituted tribunal. Other forces were also worked toward a permanent tribunal of arbitration such as we have at The Hague. Our intercommunication is being vastly increased, we know one another better, we recognize the similarity of our constitutions, our habits of thought, our aims. Why, then, should we be in antagonism because a narrow ribbon of water intervenes between America and England?

We are coming to a time when the rights and interests of the great masses of toilers are to rule the government of this world. These two governments, more than others, are now determined by the interests of the workman and his family. It is not always to be the case that kings or chiefs of the State are to determine questions of war and of peace. It is these vast masses of men upon whom the burden of war must fall, who must be consulted and who will be consulted; and that fact also tends towards a conclusion that we hope for.

And, above all, I take joy in recognizing that we are coming to an interpretation of Christianity as a practical rule of life, such as I think our fathers did not have. The wisdom of the fathers was very great; instances of the finest Christian culture, in the discernment of ethical law and in its embodiment in Christian life, are to be found in the history of all the centuries past. I suppose, however, that by degrees, but surely, we are coming to apprehend pure religion and undefiled before God and the Father as combining with personal purity a broad consecration to the welfare of the community and to the upbuilding of humanity, and that we give an emphasis to this second head which was unknown to the fathers. We are not turning away from doctrines or organizations; I speak lightly of neither; I believe in dogma; I do not know how we are to get a strong religious character without strong religious convictions. I believe in organization; but beyond all questions of doctrine and organiza-

tion is this question of the life of Christ in the souls of men, that great all-dominating, ever effective charity which consecrates life and its resources to the service of society. That interpretation of religion, spreading more and more in both these lands, will in the end lead to the result for which we look tonight. And when that result shall come, between these great nations, it will be the harbinger of peace far and wide.

It is said there are one hundred and ten millions of English speaking people on the globe. It would be a great thing to relieve those millions from all apprehension of war as between themselves. But these people are related to two or three times as many, as holding them under their domination. I ever think of India, with its two hundred and seventy-five million people under the English sway, and then of the islands of the sea, and of the great portions of the dark continent, which owe allegiance, in one form or another to the same great power, cannot fail to see that to remove one-fourth of the whole

human family from the category of danger, and to give them the peace of God, will be an immeasurable blessing to the whole world.

If we can have one-fourth of the world's population settling their difficulties in an international tribunal, what will be the effect upon the other nations? It is inevitable that they will shortly adopt among themselves and with us the same method of dealing with international difficulties. And some day, it may not be far off, like that

Far-off, divine event

To which the whole creation moves, it will come to pass that this world will be at rest.

Some interpret the love of God as assuring ultimate welfare of every human being, irrespective of present character. We who do not assent to so broad an inference, do, nevertheless, feel that, somehow, in this world's great movement toward love and unity, there will be a vindication of God's infinite love and of his infinite wisdom in the creation and in the government of the race; and that the outcome of national as well as individual life will

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justify the sentiment of Browning's oft-quoted words:

God's in his heaven,
All's right with the world.
New York City.

Literature and Review

Tennyson and Browning. XVII.

A. H. GODBEY, A. M.

The emphasis that is to be given the principal contribution of Tennyson and Browning to the realm of poetical thinking will be the easier, if we contrast their position with that of the older poets, as well as with that of Arnold. A single quotation will suffice to that end. Take this from Spenser, a passage from the unfinished "Faerie Queene":

"When I bethink me on that speech,
why-leave
Of mutabilities, and well it may,
Meseems that though she all unwor-
thy were
Of the Heaven's rule; yet, very
sooth to say,
In all things else she bears the great-
est sway;
Which makes me loath this state of
life so tickle
And love of things so vaine to cast
away;
Whose flowing pride, so fading and
so fickle
Short time shall soon cut down, with
his commanding sickle.

Then gin I thinke on that which
Nature sayd
Of that same time, when no more
change shall be,
But steadfast rest of all things, firmly
stayd
Upon the pillows of Eternity,
That is contrayr to mutabilitie.
For all that moveth doth in change
delight;
But henceforth all shall rest eternal-
ly
With Him that is the God of Sa-
baoth hight;
O! that great Sabaoth God, grant me
that Sabaoth's sight."

Now, such has been the attitude of the world for centuries—for all its past history, with regard to the problems raised by mutation. The one cry of Buddhism is but a voicing of the weariness of change; anywhere, anything, so that the wearisome sound of purposeless mutations shall cease. Stoicism among the Greeks had the same wearisome world-order. Ecclesiastes gives the weary plaint of some later Hebrew, reiterating the idea, and all is weariness and a grasping of wind, and there is no progress or net profit, in all the toil under the sun. Christian Theology, on the other hand, had assumed a sort of statical universe, in which all things wearily waited a final action on the part of a God who was for the time an otiose being, really leaving the universe pretty much to itself, or only advancing its interests by occasional acts of special interference.

Efforts had been made to break this iron wheel of mutations. Xenophanes, the ancient Greek philosopher, in his systematic onslaught upon popular deities, had attacked the popular cosmogony. He observed fossils in the rocks, and pointed to them as proof that the world had not always been in its present shape, and was destined to assume new forms and phases. Aeschylus had defied the myths of the golden age; and the popular gods, making Prometheus assert that he had made men and civilization out of almost unreasoning cavern brutes and would raise them higher yet,

whatever the suffering it cost him. Both Xenophanes and Aeschylus broke the circle of mutations and substituted a straight line of increasing and connected development—evolution, if you please. But the world was not ready for him, nor would it be for 2400 years—not until Gant and Laplace, by the nebular hypothesis, and Lyell and others in the geological field, had broken from the trammels of a traditional theology and science, could the despair of those dissatisfied with aimless mutations be allayed, or the stolid apathy of those satisfied with the mummies of the past be broken.

Close upon the heels of the revival of the idea of evolution, thrown out by the ancient Greek, came the doctrine, scientifically demonstrated, of the conservation of physical force. Many acute theologians were quick to see in these the missing links of a satisfactory theology—if indeed, they are not the very foundations. The first taught that no change is ever mutation; it is but a step in a ceaseless onward movement; while the second taught the impossibility of absolute loss, and the fact that each phase of world history or personal history has a definite, vital relation to whatever precedes or follows. These elements were at work, shaping and reorganizing the world of thought, long before the publication of Darwin's "Origin of Species." That book was a mere episode; an attempt to apply the new principles in the domain of biology and natural history.

Here lies pre-eminently the work of Tennyson. He is the one poet who has striven to restate truths and beliefs in the terms of the scientific ideas of the day; and he thus presents the finest and fullest possible refutation of the lament of Schiller over the dead gods of Greece. Schiller held that the passing of the age of romance, of nymphs and dryads, meant the passing of themes for the poet. As stated, we simply put the work of Tennyson against the lament, and would ask if ever a Greek poet was so universally appreciated as the poetic spokesman of modern science?

Browning, on the other hand, does not discuss this field, but studies the effect of environment upon individual souls, affirming it to be his personal destiny to "fight on, forever, there as here." The same logical result is reached by Tennyson:

"When the dumb hour, clothed in
black,
Brings the dreams about my bed,
Call me not so often back,
Silent voices of the dead,
Toward the lowland ways behind me,
And the sunlight that is gone!
Call me rather silent, voices,
Forward to the starry track
Glimmering up the heights beyond
me,
On and always on!"

Now, we have not space to enumerate all the advantages derivable from application of evolutionary principles in the philosophical and theological realms; nor is that germane to the present purpose. The reader may recognize for himself that Buddhism and many another ism becomes untenable, when such doctrines prevail. As for Arnold, extensively quoted in the last two papers, one may readily perceive that this principle, so readily caught and applied by Tennyson, is precisely the thing lacking in his contemporary. Had Arnold been able to recognize and utilize the principle in his sociological views, as Spencer and others did, it would have saved him many weary years, and enabled him

to accomplish more in a practical way than he really did, though his work for British schools is not to be spoken of slightly. But evolution is not in his poetry. The pretensions of modern science, he was somewhat slow to treat with due courtesy, and as he thus failed to find himself on a great highroad from one way station of world progress to another, he felt as though wandering in the mists,

"Between two worlds, one dead,
The other powerless to be born;
And who can be, alone, elate,
While the world lies forlorn?"

But the conception of the whole process of nature as one, with one unceasing purpose, is not defensible, save upon the acceptance of certain evolutionary principles; nor without them can we well have

"One God, one law, one element,
And one far off Divine event
Toward which the whole creation
moves."

But with these principia, Arnold could have viewed more calmly the human restlessness and social turbulence that fretted him and seemed to lead to so little. He could have stood with his brother poets long before he did, had he been as ready as they to meet the scientific world upon its own ground. There was no scientific reason for despair.

"If twenty million summers are stored
in the sunlight still,
We are far from the noon of man;
there is time for the race to
grow."

"Man is as yet being made, and in
the crowning age of ages,
Shall not aeon after aeon pass and
touch him with shape?
All about him shadow still, but, while
the races flower and fade
Prophet eyes may catch a glory slowly
gaining on the shade.
Till the people all are one, and all
their voices blend in choric
Hallelujah to the Maker, 'It is finish-
ed; Man is made!'"

Current Comment.

The editor of the Pentecostal Herald deems it very unfortunate for the church that Dean Tillet has spent so much time in searching out "discrepancies and contradictions" in Wesley's teaching on sanctification. We have closely studied "Dean Tillet's views on the subject and detect no discrepancies or contradictions in his own deliverances upon this doctrine.

The trustees of the Georgia University have elected an agent to travel over the State and represent the State schools, soliciting patronage. The Wesleyan Christian Advocate comments unfavorably on this movement as an effort to diminish the influence of the church schools.

A writer in the Pacific Methodist says: "Unless the church can provide an endowment reaching into the millions, so as to furnish an equipment in every way equal to Stanford or Berkeley, it would be the height of folly to try to compete with the universities, for the

young man or young woman who is ready for college, is desirous of obtaining the very best training possible and, in so doing, is really doing his duty."

We suggest, that the atmosphere of Christian faith and contact with Christian character in teachers of church schools is worth far more than any benefits of endowments.

That there is room for improvement in Sunday-school teaching is not denied, but that the trouble, if trouble there is, lies as much in improper and defective methods as in the lack of teachers competent to explain and enforce the meaning of the Word of God, we do not believe. The lessons taught are selected by the voice of Protestant Christendom. Each church or organization outlines its own method of teaching. The best men do the work. There is no reason why they should be arraigned as incompetent.—Raleigh Christian Advocate.

"Ian Maclaren" has declared against what he calls "over-education." According to his theory, no person should be educated beyond his measure and thus rendered useless for his natural work. On the other hand, no one should fail to receive that education, however advanced or costly, which his talents deserve.

Married.

TIMBERLAKE-PALMER.—At the old homestead, in Hempstead county, Ark., by Rev. Bennett A. White, April 29, 1903, Mr. John C. Timberlake to Miss Sue Caldwell Palmer.

ALCORN-CLOWER.—At the Methodist parsonage on April 26, Mr. J. L. Alcorn to Mrs. Annie Clower, both of Gurdon, Ark. Brother Alcorn is one of the best men of Gurdon and Sister Clower is a faithful, good woman and is well known throughout the conference. I think it a good and wise choice on the part of both.
Henry Bruce.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

May 24—Paul Before Agrippa. Acts xxvi. 19-29.

Golden Text—"Having therefore obtained help of God, I continue unto this day." (Verse 22.)

Time—A. D. 60.

Place—In the pretorium at Caesarea.

The inequalities of human lots have seldom had a better illustration than in the case of St. Paul before the Roman governors of Judea. Felix was one of the worst of men, a base slave, given his freedom by his master, the Roman emperor, he has always the pusillanimity of a slave, though clothed at this time with regal powers. He was tyrannical, licentious, shamelessly profligate, corrupt and haughty. His wife, Drusilla, was almost as shameless as he. She was the granddaughter of Herod the Great, and had left her husband to become the wife of Felix. Felix was succeeded by Pontius Festus, who had married a sister to Drusilla, it seems. Not long after Festus came into office there Agrippa II, brother-in-law to Felix and Festus, comes from his kingdom in the northern part of Palestine on a visit of congratulation, bringing with him Bernice, his beautiful and infamous sister-wife, who had first married her uncle, and was now living in incestuous connection with her brother, and who afterwards became the mistress of the Emperor Vespasian and of his son, Titus. Think of these loathsome creatures, clothed in the splendors of royalty, sitting upon thrones, judging St. Paul!

Two things are specially worthy of note under the circumstances: One is St. Paul's manly dignity, and the other is his polished courtesy in dealing with these people. There was no cringing or fawning; he was manly. There was no show of contempt of them though Paul was looking down from a moral height loftier than any of which they dreamed; they were still to him the representatives of authority, notwithstanding all their beastly wickedness and consequent unworthiness; it was none of his matter to berate them, it was rather his business to preach in a manly way, as he had opportunity the great principles of righteousness, and leave them, as we must leave all men, ultimately to make out of his Gospel what they would.

Such is the tenor of the address with which we deal in this lesson, that before Herod Agrippa. Festus had already allowed his appeal to Caesar, which Paul had taken upon seeing that Festus was minded to remand him to the Jewish courts for trial, well knowing that there was murder in the hearts of the Jews; and no justice for him. But

Festus was somewhat ignorant of Jewish matters, and did not know exactly how the case ought to be stated upon sending up the appeal to Rome. He therefore took advantage of the visit of these Jewish relatives of his, Agrippa and Bernice to have Paul state his case, so that they might advise him on this point. Like the previous addresses this one is courteous and bold. There is even a splendid audacity in it when Paul makes a direct appeal to Agrippa: "King Agrippa, believest thou the prophets? I know that thou believest!" for Agrippa was a Jew by blood and by profession. He saw what Paul was driving at—to bring him to his way of believing. He smiled contemptuously, and said, "With but little persuasion you would persuade me to be a 'Christian,' as much as to say, 'You take me for easy fame, Paul; do you see anything green in my eye?'" an expression whose dignity is about on a level with the soul of this king. We put it down to the credit of Paul that he could not be overawed by the trappings of power that were about him here; and we put it down to his credit also that he would, without any regard for the difference in his bonds and Agrippa's throne, preach righteousness to him sitting there, and dare to hope that the spirit of God, whom he had seen do such wonders, might reach even this regal sinner's heart!



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Epworth League.

May 24—Power and Prayer. Acts i. 13, 14; ii. 1-4; xii 5-17.

The central idea of religion is direct communion with God. If God is only to be contemplated afar off, as one exiled to the throne of a silent eternity, then all devotion and love and trust must be surrendered. All forms of worship imply faith that God regards the worshiper, and reveals himself to the worshiper as he doth not to the world.

When Jesus had ascended into heaven, and had left his disciples, who had formerly communed with him daily as man with man, alone in the world, they still sought to hold fellowship with him in prayer. His own words had encouraged them to believe that they should be made conscious that he still dwelt with them. The Holy Ghost, the comforter, should reveal him.

As to true prayer it must seek such things as God directs. The human will does not have its own way in prayer. The experience or act of praying truly is one in which God's will is accepted and the soul strives and yearns to be used of God and filled with his power. He who prays truly does not seek worldly good, nor self, but seeks God and God alone.

Now as to power God will give power to do what he directs us to do. Religion has its daily duties and common Christians have daily grace to do them. But some are called to special work. Some feel that they are called to give up home and friends, to bear the Gospel to the heathen or preach it to their own people. This is a special duty which requires special qualification and that qualification he who is called should seek, as a special inducement of power. One should not refuse the manifest duty because he has not the power. Moses hesitated, but he was told to go forward. The power was given when he needed it. The disciples recognized their call, and on the ground of that call sought and obtained power at Pentecost. The doctrine of special inducement of power for special duty is thoroughly Scriptural and logical, and every one who undertakes a work for God should seek the qualification to do that work. We need to keep this thought always before the church: If the church moves to victory against the forces of sin God must lead her. All our religious assemblies should be made to feel that religion seeks communion with God and guidance of him.

It seems to us that the church has great opportunities. The whole world is open to her, and Christian countries have vast wealth and power. We must use the means which God has given to bring the world to Christ. We must send

forth the teachers and give the means, but especially seek the power.

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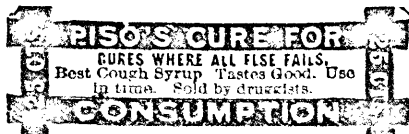
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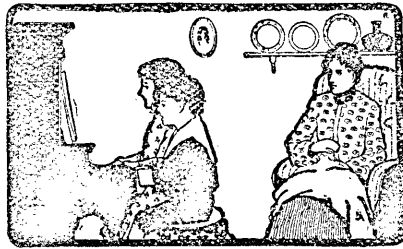
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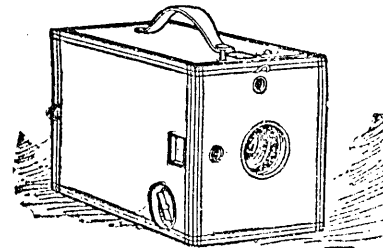
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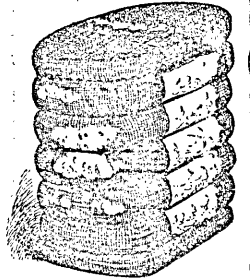
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THE ARKANSAS METHODIST.

J. E. GODBEY, D.D., EDITOR.
REV. A. H. GODBEY, A. M., ASST. EDITOR.
REV. J. R. HARVEY, FIELD EDITOR.
WEDNESDAY, MAY 13, 1903.

A young man said that the preacher gave him much attention until he got him to join the church, then seemed to forget him. It is probably so with many.

There are many to whom the past always seems better than the present. It is especially so with church members who have made progress only in a bad direction and who were once better Christians than they are now.

In every branch of worldly business we strive daily to make progress. It is ever, more influence, more money, more comfort. How few think of Christianity in the same way. Now, after we have borne the name of Christian for many years, how poor we are.

Here is a letter from some subscriber—a woman—so badly written we can not read it. We get enough to tell us that the writer is burdened with many family cares, and striving for a better land and that she values religion for herself and children more than worldly goods.

This letter represents many. It breathes the true Christian spirit, and is from one who knows what it is to stay upon God, in poverty and toil, and in their hearts realize the fulfillment of the promise: "Take my yoke upon you, for I am meek and lowly in heart and ye shall find rest to your souls."

An Echo Out of the Past.

The south wind drifted into our office the fragment of a newspaper. For such things the wastebasket. But I catch the date of one of the contributions, June 5, 1849. That was more than half a century ago. What is it about? George Lippard writes an open letter to President Zachary Taylor to tell him that he has betrayed the trust of the Whig party and that he—Lippard—has washed his hands of Taylorism in politics forever.

Who was George Lippard? Somebody who lived about Camden, Ark., for on examining further, we find that this stained and mutilated half page of a newspaper is a fragment of the Camden, Ark., Democrat. W. H. Armstrong, editor.

There is not, on this fragment, a full article about anything, but the paragraphs which we can read assure us that political discussion was hot, and that there were also prophets in those days. One deems it likely that Oregon, California and New Mexico will secede and organize an independent government behind nature's eternal barrier, the

Rocky Mountains, where freedom might forever defy the tyrants of the East.

There is enough of another article to show that it relates to the meeting of a committee, or commission, on improvement of the navigation of western rivers, which the writer says is "the most stupendous project ever launched on the tide of time."

One writer considers the outlook for slavery and the rights of slaveholders, and with true prophetic vision foresees approaching trouble. He says: "Our territory not yet formed into States would make forty-six and a half States as large as Pennsylvania. Of these thirty-five would be north of 36 degrees 30 minutes north latitude and so would be free States, while eleven and one-half would be south of that parallel, and so slave territory." This does not look favorable to the "peculiar institution."

All the editorials arraign President Taylor, and the "nigger" is to the fore in every argument. The favor shown to the "nigger" by the administration at Washington fore-shadows what the people must expect from Free-soilism. An article from a Washington correspondent to the Macon, Ga., Telegraph says:

"The coolest piece of impudence was revealed in this city last week. Daniel Webster, it must first be remarked, procured a situation for a buck negro, in the home department, under Mr. Ewing, as a messenger, when fifty-four white men would have been delighted to receive it. This darkey was with Major Webster in Mexico, as a servant, and it was in character for black Dan to provide for black Peter." The impudence in this case, as it appears, was that two other negroes had been led to apply for places. The correspondent goes on to say: "The truth is, these impudent negroes are emboldened to look for 'loaves and fishes' from the fact that in the course of a week two negroes were appointed messengers or laborers in the State department; two in the treasury department, and two in the home department, and I have, myself, seen negroes writing in the passages of the departments, and white men scrubbing the floors! It is enough to make the blood boil to think of these things."

It is predicted that such favor shown to negroes will cook President Taylor's goose politically, for it is clear that the Free-soilers have him in leading.

Let our artless and strenuous Roosevelt take comfort. He is not the only president who has failed to please all the nation in his dealings with the colored man. From everlasting to everlasting the "nigger" seems destined to be a chief factor in American politics.

The editor refers to some leading public men. "Parson Brownlow can bully-rag old Nick out of his

sight," but Andrew Johnson is a match for him and an antagonist that the parson shuns while he can.

"To the victors belong the spoils" is reckoned to be an accepted political canon, and the authorship of it is attributed to Mr. Austin, attorney general of Massachusetts, who first announced it in his life of Elderidge Geery.

A paragraph tells us that the happiest hour of an editor is when a farmer comes in and pays his subscription. When we read this we felt a brother's sympathy reaching across the chasm of more than fifty years. "One touch of nature makes the whole world akin."

We had thought to toss this weather-beaten, time-stained, torn and worn piece of paper into our wastebasket, but it shall not be. We place it in a pigeon hole. It shall still be preserved. Drifting down the stream of time for more than half a century it has come to us a mirror of the times that were.

What a wonderful thing is a newspaper! If in the days of Pericles the Greeks had printed newspapers, like some of our great dailies, a single issue of such a paper preserved to our time would give us a truer, fuller picture of Grecian life than all the histories.

At St. Louis

The past week was one of especial interest to the Methodists in St. Louis. The Bishops held their annual meeting Monday and Tuesday, 5th and 6th. The Bishops were all present, except Keener and Fitzgerald.

The plan of episcopal visitation is published in this issue of the "Methodist."

The Missionary Board opened its work in the lecture room of the new St. John's Church Thursday, 7th. The Bishops are members of the board. The board includes representatives chosen by the General Conference from various parts of the church. There were in attendance forty or fifty preachers who desired to hear the discussions and meet the great men of the church. Dr. J. H. Dye was in attendance Monday and Tuesday. This editor got in on Wednesday. He found Revs. Ed Steel, R. W. McKay, W. F. Evans and Dr. Z. T. Bennett from Arkansas. Many leading members of our church in the city attended the meeting.

The order of business was the discussion of our respective foreign missions in detail and the fixing of appropriations. There were several foreign missionaries present whose reports were of great interest. We had R. A. Parker of China, S. H. Wainwright, S. E. Hager and W. R. Weekly and wife from Japan, J. Lander and E. E. Joiner of Brazil and J. B. Cox of Mexico.

Very much matter of especial

interest was given out, and it has been delivered to good teachers. The deliverances from the pulpits of our churches will echo the speeches which the preachers have heard in this lecture room.

The hand of God is visible in opening the doors before the footsteps of the Prince of Peace.

It is not a question of opportunity nor of ability that is before the church, but of duty. The command of God is imperative to "go forward." Our best men must be sent to the front. Men who can not attain the highest success at home are not needed abroad. Provision has been made by the board to strengthen our work all along the line.

The body was provided with an elegant lunch in the church dining room at noon each day. Here we met a number of elect ladies who were our friends in former days. The fellowship of the meeting was very gracious rest to us, and a refreshing of the soul.

THE BI-CENTENARY.

There was a bi-centenary celebration of the birth of Wesley at Centenary Church Thursday evening. Bishop Hendrix presided, and introduced the speakers. Bishops Wilson, Hoss and Candler addressed the meeting. All the speeches were forcible, and well presented the distinctive features of Methodism, and the character of its great founder. Bishop Wilson gave prominence to the witness of the Spirit, as the heart of Methodist teaching—the doctrine, or rather the experience which created the great revival under the Wesleys.

Bishop Hoss presented a picture of morals in England at the beginning of the Methodist movement, and the effect which that movement had upon English-speaking people.

Bishop Candler showed that it was not great wars but great revivals that had shaped the civilization of the world. All agreed in declaring that we must go to the people with a proclamation of salvation for all men through repentance and faith, and that salvation is witnessed by the spirit of God.

ST. JOHN'S CHURCH.

Chaste and solid and costly without any sort of superfluity, built of white stone, after the pure Grecian style, this new house of worship is a thing to be admired. But a stranger would scarcely take it for a church. It is out of the usual order.

The auditorium is small for so large a building. Five hundred people will fill it; all the pews are already taken. The memorial windows are very beautiful. The subjects are well chosen. The window to Mrs. Samuel Cupples is illuminated by the scene of Jesus blessing little children. We thought of her interest in the orphans' home when we saw it. The window to

Mrs. Elizabeth Aves had for its subject Jesus in the home of Mary and Martha. The organ is the finest in the city. The Sunday-school room is large and well furnished. Above are library, preacher's study, stewards' room, dining hall, large enough for 200 people, kitchen, ladies' sewing room. The church is full grown, and financially the strongest, we suppose, in the M. E. Church, South.

RECEPTION AT THE HOUSE OF BROTHER CUPPLES.

After the close of the business of the Missionary Board Saturday at noon the entire body with the visiting ministers from abroad, attended a reception at the home of Brother Cupples, where lunch was served, and an hour and a half spent in delightful social fellowship. Then we had singing—"How Firm a Foundation." Bishop Hargrove read a Scripture lesson, Bishop Granbery led in prayer. Another song, "Blessed Be the Tie that Binds," then the benediction. Carriages were waiting to take the brethren to see the exposition and the parks.

To this writer it was a pleasure to be in the home of Brother Cupples once more. But we missed the noble woman who welcomed the guests to this princely mansion in former days. The daughter, too, is now a widow. They took their leave of their palatial home in St. Louis on last Monday, father and daughter, with her children, to spend the season in Europe. They go with the blessings and prayers of many Christian friends.

For more than twenty years past Brother Cupples has, from time to time, given receptions at his home, and dinners in which everything that the market could furnish or the caterer's skill could prepare were served the guests who numbered hundreds, and included the Protestant preachers and leading church members of the city. These entertainments have strengthened Christian fellowship and promoted union of sympathy and effort in the cause of Christ.

SUNDAY SERVICES.

The great occasion was the dedication of the new St. John's Church. The order of exercises was published—everything in full upon the programme, except Bishop Candler's sermon. In the evening there were exercises in which the churches of other denominations joined through the messages of their pastors in Christian greeting and god-speed to our Methodism.

All the Bishops and members of the board and many visitors occupied the city pulpits. This writer was with old friends and engaged morning and evening, so missed the dedication which he desired to attend.

Our home was with an old

friend, long tried and true, a relative of Mrs. Godbey's, M. D. Lewis. We had been invited to come and share his hospitality before the meeting convened. Mrs. Godbey was expected to come, but in her absence Rev. Ed Steel of Fayetteville shared our room and the hospitality of our host, which he much enjoyed.

One of our exchanges says: "There never was an hour when preaching was more practical and virile than now. Every great public question is ably presented on its moral side." To our thinking the pulpit has not gained strength over the consciences of men by assuming to direct them in the political and social issues which are constantly arising. Men who are clear-sighted in regard to principles will differ in their conscientious application of them. It is wonderful how many different ways good men will take to do a good thing. While we hold to principles we may speak in the name and authority of God, but methods men will choose for themselves. If their hearts be kept right before God, we may trust their consciences to guide their actions. In respect to what is wisest and best to do in public issues our educated laymen are wiser than the preachers. The pulpit can only preserve its hold on the consciences of men by keeping to those themes which test the soul's relation to God.

Church Notes.

A leading Baptist preacher in Nashville proposes to join with the Methodists in celebrating the bicentenary of Wesley.

There are 240 enrolled in the Vanderbilt correspondence school.

The bi-centenary of Wesley will be celebrated by our church in New Orleans May 15-18. The M. E. Church and M. E. Church, South, in Kansas City will unite in the celebration June 28-29. In Washington, D. C., the two Methodist Churches will unite in the celebration May 15.

The Northern wing of the joint commission to prepare a common order of worship and common catechisms for the two churches met recently in Chicago. It consists of Bishop S. M. Merrill, Revs. J. W. Jennings, D. D., of Omaha; W. V. Kelly, D. D., of New York; S. O. Royal, D. D., of Hillsboro, O., and Messrs. A. W. Harris of Port Deposit, Md., and Frank Brown of Brooklyn.

A meeting of the full commission is to be held at Ocean Grove July 6.

It is reported that fifty deaconesses are wanted in the M. E. Church, South, at this time.

There is a Methodist Church of 300 members in the province of Pampanza, Philippine Islands, on

which not a dollar of missionary money has been expended.

On last Sunday, when we dedicated St. John's Church in St. Louis, Bishop Warren dedicated in the same city Maple Avenue Church and raised \$40,000.

Notices

There will be a camp-meeting held at Gravel Hill, six miles east of Dover, beginning Saturday before third Sunday in July. Please publish. James P. Ruff, P. C.

W. F. M. Society, Little Rock Conference: Time fixed for annual meeting June 10-14. Let the date mean much to every auxiliary. Do not let this missionary opportunity pass you by, but come rejoicing in Him who has authority in heaven and earth, and who shall reign from the river to the ends of the earth. Lou A. Hotchkiss.

The Texarkana District Conference will be held at Ashdown July 8-12.

The opening sermon will be preached by Rev. John R. Rushing July 8 at 8 p. m.

Committee for License to Preach and for Admission on Trial—J. C. Rhodes, A. C. Benson and S. A. Hill.

Deacons' and Elders' Orders—W. M. Crowson, W. A. Steel and John R. Sanders.

B. A. Few, P. E.
Mena, Ark., May 11, 1903.

White River Conf. W. F. M. S.

My Dear Sisters—Our board meets in Memphis May 20-26. I hope every one of you who can will avail herself of this opportunity of seeing and hearing the representatives of the largest body of organized women of our church. Many missionaries will be present. Railroads give reduced rates on the certificate plan, and on application Mrs. L. W. Plummer, chairman church hospitality committee, will give address and rates of hotel or boarding houses.

Keep also in mind our conference meeting at Marianna June 11-15.

Sincerely yours,

Mrs. Mary A. Neill.
Batesville, May 7, 1903.

To My Friends.

Dear "Methodist"—Permit me to thank my friends and brethren for their many tokens of sympathy and letters of comfort that I have received since the death of my wife, and also ask them to be present at the setting of her monument and decoration of her grave at Mary's Chapel Cemetery, two miles from Rector, Ark., on June 10, 1903.

J. R. Edwards.

A deceitful heart gets in its first and worst work on itself.

"The goodest man 'at ever was is worse 'an the baddest little boy."—Riley.

Fifty Years the Standard



Awarded
Highest Honors World's Fair
Highest tests U.S. Gov't Chemists
PRICE BAKING POWDER CO.
CHICAGO

Personal.

Bro. W. J. Pinson, of El Dorado, was a caller Thursday.

Dr. Dye was in Tuesday. He seems to enjoy the work of the district.

Rev. Horace Jewell was in our office Tuesday. He went up to the tent meeting.

We thank Dock Porter, 1008 Main street, for a rubber pillow for an afflicted orphan.

Rev. W. W. Christie, of Austin circuit, is organizing the work well, as he always does.

Mr. J. A. Viquesney, who has just returned from Palestine and Egypt, called to see us Tuesday.

We had a pleasant call from Dr. Godden last week. The Galloway College is closing a peaceful and prosperous year.

Our business manager is away attending the meeting of the Arkansas Press Association at Monticello. His wife accompanied him.

Rev. F. E. Dodson was in to see us last week. Most of his appointments pay their dues promptly every month. Mabelvale circuit is a well organized work.

Rev. J. D. Hammons, pastor of Hunter Memorial Church, will preach the commencement sermon for the Little Rock Conference Training School, at Fordyce, May 31.

Our business manager, Bro. Thornburgh, seldom misses a chance to go to church. Day and night he has attended the tent meeting the past week. His good wife plays the organ at the services. That may encourage his attendance.

On last Sunday afternoon there was a large attendance at the union meeting, at Eleventh and Main streets, this city, and at night a regular overflow. There is promise of good results from the meeting, and it will continue all this week, and possibly longer.

Bro. Geo. Thornburgh was the first layman to lead the men's meeting of the union meeting. His subject was "Traffic in Souls," and read verses 36 and 37 of the 8th chapter of Mark. He was followed on Thursday, by Gen. Green; on Friday, by Evangelist Marshall; Saturday, by R. E. Wait; Monday, Gen. Atkinson.

Christian Life.

Give, or grow miserly.

Loving Christ means hating sin.

Study the Bible or starve your soul.

A truly godly life must also be a peaceful life, confident that it has possession of the chief good.

All things work for our good only when we seek the good which all things are ordained to secure us.

The only standard which Christ erects as a test of piety is that sort of goodness which blesses others.

All outward plans of life may fail, but the cultivation of mind and heart may still make daily progress.

It is not the memory of our ease and indulgence but of our self-denials and struggles which we are proud to cherish.

Most people consume more strength in worry than in work. Our energies are never at their best until united in a noble aim and directed by a confident and self-collected spirit.

POOR DOMINIE

Between the Devil and the Deep Sea.

A clergyman of Gresham, Neb., who drank coffee for many years suffered from chronic insomnia and from terrific headaches when he quit coffee. He says: "I have been a very heavy user of coffee for so long and have seen its effects so clearly that there is now no doubt in my mind concerning its injurious effects upon the nervous system."

"While a coffee user I was unable to sleep for hours after retiring at night and on the other hand terrific headaches resulted if the regular hour for drinking coffee passed and I did not get it so I was in a miserable position."

"But I found a firm friend in Postum Cereal Coffee and from the very time that I adopted Postum all these evil effects vanished. I now enjoy sound sleep and improved appetite and a decidedly clearer complexion and I am convinced that better health and a longer life would be the result of its general use. I have a friend who has been a user of Postum for several years and the story of her recovery from neuralgia of the stomach simply by using Postum in place of coffee seems almost too wonderful to be true. Many times she was near Death's door and the doctors had frequently given her case up as hopeless but she was entirely cured by leaving off coffee and using Postum. It is a pleasure to these good things about Postum." Name given by Postum Co., Battle Creek, Mich.

To Mothers.

Mother, when an immortal soul is placed in your care, your life-work is begun. To lay the foundation of a character whose influence for good or evil will be felt through eternity.

Every day something is added, and whether it be gold, silver, precious stones, wood, hay or stubble depends entirely upon the surrounding influences, the atmosphere of home life. If selfishness invades the home circle, selfishness will be a characteristic of the child. If, on the other hand, an atmosphere of godliness pervade there will be precious stones added to the structure that shall abide.

Maintain purity of action, purity of language, purity of thought, make everything subservient to the perfection of a foundation of child character.

You are a member of the church, your pew is never empty, you pray in prayer-meetings, attend the societies of the church. Is your piety put on and off with your outdoor costume? Do you wear it in the kitchen and before your children? Are you selfish, ungenerous and unjust in your home?

Selfish thinking of your own pleasure, your own comfort, your own appearance, at the expense of the same in your husband and child?

Ungenerous, requiring of them what you don't require of yourself—self-denial? Unjust, appropriating what justly belongs to them, your time, your pleasant words, courteous ways and bestowing them upon strangers.

The depth of one's piety can be gauged by the general disposition exhibited in the performance of home duties. No one notices quicker than a child. No one sees quicker than the little eyes that are watching every act and listening to every word. The child whose hateful ways and words make him a terror to all around him is simply reproducing, in public, what he has heard in private, many times, and his mortified mother feels compelled to punish him for using words that she had used before to him or some other member of the family.

Of the mothers who will start her child off into the street to get rid of it while she reads a novel or goes visiting—of that mother I will say nothing; but that she is criminally selfish. Mothers, keep close to your children, to your home, make yourself essential to them and it.

Let them hear nothing but loving words from you. Blur not the memory picture of home by the angry voice of a scolding mother. Make yourself lovingly companionable, and by your constant watchfulness protect your children from evil influences.

The life you live hourly before

Tetterine
—CURES—
Eczema!

"I had a severe attack of Eczema, and after using other remedies with no benefit, I used Tetterine. Two boxes made a complete cure." Solomon Cohen, Savannah, Ga.

50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

your children beautifies or mars the character of your child.

The fruits of the spirit are what we need in home life. The predominating influence should be love. Not the foolish fondness of some mothers that indulge their children to their injury, but a love for the soul that will weigh every act and consider its effect on the future life of the child.

Correct all faults with gentleness and long-suffering; bear all wrongs against yourself with meekness; practice faith not only toward God, but in every one of your loved ones: Live a life of temperance and joy and peace will set continually on your hearthstone. E. J. B.

A LONG-FELT WANT.

It is Supplied at Last in Little Rock. Good-natured people are often irritable.

If you knew the reason, you would not be surprised.

Ever have itching piles?

Not sick enough to go to bed; not well enough to be content.

The constant itching sensation, Hard to bear; harder to get relief.

Spoils your temper, nearly drives you wild.

Isn't relief and cure a long-felt want?

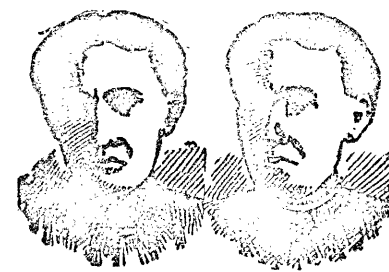
You can have relief and cure if you follow the advice of a local citizen.

Mr. L. Treadway, railroad conductor, now collector for the Retail Grocers' Association, residence 2215 Louisiana street, says: "For several years I had attacks of itching hemorrhoids and had almost given up hope of ever stumbling across a preparation which would give me permanent benefit. An advertisement in one of our daily papers induced me to go to J. F. Dowdy's drug store for a box of Doan's Ointment. A application or two gave me relief, and a continuation of the treatment absolutely stopped the last attack. Up to date, there has not been a symptom of a recurrence."

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

Remember the name—Doan's—

and take no substitute.



After Treatment. Before Treatment.

CANCER CURED.

Searcy, Ark.

Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others who are suffering should know of this.

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

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

Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
506-508 Main St. Little Rock, Ark.

St. Louis, Iron Mountain and Southern Railway Company.

DAILY

3 Trains to Hot Springs

6:20 a. m., 7:20 a. m., 2:10 p. m.

3 Trains to Texas

1:10 a. m., 7:05 a. m., 2:10 p. m.

4 Trains to St. Louis

1:20 a. m., 8:15 a. m., 8:20 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.

Pullman Sleeping Cars
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RECLINING CHAIR CARS

Local sleeper between Little Rock and Memphis. Local Sleeper between Little Rock and Fort Smith. Sleeper to New Orleans on 8:38 p. m. train.

California \$30 Rate.

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St. Louis, Mo.

Solid German Silver
KEY RING TAG
with your name and address
on same for
25 cents.

Southern Stamp Co.,
Mfg's of
Rubber Stamps, Stencils,
Seals, etc.
Little Rock, Ark.

For the Young People.

A Georgia Cabin.

I made a little money
In cotton and in corn,
And spent it on a journey
From the state where I was born.
But Georgia, oh, my Georgia!
Beneath this starry dome
No place can hold a candle
To the cotton fields of home.

The palaces are splendid
Along Fifth Avenue;
The castles up the Hudson
Are very fine to view;
But fairer are the acres,
All white as ocean foam,
When snowy bolls are bursting
In the cotton fields of home.

I ate from silver dishes,
But smelt the pleasant steam
Of johnny-cakes and spare-ribs
In every home-sick dream;
So I didn't wait for packing,
But took a brush and comb
And started back one morning
For the cotton fields of home.

I hear the banjo strumming
Beneath the climbing rose;
The mocking-bird is singing
Farewell to daylight's close;
The purple dusk is fragrant
With whiffs of dewy loam,
Around my easy cabin
In the cotton fields of home.

The melon-patch before it,
The peaches on the wall,
The rows of sweet potatoes—
These are my little all.
But I've had enough of travel;
No more I want to roam,
I'll live and die in Georgia
And the cotton fields of home.
—Leslie's Weekly.

A LAST RESORT.

Pure Food Should Be the First.

When the human machine goes wrong it's ten to one that the trouble began with the stomach and can therefore be removed by the use of proper food. A lady well known in Bristol, Ontario county, N. Y., tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last, when patience was about exhausted and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts.

"A friend recommended the food as one which her own delicate children had grown strong upon so I purchased a box—as a last resort. In a very short time a marked change in both health and disposition was seen. What made our case easy was that she liked it at once and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family.

"Its use seems to be thoroughly established in western New York where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.

We still have a great number of letters on hand. We think they will last us till August.

We keep all sorts of pretty books for the young folks. Send us a new subscriber for the "Methodist" and we will send you a book.

We are very glad that so many of the little folks like the "Methodist." We have many nice notes from the fathers and mothers about this.

Quail.

Bob White! Bob White! Where's Bob White!

Bob White is a quail up there on the breezy upland by the pasture bars.

The quail is so shy we must be very quiet if we expect to see him or his wife and little ones.

Here is mamma quail all in soft brown, and do see her little chicks! If we move to where she can see us, she will dart off, and her little ones will hide under the leaves where we could not see them should we search all day.

Bob White! Bob White! Who's Bob White? calls papa quail from a tree by the meadow.

It is nearly night: if we wait very patiently and sit still we may hear him call his flock together. You should hear the call; it is like a song and yet there is a call in it. It has a sound, too, like the gurgle of a brook going around big stones.

Our Letter Box.

King's Mill, Ark.

Dear Brother Godbey—I am a little boy 10 years old. My father takes the dear old Methodist, and I love to read the children's letters so well. I went to school all winter until now. Our teacher's name is Brother Dan Ragon, and I love him so much. Our preacher's name is Brother Wilkinson.

Erney Kelley.

Kenard, Ark.

Dear Brother Godbey—We take the Methodist. I am a little girl 8 years old. I go to school every day. I have been going to school ever since I was 6 years old. I study Second Reader, spelling and Arithmetic. My teacher's name is Lula Sturdivant. I go to preaching every Sunday. My preacher's name is Brother Vantrease. Your friend.

Isaac Kinard.

Kenard, Ark.

Dear Brother Godbey—Since I have seen so many nice letters in the "Methodist," I thought I would write one. I am a little girl, 11 years old. I go to school every day and go to church nearly every Sunday. I study history, spelling, arithmetic, geography and grammar. I have been going to school ever since I was four years old. Our preacher's name is Brother Vantrease. I like him very much. My papa takes the dear old "Metho-

dist." I enjoy reading it very much, especially the children's page. Your friend,

Essie Kenard.

Dear Brother Godbey—I am a little girl six years old. I live on a farm. I have three brothers and one sister at home. Our preacher's name is Brother Simpson. I go to White Rock Sunday-school. My teacher's name is Mrs. P. H. Scott. I like her. She is a good teacher. Papa is our superintendent. We were sorry to hear of Brother Duncan's death.

Stella Gregory.

Natural Steps, Ark.

Dear Cousins—I live at Natural Steps, and I was ten years old last Tuesday. Mine and grandpa's birthday is the same day. The Arkansas river is within 50 yards of our home, on one side, and the Choctaw railroad 250 yards on the other. So we have steamboats and trains, too, but I like the boats best. We have a nice Sunday-school, too. Mr. Webber is our superintendent. We all like him very much.

Brother Martin is our pastor. We have no school here, but mamma teaches us at home. I have a little sister with golden curls. I hope to see this in print.

Jennie Mainard.

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8:20 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 information, apply at Union Ticket Office, Markham and Louisiana Sts., or Union Depot. J. A. HOLLINGER, P. & T. A., Little Rock, G. W. THOMAS, G. P. A., Hot Springs

Our Church at Home.

FIRST CHURCH, FORT SMITH.—Sunday night we closed a two weeks' meeting at First Church. The cool weather resulting in many colds and some la grippe, prevented us from having the attendance we otherwise would have had at the services, but altogether much good was accomplished. The spiritual life of the church was quickened and deepened, besides fifteen or more accessions to the church will result as a permanent gain in membership. Larger results might have followed had the pastor had more time for outside work during the meeting, but as he did all the preaching with the exception of three sermons by the P. E., and one by Brother Sherman of Van Buren, he did not do on the outside as much as desired.

Our W. F. M. S. has closed the most successful year, I think, in its history; at least the most prosperous one for some years past. The financial report will be in advance of \$200.

The Sunday-school is doing splendidly. The attendance is constantly growing, the school is being better organized and graded, the officers and teachers are earnest and zealous, our teachers' circle quickens new interest and zeal, and, all in all, this is our most hopeful field.

We believe our work to be on a more solid foundation and in a more substantial condition than at this time last year.

J. M. Hughey.

KINGSVILLE.—Last Saturday night and Sabbath the writer visited Williford and preached five times to large congregations. I give you the result: Five received into the church, four adult baptisms and three infants. Deep interest pervaded the large congregations from start to finish. This writer has been preaching at Williford for 27 years, not infrequently have been on this circuit a number of times, but never saw such interest upon the part of both church members and those who are not within so short time in any previous effort. To God be all the glory. The meeting would have been carried on indefinitely, but this writer had other engagements and business which necessitated the close of the meeting, together with the fact that Bro. Dameron, the pastor, was absent, whom I am thankful to report very acceptable and in much favor with the people of Williford. This writer has been preaching and baptizing people for about forty years, and Dr. K., a leading M. D. of the town of Williford, is the only doctor that I ever baptized by immersion, and, strange to say, never baptized but one other doctor in all my baptizing, and he was in bed sick, but made a splendid member

of the church. Doctor, if you ever visit Williford, you will want to go back there again. The inhabitants thereof are full of hospitality and liberality. God bless them always, is my prayer. Please say to the brethren I am doing well and many appointments. I tender love to all. God bless you, Doctor Godbey. Pray for me and mine.

J. F. Armstrong.

WALNUT RIDGE, ARK.—Brother Umsted held my second quarterly conference a few days ago, and expressed himself as being delighted with the reports; in fact, he said that there were but few charges in his district that did as well as this.

I received four members into the church last Sunday and nine the Sunday before. We have a steady growth in the church all the time. The ladies of the church are very active in their work. They recently purchased two good stoves for the parsonage, besides some other furnishing in the way of general repairs, and they are now having some painting done on the inside of the church. Then the church will look very pretty.

The town is on a great boom, which is based on the many public enterprises that are coming here. There are many new houses under erection. This is to be the best charge in this district.

The people assure me that we will have no trouble to entertain the conference. We are glad that we are to have Bishop Hoss with us again and we are looking forward to the conference with great pleasure. Yours truly,

T. W. Fisackerly.

HURRICANE CIRCUIT.—Perhaps some of my friends would like to know where Hurricane Circuit is. It is the old Bryant Circuit, except the church at Bryant, instead of which we have a new town, Bauxite, on the Choctaw railroad, three miles south of Bryant. In this new town we have a new church nearly completed. Have received at that place by letter, transfer and otherwise about 40 members.

We have there a fine Sunday-school, which is growing every week. Dr. Dye, our P. E., preached the first sermon in the new church. We moved in to it the first

of April. Last Friday night Rev. I. L. Burrow lectured at that place on the subject, "Eve and Her Daughters." Saturday night, "The Boy, and What Will You Do With Him." He preached Sunday, 11 a. m., and at 3 p. m. he organized a commandery of N. C. K. and N. C. L., consisting of about 15 boys and girls, and preached again at night. We believe his work there will do much good. We have in the town of Bauxite over 1,000 people. One of my churches, Marvin, pounded us last week with many good things, for which we are very thankful.

The 10th of April I was taken with a full-fledged case of mumps, and have not preached since, but will be ready by Sunday. My wife has them now; six boys and two girls to have them. My address is Hurricane, Ark.

J. B. Williams.

HARTSHORNE, I. T.—Our meeting goes on with increased interest. Men and women being saved every day. The help is all gone, except some exhorters and singers, but the Lord is using them and the church. J. M. C. Hamilton.

COAL HILL, ARK.—My second quarterly meeting was held last Saturday and Sunday. The P. E. was with us and did good work. I have by the help of the P. E., the collections ordered by the Annual Conference nearly provided for. This charge will pay the collections in full, and the salary of the preacher will be paid if those charged with collecting it give the matter proper attention. Our Sunday-schools are improving and we are expecting good results. We have organized an Epworth League, also a Juvenile Missionary Society. These societies ought to be very useful. We are making improvements on church and parsonages. This old charge will make a good report at conference. Yours cordially,

P. B. Summers.

GRADY, ARK.—We are in a trying state, so far as the farming interests are concerned, as we have not had rain enough to bring up the crops, and the planters in this section have a gloomy outlook indeed for a crop this year, and they are all down with a bad case of "the blues." The outlook for the building up of the various interests of the church, however, does not

take on such a somber view. From our view point we think there is encouragement even amid the depression caused by the drouth. Those who have served these bottom works know that congregations are small at best, for the lack of people and not from lack of interest. We have good congregations; that is, most of the people attend services, and have had some additions to the church this year. I think as they are, as a rule, a "power in the land" for good, and for bringing about reformations. I want to say for the encouragement of our good women, there is no telling what God will use you for in this his own grand world, where there is so much to be accomplished by human effort and influence if you will only let him use you. Here at Grady the women have made one step forward in that they have succeeded in closing all places of business on Sunday. Another step is they have raised money enough to buy and pay for the material from final of the tower to the finishing touches of paint, to build a neat church. The material is on the ground, contract let and work will be pushed so that by the first or middle of June it will be ready for occupancy. A Woman's Home Mission and Parsonage Society of fourteen members has been organized, and they say they will put the parsonage by the new church this fall, as the present location is not pleasant by any means. While these things have been going on at Grady the people of Douglass have not been idle. The ground has been broken for the building of a new church this fall, as the present location is not pleasant by any means. While these things have been going on at Grady the people of Douglass have not been idle. The ground has been broken for the building of a new church, and most of the material is on the ground, and in a few days work will begin, we hope, and pushed to completion, so that during the month of June we hope to have two houses of worship ready for use for the glory of God, to whom be all the praise. Come down, Brother Godbey, during the summer and we will give you a hearty hearing, and show you some fine country, and as good people to serve as you will find anywhere.

Ruffin T. Davis.

A Note of Thanks.

My Dear Brother Godbey—Please allow me the space in your paper to express my profound gratitude to the many friends of my dear husband and myself who have shown me so much kindness and have expressed so much loving sympathy for me and my little ones in this hour of our great bereavement. And to those who have written me so kindly let this note be an ac-

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knowledge and answer. And I desire them all to know that they have contributed much toward alleviating my sorrow, and have been of great assistance to me in trying to bear up under this great bereavement. And especially do I desire to return thanks to the good people of Wilmar for their unfaltering attention during Mr. Walsh's illness, at his funeral and since. Also to Brother Pope, our P. E., who was with us, and helped us so much. Very truly yours,

Mrs. J. O. Walsh.

Collins, Ark., May 9, 1903.

Local Preachers—Searcy District.

According to the action of our late General Conference, local preachers will be required to make their written report to the district conference, also have their character passed by the same body. Please take notice and be on hand or confer with your pastor and send report.

M. M. Smith.

Preachers' Benefit Association.

Dear Dr. Godbey—Permit me to say through the "Arkansas Methodist" that the Preachers' Benefit Association which has recently been organized and incorporated under the laws of this State, is meeting the approval of many of the brethren all over the State. Applications for membership are being made at the rate of two to five a day. The applications are coming from presiding elders, stationed, circuit and mission preachers from all three of the conferences in the State. Some of our best stations and poorest circuits are represented in these applications, in sums of from \$100 to \$5,000 applied for. Some of our Bishops have written letters encouraging the enterprise and one has made application for membership. No preacher making application should send any money until he has been notified that 100 applications have been made and his has been accepted. Then he should remit to the treasurer, Dr. L. E. Moore, at Searcy, Ark., who is under \$5,000 bond. All inquiries should be addressed to the Preachers' Benefit Association, Searcy, Ark.

Frank Barrett.

Preachers' Meeting.

As announced in the "Methodist" the preachers of Paragould district met in Black Rock for the purpose of discussing plans for the revival work of the district, and the topics assigned the several preachers. We found that Brother Holloway, the pastor there, is in great favor with his people, and that he is doing a good work. The P. E. was present and his heart seems to be fully into the work. He, filled with the Holy Ghost, is standing faithful and true, and will lead his men to victory. The preachers who were present seemed to be in good spirits, and report everything moving smoothly on their work. The ques-

tion of having evangelists to assist the preachers came up, and while there was no serious objection to them, it was thought best that the preachers of the district help each other. It was decided that in every Methodist Sunday-school that Methodist literature be used to the exclusion of all other literature. That is right, and should be done. If we are Methodists, let's be Methodists. It was also recommended that Christian men and women be had as superintendents and teachers, if possible.

We hope and trust, and think our coming together will prove beneficial. The meeting closed with a Holy Ghost sermon by the P. E. H. H. Hunt, Sec.

A Catholic Priest and Methodist Discipline.

A Roman Catholic priest, Father Don Luigi Sartori, in charge of a church at Midland, Alleghany county, Md., has written an open letter to the Catholic societies of Cumberland that has caused no little sensation. He condemns dancing, round and square, in unmeasured terms. He says: "There are many evils antagonizing the work of a parish priest in this region, but I deem one as principal, i. e., dancing of any kind, comprehending square dances, which in some respects are worse than round dances. I have seen the consequences of this kind of diversion, and am fully convinced that it has brought ruin to an enormous number of young people." He adds: "In fact, dancing of any kind is today one of the greatest evils in the United States. Young men and young women are running like maniacs to this dangerous diversion, which becomes a fierce torrent of passion, tearing away all kinds of embankments which the priests of God have endeavored to erect with great labor to check its mad rage."

Father Sartori concludes with these remarkable words, remarkable, we mean, as coming from a Catholic priest: "Great today is the admiration for the Methodists of this country, who raised \$20,000,000 as a thank offering (he might have said \$25,000,000), but greater still is my admiration for them for their noble stand against any kind of dancing."

It is a very unusual thing for a Catholic priest to say anything in commendation of Methodism, and endorsement of our opposition to dancing from such a source means something. Father Sartori seems to have a conscientious concern for the spiritual welfare of his flock. He has witnessed the demoralizing effects of dancing among the young people of his charge, and boldly denounces it as a dangerous and corrupting amusement. In his letter to the Catholic societies of Cumberland he calls on them to aid him in

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trying to suppress this growing evil.

There are many who think that the Methodist Church is over strict in especially forbidding dancing, among other worldly amusements. They contend that it is an innocent diversion, and that it is only when carried to excess that it becomes at all objectionable. If it were indeed a harmless amusement, the objection would have force. But it is far from being so. If the danger is in excess, that danger is constant. Dancing parties always run into the small hours of the night, and often far into the morning. Such violent and long-continued exercise produces utter exhaustion. In very many instances the constitution is prematurely broken down, and the subject utterly unfitted for life's physical demands and duties. We have known of four cases of fatal collapse from this excessive exertion. In two instances the parties died in the ball-room before they could be removed. In the other instances death ensued a few days after the dance.

But this is the least danger, great as it is. The greatest peril is to vocate

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that delicate regard for female virtue, which is the safeguard of the sex. The rude and immodest contact of the dance often leads to the most disastrous and distressing consequences. Many a home has been wrecked, and the charm and promise of many a fair life blighted by this cause. Our own observation through a long ministry endorses every utterance of Father Sartori upon this subject.

We are not overrating the danger. Parents should not allow the dance to be introduced into their families, nor permit their children to participate in it elsewhere. Children are often sent to dancing school under the plea of cultivating grace of movement and manner. These are to be derived from the association and teaching of the refined home, rather than the peripatetic performances of a graceless and irresponsible foreigner.—Baltimore and Richmond Christian Ad-

Missions.

Defense of the Little Rock Conference Missionary Board.

Dear "Methodist"—I have read carefully Brother Moore's article criticising the rules made by the Board of Missions.

I would ask a few questions. Has the board any right to make any conditions to the appropriations? I think no one will doubt but they have a right to make any reasonable conditions. Would the board do right to make appropriations absolutely without conditions? This is a sacred fund. Our people are urged to pay to home missions. The need of waste places and new territory is kept before our congregations. Our people pay willingly and gladly to this cause. They have confidence in the Board of Missions. They expect every dollar to be spent wisely and judiciously. There is no one responsible but the board. Our P. E.'s under the law represent such fields as they believe missions ought to be made of. The board must consider these fields, and use their judgment as to where are the best fields. The making of a mission is entirely with the board. Here I would draw a clear distinction. We make no appropriation to the man sent, but to the mission territory. A place needs a stronger man than they can support; they appeal to the board for help, and the board makes the appropriation to this suffering territory. The Bishop or P. E. puts a man there. The board helps him at once, that he may be able to go immediately, and do a full year's work. The board wants and the people expect this territory organized. In order to a good organization we believe the pastor must preach and visit and organize Sunday-schools and leagues and missionary societies. We want to know what he is doing for this people, and if but little is being done, we want to know why, hence the rules. Brother Moore seems to think the board has acted very unwisely by allowing one man the treasurer, to pass on these reports. Let us see. Every preacher in Southern Methodism is looked after by only one man—the P. E. Would he call in some other P. E. or some of his P. C.'s to advise him about whether a man was doing his duty or not? Oh, no. He is fully able to tell about that without help. So we believe the treasurer of the board is able, likewise. But that there may be no mistake made, when the treasurer believes that the work is not being done as it should, and could be, he is required to send a duplicate report to the P. E. in charge of the mission, and inquire as to the reasons why more work has not been done. If the P. E. can give good reasons the appropriation will be sent at once; if not, it will be held for the decision of the full board and ought to

be. But, again, Brother Moore says that when an assessment is made or an appropriation is made by the board the full amount ought to be paid, for the man can be moved at conference. Now I don't believe this is a correct view of the matter. If a preacher is assigned to a charge and can't do the work, he certainly ought to be removed, and if he can and will not, or even if he does not (except for providential hindrances), most certainly he ought to be removed. Christ rewards according to faithfulness, so ought the Board of Missions or the board of stewards. We have been too lax in our missionary work, and there has been waste both of means and opportunity. Much care should be taken both as to where we establish a mission and who serves it. When missions are established we should be sure there will be developments, and our strong, vigorous men should be put on them. After four years' work on this board I feel that some very decided changes in our plans are needed. First, we are trying to keep up too many missions, with the funds we have. We ought to cut down at least half the number. Then we have hurt some places by making a small appropriation, allowing many of the people in the mission to believe that their pastor is being supported by the board. Again, we have lost heavily by small appropriations in that very young and inexperienced men are often sent to these places, because of the smallness of the appropriation. I believe that our missionary territory should be so carefully selected and so judiciously manned that the strongest men we have would feel it to be the greatest of compliments to be assigned to a mission. This can be done, and ought to be, as soon as possible. My heart is in this work. I want to see the waste places made fruitful and Methodism planted in every part of our country. I have every reason to believe the present board will move forward. Very sincerely,

R. W. McKay.

Conference For Young People's Leaders.

The second summer conference for leaders of missionary work in Sunday-schools and Young People's Societies will be held at Silver Bay, on Lake George, July 22-31, 1903. These conferences aim to combine exceptional vacation facilities with practical training for more effective missionary work in Young People's Societies and Sunday-schools. In addition to the Young People's secretaries and other official representatives of Mission Boards who are expected to be present, an invitation is extended to leaders in local Sunday-school and Young People's organizations.

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Last September, at the urgent request of a friend (who had been afflicted as myself) I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease, after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation.

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methods of deepening missionary consecration among young people. The afternoons are given entirely to recreation. Vesper services are held in the evening, addressed by prominent speakers on spiritual themes.

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Further information concerning the conference may be secured of Mr. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

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San Francisco, Cal., and Los Angeles, Cal., and return, August 1 to 14, inclusive, return limit October 15, \$47.50.

Atlanta, Ga., and return, May 4, return limit May 16, \$18.90.

Savannah, Ga., and return, May 4 to 9, inclusive, return limit May 20, with privilege of extending return limit if desired, \$23.60.

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Quick and Sure Destroyer of
BED BUGS, ROACHES,
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THE CARROLLTON CHEMICAL CO.,
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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. Mem-
oirs must reach this office in three
months after death of the subject.

WALLIS.—John Randolph, son of
Rev. P. B. Wallis and wife, was born
January 12, 1879, and departed this
life at Searcy, Ark., March 21, 1903.
He was the first of a large family of
eleven children to be called from this
to another life. "Ran," as he was
familiarly called, was a young man
of excellent principles, with a high
ideal of life before him. He often
expressed a desire to live before his
younger brothers and sisters in such
a way as to influence them to a pure,
religious life. Just before his death
he felt an unspeakable joy and peace
in his soul, in the experience of
which he declared himself perfectly
resigned to God's will if He saw fit to
take him from this world. After
many weary hours of watching at his
bedside the family spoke their last
farewell, and with sobbing hearts
yielded their treasure back to God. It
was on a beautiful Sabbath afternoon,
surrounded by a great multitude of
weeping friends that we laid his body
to rest beneath that little mound,
where lingering love laid its tribute of
flowers, baptized with its tears. Brother
Wallis and family are in sor-
row now, but the religion that he has
preached so faithfully to others is
now the comfort of his own home.
So may it ever be.

Frank Barrett.

Searcy, Ark.

JOHNSON.—Robert A. Johnson was
born March 29, 1849, in Edgecombe
county, North Carolina. In 1860 he
moved to Yell county, Ark., where he
resided at the time of his death. As
a boy he was upright and religiously
inclined. He was converted and
united with the Southern Methodist
church in September, 1874. Shortly
after he married Martha Pledger, Oc-
tober 11, 1874. For the greater part
of his life he was an official in the
church, and was ever a strong arm
for the preacher to lean upon. Far
and near Brother Johnson was known
as one of the Lord's "elect saints." In
a word his godly life was an un-
answerable argument of the divinity
of Christ and our blessed religion.
No service was too hard, no sacrifice
too great, for to him the work of the
Master was all joy. As a husband
and father he had few equals and no
superiors. The home life was bright
and sweet and loving. Never very
robust physically he was taken sick
late in January. All that skill and
tender devotion could do was done,
but the Lord was calling him to that
higher wondrous life we call heaven,
and on February 15 he fell on sleep.
The last hours were serene and beau-
tiful. It seemed as if already he had
caught a vision of the eternal city in
its radiant glory.

PARKS.—Mrs. Addie E. Parks was
born July 8, 1867, and died at her
home near Danville, Ark., March 27,
1903.

She was the oldest daughter of Rev.
J. W. Harrison. Her first husband
was Rev. J. C. Hooker, who died at
Mountain Home July 21, 1892. She
then, in 1898, married Mr. Wiley
Parks. A noble Christian character,
full of faith and good works. A few
hours before death, her father said:
"Daughter, are you afraid to die?"
She said: "No, papa, I am ready to
go; the end is close by." She gave
full directions concerning her family,

burial, etc. Hers was a devout, con-
secrated life, and a triumphant
death. Bros. Lewis and Dunaway at-
tended the funeral. It was a pleasure
to me to assist them. Many friends
mourn her death. But she has borne
the cross and now can wear the
crown. "Here have we no continuing
city, but we seek one to come."

O. H. TUCKER.

WILKINS.—On February 15, 1903,
the angel of death visited our midst
and took Aunt Mollie Wilkins. It
was a heavy blow to the aged hus-
band, who had walked in loving com-
panionship with her in life's journey
for more than half a century.

Mrs. Mollie Wilkins was born April
12, 1835, and was married to Perry
Wilkins April 4, 1849. In 1851 she
professed faith in Christ and joined
the M. E. Church, South, at Poplar
Grove, St. Francis county—long since
gone—and has stood as a landmark
of Methodism and Christianity in this
section. She was laid to rest in the
family cemetery near Colt, Ark., on
February 16th, while the snow—fit
emblem of the blood washed—was
covering the earth with a mantle of
spotless white.

Look up, loved ones, to Him who is
the "resurrection and the life," for
we shall meet again.

W. L. OLIVER.

JOHNSON.—Mary Myrtle Johnson,
daughter of Mr. and Mrs. J. W. John-
son, was born October 26, 1891, and
died March 28, 1903. All too brief,
from a human standpoint, was the
life of this precious, sweet child. All
through her life, she was the bright-
ness and joy of the household. By
her shining, sweet face and winsome
ways she impressed all who saw her
and won a place in every heart. But
she, who was a father's pet, and a
mother's jewel, is gone, leaving be-
hind a vacant place in the home, ach-
ing hearts, and sad sweet memories
that will forever abide.

Dear parents, your child has not
ceased to be; she is with the Master
in the "house of many mansions." Be
true to God and you will hear again
that sweet voice. You will see again
radiant with immortal life, her sweet
face, and you will feel again, twining
around your necks, the white encir-
cling arms, now cold in death. May
God help you to be faithful to the
end.

J. L. BRYANT.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas
Wonder' Hall's Great Discovery, cures
all kidney and bladder trouble, re-
moves gravel, cures diabetes, weak
and lame backs, rheumatism and all
irregularities of the kidneys and blad-
der in both men and women; regu-
lates 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 men-
tioned. Dr. E. W. Hall, sole manu-
facturer, 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 Dis-
covery, for years and recommend it
to any one suffering with any kidney,
bladder or rheumatic trouble, as be-
ing the best remedy we have ever
sold.

Yours truly,

J. F. DOWDY.

BOWERS.—Died, at his home at
Wiville, Ark., March 17, 1903, Wm.
F. Bowers. He was born February
24, 1836. Bro. Bowers was struck
with paralysis nearly two years ago,
and from that time he was confined to
his home, where I had the pleasure
of visiting him, and always found
him with strong faith in God, and
lookin forward to his heavenly
home. His home was always the
home of the preacher; he was always
glad to share his hospitality with his
preacher, and asked to have prayer
with him. He was faithfully attend-
ed by his wife, who cared for him lov-
ingly until God called him home, af-
ter giving directions for his burial and
bidding them farewell, he died in
great peace, leaving a wife, two
daughters and one son to mourn their
loss, but it was his gain. We buried
his remains in the old family burial
ground, to await the morning of the
resurrection. We shall see him again
and I am glad I knew him. My faith
is stronger for his life. To his wife
and children I can say; If you fol-
low in his footprints, you will meet
in the city of God.

F. E. TAYLOR.

SHELTON.—Sister Harriett A. Shel-
ton, daughter of W. E. and Harriett
A. Fisher, and wife of John F. Shel-
ton, was born near Beebe, White
county, Ark., October 25, 1867. Pro-
fessed saving faith in Christ at Stony
Point, and joined the M. E. Church,
South, in the summer of 1883. She
was married to John F. Shelton on
February 7, 1885, and died at Bald
Knob, Ark. December 27, 1902. She
was the mother of three children,
two daughters and one son, who still
live to miss and mourn the loss of a
precious, loving mother. The writer
has known Sister Shelton from her
childhood; he was licensed to preach
at Stony Point the year she was
born. He never had better friends
than her parents were—none he ever
appreciated more. Their house was
always the preacher's home. Their
doors and hearts were always open
to receive and entertain their pastor.
Hettie, as she was familiarly called
(Sister Shelton), was trained to love
the church, attend upon its ordinan-
ces and support its institutions, which
she did with liberal hand and cheerful
heart. She was a zealous worker in
the revival; stubborn hearts felt and
yielded to her earnest importunities.
Her place in the church and home is
vacant now, no one can fill it just as
she did. But, thank God, we can imi-
tate her virtues, follow in the way she
went and meet her again in Our Fa-
ther's house above. To the aged
mother, husband and precious chil-
dren we commend the great loving
heart of the compassionate Savior,
who speaks to them and says: "Let
not your heart be troubled; ye believe
in God, believe also in Me. In my
Father's house are many mansions. I
go to prepare a place for you. I will
come again and receive you unto my-
self; that where I am, there ye may
be also." Praise God for the Chris-
tian's inheritance in the sweet by and
by. Let us go on and possess it.
Thanks that we rejoice in its light
now. What will it be when we get
there? Let us be faithful.

J. M. TALKINGTON.

Low rates by the Choctaw, Okla-
homa & Gulf R. R. (Rock Island Sys-
tem) 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.

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, MAY 13, 1903.

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

Methodist Calendar.

Woman's Home Mission Society, White River Conf. 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, May 30-June 2
Galloway College Commencement Sermon, Bishop E. E. Hoss.....June 3
Epworth League Conf., Jonesboro, June 16-19
Camden Dist. Conf., Lonoke.....June 23
Little Rock Dist. Conf., Lonoke.....July 1-3
Dardanelle Dist. Conf., Rover.....July 1-5
Harrison District Conf., Marshall.....July 9-12
Hendrix College Commencement.....June 14-17
Sermon, Bishop E. R. Hendrix, 11 a.m. 14th
Little Rock Dist. Epworth League Conference, Lonoke, 9 a.m.....June 30
Arkadelphia Dist. Epworth League Conference, Central Av. Church, 9:30 a.m. June 30
Pine Bluff Dist. League Conf., Kingsland, July 1
Prescott Dist. Epworth League Conference, Columbus, 2:30 p.m.....July 15
I rescott Dist. Conf., Columbus.....July 15-19

Quarterly Meetings.

Batesville District—Second Round.
Melbourne CircuitMay 2, 3
Batesville StationMay 10, 11
Sulphur Rock Circuit ..May 16, 17
Cushman CircuitMay 23, 24
Cedar Grove Ct., by proxy.....May 23, 24

Mountain View Ct.....May 25, 26
Wm. B. Hays, P. E.

Fort Smith District—Third Round in part.

Mountain View Ct., at Mountain ViewMay 16, 17
First ChurchMay 17
Van Buren Ct., at Prairie GroveMay 23, 24
Mulberry Ct., at Shiloh.....May 24, 25
Van Buren StationMay 30, 31
Fort Smith Ct., at Midland HeightsJune 6, 7
Central ChurchJune 13, 14
Hackett and Bonanza at Jenny LindJune 20, 21
HuntingtonJune 21, 22
Belva CircuitJune 27, 28
Mansfield Ct., at Center BluffJune 28, 29
Henry Hanesworth.

Searcy District—Third Round.
Auvergne and Weldon.....June 6, 7
Argenta StationJune 13, 14
Beebe CircuitJune 20, 21
El Paso CircuitJune 27, 28
Newport StationJuly 4, 5
Searcy StationJuly 18, 19
Bald KnobJuly 25, 26
West SearcyAugust 8, 9
CatoAugust 15, 16
HeberAugust 29, 30
West PointSeptember 5, 6
AugustaSeptember 12, 13
CabotSeptember 19, 20

It will be seen that I have no published appointments for three Sundays. Most of the time I expect to be doing some mission work in the district.

M. M. Smith.

BABY'S FUTURE

Something for Mothers to Think About.

Lives of Suffering and Sorrow Averted

And Happiness and Prosperity Assured by

Cuticura Soap, Ointment and Pills When All Else Fails.

Every child born into the world with an inherited or early developed tendency to distressing, disfiguring humors of the skin, scalp and blood, becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest and most effective treatment available, viz., The Cuticura Treatment.

Warm baths with Cuticura Soap to cleanse the skin and scalp of crusts and scales, gentle applications of Cuticura Ointment, to allay itching, irritation and inflammation, and soothe and heal, and mild doses of Cuticura Resolvent Pills, to cool the blood in the severer cases, are all that can be desired for the alleviation of the suffering of skin tortured infants and children, and the comfort of worn-out parents.

Millions of women use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, in the form of washes for annoying irritations and inflammations, and for many sanative, antiseptic purposes which readily suggest themselves.

Fayetteville District—Third Round
Rogers StationMay 17, 18
War Eagle Mission at Rocky BranchMay 30, 31
Bentonville Circuit at Hilemon, ChapelJune 6, 7
Bentonville StationJune 7, 8
Farmington Circuit at Combs ChapelJune 20, 21
Fayetteville Station ..June 21, 22
Goshen Circuit at Son ChapelJune 27, 28
Springdale Station.....June 28, 29
Elm Spring Circuit, RobinsonJuly 4, 5
Prairie Grove Circuit at Viney GroveJuly 6
Gravette Circuit at MaysvilleJuly 18, 19
Center Point Circuit at Center PointJuly 21
Cincinnati Circuit at SummersJuly 25, 26
Siloam Springs Station ..July 27
Gentry Circuit at SpringtownJuly 28
Huntsville Circuit at Presley

.....August 1, 2
Lincoln Circuit at New Hope
.....August 8, 9
Sulphur City Mission. Aug. 15, 16
F. S. H. Johnston, P. E.

Little Rock District—Third Round.
DeValls BluffJune 6, 7
Bryant Circuit at White Rock..

.....June 13, 14
Benton StationJune 14, 15
Prairie Long at Zion.....June 21, 22
Carlisle and Hazen at Carlisle

.....June 22, 23
First ChurchJune 27, 28
Hunter MemorialJune 28, 29

LonokeJuly 4, 5
Hurricane Ct. at Bauxite.....July 5, 6
Hickory Plains, Walter's Chapel

.....July 11, 12
Des Arc Circuit at Johnson's Chapel.....July 18, 19
AsburyJuly 25, 26

Winfield MemorialJuly 26, 27
MablevaleAugust 1, 2
Maumelle at Taylor's chapel

.....August 2, 3
Oak Hill, at Paran...August 8, 9
Austin at SmyrnaAug. 15, 16

Tomberlin at Tomberlin.....August 22, 23
EnglandAugust 23, 24
LibertyAugust 29, 30

Jno. H. Dye, P. E.

At Rest.

FULTON.—Judge James B. Fulton was born in Walker county, Ala., June 13, 1837; came to Arkansas November, 1855; professed religion and joined the Methodist church in 1858; married Miss Almata Cunningham December 8, 1859, with whom he lived happily for more than a quarter of a century when death claimed the faithful wife. He never married again, spending the last ten or more years of his life keeping house with a niece, whom he had reared from early childhood. He died suddenly of heart failure, October 16, 1902, passing away during the still hushes of the night, no one knowing at what hour he breathed his last. Of Judge Fulton it can be truthfully said, he was a man that rose quite above the dead level of the average man of his time and locality. This was true of him intellectually, morally and religiously. Those who knew him best would be the last to discount this estimate of him. My estimate of the character and moral worth of this good man was made during my pastorate of the church of which he was the sole male member. It was the first year of my itinerant life, and Judge Fulton was one of my first stewards. His family, including two nieces they had reared, composed one-third the membership of the Mount Ida church at that time. His was the first roof to afford friendly shelter to the young itinerant upon his first entrance into the little town. His hearty welcome accorded me then, and the warm-hearted, brotherly hospitality that seemed to flow as if gushing from a full heart upon any and all occasions placed him high upon the scale of good men as I measured men. A better acquaintance with him in after years furnished no reason for changing my first impressions about him. He was a citizen of Montgomery county for more than twenty-five years. Two of these years he was sheriff and six he served his county as its judge. His last official service was given to Garland county, being one of its representatives in the lower house of the legislature of 1901. For almost a half century he was a faithful member of the Methodist church, in whose ranks he lived until translated to the Church Triumphant, where he awaits the coming of the loved ones left behind. May they all find him "in the sweet by and by." W. R. Harrison.

FOR SALE.

My house at Ozone, Johnson county, Ark., with four lots, in all about one acre of enclosed garden planted with fruit trees, berries, flowering shrubs, roses, etc.; also three acres of unclosed woodland, partly cleared.

John Andrews, Clarksville, Ark.

It is a weak faith that lets go because God delays an answer.

DOES ADVERTISING PAY?

A LITTLE TALK ABOUT A BIG SUCCESS

Is the Title of an Interesting and Instructive Forty-Eight Page Booklet Written

BY PROF. J. F. DRAUGHON.

One of the most interesting stories of the kind that it has ever been our privilege to read is a forty-eight page booklet written by Prof. J. F. Draughon, entitled, "A Little Talk About a Big Success."

In a humorous but convincing way it gives a history of the many ups and downs of the author since establishing his first Business College on wheels fifteen years ago. A business that was recently valued at \$175,000 at which time it was changed to a stock company of \$300,000 capital stock is the result of sixty dollars capital invested fifteen years ago, and the hope and energy of youth and faith in the ultimate triumph of hard work.

It is a story that may be a beacon light to guide one to success, especially when beset by difficulties and discouragement. The story cannot be recommended too highly to the young. Doubtless many young men who read it will date the inspiration of a successful career from that date. It may also be read with much interest and profit by business and professional men, as well as by farmers and others.

Use of Printer's Ink.

Commenting on the use of printers' ink, Prof. Draughon says that his first investment of \$2.50 in printers' ink fifteen years ago has been turned over and over by judicious advertising to the extent of half a million dollars since that date. Under the heading of "Does Advertising Pay?" Prof. Draughon comments quite extensively on advantages and disadvantages of advertising, which comments will be read with much interest and profit by business men and others. From this department of the booklet we call the following:

"Being an extensive advertiser, I am often asked if I think that advertising pays, and to such inquiries I always reply that it depends upon the line of business, the merits of the article to be advertised, and the manner of preparing and placing advertisements. While advertising does not always pay, I believe that to the advertiser of an article which contains the proper merit, judicious newspaper advertising will bring abundant returns. Continued advertising starts an endless chain of results where the thing advertised fulfills every statement put before the public. I do not, however, look favorably upon advertising through programmes, directories, etc.

"The only satisfactory advertising that I have ever done has been newspaper advertising and circulars sent to those who are supposed to be directly interested. I distribute but few circulars promiscuously as I consider it unprofitable to do so. For my business, I think it best to first locate those interested by newspaper advertising, then follow up the inquiries with convincing literature."

Prof. Draughon devotes several pages to this subject. When one who has been as successful as Prof. Draughon speaks so favorably of newspaper advertising in preference to other means of advertising it will, to those who heed his advice save in many cases thousands and thousands of dollars that is so often spent for advertising through the wrong mediums.

A Brief Outline.

The Booklet contains too many commendable features for us to comment at length more than to say that it goes back about fifteen years when Prof. Draughon walked five miles on ice to establish his first Business College on wheels. The story goes on in an interesting manner, explaining the many difficulties encountered after his colleges had a migratory existence for sometime, in establishing Draughon's Practical Business Colleges permanently in St. Louis, Mo., Atlanta, Ga., Montgomery, Ala., Fort Worth, Tex., Galveston, Tex., Little Rock, Ark., Shreveport, La., and Nashville, Tenn., which colleges now have an annual attendance of about three thousand students. Step by step and in a conversational way he brings his story up to the present, relating many interesting anecdotes of his early struggles and efforts to sustain the schools until their merit became generally known and success was attained.

He also tells all about the plans employed to organize a stock company recently incorporated as Draughon's Practical Business College Company, with a capital stock of \$300,000. He also states his reasons for organizing said company how he arranged with a bank to guarantee dividends on stock and other facts in connection with the development.

It matters not what one's occupation may be, the Booklet entitled, "A Little Talk About a Big Success" will prove interesting and Prof. Draughon would be glad to furnish a copy to any one who requests it. Address, Draughon's Practical Business College Company, corner Fifth and Main, Little Rock, Ark.

A bit of unusual advice to the Primary teacher: AIM LOW.