

The Arkansas Methodist

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One Year, \$1.50.
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News and Notes.

A CYCLONE SWEEPED AWAY MOST OF the little town of Moundville, Ala., January 22, and many persons were killed.

IT IS REPORTED THAT THE WONDERFUL mineral, radium, may be extracted in large quantities from mines in Utah. It is also reported to have been discovered in the waters of Hot Springs, this State.

THAT STORY ABOUT THE WOMAN who said she "enjoyed bad health," is not a joke. We know people who are always telling of their hard times, poor health, hard work, poverty. They are always trying to excite our pity. If they could find nothing to complain of they would be most miserable. Such people we believe really enjoy bad health.

THE GOOD ROADS CONVENTION held in this city last week, was a large and enthusiastic meeting. Its line of policy will be increased expenditure of money in the improvement of the public highways. The officers elected for the ensuing year are Rev. J. S. Hawkins, Arkadelphia, president; George R. Brown, Little Rock, secretary; H. L. Remmel, Little Rock, treasurer.

THERE IS NOW PENDING IN CONGRESS a bill, introduced by Hon. Walter P. Brownlow, of Tennessee, and Hon. Jacob H. Gallinger, senator from New Hampshire, appropriating \$24,000,000 as national aid in building good wagon roads. This sum is to be distributed to each State, according to its population except that no State shall receive less than \$250,000, and the States or counties receiving this money must add a like amount.

We have 200,000 miles of railroad in the United States, built largely by national aid. The building of good wagon roads is a matter of immense importance to the general prosperity of the country, and in many sections it can only be done with money from the national and State treasuries.

Report of the Grand Jury.

The grand jury for the circuit court of the First Division of Pulaski county, Hon. R. J. Lea, judge, was convened September 28, 1903, and made its report January 23, 1904, having been in actual session forty-seven days.

The report has been awaited with interest by the law-abiding citizens of Little Rock, especially because of the effort which is being made to rid our city of the reproach of municipal corruption in winking at the violations of our laws by the saloons and gambling dens.

The jury commends the court for causing the sheriff of Pulaski county to seize the gambling devices of certain gambling houses in this city in June, and again in October last and the subsequent order that these devices be burned. The report states that this action has stopped public gambling temporarily and expresses the hope that it may break up public gambling in Little Rock. But the report is by no means complimentary to the officers and police who are responsible for the detection and punishment of gamblers. It says:

"We have made investigation of the gambling cases called to our attention, but got little information on the subject of actual participation in gambling. We had before us the city and county officers, whose duty it is to ferret out and suppress crimes of this sort, but discovered that they were the same innocent and artless witnesses which other grand juries had found them. In a general way they had a vague impression that public gambling was going on, but had never been able to secure any definite information on the subject. We have returned five indictments against as many different parties, believed to be guilty of conducting public gambling houses, as evidenced by the seizure of the sheriff heretofore referred to. We call attention of the court to the fact that houses were run in the same building and in connection with a saloon, thus constituting a double offense."

L. B. Leigh, a brave, true man of the highest moral character, was foreman of the jury, and the law-abiding citizens of Little Rock have been confident that the jury would do honest work.

A Grave Problem

Under this head the Central Christian Advocate presents a few facts and reflections relating to the Negroes of the South. But it considers the Negro problem only as one involving the proper education of the Negro and his preparation for citizenship and acknowledges by implication that the duty of citi-

zenship have been laid upon him prematurely.

We believe in educating the Negro and training him to self-supporting industry, but that will not relieve the problem. It is a problem not of education simply or mainly, but of race. Shall the Negroes rule the whites in those States where they are in the majority? That they must do, without restriction of political rights. But such a condition can never be permitted. The white people of the North do not regard such a condition as desirable. Our statesmen do not contemplate it as a thing to be permitted. We are forced to deal with the Negroes as a race.

Such a problem is not involved in our relations to white people, no matter how ignorant, be they Swedes or Italians, Germans or Americans. They will never act together as a distinct class or caste or party, or as a political power. They will be absorbed and lost in the composite blood of the white American citizen. Such absorption of the Negro is not to be thought of. He will remain among us a distinct race and as the most strongly marked by race peculiarities of any human beings on earth. The whites will stand together. We may expect the Negroes to do the same. The result must be a race conflict, if political influence is sought for. The establishment of a political status for the Negro which will cut off from him the temptation to hope for supremacy and from the white man the fear that the Negro may some time seek supremacy can alone settle the Negro problem in the South. With this political question at rest the Negro would everywhere have a better chance to be admitted to free competition with white men, in all the employments that lead to competency and comfortable living.

Booker Washington thinks the Negro should have nothing to do with politics. He is right, in that. That is best for the Negro now and it will be best for him fifty years from now. Let the fact that the government of every State of this Union is to be always under white men, be fully settled and then, indeed, the only remaining problem relating to the Negro will be that of his intellectual and moral education. Then will he be accepted at his true worth in all the spheres of industry, and none will judge that the interests or safety of the country require that

he should be kept down intellectually or financially.

From the Nation's Capital.

The political storm which blew half a gale in congress concerning Panama and the postoffice frauds has subsided somewhat and there is a tendency on the part of representatives of both parties to slow up. It will be some weeks before the Panama treaty can be sent to the isthmus and returned with any new amendments ratified, even after it is adopted by the senate. This will afford ample time for senators to exhaust international law, hunt down precedents, and announce new departures. The general drift of congressional legislation is along the line of conserving and promoting commercial interests, without disturbing the great questions of tariff or currency. Politically both Republicans and Democrats are sanguine and hopeful, and the apparition of Perry Heath no longer causes consternation. The shadow of "increasing cloudiness with variable winds" in the Hanna forecast has passed away, and the great Ohio president-maker will support whomsoever is nominated at Chicago. W. J. Bryan has made many speeches since his return from Europe and said many things which have set men to thinking, but he, too, agrees to support the St. Louis nominee. The future is big with events which no provision can discern. The people are quietly looking over the ground and lining up on either side.

The funeral of the Illinois congressman on Thursday was another example of extravagant expenditure. Its exact cost has not yet been added up, but as Illinois is not very near at hand, it was probably at least \$5,000. Whenever a congressman dies it is deemed "courtesy" to vote public money for an ostentatious leave-taking. A committee of ten to twenty members is appointed by the speaker to accompany the dead man from Washington to his former home. They charter a Pullman car and buffet, stock it with provisions every necessity and luxury—then fill up the rest of the car with reporters, and others who wish to take a free ride. Champagne and whisky are always on hand in great abundance, and as they are free to all, they are partaken of with avidity. On many occasions the committee has arrived

(Continued on page 4.)

Educational Notes.

All we gather from our church schools in Arkansas is of the most encouraging character.

Hendrix College.

Hendrix College had enrolled, up to January 20, 195 pupils, which is thirty-seven more than at any time last year.

Plans are being drawn for a new building at Hendrix College—an academy building now much needed. It is the purpose to put into it also an assembly hall, and up-stairs dormitories for students. The enrollment at Hendrix is now quite beyond former records.

Any burn or flesh wound ceases to give pain in one to three minutes, under the magic touch of Gregory's Antiseptic Healing Oil. Inflammation or soreness does not follow. Guaranteed. Your money back if it fails. Call on your druggist or send 25 cents by mail and get a bottle. Address Gregory Medicine Co., Conway, Ark.

Temperance.

In Germany.

An interesting communication concerning the growth of temperance sentiment in Germany from United States Consul Diedrich at Bremen to Mrs. Mary K. Hunt, of Boston has just been forwarded the latter by the state department at Washington.

Referring to the results of Mrs. Hunt's presence at the International Anti-Alcohol Congress in Bremen last April which she attended in response to the German request to President Roosevelt that she there represent the American Scientific Temperance Instruction movement, Consul Diedrich sends her the following article from a Berlin paper which will be of interest to readers in this country. The article, in reviewing a complete bibliography of recent German literature on the drink question lately issued, says:

"Considering the newness of the propaganda in the Fatherland the output is enormous.

"There is a total of 871 books printed in the German language dealing with the temperance question, written by 413 different authors, and practically all published since the year 1880, the greater portion of them since 1890.

"Besides this, there are now thirty-seven newspapers, magazines and annuals published in German devoted to the temperance question.

"The temperance reformation in Germany has had such a recent beginning and the supposed German repugnance to total abstinence is so well grounded, it is really difficult to comprehend the full meaning of this vast array of literature in the German tongue.

"The evidence is clear that the

people of Germany have taken up the alcohol question with an energy excelled by no other people on the face of the earth. Good Templar lodges are multiplying every year. The Blue Cross has spread all over the empire.

"The imperial health office at Berlin is sending out elaborate literature against the use of alcohol as a beverage. Count Douglas, the brother-in-law of the emperor, is one of the foremost temperance reformers in the country, and, day after day, the Journal of the imperial parliament has contained pages of his arguments against drink. Leading lights in German universities are also leaders in the new reform.

"Plans are even being matured for a German Temperance exhibit at the coming St. Louis Exposition.

"The kindly personal interest taken in the scientific temperance propaganda of Mrs. Hunt by the German empress shows how the anxiety about drink has reached the upper strata of German society. What nation on earth can furnish a parallel of the late Bremen congress when 1,500 people sat for four days to discuss the drink peril. What a deep unrest it must be that causes nearly a thousand different books to be dumped into a single language on a single topic within twenty-five years. And who can measure the effect.

"Germany has passed the first stage of the reform—that of moderation. Abstinence is now the general cry and with a decided squint toward legislation, both remedial and preventive. At the present swift rate, the reform may have complete prohibition for its watchword in ten more years."

Why He Did Not Drink.

"I read the other day of four young men riding in a Pullman car chatting merrily together. At last one of them said: 'Boys, I think it's time for drinks.' Two of them consented; the other shook his head and said: 'No, I thank you.' 'What?' exclaimed his companion, 'have you become pious? Are you going to preach? Do you think you will become a missionary?' 'No, fellows,' he replied, 'I am not specially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why: I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said: 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen; baby is at

home dead, and does not need the

shoes. Give me 10 cents for a drink.' Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that stuff would ever pass my lips again."

For Singers and Speakers.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and

opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

STRONG TESTIMONY

This is Little Rock Testimony and Will Stand Investigation

If you doubt the following and wish to investigate, you haven't to go to some other state in the Union to prove it. It's not a long story published in Little Rock newspapers about a resident in Kalamazoo, Mich., or Tampa, Fla. It's a resident of Little Rock and given in his own words. No stronger proof can be had.

J. A. Stacy, of 1725 East Second street, says: "I have been subject to attacks of backache or pain through my loins and kidneys for years, generally of a constant heavy aching nature. If I did any work which required stooping it was very painful for me to bend or straighten and a cold or any exposure always affected the action on the kidney secretions. Seeing Doan's Kidney Pills advertised and heard them highly spoken of I went to J. F. Dowdy's drug store and got a box. A few doses undoubtedly helped me and in a short time I was thoroughly relieved. I now experience no trouble from my back or kidneys."

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

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

Going East or North?

If so, the Louisville & Nashville Railroad offers the Fastest Time and Finest Service from Memphis to all points in the East and Northeast. Double daily trains of magnificent Pullman Sleeping Cars, Electric Lighted Dining Cars and Free Reclining Chair Cars to Louisville and Cincinnati. Direct connections for Washington, Baltimore, Philadelphia and New York. Rock ballast, free from dust and dirt, and the Finest Dining Car Service (a la carte) in the South. For rates, time tables and further information, address below named representatives of

LOUISVILLE & NASHVILLE R. R.
A. R. SMITH, T. P. A., Little Rock Ark.
MAX BAUMGARTEN, D. P. A., Memphis, Tenn.

The Religion of a Mature Mind. 1.35
The Mission of the Church. W. P. Tiger 1.50
Some Women I Have Known.... .75
God's Method With Man—Morgan 1.00

Contributed.

Texts for the Troubled.

If you are down with the blues read the Twenty-third Psalm.

If there is a chilly sensation about the heart read the third chapter of Revelations.

If you don't know where to look for a month's rent read the Twenty-seventh Psalm.

If you are lonesome and unprotected read the Ninety-first Psalm.

If the stovepipe has fallen down and the cook gone off in a pet put up the pipe and wash your hands and read the first chapter of James.

If you find yourself losing confidence in men read the thirteenth chapter of Corinthians.

If people pelt you with hard words read the fifteenth chapter of John and the Fifty-first Psalm.

If you are getting discouraged about your work, read Psalm 26 and Galatians 6:7-9.

If you are out of sorts read the twelfth chapter of Hebrews.

If you are troubled about what you ought to say to some one who is seeking salvation read the Fifty-first Psalm.—*Uplink.*

DR. FED HIMSELF

Found the Food That Saved His Life.

A good old family physician with a life-time experience in saving people finally found himself sick unto death.

Medicines failed and—but let him tell his own story: "For the first time in my life of 61 years I am impelled to publicly testify to the value of a largely advertised article and I certainly would not pen these lines except that, what seems to me a direct act of Providence, saved my life and I am impressed that it is a bounden duty to make it known.

"For three years I kept failing with stomach and liver disorders until I was reduced seventy pounds from my normal weight. When I got too low to treat myself, three of my associate physicians advised me to 'put my house in order' for I would be quickly going the way of all mankind. Just about that time I was put on a diet of Grape-Nuts predigested food. Curiously enough it quickly began to build me up, appetite returned and in fifteen days I gained six pounds. That started my return to health and really saved my life.

"A physician is naturally prejudiced against writing such a letter but in this case I am willing to declare it from the housetops that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts. If they only knew what to do. Sincerely and fraternally yours." Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

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

Waiting Our Guests.

E. H. RYDALL.

Los Angeles, Cal., is beginning to prepare for the great Methodist Convention to be held here next May. In this great conference of the Methodist Church important questions will be considered; twentieth century views will be applied to eighteenth century methods. New dignitaries of the church will be chosen, great addresses delivered, various treatments of worldly amusements considered, and the question of divorce will receive the attention of this august body. Robert McIntyre, one of the most eloquent divines in the United States, is sending Methodism to the front in popularity in Los Angeles right now, for he is stirring up the thousands who crowd the doors of the largest church in the city. No minister here attracts such attention as this eloquent Methodist divine. After the deliberations of the assembly have concluded the delegates will wander about this new Palestine to find what is novel and interesting, and to revel upon the shores of the placid Pacific, where, of all places, the wonderful majesty of the Creator is most evidently displayed. That sailless, silent sea depicts a superhuman agency that every Methodist minister will recognize, and many will doubtless break out in the words of Ezekiel, "Thou wast made glorious in the midst of the sea." The rock-ribbed island, twenty-two miles from the coast—Santa Catalina—will attract attention and doubtless Old Mexico itself, less than two hundred miles away, will be visited by hundreds of these active sons of the great Methodist Church.

The Old Missions of California will especially attract the ecclesiastical eye. The nearest of these ancient institutions to Los Angeles is the San Gabriel Mission, a well preserved specimen, where the preachers and laymen will find the ubiquitous monk or priest, who will explain with foreign accent the meaning of the Spanish pictures hung on the walls in the interior. A hundred and ten years of human worship has filled with unvarying regularity this venerable pile; the old Spanish bells, brought in caravals across the Pacific, still ring out the Angelus and summon the dark skinned residents of the vicinity to mass, in the Spanish language, and to the various observances of the holy church; these attendants are not so dark as their ancestors; they are the descendants of Indian squaws and Spanish soldiers, and the wild strain in their nature has not been eradicated by even a hundred years of devout religious reverence and regular worship. Remembering their record, and knowing their antecedents, it is apparent that they have wonderfully improved under the ministrations of the good fathers. Other old ruins will attract

our visitors—Santa Barbara—where a whole colony of monks reside, and perform the same duties in interminable silence, that they performed a hundred years ago. This is the last vestige of semi-civilized California, where the ecclesiastical powers once controlled, and piety held ignorance in absolute subjection, where the Indians were "children" of the fathers, and yet their slaves, working from year to year without adequate and fair compensation—an empire indeed that deserved to pass away and join the forlorn failures of the past.

Arkadelphia District Preachers' Meeting.

The preachers' meeting of the Arkadelphia District met Tuesday morning, January 12, 1904, at 10 o'clock, Arkadelphia, with Rev. J. R. Cason, P. E., in chair. After religious services led by Revs. Powell and Owen, Rev. J. R. Cason addressed the meeting, setting forth the purpose of the meeting and suggesting plans for the year on the collections order by the Annual Conference, and for the general spiritual interest. The following resolutions were discussed thoroughly and passed unanimously by both the pastors and district stewards present, and secretary instructed to furnish a copy of the same to the "Methodist" for publication:

Resolved, first, That we, the preachers of the Arkadelphia District, provide for our general claims, in full, in the early part of the year.

Second, That we will raise and pay our foreign and domestic missions on or before the 1st of April, 1904.

Third, That we urge that every Sunday-school in the district shall be organized into a missionary society auxiliary to the parent board.

Fourth, That the pastors utilize the Epworth League as far as possible in raising the general claims.

Fifth, That as pastors we put special emphasis on revival work, and to this end we co-operate with and pray for each other.

(Signed) Jesse L. Leonard,

Secretary.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price, 75 cents per bottle.

Hall's Family Pills are the best.

Drink Habit Cured Secretly

Trial Packages Mailed Free to Anyone Sending Name and Address.

After many years' trial Dr. J. W. Haines' discovery, Golden Specific, has received the hearty endorsement of such professional people as the Rev. Schimpfman, the noted German divine; Dr. Rene Chabot, the world's greatest medical scientist; Franklyn Waters, the great temperance lecturer and hundreds of others. Golden Specific is odorless



A Little Girl Who Quickly Cured Her Papa Who Was an Awful Drunkard Without His Knowledge.

and tasteless, is mixed with coffee, tea, milk of food and given the drunkard secretly. Its effect is remarkable, curing cases that seemed absolutely hopeless.

Send your name and address to Dr. J. W. Haines, 1751 Glenn Building, Cincinnati, Ohio, and he will mail a free trial package of the remedy to you securely sealed in a plain wrapper, also full directions how to use it, books and testimonials from hundreds who have been cured, and everything needed to aid you in saving those near and dear to you from a life of degradation and ultimate poverty and disgrace.

RED CROSS BRAND OF Linseed Oil

Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

Waters Pierce Oil Co.

An Important Trade Mark Decision.

The Circuit Court of the United States in the City of Boston handed down October 26th, 1903, a decree restraining Messrs. Thayer & Co., Cambridge, Mass., from using the word "Painkiller" upon a compound made by themselves and granting a perpetual injunction against their using this name which was adopted many years ago by Perry Davis of Providence, R. I., to designate his medicine and is now the property of his successors, The Davis & Lawrence Co., New York.

The effect of this and other decisions makes it quite clear that no one but the owners of this Trade Mark has the right to use the name "Painkiller" upon their compounds and it is a well known legal fact that dealers in, as well as manufacturers of an imitation are liable in damages and we understand the owners will protect their rights against all comers.

EDUCATE FOR PROFIT.

Nelson's is endorsed by leading business houses of Middle West. During 1903 we had 556 calls for stenographers, bookkeepers, etc. Great many of our students are from other business colleges throughout the country. Every thing up-to-date. Teachers are experts. No guarantee humbug. Send for free catalogue.

NELSON'S BUSINESS COLLEGE. 709 Elm St. Cincinnati, O.

Attractive Truths in Lesson and Story 125

From the Nation's Capital. (Continued from 1st page)

at its destination in a dismantled and demoralized condition, with several of the members so intoxicated that they could not participate in the funeral. Sometimes the committee is equipped throughout with new silk hats at the expense of the government and on rare occasions waterproof coats have been added, to insure comfort. A senator gave your correspondent one of the cigars freely handed out on one of these solemn picnics. It was, very appropriately, the color of gold, and it was enclosed in a little cut glass vial like a vial of attar of rose, with a dainty silk ribbon around its neck. Hundreds of these cigars are smoked on one of these junkets. Sometimes \$15,000 or \$20,000 or even more is spent on one of these occasions, and, on returning, the committee has frequently left their dead comrade's family behind in a state of destitution. Col. Dick Bright, sergeant-at-arms of the senate under Cleveland and McKinley, made enemies in both parties because he refused to furnish champagne and whisky free. Hearst's funeral is said to have cost \$25,000, as there were several Pullmans, costing \$45 a day each and fares for eighteen passengers in each car.

Many petitions have come to congress from all parts of the country for an appropriation to improve harbors and rivers, but as an election is at hand both parties are proclaiming economy and it is very doubtful if a river and harbor bill will get through this session. Notwithstanding the proclamations of frugality, however, Senator Hanna is holding up his platter, as usual, for a subsidy for ships. He asks what good the Panama canal will do without more ships.

This is the coldest January that Washington has seen for twenty-three years. Occasionally dandelions, forsythia, and tulips are in bloom at this date.

As if the pension list of the United States were not already large enough, interested parties are trying to induce congress to create a civil pension list. To this end the civil service bureau has been taking a census of all government employees and is preparing a report. It is proposed to give a pension of \$50 a month to all clerks who have been in the employ of the government for thirty years and have reached the age of seventy. It would seem that a clerk on a good round salary for thirty years ought to save enough to keep him above want for the rest of his life.

Scientific wonders will never cease. Dr. Merrill, of the National Museum, has explored a petrified forest in Montana and reports his opinion that it has turned to opal instead of agate.

The tremendous enterprises of the Pennsylvania railroad are making havoc of our seaboard cities. Washington is torn up about as badly as New York. A large part of it looks like a wrecked mine, or as if a cyclone had struck it after being prospected for oil. Where the new union station is to stand more than 500 buildings have been torn down, and cutting, filling, carting, blasting, are going on seven days in the week and almost all hours of the day and night. On these ruins a \$7,000,000 transportation palace is at once to be erected.

The papers of James K. Polk and Martin Van Buren have been added to the collection in the library of congress of manuscripts of distinguished men. They cover two exciting periods of American history, and include thousands of letters written by the leading men of the country at that time, and numerous manuscripts and speeches. The library has now collections of papers by Washington, Adams, Jefferson, Madison, Monroe and Jackson.

C. A. S.

Colors

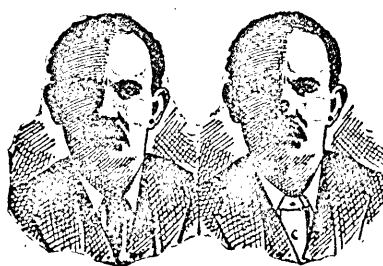
Colors not only influence cattle, but human beings also. On this point some curious experiments were reported from Italy as to the effect of colors on the nerves of the sick and insane. In the hospital for insane at Alessandria special rooms are arranged with red or blue paint on the walls. A violent patient is brought suddenly into a blue room and left to the effects of that color on his nerves. One maniac was cured in an hour; another was at peace in his mind after passing a day in a room all violet. The red room is used for the commonest form of dementia (melancholy), usually accompanied by a refusal to take food. After three hours in the red room a patient afflicted in this way began to be cheerful and asked for food.

VERY LOW RATES FROM
MEMPHIS
TO THE SOUTHEAST
VIA N. C. & ST. L. RY.

On the first and third Tuesdays of the months of February, March and April, the Nashville, Chattanooga & St. Louis Railway, which has its own rails from Memphis to Nashville, Chattanooga and Atlanta, will sell one-way settlers and round-trip home-seekers' tickets at very low rates from Memphis to certain points on its lines in Tennessee, Kentucky, North Alabama and Georgia, also to other points in the southeast.

For additional information, time tables, etc., write to
A. R. Smith, T. P. A.,
Little Rock, Ark.

How to Work for Christ—Torrey 2.50
Character Photography—Rev. A.
C. Welch 1.00



After Treatment. Before Treatment.

CANCER CURED.

Lonoke, 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 gratefully,

Jud e J. N. Sml h.

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,
500-508 Main St. Little Rock, Ark.

A THIEF.

Never was the old aphorism, "Procrastination a thief of time" truer or with results more hazardous than in a case of Dropsy. Why delay placing your case in the care and under the treatment of the noted and skilled Dropsy Specialist? You are allowing yourself to slowly but surely drown. You see that day after day your swelling is increasing.

This is not true with patients under treatment of this eminent specialist. From day to day the swelling decreases and strength increases.

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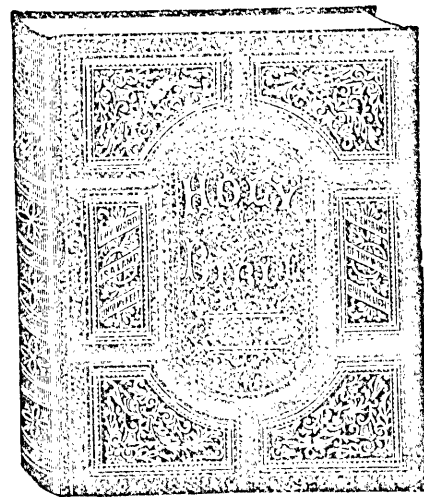
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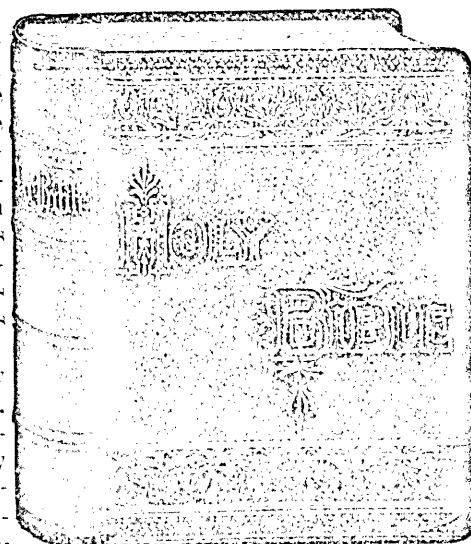
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Literature and Review

A **COSTLY GAME**, by Eunice Phillips Withrow, is a well conceived story of the evils of gambling, and of the follies in the bringing up of the boys and social influences of youth. Bigham & Smith, Nashville, Tenn., 20 cents.

THE QUIVER is the title of a pamphlet, by Rev. John W. Head, Spiro, I. T.

The arrows in this quiver are "Where the Spirit Moves," "The Church and Worldliness," "Spirituality and Effort." Brother Head is a very clear and forceful writer and many of his friends in Arkansas, where he has preached for many years will desire to have a copy of the booklet. 10 cents each, \$1 per dozen. Address,

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Bishop Fitzgerald's **Fifty Years** is a book of gems well set. Written near the end of his long and useful life, it is mature, free from cant and sparkles with the light of two worlds.

O. H. Tucker.

Magazine, Ark.

HALF A DOZEN HOUSE-KEEPERS. A story for girls in half a dozen chapters. By Kate Douglas Wiggin, Henry Altemus Company, Philadelphia, Pa., 25c.

This book is meant for practical instruction in housekeeping, and gives a view into half a dozen homes that the reader may see the methods the spirit, the results of various sorts of housekeeping. The book is fresh, amusing, natural and delightful to read.

SCRIBNER'S MAGAZINE for February. It was on our table January 23—a very good number. To me who am less disposed to read fiction than the most its "Gardens in Spain," "Letters from England" by George Bancroft, "The War of 1812" and other contributions dealing with history, art and nature are especially pleasing. Charles Scribner's Sons, New York; \$3.

The publishers of "Ann Arbor Tales," George W. Jacobs & Co., of Philadelphia, hardly realized before the preliminary advertising of the book had been made how numerous and how widely distributed are the men and women who were at one time students in the University of Michigan, about undergraduate life in which Mr. Harriman has written in the book mentioned. Not long since the publishers received from a one time student an order for the book bearing the postmark of Dawson City. Indeed, it is quite safe to say that no recent book of college stories will be read in as many widely separated localities as this volume of Ann Arbor Tales. Former students of the university may be found in every part of the globe.

There are many in Japan, half a dozen in India, an equal number in China, several in Sydney, Australia, five in Tasmania, two working on the great dam of the Nile in Egypt and a proportionate number in all the mining camps of the West. It is these former students, moreover, who should find a particular interest in Mr. Harriman's book of stories, as all the tales are founded on facts in undergraduate history between 1875 and the present time.

From the publishing offices of the Salvation Army comes a neat volume from the pen of Commander Booth Tucker, the subject of which is his much-lamented wife, whose tragic taking off recently caused such a shock to the Christian world at large. * A necessarily hasty perusal of this work shows it to be one of the most readable and fascinating biographical sketches issued during the year. The writer, as stated, having sustained the close relationship of husband to Mrs. Booth Tucker, is enabled to draw aside the veil and give the reader a series of glimpses of a most saintly life, and one no more saintly than soldierlike, from the standpoint of aggressive Christianity. Mrs. Booth Tucker's life is so interwoven with the history of the Salvation Army movement from the very time of its inception that her loss is naturally felt to be a very serious one. And yet such a testing time as this must necessarily have been only seems to demonstrate the solidity of the foundation upon which the organization is built. Like the ring of the flawless car wheel at the stroke of the tester as the train lies in the railroad depot, so do these periods of test and trial tend to emphasize the soundness and stability of the movement.

The fruits possible to a life devoted to one particular object, when that object is in the line of religious endeavor, are held up to view in a manner calculated to stimulate the Christian worker of any and every denomination.

This "daughter of the regiment" (for she was such in a very sacred sense, having been raised to a life of militant Christianity from the time of her babyhood) has done more towards the making and moulding of character in the experiences of the quaintly bonneted Salvation lassies than any other one person, having acted as principal of the International Women's Training Home in London for a great number of years from the time of its opening until her marriage with Commander Booth Tucker.

Since that time we may infer that this life of consecrated service met its fullest fruition—as co-leader of the important American

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taking a leading seat at its councils, legislating for its farm colonies, its rescue homes, its industrial homes for workingmen, as well as for the strictly spiritual part of its work; as wife and mother (she had a family of seven), raising aloft the highest standards for the home-life, and seeing that these standards were invariably lived up to; traveling many thousands of miles yearly to hold up the banner of Calvary to crowded audiences; successfully instituting financial appeals; bringing renewed light and sunshine into the lives of her subordinate officers; her life a benison and blessing every day of the week and every hour of the day—all this, in spite of constitutional physical weakness, timidity and nervousness beyond the average, does it not single out Emma Booth Tucker as a woman of women—a latter-day uncanonized saint?

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er and go on its way in rapid forgetfulness, but there will be few, if any, of those earnest spirits who are trying to wipe away the world's tears and lessen its sorrows but will secure and read with activity this sketch of the life of one of the most remarkable, both in intellect, in sympathy and in spiritual attainment, women of the twentieth century.

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Jan. 31—Jesus Calls Four Disciples
Luke v. 1-11.

Golden Text—If ye continue in my word, then are ye my disciples. (John viii. 31.)

Time—The summer of A. D. 28.

Place—The Sea of Galilee, in the close neighborhood of Capernaum.

It must not be supposed that Jesus meets Peter, Andrew, James and John for the first time on the occasion which our lesson details. Our lesson is an account of their call to be apostles. They had been called to be disciples some time before this—on a certain day very shortly after the return of Jesus from the wilderness temptation back to the Jordan where John was baptizing. The gospel of John gives an account of their introduction to Jesus, when two of them, Andrew and John, heard John Baptist say, "Behold, the Lamb of God that taketh away the sin of the world." The two went after Jesus from that moment, and they went and told their brothers, Peter and James, that they had found the Messiah. As Jesus was going from the Jordan up into Galilee, accompanied by probably all four of these men, they came upon Philip, and Jesus called him to be a disciple also. On the same day Philip came upon Nathaniel, told him of Jesus, and, upon his coming to Jesus, he was called to be a disciple. All this occurred some weeks before the time of our lesson, and was a different thing to the call of these men to be apostles—they were here called to personal attachment, to discipleship, merely. They were not with Jesus constantly till the time of their call to be apostles. For the first four named that occasion came at the time and under the circumstances detailed in our lesson. Jesus had meantime gone about the work of his mission surrounded by such friends as might chance to be about him in each particular place.

Evidently a movement so great as this must take definite form, must organize itself. Evidently he himself must be the center of that organization. Evidently men would be needed who should understand him and his kingdom as far as it would be possible to communicate to them the nature of them, and who should become the custodians of the mighty truths and facts to be committed to men by himself. So the time had arrived when he would call into immediate and close relationship with himself the men who were to assume this high function. His previous acquaintance with these four men would enable him to judge of them as to their fitness for this work.

The circumstances of this call are given in our lesson. The four future apostles were about their accustomed work of fishing on the Sea of

Galilee. Vast multitudes were pressing about Jesus to hear him. That he might have a fair opportunity to get in front of the crowd, he borrows the boat of one of these fishermen-disciples, pushes out a little from land, and addresses the people. We take it that the miracle which followed was wrought chiefly to impress deeply the minds of the disciples whom he was about to call to their sacred work. Any way, it had that effect, for upon being told to leave all and follow him, they immediately did so, without any questioning at all—a somewhat different attitude of mind to that held by Peter a little while before, when told to launch out and let down his net for a draught of fishes. The miracle overwhelmed them with a sense of the majesty and the purity of Jesus—a very proper sense with which to go into his service, and we would a very proper sense with which to eliminate the heathen element of superstitious awe, and substitute a submissive and trustful reverence—a thing which the ministry of Jesus and the coming of the Holy Ghost were destined to do for them.

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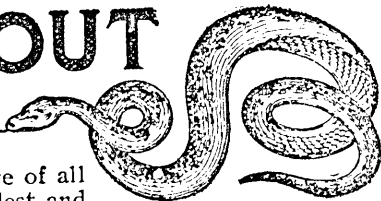
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Jan. 31—John Kenneth McKenzie

Ps. ix. 7-12; Isa. xxxv. 3-6; Matt. xi. 1-6.

The Jewish prophets were confident of the final establishment of that religion which was taught them by revelation from heaven. The consummation was to come under the reign of Christ, the Messiah. While the gentile seemed to the Jew blind and perverse, the gentile was not a hopeless reprobate. God's providences had respect to their conversion. The Jew and gentile should be one at last.

These outlines of the heavenly kingdom are always sustained in the gospel. The Spirit of Christ, the work of Christ, the words of Christ, all foreshadow and foretell the final reign of Christ over the world.

The spirit of the gospel is, therefore, ever a missionary spirit. The fervent Christian burns to win souls, and to extend the victories of the Redeemer's kingdom.

For this reason many of the most peerless heroes of the faith have turned their lives to missionary labors. The Roman Catholic church has furnished some noble examples of unselfish and sublime devotion to the work of winning the heathen to Christ. Devout Catholic missionaries bore the gospel to our own ancestors, the Britons, when they were barbarians.

The Protestant church today is fired with missionary zeal. Every year larger contributions go into the missionary treasury. Every year more heralds of the cross go forth to bear the message of salvation to the heathen.

The name of John Kenneth McKenzie occupies a conspicuous place on the roll of heroes of the cross. He was born at Yarmouth, England, August 25, 1850, but his boyhood was spent at Bristol. Here he heard the great evangelist, Moody, in 1867, and requested prayer with others, but came to definite experience of conversion a year later. From his conversion McKenzie became active in winning souls to Christ, and exhibited an earnest missionary spirit. McKenzie took a medical training, and offered for missionary service to the London Society, and was sent to Hankow, China, June 3, 1875.

Hankow is a great center of trade at junction of the Yang-tse and Han rivers. Here the young missionary went to work immediately. While

learning the Chinese language he found some people with whom he could converse in English, especially among the sailors, and neglected no opportunity of teaching them Christianity. He entered immediately upon medical service in the hospital at Hankow. As soon as he learned Chinese McKenzie was ready to teach the people of Jesus, whenever he went on any excursion into the country, or whenever by the wayside he might find hearers.

After four years at Hankow McKenzie moved to Tien-Tsin. Great difficulties stood in the way of beginning work here—chiefly lack of means. But while the missionaries looked to God in prayer for help the viceroy, Li Hung Chang, was led to call in Dr. McKenzie to see his wife, who was sick, and she was restored to health. This opened the heart of the viceroy to aid the work. He set apart ample grounds, and gave the money for a medical dispensary, and his wife, Lady Li, established a woman's hospital, and put Miss Howard, whom she had called from Peking to attend her in sickness, at its head. Other subscriptions were raised from natives and a large and permanent hospital established, in which Dr. McKenzie labored till the close of his life, which took place in 1888, when he was but 38 years of age. Already his wife had been called away. Her husband had taken her to England, hoping her health would improve, but she died soon after he left her on his return to China. Here is Dr. McKenzie's account of a day's work in the hospital:

The amount of work done by this devoted physician is something wonderful. In addition to his other work he undertook to carry on a medical school. Here China's first modern practitioners were trained. McKenzie had to be a whole medical faculty in himself. The schedule of work which he gives will suggest something of the extent of his labors:

"My hour to rise in the morning is half-past six for winter, breakfast at a quarter to eight. At a quarter past eight I conduct a sort of Bible class in the hospital among the patients—those who are able to come—and the dispensers and servants. This lasts for three-quarters of an hour, and is, of course, in Chinese. From half past nine until eleven o'clock I study Chinese; at eleven o'clock dispensary work begins, and here and in the hospital I spend two hours, until one o'clock. At one I take dinner; at two prepare my medical class work; at three I take the senior class in the medical school in medicine or surgery; at four or half-past four I am free, and I try to get away for a walk; but there is constantly something coming up to be attended to—perhaps an operation, or a Chinese letter to answer, or some case of discipline in the medical school to be dealt with. On

Tuesday evening at seven we have a Chinese prayer meeting, with a review of the week's work in the Bible; this I conduct. On Monday evening we have a mission prayer meeting, when we all meet for consultation and prayer. On Wednesday evening there is the Union Church prayer meeting, which is practically a united missionary prayer meeting, and which I always attend. Sunday is also a very busy day; Sunday-school class at half-past nine; Chinese service at half-past ten; Medical School Bible class at three; evening service at six; meeting for blue jackets from English and American navy after the evening service in the church."

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One preacher sold 11 copies the
first day he worked at it. One
agent in Arkansas sold over one
hundred copies this past spring.
The book sells at sight. Send for
terms. Godbey & Thornburgh.

THE ARKANSAS METHODIST.

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

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

REV. T. O. ROBB, FIELD EDITOR.

WEDNESDAY, JANUARY 27 1904.

Social sins will never be abated by removing social penalties.

The best service you can render some men is to keep out of their way.

Constant employment in doing good will answer, in time, all accusations of evil.

It hurts a man far less to bear a real injury than to harbor an unjust suspicion of being injured.

Some self-denial that may manifest the sincerity of service is an essential condition to the successful preaching of the Gospel.

He who thinks he has attained holiness and has not attained goodness is a dangerous man. His fanaticism is capable of anything.

The fact of sin, the need of salvation, the way of salvation through Christ—it is always the greatest preaching which most impresses these truths.

There is nothing so destructive to the spiritual life of the church as a spurious revival—a mere manipulation of physical excitement in the name of the Holy Ghost.

Our religious exchanges have much to say about the "Twentieth Century Revival." They are sure it is coming, and only uncertain as to what sort of a revival it ought to be.

Every good man has a right to his personal friends, but he has no right to reward his personal friends at the cost of other people. Official integrity knows no personal friendships.

We are now preaching to unconverted men as if it were possible for them to be lost. The old preachers told them they were already lost, but Jesus offered salvation. Which way does the Gospel put it?

Distrust the friendship of the man who hangs on your buttonholes or puts his arm around you. That sort of thing may serve a politician in the back woods sections. It does not go among cultivated gentlemen.

There may be love in the Scripture sense where there is no fellowship. One can have no fellowship with an enemy, yet he should desire good to his enemy and be as willing to do him good as any other.

All forms of benevolence, hospitals, orphanages, rescue homes, protectorates, reformatories are fruits of the church. To nourish the church is to strengthen every good cause and promote every good work.

A man is generally proud of the thing in which he excels others, and often, with covert egotism calls your attention to it. He confesses it his especial failing, or besetting sin, and wins from you a compliment or an apology.

Gratifying.

We judge from the reports of the preachers sent to this paper, and the financial exhibits of our conference minutes, that it is becoming somewhat easier for the preachers to raise the general collections. Now, since the preacher is a steward for these collections, who gets not one cent for his labor in securing them, but is held to account by the conference for neglect if they are not secured, certainly the people will see the importance of making this burden of collections as light on the pastor as possible. Will any one think of the preacher as a lover of money because he must urge the payment of money so frequently? Since the preacher gives much labor, with no pecuniary compensation to this work, who is the money lover, he who calls for the money or he who refuses to pay it?

But the situation is improving, both for the preachers and the churches they serve, for, while we have evidence of improved system and more promptness in the payment of the claims, we see how the churches gain largely for themselves in this giving—the preachers have more time for study and for preparing their sermons and attending to pastoral work. What the churches do to relieve the preachers thus returns to the churches in better service from the preachers. We therefore reckon the situation especially encouraging, and feel sure that the tide of general prosperity will rise with this noted improvement. The preacher who gets his general collections early gains great advantage for a successful year's work.

Prays for Deliverance

From a roving, irresponsible lot of preachers who go where they please and do as they please, and from a lot of religious journals of the same class, good Lord deliver us. —Western Christian Advocate.

My dear Brother Editor, I assure you of my sympathy. Your prayer seems to be the desire of a sound mind, and to have sufficient cause.

But this, like most of our prayers will be answered when we have done what we can to answer it. If the preachers, who are expected to circulate their own church papers exercised such diligence in the work as those who are pushing their hobbies, there would not be found room for irresponsible religious papers. But the living of these irresponsible preachers depends wholly on their work and they keep busy. They have no appointments and no salaries. They are foragers and need

to hustle. Many of them have been shut off from work in the churches for good cause.

Our circuit and stationed preachers have much to do. They have their salaries, too. Some of them don't have much tact or much taste for canvassing for papers. Its a great interest. The church can never prosper unless it is attended to. But they wait and want a good time. The forager waits for nothing and overruns the field. Your prayer for deliverance will never be answered until your own preachers resolve that they will be the best newspaper agents in the world and not permit the "irresponsibles" to take their own people and church papers from them.

Can't Help the Case.

Rev. B. H. Greathouse, recently contributed an article to the Texas Christian Advocate urging that laymen be given a place in the Bishop's council or cabinet. The article is republished in some of our exchanges.

A Bishop has no legal cabinet. He would violate no law if he made appointments without consulting even the presiding elders. A good many such are made, and generally unwisely. A good many are made after formal consultation with the elders, but against the judgment of the majority, and it generally turns out that the elders gave good counsel. Many appointments are changed after being made because the laity of the appointments has been heard from.

Unless the Bishop is wiser than seven men that can render a reason he will get all the light on the situation he can in the cabinet or out of it.

As to consulting with laymen about appointments to the churches, the Bishops are supposed often to do that, and it is frequently charged that the opinion of a single layman who has royally entertained the Bishop has had more weight with him in making an appointment than the whole body of presiding elders.

Now we believe in the rights of laymen and their general good sense. We believe that a pious layman, who has been a member and a worker in a church for years, generally knows something about the needs of that church which the Bishop should hear. It is assumed that his view reach the cabinet through the elder. But if it is best the laymen should be in the cabinet will not every individual charge need such a representative?

Nobody is better prepared to advise in such a matter than a sensible, godly layman. But suppose we arrange for lay representation, will that sensible, godly layman be the man whom the Bishop will meet in his cabinet? And if so, will that layman know anything about other churches than his own? And as to the preachers in general, what will

he know about them? One layman from each district, knowing something only of his own church—that would not help the Bishop's council. Better that laymen from different charges see the Bishop privately as now. Besides, who will say that the Bishop may not, or ought not to consult privately with any layman he may choose?

The elders are supposed to be spiritually minded men, to be acquainted with the churches and with the preachers. They ought to be the best advisers. I am persuaded that when mistakes are made it is often because their advice was not taken, at least that is the suggestion that somehow gets abroad, although the elders are not supposed to tell tales out of school. But while they alone are held responsible for appointments they must finally follow their own judgment.

As I see the matter, we cannot mend this case unless we mend the Discipline so as to make the Bishop's cabinet a legal body, and invest it with power to reject, by vote, the Bishop's nomination to any appointment when they think that appointment unwise.

So long as Bishops are not required to take advice of anybody, or regard any advice given them, we can only pray that they may be men, free from personal prejudices and clothed with becoming humility.

Why should any one complain that the Bishop's mind has been influenced by men outside the cabinet? Does he not need to learn all he can? Is not knowledge obtained or advice given as good out of the cabinet as in it?

Has to Let Up

Our able and beloved confrere, Dr. Boswell, editor of the New Orleans Christian Advocate, began some time ago to write of clerical dress and manners. He felt moved to condemn the short-tailed coat as unbecoming a preacher. That was venturing on dangerous ground. One may safely discuss theological theories, and condemn theological heresies. In this realm of speculation the foes which one encounters are but airy phantoms, and there is a wide and misty field for maneuvering, evasions and flank movements. But to come into the realm of the real and palpable, yea the practical, and attack the short coat was to challenge to conflict a host of doughty young men, who have convictions that the future of the clergy—both as to its theology and its cloth—is especially in their charge. These young men have risen in their might and the courage of their young manhood against the editor of the New Orleans, and he has been forced to surrender, call for quarter and promise peace. Here is his last deliverance on the subject:

"A good brother writes to say that we 'are in trouble,' and 'must let up on the short-tail coat.' Re-

solving to take our advice, he called on his merchant for a Prince Albert, who informed him that his stock was exhausted, adding: "A show-man came in the other day, and bought us out—dressed his company in new suits." We let up some time ago. So many of our preachers live where high water prevails, we concluded, after hearing their reports at conference, and seeing the lack of coat tails almost entirely, that we had better say no more, lest they should take our remarks as personal."

A Grievous Error.

Brother J. M. G. Douglass calls the attention of ye editor to a serious mistake which the "Methodist" has made. In the report of the pounding which he received we reported one pound of flour instead of one barrel. Now there is vast difference between a pound of flour and a barrel of flour in the larder of a poor preacher. It was a grievous mistake, for which we beg pardon: though our typo will insist that he is excusable and that one bl. and one lb. are much alike in writing, however different in fact.

Post-Check Currency.

Effort was made during the last session of congress and is again renewed to secure a currency which may be kept in hand by such as have need to use it, and that may be secure against stealage, on account of being worthless to any one who might obtain unlawful possession of it, and that may also be secured and transmitted without especial cost. This seems to be a much needed thing, and certainly would make the transmission of small amounts more convenient.

At Rest.

Dear Dr. Godbey—My dear mother passed from labor to rest January 14th at our home in Columbia county, Ark.

She was seventy-seven years of age. My mother has not been well since my father's death in September last. She has been a member of the Methodist Church for more than sixty-two years. Your brother in sorrow, W. W. Christie.

Church Notes.

IN THE CITY.

Brother Dodson had his first service in the new Henderson Chapel Sunday morning. It was conducted by the editor of the "Methodist." The church will be very commodious when finished and it has very promising surroundings.

We are getting good receipts on our call for \$1,500 to build an addition to the Orphanage.

We met Dr. Walker Lewis the other day returning from a visit to the Rescue Home. He says they must have more room.

There were twelve persons received into the membership

ship of Hunter Memorial Church last Sunday. Brother Hammonds preached at night on the duties of Christian citizenship.

Rev. S. C. Vinson was quite sick last week.

Brother Musgrave expresses pleasure in his beginning on the Bryant circuit.

Notices

To Delegates of the Arkansas Conference Sunday-School Institute: The Iron Mountain, Frisco and St. Louis and North Arkansas railroads have kindly granted one and one-third fare for round trip to all who attend the Sunday-school institute in Russellville February 8-10 prox.

When you buy your ticket to Russellville or a junction through which you pass be sure to ask the ticket agent for a certificate that you have paid full fare to Russellville or junction en route to Russellville. This certificate will allow you a return ticket for one-third fare if properly signed at Russellville by L. H. Eakes.

CHURCH EXTENSION.

Notice to all who wish to apply to the General Board for aid at the meeting to be held in their office at Louisville, April 29th and 30th.

All applications properly prepared must be in the hands of one of the officers of the Conference Board by March 1st to be considered by him and if approved to be graded as to their relative importance and forwarded to the undersigned not later than April 1. Blank applications will be forwarded promptly to any who wish them by addressing P. H. Whisner, corresponding secretary, 205 West Chestnut street, Louisville, Ky. Most respectfully,

P. H. Whisner,

Corresponding Secretary.

Drake's Palmetto Wine.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for Catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Arkansas Methodist who writes for it.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

A Home Cure for Whiskey is my latest and greatest. It has been fully tested in the Sanitarium here in the very worst cases of inebriety or Whiskey habit, and has proven a perfect success. It can be taken without any inconvenience or detention from business. It will cure anything that walks the earth of the Whiskey habit. Price Twenty-Five Dollars. Dr. J. S. Hill, Greenville, Ill.

MARDI GRAS,
New Orleans and Return.
\$16.50.

For the round trip.

Dates of sale, February 9 to 14, inclusive. Return limit, February 20, with privilege of extension if desired. For further particulars call or write J. A. Hollinger, P. & T. A., Markham and Louisiana or Union Depot.

Her Own Boy to Hang.

While the mother of Van Dine, one of Chicago's four bandits, was looking after the moral well-being of other boys, her own son was making fast time on the road to perdition. She supposed her son to be living a correct life, and had no fears for his future. Mrs. Van Dine is a type of the modern reformers. Instead of setting their own houses in order, they devote their energies to other people. They know more about their neighbors' affairs than they do of their own, and are shocked when the true state of things can no longer be concealed.

There are women in every community who pride themselves on their altruism. They belong to clubs for the amelioration of the human race, for the uplifting of society and the betterment of local government. They devote so much time to these fads that they have no opportunity to look after their own families. It is small wonder that their children, neglected and not infrequently spurned, break away from home ties and enter upon careers of lawlessness.

What this country needs most is a revival of the family spirit. A mother, if she is half-intelligent, knows more about the points of weakness and strength in her offspring than all her neighbors combined, and should be best equipped to guide their lives in proper channels. If she fails in this, if she devotes time to others that belongs to her own kith and kin, she is committing a sin against society, and will reap a harvest of tears as the fruit of her folly. The good mother, the true woman, begins her charity at home and extends it only when she is sure of her own household.—Toledo Blade.

Personal.

Dr. Julian C. Brown, of Hot Springs, was called to bury his father last week.

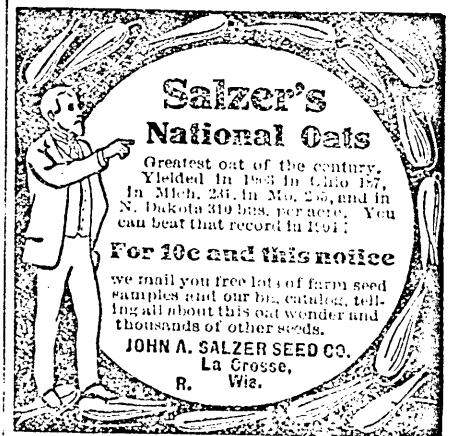
Capt. J. M. Jenkins, of Quitman, and Rev. S. Anderson, of Conway, were in on Wednesday last.

Rev. James F. Jernigan and Rev. Gregory, of Conway, were in this morning, also B. F. Martin.

Rev. T. O. Rorie came in on Thursday last from a trip in behalf of the Orphanage. He had done good work for the institution.

Rev. Frank M. Moore, of the Indian Mission Conference, is in very feeble health. The veteran has many friends in Arkansas.

For S. R. T. of Nashville, Tenn., in the Arkansas Methodist.



Salzer's National Oats
Greatest oat of the century. Yielded in 1903 in Ohio 157, in Mich. 241, in Mo. 25, and in N. Dakota 319 bush. per acre. You can beat that record in 1904!
For 10c and this notice we mail you free lot of farm seed samples and our big catalog, telling all about this oat wonder and thousands of other seeds.
JOHN A. SALZER SEED CO.
La Crosse, Wis.

FREE PATTERN--RAIN COATS

Three of newest and correct styles. Your choice with each 5 yards of cloth. Send for Measurement Blanks. This special offer only good for 30 days from date of publication.



Get Wet?
NOT in the new NOTACOT Rain-Cloth Coat.
We will send, charges prepaid, sufficient of our new rain cloth to make a handsome Raglan or Newmarket (style) at \$1.25 a yard. New weave. Latest colors. It means a saving of \$10 to \$15. Buy direct from the mills. Samples free. NEEDLE-CASES, 10 assorted sizes, worth 20c, yours at 10c. Notacot Mills, Dept. B, Ashtabula, O.

ry to have missed him. He was on his way to Monticello.

Rev. C. W. Musgrave, P. C. of Bryant Circuit, writes: "Well received on this circuit. Received three members Sunday."

Editor Riley, of the Walnut Ridge Blade, was a caller Wednesday. He came to represent his wide-awake paper at the good roads convention.

Brother Wm. Bragg, of Holland, an old-time friend of our business manager, called Wednesday. He was a delegate to the good roads convention.

It is reported that the son of Rev. C. L. Chilton entered upon the itineracy at the same conference session that announced his father's withdrawal from the ministry and membership of the Methodist Church.

Fred Long, editor of the Arkansas Sunday-School Herald, and secretary of the State Sunday-school Convention, made a very helpful talk to the Sunday-school workers of Hunter Memorial Church last Wednesday night.

Rev. H. H. Watson, Vinita, I. T., writes: "We are all well. Having fine congregations; the work is moving; 20 have been received into the church since we took charge, and we are happy in the work. God bless the 'Methodist.' I get it each week."

Grandma Christie quietly passed away January 14th. Her funeral was preached by this writer at Christie's Chapel January 15th. She was a fine character and left her impress on those who knew her best. God bless her children. R. J. Ralford.

Dr. S. A. Steel preached at Cananie Place Church in St. Louis Sunday last. He will address the preachers' meeting in Chicago February 1. The Doctor is doing a good work in his manual labor school at Lumberton, Miss.

WARREN—The Presbyterians and Methodists are engaged in a union meeting. The pastors are doing the preaching. We have the best interest that has been aroused here in ten years. W. F. Chaley

Denny Dikeman, a negro crazed from drink and armed with a Winchester, went to the store of L. C. McFadden in North Little Rock and opened fire on five people who were in the building at the time. J. M. Harris was shot in the abdomen and died almost instantly. Pearl Dikeman was shot in the shoulder and Lou McFadden was slightly wounded. All the parties concerned are negroes.

QUIT COFFEE

Said the Great German Specialist.

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts and set the face towards health for that's more fun than anything else anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases and says:

"Four years ago I was an habitual coffee drinker having used it for twenty-five years and being naturally of a nervous temperament I became almost a nervous wreck, greatly suffering from insomnia, almost constantly constipated and weighing only 128 pounds.

"I consulted physicians and took medicine all the time but had no relief. About three years and a half ago I went abroad and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking at once if I was a coffee drinker and on my telling him I used it two or three times a day he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever but what could be entirely cured in thirty days by letting coffee and other stimulants alone and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife who got some Postum. We tried it but at first did not like it; then we went over the directions on the package together and found we had not boiled it long enough. That was the beginning of the end of my trouble for the Postum was delicious after that and I drank it regularly and it helped from the start.

"In a very short time I began to feel much better and in the last three years I haven't been absent from business one hour on account of ill health for my health is fine now. I have a good appetite, sleep well and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

Any nervous person who drinks coffee will feel better from ten days' use of Postum in place of coffee. Trial easily proves this. There's a reason.

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

Christian Life.

The Grown Folks' Land.

Oh, the dear little ones are now traveling the road
That will lead to the "Grown Folks' Land;"
And their shadowless eyes are in wonderment turned
To the gleam of the lights on the strand.

They are longing to go from their own sunny clime,
And the flowers that bloom on the way;
They are deaf to the beautiful songs of the birds,
And the voices that urge them to stay.

Now, they see but the glow of the purple-rimmed hills,
That seem lifted to heaven's bright blue;
There's no hint of the toilsome and rugged ascent,
And the chasms are hidden from view.

In the dim mystic distance, the laurel wreath shines
With a beauty that seems skyward born;
And the palm trees are waving their proud stately leaves
In the dawn of a glorious morn.

Children hasten too fast to the "Grown Folks' Land;"
For from thence they can never return;
For the unclouded days of their childhood's loved home
In that wearisome land, they will yearn.

Hasten not, little feet, in your too rapid race
For the journey will bring you at last,
Where the flowers will fade, and the mystic glow pale,
And you'll long for the land of the past.

—Nannie J. Rea.

Christianity's Best Proof

A goodly number of brainy Christians, whose only hope for time and eternity is in the Christian religion, sedulously address themselves to the noble and delightful work of defending Christianity. The results of their indefatigable and scholarly investigations assume permanency in the form of well-executed, substantial volumes. It is well that we have such books: for they serve to confirm our faith, to strengthen the weak, and sometimes lead the unbelieving and worldly-minded to a saving knowledge of Christ. These works, valuable as they are, are not Christianity's best proof. That the natural sun exists needs no demonstration. The attempt to demonstrate that the sun exists would label one as a monstrosity. The power, the effect of the sun upon every object around, is sufficient proof or evidence of its existence. Even the blind man, who never saw the sun, feels the effect upon his body. All the subtle powers of logic would signally fail to convince the blind that the sun had no existence. And so, in like manner, Christianity's best proof is Christianity itself.

The true believer experiences in the depth of his soul the healing power contained in the wings of the lustrous Sun of righteousness; he realizes the pardon of sin; he has a well-founded hope of a happy immortality; he carries a peace, a joy, and comfort in his bosom such as the world, with all its wealth and glory, can never give.

The best proof of the genuineness of Christianity is what it has done for the betterment and uplift of the world, and what it is now doing. No mere legends or myths fabricated by human ingenuity could purify, ennoble, and exalt humanity as Christianity does. What does infidelity, atheism, or agnosticism do for the betterment and uplifting of the race? Every institution for the good of others is an outgrowth of Christianity. As the fruit proves the existence of the tree, the blessed results of fruit of Christianity prove its divine origin.—*Lutheran Observer.*

Car Windows and Christianity

A young man and woman got on the train at Springfield. They were evidently going away for a short vacation. The young man wore a pin which indicated that he was a member of a Christian Endeavor Society, and he gave the young woman the seat next to the window. It was a warm day and very dusty, and cinders and dust enveloped the train in a cloud as it rolled along. Presently the young man proposed to open the window. The woman replied that the disadvantages of the cinders and dust that would blow in would counterbalance the benefit of the fresh air and the breeze. "O!" the young man replied, so that the traveler behind him overheard, "it will not trouble us. It always blows back on the seat behind." And the window went up.

The traveler on the seat behind looked over to make sure that he was not mistaken about the pin, and then leaned back and shut his eyes to keep out the cinders and dust, and meditated a little. These were some of his meditations: "There is some disadvantage in wearing badges. So long as the conduct of the wearer is such as to reflect credit upon the society, all is well; but when it is otherwise, all is not well. Some uncharitable stranger might have said: 'I wonder what sort of a society this is whose member don't care for the inconveniences they occasion others, and who make selfishness the law of life.' But this particular conduct of the badge-wearers not only does not represent their organization, but is directly contrary to its principles. Now, either people should not wear badges, or they should be faithful representatives of the principles of which the badge is the symbol.

"Perhaps some one is seeing some

"COLDS."

Radway's Ready Relief cures and prevents Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing. Radway's Ready Relief is a sure cure for every pain, Sprain, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammations, and cures congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.



For Internal and External Use.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, heart burn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, colic, flatulency, and all internal pains. There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by Druggists. RADWAY & CO., 55 Elm Street, New York.

inconsistency in me, as I see one in these young people. This world's is a very public place. They are unconscious of scrutiny. I am unconscious of some one else's scrutiny. Maybe he will tell on me. Maybe there is a beam in the only eye that is marking their mote.

"I will have to remember that all of us live before the world, and seek to see myself as I am seen. These young people are not thinking, or they would shut the window. They are good enough within, doubtless. They are simply thoughtless. Perhaps they have not learned that Christian principles are for practice as well as profession. If only they saw themselves truly!"—Robert E. Speer, A. M., in Forward.

If the Baby is Cutting Teeth.

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

My latest and greatest discovery. A perfect Home Cure for Whiskey. Dr. J. S. Hill, Greenville, Ill.

The children coughed all night and disturbed our rest. A few drops of Gregory's Antiseptic Healing Oil stops all the coughing and croupy symptoms in three to five minutes and gives rest and refreshing sleep to the whole family. Try it. Call on your druggist, and if he does not keep it in stock send 25 cents to Gregory Medicine Co., Conway, Ark., and get a bottle by mail.

For the Young People

A Boy's Mother.

My mother, she's so good to me,
 If I was as good as I could be,
 I couldn't be as good. No, sir;
 Can't any boy be as good as her!

She loves me when I'm glad or mad,
 She loves me when I'm good or bad,
 An' what's the funniest thing, she says
 She loves me when she punishes.

I don't like her to punish me;
 That don't hurt, but it hurts to see
 Her cry. Nen I cry, an' nen
 We both cry, an' be good again.

She loves me when she cuts and sews
 My little coat and Sunday clothes,
 And when my pa comes home to tea
 She loves him 'most as much as me.

She laughs and tells him all I said
 And grabs me up and pats my head.
 And I hug her an' hug my pa
 An' love him purt' nigh much as ma.
 —James Whitcomb Riley.

Pockets.

S'pose you thought I was a girl
 When I had on dresses,
 Nurse would keep my hair in curl
 Just like Sister Bess'.
 But I never, never was.
 Wouldn't be for nothin', 'cause
 Girls they can't have fun like boys,
 Don't know how to make a noise,
 'Fraid of dogs 'n' firecrackers,
 Jolly Fourth of July whackers!
 Can't play marbles, can't spin tops.
 They like cake an' chocklit drops.
 Like to wear gold rings and lockets,
 Yes—an' curls.
 But they can't have trouser pockets.
 Oh, poor girls!
 Bess says she don't need one.
 Don't see why I do.
 She says pockets are no fun;
 But they are, for true.
 Where'd I keep my ginger-cakes?
 Popcorn crisps that gran'ma makes?
 Chewing gum an' three-blade knife,
 An' the whistle to my fife?
 Fishing hooks an' bait, an' string,
 Marbles, Jacks, an'—everything?
 Where'd I put my cents away?
 So I wouldn't lose 'em? Say,
 Girls can have their rings an' lockets
 Made of gold.
 All I want is trouser pockets
 Till I'm o-o-o-old.
 —Elizabeth Price, in the Christian
 Work and Evangelist.

Christian People at the World's Fair.

If you contemplate attending
 the World's Fair, read the special
 offer made by the management of
 the Epworth Hotel Company in
 their advertisement on another page.
 This hotel has the endorsement of
 churches and ministers everywhere.
 It is the only safe brick hotel within
 walking distance of the Fair.

We heartily commend it to our
 readers and assure them that if they
 secure entertainment at Hotel Ep-
 worth they will be delighted with its
 location and conveniences.

Make double your money without
 risk in an easy, honest, legitimate
 business. Write to C. H. Gregory,
 Conway, Ark., about how to do it.

Remember! "That there is a tide
 in the affairs of men, which taken at
 the flood leads on to fortune." Do
 not delay, but write today

TAPE-WORM Expelled after
 10 to 30 minutes
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Barbara Heck.

Here is a picture of Barbara Heck. What a quiet, pleasant face she has. I think her quaint old-fashioned dress and bonnet become her. Barbara Heck must be given the credit of starting the first Methodist church in the city of New York. Some think it was the first Methodist church in America, but others think that Robert Strawbridge was preaching at his own home on Sam's Creek, Maryland, at that time. But Barbara Heck and Mr. Strawbridge both came to this country from Ireland. Barbara came about 1760 and Mr. Strawbridge in 1766. There were several Methodists came over with the Hecks. But they neglected religion and soon began to go in evil ways. It was in 1766 that some men were playing cards on Barbara Heck's kitchen table. She was thinking how terrible it was for her neighbors, who had been Methodists in Ireland, to be living that way. At length she could bear it no longer. She went to the table, gathered up all the cards, and threw them into the fire, and immediately hurried away to the house of Philip Embury, who had preached in the old country, and she said to him: "Philip, you must preach to us or we shall all go to hell together, and God will require our blood at your hands." Mr. Embury was much startled and impressed. He said: "Where shall I preach?" "Preach in your own house," she said, "and I, at least, will come to hear you."

Mr. Embury began to preach on Sundays in his own house. Mrs. Heck and her husband came, and John Lawrence, and a colored servant. These four, with Mrs. Embury, made the congregation. It was not long until Mr. Embury got a room to preach in in the barracks where soldiers stayed. They soon changed to a room on the ground floor. Several soldiers were converted. Capt. Webb, who had been converted in England two years before, joined the company and began to preach. He preached with great power, and many were converted. A little more than a year after Barbara Heck had set Mr. Embury to preaching the Methodists had rented a rigging loft, a place where sailors prepared ropes and sails for ships. This place would hold 200 people. But it soon became too small, and a meeting house was built. It was dedicated in October, 1768, in less than three years after the movement began. The law did not allow the Methodists to build a church, so they made a fire-place in the house so it could be called a dwelling. The early Methodists of this country never called their houses of worship churches, and nobody said Methodist church. Everybody said "Methodist societies" and "Methodist meeting houses."

Barbara Heck is called "The Mother of American Methodism." Don't you think she deserves the name?

A Strange School.

The strangest school in the world, says Leslie's Weekly, has been established in Philadelphia by a woman. It is a school where parrots are taught to speak by means of the phonograph, which is a new method only recently adopted by the founder of the school, Mrs. Jacob Hope. The old way of teaching parrots is tedious and unsatisfactory. The tutor, crouched in a corner out of sight of the bird, repeats to it, over and over, thousands of times, the same word, the same phrase, till his back aches from his cramped and still position and till his voice cracks and gives out.

The new way of teaching these birds to talk is pleasant and wonderfully successful. The tutor sets his phonograph going at the parrot's ear, and then retires to read or to look after other business. His phonograph, while he rests, works for him. With precision and a perseverance that he could never equal it drums into the brain of the bird the sentence that it is to be learned. This sentence the parrot acquires much more quickly and much more thoroughly by the new way than by the old.

The term at the Philadelphia phonograph school of languages for parrots last six months. The tuition fee is forty dollars a term, and the school has at present twenty pupils.

Our Letter Box.

Avilla, Ark.

Dear Brother Godbey:

I am a little girl 11 years old. I do not go to school now. Our school closed the 5th of June. I go to Centennial school at Little Rock. I wonder if all of the little cousins like to go to school. I do, for one. My home is in Little Rock, but I am in the country, spending the summer at my uncle's, Mr. P. H. Scott. Their church is White Rock. My uncle is my teacher. Love to all the little cousins.

Nettie Tarpley.

Avilla, Ark.

Dear Brother Godbey:

I see so many letters from the little cousins I thought I would write one, too. I am a little boy 6 years old. My teacher's name is Miss Ida Lewis. I think she is very nice. I go to Sunday-school every Sunday. Our superintendent's name is Mr. J. B. Gregory. We all love him very much. My mamma is my teacher. This is my first letter, and if it misses the waste basket I'll write again. Your little cousin,

Enel Scott.

Davis, I. T.

Dear Dr. Godbey:

Papa takes the "Dear Old Methodist" and I enjoy reading the children's letters. I go to Sunday-school. My teacher's name is Miss Alma Griffin. I like her very well. My Sunday-school superintendent is Brother J. A. Stokes. I am 8 years old and am a member of the church. I have been a member two years. I will close, asking a question: "Where was Samuel buried?" Very truly,

Harry Jackson.

Bodeaw, Ark.

Dear Brother Godbey:

My father takes the "Dear Old Methodist." I enjoy reading the children's letters. I have one little brother and three little sisters. I live in the town of Bodeaw. I am going to school. Miss Bettie Reynolds is my teacher. I like her very well. I will close by asking a question, "Why was Moses the meekest man?" Your friend,

Ollie Russell.

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 Besides, our method of
 selling direct, on trial, at
 the factory price is a great
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 Send for Catalogue today. Mention this paper.
 Williams Organ & Piano Co., 57 Washington St., Chicago

Our Church at Home.

HOLLY GROVE AND MARVELL.—I only want space to report that in response to a call, the ladies met at the parsonage and we succeeded in organizing a Home Mission Society with twenty members.

Mrs. Ora Johnson, president.

Mrs. Ada Branch, vice president.

Mrs. Anna Walls, treasurer.

Miss Bertha Cooke, secretary.

A committee was appointed to solicit money to repair the parsonage. At another meeting today the committee reported a contribution of \$77.50, and arrangements are being made to begin work at once. So we hope to have the much needed repairs right away. I am also looking for a prosperous year in all the interests of the charge, and pray especially for an awakening in the spirituality of our people. Yours sincerely, H. B. Cox.

CARLISLE, ARK.—We are entering upon our third year at Carlisle. The past two years we had Carlisle and Hazen. The work was changed at our last conference, so this year instead of Hazen we have DeValls Bluff. We have a very fine charge. I am very much pleased with the outlook at DeValls Bluff. We have at this point a good Sunday-school and a splendid Epworth League. The young people of the church are wide-awake, up and doing. May God bless them in their work. They have also the W. H. M. Society which is doing good work. They are planning great things for the year.

At Carlisle we have a Sunday-school second to none in the district, all things considered. We have in this school an attendance of from 80 to 100. We have the W. F. M. Society, also the F. M. Juvenile Society, both doing good work.

Last year we sold the old parsonage, and built a new and better one. When we decided to build, we organized a Ladies' Aid Society, to help us out in our work. When the new house was completed they put down a well at a cost of \$55 and then got \$35 worth of new furniture and carpets in the house. Besides this, they gave \$10 towards the yard fence. I want to tell you these women are workers. They bring things to pass. They love the Lord, the church and the preacher. May God bless them in their work. I don't know what they will do next.

Just after our return from conference we lost by death one of our very best members, Brother J. O. Berry. He was a good man and the best steward we ever saw. He was the preacher's friend. He leaves a wife and five children to mourn their loss. His was a triumphant death. He died as he lived. He told his wife, children and friends to meet him in heaven. We pray God's blessings upon the wife and children. I mourn the loss of a

friend, yea more, a brother. God removes his workmen but the work goes on.

We have at Carlisle a strong and growing church. We have received several new members since conference. Doctor, I would like to have you come over and preach some for me this year. I am very sorry indeed to hear of Brother L. M. Powell's afflictions. May the good Lord bless the family in their bereavement. Hazen is to be a station this year. I understand that they are well pleased with Brother Hundley and he is also well pleased. He has a good people; I know them, and I love them. They were good to me. I hope that preacher and people may have a happy and prosperous year. Your brother in Christ, J. W. Harrell.

HOT SPRINGS CIRCUIT.—We were returned to the Hot Springs Circuit the second year as a supply. We have made one round. Everything looks prosperous. The stewards have made liberal provisions for the preacher, and we got a good start on the collections and have sent in five new subscribers for the "Methodist." This is the twelfth year we have worked as a supply in the Little Rock Conference and never received more than two hundred and twenty dollars for one year's work. If we get the salary this year, three hundred, we'll be able, I hope, to work another year. Yours in the work of the Lord. Success to the "Methodist."

H. M. Harris.

WALNUT RIDGE, ARK.—One month of the third year at this place has passed. How rapidly time passes by. The first quarter will soon be past, and ere we are aware we shall be called to convene at Augusta in conference session.

The recent session of White River conference which was held at this place was a great benediction to the church and the entire community.

Our people know more about the institutions of our church and love them more than ever before. I have received nine members into the church since conference, some one joins at every service. The ladies of the church have raised about \$120 since conference. They have sufficient funds on hand to paint the church and put everything in good repair. The board of stewards made liberal assessments for the preacher.

The conference divided the work giving the country charges of about three hundred members to Brother G. S. Morehead's work, which leaves the church at this place alone, with about one hundred and fifty members, yet the church here proposes to pay as much as the entire charge has been paying. There has been a marvelous development in this church in two years. They raised the preacher's salary from \$400 to \$200. Sixty-seven members have been received in this church during

the present pastorate. We are working and praying for a hundred new members this year. Very truly,

T. W. Fiskackerly, P. C.

MAGNOLIA, ARK.—I found that McNeil had been put under our care at our quarterly conference, hence I have begun work there. Have had eight additions to church, organized a Sunday-school with about 40 members yesterday. Sunday-school here has increased in attendance 100 per cent since conference. Had a good day yesterday, ten additions to Sunday-school and three additions to church. Very truly yours,

A. O. Evans.

MINERAL SPRINGS CIRCUIT.—We were kindly received. Many thoughtful acts of kindness have been shown us. The usual pounding came in due time, for which we are thankful. We have many good people to serve. We are pleased and hopeful of success. On 16th and 17th Brother Ware held our first quarterly meeting. Reports were fairly good. Brother Ware was very unwell, but he gave us two strong sermons, which were highly appreciated. S. A. Hill.

CHIDESTER, ARK.—We arrived on our new work on December 5th. We were very kindly received. Family arrived on December 11. We were met at the depot by Brother L. M. Moore and escorted to his elegant home, where we enjoyed a hearty dinner of good things. From there we proceeded to the parsonage and engaged in the setting-in-order of things. We soon had the house in order and began to live at home. We learned at once to love this people because few days after our arrival we received such a pounding as has never been heard of since. It pleased the preacher and caused a wide, benevolent smile to steal over the faces of the family. These people know how to make a preacher feel at home and their invitations to us to dine with them and other kind deeds too numerous to mention should send a preacher to his knees and to energetic work.

We are working and praying for and expecting a good year.

L. W. Evans.

HACKETT AND BONANZA. My first appointment read by a Bishop was Hackett and Bonanza, and it made my heart beat with great pride to be given a place to work in God's great work. I have four appointments; three are towns that ought each to support a station.

This is a coal region and I find coal mine people liberal and respectful and some of them religious.

Hackett is altogether Methodist in religious activity.

Bonanza is stronger in Methodist Church than any other.

Jenny Lind is composed of a great many denominations, yet near-

ly all attend the M. E. Church, South, that attend any church, and Bethel, a country appointment, is composed of good-living farmers and coal miners. So, practically speaking, the Methodists have a great chance here if they will but hold the field. And as this is my second year in regular work I feel so weak and small, but am trusting the Lord for results. There is so much to do and so much to contend with that the circuit rider in this part of Arkansas must always be up and ready. All kinds of people, several different nations and most all religious denominations, are represented by the people we come in contact with, and a preacher can almost fulfill the command, "Go and preach the Gospel unto all nations," if he could but get an audience from the people who work for coal companies.

The P. C. has been batching since conference, but Mrs. McBride will soon come accompanied by Joseph, Jr., who is a 1904 boy. So we have not received any pounding or had any storms yet.

The P. E. was to see us January 9th and 10th. Held first quarterly conference and preached some fine sermons.

Wishing the "Methodist" much success, I am yours in the Master's cause. Joe T. McBride.

Hackett, Ark.

FORT SMITH DISTRICT.—This is the largest district in the Arkansas Conference, having 19 pastoral charges, five stations, one mission and 13 circuits. Fourteen conference men and five supplies. These are three transfers: Wright, Keithley and Davidson. Our P. E. is the only four-year man among us. There are three three-year men, five two-year and eleven one-year men.

Rev. C. S. Wright, from the Central, Fort Smith. He is a strong man and will do a fine work at Central Church.

Rev. J. W. Keithley is from the North Georgia Conference, is at St. Louis Conference and is now at Booneville Station. He has a new parsonage, just finished, also a new organ for the church. His book, "Mission of the Holy Spirit," is a well written book on a great subject.

Rev. G. G. Davidson comes to us from the White River Conference. He will find a fine field of labor at Greenwood.

At the preachers' meeting it was agreed that—

1. We should have a revival in every charge and the collections in full.

2. Preachers help each other in revival meetings.

3. The stronger churches help the weaker ones, where necessary, on the collections.

May the revival fires burn on every charge. O. H. Tucker.

REDFIELD, ARK.—Our work is improving along all lines now. We have bought and paid for a parsonage this month. Some said that it would be impossible to get a parsonage here but they were mistaken. When we came to the circuit there were two saloons, but they were closed at the close of last year to be opened no more, we hope. Our present county judge has settled that thing for the present at any rate.

Our people here are taking more interest in church matters than for some time past, and we hope the interest will improve as the year goes by.

We certainly have some loyal church workers on this circuit. It is a pleasure to be with a working church, a church where the people do not expect everything of their pastor.

If we would all do our whole duty, how much lighter the burden would be for some.

Let us all be up and doing while it is day, remembering that the night will come when we cannot work.

Today is the time to begin with a determination, doing our duty. Let us cease making excuse for not doing what we are called upon to do.

Brethren, pray for us. Yours for Christ,
P. S. Herron, P. C.

LA GRANGE.—Our first quarterly meeting was held last Saturday and Sunday at La Grange. From all that was said by the brethren present, it was quite satisfactory indeed. Reports quite encouraging and a hopeful outlook all over the circuit.

Our presiding elder was on hand early, but not being well and a disagreeable spell of weather on us, he did not get to preach but once, Sunday, 11 a. m. We had hopes of working him to the full, as we are always delighted to have the P. E. magnify his office, but was hindered this time.

It fell to my lot to preach in the evening as sickness in the family called the P. E. home. The presiding elder is no stranger at this place, and holds a very dear place in the hearts of this people, and really he captured the occupants of the parsonage, and we will be glad to have the time hasten when he returns.

Mr. Editor, my work grows on me, and I like it more and more all the time and the more I get acquainted with our people. Such hospitality and kindness showed me I never before met with. Truly my lot, as a stranger, in the White River Conference, is a pleasant one. I am treated royally by all.

Young people of this country, to my surprise, are not engaged in Christian work, as I had anticipated. I wish it were otherwise, and it really ought to be, and it must be, in view of self-preservation. I fear

the childhood of this country has not had a divine consideration on the part of the parent. While our humanity is prone to set the child aside, as in the way, and of not much worth till the schools have expended their force on them and then spoiled them for moral worth, our Savior put children as foremost in moral worth, and as the true citizens of his kingdom. Let us follow his example.

A. F. W. Walters, P. C.

CUSHMAN, ARK.—To my great surprise, at our conference at Walnut Ridge, Bishop Hoss read me out for Bethesda Circuit. Immediately after my return I packed a few of my belongings and started for my new field of labor, arriving here on Friday after conference. I have now made a full round on my work, and have been well received at every appointment, and I am well satisfied. The people everywhere are treating me very nicely indeed, which I appreciate with all my heart.

After my family arrived here the people of Cushman gave us a nice sounding, all denominations taking part, which we appreciate. Also my first quarterly meeting was held the 19th and 20th of December, 1903, and the stewards made a good report for the quarterly conference to be so early in the year. Brother Hays, our P. E., was with us in fine spirits and did his work well.

I intend, by the help of the Lord, to do the best year's work of my life. To do this I must have the co-operation of the church. I ask the prayers of all that we may succeed. With best wishes for the "Methodist," your brother in Christ,
R. H. Grissett.

BRIGHT STAR.—I thought it nothing but justice to the noble people of Bright Star Circuit, to mention their good deeds through the columns of the dear old "Methodist." A more loyal, consecrated people no preacher ever had the honor to serve. You can report all of our missionary assessments paid in full. Last Sunday was a good lay at Olive Branch Church. I took a collection for missions and got forty dollars cash. I will be out on all the claims in a short while, as we have over two-thirds already in hand. Bright Star Circuit is one of our oldest and best circuits. The people love their pastor and stand by him. The names of Dr. Harvy, Mills and others are familiar in nearly every home. May the Lord bless these faithful pastors. One of the best ways to judge a people is by the way they speak of their former pastors. As to poundings, there has been no special storm, but a gentle, refreshing breeze all the while. If there be any suffering on the Bright Star Circuit it will be of the people, not the preacher. We are planning for a camp-meeting on the work. So there is a standing invitation to

Drs. Godbey, Harvey and all the brethren. Pray for us for we want to be humble and do the work of our Lord.

With love to the readers of the "Arkansas Methodist," I am a servant,
F. W. Harvey.

ARDMORE, I. T.—The meeting at Broadway still goes on; five conversions last night. We ask all the old friends to pray for us and the work this January 25, 1904.

J. M. C. Hamilton.

HOPE.—I got my family moved into the parsonage at Hope January 22. Brother Watson moved out January 20. His wife's illness was very serious indeed. Several times her recovery was almost despaired of. The people here looked after her very tenderly, and there is rejoicing at her recovery. Watson and his wife have a large place in the affections of these people.

The ladies had our parsonage warm and home-like with a warm supper awaiting us when we arrived here well into the night on a belated train. We have received many expressions of kindness and appreciation. We had twelve accessions last Sunday. Nine besides my own family.
T. D. Scott.

ENGLAND STATION.—Yesterday was a great day with us. Just in our regular service we received 38 members into our church and 22 by letter. Our Sunday-school is in fine condition and our League is doing a great work.

J. A. Henderson.

Batesville District—First Round.
Jacksonport Circuit, January 2-3.

Pleasant Plains Circuit, January 9, 10.

Mt. View Circuit, January 13.
Melbourne Circuit, January 16, 17.

Calico Rock Circuit, January 21.
Bexar and Viola Circuit, January 23, 24.

Salem and Camp Circuit, January 26.

Ash Flat Circuit, January 28, 29.

Evening Shade Circuit, January 30, 31.

Calamine Circuit, February 1, 2.
Sulphur Rock Circuit, February 6, 7.

Desha Circuit, February 7, 8.

The district stewards will meet at 2 o'clock p. m., February 9, at First Church, Batesville.

The district preachers' meeting will begin February 9th at 10 o'clock a. m. and adjourn on the 11th.

All members of the board of district stewards and the preachers are urged to be present.

Wm. B. Hays, P. E.

Harrison District First Round
Kingston Cir. at Purdy, Dec. 12, 13
Lead Hill and Zinc at Lead Hill
.....Dec. 19, 20
Mt. Home Cir. at Fairview....

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Potash

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or the soil will become exhausted, as is true of so many cotton fields.



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.....Dec. 26, 27
Mt. Home StationDec. 27, 28
Cotter Miss. at Buffalo City...
.....Jan. 2, 3
Yellville Cir. at Pleasant Ridge
.....Jan. 9, 10
Yellville Station.....Jan. 10, 11
Bellefonte Cir. at Gaither
.....Jan. 16, 17
Alpena Miss. at Carrollton.....
.....Jan. 23, 24
Valley Springs Cir. at Valley
SpringsJan. 30, 31
Marshall and Leslie at McGuire's
ChapelFeb. 6, 7
Berryville Cir. at Pleasant Ridge
.....Feb. 13, 14
Green Forrest and Berryville at
BerryvilleJan. 20, 21
Eureka SpringsJan. 27, 28
Harrison StationMarch 3
The missionary and preachers' meeting will be held at Yellville December 15-17. Every preacher in the district is expected to be present and assist in laying plans for the year's work.

J. H. O'Bryant, P. E.

Helena District—First Round.

Wynne Sta.Jan. 3, 4
West Wynne Ct.Jan. 5
Wesley Ct.Jan. 9, 10
Forrest City Sta.Jan. 10, 11
Wheatley Ct.Jan. 16, 17
LaGrange Ct.Jan. 23, 24
McCrory and DeView....Jan. 29, 30
Cotton Plant and Howell...Jan. 30, 31
Blackton and Turner Ct....Feb. 5, 6
Brinkley Sta.Feb. 7, 8
Holly Grove and Marvell...Feb. 14, 15
Clarendon Sta.Feb. 21, 22
Laconia Ct.Feb. 27, 28
Helena Sta.Mar. 7, 8
Bledsoe Ct.Mar. 10
Marianna Sta.Mar. 14, 15
Haynes Ct.Mar. 20, 21
District Stewards meeting at Forrest City, Wednesday, January 20, at 1:30 p. m.

W. C. Davidson, P. E.

The Best White Lime in the State is made at Bentonville, Ark. If you can use a car-load in bulk or in barrels, write for prices. Our railroad rates are right, wherever you are, Benton Co. White Lime Association. Box 101, Little Rock, Ark.

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Methodism's Tomorrow.

(Address delivered by Bishop C. B. Galloway, D. D., LL. D., of Jackson, Miss., before the Methodist Club of St. Louis, January 11.)

After some introductory remarks the Bishop said:

The Methodism of tomorrow will be distinguished for courageous, but cautious, statesmanship in legislation. This is demanded in adjusting our ecclesiastical policy to the pressing needs and inevitable changes of the growing years. We will not hold to a theory because it is old, or continue a statute simply as a tribute of respect to the fathers—Methodism is not a museum for mummies, but is at once an arsenal for weapons and an army to use them. Efficiency is the test of value and the tenure of service. On the other hand, we will not too readily surrender or radically modify the features of our great system that have been so marvelously vindicated by unexampled success. We will seek to know surely that every suggested change will be an improvement. The distinguishing elements of our polity—episcopacy, itinerancy and a sent, rather than a called ministry—ought to be jealously guarded. The great constitutional safeguards of our system should be securely preserved. Not every change is a reform. And on the other hand, "reforms cannot be stampeded." So in modifying our wonderful system of government—said by an old friend of mine to be only excelled by the postoffice department of the United States—there is demand for wise and prudent reserve.

The Methodism of tomorrow will demand a revived and revival ministry. The fervor and fire of the fathers must ever inflame our zeal and inspire our endeavors. And for the great, essential verities of the gospel we should contend with the earnestness of apostles. Let us keep the faith in its integrity and entirety—never lowering its sanctions or compromising its divine imperatives. Our pulpit has never been disposed to "Smooth down the stubborn text to ears polite

And snugly keep damnation out of sight."

In every sermon the fathers are accustomed to give the powers of darkness a "broad-side of Sinaitic thunder." Ours has been a divine antagonism to sin and not simply an "amiable opposition." I may be in error, my brethren, but the conviction is forced upon me, that we need to re-state with old-time emphasis the awful doctrine of sin. When sin ceases to be "the sting of death," and is regarded simply as a "pardonable flaw" in human nature, our ministry has lost its mission and the glorious gospel bereaved of its redemption power.

The Methodism of tomorrow, while abating nothing of evangelistic zeal and effort, will put more emphasis upon the conservative forces of the gospel. Ours has been a swift movement—a sort of spiritual cavalry dash—winning one field after another in rapid succession and sending down the lines the shout of victory. Our revival ministry has been the secret of Methodism's marvelous growth. What we were in the beginning and through the years of a history scarcely less than a perpetual miracle, we should be now and for all time. But other agencies now demand consideration. During the session of the Ecumenical Conference, twenty years ago, in City Road Chapel, the London Times, while paying generous tribute to the wonderful zeal and majestic progress of Methodism, raised the question as to whether it had "staying powers." In my judgment, that question raised by a friendly critic, is

alone to be answered by the pastoral and educational work of Methodism. If the mighty movement is not sooner or later to become a spent force—if we are to hold our position as one of the dominant evangelical powers of the world—our conquered fields must be garrisoned by strongly built and amply endowed institutions of Christian learning. No church is any stronger than its schools of instruction.

The Methodism of tomorrow will address itself with larger faith and wiser plans to the pressing and perplexing problems of the city. The ominously rapid growth of cities is the most menacing fact in the life of our nation today. And when we consider the multiplied thousands of European immigrants landing upon our shores every year—many of them utterly illiterate and paupers—and take also into account the increasing migration from country to city, the church is called upon to exercise the broadest statesmanship and show forth the most apostolic spirit. Said the late Joseph Cook, "The frontiers of modern civilization are in the great cities and America expects Methodism to man the frontiers."

The Methodism of tomorrow will get into closer co-operation and fellowship. Though the organic union of American Methodism may not be feasible in our generation, certainly there ought to be perfect unity and the closest possible federation of our forces. We have heard and read much of the "plan of separation." In my judgment, it is now time to talk of the "plan of federation." The demand of modern Methodism is not an austere isolation, but a hearty, practical co-operation. Though we may continue in distinct ecclesiastical connections, let us be one Methodist family, sharing the same priceless inheritance, animated by the same Holy Spirit, marching under the same glorious flag, and moving to the same spiritual destiny.

There is no occasion to review ancient history—to reopen the controversies of 1844 and after. In some things, I believe in the "policy of the sponge." The highest spirituality has a genius for forgetting as well as forgiving. We may cherish the love of principles, but the memories of passion and conflict ought to die forever.

I approve most heartily the unanimous action of our General Conference in adopting the report of the joint commission on Methodist Federation. And I am glad to state tonight, that by the same unanimous vote the commission was continued, with ample authority and the affluent blessing of the entire connection.

I would make provision in this plan for the easy transfer of ministers from one church to the other without a surrender of credentials on the one hand or the formal recognition of orders on the other. That there should be a painful withdrawal from one Methodist Church and a formal admission into another, when both teach exactly the same doctrines and have substantially the same polity, is an ecclesiastical incongruity, if not a spiritual anomaly.

I cordially favor the action, also, that we have a common catechism, in which the essential features of our theology may be presented in a form adapted to the needs of the present generation and suitable to the families and Sunday Schools of all American Methodism. That catechism will soon be ready. Another fact I am rejoiced to state—the Methodism of tomorrow will not only sing the same glorious hymns, but sing out of the same book. A common hymnal for world-wide Methodism ought to distinguish the early years of the Twen-

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From a Woman of Notre Dame, Ind.

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

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

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

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

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

tieth Century. This, with a common order of worship, will soon make us forget Methodistically all points of the compass and all ecclesiastical parallels of latitude and longitude.

And this plan will prevent the haste and waste of rival Methodist altars. Where one church is doing the work expected of Methodism, the other will not fly its flag and organize a society. The Methodism of tomorrow will not tolerate the doctrine of ecclesiastical squatter sovereignty.

The Methodism of tomorrow will display a broader statesmanship in providing for the spiritual and educational needs of the negro in the United States. I do not undervalue the apostolic labors of the fathers. To my thought, no nobler inscription could be graven on an American monument than that carved on the modest marble shaft that marks the resting place of Bishop William Capers:

"The Founder of Missions to the Slaves of Carolina."

But for the self-denying, apostolic toil of James O. Andrew, William Capers and other choice spirits, in the humble cabins and little chapels of the negro on the southern plantations, emancipation would have been an impossibility, or a world-wide calamity. Unconsciously, but providentially the labors of those missionaries were preparatory to the proclamation of emancipation. They made the savage a Christian, and fitted the serf to become a citizen.

Nor would I fail to commend the large-hearted philanthropy and open-handed charity, so generously bestowed upon the negroes in the South by some noble brethren of the North. Many have given their sanctified thousands, while others have freely consecrated themselves to the cause of our black brothers' uplifting and enlightenment. Their high motives and beneficent offerings are worthy of all commendation and emulation. That plans have not always been wise, and that much honest effort and hard-earned money have gone into a bag with holes, could not well have been avoided. The passions of war were yet too fierce, and the bitter memories of the reddened field and open grave were yet too fresh for calm judgment and brotherly confidence and wise counsel. But the times of such passion and prejudice ought no longer to be winked at.

My brothers, you will allow me to repeat here what I have said at home. I give it as my deliberate judgment that there can never be any just and permanent settlement of this stupendous problem that does not enlist the

cordial and confidential co-operation of the white people with whom the negroes must forever dwell, and any policy that tends to excite prejudice and widen the racial chasm postpones indefinitely, in that great section, the final triumph of the Son of Man among the sons of men. If the poor black man is never to have a brother and friend in his southern white neighbor, one or the other must move out. Enemies cannot live on adjoining lots without perpetual conflict. We must have unity if we are to dwell together.

My brothers, a few years ago, while on a missionary journey from New York to South America, I had a glorious vision and a never-to-be-forgotten experience. One evening when within a few degrees of the equator, I had the exquisite pleasure of seeing at the same time, and without moving from my place on deck, the north star and the southern cross. Just above the horizon in the northern heavens, "the sailor's delight" still held his silvery throne, while far away to the South the arms of the cross were extended in benediction over the shimmering sea. My soul thrilled with delight at the glorious sight. But it was not so much the beautiful astronomical phenomenon that impressed me as its inspiring suggestion. I remembered that those stars of both the northern and southern skies were fed by the fires of the same sun, and all the silver beams they so profusely scattered were the reflections of the same shining face. And so I thought, wherever a child of God may dwell—in whatever orbit he may move as a light of the world—whether he be a north star or a southern cross—his only power to shine comes from the one Sun of Righteousness. And then my heart turned to our two great Methodisms, in the United States, twin stars of the first magnitude—and the fervent prayer went up to heaven, that their minds might be daily filled from the same exhaustless fountain of light, and they might walk together to the same inspired music.

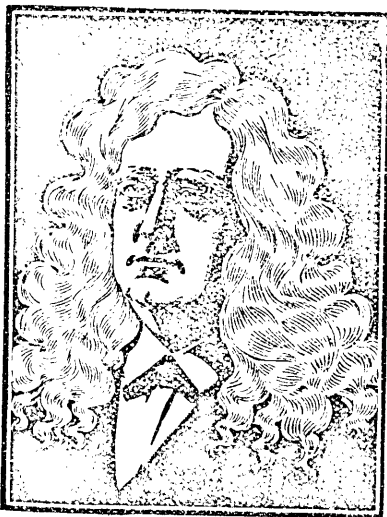
"Forever singing as they shine,

The hand that made us is divine."

If, as Emerson has said, "this is but the dawning and cock-crowing of modern civilization," we are called to high responsibilities—to the discharge of imperial duties. We have much to do in determining the destiny of the nation's tomorrow. Mighty power has been lodged in our hands, and we must wisely and mightily use it, or vacate our claims to be an institution of God. Let us then show ourselves worthy of our high commission, and constrained by a faith that feels no

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Famous Doctor-Chemist Has Discovered
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This Magic Compound Never Fails to
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He sends a trial package of his new and wonderful remedy free by mail to convince people it actually grows hair, stops hair falling out, removes dandruff and quickly restores luxuriant growth to shining scalps, eyebrows and eyelashes and restores the hair to its natural color. Send your name and address to the Altemheim Medical Dispensary, 1101 Foso Building, Cincinnati, Ohio, for a free trial package, enclosing a 2-cent stamp to cover postage. Write to-day.

flagging, and a purpose that knows no wavering, and a patriotism that is far above sectional or party lines, and sacredly enthroned in the home and the school, rise to the height of our God-given opportunity.

There is every potent reason, why as American Methodists we should get into closer federation and fellowship. Let minor differences be forgotten in a diviner sense of our great spiritual and national mission. In his immortal epic, the *Paradise Lost*, Milton describes the exiled pair from Eden as spending many hours in bitter mutual reproaches and accusations because of their dreadful fall. But at length Adam rose and in generous phrase thus addressed his companion:

"Rise! let us no more contend, nor blame

Each other, blamed enough elsewhere; but strive

In offices of love, how we may lighten
Each other's burdens in our share of woe."

A like generous and loyal spirit I would enthrone as the lofty ideal of our true Methodist brotherhood. Eschewing puerile personalities, forgetting the passions of conflict, and aspiring after larger achievements in the name of our Lord, I would lock shields with every brave son of Wesley and with the chivalric spirit of our noble past, keep perpetual vigils over the sacred inheritance of our fathers. So weighty are our responsibilities—so high our true mission—so great the achievement before us—that we need to get into closer, tenderer, personal and ecclesiastical sympathy. The same flag floats over us, and under its silken folds we should gather for battle against a common enemy. And now, in conclusion, pursuing this military figure, let me repeat the words of a poet-soldier to his battle-scarred comrades of many a reddened field, and commend them as the sentiment of this joyous meeting of the Methodist Club of St. Louis:

Comrades known to marches many,
Comrades tried to dangers many,
Comrades bowed by memories many,
Brothers let us ever be!

And if spared and growing older,
Shoulder still in line with shoulder,
And with hearts no throb the colder,
Brothers we will ever be.

At Rest.

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

CRAVENS—Rev. Wm. J. Cravens was born February 8, 1870; converted September 17, 1893, and joined the M. E. Church, South. He was licensed to preach July 21, 1894, by the quarterly conference of Paris and Roseville circuit, of the Fort Smith District, George W. Hill, presiding elder, and up to his death did magnify his office. His soul was in the work, and his heart was for the itineracy, but owing to conditions which he could not avoid he was hindered from entering upon the work, which he so longed to perform. He was appointed as supply to Sugar Grove Mission from the annual conference, held at Quitman in 1894, but was unable to go to his charge. He was married March 24, 1897, to Miss Annie Cotton, which union the Lord has blessed with four sweet children. On the eldest, the only son, may the mantle of the father fall. In the faith of Christ and surrounded with friends, he peacefully passed to his eternal reward on the 28th of November, 1903. We mournfully bore his lifeless form to the old McKendree churchyard, where we parted with him for a time, but not forever. We sorrow not as those who have no hope. Oh, bereaved wife and children, father, mother, brothers, sister, friends, the church of God, we have lost much, but Brother Will and heaven have gained. Our loss is his eternal gain. So while we weep with those who weep, we will also rejoice with those who do rejoice, and gladly and patiently bide our time till the Lord shall call us home to meet with loved ones gone before.

J. F. Etchison.

HENDRIX—James P. Hendrix was born in Coweta county, Ga., February 21, 1838; was married to Sarah J. Fincher, October 6, 1857; departed this life December 3, 1903. Early in life Brother Hendrix gave his heart to God, and consecrated his life to His service, uniting with the Methodist church, serving as a faithful member and performing the various duties that fell to his lot to the best of his ability. Four years of his life were spent in the Confederate army, enduring its many hardships, but they were doubtless like the many trials and temptations as a soldier of the cross, borne without a murmur. Uncle Jim, as he was familiarly known, was a good man, and will be greatly missed. He was a man with a great deal of energy, always at work. He was engaged in a work that kept him away from home a large part of the time, and it was while away on a trip that he happened to an accident that cost him his life. While entering a gate with his team, the wagon ran over his leg, fracturing it in such a manner that it had to be amputated at the knee. The best medical skill was obtained, but without avail, and after several weeks of untold sufferings, on the morning of December 3 he passed away. It was our privilege to visit him frequently during his affliction and read the Word of God and offer a word of prayer. He was perfectly resigned to the Master's will. He leaves a wife and a large number of children and grandchildren to mourn their loss. To them we would say, love and serve the God he loved and serv-

ed, and in the sweet by and by there will be a blessed reunion on high. We hope to meet him in heaven. His pastor,
John H. Cummins.
Waldo, Ark.

GARDNER—Miss Ida Gardner was born in Philadelphia, in Izard county, October 2, 1878, and departed this life December 1, 1902, at Tuckerman, Ark. She was converted at 10 years of age, and to her death she lived a consistent Christian life. She and the writer of this obituary were born and reared within four miles of each other, and have been intimately associated more or less ever since. I was her pastor at Salem, Ark., and she was a great help, ever ready and overly anxious to do anything within her power to advance the cause of Christ. If called on to set up with the sick, conduct the prayer-meeting, she was never known to refuse unless providentially hindered. From Salem church I was sent to Tuckerman charge, shortly after which Miss Ida came to Tuckerman and took charge of the primary department of the Tuckerman High School, and while here boarded with us. Up to the time God called her up higher, she was the same sweet Christian as she had been elsewhere, only growing stronger and stronger as the days went by in the service of her Master. Indeed she was a bright light for God. Just a short time before she was taken sick she conducted my prayer-meeting at Tuckerman. She read the sixth chapter of Ephesians for her lesson, and those who were present, am sure, will not forget the beautiful talk she made from and explanation of the above chapter mentioned. She certainly had on the whole armor of God, and with it on fell sweetly to rest. She is not dead, but has begun life beyond the river. The immortal spark has winded its way along the celestial fires until it has reached the original flame, and now is alive forevermore. Her godly parents, brothers and sisters have our prayers and profoundest sympathy. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

H. H. Hunt.

WEBB—James Webb was born in Tennessee, January 23, 1820. He was married to Nancy Holland, January 23, 1840, with whom he lived a happy life for more than sixty years. Brother Webb was converted at a camp-meeting held in Tennessee, August, 1843, and at once became an active member of the M. E. Church, South. In the fall of 1867 he moved to Kentucky, and in 1870 to Arkansas, locating in Lawrence county, near Shady Grove Church, Smithville circuit. He served the church as Sunday School superintendent, class leader and steward, and always took an active part in revival meetings. His home was the preacher's home, as I found it to be. Brother Webb was a great sufferer for several months before his death, but at last the wheel of life stood still and Brother Webb was done suffering. On the 29th of November, 1903, he quietly and peacefully passed to his reward. I was Brother Webb's pastor for two years, was always glad when I could spend a night with him and Sister Webb, for they enjoyed the reading of God's word and prayer in their home. Brother Webb leaves two adopted sons and a wife, who has been afflicted for fifteen years, with a host of others to mourn their loss. May God's blessings attend the bereaved ones, especially Sister Webb, and may her end be as quiet and peaceful as was Brother Webb's.

Frank P. Jernigan.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

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We need a few more teachers at once for summer and fall schools. More calls than ever before. Schools supplied with competent teachers free of cost. Address nearest office, American Teachers Association.

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THE ARKANSAS METHODIST.

GEO THORNBURGH, BUSINESS MGR.

WEDNESDAY, JANUARY 27, 1904.

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

The Orphanage.

REV. T. O. RORIE, AGENT

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

The agent has turned in this week the following report of cash not before published:

J. A. Baker	1.00
Jas. J. Clark	1.00
Mrs. Clark	2.50
H. Buzby	1.00
Ellen Buzby	.25
A. W. Douglass	1.00
Cash	1.75
W. P. Beakley	1.00
Warner Cruse	.50
Edgar Allen	.50
Mrs. Mary Sage	2.00
Dr. W. S. May	5.00
R. C.	.50
Vick Hailey	.50
C. Beakley	1.00
Cash	4.85
Rev. D. J. Weems	5.00
Cash	2.25
J. W. Ware	1.00
S. Leonard	1.00
D. J. Mann	1.00
Sister Hervy	1.00
Cash	25.00
W. A. Taylor	5.00
Prof. W. N. Tucker	10.00
S. W. Higginbotham	2.50
W. A. Elliott	5.00
W. G. Graham	1.00
Rev. C. J. Green	2.50
P. W. Dedman	1.00
W. J. Proctor	1.00
W. B. Sorrells	2.50
Edwin Sorrells	1.00
Tom Earle	.50
W. M. Gatling	2.50
J. A. Gatling	1.75
J. A. Zeigler	.50
T. F. Head	1.00
N. S. Lea	1.00
Henry Jenkins	.25
B. H. Holmes	1.00
Mrs. C. T. Godden	2.50
T. L. Jackson	2.00
L. H. Belzer	1.00
J. D. Lockhart	.50
Dr. J. H. Riggins	5.00

Total.....\$ 11 95

The contributions received at the office are:

Geo. Marchbanks, Marianna..\$100.00
H. S. Nickson 100.00
Which was sent by check of Marchbanks to George Thornburgh. All outstanding subscriptions sent to G. H. Kimball will be promptly receipted and credited on the books.

A Home Cure for Whiskey. Will cure. Try it. Dr. J. S. Hill, Greenville, Ill.

TO THE SOUTHWEST FOR XMAS
Via

IRON MOUNTAIN ROUTE.

Dates of sale, December 19, 20, 21 and 26. Limit, thirty days from date of sale. Rate, one fare, plus \$2, for round trip.

For particulars, etc., call at Markham and Louisiana or Union depot.

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

\$80 A MONTH SALARY And all expenses to introduce our Guaranteed Poultry and Stock Remedies. Send for contract; we mean business and furnish best reference. G. R. BIGLER CO., 451 Springfield, Ill.

BABY'S ECZEMA

Top of Head Covered with Scales
Which Peeled off Taking
Hair with Them.

CURED BY CUTICURA

Now Six Years Old with Thick
Hair and Clean Scalp.
Cure Permanent.

"My baby was about six weeks old when the top of her head became covered with thick scales, which would peel and come off, taking the hair with it. It would soon form again and be as bad as before. I tried several things and then went to the doctor. He said it was Eczema, and prescribed an ointment, which did not do any good. A friend spoke of Cuticura Soap. I tried it and read on the wrapper about Cuticura Ointment as a remedy for Eczema. I bought a box and washed her head in warm water and Cuticura Soap and gently combed the scales off. They did not come back and her hair grew out fine and thick. She is now a year and a half old and has no trace of Eczema."

MRS. C. W. BURGESS, Iranistan Ave., Bridgeport, Conn., Feb. 21, 1898.
Mrs. Burgess writes Feb. 28, 1903:
"My baby, who had Eczema very badly on her head, as I told you before, after using the Cuticura Remedies was cured. She is now six years old and has thick hair and a clean scalp."

Instant relief and refreshing sleep for skin-tortured babies and rest for tired, worried mothers in warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, purest of emollients and greatest of skin cures, to be followed in severe cases by mild doses of Cuticura Resolvent. This is the purest, sweetest, most speedy, permanent and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted and pimply skin and scalp humours, with loss of hair, of infants and children, as well as adults, and is sure to succeed when all other remedies and the best physicians fail.

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

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PATENTS

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Notice.

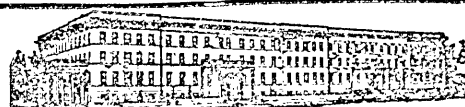
Notice is hereby given that I, G. W. Hudspeth, administrator of the estate of McGhee Williams, deceased, will on the 29th day of February, 1904, present a petition to the Probate Court of Pulaski county asking for an order for the sale of the following described land, to-wit: The west one-half (1/2) of the west one-fourth (1/4) of section nineteen (19) township three (3) north, range ten (10) west, consisting of seventy one (71) 3/4-100 and thirty-four one-hundredths acres belonging to the estate of the said McGhee Williams deceased, for the purpose of paying the claims against the estate of the said McGhee Williams.

G. W. Hudspeth, Admr.

Junior Manual for Junior Leagues 75
Social Evenings 35

WORLD'S FAIR

ST. LOUIS



HOTEL EPWORTH

Hotel Epworth is now building under guarantee that it will be ready to receive guests at opening of World's Fair, St. Louis, April 29, 1904. It is a permanent brick building, beautifully located within 3 blocks of north gate of Exposition. Every person desiring to reserve entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment which will insure holder a low rate of \$1 per day for as many days as desired. One-half of the total cost is required in advance in monthly payments or not less than \$1, balance to be paid when holder attends Exposition. The hotel will be conducted on European plan, and above rate does not include meals. All conveniences of a modern hotel provided. We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.

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EASY
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LOUISIANA

February 16, 1904.



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Manufacturers of Blackboards and other
BLACKBOARDS
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1516 Locust St., ST. LOUIS, MO.

Warning Order.

State of Arkansas, ss
County of Pulaski.

In the Pulaski Chancery Court.

A. J. Mercer, plaintiff vs. The Unknown Heirs of Wilmon Bugbee, deceased defendants
The defendants, the unknown heirs of Wilmon Bugbee, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, A. J. Mercer.
January 19, 1904. Chas. M. Connor, Clerk
By J. H. Shoppach, D. C.
Bradshaw & Helm, solicitors for plaintiff
Lewis Rhoton, Atty. ad Litem.

Warning Order.

State of Arkansas, ss
County of Pulaski.

J. P. Maris, plaintiff, vs. Lillian Maris, defendant.

The defendant, Lillian Maris, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, J. P. Maris.
January 5, 1904. Chas. M. Connor, Clerk.
By J. H. Shoppach, D. C.
M. Loney & Maloney, solicitors for plaintiff.

Warning Order.

State of Arkansas, ss
County of Pulaski.

In the Pulaski Chancery Court.

William J. Emerson, plaintiff vs. Bettie Emerson, defendant
The defendant, Bettie Emerson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, William J. Emerson.
January 26, 1904. Chas. M. Connor, Clerk.
By J. H. Shoppach, D. C.
John Barrow, solicitor for plaintiff.

Warning Order.

State of Arkansas, ss
County of Pulaski.

In Pulaski Chancery Court.

Mattie A. Fields, Plaintiff, vs. Emerson L. Fields, Defendant

The defendant, Emerson L. Fields is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Mattie A. Fields.
January 26, 1904. Chas. M. Connor, Clerk.
By J. H. Shoppach, D. C.
John Barrow, solicitor for plaintiff.

BELLS

Steel Alloy Church and School Bells. Send to Catalogue. The C. B. BELL CO., Hillsboro, Mo.

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

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Ly Little Rock 7:30 am, 7:40 am, 8:20 pm, 7:15 pm. For further information, apply at Union Ticket Office, Markham and Louisiana Sts. or Union Depot.

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Arriving St. Louis, Union Station, at convenient hours, morning and evening, making connection with trains of all lines for points East, North, West.

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E. W. LeBeaume,
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