

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

One Year, \$1.50.
To Preachers, \$1.00

VOL. XXIII.

LITTLE ROCK, MARCH 23, 1904.

NO. 12

News and Notes.

OUR PRIMARY ELECTION IS AT hand. Vote for good men, provided you have a chance.

OUR FREQUENT ELECTIONS ACCOMPLISH one good, they make some of our people more sociable and polite.

IN YEARS PAST VERMONT HAS been a "prohibition" State. About two years ago, its law was changed so as to make it a "local option" State. Ninety-two towns and cities thereupon licensed the sale of liquor. After a year's trial, forty-four of the ninety-two have declared again for prohibition. Of fourteen counties that issued liquor licenses two years ago, eleven have re-affirmed prohibition.

IN BUSINESS CIRCLES THE MOST exciting matter of the past week was the failure of Mr. Sully, of New York, who has for two months past been the leader of higher prices in the cotton market. Sully had on hand 400,000 bales of cotton. When it was known that he was compelled to let go his holdings the market dropped in half an hour as much as 180 points, or nearly two cents, but there has been a strong reaction and it is thought the incident will have little effect upon the further market and business of the season.

ONE OF THE MOST IMPORTANT matters recently given to the public is the decision of the supreme court of the United States on the Northern Securities case, a combination of the Northern Pacific and Union Pacific railroads for mutual benefit in their business, having an authorized capital stock of \$400,000,000.

The decision of the court is that the merger was in violation of the Sherman anti-trust law. The application of that law, according to the court, is not simply to the unreasonable restraint of inter-State commerce, but is directed against "all direct restraints, reasonable or unreasonable, imposed by any combination, conspiracy or monopoly upon such trade or commerce."

In so important a decision it is to be regretted that four out of the nine justices dissented, and even one of the majority of five did not agree to the decision in the full extent of its application.

This suit against the Northern

Securities Company was brought by Attorney General Knox on the order of the president. In the decision given by the supreme court every one of the justices who held that the company was an unlawful combination was a republican, every one of the four dissenting were democrats except one. There is no room, in the light of these facts, for any to suggest that the opposition to the trusts on the part of the administration was not sincere or that the supreme court has been packed in their interest.

Darkest America.

Bishop Montgomery Brown of the Episcopal diocese of Arkansas, has been in New York, and there, in St. Andrew's church, Fifth avenue, he discoursed to a wondering and pitying audience about darkest America—this State of Arkansas, where the good bishop seems to feel that he has the heathen for his inheritance. This is what he said as reported by the New York Herald:

"The Bishop said that Arkansas was the poorest State in the Union and the most in need of help. There is but one white clergyman to every seventy thousand of white population, he said, and one colored clergyman to every two hundred thousand of the colored population, of the Episcopal church. He said there were districts in the State where whites had seen a clergyman only two or three times since the civil war. He told of one instance where a clergyman's widow had to read the service over her husband's body, as there was no clergyman within reach.

"The evangelical problem in Darkest Africa," said the Bishop, "is not one shade worse than it is in what might be called Darkest America. For Americans there is no missionary work comparable with the work in the dark belt of America."

From Bishop Brown's standpoint all this is true. To him the church means the Episcopal church, and there are no clergymen but Episcopalians. If true, Christianity has no other representation than these in Arkansas, the case is deplorable indeed. About ten clergymen for the entire white population of the State. Only once or twice since the war have some of the people of Arkansas seen a clergyman. Now if our good Bishop Brown had told the people of St. Andrew's that there were 350 Methodist preachers in pastoral charges in the State, and near-

ly as many Baptist preachers, and that adding to these the Christian preachers, and Presbyterians, there were, besides his ten clergymen 1,000 ministers of the Lord Jesus Christ earnestly preaching the gospel in Arkansas, he would have been more considerate of his New York audience and would not have put their bowels of compassion on such a fearful strain. The Bishop reports that in consideration of our need in Arkansas his church missionary board will give \$4,500 a year to aid in this good work. We are glad of that. We take up our conference minutes and find that for Home and Foreign Missions the Methodist Episcopal Church, South, in Arkansas, raised last year \$38,977 for missions. But Bishop Brown, we must not forget, was talking about the clergy of "the church," and was right, from his standpoint. The Episcopalians in Arkansas are few indeed unless reckoned as a certain Episcopal Bishop suggested. The Bishop stepped off the train at a little town and asked, "Are there any Episcopalians here?" "The man living there is one," said a boy, pointing to a nice house. The Bishop went to the house and was welcomed. Seated in the parlor he said to his host, "Who was your last rector?" "I never had any rector," was the reply. "What bishop confirmed you?" "I have never been confirmed," said the man. "I don't go to church here. A Methodist circuit rider comes here sometimes and holds a meeting, but I don't go to hear him. But some time ago I went to the city and went to an Episcopal church, and the people all said: 'We have done the things that we ought not to have done, and left undone the things we ought to have done,' and when I heard that I said, 'This is my church; I have lived that way all my life,' so I call myself an 'Episcopalian.' There are a great many Episcopalians in Arkansas measured by that standard, and we are glad to have Bishop Brown among us to convert such, and glad if New York will help him with the \$4,500 a year.

The Common Order of Worship.

In arranging this order the commission felt that they should return more to the idea of worship in God's house, rather than gathering merely to hear a sermon. A meager ritual, and that carelessly rendered, destroys the sense of reverence for

God's house and makes the church a lecture hall.

It was also the unanimous judgment that improvement would be made by going back to old forms. The order adopted is nearer Wesley's form, and nearer that of the Methodist people in England than was being used by either of the churches represented in the commission.

The form of worship is designed to meet all the needs of the best organized church with organ and trained choir. This is the ideal to be attained. But owing to the fact that some parts of the order can not be used without organ and choir, they are made optional, and so indicated by being enclosed in brackets.

Singing is praise, and standing is more comely than sitting. People standing sing better, and look about less, therefore we stand in singing both hymns.

To insure dignity and propriety in the songs used the order specifies that the hymns shall be from the Common Hymnal.

These are some of the considerations which directed the work:

Wesley's Order of Worship.

As a matter of interest just at this time, we present our readers with the Order of Worship, which John Wesley sent over to be used by the Methodist Churches of America:

Scripture sentences.
Invitation to prayer, "Dearly beloved brethren."
Confession.
Prayer for absolution.
Lord's Prayer.
Versicles, "O Lord, open Thou," etc.
Gloria.
Psalm.
Gloria.
First lesson.
Chant, as Venite.
Second lesson.
Chant, as Jubilate.
Creed.
Salutation.
Prayer for Rulers.
Thanksgiving.
Sermon.
Prayer of St. Chrisotom.
Benediction.

The editor of the "Methodist" is at the preachers' meeting of the Jonesboro District at Crawfordsville.

The Orphanage.

REV. T. O. RORIE, AGENT
G. H. KIMBALL, SECRETARY
City Hall, Little Rock, Ark.

From the Field.

February 29th I heard Bishop Hoss lecture in Arkadelphia on "The Forces that Make Character." The Bishop did not limp in his great speech, though fully half the seats before him were unoccupied. Dr. Dye ran down to Arkadelphia to be at the lecture and shake hands with his friends.

March 3 I passed through Little Rock, reaching Sherrill after dark. I had written Rev. E. L. Beard that I would be there, but he did not receive the card. He was not expecting me. We sent a boy running around to tell the people we would have preaching. The clapper fell out of the bell, so that we could not ring the people up and only eight persons came. I preached to them and raised in cash and subscription about \$100. The darkest hour was just before day.

The first Sunday in March was spent in Brinkley, where I preached to 30 persons in the morning and 40 at night. Rev. C. W. Lester and his people are hard at work building a parsonage. The wonder is that a well ordered community like Brinkley has existed all these years without a home for the preacher. Any pastoral charge without a parsonage is at a great disadvantage. I preached Monday night at Cotton Plant and Tuesday night at Howell and Wednesday night at Forrest City. "Paul Miller Lester" and "James Keith Griffin" are young preachers coming on. 'Tis thought they may possibly be Bishops. Sister Babcock, my good Georgia friend, is keeping house in Forrest City for her son.

Rev. W. C. Davidson, the P. E., is the right man in the right place. He loves his preachers and his work and the preachers love him. They are pulling together and will succeed.

Friday night I preached at Haynes. Met Brother Lindsay, the pastor, at the train. He and his good wife treated me with the utmost kindness. Mrs. C. A. Sallee subscribed liberally to the Orphanage.

The second Sunday in March was spent at Wynne. I can never forget that day. No man has extended to me and my work a more cordial welcome than did Rev. J. K. Farris. The first dollar I received at Wynne was from the hand of sweet little Miss Annie Lee Farris. The congregation at Wynne was not large, and yet we met a number of persons that feel an interest in the homeless and helpless orphan. The preachers and people all are pleased with our plan of publishing every week in the "Methodist" what we are doing.

T. O. Rorie.

Reprt of cash collections by T. O. Rorie for the two week sending March 15, 1904:

EL DORADO.
Adie Reynolds\$ 5 00
Mrs. E. C. Wilson 2 00
N. M. Vanhook 1 00
G. N. Terry 5 00

HOPE.
C. H. Goodlet 5 00
R. T. White 25
R. M. Bryant 5 00
J. T. Tidwell 2 00
J. H. Bets 5 00
S. B. Henry 5 00
W. H. Robinson 2 50
Earl E. Spencer 2 50
W. H. Bryant 1 00
O. M. Battle 2 50
W. P. Agee 10 00
R. H. Etheridge 5 00
Mrs. A. L. Johnson 5 00
E. R. Green 1 00

SHERRILL.
Mrs. Ida Barrett 5 00
Rev. E. L. Beard 1 00
Mrs. E. L. Beard 1 00
T. C. White 2 00
Mrs. T. C. White 50
J. M. Barrett 5 00
Dr. D. N. White 1 00
J. D. Quartelbaum 1 00
J. M. Lucker 1 00
J. T. Quartelbaum 5 00

TUCKER.
Dr. D. B. Niven 10 00

BRINKLEY.
J. H. Lousbery 1 00
W. C. Steel 25
J. B. Dunlap, Jr. 10 00
R. M. Henderson 1 00
Cash 1 52
C. B. Manly 1 00
J. W. Pope 1 00
T. J. Brickell 2 00
W. F. Forbess 1 00

COTTON PLANT.
Dr. R. R. James 10 00
Mrs. C. L. James 10 00
J. C. Hays 1 00
A. C. Carter 10 00
T. N. Vaughan 1 00

HOWELL.
W. W. Rogers 10 00
C. H. Watson 10 00

FORREST CITY.
Rev. W. C. Davidson 5 00
Mrs. Ella Carpenter 10
Mrs. H. E. Pettus 2 00
Mrs. W. H. Pasley 4 00
H. W. Pasley 1 00

HAYNES.
John McKinley 1 00
G. R. Robuck 50
J. H. Draper 1 00

Total\$174 62
Besides the above collected by G. H. Kimball on subscriptions:
Rev. B. F. Martin\$ 4 00
L. J. McKinney for Kitty Cotton 35 00
Mrs. A. J. Craig 1 00
Mrs. Julia Barr 1 00
J. S. Chrisman 9 00
Mrs. D. A. Chrisman 1 00
Mrs. Ada Brown 1 00
J. T. McBride 5 00
J. C. Hughes 2 50

Total\$ 59 50
As per above 174 62

Grand total\$234 12
A gift of a quilt from Mrs. V. A. Harrison, Rison, Ark., was received some weeks since, and report overlooked; also \$4 from Mrs. S. F. and Mrs. Corder Myers, mother and daughter, at Pecan Point, Ark.

Contributors should remember that we are accumulating a building fund and make their contributions with that view. There are some upon whom the agent calls who ought to give us

\$100 or more to this fund. We shall be able to make repairs on our present quarters this spring. Most of the contributors take the Methodist and will be kept well informed by it of our work.

No man is more diligent, prompt and correct in his work than our agent, T. O. Rorie.

There were five orphans admitted to the home last week.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. Cheney & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

We heard of a pastor who was asked to deliver an address at a convention on "The Home Department." Imagine the silent snickers that were indulged in by his hearers when he delivered himself of a carefully prepared speech on the duty and value of family prayers!

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.

Locations in Arkansas Wanted.

The Frisco System Land and Immigration Association is already turning its share of the Southwestern tide of immigration to Arkansas.

Three hundred and fifty agents of this association from the East and North have just completed a tour of Arkansas and viewed its resources and interviewed its landowners and local association agents, for the sole purpose of better presenting Arkansas opportunities to the homeseeker and investor in the older States.

This association is the most efficient of its kind in existence, and has agents everywhere in the United States. If you wish to sell your farm, town or other property, or if you desire capital for factories, mercantile establishments, or any of the industries, please address R. S. Lemon, Secretary Immigration Bureau, Dept. A, Frisco Building, St. Louis, Mo.

S. A. Hughes,
General Immigration Agent.

\$200. A MONTH

One reliable man or woman in each county as manager, to exhibit, take orders and appoint agents for Harrison's Oil-Gas Stoves for cooking and heating. Wonderful invention. Automatically generates fuel gas from kerosene oil. Miniature Gas Works. Absolutely safe. Enormous demand. Thousands sold weekly. Cheapest, cleanest, safest fuel. Customers delighted. Catalogue FREE. Write today.

World Mfg. Co., 5539 World Bldg., Cincinnati, O.

Vegetables

to bring good prices must have both size and quality.

Even good soil is made better by the use of a fertilizer rich in



Potash

We will send our books, giving full information about the subject, to any farmer who writes for them.

GERMAN KALI WORKS,
New York—98 Nassau Street, or
Atlanta, Ga.—22 1/2 So. Broad St.

Educate Your Children.

Here is your opportunity. A two-story nine room residence in one block of Hendrix College, in the city of Conway, Ark., for sale at \$500 less than cost of buildings. Two acres of ground. Address for price and terms at once, Rev. C. H. Gregory, Conway, Ark.

American Prohibition Year Book.

This is a book of 96 12-mo. pages, closely printed and crowded full of facts, bearing on the whiskey trade. The amount of whiskey sold in different states, the relation of the whiskey trade to poverty, vice and crime, laws regulating the trade, results of legislation, political action, organization, etc., are presented the reader. Whoever obtains this year-book will be well furnished for war against the liquor evil. Send orders for it, postpaid, cloth 35c, paper 15c. We ought to sell a thousand copies in a month. You need the book. Send cash.

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.

\$30.00 TO CALIFORNIA.

Corresponding low rates to the Northwest. Dates of sale, March 1 to April 30; September 15 to October 15. During the above period we will have daily tourist car service via the Iron Mountain, Texas and Pacific and the Southern Pacific to California. For further information call or write.

J. A. Hollinger, P. & T. A.,
Little Rock, Ark.

Markham and Louisiana and Union Depot.

Contributed.

We Move Too Often.

REV. W. P. WHALEY.

Methodist preachers move too often. This is true in the Little Rock Conference, and I think this is an average conference. Amid the annual shufflings, many of us have keenly felt this to be true; but perhaps few of us ever looked at the facts in cold figures.

In 1894 there were 112 appointments. That year there were 74 moves. In 1895 there were 117 appointments and 69 moves. In 1896 there were 124 appointments and 74 moves. In 1897 there were 125 appointments and 71 moves. In 1898 there were 118 appointments, and 73 moves. In 1899 there were 119 appointments and 56 moves. In 1900 there were 124 appointments and 70 moves. In 1901 there were 128 appointments and 77 moves. I am sorry that I have not the figures for the past two years; but I am sure they would read about as the above figures.

Leaving out all appointments except presiding elders and regular pastors, in 1900 there were in the conference 4 four-year men, 10 three-year men, 42 two-year men, and 56 one-year men. In 1901 there were 6 four-year men, 19 three-year men, 22 two-year men, and in 1900 there were 24 one-year men moved. In 1901 there were 28 one-year men moved; and a number of these were moved the year before also. In 1900 the Pine Bluff District had a new presiding elder, not one four-year man, not one three-year man, only 4 two-year men and 12 first-year men. The presiding elder and 11 of his men had come from other districts. The district knew only four or five of its preachers; and the preachers were strangers to the situation. The preachers had only a conference acquaintance with each other. In 1901 about the same condition obtained in the Little Rock District. These are not exceptional cases, but only specific instances of what frequently occurs all over our Methodism. How can there be any consecutiveness or permanence or concert of action in a district where one new set of men annually succeeds another? No important enterprise can be carried out. The men never learn the situation. The preachers have no chance to settle down to well planned and abiding work. The bustle and confusion of moving in and out make the sum of what most of us are able to accomplish. I believe in the Methodist itinerancy, but I do not believe in making the conference into an ecclesiastical spinning top for the amusement of bishops, presiding elders, pastors or laymen. I believe that, where this has been done, the blame rests upon them all. The removal of a man before the expiration of his four years ought to be a rare exception, and forced by strict necessity.

The advantages of a longer pastorate are generally acknowledged. It means better homes for the preachers. Men will take interest in the improvement of homes where they expect to stay four years. They have time to eat fruit of their own planting. The preachers will have more. The average cost of a move is not less than fifty dollars. Think of seventy-five of our preachers in this conference moving every year. If we had only half the moving it would mean an immense saving to the preachers in one generation. Longer pastorates mean, also, better houses of worship. If our preachers stayed longer we would have better church discipline. The new preacher finds, after some weeks

or months, that a certain member is not living right. But he learns that the church has endured him for years. He does not wish to begin severe measures as soon as he comes to his church. He will study that member. He will dig about him. He will nourish him. He will come the first year seeking fruit; also the second; and he is not prepared to cut him down until the third or fourth year. If the preacher is moved at the end of his first or second year, the new man must begin where the former one began. The man who stays three or four years has no excuse for leaving the church register in bad condition. In fact, almost all the work a preacher is sent to do requires more than one or two years—instructing the people, furnishing them with literature, organizing them, putting them to work. As we go now, one man comes, lays his plans, begins his work, and moves. Another man comes, lays his plans, begins his work, and moves. So we go on forever, and our Methodism looks like a man had begun to build and was not able to complete. We could preach better if we remained longer in a place. A man must preach his old sermons before he can make new ones. Necessity is the mother of invention. A longer stay would give us opportunity to form habits of study and force us to prepare something fresh. The conference ought not to move us as soon as we have cleared away the rubbish of old sermons. We are just getting ready for business then.

I will distribute the blame for all this moving and take a share myself. The preacher dashes into his new charge intending to turn the world upside down in a few months. After a few months, the excitement is over, the world is pretty much as he found it, he sees difficulties, the enthusiasm of the church over the new preacher is gone, his stock of sermons is nearly exhausted, poverty pinches, he is discouraged generally, the habit of moving has made him restless, he imagines he is not suited to the place, he thinks the people are tired of him, he is willing to risk a move for the bare chance of doing better. So he goes to his presiding elder and asks for a move; often insisting on it. It is purely a game of chance with the preacher. He is as likely to get into a worse place as into a better place. But the desperate fellow takes the risk.

The church, accustomed to frequent changes, is disorganized, unsettled, restless. It spends its time in seeing or hearing some new thing. It loses interest, at least its enthusiasm, in a preacher after a few months. At the end of twelve months the church is anxious for the top to spin to see what will drop. It is the same game of chance that the preacher is playing. Sometimes a half-dozen insistent, clamorous, wire-working, plotting members will secure the removal of a preacher even when the preacher is entirely acceptable to ninety-five per cent of the membership. They make an awful buzz about the ear of the presiding elder, and impress him that they voice the sentiment of the whole church. Sometimes two or three stewards will negotiate with the presiding elder for a certain man, pledging a certain salary; while the eight or ten other stewards and the entire membership know nothing about the matter, but are wishing and expecting that the former pastor may be returned.

So the preacher secures his change, and the church secures its change; and, as often as otherwise, both are worsted. If church and preacher would see the evil of frequent changes,

SISTER: READ MY FREE OFFER



Wise Words to Sufferers

From a Woman of Notre Dame, Ind.

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

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, 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 Sickness 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.

form a compact and settle down to serious and earnest business, all our appointments and all our preachers would be better.

The bishops and presiding elders are to blame because they are in position to see and correct all this, but don't do it. They yield to the pressure. They take moves when they themselves can figure no advantage to either the preacher or the church, simply because the parties interested insist on it. A poor man with a large family is moved clear across the State at an expense of a hundred dollars for no other reason than this, the siding elder on the other side of the State does not want him, and the presiding elder on the other side of the State does want him. There are a dozen charges within easy reach to which the man is as well adapted as the one at the end of his long and costly move. We must respect the cabinet. We must put our cases in the hands of the cabinet. But the cabinet must not be so reckless and inconsiderate.

The blame rests upon us all. All must unite to correct this evil. The business of building a great church is too serious and important to be trifled with. If preachers and people would get the idea of moving out of mind and settle down to four years of life and work together, vastly more would be accomplished, and we would like each other better at the end of that time.

Warren, Ark.

The "Methodist" is sent to all its subscribers regularly, in entire good faith and with full expectation of payment for every copy sent, until explicit instructions to discontinue, and all arrearages, are received. This is done as an accommodation to subscribers and with no intention of "forcing" the paper on anyone. It is easy to discontinue a subscription at any time desired. Simply look at the address label for subscription date, and drop us a postal card request a week or two before expiration of time paid for; or, if in arrears, send with your request the amount you owe. Don't take the paper from the office unless you expect to pay for it.

For Sale Cheap.

We have a few books which we will sell for less than their value, to-wit: Morocco gilt large print Hymn Books, price \$3; we will take \$1.50. Morocco gilt Hymn Books, ordinary size; price \$1.75, for \$1.00. Black

leather Hymn Books, small size; price, \$1.00, for 50 cents. We will pay postage. Only a few left.

Godbey & Thornburgh.

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.

Notice to Quiet Title.

Notice is hereby given that on the 12th day of February, A. D. 1904, Aloys J. Mauch filed in my office, as clerk of the Pulaski Chancery Court, his petition to said court, praying that it, at its April term 1904, by its decree confirm and quiet his title to the following lands, situated in Pulaski county, Arkansas, to-wit: The Northwest quarter of the Southwest quarter of Section Twelve, Township One South Range Thirteen West

Therefore, all persons who claim any interest in said lands, or any part thereof, are hereby warned and called upon to appear in said court, within seven weeks from this date and show cause, if any there be; why the prayer of said petition should not be granted, and why the title of the said petitioner to said lands and every part thereof, should not be quieted and confirmed.

Given under my hand as such Clerk, at the city of Little Rock, this 13th day of February, A. D. 1904. Chas. M. Connor.

Clerk of Pulaski Chancery Court.

Marshall & Coffman, solicitors for petitioner

Warning Order.

State of Arkansas, ss
County of Pulaski.

In the Pulaski Chancery Court.

Mima Lee plaintiff, vs Isaac Lee, defendant. The defendant, Isaac Lee, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Mima Lee. Chas. M. Connor, Clerk. By J. H. Shoppach, D. C. Maloney & Maloney, solicitors for plaintiff.

The Epworth League Reading

Course 2.25

Contributed.

A Revival Needed.

REV. J. F. JERNIGAN.

How is it to come? How did it ever come? These questions lie at the bottom of this subject and they are answered to me in this way: We need, first, to revive revival preaching; second, to revive revival praying; third, to revive revival singing, and, fourth, to revive revival conditions. It is no proof of a fault-finder to say that revival preaching has passed out of our pulpits to an alarming degree. Our annual, district and in some instances, Quarterly Conferences are all potent witnesses here introduced to support the claim or the charge. And what is said of the pulpit is equally true in regard to the revival praying. And what shall we say of the "corner" once called the "amen corner?" To be more direct and definite, the "choir corner?" Here the whole of Methodism can be put on the witness stand to testify as to the departure of revival singing from our churches. I think our book of Discipline says, "Don't mend our rules, but keep them for conscience' sake." To support my position on this very vital point, I am going to introduce the Discipline, page 96, paragraph 222: Ques. 2. "How shall we guard against formality in singing?" Ans. 1. "By choosing hymns as are proper for the occasion." On my own motion I will exhort a little just here. I have heard of preachers who turn all the singing over to the choir. In such cases is anything likely to be sung that is "proper for the occasion?" What does the corner know about what is going to be the subject, or theme of the preacher? I grant all do not do this, some give the hymns through the week; this is better, but it is not as good as the Discipline directs. Paragraph 223: Ans. 2. "By not singing too much at once; seldom more than five or six verses." Evidently most choirs have committed this rule to memory, and they adhere to it with a death-like tenacity, even to the "skipping" of the objectionable "third verse." I have been impressed at times with this thought, to please the modern choir no hymn ought to have a "third verse," but just 1-2-4. But I pass to paragraph 224: Ans. 3. "By suiting the tune to the words." Who is it that has not been called on to endure some "tunes" that were nothing but "tunes" all round, and not a word in the hymn allowed to be heard? I once heard "Nearer my God to thee" completely demolished by one of those "tunes," and the only evidence I had at heart that it was "Nearer My God to Thee" was that the song had been called for. Paragraph 225: Ans. 4. "By often stopping short, when the words are given out, and asking the people (not the choir), 'Now, do you know what you said last? Did you

Speak no more than you felt?" This is the way they did when revival singing had both corners, and the whole congregation and the preacher too, and carried the song to the hearts of the people. Paragraph 226: Ans. 5. In all our congregations, let the people learn to sing, and use our own hymn and tune book." Here I want to step over to Nashville a little while and preach this short sermon. The "hymn and tune book" is never going to hold the place it once held, and deserves to hold, as long as our church publishes other song books that can be used as a substitute for it. Shut off the cause and the effect dies. What is the use of selecting hymns for our Sunday Schools from the hymn book and then keep on making "young people's hymnals." Paragraph 227: Ans. 6. "Exhort every person in the congregation to sing; not one in ten only." Here are to be found some relics as to how revival singing was once observed in our churches. And during those days the preaching and praying had the same ring. While this state of affairs continues we need not look for a general revival. Conditions must be changed to suit the Holy Ghost for in soul-saving there are but two spirits to be agreed, the human and the divine. And I no more believe the Holy Ghost will honor a sermon on many of the modern themes than I believe ice is hot, or up is down. He is the very special agent in soul-winning, and the preaching must be of His own liking; so of the praying, so of the singing. This is not sent out to offend, but to stir thought and agitate this subject, and let us get the idea as to what it is we need to enter into this wondrous thing of saving hundreds and thousands of souls year by year. Brother, if you have anything, say it; give to me as I have given to thee, free, without money and without price. It is now ten minutes past twelve. I went to bed once to-night, but could not sleep for thinking on this and other subjects. Oh, God, stir our hearts, open our eyes, and give us love and light.

Weldon, Ark.

The first order for the new Louisiana Purchase Exposition stamps calls for the printing of 90,000,000 one-cent stamps bearing the portrait of Robert R. Livingston, and 225,000,000 two-cent stamps bearing Thomas Jefferson's portrait. The stamps will be placed on sale at every United States post-office on May 1.

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Literature and Review

Gladstone and Rome.

A. H. GODBEY.

The present conflict in England over the school question sets the thoughtful American to wondering where Mr. Gladstone would have stood upon this question, had he lived. For every observer of Gladstone's peculiar career knows that one could not certainly forecast his future policy by inspecting his past career. During his long and eventful public life he managed to be on almost every side of every question that ever agitated the British public. We cannot determine Gladstone's course in the present discussion by his policy in 1870. The educational controversy brought the wrath of the Dissenters upon the head of Forster, the minister in charge of the bill; but Gladstone himself, then Prime Minister, was the real power in control, and it was impossible with his opposition to secure a system of national education to supplant the purely denominational idea that has been dominant. What peril there is in purely denominational education the American may infer from history in general, and the present struggle in England in particular. There will always come a time when a dominant denomination will endeavor to exclude or limit others in their educational efforts. It is a natural trait of humanity to abuse excessive power, and I suppose there is no church among us that would not manifest the trait if long in possession of the power. Yet this failure to liberalize the educational system in England was the failure of the Liberal party, and there were those who asserted, even as Liberal leaders, that they would prevent the state from "decreeing against religion."

Two reasons lay behind this attitude, and the two traced further back fuse into one. The long struggle with a dominant ecclesiasticism, into which the European world was plunged as it emerged from Mediaeval lethargy, has left its permanent lines of division. It was the struggle of the Roman plebs against the aristocracy—the usurpation of the senate. When Rome had fallen and Christianity had entered the politicians took up Christian dogmas as issues, but they were the same old politicians, though disguised as churchmen. A new factor was in the situation—the king or emperor, and the triangular fight went on, the Papal curia sometimes winning, sometimes losing; always striving to utilize one of its opponents against another; and certain to lose if compelled to deal simultaneously with two powerful monarchs whose interests were irreconcilable. Rome all but lost France and Germany more than once; in the sixteenth century she could have saved England by losing Spain. It is not too much to say that the exact location of the Reformation center was the only uncertain thing—division was certain.

But in all this agitation the papal curia represented all the worst tendencies and all the prestige of the old Roman aristocracy, and millions who felt its defects clung to it for its prestige. The deciding factor was as purely social as it was in the days of Gracchus. In the Puritan struggle in England the question was just as before; that contest was much more a social war, and much less a religious one than we ordinarily suppose. People in the same social circle may

think differently, yet maintain friendly relations; those socially distinct find each other unendurable, though agreed in belief. I do not speak now of the world as it should be, but as it is.

Now, Gladstone, though intensely religious, was not an acute theologian, and was of a decidedly ecclesiastical temper. Division in the visible church he abhorred, though he had no remedy for the evil, as he thought it. So decided a High Churchman was he in this respect that he was at times accused of being a Jesuit in disguise. He spoke in his early years of "the pain and the shame of the schism that separates us from Rome." But like every loyal churchman, he held Rome responsible for this division. Yet he felt at the same time the lethargy of the church of England in modern apologetics, and in the effort to emphasize the Christian side of political issues, and he acknowledged the activity of the non-conformist bodies in these respects. His admission was tantamount to acknowledging a defective conscience in the Established Church, and it was not without a glance at this fact that he was told "You have so lived and wrought that you have kept the soul alive in England." But in his statesmanship, his High-Church prepossessions were ever with him, so that in his statescraft men were never certain whether they had to deal with Gladstone the Churchman, Gladstone the Liberal politician or Gladstone the conscientious former.

We must regard it the latter who stood firm against Rome in the days of tractarian agitation that shook the Church of England to its foundations. Many of his early friends went over to Rome. Newman, Ward, Oakeley, Manning and Hope were those whose defection shook him most; he speaks of the latter two as his props. But he considered it too late to hope for anything from Rome, much as he revered her past virtues and achievements. "With my whole soul I am convinced that if the Roman system is incapable of being powerfully modified in spirit, it can never be the instrument of the work of God among us; the faults and virtues of England are alike against it."

His tours abroad greatly strengthened this belief. He visited the great Dollinger in 1845, and was captivated by him. He visited Italy in 1850 and was stirred to the utmost by the brutalities of ecclesiasticism as he saw them there. His fiery letters upon the subject hurried the Italian revolution, much as McGahan's painting of Turkish atrocities in the Balkans precipitated the Russo-Turkish war. The events of 1870-71 were of incalculable importance to him; and the vatican decrees were felt to be of vast injury to the cause of religion. In 1874 he again visited Dollinger, now excommunicated; and perhaps it was this visit that inspired his famous pamphlet upon the vatican decrees, which was published in November. The storm of replies that came upon him from all quarters did not disturb him; neither Newman nor Manning could effectually answer him.

But even here it is not Rome that he attacks so much as Ultramontanism. One cannot help feeling that the High Churchman's reverent longing for Rome is not dead; and that the author but regards the recent events as but deepening a gulf that ought not to exist. But he felt at the same time its logical effect upon that element in the Church of England that longs for union with Rome, that would degrade the Episcopal order in England. Absolutism had won at Rome

against Constitutionalism, and the English convert to Rome, Mr. Gladstone believed to be "a Catholic first and an Englishman afterward." It was natural then that he felt the danger of political absolutism as one consequence, and we may find in his natural impulse to guard against the peril he saw in the ascendancy of Ultramontanism the real secret of his more liberal attitude in his later years toward certain desires of the Nonconformists; and had he lived long enough he might eventually have disestablished the Church of England itself. So, however insufficient one might consider his discussion of the vatican decrees, there can be no question but that his actions and policy were all that might well be expected from him. And his ingrained love of freedom and fairness, his sincerity, kept him in the wiser way when his aristocratic and ecclesiastical impulses and his reverence for the past glories of the church might have led him astray.

We may not go far astray then if we endeavor to explain Gladstone by saying that in him the Puritan's hatred of absolutism and a very Puritan conscience were combined with the cavalier's social preferences and love for the ancient order. These forces are never perfectly reconcilable, and hence we may not find it possible to reconcile Mr. Gladstone with himself at all times. So deeply was he imbued with the old ideas and old apologetics that he was, despite his varied learning, practically worthless as a real combatant in the newer problems religion must face in an age of science. He did not grow with his age. A wiser Catholic friend, Lord Acton, told him "if you go to St. Thomas or Leibnitz or Paley for rescue from Hegel or Haeckel your apologetics will be a record of disaster." Yet he never did more, and his dialectical skill was spent in pleasing non-progressive friends without even interesting an opponent, for the real problems of the latter he did not grasp. So conservative was he in modes of religious thought and defense, and as between Rationalism and Rome one feels that his inclinations are to the latter. He rejoices at the overthrow of the temporal power of the Pope, but suddenly stops to inquire, "Ten, twenty, fifty years hence, will there be any other body in Western Christendom witnessing for fixed dogmatic truth?" The Great Commoner had supreme faith in the political trustworthiness of the common people; he had not learned to trust their common sense in matters of doctrine and dogma.

"THE NEGRO IS A MAN."

Rev. W. S. Armistead vs. Prof. Charles Carroll.

Some three years ago, as the reading public knows, Prof. Carroll published a book "The Negro is a Beast, or in the Image of God." In the book he goes to work and proves, by perverting the Bible, that the negro is a beast.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

The Sunday-school Superintendent.

At the Sunday School Institute held at Arkadelphia one of the most instructive papers read was from Capt. C. C. Henderson, the very successful superintendent of that charge. After setting forth the great work and responsibility of the Sunday School superintendent and his needed qualifications, his paper presented the direct work of the superintendent as follows:

1. He must be an earnest, practical, untiring, consecrated spiritual man of God. A doer and not a hearer of the word only.

2. Starting Sabbath morning, he should be in his place, at least half hour before time to open school, with a better studied lesson than any of his teachers, with programme written, and songs selected for the day's use. He should welcome with a cheerful word of appreciation, and encouragement, and a warm hand-shake, if possible, each member of the school—not in a perfunctory, half-hearted way, but with a feeling of genuine brotherly love and Christian fellowship.

3. Time to open the school. It should be done not one minute before, nor one minute after, but as absolutely on time as if destinies hung upon promptness at that point.

4. Programme or order of exercises should not be stereotyped, but discreetly varied, from time to time. Some will object to this, but results will prove the wisdom of the plan. The good of the school as a unit is the object to be accomplished.

5. Once at work teachers should have the right of way during the lesson period, unless unavoidable. Full thirty minutes should be given to lesson study or recitation.

6. The superintendent's eyes, ears, feet and hands should be on alert duty from the opening to the close of the school—the tongue being used very sparingly and wisely. Not by scolding, but by the skill of a commander, a leader.

7. Either at opening or close of the school the entire school except primary should participate in a short, well-timed drill. This drill should be largely in concert, and by use of the blackboard, if convenient. The purpose being to connect up the lessons with intervening events and to stimulate interest in Bible history and Bible study. Singing should be attractive, genuine, soul-stirring worship, and should be engaged in by all. Songs should be bright, quick and inspiring.

8. Rewards should be used sparingly and wisely. Recognition of merit is appreciated by both old and young, and stimulates to greater effort, and if used with wisdom will prove a blessing without exception. There are some objections to the use of rewards, but the danger attending their use is about in the same proportion as the danger attending the use of modern electrical appliances as compared to the indispensable commercial benefits and great utility derived therefrom. Industry and facility would be irretrievably clogged today without the use of the latter, and the Sunday School interest would suffer in the same proportion by the abandonment of the former. Make the ideal high, and then put them on their metal by any legitimate means, backed up by common, good horse sense.

9. The superintendent who wants to succeed, and is not too lazy to

work or too selfish to make personal sacrifices should adopt the "Loyal Army Plan" of Sunday School work. It is unquestionably par excellence, first, as compared to any system coming under my observation. "The object is to stimulate, encourage and direct toward better things in Sunday School work. "Its aim is (1) to secure faithfulness on the part of each individual member of the school; (2) to stimulate individual effort by enlisting the school, as a whole, to adopt a uniform standard of merit, a properly kept record, and a plan of recognition or commendation. Its standard is, (1) punctual attendance; (2) faithful lesson study; (3) a money offering of some amount each Lord's day. The recognition of merit is, (1) a certificate of merit issued by the school to all loyal soldiers at the end of each quarter; (2) a diploma of merit at the close of each year to all Loyal Soldiers who have received four certificates during the year (printed information furnished to those desiring it).

In asserting without qualification that up-to-date, wide-awake, energetic superintendents will, or must, or should adopt this or some similar plan, I do so advisedly, having tried it in more than one locality. The very best results come this way.

10. The school should be graded. Definite lessons should be required of each department. Advancement should be made upon proficiency. This requires thorough painstaking work on the part of all officers and teachers, and pre-supposes a well organized course of study for the teachers—normal work, or, if you please, Superintendent Hamil's Study Circle. Who is Superintendent Hamil? A man not born out of season, but who comes to our beloved church in due season—at the right time—divinely sent; God given.

11. The superintendent should hold a teachers' meeting once each week, and should have as many small infernal machines as he has teachers. One of these movement expeditors should be immovably attached to each teacher with peremptory instructions to the powers that be, to turn loose its pent up devilry just fifteen minutes before time for the teachers to assemble, provided it is not being carried at that time with a "Nickel Plate Movement" to the place of meeting. Sickness excepted.

12. The pastor, officers and teachers should constitute his cabinet. While the church has, in its wisdom, made the pastor the head of the Sunday School, yet in my judgment, at least in most instances, he should be prime minister or secretary of state; the superintendent, chief executive. This for the reason that so few preachers measure up to the requirements in modern Sunday School work. There are exceptions to the credit of that noble army of self-sacrificing, poorly compensated men of God, yet as a rule the preacher should take his place with the corps of teachers, saying, here am I, send me, use me. All matters of importance should be submitted to his cabinet.

What I say about the preacher or pastor is with the greatest respect and consideration for him and his sacred prerogatives, but until he becomes a preacher-superintendent, rather a superintendent-preacher, taking the same interest in and doing as much or more active work for the Sunday School proper as he does in pastoral work, he is not prepared to supplant the superintendent or to direct him in the detail matters of his school.

Pardon me, but a large per cent of our Methodist preachers are ex-

Rheumatism

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Those who have ever felt its keen, cutting pains, or witnessed the intense suffering of others, know that Rheumatism is torture, and that it is rightly called "The King of Pain."

All do not suffer alike. Some are suddenly seized with the most excruciating pains, and it seems every muscle and joint in the body was being torn asunder. Others feel only occasional slight pains for weeks or months, when a sudden change in the weather or exposure to damp, chilly winds or night air brings on a fierce attack, lasting for days perhaps, and leaving the patient with a weakened constitution or crippled and deformed for all time.

An acid, polluted condition of the blood is the cause of every form and variety of Rheumatism, Muscular, Articular, Acute, Chronic, Inflammatory and Sciatic, and the blood must be purged and purified before there is an end to your aches and pains. External applications, the use of liniments and plasters, do much toward temporary relief, but such treatment does not reach the real cause or cleanse the diseased blood; but S. S. S., the greatest of all blood purifiers and tonics, does cure Rheumatism by antidoting and neutralizing the poisonous acids and building up the weak and sluggish blood. It is

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safe and reliable in all forms of Rheumatism. It makes the old acid blood rich, and the pain-tortured muscles and joints are relieved, the shattered nerves are made strong, and the entire system is invigorated and toned up by the use of this great vegetable remedy.

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ceedingly negligent in the Sunday School department of their work. Instead of manifesting the same eagerness to get into the Sunday School harness for real work as that of the war horse to get to the front or into the real battle, when he hears the roar of musketry and cannon, his action is aptly characterized by the commander who issues orders in inspiring language to his faithful followers, then hastily gets behind a tree lest he might be hit by a stray or spent ball.

If he gets to Sunday School it is late and under depression. If he goes to teachers' meeting, it is as a looker-on. If he preaches a sermon once a year on Sunday School work or Bible study it must be by invitation. If he announces Sunday School with other announcements, it is by accident, or special request, and such a thing as visiting specially in the interests of the school or looking after absentees, this is a sin of which he is rarely guilty, and if accused of it will at once set up an alibi. Instead of being first in the Sunday School, first in the teachers' meeting and first in every department of his church work, he says but little and does less.

I may be transcending my prerogative by directing or criticising the preacher, but hear me. If I was a preacher and wanted to be a soul-saving preacher, the first thing after receiving by appointment, on reaching it, would be the Sunday School interest, and rather than neglect that department of my church duties I would infinitely prefer neglecting the preaching service. For, with consecrated, enthusiastic superintendent and devoted laymen and laywomen at work in the Sunday School, under a full head of steam fresh from the throne of God, the masses would be reached and souls would be saved as they cannot be reached and saved in any other way.

Present State of Japan.

In regard to Christian influence in Japan. Rev. David Spencer, twenty years a missionary there, says:

The Roman Catholic Church, under the lead of most earnest and scholarly men, claims a membership of 56,000, the Greek Catholic Church a membership of 28,000, and the Protestant families a mem-

bership of about 55,000. These Protestant believers are almost equally divided between the families known as Presbyterian, Congregational, Episcopal and Methodist, while the Baptists have an interesting and growing work. These Protestants preach the Gospel regularly in 1,140 stations. There are some 500 organized churches with 370 church buildings 50,000 children are in the Sunday-schools. About 125 schools are open daily for the instruction of 12,000 students. One mission press, the Methodist Episcopal, sent out last year more than 700,000 volumes of books and tracts, more than 21,000,000 pages of Christian literature, over the broad land. The power of the press is evident when we consider that there are more people in Japan who read the morning paper than can be found in all the Russias; where 81 1-2 per cent of the children of school age are enrolled in her schools, an aggregate larger than in all Russia; where the English language is a required study in all her schools, and where the government sympathizes with all the best methods of developing the mind and building strong social and political institutions. To capture the minds of this bright people and to lead them along the pathway of Christian progress is a duty resting upon the Christian Church, and no higher duty or greater opportunity has been offered to the people who call themselves Protestants. It is difficult to state in terms which appear sober and conservative the immense possibilities easily within the reach of the Christian Church, in this "Land of the Rising Sun."

A Christian man may plan well, talk well, pray well (in public) and even work well, but until he has learned to give well, a little fasting and prayer and some good old-fashioned "self-examination" is quite in order with him.

Epworth League.

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March 27: Christian Missions in Japan.

Psalms lxxii. 1-11. Isaiah xxv. 22, 23.

David foresaw the glory of Messiah's reign. Near at hand was the dignity and wealth and fame with which his son Solomon should be crowned. Beyond he saw the more glorious kingdom of the Prince of Peace.

The first but faintly symbolized the second. Human wisdom and power are inadequate to set justice in the earth but the King Divine shall "judge the poor of the people, save the children of the needy and break in pieces the oppressor."

He shall be a universal king, one whom all the nations shall obey. But in his triumphs the rod of iron shall not be lacking. Powers shall oppose themselves against him, but it will not avail. "His enemies shall lick the dust." Once established his kingdom shall never fail or fall. It shall continue "as long as the sun and moon endure."

In the progress of the Gospel in our day we see the fulfillment of David's prophecy. Our lesson committee invite us especially to turn our eyes to Japan. That nation long secluded and shut off from other nations began to awake to new life and hope from the time that Commodore Perry's fleet cast anchor in the bay of Yeddo. It was on Sunday morning. The American flag was spread over the capstan, the Bible laid upon it. The one hundredth Psalm was read, "Make a joyful noise unto the Lord all ye lands." Then the hymn was sung:

"All people that on earth do dwell
Extol the Lord with cheerful voice.

Him serve with mirth, his praise
foretell;

Come ye before him and rejoice."

That was fifty years ago this A. D. 1904. It was the first Protestant service held in Japan. What do we behold today? A nation awakened from a dream, clothed in all the habiliments of modern civilization, free, patriotic, hopeful in command of every art and science, giving glad welcome to the teachings of Christ and moving as no other nation has done into a leading position among civilized nations.

The first Protestant church was organized in Japan at Yokohama in 1852. Now the leading Protestant denominations have many self-sustaining churches and many schools.



Christianity is popular. The influential men of the empire favor its promotion, and the people feel that Christian missionaries have come to them as heralds of a better time. Avast couriers of wonderful progress.

No Person Should Die

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

The original and genuine Palmettona is made only by the Vernal Remedy Co., 540 Seneca Building, Buffalo, N. Y.

Notice of Sale.

Pursuant to an order of the honorable Probate court of Pulaski county, Arkansas, at its January term, 1904, I, G. W. Hudspeth, administrator of the estate of McGee Williams, deceased, will on March 31st, 1904, within the hours for judicial sales, offer to sell on a credit of three months, to the highest bidder, at the east door of the Pulaski county court house, in Little Rock, Arkansas, any and all interests that the heirs of the said McGee Williams may have in and to the west half (W 1/2) of the southwest fourth (S W 1/4) of section nineteen (19) township three north, (3 N) range thirteen west, (13 W) containing seventy one and thirty four one-hundredths (71 34/100) acres in Pulaski county, Arkansas. The above land is to be sold to satisfy all legal claims against the estate of McGee Williams, deceased.

G. W. Hudspeth, Admr.

Mrs. Mary Baker G. Eddy, founder of the present day Christian Science, has contributed \$1,000 to the fund raised by popular subscription to enable New Hampshire to be adequately represented at the World's Fair.

DAN W. JONES,
Pres't & Gen'l Atty.

GEO. THORNBURGH,
Treas.

JOHN W. HOLLAND,
Sec'y & Gen'l Mgr

WM. KAVANAUGH, Vice-Pres.

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THE ARKANSAS METHODIST.

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

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

REV. T. O. RORIE, FIELD EDITOR.

WEDNESDAY, MARCH 23, 1904.

David the King—Repentance.

God only knows when a man repents. The reaction of moral sentiments when passion has spent its force is common. Until moral sentiments are crushed out and conscience dead it is to be expected. Where reparation can be made the making of it is the proof of repentance. Where it can not, in the circumstances of the case be made, we distrust tears and sighs and protestations. These may all be but the voice of dying virtue. Carnality may be still strengthening its grasp upon a man who confesses his sin with boundless self-reproach. He is only giving proof in this that he is not wholly dead to a sense of duty in himself or a sentiment of virtue in others. One will confess his sin in the presence of the reprover who jests of it in the society of sinful associates.

Human law seldom allows place for repentance or makes provision for it. No protestations of sorrow or promises to reform avail a murderer or a thief. The reason is clear. Man can not read the heart. He can not judge of repentance. If he could read the heart and could see that the law had, so to speak, gone into the heart and written itself there, so that the evil-doer would be no longer an evil-doer but a lover and promoter of all that is good, he would fain set such at liberty. No human interest would be imperiled. The commonwealth would rejoice. The law would be satisfied and upheld in its inward triumph. The law itself would have slain every motive contrary to itself, and the highest triumph of law would be reached in a truly loyal subject. But here we enter a realm beyond the ken of human sight, and because we can not know when repentance takes place, we allow no place for it in administration of human law. But with God it is different. He who knows all the secrets of the heart, knows when the law is already morally satisfied and upheld in the slaying of the man of sin. The truly repenting man hears in the inmost depths of his moral consciousness the voice, "Go in peace and sin no more."

There are sins which are never forgiven, even by God himself, so far as this world is concerned. The sinful man turns to God but his sinful deeds remain and bear their fruit. A dissipated and debauched man turns to ways of virtue and temperance, but there still rests upon body and mind the blight of an evil life. He never becomes what he might have been. Lost time, abused powers, neglected priv-

ileges, pursue the repenting sinner like spectres from the realms of death. They are gibbering fiends that haunt and taunt him. A man comes to God in age, and is pardoned. His own children go on the way to death, and he bears upon his heart the terrible truth that his own example set them upon the downward way.

What could David expect from his own children when his conduct in the case of Uriah was ever before them? What secret scheming might he not expect? What simulation of friendship in the service of ambition? What unrestrained indulgence of passion? God saw David's heart and forgave his sin, but not for time, not for this world. There is a law of cause and effect operating here that God does not propose to disturb in his schemes of grace. That law of cause and effect he has established. It is his revelation as much as the Bible is his revelation. It speaks for him and says, as His word says: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

David's sin bore its natural fruit. God could see the heart and assure a penitent king that he was not cast off. But the world must know David by his deeds. Nathan went on in his speech before the king: "Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly, but I will do this thing before all Israel, and before the sun."

Does God say he will do this? Yes, the natural fruit of that law that exposes the terrible character of sin in its final, awful result is of God. It is his avenger upon the path of the evil-doer, and he will set his judgments in the light of day—there turn and read 2 Samuel, xvi. 21, 22.

God saw David's heart and forgave him, but Absalom always regarded his father as a secret schemer and a hypocrite.

The Dance.

The pastors of the various churches in Southern Missouri have combined in a movement against the modern dance. They have interviewed personally fifty leading citizens of Southwest Missouri, asking each one the question, "Is waltzing dangerous to virtue?" All except three answered affirmatively. One man, who is now a leader in an evangelical church, said he taught waltzing for nearly four years, and knows from experience that it is evil in its tendency. The move-

ment is a joint one, in which all the pastors are united.—Central Christian Advocate.

Going After the People.

We are being told constantly that the church must go after the people. That sounds orthodox. Jesus himself taught us how a good shepherd will go after a stray sheep.

But much that is said about the church going after the people is only to justify a system of advertising and appeal to sensation, and lowering the spiritual tone of the church which abandons all the work for which the church exists in the world. The Christ spirit in the hearts of men and women who feel that they are truly saved by His mercy is the only seeking that avails in preacher or members, to bring people to Christ. Trying to attract by fine rhetoric or novel doctrines or compromises of truth and duty a lot of hearers who are not Christians and never intend to be is not that going after the people that is needed, and the devil will go after the preacher that does it.

New Catechism.

What is the organ of our church in Arkansas?

The "Arkansas Methodist."

Do you take the "Arkansas Methodist"?

I do take the "Arkansas Methodist."

Do you owe anything on the "Arkansas Methodist"?

I owe for a year or more.

Will you pay up what you owe?

I will send the money the next time I go to the postoffice.

In Memory of Our Mother.

Mrs. Lucinda Rayburn, whose maiden name was Johnston, was born in Chatham county, N. C., February 26, 1826. Her father died when she was three and her mother when she was eight years of age. She never had an opportunity to attend school over three months in her life. Being reared by her uncle, Mr. Nacy Boone, and family, ten miles from Pittsboro, N. C., on a farm, and, being blessed with a vigorous constitution, she was a product of that old-fashion vigorous pioneer life. When a girl she was converted at a meeting held by the Kelleyites and joined the church. When about sixteen she was married to John Wesley Sanders, with whom she removed to Tallapoosa county, Ala., where they lived until April, 1850, when they started to Clark county, Ark., with two children. The steamboat was crowded with immigrants and slaves en route from New Orleans to Camden. As the boat was coming up the Ouachita river the terrible scourge of cholera broke out among the passengers. Her husband was among the first white passengers who were stricken with the cholera, and, in demand of the other panic-stricken

immigrants, the boat was immediately landed some two miles above Monroe, La., and the family put off, where that night in a little cabin near the river, her husband and baby daughter both died, who were hastily buried by some negroes next day. She then journeyed on to Arkadelphia with her eldest son, James, in her lonely widowhood. On June 1, 1850, just two months later, this writer was born. She was later married to Mr. E. T. Rayburn near Arkadelphia, with whom she lived until Gen. Steele's army came there during the war, and he was taken prisoner and carried to Rock Island, Ill., where he died in 1863, leaving her a widow with six children. She worked hard with her cards, wheel and loom, and other duties, and supported her children until they were large enough to help her. By 1871 the three eldest children had married and she moved to Little Rock, where she resided in years of suffering, with her children, until she fell on sleep February 23, 1904, lacking only two days of being 78 years of age. As Dr. Lewis beautifully said at her funeral in First church, that her long and useful life covered a wonderful period of history of this nation; that all the modern great inventions, beginning with that of steam power, had been brought forth, and she had lived to see the fourth generation of her descendants. For years they have been trying to gladden her life, specially by visiting and giving her tokens of love on every birthday, but now the awful lonesome feeling that we are at last motherless is upon us. She had been a member of the Methodist church for about sixty years. About the last conscious words she spoke to us, two days before her death, were: "I am so tired. I want to go home." We trust the angels took her weary spirit home, where she can rest from her labors forever. Children and children's children, let us all go to see her again, is the devout prayer of her eldest son, J. R. Sanders.

Texarkana, Ark.

A Tribute to Mrs. Nancy J. Reynolds.

It sometimes occurs that there are lives so envired as that they touch and influence comparatively few other lives, but whose influence when felt at all, is as positive and potential as if they moved in a world-wide orbit and drew after them great hosts of friends and admirers. It was so with her whose name stands at the head of this tribute of affection.

Born in Montgomery county, North Carolina, March 17, 1809, in the early part of the nineteenth century, before the days of female colleges and the numerous sources of higher culture now accessible to girls and young women, she was nevertheless characterized by delicacy of sentiment and refinement of feeling learned at the feet of Jesus,

where Mary learned lessons of heavenly wisdom that link her name inseparably with the history of our blessed Lord.

She was converted and joined the Methodist church in 1823; from which time until her peaceful and triumphant death at the home of her youngest son, in Warren, Ark., November 1, 1903, she "adorned the doctrine of God our Savior in all things." Such was the purity of her life and the fervor of her piety that no extravagant hyperbole would be used in saying that the angels, when her ransomed spirit was breaking away from its tenelement of clay and spreading its wings for its flight to glory, cried, "Lift up your heads, O ye gates; even lift them up ye everlasting doors!" and this ransomed soul shall come in. A consistent, faithful Christian life of eighty years, without stain or reproach, forms a postulate for large assurance of a glorious eternity.

It was my good fortune to be the pastor of this elect woman my first year in the ministry; and when a youth, among strangers, with a heart heavy with the sadness of my recent home leaving in a far off land, I entered for the first time her cheerful home, so cordial was her greeting, so neat and orderly was her house, so abundant the supply on the family board that the memory of my own childhood's home rushed in upon me like a flood and I could scarcely refrain from weeping. From that day until now the memory of that good woman and my visits to her home have been a real pleasure to me.

In 1832 she was married in her native State to Henry Reynolds—her family name being Bell—and a few years later, in 1838 they sought to better their fortune by removing to Alabama; but owing to Indian hostilities they moved again within a year and settled near Holly Springs, Miss., at which place they lived until 1849, when they removed to Arkansas and settled on the line of Drew and Bradley counties. Here in contentment and comfort, esteemed by all and loved and honored by the church, they lived until December 24, 1887, when her husband was called to his reward. Many a weary itinerant and official member of the church can bear witness to the cheerful Christian hospitality dispensed in their home.

Of her it could have been truthfully said in the words of Solomon, "The heart of her husband doth safely trust in her. Her children arise up and call her blessed."

The writer will always count it a privilege to have visited this saintly woman twice just before her translation. Added to the pleasure of recalling the past, and precious communion in the present was the joyous hope of a blessed reunion of associations in the heaven God has prepared for His children. I could

but feel that I stood near the gates of the Celestial City while in her presence. Nearly ninety-five years of age, she waited joyously the coming of her Lord, and though He came suddenly, she was not surprised, but gathering her loved ones about her and taking them by the hand, bade them good-by as if going for a short visit to a neighbor or friend; then with the radiance of heaven beaming from her face she fell asleep in Jesus with a smile that seemed to be in answer to a smile of welcome from angels and redeemed ones on the other shore.

Surely—

"The chamber where the good man (or woman) dies
Is favored above the common walks of men,
Quite on the verge of heaven."

Cadesman Pope.

Rev. George W. Hill.

Brother Hill died at Conway last Saturday and was buried at Clarksville Sunday in the presence of a large concourse of people. Clarksville was his last pastorate and he had expressed a wish to be buried there.

A strong, pure, noble man has left us. The bereaved ones have our sympathy.

Notices

The Little Rock District Conference will convene April 26, 8 p. m., instead of the 19th as heretofore announced.

Jno. H. Dye, P. E.

My duplicate report says, money expended on church houses, \$188, Jersey Circuit, 1903. I notice nothing given in the minutes. Perhaps this is my fault. Will say also for credit of that circuit, \$20 was paid pastor and presiding elder when too late for report.

J. F. Taylor.

Traskwood, Ark.

The Board of Missions will meet at Gurdon, May 10 to 13. I have asked for one of our missionary secretaries and one of our bishops, and expect them. Brother Bruce will furnish entertainment to all who come. Every pastor in the conference is urged to come and take part. Specially would I insist on young men and those serving hard fields to come. Every one serving a mission charge should make special effort to be present. I have asked many of our strongest pastors and laymen to lead in the discussions. It will be a great missionary love-feast, I trust. I give this notice early that pastors can arrange to be there. The programme will be printed and sent out. Sincerely,

R. W. McKay,
President Board.

A first-class teacher who would make a successful principal of a good school, might secure a very desirable position if we knew the right man.

Personal.

Bro. F. A. Martin was a helpful caller yesterday.

Judge Trice of Holly Grove was a caller Monday.

Rev. T. H. Ware was able to visit our city last week.

Revs. J. A. Anderson and J. A. Henderson were callers yesterday.

Rev. J. M. Gross is just completing a new church at Durant, I. T.

We are glad to report that Dr. J. D. Barbee is recovering from his sickness.

Rev. W. M. Wilson on his way to the preachers' meeting at Beebe called Monday.

Dr. W. C. Musgrave is a very diligent worker and his people appreciate his service.

Brother W. R. Hodges of Lonoke very generously paid his subscription to January, 1907.

Brother J. H. Hicks and wife of England, and Brother J. A. O. Bush of Prescott called Monday.

Rev. T. H. Ware was in the city several days last week, but was very feeble. He returned home Monday.

Brother W. H. Steed of Wampoo called Wednesday. He reported the burning of the home of Brother Reynolds.

Bishop Galloway will preach the commencement sermon of the Tuskegee Institute, Booker T. Washington's school.

Rev. R. L. Reese reports March 15: "Dear Dr. Godbey—Our little daughter Merle died here last Sunday morning."

Bishop Hoss will deliver a series of lecture sermons on the epistles at First church, Memphis, beginning March 20.

Dr. H. G. Henderson, pastor of our church at Helena, reports that his people will soon install a \$3,000 organ in their church.

Rev. L. B. Hawley and daughter passed through the city Monday evening on their way to the wedding of Frank Hawley at Batesville.

Rev. Wilbur F. Wilson, agent for the Epworth University, Oklahoma City, has been in the city the past week. He has had quite a siege with grippe.

We have a note from Rev. F. E. Dodson conveying the sad news of his mother's death, March 10, at Deval's Bluff. We assure Brother Dodson of our deep sympathy.

Rev. W. H. Evans is now in his third week with his meeting at Asbury church, this city. So far there have been about twenty accessions to the church. The meeting will close Sunday night.

Rev. J. W. Moore, Hobart, I. T., had his church completely destroyed by a storm recently. Hobart is in the new country opened to settlement two years ago, and the church had just been completed.

Rev. T. H. Haden, a returned missionary from Japan, has been addressing the preachers' meetings in various cities regarding the religious outlook of that country and the Russo-Japanese war. We heard him recently in Nashville.

The St. Louis Christian Advocate says Bishop Hoss sustained his high reputation in his sermon at the dedication of the Carondelet church. We judge the Bishop preaching a good sermon, and did not think about his reputation.

Rev. J. H. Bradford preached for Rev. F. E. Dodson at Henderson's

Chapel Sunday. Rev. F. N. Brewer was also a visitor on the occasion. This charge is rapidly coming to the front as an important work. The new house is about completed and a new organ in place.

Cato, Ark., March 18, 1904.

Dear Dr. Godbey—Please announce that my address is Cato, Ark. I have given up Wheatley circuit on account of throat and lung trouble. I trust the presiding elder will be able to provide the work with a good preacher. Fraternally, W. P. Talkington.

Rev. J. W. Lowrance has been transferred by Bishop Key from Martin, Tenn., and stationed at Quitman, South Georgia Conference. This change was made necessary by the death of Dr. J. O. Branch, the presiding elder of Valdosta District, and the appointment of Rev. H. M. Morrison, the preacher in charge of Quitman, to fill his place.

Searcy, March 21, 1904.

Dear Brother Godbey—Rev. H. M. DuBose, D. D., will preach the commencement sermon for Galloway College on May 29. He will also preach at night the sermon to the young people.

Rev. Alonzo Monk, D. D., will deliver the address to the graduates June 1, 9:30 a. m. Cordially,

C. C. Godden.

The Methodist received the following: "Mr. and Mrs. James T. McDonald invite you to be present at the marriage of their daughter May to Mr. Francis Asbury Hawley, Wednesday evening, March twenty-third, nineteen hundred and four, at half after eight o'clock, First Methodist Episcopal Church, South, Batesville, Arkansas." We extend congratulations.

Miss Garner, who is one of our Arkansas ladies, has been spending a pleasant and profitable year at the University of Chicago. She has been accepted by the W. B. F. M. for work in Japan. Her work at Chicago is nearly done; and after the spring convocation she will return to Arkansas to rest among friends for a time ere sailing for the foreign field. She has been greatly interested, we understand in the course of study followed.

Rev. W. E. Thompson was called to this city last week because of the severe illness of his brother.

Fruit of the Palm.

Drake's Palmetto Wine, a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. 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 this paper who writes for it. A letter or postal card addressed to Drake's Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

Arrest It—\$50 Reward.

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

\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, but ask druggist to send for free sample of Ec-zine, which always gives relief and permanent cure, or write The Ec-zine Co., 425 Ashland Block, Chicago.

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

TAPE-WORM Expelled alive in 60 minutes with head, or no fee. No fasting required. Send 5-cent stamp for 44-page Book on TAPE-WORM, SPECIALTIES, 2000 First St., St. Louis, Mo.

Christian Life.

Faith and Practice.

REV. S. H. DORCHESTER, D. D.

Many a man has a correct creed, but his religion is largely a matter of opinion, lacking practical application. But a creed that never gets into life is worth no more than salt that is always boxed up and never used. How many dead faiths there are! What incongruity between our avowed faiths and our lives!

Today there is but little open unbelief regarding Christianity, but there is much indifference and insipid conviction regarding its most vital truths. This is not pronounced skepticism, but a make-believe faith. It is acting as if one doubted while openly professing to believe. It is the most dangerous form of unbelief, betrayed by the speechless testimony of the life, seen in a certain religious timidity, and frigidity, in careless utterances and activities, betokening no real heart concern for the high claims of God.

It is no blatant, loud-mouthed criticism of God and His Book which we witness today. Rather it is the skepticism which says, "God is love," and then turns from the cross with unloving hearts and selfish purposes. It is the skepticism which says, "I believe in the Holy Ghost," and yet lives as if the mighty, rushing wind of Pentecost had died into a hopeless, eternal calm. Do you think there are but few skeptical Christians of this sort? Then account by some other hypothesis for the spiritual apathy of hundreds of churches and thousands of church members. Are these the failings of those who continue ardent and firm in the faith?

Little things often disclose the inconsistency between our professions and our actions. Some years ago some people believed that the Lord Jesus was coming to a certain place in Pennsylvania, and being desirous of meeting Him there, being infected with the Second Advent doctrine in its extreme form, they made arrangements to go to that particular place, anticipating that the last great day would come and that all things on the earth would come to an end. The railroad company learned of this excitement and granted special rates, and it was noticeable that every one of the faithful bought a round-trip ticket. You and I may not be guilty of anything as ludicrous as that, but many times we are really as inconsistent as they were. Take the generally accepted teaching of Jesus concerning stewardship. How many of us disburse our money as if we were the Lord's stewards? Do our cash accounts indicate that we are handling the Lord's money? What proportion of all we spend goes to God's cause? Surely if one-tenth or even one-twentieth of the annual incomes of church mem-

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bers went for distinctively Christian purposes, many a church treasury and many a benevolent society would be in a more flourishing condition. Now this state of things is as inconsistent with us as was the buying round-trip tickets to meet the Lord.

The world needs to see in Christ's professed followers more genuine faith, more of the practical fruits that the Christian faith demands. A bootblack with muddy shoes called out the other day to a boy whose boots were only a little dull, "Have a shine?" The boy quickly retorted to the bootblack, "Why don't you shine your own shoes? They need it!" How vain our appeals to people to enter Christ's kingdom if they fail to see in us a love of righteousness, and such investments of money, time, and talent as promote Christ's kingdom. We should live, labor and spend as seeing and believing Him who is invisible.—Western Christian Advocate.

The Faith of a Child

"Except ye be as a little child," said the Savior. This was beautifully illustrated in an anecdote recently related by Mr. Moody, the evangelist. A man enlisted in the civil war and left a wife and two children, the wife not in good health. One cold day in November, the first year of the war, the news came that he was killed in battle. Soon after, the landlord came round for his rent, and she told him her trouble, and said she would not be able to pay the rent, as she had only her needle by which she could obtain a livelihood. The man was heartless, and said if she did not pay the rent regularly he would turn her out. After he went away the mother began to weep. Her little girl, not quite five, came up to her and said, "Mamma, is not God very rich?" "Yes, my child." "Can't God take care of us?" "Yes." "Then what makes you cry? Mayn't I go and ask him?" The mother said she might if she liked. The little child knelt at her cradle, and she had never looked so sweet. "O Lord," she lisped, you have taken away my dear father, and the landlord says he will turn us out of doors, and my mamma has no money; won't you please lend us a little house to live in?" And then she came out to her mother and said, "Mamma, don't weep. Jesus will take care of us. I know he will; for I have asked him." That mother has never paid any rent from that day to this. A cottage was provided for her and her two children, and she has lived there ever since—a lasting testimony to the triumphant faith of a child.—Selected.

PEARLS WANTED

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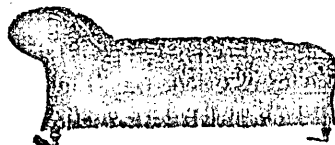
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References: First National Bank, or Bank of Newport.



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



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10 fragrant Carnation Pinks, 10 kinds, 50c	15 mammoth flowering Verbenas, 15 kinds, 50c
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12 grand Geraniums, double and single, 50c	8 choice Cannas, 8 varieties, 50c
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Our Letter Box.

Rison, Ark.

Dear Brother Godbey—As my last letter was printed, I will write again. I am going to school now. It will be out in June. There is about thirty-one scholars in our room. My teacher's name is Miss Annie Gaddy. She is sick now. My papa is in Hot Springs visiting his brother now. I am ten years of age. If I see this in print, I will write again. I will close now with love to all the cousins, your friend,
Allie May Scott.

GRAND WIFE

The Kind Worth Having.

A well-known lady of Carthage, Mo., says: "Although I do not drink tea or coffee myself I have had a most interesting experience in my family for about a year ago my husband began to fail in health. He would get so very nervous at times he would have to give up his work and come home. His eyes were failing him and the doctor became alarmed—was afraid he was going to lose his sight. He also got very yellow in complexion, at times his blood ran cold, from nervous chills the doctor said.

"In a few days he would return to work still in that dull, chilly condition. He would drink coffee, coffee, coffee, 'for a stimulant' he would say (as he drank no liquor).

"His condition gradually got worse instead of better until finally I made up my mind coffee had something to do with it so I bought a package of Postum without telling him, and made it according to directions. He drank it and seemed to like it so I continued to make it and before the first package was gone he began to get so clear of complexion and feel so well, gaining fast in flesh, he was so delighted he would get weighed every day.

"Finally he talked so much about it (he had gained 10 pounds in 10 days) I could not keep it a secret any longer and told him to give Postum the credit. The consequences are there has been no more coffee in the house since (and no doctor either).

"Postum is a delightful drink made according to directions, I have found no better way as it is a rich golden brown when cream is added.

"I forgot to say husbands' eyes are as strong as they ever were, he is well and hearty, does not sit around the stove chilled all the time as he did before." Name given by Postum Co., Battle Creek, Mich.

Coffee poison causes eye trouble in many cases as well as other ails, and is never suspected. A 10 days' trial proves things you will never forget.

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

For the Young People

Poor Empress Carlotta.

Poor Carlotta, in 1866, so long ago that the world has forgotten that she is alive, left her husband, Maximilian, emperor of Mexico, to seek aid for him in European courts. It is alleged that just before she sailed the deadly poison, "loco root," was placed in her food. The poison did not kill, but destroyed her reason. That was thirty-seven years ago. She still holds a mock court daily in the Chateau de Bonchat, near Brussels. She fancies herself empress of Mexico. She is the only sister of King Leopold of Belgium. King Leopold seldom sees her. It is a public scandal that he dissipated his sister's large fortune in order to gratify his love for luxury, extravagance and vice. The most pathetic feature of Empress Carlotta's fate is her hallucination that her husband is alive. She talks of him frequently and often begs her courtiers to send her husband to her at once. "Why does he stay away from me so long?" she asks pitifully.

The Girl Who Has Friends

Here is a timely picture of the girl who has friends:

Do you know her? asks a writer in the Philadelphia Evening Bulletin.

She comes into the room like a sea breeze, laughing, nodding right and left with happy impartiality. The "blues" and "doldrums" fly out of the window when she comes in. They simply can't stand her sunny presence.

She is ready for everything. She never throws cold water on your plans. She clasps her hands and says they are splendid, and suggests a way to make them even more splendid, so sweetly and modestly that you think it is your own suggestion.

Wherever she goes, she sees the funny side of things. And she has such a funny, whole-hearted way of describing them that it is as good to hear her as to have been there yourself—even better, for she has the humorous eye, which is a great gift.

She doesn't abuse it though. You needn't expect to be regaled with bitter sarcasm and spiteful exaggerations. She can be clever and funny without being unkind or untruthful, or coarse. And this is also a great gift.

She is receptive and responsive. She likes everybody, not considering it her duty to suspect every one of evil until they have expressly been proved good. She prefers to consider all the world honest and glad until it proves itself otherwise. She doesn't abuse it, though. People who have met her never forget her, and she has room in her own heart for everybody.

It does not matter whether she is rich and good looking, or poor and

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You Want.

Same Old Stand,
Little Rock, Ark.

plain. Her faculty for friendship makes up for everything else. And there isn't anybody we'd rather have around.

Letter From a Cherokee

Some time ago the Cherokee Orphanage burned. Here is a letter from one who had been cared for in that institution:

Mr. Alberty, I am trying hard to be somebody. When I saw in the paper where the Cherokee Orphan Asylum had burned, it seemed to me like a dream. I know that was a dear home for us children. I know I could not have gotten a home anywhere else like it. I am glad to say that I never was to a dance and never will go to one as long as I live. Your words still come to my mind—what you said to us orphans in school last year, and I still obey you. I go to Sunday-school and preaching every Sunday, and do as near right as I can. I want you to remember me in your prayers. I will pray for you all.

Are you going to build another home for the orphans? I know you have a time now caring for the orphans. I would love much to see you all. Hope to see you all again, if not on earth in the beautiful home above.

From one of the orphans of the Cherokee Home,

Polly Davis.

One of the most important questions that every young man has to solve, is this, "How can I create a demand for myself?" If he does not tackle that question in a manly way, and work out the answer to it some way, he is likely to be out of a job most of the time, and deserves to be.

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Our Church at Home.

LAMAR AND LONDON—At the time of the Annual Conference I was sick with typhoid fever, and was unable to do any work until the latter part of December. Wife and one of the children have been sick since then, and I have had a hard siege of la grippe. So far as my work is concerned, I have done very little. I have met part of my appointments, and the people have been kinder than I can tell you. No regular pounding has come to the parsonage, but there has been a steady stream of kindnesses of a substantial kind flowing to us, without which I know not how we would

DOCTOR DID IT

Put on 36 lbs. by Food.

Feed a physician back to health and he gains an experience that he can use to benefit others. For this reason Grape-Nuts food is daily recommended to patients by hundreds of physicians who have cured themselves of stomach trouble. One doctor says:

"Although a physician and trying to aid and assist my fellow beings to enjoy good health it must be admitted I formerly did not enjoy the best of health myself. In January, 1899, I only weighed 119 pounds. At this time I was living in the Ohio valley and began to think I had about seen my best days. One day about three years ago I had an opportunity to try Grape-Nuts food for my breakfast. I liked it so well that I ate three teaspoonfuls three times a day and have regularly used it up to the present time, and I now weigh 155 a gain of 36 pounds, and enjoy the best of health.

"Not only has Grape-Nuts made this wonderful change in me but through it I have helped my friends, relatives and patients. The sustaining power of this food is simply wonderful.

"I have one patient who is a section hand on the C. & O. railroad who eats nothing in the morning but four tablespoonfuls of Grape-Nuts and yet does his very hard work up to lunch time and enjoys the best of health and strength.

"I could name a great many cases like this and I still prescribe Grape-Nuts in my practice every day." Name given by Postum Co., Battle Creek, Mich.

Ask any physician about the scientific principles on which Grape-Nuts food is made. He'll tell you the principles are perfect.

Then a ten days' trial proves that the principles are carried out in the food ("all the good of the grains so treated that any one can digest it all"). Shown in renewed physical strength and brain energy.

"There's a reason."

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

have made it. Thank God for human kindness. The work has gone on in the bounds of the circuit. At Lamar, Knoxville, London and Mt. Olive, faithful workers have maintained the interest in the Sunday School, where God's word is taught in our own schools. At Madden and Garret school house no less earnest Christians have carried on Sunday School work in union schools. Our new church building at Lamar has been finished and furnished at a cost of \$3,000, and we all rejoice at this. On the fourth Sunday in March President Anderson of Hendrix College will dedicate this building. We invite everybody to be present at this time. I think we are not losing ground spiritually. There is being some earnest work done in the Epworth League, and out of this there are coming some young workers for the church. We are hopeful for the remainder of the year. We are anxious for the revivals to begin. May God bless the whole church this year.

W. T. Martin.

GILLHAM, ARK.—We have just closed the most successful revival ever held in Gillham. The meeting was conducted by my uncle, J. P. Callaway, of Cresson, Texas. He is a great preacher. His powerful sermons will not be forgotten soon. We are rejoicing in the Lord and thank Him that we were blessed with such a strong preacher. We had thirteen accessions. Some of them men of influence. We have received eighteen since conference. We are working and praying for one hundred conversions this year. Our Sunday School is growing. The Wednesday night prayer-meeting is good. The people are spiritual. We have some excellent people here. Some who are not afraid to reprove sin. We are not what we hope to be in the near future, but, thank the Lord, we have got the revival started, and we are going to keep praying and pressing on till we gain the victory. Pray for us. The church is on a higher plane. J. H. Callaway.

MULBERRY, ARK.—Our second Quarterly Conference Saturday was the best I have ever had since I have been preaching. The whistle to the best cotton oil mill in Arkansas was heard for the first time in Mulberry Saturday. The machinery is all new and the buildings are beautiful and have the very latest conveniences of every kind. We own three good church buildings on this circuit and our presiding elder says there is only one richer circuit in the Fort Smith District. The preacher has been paid better this year than usual, and is happy. The people have had a great revival and four big saloons closed. Some people said it would kill the town to close the saloons, but we have a large new dry goods store in the largest brick saloon building al-

ready, and our Methodist women have made as much as \$40 in one night furnishing good things to eat in another saloon building. When the saloons first closed several men got drunk to make it look worse. The good people rose up in their Arkansas might and put some people in the "cooler," and fined them. Since then we have had perfect peace and no drinking or cursing that we can hear about. Mulberry is a Christian town, and has a good school in a modern brick building, good churches and good homes, and the people are making money if saloons are closed. Fraternally,

Albert R. Sitton, P. C.

CALICO ROCK CIRCUIT.

Calico Rock Circuit is made of part of Newburg with some new territory, including the town of Calico Rock, on the White River railroad. The work has six appointments. Measles has prevailed during the past winter throughout the bounds of the circuit and has resulted in diminished congregations. There are four Sabbath Schools that have not suspended during the winter. Great credit is due a few persons at Iuka for their untiring labors in ceilling and otherwise assisting in completing the church. Verily they will have their reward. Brother Hayes came and held our first quarterly meeting last Saturday and Sunday, 12, 13. The weather was unfavorable but he came in the spirit of the Master and we had a good meeting. Query, Instead of denominating the presiding eldership the fifth wheel as is sometimes done, why not make it the great arm of power that it once was? It is as necessary in the machinery of Methodism as it ever was. There are reasons why this arm of service is not as efficient as it once was. The trouble as a rule is not in the man who occupies the place for in the vast majority of instances they are consecrated holy men, but the reason for failure where failure occurs in this arm of service must be sought for at another point. First, among the earlier generations of Methodism family prayer was the rule and not the exception. Now the rule is reversed. The sacrifice was on the altar morning and evening. We find now even preachers that do not keep up the family altar. Among early Methodists where the sacrifice of prayer and thanksgiving was daily made there was a constant remembrance of the work, first, of the preacher in his monthly round; second, of the quarterly visitations and for the work at large. These men may not have been mentioned daily in audible petition, but these sentiments prevailed as the heart of the daily sacrifice. Again there was another rule that prevailed among early Methodists numbered with the things of the past. I mean the quarterly fast, when the preacher came round in the beginning of the year. He

turned to the class book as it was called, and if it had not already been done he wrote on the fly leaf, "Remember, brethren, the Friday preceding each quarterly meeting as a day of fasting and prayer. Pray for the prosperity of Zion and for us your servants, for Jesus' sake." These quarterly fasts were generally observed by our people. It was the day of preparation for the coming quarterly meeting. These quarterly visitations backed by such hallowed associations as we have named were made occasions for the demonstration of great power in the conviction of sinners, the conversion of mourners and the edification of believers.

Now I wish to say that I rejoice in the prosperity of our great church and the progress she has made on many lines, especially the missionary cause and her educational interest, but by neglect at two points indicated in this communication I hesitate not to say we have lost ground and need to ask for the old paths where is the good way and walk therein, that we may find rest for our souls. What I have written I have written. Respectfully, F. M. Smith.

PARAGOULD DISTRICT.

Paragould District is in the northeast portion of Arkansas and contains 22 pastoral charges, four stations, three half stations, 15 circuits, and is served by Rev. M. B. Umsted as P. E., who made a splendid record last year and gave universal satisfaction to the people and pastors and everything bids fair for a forward movement this year. The salaries for the pastors have been increased \$2,000 in the district, which gives an increase to the P. E.'s salary of \$320 over last year. Six new churches are under construction and a great many other material improvements, such as repairs and furnishing, etc.

This is a very fine territory and is destined to be one of the leading districts in the State. Nearly all the preachers from whom we have heard have received several members into the church since conference and most of them, we understand, have made arrangements for their conference collections.

Rev. R. C. Morehead stands at the hub of the district, Paragould station. His zeal, knowledge, culture and experience makes him a great success. We hear that he has received about 35 members and all other things in keeping with his established prestige.

Paragould Circuit is supplied by Rev. Ira Russell and is making a fine start. East Paragould Circuit is served by A. C. Griffin, who is building a new church in East Paragould.

Brother F. P. Jernigan is doing well on Gainesville Circuit.

Lorado Circuit has one of the best preachers in the district, W. M. Watson.

H. E. May, one of the old guard,

is doing well at Piggott.

Rector Circuit, supplied by L. C. Craig, who is a fine preacher and a fine organizer.

Knobel Circuit served by J. B. Kemper, bids fair for a fine year's work.

Rev. A. E. Holloway is at Corn-ing Station; good preacher and a good place, and we expect of them a good year's work.

Brother McKelvey took Brother J. O. Dameron's place on the Reyno Circuit.

H. V. Johnson is serving the Maynard Circuit and is hopeful of a good year's work.

Rev. H. H. Hunt is at Tucker-man and has things well in hand and always succeeds.

Brother J. M. Thrasher is serv-ing his third year at Alicia, which speaks well for him and his people.

Portia Circuit is served by G. S. Morehead, one of the best circuits in the conference. He has a new church under construction and his conference claims in cash and sub-scription and can do more with a band of ladies than any man in the district. Rev. W. E. Hall starts off well at Black Rock and is hopeful of good year's work.

J. S. Watson is meeting with good success at Smithville.

Rev. A. C. Cloyes is serving his second year at Mammoth Spring and Imboden, and is doing some very much needed repairs on the Mammoth Spring church. He is to entertain the preachers' meeting in May.

Rev. Pocahontas Graham is to be-gin a meeting in April and is to be assisted by the writer.

Pocahontas Circuit supplied by W. W. Reed is doing good work.

Brother Edwards is organizing his his work well at Hardy and other points.

Walnut Ridge Station is moving along with the prosperity of the town. Sixteen members since con-ference; finances up to date; hap-piest year of my life so far.

I have been appointed mis-sionary campaigner for the dis-trict and will begin my work in April. Yours very truly,

T. W. Fisackerly.
G. S. Morehead.

Mena, Ark., Mar. 5, 1904.

At the third quarterly conference for Mena Circuit, M. E. Church, South, held at Dallas in October, 1903, a committee was appointed to secure a plat of ground adjacent to Bethesda Springs, three miles south of Mena, to establish a district camp ground upon to be used as a place for holding religious camp meetings for the Texarkana dis-trict, and for other social and relig-i-ous gatherings, under the control and supervision of the authority of said district. The committee has secured the option on forty acres of land just south of these famous springs and popular summer resort, at the very low price of two hun-

dred and fifty dollars. As soon as the money can be raised and a deed to this very valuable property secur-ed, the committee purposes to begin the erection of a suitable tabernacle of modern design, capable of seat-ing 1,000 or more persons, and tak-ing other such steps as are neces-sary to hold a great Methodist camp meeting during the coming month of August.

The committee therefore takes this method of appealing to the friends of this good cause to assist them in any sum of from \$10 to \$1, to raise this money. The beneficial results of this great religious gath-ering from year to year, cannot be computed in dollars and cents to the country and to the individuals at-tending.

Twenty-five friends of the cause who will contribute \$10 to this great enterprise, will set the ball in mo-tion that will result in the estab-lishment of one of the greatest social and religious movements this part of the country has ever seen. Send all contributions to R. D. C. Dodd, Mena, Ark. Awaiting an early re-sponse and a liberal contribution from YOU, we are yours in the work of the Master,

R. D. C. Dodd, Chairman.
W. D. Durham, Secretary.
Building Committee M. E. Church South, Texarkana District.

Clarendon, Ark., Mar. 20, 1904.

Dear Brother Godbey—Since my last report Galloway day has been observed by:

Fordyce, C. J. Green, pastor....	\$42 00
Atlanta, J. J. Burleson, pastor..	22 50
Lockesburg, S. C. Dean, pastor..	10 00
Russellville, L. H. Eakes, pastor	4 85
Heber, J. T. Self, pastor..	3 31

Total\$82 66
Please place on the honor roll
Hope, T. D. Scott, pastor.
Sherrill and Tucker, E. L. Beard, pastor.

Clarendon, C. P. Smith pastor, deceased.

They each having pledged one hundred dollars or more to the Gal-loway debt. If every charge will observe a Galloway day it will be a great help. Brethren, will you not do what you at conference resolved to do? Many will gladly help us if you will only observe the day. Fraternally,

D. J. Weems, Agent.

Our Dead.

Mrs. Lydia Craig, wife of the late Rev. Thomas A. Craig of the White River Conference, was born July 9, 1833, in the State of Mississippi, and moved to Arkansas and settled near LaGrange. She professed re-ligion in early life and joined the Methodist Episcopal Church, South, in which she lived a devout Christ-ian for more than fifty years. She

was married the first time to the Rev. J. C. Beckham, a member of the Arkansas Conference, with whom she lived and labored in the church of their choice as long as he lived; after his death she lived a widow for many years. On Septem-ber 1, 1881, she was married to the Rev. Thomas A. Craig, a faithful man of God, and a member of the White River Conference. This union was a very happy one. For many years they stood side by side for the salvation of souls. God hon-ored their work in the conversion of many who will call them blessed in the home above. After Brother Craig's death she has lived in the home of her step-son, Rev. L. C. Craig, and was fully identified with his work, wherever his field of labor was. She had no children of her own, but was a mother to her niece, Mrs. L. C. Craig and her children. She loved her home and was willing to give her time for the comfort of the children. By her kind and generous way and sweet disposition she won the love of every one with whom she came in contact. No sac-rifice was too great nor pleasure loved, she would not forego for the happiness of others. A leading characteristic of her life was the readiness with which she gave up her pleasure in her effort to minis-ter to others. She was always cheerful and happy and pleased when she had an opportunity to scatter sunshine and gladness. To know her was to love her. No one could be associated with her with-out being made better. Auntie Craig, as she was familiarly known by a host of friends and loved ones, was a true Christian, a lover of the good and pure. Truly she was one of those of whom it is written: "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do fol-low them." On Thursday evening, February 18, at 5, her spirit bade good-by to friends and loved ones on earth, and joined the many who have entered into the city of rest. She was quietly laid away to rest in the cemetery at Rector and will await the coming of our Lord. Just a few more weary, fleeting years of joy and gladness, mingled with tears, and you may pass over to the other side and live with dear Auntie forever. May God bless the be-reaved ones and bring them to a re-union in heaven, where they will never say good-by.

M. B. Umsted.

HOLLEMAN—Newsome and Har-grove Holleman. Two years ago the Holleman brothers were with us in the A. M. C. and both bade fair to live to a ripe old age. Newsome, the older, was the farther advanced, lacking only a year of completing the B. S. degree, having finished the business course with perhaps a higher degree of proficiency than any pupil ever graduated from the department. His work in Y. M. C. A., literary society and college classes will never be for-

gotten by classmates and teachers. Seldom have I seen a higher type of manhood and never had I a truer friend in a pupil. Hargrove, the younger, was equally popular with his comrades, especially in outdoor games and social relations. Both boys pro-fessed faith in Christ and left words of comfort which bespoke unquestioned faith in Christ and His pardoning love. Newsome was born March 6, 1880, and died February 6, 1903. Har-grove was born January 12, 1883, and died June 11, 1903. Hargrove had been married only a few weeks. The young faithful wife of Hargrove, the devoted sacrificing mother and a younger sister and brother are left by Providence to mourn the loss to them-selves and community of these noble boys. The Lord bless and preserve this godly home, this faithful moth-er, devoted wife, loving brothers and sisters. Very affectionately,

J. S. Hawkins.

Arkadelphia, Ark.

JUDGE FOR YOURSELF

Which is Better—Try an Experiment or Profit by a Little Rock Citizen's Experience.

Something new is an experiment. Must be proved to be as repre-sented.

The statement of the manufac-turer is not convincing proof of merit.

But the endorsement of friends is.

Now supposing you had a bad back,

A lame, weak or aching one.

Would you experiment on it?

You will read of many so-called cures.

Endorsed by persons from far-away places.

It's different when the endorse-ment comes from home.

Easy to prove local testimony.

Home endorsement is the proof that backs every box of Doan's Kidney Pills.

Read this case:

Martin Duttlinger, of 515 West Third street, a resident of the city for twenty-nine years, says: "For two years I suffered almost con-stantly from dull, heavy aching through my loins and in my kid-neys. It was very painful for me to stoop or lift anything which caused a strain on the muscles of the back, and the kidney secretions were too frequent and very highly colored. I took a lot of medicine but it did me little if any good be-fore I found out that Doan's Kid-ney Pills had cured people troubled as I was. This led me to go to J. F. Dowdy's drug store and get a box. After two or three days' treat-ment, the pains began to leave, the kidneys secretions became regular, and in a very short time I was re-lieved of the trouble."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffa-lo, N. Y., sole agents for the Unit-ed States.

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

W. H. M. S. Department.

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

WHITE RIVER CONFERENCE.**ONE HUNDRED DOLLARS.**

This amount has been given for the Florine McEachern Hospital by "A Friend" in memory of "two dear little boys." This mother read of this beautiful work in "Our Homes" and wanted to have a part in it.

Another "sister in Christ" sends \$100. Are there not many others who would like in this way to hold in remembrance children they have laid away to await the blessed resurrection morn, and to whom they minister in the person of other suffering little ones?—Our Homes.

WHOSE FAILURE?

In the second quarter of the past year 6,500 Florine McEachern brigade boxes were called for and distributed. In the third quarter 5,592 were sent out—a total of 12,092.

From the enrollment fee of ten cents alone of this number there should have come into the treasury \$1,209.20. Instead, only \$211 were sent in and the General Secretary reports the enrollment of only 1,000 children, while it is known that the number of children enrolled in one district of one conference is 500.

What is the meaning of this? Evidently some one has failed to properly attend to the details of this great movement.

Was that somebody in your auxiliary?

WHAT "MIGHT HAVE BEEN."

If the details had been carefully attended to, we would have had at the end of the third quarter over \$1,500, instead of \$211.

Oh, that we had the power to impress upon every third vice president the importance of the full discharge of duty in this great movement, that we may not only enlist and train our children, but that we may soon have the funds to establish a great training center for our deaconesses!

BRIGADE RESULTS.

One brigade of 115 children had an opening in February and from the mite-boxes alone gathered \$20. Another gathered \$17 and another \$68 from both boxes and enrollment fees.

These few illustrations serve to show us what great things we may accomplish with this great army of children if we only will.

Those who are inclined to take discouraging views of the position of Christianity in the world, and of the growth of materialism and unbelief, need to account to themselves for the amazing progress of

Christian missions. The American Board Almanac prepared by Rev. E. E. Strong, D. D., gives the totals of Protestant missions as 13,250 missionaries, 63,168 native workers, 1,179,600 church members, of which 89,436 were added last year. The total income of all missionary societies was \$18,459,841, an increase of more than \$2,000,000 over the year before. There is no food for pessimism to be found in these figures.—The Watchman.

Reward of Merit.

A NEW CATARRH CURE SECURES NATIONAL POPULARITY IN LESS THAN ONE YEAR.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor, and yet within one year Stuart's Catarrh Tablets, the new catarrh cure,



has met with such success that today it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood-root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitiger, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully,

and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrh trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so, and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud, and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh mailed free. Address, F. A. Stuart Co., Marshall, Mich.

St. Louis, Iron Mountain and Southern Railway Company

DAILY

4 Trains to Hot Springs

7:30 a. m., 7:40 a. m., 2:20 p. m., 7:15 p. m.

4 Trains to Texas

1:40 a. m., 7:30 a. m., 2:20 p. m., 7:15 p. m.

6 Trains to St. Louis

1:20 a. m., 7:45 a. m., 11:50 a. m., 5:10 p. m., 8:15 p. m., 9:15 p. m.

2 Trains to Memphis

11:15 a. m., 1:10 p. m.

2 Trains to Kansas City

7:20 a. m., 8:25 p. m.

2 Trains to New Orleans

8:50 a. m., 8:55 p. m.

Pullman Sleeping Cars AND

RECLINING CHAIR CARS

Local sleeper between Little Rock and Memphis. Local Sleeper between

Little Rock and Fort Smith.

Sleeper to New Orleans

or 8:50 a. m. and 8:55

p. m. trains.

City Ticket Office, Corner Markham and Louisiana streets, Little Rock

J. A. Hollinger, P. & T. A.

H. O. Townsend.

G. P. & T. A. St. Louis Mo.

4 DAILY TRAINS TO HOT SPRINGS

VIA

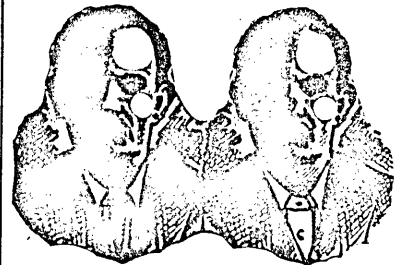
The Little Rock and Hot Springs Western Railroad AND

Iron Mountain Route.

All trains leave Little Rock from the Iron Mountain Union Depot.

Ly Little Rock 7:30 a. m., 7:40 a. m., 2:20 p. m., 7:15 p. m. For further information apply at Union Ticket Office, Markham and Louisiana Sts. or Union Depot.

J. A. HOLLINGER, P. & T. A., Little Rock
 G. W. THOMAS, G. P. A., Hot Springs



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,

Judge J. N. Smith.

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 same suffering one.

Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,
 506-508 Main St., Little Rock, Ark.

6 EVER BLOOMING ROSES

OR

6 Fine Chrysanthemums

OR

3 Roses and

3 Chrysanthemums

For 25 cents Postpaid

The fine new white Chrysanthemum, Timothy Eaton, will be one of the six or one of the three. We make this special offer to get our new 1904 catalogue before the flower loving people. Address

Tipton & Hurst

14th St. & Park Ave.,

LITTLE ROCK, ARK.

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.

Money Made Easy

By selling the wonderful new book, "Mr. World and Miss Church Member."

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.

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 flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium wafers is undoubtedly the best and most widely used.

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

At Rest.

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

WILLIAMS—Eliza A. (nee Duthers) was born in Madison county, Tenn., February 5, 1824; married to Chapman Williams, November 29, 1838, and died January 10, 1904. Memory mellowed my heart as I recall my visits to this Christian household in the very first days of my ministerial life, and very often in subsequent years, when I was their pastor. From 1853 to 1904, Sister Williams exhibited to the world about her the true, full Christian character, altogether lovely. Oh, how this superannuate loves to think of such church members! Prompt to duty and at all times, everywhere in fullest sympathy with Methodism's grand mission—the salvation of the world. Left a widow many years since, with a large and almost helpless family of children, claiming the promise of her heavenly Father to the widow and fatherless, she toiled early and late for her children, doing a faithful, loving mother's part until the Lord said: "It is enough, come up higher." Verily, her children will arise and call her blessed. She died just as she had lived, strong in faith, giving glory to God, taking leave of loved ones here. She exulted in prospect of joining dear husband and children, and being forever with the Lord. My pastoral work comes in review when I think of the refreshing seasons of grace I have enjoyed at old Bethlehem and Caldwell Chapel, and with that dear family. God bless the sons and daughters, all following in the steps of their parents, so may they continue to do to the end, then meet the two best friends they had on this earth, where Jesus is, with Him to reign in unalloyed pleasure while eternal years roll on.

J. E. Caldwell.

Tulip, Ark.

MASON—Prof. Elisha R. M. Mason, son of R. B. and P. Y. Mason, was born August 21, 1871, and died December 16, 1903, at his home near Toledo, Cleveland county, Ark., Elisha was a strong, active, industrious, honest boy, and was reared on the farm. His early education was acquired at the academy at Toledo, but later he went to school at Fordyce, Jonesboro, Ark., Jamestown and Danville. He completed a commercial course at Fort Smith. He taught at several places. Some of the places he taught successfully were Hendrix College, Dalark and Gurdon, Ark. More than two years ago he was in a railroad wreck near Malvern, Ark., and sustained injuries which finally run into consumption, which caused his death. He was teaching at Gurdon when his health grew so bad he was compelled to give up his school and seek health at San Antonio, Tex., and other places, but all failed to restore him to health. He came home in June of last year to die, and received every attention love and skill could give him till the end. He was one of the most patient sufferers I ever saw. He was resigned to God's will, and met death like a Christian which he was. He joined the M. E. Church, South, at the age of 17, and was ever a faithful member. He filled the office of steward well and loved his church and was ever true to its principles. He was true to his parents and friends. His parents say he was all to them any

son could be. He also stood high as a Free Mason. We are sad to know that he is cut down so soon. He might have accomplished much had he lived. But his life has not been in vain. While his parents and sister are stricken, yet they believe he is at rest. May God bless the sorrowing ones and meet him in the land of the blest.

B. F. Scott, Pastor.

NORCOTT—In Crossett, Ark., on the morning of February 28, the sweet spirit of Lizzie Norcott was wafted to its home beyond the skies. On that beautiful Sabbath morning, just at the time for the opening of Sabbath school, she entered the glorious Sabbath school above. She was the daughter of Dr. J. C. Norcott, a member of the Crossett Lodge F. & A. M. A gloom was cast over the whole city when the message was whispered, "Lizzie is dead." No services were held in the church that day. Not quite 9 years had she been lent to her loving parents, the comfort of an invalid mother and the idol of her father, we cannot understand why she was taken away. But we know that a loving heavenly Father watches over His children and doeth all things well. No child could have been taken from the Crossett school or Sabbath school who would have been missed more. She was bright and energetic, a leader among her little friends and loved by all who knew her. School was dismissed and many of her class-mates and other sorrowing friends accompanied her remains to Hamburg to be interred in the cemetery at that place. Services were held at the Methodist church, and conducted by her pastor, Rev. A. M. Shaw. The children of the Sabbath school sang two of her favorite hymns. One little girl, when told that they would sing, replied, "We can't sing without Lizzie." The heart-broken father, mother and brothers have the heart-felt sympathy of many friends.

A Friend.

WILLIAMS—Addie C., daughter of I. H. and Ellen Williams, was born November 5, 1894; died January 21, 1904. Addie was a bright girl, always attending Sunday School, and was one of the best in her class. Though young, she had won her way into the hearts of all who knew her. She was full of sunshine, exhibiting true character everywhere she went. She suffered long and intensely, but did not complain. All was done for her recovery that could be done. Everything failed. It is sad to part with our jewels, but amid our sorrow we are consoled by the thought that of such is the kingdom of heaven. Weep not, father, mother and children, we shall meet our loved ones again in the sweet by and by. What a happy thought!

C. F. Hively, L. P.

McDANIEL—Charles M. McDaniel was born January 22, 1876; died November 9, 1903, near Hollywood, Ark. He professed faith in Christ and found peace with God in the forgiveness of sin a few hours before death. He leaves a wife and one child. God bless the widow and fatherless child by sanctifying this dispensation of providence to their good.

D. D. Warlick.

McMILLAN—Sarah C. McMillan (nee Morgan) was born in Alabama, December 18, 1849, and after various changes, settled in Clark county, Ark. In early womanhood she was converted under the ministry of the now sainted W. C. Adams, of the Little Rock Conference, and joined the M. E. Church, and made them a faithful member until August 8, 1872, she was married to A. A. McMillan, by this writer, soon after which she joined the M. E. Church, South, with her hus-

band, and was ever after a true and tried member till February 15, 1904, when she sweetly passed away after an illness of only twenty-six hours, from that dread disease, congestion. Eight children were born to her. Three died in infancy, and four of the five living are married. We called all in by 'phone and otherwise except our preacher boy, Edwin S. McMillan, pastor Fulton circuit, Little Rock Conference. He failed to get word in time. Our home was always the preacher's home, and though very weak and delicate, my wife never tired preparing the best we could afford for the preacher's comfort. The people gathered en masse from all the neighborhood at our house and graveyard to pay a tribute of love to the dead and offer sympathy to the bereaved. Her life among us has left no shadow of doubt as to her future happiness. Her Christian character was most beautifully developed in helping to train our children in the nurture and admonition of the Lord; hence all are members of the Methodist church, except our baby, 9 years old. I am lonely, for my life has been shut in for many years, but I know in whom I trust. Pray that my faith fail not. Her bereaved husband,

A. A. McMillan.

BRIDGES—Wm. Jasper Bridges was born in South Carolina, June 24, 1836; was married January 29, 1867, and died at Hollywood, Ark., November 26, 1903. He was converted and joined the church in early life and lived a true Christian to the end. He leaves a wife and six children. May heaven's blessings be upon the bereaved family and friends. His pastor,

D. D. Warlick.

RHEUMATISM Cured Through the Feet.

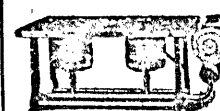
Don't Take Medicine, External Remedy Brings Quick Relief. FREE on Approval. TRY IT.

We want everyone who has rheumatism to send us his or her name. We will send by return mail a pair of Magic Foot Drafts, the wonderful external cure which has brought more comfort into the United States than any internal remedy ever made. If they give relief, send us One Dollar; if not, don't send us a cent.



Magic Foot Drafts are worn on the soles of the feet and cure by absorbing the poisonous acids in the blood through the large pores. They cure rheumatism in every part of the body. It must be evident to you that we couldn't afford to send the drafts on approval if they didn't cure. Write today to the Magic Foot Draft Co., TC26 Oliver Bldg., Jackson, Mich., for a trial pair of drafts on approval. We send also a valuable booklet on Rheumatism.

\$200 A MONTH



Active Man or Woman in each county to exhibit, take orders and appoint agents for Eureka Oil Gas Stoves for cooking. New and wonderful inventions. Customers more than delighted with our improved burner. Agents coming our way. Enormous demand. Rapidly replacing gasoline stoves. Absolutely safe. Make its own gas from kerosene oil. Cheapest, cleanest fuel. Sells at sight. Catalogue FREE. Write today. Standard Gas Lamp Co., 141-143 Ontario St., Chicago.

We promptly obtain U. S. and Foreign

PATENTS

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

CASNOW

WASHINGTON, D. C.

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, MARCH 23, 1904.

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

Methodist Calendar.

Fayetteville District Conference, at Springdale April 12-14
 Little Rock District Conference, at Hunter Memorial, L. R. April 26
 Dardanelle District Conference, at Coal Hill April 21
 Board of Missions, L. R. Conference, at Gurdon May 10-13
 Monticello District Conference, at Hamburg May 12-15
 Helena District Conference, at Clarendon June 22-26
 Arkadelphia District Conference, at Arkadelphia June 23-26

Helena District—Second Round.
 West Wynne Cir. Mar. 26, 27
 Wesley Circuit April 2, 3
 Wynne Station April 3, 4
 Forrest City Station. April 10, 11
 Wheatley Circuit April 13
 LaGrange Circuit April 16, 17
 McCrory and DeView. April 23, 24
 Cotton Plant and Howell. May 1, 2
 Brinkley Station May 8, 9
 Blackton Circuit May 14, 15
 Holly Grove and Marvell May 21, 22
 Clarendon Station May 22, 23
 Laconia Circuit May 28, 29
 Helena Station June 5, 6
 Marianna Station June 12, 13
 Haynes Circuit June 18, 19
 District conference will convene in Clarendon June 22-26.
 W. C. Davidson, P. E.

Camden District—Second Round.
 El Dorado Sta. Mar. 27, 28
 Buena Vista April 2, 3
 Junction City April 10, 11
 Lewisville and Stamps, at Buckner April 16, 17
 Stephens and Waldo, at Mt. Prospect April 19
 Fordyce April 23, 24
 Bearden and Thornton, at Little Bay April 24, 25
 Magnolia Ct. May 7, 8
 Magnolia Sta. May 8, 9
 Atlanta May 13
 Victoria, at Bolding ... May 15, 16
 Camden May 22, 23
 El Dorado Ct., at Wesson. May 29, 30
 Walnut Hills June 4, 5
 Hampton, at Faustina. June 11, 12
 Onalaska June 12, 13
 Smackover June 18, 19
 J. H. Riffin, P. E.

Arkadelphia Dist.—Second Round.
 Clark Ct. Mar. 19, 20
 Social Hill Mar. 26, 27
 Arkadelphia Sta. April 2, 3
 Dalark Ct. April 9, 10
 Holly Springs Ct. April 16, 17
 Okolona Ct. April 23, 24
 Amity Ct. April 30, May 1
 Ussery Ct. May 7, 8
 Central, Hot Springs. May 14, 15
 Princeton Ct. May 21, 22
 Lono Ct. May 28, 29
 Malvern Sta. May 29, 30

SORE HANDS

Itching, Burning Palms,
 Painful Finger Ends,
 Shapeless Nails.

SORE FEET

Inflamed, Itching, Burning,
 Sore, Tender and
 Perspiring.

ONE NIGHT TREATMENT.

Soak the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, or bandage lightly in old, soft cotton or linen. For red, rough and chapped hands, dry, fissured, itching, feverish palms, with brittle, shapeless nails and painful finger ends, this treatment is simply wonderful, frequently curing in a single application. Complete local and constitutional treatment for every humor of the skin, scalp and blood, with loss of hair, may now be had for one dollar. Bathe with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation and inflammation, and soothe and heal, and lastly, take the Cuticura Resolvent Pills to cool and cleanse the blood. This treatment affords instant relief, permits rest and sleep in the severest forms of Eczema and other itching, burning and scaly humors, and points to a speedy, permanent and economical cure of torturing, disfiguring humors, from pimples to scrofula, from infancy to age, 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. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.
 Send for "How to Cure Every Humour."

Hot Springs Ct. June 4, 5
 Malvern Ave., Hot Springs. June 5, 6
 South Hot Springs. June 11, 12
 Park Ave., Hot Springs. June 12, 13
 Traskwood June 18, 19

District Conference at Arkadelphia, June 23-26. Opening sermon Wednesday night, June 22, by Rev. A. Turrentine.

J. R. Cason, P. E.

Married.

McALISTER-MILLER. — Mar. 10, 1904, in the Fairview parsonage, M. E. Church, South, in Texarkana, Ark., Mr. Arthur T. McAlister and Miss Mollie Miller, of Bowie county, Texas, Rev. J. R. Sanders officiating.

HEADSTREAM - PORTER. — At the home of the bride's father, Bethesda, Ark., February 14, 1904, Mr. F. W. Headstream to Miss Alice Porter, Rev. R. H. Grissett officiating.

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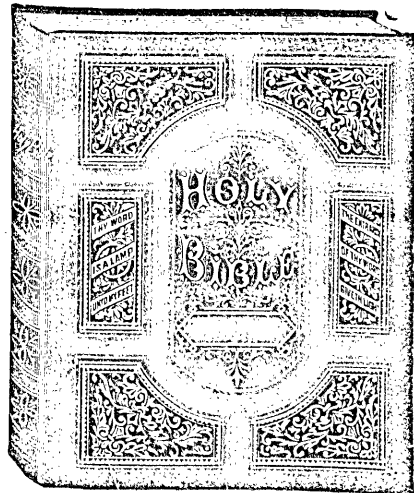
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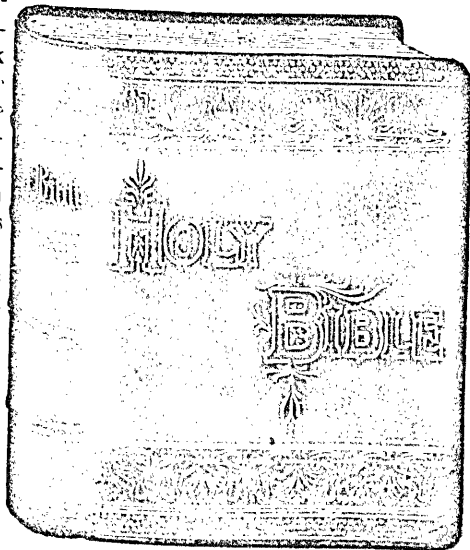
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