

# 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

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NO. 14

## News and Notes.

GREAT NUMBERS OF RUSSIANS are leaving their country to escape service in the war.

THE COLOMBIAN GOVERNMENT has decided to let the little republic of Panama alone and her army is recalled.

UNITY, PATRIOTISM, ENTHUSIASM, courage and confidence characterize the people of Japan in their present struggle with Russia.

THE ALABAMA ADVOCATE SAYS there are four Methodists, two Congregationalists and one Baptist in the Japanese House of Commons.

THE ST. LOUIS CHRISTIAN ADVOCATE says: "It is positively stated that the dreaded boll weevil cannot live where cowpeas are grown." We know nothing about the authority for such a statement as this, but if true we shall not have much more trouble about the matter. If we must choose to raise weevil or cowpeas we shall not be long deciding.

SALOON KEEPERS, GAMBLERS AND managers of corrupt political schemes have one redeeming trait—they have the highest ideal of the sacredness of the church and the Christian ministry. The stinking sloughs in which they live and move and have their being no preacher can afford to approach. He is dishonored and the whole church is dishonored if a preacher meddles with politics.

Such meddling is a great grief to them, not for any prey which it takes from their clutches but for the dishonor which it brings upon the minister of whose sanctity they are so jealous.

IT NOW APPEARS THAT RUSSIA will not attempt to occupy Korea, unless later developments invite the attempt. Her armies will defend Manchuria alone, and, if possible, hold Port Arthur. That would give Russia a secure basis for future development. Manchuria will be Russianized as the result of the war, in almost any event. Thousands of the Russian soldiers will settle there. Only China with the sympathy of the European powers, can prevent Manchuria from becoming Russian.

As respects the movements in the war, Russia does not expect to

get her eastern squadron into the China Sea before August. If, before that time, Japan can destroy or bottle up the fleet at Port Arthur Russia will have nothing to hope for in naval battle.

Several efforts have been made by the Japanese to close the harbor at Port Arthur by sinking vessels in it, but, while several ships have been sunk the harbor has not been closed.

## The Pool Room Ordinance Failed to Pass

Nothing that has come before our city council of late has excited so much interest as the pool-room ordinance, noticed at length in the "Methodist" of last week. That a majority of the council favored its passage was the impression made upon our citizens by all that could be learned of the situation. It was believed, however, that Mayor Lenon would veto the bill, and the hope of its opposers was that there would not be a sufficient number of supporters to carry it over the veto.

The bill came to final reading on Thursday night last. On the afternoon of that day there was a meeting held, composed of a number of influential citizens, and a protest against the passage of the ordinance was drawn up, and several copies circulated for signatures. Ex-Gov. Dan Jones and H. L. Remmel took especial interest in the work. The petition or protest, with its signatures, was brought before the council in the evening. About 200 people were in the lobby, interested in the issue. Mr. Remmel addressed the council in the interest of the petition.

Mr. Volmer, who had at the former meeting, characterized the petition of the preachers as unwarranted interference, and dictation, made an explanatory statement, asserting his high regard for the ministers and the people whom they represented.

When the vote was taken every one of the thirteen aldermen present voted against the bill.

The opposition to the bill on the part of Mayor Lenon was well known. The assurance that he would veto it, and that it would finally be defeated, and the strong moral opposition which had been developed by the firm stand both of the Gazette and Democrat and the protest signed by so many business men, all contributed to a result in which the good people of Little Rock rejoice.

We accept with commendation the action of the council, and feel assured that it will put a quietus upon the schemes of gamblers for some time to come.

## No Advantage to the City.

We heartily commend the following utterance from the Democrat of this city:

We notice that Texarkana has arranged for a street fair. We desire to give notice now that we shall hereafter oppose similar attractions for this city. The license paid is entirely inadequate to the privileges granted. These street fairs set up all kinds of gambling devices and run them openly. They exhibit attractions that are as old as their experience on the road, and there is absolutely no advantage to the city that permits them to exhibit. The streets are monopolized and filled with the tents and paraphernalia and the public is forced to undergo the inconvenience that results from overcrowded thoroughfares. All kinds of fakirs come with these shows and a respectable city is transformed into a veritable bedlam. In the light of past experience and common sense, we are led to inquire how it is possible for a city to be thus victimized. It comes of a lack of thought on the part of the city authorities. This year we propose to prevent any such fake attractions from coming here if possible. We shall have with us the entire business community and all interests save those that are directly benefited—the saloons and dives principally.

## From the Nation's Capital.

The ship subsidy people are now clamoring to be paid for having kept still so long. They urge the passage of two innocent-looking little bills; one, giving to American vessels the transportation of all government supplies by sea, regardless of cost; the other, giving to American vessels the exclusive right to transport freight and passengers to and from the Philippine islands, after July 1, 1905. Secretary Taft and all the insular officials have declared that such a law, going into effect before July 1, 1909, would be ruinous to the Philippine trade, and would result in practically breaking up all commerce between us and the Philippines by tremendously increasing freight rates. In an interview which your correspondent had with Gov. Taft recently, he denounced these bills as robbery of

the Filipinos, but he has since had a conference with Senators Lodge, Hale and Frye, inside representatives of the shipping interest, and these astute gentlemen have bluffed or wheedled him into withdrawing his objections by telling him that before next year the Philippine tariff will be reduced. The governor is an optimist and easily imposed on, and he has fallen down before these high muckamuck. Everybody except him believes that he has yielded his point and sacrificed the interests of his Filipino wards for a mess of pottage.

Miss Clara Barton's Red Cross Society in this city is in a heap of trouble. The seceding directors granted Miss Barton another week in which to make reply to the charges of mismanagement, whereupon her lawyer immediately made a peace proposition, offering Miss Barton's resignation as president if they would withdraw the charges and discontinue the investigation! Meantime, she gave an entertainment in Boston and collected money for the "Russo-Japanese war," when both Russia and Japan had declined to accept her offered services.

Commissioner Macfarland, of the triumvirate which governs the city of Washington, is advocating a compulsory education bill before congress, while 5,000 children are running in our streets and alleys because there is not room for them in any school house! He not only wants to compel them to go to school when there is no shelter for them, but he provides that they shall not go till they are eight, and that if they are poor they shall be clothed from the public funds! It does not seem to occur to the commissioners that this would pauperize the city. Our real need is to have the wants of primary schools attended to first and those of high schools last. The opposite is now the case: The expensive high schools are coddled and pampered while children who need elementary training have not shelter to cover them. Our schools are in a bad condition.

## To Introduce the Common Order of Worship.

The best way is to secure the order printed upon cards and distribute to the congregation.

We furnish these cards at 10 cents a dozen.

75 cents a hundred.

Godbey & Thornburgh.

## Temperance.

All temperance people may well rejoice that prohibition is making advances by towns and counties so widely in the Southern States. In some of these States the prohibition territory may be roundly described as: Arkansas 43 counties out of 75; Georgia, 103 counties out of 137; Kentucky, 101 counties out of 119; Mississippi, 65 counties out of 75; Tennessee, 84 counties out of 96; Texas, 200 counties in State; North Carolina, all places save incorporated towns, which vote for license.—Michigan Advocate.

### SATISFIED

#### The Surgeon's Assistant in a Dangerous Case.

The surgeon who is attending a dangerous case praises the food that helped his little patient.

"I have a story to tell about what Grape-Nuts did and is still doing for my child, a story marvelous indeed which seems almost incredible but which is an absolute fact.

"Two years ago in March my little four-year-old daughter was stricken down with Tuberculosis of the right hip joint. We put her in charge of a specialist for treatment. He told us that our only hope of saving her hip and perhaps life in addition to his surgical treatment was to build up her system with good nourishing food to make good rich blood, bone, muscle and fat, which in time would cure the disease by absorption.

"This sounded easy but proved a difficult case to treat as there were so many foods recommended that did not agree with her or that she did not like and therefore would not eat.

"For a year and a half she barely held her own until Grape-Nuts was tried which she liked from the first and in two months gained two pounds in weight where during the 18 months preceding she had lost weight.

"Now notwithstanding she is also just recovering from a severe attack of the whooping cough which she has had for the last three months, she has gained steadily in weight, is growing nicely and her entire recovery is promising and hopeful and we are confident of complete success.

"Our surgeon is delighted with the rapid improvement she is making and both he and ourselves are more than thankful that we tried Grape-Nuts."

The writer of this letter is the pastor of a church at Warrensville, Ohio. Name given by Postum Co., Battle Creek, Mich.

Thousands of physicians now prescribe Grape-Nuts food in all cases where strength is expected from food. "There's a reason."

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

### The Hepburn Bill.

In answer to a letter from Mr. Thornburgh, our business manager, advocating the passage of the Hepburn bill, Representative John S. Little sends us the following:

Hon. Geo. Thornburgh, Little Rock, Ark.:

My Dear Friend—Your much appreciated letter of the 25th inst. has been received and contents noted with pleasure.

The bill referred to was ordered reported by the committee on Friday last, with an amendment, and I fear the amendment will materially weaken the bill.

Enclosed I hand you copy of the amendment as ordered by the committee. The report has not yet been made to the House, but I presume it will be done today. With best wishes, I am, as ever your friend,  
John S. Little.

Amendment.—Amend by adding to section 2 as follows: "Or to control or in anywise to interfere with the delivery in the State or Territory of any bona fide interstate commerce shipment of liquor liquids intended solely for the personal use of the original consignee, and not intended for sale in said State or Territory in violation of the laws thereof.

## Educational Notes.

### Gifts to Education.

In the World's Almanac list of benefactions for 1903, amounting in all to \$85,000,000 for all purposes, only two from the South were large enough for special mention and both of these were north of the Potomac. The total amount given to and by the South is not indicated. In 1902 the sum of \$14,840,629 was given for education throughout the United States. Of this sum the South received only \$1,279,219. This ratio is nothing new. It naturally leads us to ask whether we are doing our duty in this respect.

The cry that we are poor is losing its force. In the poverty and desolation following the war it was only natural that we should have fallen behind the North in every respect. At last, however, the South seems to be coming to her own in the business world, but our educational interests are hardly keeping pace with our industrial development. Our people seem not to have learned to give in proportion to their means as well as the people of the other sections of our country. Even the West is outstripping us. While many Northern colleges are well equipped, ours are struggling hard to do respectable work and keep their heads above the water. If they are not helped and soon put on a sound basis, our development is sure to be one-sided.

And this help must come from our own midst. A few men in the North occasionally give to institutions in the South, but the trend of

this philanthropy seems to be now about as it was just after the war, to befriend the negro. Only a few days ago the papers announced the gift of \$10,000 by Mr. Carnegie to a colored school in Alabama and that he was contemplating giving large sums for the same purpose. We should be glad to see the negro provided with proper educational facilities, but shall we stand by and see his schools better equipped and endowed than our own? If not, we must be up and doing.

David Y. Thomas.

### Remarkable Treaty With China.

A most remarkable treaty was signed at Shanghai, China, on the 8th of October, last, the contracting parties being the United States and the Empire of the Son of Heaven. This commercial treaty marks an advance upon any other in securing freedom of work and liberty of worship by Christians both native and foreign in the Middle Kingdom. It is not of course to be expected that for this reason antagonism to Christianity will from henceforth be abolished, for this antagonism proceeds more from the prejudices of the people oftentimes than from the opposition of the government. And, moreover, the power of the Son of Heaven in His own empire is by no means complete. But the concessions do, for all that, indicate a broader policy than before. The treaty provides that:

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches."

The fact of being Christian converts "shall not protect them from the consequences of any offense they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, *except taxes levied and contributions for the support of religious customs and practices contrary to their religion.*" (This is a remarkable and liberal concession.)

The native authorities shall not "make any distinction between converts and nonconverts, but shall administer the laws without partiality, so that both classes can live together in peace.

"Misionary societies of the United States shall be permitted to

rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the empire for missionarw purposes, and, after the title-deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

### A Notre Dame Lady.

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

### An Unwilling Juror.

A New Hampshire judge, says Lippincott's Magazine, has in his possession the following letter, sent to him by an old farmer who had been notified that he had been drawn as a juror for a certain term of court:

"Deer Jodge—I got your letter tellin' me to come to Manchester an' do dooty on the joory an' i rite you these fue lines to let you know that you'll have to git some one else fer it ain't so I kin leave hom now. I got to do some butcherin' an' sort over a lot of apples just about the time the joory will be settin' in your Court. Si Jackman of this town says that he would as soon as not go, fer he ain't nothin' else to do jess now, so you better send fer him. I hate the worst way not to oblige you, but it ain't so I kin at present. Ennyway I ain't much on law, never havin' been a jooryman 'ceptin' when old Bud Stiles got killed by the cars here some years ago when I was one that set on the boddy with the koroner. So you better send fer Si Jackman, for he has got some kin in Manchester he wants to visit ennyhow, an' he'd be willin' to go fer his earfare there an' back. Ancer back if you want Si."

### 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.

### 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.

## Contributed.

### Letter From Rev. Fielding Marvin.

To the "Arkansas Methodist"—  
We have often thought of writing you a letter, but just as often have given it up.

So many are the writers to our church papers that surely the editors must be well-informed and nearly blind. And then the editors themselves give us such a quantity of excellent counsel. We have not been able, so far, to keep up, in practice, with the good advice they give from week to week.

So, what is the use of our writing anything until we catch up with what is already written?

Thus we are kept in silence—wholesome for us and a happy expiation to others.

We have, as you know, good schools here. Both Central College and Howard-Payne are doing good work. No daughter could be under better care than that of Dr. Groves and those who work with him, and those in charge at Central are indeed Christian gentlemen. The new president, Dr. Morris, of course you know. He is much loved here.

We could say many good things of a number of persons hereabout, but we are trying, of late years, to use economy in our words concerning the living. If we wish to pronounce extended panegyrics, we try to be certain that the person in question is completely dead, and even then to be very careful in picking our man. We lately read a long, rose-colored obituary of a man we knew in the years ago. We read it carefully, drew a long breath, and scratched our head.

It were best perhaps not to write at length while under the sympathetic pressure of recent obsequies.

We like the "Arkansas Methodist." We like its hopeful spirit—hopeful for the church and for the world. One thing we pray to be delivered from: That croaking despondency—that hopeless spirit of complaint that shadows the brightest prospects, and throws around us a misty, moonless midnight when in reality nothing more is between us and the sun than the broken, floating clouds of a summer day. A despairing view of things leads us into a censorious spirit that frets and ruffles even the cheerful, and is damaging in every way. Besides there is a moral side to it. Some one has said: "We can gauge a man's character by his complaints against others, for those complaints are always the reflection of his own characteristics."

While this statement may not be taken without qualification (for surely a man may complain against injustice or cruelty without himself, on that account, being unjust or cruel); and while, without criticism many evils would go without correction, yet there is a truth here well worth considering.

There lurks in the spirit of com-

plaint a great peril—the peril of self-deception and hypocrisy, and in our indictment against others we may but record our own defects, simply relating what we ourselves would do under like circumstances.

A proper conception of affairs gives ample liberty for manly, just and wholesome criticism of men and things with a view of correcting faults and evils, and at the same time avoids that soul-depressing outlook that parches the spirit like a pestilence.

Truly, there are many evils in the world, certainly, numerous defects in the church.

While we ought to see errors and seek their remedy, yet save us from that rigid state which causes us to fix our cataleptic gaze upon defects and wrongs until we lose the power to turn our eyes to other things, and sit, paralyzed, in the presence of the evils we bemoan.

"The church is of God, and will be preserved to the end of time," because God is good and man is needy. The fact that the church has lived through all the past and still exists, is evidence that God is with her.

Her dissensions; her schisms; the secularizing force of great leaders claiming for her political authority, war and division on controverted points of doctrine; the assaults of so-called philosophy in the hands of powerful infidels, and worst of all, the corruption that has existed all along in the individual life of many of her own household; all go to prove that, if of merely human origin, the church must long ago have perished; if not by the antagonizing forces from without, then by the disintegrating power of disease within. Sincerely,

F. Marvin.

Fayette, Mo.

### \$100 REWARD, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75 cents.  
Hall's Family Pills are the best.

### A GREAT SOUTHERN ENTERPRISE.

In the South's great strides in diversified manufactures, nothing is attracting more attention, and deservedly so, than the wonderful growth of the large shoe manufacturing enterprise of Craddock-Terry Company, Lynchburg, Virginia. This firm started in its present location in the quiet and picturesque city of Lynchburg, located among the foothills of the Blue Ridge, and almost within the shadow of the famous Peaks of Otter, some fifteen years ago, and by combining push, enterprise, and close application, have built up what is conceded to be one of the great shoe businesses of the country. This result has not been accidental, but has been due directly to a determination of the management to find out just what the people of the South wanted, and to furnish it in the most attractive form, and at the lowest possible price consistent with honest values. They are represented today throughout the South by a corps of thirty-five intelligent, active, and aggressive salesmen, who are gentlemen of character and integrity, and in whom the merchant can impose im-

Our money winning books, written by men who know, tell you all about

## Potash

They are needed by every man who owns a field and a plow, and who desires to get the most out of them.

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licit confidence. A high standard of commercial integrity permeates every department of the Company's large and expanding business.

The Southland Factory, owned and operated by the Craddock Terry Company, is the largest and best equipped shoe manufacturing plant in the entire South, and in fact is conceded to be the model shoe factory of this country. Here are made the famous Southland Belle, Southern Girl, Autograph and Virginia Dare Shoes for women. It is claimed that they are the best in America at the popular retail prices of \$1.50, \$2.00, \$2.50 and \$3.00 respectively.

There is no section of this great and glorious country advancing in diversified manufactures more rapidly than our beloved Sunny South, and we take a patriotic pride in recommending the enterprise of such a company as is the subject of this sketch, who are contributing so largely to the progress of our section.

### LOOK HERE, ARE YOU SICK?

If so, I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affections, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months, I will refund the money. Any kind of references given on demand as to my medical, social and religious, moral and financial standing. I suffered 20 years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact, I have got the first patient to write me to refund the money. I will send any one a month's treatment for one dollar. Only one tablet to be taken every night. If you are troubled with any of the above diseases, send me one dollar money order and get thirty tablets. I mean what I say, one dollar a month. Respectfully,

REV. W. M. COLLE, M. D.,  
Blountsville, Ala.

### 4 DAILY TRAINS TO HOT SPRINGS

VIA

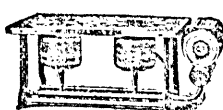
The Little Rock and Hot Springs Western Railroad  
AND  
Iron Mountain Route.

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

Lv Little Rock 7:30 am, 7:40 am, 2:20 pm, 7:15 pm. For further information apply at Union Ticket Office, Markham and Louisiana St's. or Union Depot.

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

### \$200 A MONTH



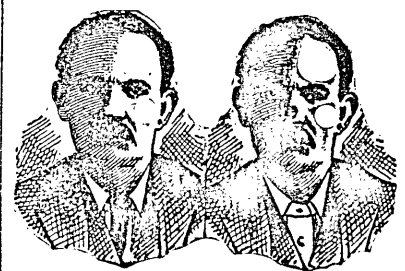
Active Man or Woman in each county to exhibit, take orders and appoint agents for Eureka Oil Gas Stoves for cooking. New and wonderful inventions. Customers more than delighted with our improved burner. Agents coming our way. Enormous demand. Rapidly replacing and appointing from Kansas City.

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UNLIKE OTHER BELLA  
BURNERS, MORE DUR-  
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## CANCER CURED.

Lonoke, Ark.

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

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

Yours gratefully,

Jud. e J. N. 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 some suffering one.

Enclose stamp for reply. Call on or address

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## 6 Fine Chrysanthemums

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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

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## Linseed Oil

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

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### 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.



## Contributed.

## Vanderbilt Notes.

Vanderbilt students have been enjoying holiday for three days this week. Saturday, the last of the three, is known in University parlance as Concour Day. It's the time at which the contestants for Founder's and Young's medals are selected.

In looking over the catalogue of last year, I note with some pride that Hendrix College had a larger representation of theological students and candidates in the University than any other institution, save Randolph-Macon, of Virginia. Perhaps I should also except Vanderbilt University, as she out-numbers us by one. Now this is a splendid record, but I've been just a little afraid we are not going to sustain it in the future. Indeed, I think Hendrix has hardly so large a representation this year. I shall presume to express the hope that our young preachers will keep up the succession. Arkansas Methodism deserves a ministry thoroughly equipped for its work. The theological department of Vanderbilt University can never make a preacher, but I am prepared to say, after two years of experience, that the course given here is very helpful indeed. I shall take pleasure, in giving any information in my power to any young preacher who may be thinking of the work here.

Passion Week was observed at McKendree Church by having preaching services each evening. Various phases of the crucifixion were presented by eminent preachers of the city.

Several of the Nashville churches have instituted the new order of worship, as prepared by the commission. In the main I think the change is well received by the people. A few Sundays ago, however, I heard one elderly lady remark, as she was coming out of the church, that if the Methodists kept on trying to ape the Episcopalians she would get a prayer-book and go to Christ's Church. Personally, I can see no objection to making such a provision for the city churches and others that may wish to make use of it, especially since the changes, with one or two minor exceptions, are not made obligatory upon those who may not choose to use the new order. I can never believe Methodism was raised to become a ritualistic church. That field is occupied already and by those who are more thoroughly equipped than we are. I love a beautiful, and occasionally, even an elaborate service, but let Methodists never forget that our mission is to keep alive in the world a religion of spirituality and power.

I took advantage of the spring holidays to go, with a company of friends, to the "Hermitage," the famous old Tennessee home of Andrew Jackson. It was a beautiful

day and the drive of about fifteen miles was delightful. The old place is full of historic interest, especially to one who loves the heroes and great men of his nation. The old log house, where he was living when as a conquering hero he returned from New Orleans, is still standing. The old chaise in which, during his presidency, he made his trips to and from the capital, is also preserved. Everything about the place is kept as it was at his death as nearly as time and decay will permit. The mortal remains of the general sleep on the Hermitage ground, beside the body of his "beloved Rachel."

On our return we stopped for a brief visit at the Tennessee Confederate Home. The experience was to me strangely sad. There, on the bounty of the State, ninety-six brave, true men, in age and feebleness extreme, are waiting to be transferred from the house to the neighboring hillside, to find their final rest. We sang some songs, which they seemed thoroughly to enjoy. As we took our departure, I promised myself and my God that in the coming days I would be more considerate of the aged ones than in the days of the past. Blessings upon the heads of the dear old people throughout this broad land! May their eventide be sweet and restful, and

"May there be no moaning of the bar,

When they put out to sea."

Forney Hutchinson.

## Rev. W. F. Livesay.

Brother Livesay recently took his departure from the church militant to the church triumphant. We laid his body away at old Walter's Chapel cemetery amidst the heartaches of a large concourse of people, who had known him for years. They all loved him. He certainly will be missed at New Bethel Church and in the community but our loss is his eternal gain. He leaves a devoted Christian wife, five boys and one daughter. The writer will never forget a request Brother Livesay made last fall. Just before conference, thinking probably the conference would move me, I had been his pastor three years. He says: "Brother McKelvey, I hope the conference will send you back to us. I have learned to love you. But if it don't, do not forget my family, and I want you to pray especially for my boys." He loved his boys. And, boys, allow a word of exhortation. Help to bring your father's prayers to pass by living Christian lives and meeting him in heaven. Cheer up, Sister Livesay. Walk close to your spiritual companion and he will lead you to where there will be a running in "the sweet by and by."

J. H. McKelvey.

Life and Times of Jesus, the Messiah. Eddersheim, 2 vols.

## Preachers' Alliance, St. Louis.

Dr. Godbey—Every fourth Monday in each month we adjourn our regular preachers' meeting in order to meet with the alliance which is composed of all the Protestant ministers of the city with a few exceptions.

Last Monday the alliance met in the Grand Avenue Presbyterian Church with a special program prepared and previously announced, which brought out a very good representation of the Protestant clerical force of the entire city. The question for discussion was "the seven last words of our Lord," which had been assigned to the leading pastors of the different churches. What a treat to hear these strong men speak from a personal standpoint of the power, beauty and tenderness of these last sayings of our blessed Christ, each man giving special emphasis to his particular topic. Just what they said I will not undertake to write, as I am not a shorthand reporter and might not do them justice. When the programme was ended a Baptist pastor sitting by me said "what a feast of love, beautiful in word, in thought and in spirit." Hark, we have a business proposition or two to discuss before we adjourn, and when the question of "union services" for the World's Fair was brought up, you could hardly believe that you were in the presence of the same men, for every one had his own idea and was ready to express it and the deep undercurrent of the still waters began to move and you could hear the muttering thunders rumbling over the mighty deep with now and then a flash of lightning upon the rising storm-cloud, which would make a man feel like looking for a storm pit.

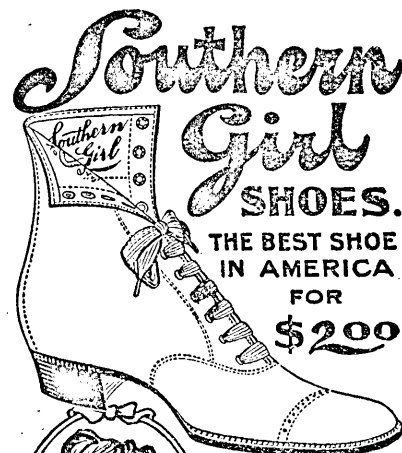
This conflict of opinions touching this great matter of union evangelistic services has not been, I am glad to say, from a sectarian or denominational difference as the secular press would have you believe but because of disagreement with reference to plans and methods, which we all know frequently occurs between pastors of the same denomination. This subject has been carefully considered by a committee appointed several months ago for that purpose by the preachers' meeting who sought the advice of Bishops and men of experience in this work so that they might be able to do the right thing for all concerned. After looking over the field and surveying all the ground, it was decided to hold special services every night during the time of the World's Fair under the direction of Dr. W. F. McMurry in Centenary Church.

There is also a move on foot to establish a bureau of information in the same church making it a kind of headquarters for our Methodist people coming to the city.

Dr. T. E. Sharp, our energetic presiding elder, is very anxious for

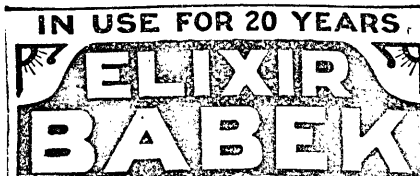
all the churches to be kept open as much as possible and for us to make all feel welcome when they come. I will be glad to see any of my old friends in Arkansas at Bridgeton if you spend a Sabbath in St. Louis and I will assure you a hearty welcome in any of our churches in this city.

Z. T. McCann.



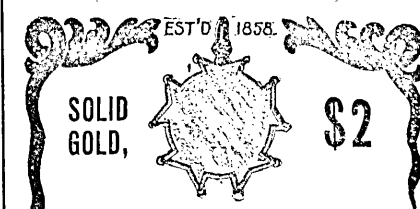
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Please mention this advertisement.

## Warning Order.

State of Arkansas, ss  
County of Pulaski. ss

In the Pulaski Chancery Court.

Eva McCauley, plaintiff, vs. E. M. McCauley defendant.

The defendant E. M. McCauley, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Eva McCauley.

March 30th, 1904. By J. H. Shoppach, D. C. Shackleford Brothers, solicitors for plaintiff.

The Gospel for an Age of Doubt—VanDyke. \$1.25.

## Literature and Review

## Methods of Mormon Missionaries.

Since the Mormons have been increasing at such a great ratio the past few years, it is interesting and important to know the secret of this phenomenal growth.

My twelve years' study of Mormonism, while laboring in the capacity of a Christian missionary among the Mormon people in Utah, together with several months' experience with the Mormon missionaries who were making "converts" in various parts of our country outside of Utah, noting their methods and their success, has convinced the writer that Mormonism grows neither because of its merits as a system of moral or religious truth, nor alone by appealing to the depravity of the human heart.

If Mormon missionaries were honest enough to begin their efforts with those whom they would "convert" by telling the real truth about Mormon doctrines and practices, they would not make a single convert among decent and intelligent people; but having been trained in the school of deception from their earliest infancy, they come into the homes of unsuspecting people to lead them into the same false ways in which they have been reared. It is perfectly consistent for them to practice all sorts of cunning and deception, as their god and their prophets and their teachers have set them abundant examples in these lines from the beginning. If the reader chooses to make a careful study of Mormonism by following up the reading of this leaflet with a careful study of the entire series of which this is the beginning, he will find that this statement is not any too strong, however extravagant it may seem to him at first.

Let no one, however, imagine for a moment that the writer means to leave the impression that the Mormon missionaries are not sincere in their faith. If they were not sincere, they could not succeed, as they do, in making proselytes; but, being sincere, they believe with all their hearts, because they are so trained, that the end justifies the means, and that any sort of deception is justifiable, if it only helps to "win converts and save souls," as they understand.

When Mormon missionaries come into a new community, they do not sound a trumpet before them, as they have found out by long experience that this does not pay. They often are in a community for some time before they make themselves generally known. Finding Christian people off their guard, they "spy out the land" and find out all they can about the condition of local church life, who are professing Christians and who are not, how consistent are the lives of those who are church members, who are lukewarm and indifferent. As

a rule, they find little difficulty in proselyting those who are weak in the faith, or dissatisfied with their present church relations.

When they are ready to "work" or to "tract" a community, they generally plan to visit systematically from house to house, aiming to call at least three times at each house at short intervals of a day or a week or two, depending somewhat upon circumstances and upon the degree of interest or repugnance manifested by the persons visited.

On the first visit they aim to leave a tract suited to the "state of mind" the person may be in, provided they have had an opportunity to ascertain what that "state of mind" is. If the way is open they will make a "friendly call," or even an extended visit, upon a person before presenting the tract. There are generally two of them, as they aim to go two by two, "as the seventies in the days of the Savior." The principal aim in this first call or visit is to make themselves agreeable and "become acquainted," to "gain the confidence" of the proposed "converts." If the Mormon "elders" or missionaries were to call upon you and find you off your guard, they would make themselves so agreeable that you would be made to feel that they were about the most pleasant fellows that you have ever met. They would talk so as to arouse your curiosity, but at the same time avoid, as far as possible, giving you any clear idea of their real character or intentions. The object of this method is to lead you to welcome them to your house again in order to learn more about them.

The leader of the two generally introduces himself very pleasantly and asks your name. He then introduces the other as "my friend Mr. So-and-so." If you live in a small town or country place where you will at once know them to be strangers in the community, they will probably say: "We are strangers in this place, but have come to stay and we want to become acquainted with the people. It is for this purpose that we have called upon you; and we hope that our acquaintance may prove to be mutually beneficial." If you are at leisure or manifest no impatience or desire to have them shorten their visit, they may converse a long time upon any subject which seems to interest you; but before they go, they will manage if possible to ascertain whether you are a member of any church, or whether you are regular in your attendance and prompt in discharging your various duties as a church member.

If they find you an earnest, consecrated Christian, they will see that there is not much hope of "converting" you to Mormonism. There will indeed be no prospect of their doing so at all. They will, however, not know that, but will try to do or say something to shake

your faith or to make you dissatisfied with your present church relations, for they know that, as long as you are satisfied and contented, they cannot draw you away after the gods of Mormonism.

If, however, they find you dissatisfied or disgruntled in your present relations, they will be likely to make a favorable impression upon you in a little while. When they ask you to what church you belong, if for example you say, "I am a Methodist," they will probably ask, "Do you attend church regularly?" Should you reply, "Not very regularly," they will probably ask, "Why not?" Should you reply: "Because I don't feel like going all the time," they will likely ask, "Why don't you feel like going all the time?" Should you answer, "Because the minister is not eloquent," they will likely answer, "Well, he ought to be eloquent if he is a true ambassador of Christ. Indeed he ought always to speak with the 'demonstration and power of the Spirit.' If he does not so speak, it proves that he speaks without authority and does not deserve a hearing." Should you answer, "I do not feel like going to church very regularly, because there are class distinctions in our church which prevent me from feeling at home there," or make any excuse which puts the blame upon others, these wily Mormon "elders" will encourage you in the feeling that the fault is with the church, the minister, or some one else than yourself. Perhaps they will say, as they often do: "Well, no one can blame you for not feeling at home in a church where such things exist. We should not feel at home in such a church ourselves. These things are but so many proofs that the church of which you speak is not the church of Christ. In the church of Christ, all the members are brothers and sisters in Christ Jesus; and one person is just as good as another, no matter whether he has fine clothes or as much money or not." They will quote from the Bible some such passage as the following: "The rich and the poor meet together; the Lord is the maker of them all," to prove to you that your church is out of harmony with the Bible and therefore not the true church. If these "elders" were honest with you, they would tell you there are greater class distinctions in their church than in any other; but they leave this for you to learn for yourselves and to your sorrow after they have converted you to their faith.

Possibly the Mormon "elders" may leave you at this point and put into your hands a tract to show you how far the churches of today have drifted away from the ancient simplicity which characterized the New Testament church; or, if the way seems open, they may go right on with the conversation until they have made you feel that you have

found in them the best friends you ever had. You may then ask them who they are; and they will probably answer: "We are Christian missionaries. We are here to do all the good we can free of charge. We travel 'without purse or scrip,' just as the seventies in the days of Christ. In fact we are seventies chosen just as the ancient seventies were, and are upon the same kind of mission that they were called to fulfill. If we can give you any advice we shall be glad to do it, but we cannot advise you to continue going to such a church, or listening to such a minister as you have been telling us about, for they are evidently not truly Christian." Possibly they will also by this time have repeated that claim about traveling "without purse or scrip," and that they as the servants of God are depending upon the generosity of the people among whom they labor for support while engaged in their mission work, so you will feel like inviting them to dine with you, or even to make their home at your house while in your neighborhood. At any rate, they will manage to talk with you, if you let them, again and again, until in each case they have reached a good point at which to leave you with a tract which will follow up and "clinch" what they have said to you in conversation.

The substance of what they will give you in these conversations and in these tracts is as follows:

At the proper time, as it seems to them, they will say, "We are missionaries of the church of Jesus Christ of Latter-day Saints" (thereby misleading all who have never happened to hear the Mormon church called by this euphonious name). "We believe in the Father, Son and Holy Ghost, the same as all other Christians do" (thereby leaving the impression that they believe in the orthodox doctrine of the trinity, which they do not). "We believe in the Bible as the Word of God, given by divine inspiration" (never intimating that they believe in other Scriptures that are later and "better adapted to these times" than the Bible). "We hold some views which are a little different from the views held by other denominations; but we do not ask any one to believe anything which we cannot prove by this Bible (holding up the Bible)." In all their preliminary instructions they take care to begin in such a way as to keep unsuspecting Christian people from seeing the divergence of Mormonism from Christianity, and to proceed in such a way that when the divergence afterward appears, it will seem to the ordinary mind so slight as to be immaterial. The following is the substance of what they will say as they proceed:

"We believe that faith is the first principle of the Gospel." They fol-

(Concluded on page 13.)

## The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

**April 10—Peter Confesses the Christ**  
Mark viii. 27-28.

Golden Text—"Thou art the Christ, the Son of the living God." (Matt. xvi. 16.)

Time—The early autumn of A. D. 28. About nine months have elapsed since the visit to Nazareth.

Place—Near Cesarea Philippi, a Roman town at the foot of Mount Hermon, and near the springs of the Jordan. It was one hundred and five or ten miles from Jerusalem.

Taking up again the thread of our lessons, after the Easter lesson, we left Jesus at the feeding of the five thousand, where he scattered away his crowd as being unfit material out of which to lay the foundations of his kingdom. He gave the final touch to that effort a day or two later in the synagogue at Capernaum, where he preached a sermon that held up the naked offense of the Cross—"except ye eat my flesh and drink my blood, ye have no life in you." This was too much for the worldly spirits of the crowd of miracle-mongers and political dreamers and hero-worshippers who surrounded him. They left him in great indignation and in great crowds, till only the Twelve remained. It was even dangerous for him to stay in the regions of Galilee, and so he went with his disciples out to the coasts of Tyre and Sidon, saying to them as he had beheld the multitudes leave him. "Will ye also go away?" From the very heights of popularity he was reduced in a day or two to such a point that he must needs become a semi-refugee.

Leaving the coasts of Tyre and Sidon, he went along the northern border of Galilee into the region of Caesarea Philippi. It is not strange that in such a sad hour he should have raised the question, "Whom do men say that I the Son of man am?" He would gather up the results of his mission so far, and know how many among the people he had succeeded with even so far as to get them impressed with the true notion of himself. The reply of the disciples must have added to his sadness: "Some say that you are John the Baptist." Well that is a class with whom he had failed. "Some say that you are Elias." Well, that is another class with whom I have failed. "Some say that you are one of the prophets." Then that is another class with whom he has failed! No word is dropped that will indicate that any of the people at all understood him! We imagine that he almost hesitated to press the issue further, yet he turns with some hope to his own disciples, and ventures the question, "But whom say ye that I am?" It must have made his heart quietly leap for joy to hear

the answer of Peter, spokesman for all, "Thou art the Christ!" Here at least and at last he could find a foundation upon which he might begin to build. We venture the suggestion that the much-disputed-over question of the meaning of the Master's saying, "Thou art Peter, and upon this rock will I build my church," ought to be settled by considering that "this rock" is neither Peter himself, nor Peter's confession, but it was the general situation disclosed by Peter's answer, of which both Peter and his confession were a part—he had found rock upon which he could at last begin to build, as against the sandy foundation hitherto offered by the fickle and misguided multitude.

But we shall immediately see that much was to be yet done before even this foundation was securely laid; for as Jesus begins to tell them now about his death and sufferings, they are unable to receive it, and Peter is the first to rebuke him. Much was yet to be learned by these men even. Still the foundation of the truth is in them; they believe in him, and that is worth everything. Whoever will pin his faith to Christ, and then listen to what is to follow will not at the last miss the way.

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It is Supplied at Last in Little Rock.

Good-natured people are often irritable.

If you knew the reason you would not be surprised.

Ever have itching piles?

Not sick enough to go to bed, not well enough to be content?

The constant itching sensation, Hard to bear, harder to get relief, Spoils your temper, nearly drives you wild.

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

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

Mr. L. Treadway, railroad conductor, now collector for the Retail Grocers' Association, residence 2215 Louisiana street, says:

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

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It is a miserable disease and traceable in almost every instance to some family blood taint.

Scrofula is bred in the bone, is transmitted from parent to child, the seeds are planted in infancy and unless the blood is purged and purified and every atom of the taint removed Scrofula is sure to develop at some period in your life.



Scrofula appeared on the head of my little grandchild when only 18 months old, and spread rapidly over her body. The disease next attacked the eyes and we feared she would lose her sight. Eminent physicians were consulted, but could do nothing to relieve the little innocent. It was then that we decided to try S. S. S. That medicine at once made a speedy and complete cure. She is now a young lady, and has never had a sign of the disease to return.

150 South 5th Street.

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No remedy equals S. S. S. as a cure for Scrofula. It cleanses and builds up the blood, makes it rich and pure, and under the tonic effects of this great Blood Remedy, the general health improves, the digestive organs are strengthened, and there is a gradual but sure return to health. The deposit of tubercular matter in the joints and glands is carried off as soon as the blood is restored to a normal condition, and the sores, eruptions, and other symptoms of Scrofula disappear.

S. S. S. is guaranteed purely vegetable and harmless; an ideal blood purifier and tonic that removes all blood taint and builds up weak constitutions. Our physicians will advise without charge, all who write us about their case. Book mailed free.

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### April 10—The Priceless Gospel.

Matt. xiii. 44-46.

The great Teacher set forth various phases of the kingdom of heaven in his parables spoken at the sea of Galilee. Those chosen for our lesson represent the ardour with which we are to seek that kingdom. No doctrine could be more patent than this that spiritual aims must be supreme or else life does not advance on spiritual lines.

The love of the world being dominant, the development of life is worldly. The conscious beginning of spiritual life is generally after a distinct conflict of the mind and will in regard to whether one will choose God or the world. The choice fully made for God one turns his purpose and, as we may say, his struggle, God-ward. Even then worldly cares, without watchfulness steal upon us and under their influence the dominance of spiritual purpose may cease even before we are aware of it.

This experience Jesus set forth in the parable of the sower, when he represented the wheat as springing up where the seed was sown, but afterward choked out with briars and thorns. The recognition of the preciousness of spiritual life and the acceptance of it is represented in the treasure. He who obtains the kingdom of heaven surrenders all he has besides. All else is held as secondary, and subservient to this one aim.

A certain man said to his friend, "I would give the world to be a Christian." "Do it then," was the reply. "That is what it costs."

Yet Christianity is for this world, for its business, its homes, its fellowships, its pastimes, its joys and sorrows, its riches and its poverty. It does not call us away from those employments which pertain to temporal needs, but running through all and presiding over all as a ruling motive it brings in all its light and comfort and blessing. If one holds money-making as his supreme aim he will have a home, and associations and employments among men; but his aim to make money will control them. So if goodness of character and life be a man's supreme aim, this aim will embrace, control and bless all others.

Why can we not set our hearts upon the kingdom of heaven? All good is embraced in it. Whatever we owe to country, kindred or fami-

ly will be paid in walking obediently in the sight of God.

To be possessed by such a purpose is to be saved from vices which destroy all the hopes and promises of manhood. It is to be strengthened with sufficient motives to high aims and noble efforts. In short to enter thus into the kingdom of heaven is to be saved for time and eternity.

### There is a Cure

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from the trouble in a week.

The name of this remarkable remedy is Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine).

Any reader of the "Methodist" may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, 540 Seneca Building, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys, and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

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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, APRIL 6 1904.

Read the article regarding the methods of Mormon Missionaries on our fifth page.

### A Beautiful Tribute.

The chime of bells, presented to Grace Church, by Col. G. W. Sappington was a costly and beautiful memorial to the memory of his sainted wife, a tribute to the church which by its teachings so sanctifies both human love and sorrow. All our city is pleased with the sweet chimes that remind us of the hours of devotion in the house of God, and the voices which call us to join with those who worship God in his temple above.

### At Camden.

We spent Easter Sunday with Rev. W. F. Evans at Camden, and lodged at the parsonage. The day was perfect. The roses are blooming by the thousands. The decorations of the church were very beautiful. The new order of worship was observed. There is an excellent congregation at Camden, orderly, dignified, intelligent and appreciative listeners. The house was filled. The services were inspiring. Brother Evans has every interest of the church well in hand. Nothing drags. He is sustained by an official board of men loyal to the church and to Christ. We got several subscribers for the "Methodist" on Monday, and Brother Evans will send us more.

### Sir Edwin Arnold.

Sir Edwin Arnold, the poet, died in London March 24.

Mr. Arnold was a poet of a high order. His principal poems are "The Light of Asia" and "The Light of the World." The first was received with great applause by the literary public. There was a deep interest, especially in England, at that time, in almost everything that pertained to India, and oriental literature and traditions were eagerly studied. The story of Boodha and his reformation gave range for poetic fancy, while it afforded much that was pathetic and beautiful in fact. But after the first greeting of applause the work began to be noticed unfavorably by the Christian critics. It seemed to place Boodhism above Christianity. It was from the influence of this criticism, evidently, that Arnold wrote "The Light of the World," to assert his faith in the superiority of Christ to Boodha and the superiority of Christianity as a universal religion above all ethic systems.

But as a literary production, the latter work was inferior to the former. It was impossible to add any new adornment to the story of

Jesus of Nazareth, and the orthodox faith had also to be respected. There was no range for invention, little for imagination, none at all for anything new in doctrinal or ethical teaching. The work had some exceedingly beautiful passages, but it did not add to the author's fame. The "Light of the World" seemed not a tribute of the heart but an effort to parry the censures of a Christian public. Yet we hold Sir Edwin Arnold a poet first after Tennyson among the poets of his time, and we feel a disappointment that the laurel wreath was not conferred upon him, after Tennyson's death.

Arnold's works show little invention, but he has set forth traditions and historic facts in a diction exceedingly polished and adorned with many beautiful fancies. His descriptive powers were especially fine, yet he chose the calm and beautiful rather than the stormy and sublime as his subjects. In the realms of love and pathos Arnold was also a master. He deserves as a poet a higher reputation than is now accorded him, and the reason that it is so is in the fact he pleased neither Christian nor infidel.

### How the Revival Must Begin.

Bishop Candler has been dealing with the subject of revivals. He says about all there is to say on the subject, when he declares that the difficulty is the lack of revival zeal and faith in the preachers. No matter how beautifully or correctly the great truths of religion may be presented from the pulpit, if there is no emotion in the speaker, no glow of spiritual fire, no fire will be kindled.

But while this fervor of soul can alone give power to the word, let no man assume it. Feigned emotion should be shunned by a preacher as he would shun profanity. Let the preacher consider his profession and calling. A messenger sent of God and speaking for God to turn men from the ways of death. Let him think of his own constant declaration that God alone can qualify the messenger and give power to the message. If he is led in harmony with such profession to feel that he truly has given up all for Christ and that the Holy Spirit is guiding him it is well. He will save himself and others by his ministry. If he cannot establish this vital spiritual relation with his Lord the preacher should abandon the pulpit. It is not his place. His presence desecrates it. He may have great congregations and win great applause, but the church does not need him, and what he regards as success removes the people farther from Christian life. Ignorance dishonors the pulpit though sincerely devoted to the Master's service, but learning and talent seeking personal honor and reward in the sacred desk turn the beloved son out of the vineyard, saying, "Let us kill

him and seize on his inheritance."

The preachers must take upon themselves the whole responsibility if revivals cease in the church. They cease because the preachers do not desire them. There are exceptions, and with such men there is a stronger tide to stem than in former time, because custom and the prevailing spirit of the ministry is against them. Any general revival in the church must begin with a revival among the preachers themselves.

### Consecration.

A. H. GODBEY.

The papers preserved from the World's Parliament of Religions are certain to mislead the uninformed or uncritical reader. He will be found crediting many religions with ideals which they do not possess in themselves, and which are trappings recently borrowed from Christianity to plaster over their own deficiencies. The ministerial habit of using stories to illustrate points may produce unconsciously a habit of mind that is prejudicial to dispassionate examination of alien creeds. The student learns to read his own higher ideals into ancient tales, just as the school of Max Muller a generation ago found a sun-myth in everything. There are books upon the great religions of the world that are no more than this. This introduction may be out of order. I have been thinking of some popular misrepresentations of Islam. It is represented as pure fatalism: the word, we are told, means resignation. The devotee is to be passively resigned to God's will; and as all things are predestined, the devotee can not die till his time comes; hence the desperate courage of the Moslim fanatic in battle. Now there is much fatalism among Mohammedans, resulting from the half-baked Jewish theology of special providences that Mohammed picked up. But this is not the cause of the wild courage of his fanatical disciples: nor did Islam in the beginning have such blind resignation in its purport as is sometimes accorded it. A more exact translation of its primitive meaning would be "entire consecration," and that of a very active sort: there was nothing passive or fatalistic about it. The Moslim was a man with a mission; and he was filled with it; and the Moslim fanatic today is the same. That is the real cause of his wild courage.

He makes a good object lesson in several particulars; but I was thinking more particularly of his consecration, and vaguely wondering how much better off the world is because of it. For this consecration of his was dogmatic, not vital; it made much of a creed, but tolerated much in life. Over and over we find Mohammed venturing an expostulation concerning some iniquity: "nevertheless, if ye be not able to resist temptation God is merciful." And this is heard daily from the modern

Arab as a cloak for all misdoing. "Man is weak, and God is merciful." The Mohammedan and the mediaeval papist are thoroughly agreed upon the theory and practice of indulgence, as also upon the maintenance of the creed.

There is, in short, a consecration which takes the man as he is: which requires no real change of ideals or purposes; which leaves the man in all essential respects what he was before, save that it has inflated him with the idea that he is a chosen vessel, and has made him the tool of an ecclesiastical organization. His unreined passions and ambitions have in that institution a new field of activity; and they find in that field an excuse for being. The Jesuit is not the only one who finds that the end justifies the means. We know something of the result when after the wholesale processes of Constantinian conversion politicians consecrated themselves and their methods to the service of the church.

I refrain from modern applications. It is merely in order to suggest that we may do well to consider what it is that a man proposes to consecrate. His former ambitions and purposes may be seeking a new field of activity, without being in any wise modified. Or the consecration may be to the propagation of a theory or a set of dogmas, acceptance of which is an equivalent for entire consecration. This is good Mohammedanism, but it should not pass muster as Christianity.

An English editor is complaining of the loss of influence of the church since the beginning of the modern tendency to emphasize life and to relegate disputatious dogmas to a secondary position. The only real proofs of the loss of influence the editor finds in certain statistics. It is safe to say that all losses endured by the church because of greater stress upon the character of life are losses she can well afford. The men who fast for strife and debate have not the type of consecration that can avail us.

### Church Notes.

There are now six Methodist bodies in Japan. Our general conference at Dallas advised that they be united in one church. So united the church formed would have 10,000 members.

The pope of Rome has expressed his desire that women be excluded from church choirs and that change is being made as opportunity permits.

The latest statistics of the Northern branch of the church alone shows 144 educational institutions of which 52 are classed as colleges and universities and 52 others as classical seminaries. These institutions have, in grounds and buildings, an investment of over \$21,000,000, an endowment of over \$18,000,000, a total plant, therefore of quite \$40,000,000. There are



over 3,000 teachers and 50,000 students. This is certainly a great record and one of which the church may well be proud. Is it all we ought to have done, or ought to be doing now, or is this only the beginning—a mere evidence of what we can do if we will only undertake the work in earnest?—Exchange.

A storm of wind last week blew off the spire of our church at Yellville and damaged the roof of the building.

The trustees of McKendree Church, Nashville, have declined an offer of \$115,000 for the church property. McKendree, under the leadership of Dr. Chapel, is trying to solve the problems of a downtown church.

#### IN THE CITY.

The revival meeting conducted by Rev. W. H. Evans at Asbury Church resulted in 44 additions to the church.

There were very interesting services and large congregations at First Methodist Church with special and appropriate music.

In the evening there was a service of song directed by the Epworth League. Seven or eight persons united with the church.

The services at Winfield began with an Epworth League sunrise prayer-meeting. The Sunday-school overflowed the enlarged chapel.

Eighty little tots from the primary room sang sweetly for the school. T. S. Rugbee explained the significance of Easter. The church service was largely attended. The altar was beautifully decorated. Brother Ramsey's subject was "Christ's own Easter service." The league was large and interesting as was the Y. P. M. Society.

There were two additions to the church.

Brother Dodson had large attendance at Henderson's chapel.

Brother Few received ten members into Asbury Church Sunday and had a good day.

The services at the Hunter Memorial Church began with a sunrise prayer-meeting conducted by the League.

Brother Hammond baptized fifteen infants and organized a Home department in his Sunday-school at Hunter on Sunday and received thirteen new members.

#### Notices

The Morrilton District Conference will be held May 4-8 at Quitman, Ark. The first service will be the opening sermon by Rev. L. H. Eakes Wednesday night. Special emphasis will be given to Epworth Leagues, Sunday-schools, missions and the importance of revivals.

#### COMMITTEES.

For License to Preach—J. M. Williams, J. C. Floyd, L. H. Eakes.

All Other Examinations—W. U. Witt, W. K. Biggs, Dr. H. Colquette.

We very much desire a full at-

tendance. It will be remembered that our last Annual Conference made recording stewards, presidents of Epworth Leagues and Sunday-school superintendents members of our district conferences. Our connectional officers are invited to be with us.

J. M. Cantrell, P. E.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its sixth annual session April 15-23 in Troost Avenue Church, Kansas City, Mo. Names of all officers, delegates and visitors expecting to attend this meeting should be sent at once to Mrs. Z. M. Williams, 3117 Lydia avenue, Kansas City, Mo.

As the place of meeting is west of the Mississippi river, there will be required in order to secure reduced railroad rates an attendance of one hundred holding certificates of standard form purchased from starting point. We can hardly hope for so many, but the delegates are advised to secure certificates so they can be used in case the attendance should warrant the reduction. Correspondence of weeks with railroad authorities has not been able to secure reduction because the required number could not be promised.

Mrs. Frank Siler,  
Recording Secretary.

To the Corresponding Secretaries of the Home Mission Societies of the Arkansas Conference:

Please send me at once the names of the delegates from your society to the annual meeting to be held at Dyer. The date of this meeting will be announced as early as possible.

O. E. Jamison, President.

The Little Rock District Conference will convene at Hunter Memorial Church, Tuesday, April 26, 8 p. m. The opening sermon will be preached by Rev. H. Jewell. Wednesday will be devoted to League work, and all delegates to the district league are expected to be present at the opening. Thursday will be given to the representation of their charges by the pastors. Friday will be missionary day, and Dr. W. R. Lambuth will have right of way, and conduct our services as he may elect. The conference will adjourn that night, but Dr. Lambuth will remain over Sabbath, May 1, and preach at 11 a. m. and address a missionary mass meeting, 3 p. m. The pastors of our city churches, and their Sabbath-school superintendents, League workers and missionary leaders are requested to confer together and arrange to secure the largest attendance ever had at any similar meeting ever held in the city. It is important that hymns that all the schools, leagues and missionary societies can sing shall be agreed upon and practiced in advance. Let us have at least one thousand children and young people present on that occasion.

#### COMMITTEES.

For License and Admission—J. W. Harrell, L. M. Powell and T. Y. Ramsey.

For Deacons' and Elders' Orders—W. W. Christie, J. H. McKelvey and J. A. Henderson.

Preachers will please push their subscriptions on their collections, and the stewards for their pastors.

Jno. H. Dye, P. E.

Dear Dr. Godbey—Please state in the "Methodist" that my little book, "The Quiver," will be out about the first of May. I have received quite a number of orders from Arkansas and elsewhere, and I want the friends to know why the book is not sent at once, and this will explain. It is being printed now, and all orders will be filled just as soon as the covers are put on, and I hope that will be some time this month.

I was so much pained to hear of the death of our dear Brother Hill. I was converted under his ministry at Ozark March 4, 1882. I loved him. He was my friend. I can hardly realize that he is gone. He was both a scholar and saint. Fraternally,

Jno. W. Head.

The Harrison District Conference will convene at Green Forest May 5-12. The opening sermon will be preached by W. H. Dyer on Wednesday night, May 4. Committee for license to preach and for admission on trial—J. J. Galloway, F. M. Keen and A. J. Cullom. For deacons' and elders' orders—Lee Bearden, W. H. Dyer and W. H. Hatfield.

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

Dedication of Christie's Chapel, Magnolia Circuit, May 1, 1904.

Dr. Godbey—Say to the former pastors of Magnolia Circuit that the new Christie's Chapel will be dedicated on the day above mentioned, and they are cordially invited to attend. An invitation is extended to all preachers in Arkansas and Texas who have gone out from that historic place, and they are not a few, to be present and take an active part. Rev. T. O. Owen, Malvern, Ark., one of Christie's "boys," has been urged to preach the sermon and we expect him to accept. Truly,

T. J. Reynolds, P. C.

#### For Brother Christmas.

Dear Dr. Godbey—Below I give a list of those who have kindly responded to the call recently made to the brethren of the conference in behalf of Brother J. Y. Christmas:

J. L. Wadley	.....\$ 1.50
Rev. W. M. Hays	..... 2.50
Rev. R. C. Atchley, family.	..... 2.75
Rev. A. D. Jenkins	..... 3.71
Rev. J. W. Vantrease	..... 1.00
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M. J. Calloway sent .... 2.00

It seems to me I have never seen such manifest gratitude to men, and also to the good Lord, as is shown by our good brother for the kind and timely aid furnished him by those named above. Joining him in grateful appreciation, I send you the above for publication.

W. R. Harrison.

#### Personal.

Dr. Dye came in from Oak Hill Circuit Monday.

Mr. M. S. Cooper of Walnut Ridge called Monday.

Rev. R. A. Holloway returned from Texas last week. He is in good health.

Dr. C. C. Godden was in our office on Tuesday. All is going well at Galloway College.

Rev. L. E. N. Hundley was a caller Saturday. He reports his work in prosperous condition.

Bishop Candler has in press a new book, "Great Revivals and the Great Republic." It will be out in a few weeks.

With perfect regularity every two weeks, Rev. T. O. Rorie turns in a handsome cash collection into our orphanage treasury.

A new Sunday School was organized at Baring Cross last Sunday, with 65 members. Brother I. B. Airheart is the superintendent.

Rev. T. O. Rorie, our orphanage agent, called Saturday. He says: "The Arkansas Methodist is more popular now than at any time since I have been in Arkansas."

Mrs. Lafferty, wife of Dr. J. J. Lafferty, editor of the Baltimore and Richmond Christian Advocate, was stricken with paralysis March 18. We assure Dr. Lafferty of our brotherly sympathy. He has had a kind word for us in all our sorrows.

Rev. F. E. Dodson reports the organization of an Epworth League at Henderson's Chapel, with the following officers: J. J. Wilson, president; Joseph Pritchett, first vice-president; Miss Rosa McRae, second vice-president; Mrs. McCardell, third vice-president; Miss May Long, secretary; Mrs. Mamie Wilson, treasurer.

The Monticello District Conference will be held at Hamburg, including the first Sunday in July and beginning Wednesday night before, June 29th.

## Christian Life.

### In Memoriam.

Written on the death of Mrs. May Neihuss.

My beloved is gone down into his garden \* \* \* to gather lilies.—Song of Solomon 6:2.

A Lily bloomed awhile on earth,  
A Lily fragrant, fair and sweet,  
And then its Maker thought it meet  
That it, full-blown, should show its worth,

Where fragrance scents unmixed the lea,  
To eyes more keen for color's hue,  
To souls at weighing worth more true,  
Where all from grosser things is free.

What if it to its Lord had said:  
"I would but bloom for those I love  
On earth, and not for those above,  
And breathe my life out here instead;

But when the frost has nipped my bloom,  
My beauty gone, my fragrance shed,  
My petals wilted, drooped and dead,  
Then take me, Lord, up through the tomb?"

Or, what if those who loved to view  
That Lily fair upon its stem,  
Mid its surroundings there—a gem  
So rare and perfect naught might do

Its place for them to ever fill,  
Had said: "This Lily, Lord, we pray,  
To us to spare. O Lord! this day  
We ask Thee, if it be Thy will,

On us this blessing to bestow;  
This bloom our home to beautify,  
This bloom for which our hearts do cry,  
Let it continue here to grow?"

Could not the Maker then have said:  
"This Lily you have asked is mine,  
From me it was a gift divine,  
For use to tripple purpose wed,

For honor to its Maker's name,  
For good to it, for good to you,  
And over all my watch is true,  
To serve this purpose best, my aim."  
—T. B. Morton.

### Power of Prayer.

The minister that prays is the man who can preach. His sermons may be poor specimens of homiletics, but they have a dynamic power; somehow they move men; for, as a shrewd but uneducated hearer once said: "If a minister can but make his audience believe that he is dead in earnest to save their souls, he will kill all the critics in the house." Such a sermon has what Charles Chauncey, the eminent lawyer, called the two best qualities of preaching—simplicity and downright earnestness.

It is the business man who prays, who also lives. He who brings all his secular transactions into the searching light of the divine presence, will not be likely to trample God's commands, driving His traffic through the sacred limits of the Lord's day and defrauding his customer, "breaking God's law for a dividend," as William E. Dodge, Sr., once said.

All the greatest needs of the church and the world may be in-

cluded in one—the need of true piety, and the all-embracing secret of true piety is personal contact with the unseen God. Hence Christ's first lesson in the school of prayer was: "Enter into thy closet," the shut-in place where the human spirit meets God, alone, and learns to know him, cultivating his acquaintance and fellowship.

Prayer makes eternal things prominent and dominant. A church and a pastor may have any one of the current and popular types of so-called religion, and souls not be saved; but, where that peculiar type of piety is found which is inspired and fed by a sense of the powers of the world to come, the world that now is feels the power of it, and salvation comes to men.—Arthur T. Pierson, D. D.

### The Secret of Good Living

The secret of long life and of freedom from the ills of life is not hidden away in the recesses of some occult science. Our wise and beneficent Creator would not hide from the eyes and understanding of his children a subject of such vital importance, nor limit the knowledge of its principles to a few learned men. God has written the so-called secrets of health and happiness upon tablets so plainly that the wayfaring man may not err, though he be not a physician.

Here are some prescriptions given by heavenly wisdom: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Another is: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Breaking off evil habits, ceasing to do evil, and learning to do well are the greatest "regulators" on earth. Getting one's mind off his own troubles, and caring for others who need our help, is a mighty tonic.

Here is another recipe for prostration: "Casting all your care upon him; for he careth for you." This is a wonderful sedative. Another, a stimulant: "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." Here is a general prescription: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee."—G. C. Tenney.

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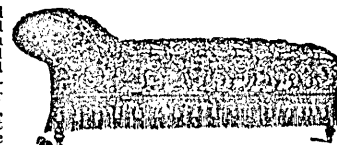
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| 3. Devil's Optical College.                           | 16. Expert Inventors of the Broad Highway.                |
| 4. Satan Interpreting Scripture.                      | 17. The Wizard City.                                      |
| 5. The Devil's Pawn Shop.                             | 18. The Festival.   |
| 6. Satan's Law Departments.                           | 19. The Missionary College.                               |
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| 9. The Tower of Temptation.                           | 22. The Devil's Hospital.                                 |
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GODBEY & THORNBURGH, AGENTS  
Little Rock, Arkansas

## For the Young People

### The Old Fashioned Boy.

Oh, for a glimpse of a natural boy—  
A boy with a freckled face,  
With a forehead white 'neath tangled  
hair,  
And limbs devoid of grace.

Whose feet toe in, while his elbows  
flare,

Whose knees are patched always;  
Who turns as red as a lobster when  
You give him a word of praise.

A boy who's born with an appetite,  
Who seeks the pantry shelf  
To eat his "peace" with resounding  
smack,  
Who isn't "gone on himself."

A "Robinson Crusoe" reading boy,  
Whose pockets bulge with trash,  
Who knows the use of rod and gun  
And where the brook trout splash.

It's true he'll sit in the easiest chair  
With his hat on his tousled head;  
That his hands and feet are every-  
where,  
For youth must have room to  
spread.

But he doesn't dub his father "old  
man"

Nor deny his mother's call,  
Nor ridicule what his elders say,  
Or think that he knows it all.

A rough and wholesome, natural boy,  
Of good old-fashioned clay—  
God bless him, if he's still on earth,  
For he'll make a man some day!  
—Detroit Free Press.

### The Spotted Dog.

When I was a boy in Poughkeepsie the coach dog (the white dog with black polka-dot spots) was all the rage, and all my boyish soul yearned for one," said Chauncey M. Depew, recently.

"I heard a man in town had one which he would sell for \$5. Five dollars was a lot of money in those days, but I scraped it together and bought the dog.

"He was a handsome fellow, spotted as blackly and neatly as heart could wish, and I, with my purchase on a leash, started proudly home with him.

"It was just such weather as we have had this week. I was half way home with the coach dog, when we were caught in a fierce downpour of rain. The dog stopped still, and the spots commenced to run. He had been painted, and not with waterproof paint at that.

"In ten minutes the dog was white all over, and so was I—he with rain and I with rage.

"I hastened back to the bunco man. 'Look at this dog,' I cried. 'You've cheated me!'

"'No, I haven't, Chauncey,' was the fellow's reply, 'but I did forget to tell you that there is an umbrella goes with that dog.'"

### What Happened to Molly.

"Molly, mamma wants you in the parlor. Hurry up."

"O, dear! and I was just finishing Agatha's apron." Molly held it up with pride as she spoke, but big sisters are unappreciative.

"Well, put it up. I'm to brush

your hair and put on a clean apron. Mrs. Warren wants to see you before she goes."

"All right, when I thread my needle and stick it in," and Molly reluctantly folded up all her doll's spring sewing, which she had scattered about her in heaps. But she was an obedient little girl, and when Sister Bess had finished making her toilet she went downstairs.

Just as she shook hands with Mrs. Warren, something dreadful happened. She distinctly felt something move in her pocket! It would give a little jump, and then stay quiet, then it would jump all around, until Molly was nearly frantic. She didn't know what to do, for she was sure a mouse must have gotten in her pocket, and at the thought she uttered a terrified shriek that brought mamma to her side and frightened the visitor. Poor Molly was beyond caring; she pranced around the room, nearly frantic with terror, and at every step she took there was a movement in her pocket.

"What is the matter, what is the matter?" cried mamma.

"O, it's a mouse! It's a mouse. I feel it in my pocket! O, O, O!" and well-conducted little Molly actually screamed with fright.

Mamma grabbed the pocket and held it tight. "No, darling, it won't bother you any more," she said, and as she spoke a funny look came into her face, and she began to laugh heartily. Then she put her hand in the pocket and drew forth a spool of thread! "Here's your mouse," she said.

## Our Letter Box.

Wild Cat, Ark.

Dear Brother Godbey—I am a little girl eleven years old. My papa and mamma take the dear old "Methodist." I enjoy reading the cousins' letters very much. I haven't any pets. I go to school every day. My teacher's name is Miss Willie Lightfoot. I like her very much. If this letter escapes the wastebasket, I will write again.

Leona Busby.

Dear Brother Godbey—I will write a letter for the first time. I am a little girl 16 years of age and going to school now, and am having a nice time. I love all of my schoolmates and I study history, spelling, geography and arithmetic and I like my teacher and his name is Mr. Cook, and I think lots of him, and I have no pets except a little brother. He don't go to school yet. He is too young. He is four years of age, and his name is Jessie, and he is a sweet little boy. I have two sisters married and two brothers, and I stayed all night with my brother Charlie last night, and I enjoyed myself finely. He lives in sight of my house. I won't write much this time, and if it misses the wastebasket I will write again. Hoping to see it in print

soon, I will close by giving a riddle. Four legs up and four legs down; soft in the middle and hard all around. Yours truly,  
Evvie House.

Dear Brother Godbey—I will write a letter for my first one. I am a little girl 14 years of age, and I am going to school, and I like the dear old "Methodist" paper very much, especially the children's page. I have no pets except one little sister, and she is very sweet. Her name is Sallie Jane. She is a pretty little sister. I love my little sister better than anything else. I will make this letter short. I will write again if this comes out in print. I would be glad if I could see this printed. I am a little country girl; enjoy myself very much reading the dear old "Methodist" paper. So I will close in fear of the wastebasket. Your friend,  
Fannie Lambert.

Pine Grove, Ark.

Dear Brother Godbey—As I have written to the dear old "Methodist" twice before, I thought I would write again. I am spending the week with my brother this week. I am not going to school now. We haven't any summer school, but I suppose we will have a winter school. I am 14 years of age. I am in the sixth grade. I can do most any kind of house work. I can sweep, wash dishes, cook, iron and milk. I am the youngest child of the family. I weigh 129 pounds. My sister-in-law from Little Rock is visiting us. How many of you children like horseback riding? I do for one. I think it fine sport. I go to Sunday-school every Sunday. I think the lessons are so interesting. Every second Sunday is our missionary day. All of our collections on that day goes to the missionary work. I must close for fear I will make my letter too long. Anna Lanus, your letter was fine. Come again. I enjoyed it. God bless the old "Methodist." I love it better every day. Your friend,  
Ruth Mann.

### \$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.

### Warning Order.

State of Arkansas, ss  
County of Pulaski,

In the Pelas' Chancery Court.

A. J. Mercer, plaintiff vs. J. E. Taylor and the unknown heirs of Regis Loisel, deceased, defendants.

The defendants J. E. Taylor and the unknown heirs of Regis Loisel, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff A. J. Mercer.

March 23, 1904 Chas. M. Connor, Clerk,  
By J. H. Shoppach, D. C.  
Bradshaw & Helm, solicitors for plaintiff.

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highest grade, large size 14k  
gold pen, any flexibility de-  
sired—ink feeding device  
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You may try the pen a  
week, if you do not find it as  
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value as you can secure for  
three times the price in any  
other makes, if not entirely  
satisfactory in every re-  
spect, return it and we will  
send you \$1.00 for it. The ex-  
tra 10c is for your trouble in  
writing us and to show our  
confidence in the Laughlin  
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Illustration on the left is  
full size of Ladies' style; on  
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Returning, leave Pine  
Bluff at 3:50 p. m.,  
Reaching Little Rock  
4:20 p. m.

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## Our Church at Home.

VINITA, I. T.—Rev. H. H. Watson has proven in the few months that he has been in Vinita that he is a successful preacher, successful in the true sense of the word. He is a worker; he is friendly; he is consecrated. Already forty have been added to the membership of the church. The Epworth Leagues have been revived, and are now doing splendid work. The prayer meeting attendance is increasing. The choir has been rejuvenated. New material has been added and church music of a high grade is rendered in a pleasing manner. The pastor's oldest daughter has been a valuable aide in this matter. A new organ is to arrive for the Easter service and special music has been prepared for the occasion.

The Sunday-school is well officered and the attendance and the collections are increased. All along the line there is progress and an

### EMPTY NOW

#### How One Woman Quit Medicine.

"While a coffee user my stomach troubled me for years," says a lady of Columbus, O., "and I had to take medicine all the time. I had what I thought was the best stomach medicine I could get, had to keep getting it filled all the time at 40 cents a bottle. I did not know what the cause of my trouble was but just dragged along from day to day suffering and taking medicine all the time.

"About six months ago I quit tea and coffee and began drinking Postum and I have not had my prescription filled since, which is a great surprise to me for it proves that coffee was the cause of all my trouble although I never suspected it.

"When my friends ask me how I feel since I have been taking Postum I say, 'To tell the truth I don't feel at all, only that I get hungry and eat everything I want and lots of it and it never hurts me, and I am happy and well and contented all the time.'

"I could not get my family to drink Postum for a while until I mixed it in a little coffee and kept on reducing the amount of coffee until I got it all Postum. Now they all like it and they never belch it up like coffee.

"We all know that Postum is a sunshine maker. I find it helps one greatly for we do not have to think of aches and pains all the time and can use our minds for other things." Name given by Postum Co., Battle Creek, Mich.

The one who has to bother with coffee aches and pains is badly handicapped in the race for fame and fortune. Postum is a wonderful re-builder. There's a reason.

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

era of good feeling among the membership has set in. A revival is sure to result soon in a natural manner. No wonder Methodists in Vinita are proud of their new pastor.—Vinita Leader.

DE QUEEN.—Yesterday was a great day with us. The congregations were very large. The Sunday-school, the largest since coming to the charge. After the sermon a call was made for Foreign and Home Missions and the entire assessment was subscribed in 15 minutes. The new order of worship was introduced in our church and our people are delighted with it. Come over to De Queen and see us. We are planning for a revival soon with the assistance of Brother McKay. Very truly yours,

W. A. Steel.

COLLINS, ARK.—I know you will rejoice with me when I tell you we have completed the parsonage at Collins, a nice five-room cottage. Completed in all details, ceiled throughout with beaded ceiling, no papering at all; pastor's study in front of the house accessible from front porch. This scribe and his family moved into this neat house last Saturday. The ladies of the circuit are furnishing the house with good furniture, a brand new cooking stove and a heater were presented by a friend to the church. Last night a "storm" broke loose and the preacher's family and the parsonage were "pounded"—good things to eat were left for the preacher's family, and a set of chairs for the parsonage. They tell me another cloud is gathering, and there is likely to be another storm. We are moving on nicely in our circuit work. Our second quarterly meeting was a great occasion at Bethel Church. Our big hearted, broadnaged, indefatigable working presiding elder did himself proud on Saturday at 11 o'clock. Then after dinner (we had dinner at the church) our good hearted, scholarly brother, Corrigan of Monticello Station, preached to the delight of all present. The following day Brother Corrigan with his excellent wife and sweet children, came over land in a surrey and again at 11 and 3 he discoursed on important topics, which caused the people to regret that the services were so short. Now that the excitement incident to a political campaign is over, we confidently look for better work in the church. Our congregations are increasing; have had additions to the church, organized a new Sunday-school last Sunday at Baxter. The outlook on the district is good and I hear favorable reports from the brethren of which I will write some time soon.

Ruffin T. Davis.

## The Orphanage.

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

### The Orphan's Cry.

The Roman Catholic Church is many years ahead of the Protestants in this State in charitable work. And it is not because they have more money than we have either. The Baptists in the State are several years ahead of the Methodists in this work. The time has come for us to lay broad and deep the foundation of this great charity. We are making a good start and are much encouraged. It will take \$20,000 to launch this institution as it should be. As it seems to us nothing would be more appropriate than for little boys and girls over the State whose fathers and mothers are living to contribute to the support of the destitute little ones. As your agent I call upon the preachers and superintendents to aid me by giving the children a chance to take part in this work. We have decided to ask all the Sunday-schools in the State who sympathize with these homeless little ones to make a "May day" offering for this purpose. It is believed that hundreds of dollars can be raised in the three patronizing conferences during the month of May if the brethren generally will take hold of it.

Men of Israel help. Send all collections to T. O. Rorie, Agent, Arkadelphia, Ark.

Godbey & Thornburgh have promised to give us space in the "Methodist" for a full report of what is done.

### Field Notes.

I believe my last note was from Wynne. Preached Monday night at Vandale. Brother Talkington has the right name. He "talks" (by the "ton." It is all good, too. Preached Wednesday night to a very small crowd at Harrisburg. Preached Thursday and Friday night at Nettleton. Brother Branson was on hand aiding me in the work. I had delightful quarters at the Hotel Kiech. This modest, generous family put \$100 into the Orphans' Home. The Kiech family are from the North. We welcome such people to our section. The \$20 I reported from Howell was from two Northern men. I was lurking around Jonesboro, getting ready for a general engagement on Sunday, but Sunday was a very wet day—had only two or three dozen to preach to at First Church in the morning. A much larger crowd at North Jonesboro at night. Presiding Elder Smith and Pastors Little and Walker are not novices in any sense of the word. Their presence and presents were helpful, as usual.

At this point letters began to reach me stating that everything was ready for the repetition of my

sermon at Hot Springs on the fourth Sunday. The board of stewards at South Hot Springs had offered me \$25 to repeat to the whole congregation a sermon I had preached at a prayer-meeting in that church. At the close of the service they paid that and much more to the Home—\$20 of it in gold. South Hot Springs and Malvern Avenue together took over \$200 in the Home on this trip. Everybody knows that W. R. Harrison is one of our very best men. Several at Malvern Avenue told me that the people like Rev. W. W. Nelson better than any pastor they have ever had. Of course that brought the green into my eye a little, for I was once pastor there myself. But there was a way out for me, for those that told me that have moved in since I was pastor. I attended the preachers' meeting Monday morning. Met the other pastors of the city and heard things in the meeting that interested me. A day or two at home and on the road again to be gone a month. I find that the "Arkansas Methodist" is in favor with our people generally. Hundreds of them tell me they "can't do without the 'Methodist'."

T. O. Rorie.

Payments to the Home since March 15, 1904:

#### AT WYNNE.

Miss Annie Lee Farris....	\$ 1.00
Cash .....	.75
C. L. Sharp .....	10.00
W. J. Brewster .....	.50
R. Costerman .....	.50
Mrs. Ed Hamilton .....	.50
Miss Bettie Snowden ....	1.00
Mrs. Bettie Snowden ....	.25
E. H. Legg .....	5.00
Rev. J. K. Farris .....	2.50
Mrs. J. K. Farris .....	2.50
Wilber Alley .....	1.00
J. A. Martin .....	.50
Ed Hamilton .....	10.00
E. L. Burk .....	10.00
A. W. Lake .....	1.00
W. H. Newson .....	5.00
Miss Maggie Newson ....	1.00
Miss Pearl Burk .....	.25
Howard Burk .....	.25
Miss Lucile Burk .....	.25
Van Hambrick .....	.60

#### AT HOPE.

C. C. Mitchel .....	1.00
AT HARRISBURG.	
J. D. Walter .....	1.00
W. E. Ezzell .....	.05

#### AT NETTLETON.

J. E. Wilbourn .....	5.00
Rev. A. M. R. Branson....	5.00
R. J. R. Hatch .....	1.00
Spencer Harris .....	1.00
F. Kiech .....	100.00

#### AT JONESBORO.

Cash .....	1.75
Isaac Ebbert .....	2.50
C. P. Martin .....	.50
Leslie Goodloe .....	1.00
May Griffith .....	1.00
J. E. Jones .....	10.00
Will R. Stuck .....	10.00
T. J. Ellis .....	5.00
W. T. Lane .....	10.00
A. L. Malone .....	2.00

Hamilton Watson .....	5.00
E. Fitzwalter .....	.50
J. H. Morris .....	.25
Cash .....	.25
M. O. Lauderdale.....	.50
A. C. Gambill .....	5.00
AT CAMDEN.	

J. A. Proctor .....	10.00
AT FORRESJ CITY.	

Mrs. Bramel .....	1.00
Total .....	\$234.65

In addition to the agent's report we report receipts at office:

From George Thornburgh,	
Little Rock .....	\$10.00
Mrs. Anna Krone, Little	
Rock .....	5.00
W. A. Farris .....	10.00
Sam Clarke, Monticello ...	2.00

Seven children have been admitted to the Orphanage since our last report.

No man could be more punctual and correct in his work than our agent, Rev. T. O. Rorie.

#### PUTTING OUT CHILDREN.

Applications for children from the Orphanage should be sent to our secretary, G. H. Kimball. He will send to the party an application blank to fill. It will then be passed upon by the board, and if accepted put on file until the applicant can be accommodated. A good home, where the child will be adopted, we regard as the right of a helpless orphan.

#### Methods of Mormon Missionaries.

(Continued from page 5)

low this statement by elaborate quotations of Scripture to show that faith is necessary to salvation, without intimating that their definition of faith is entirely different from that of Christian people.

They then continue by saying: "We believe that repentance is the second principle of the Gospel." Again they quote Scriptural passages to prove the necessity of repentance, all this time leaving you under the impression that their idea of repentance is the same as the Christian idea.

They follow this by stating: "We believe that baptism is the third principle of the Gospel, and that baptism is for remission of sins, as is taught in the Scripture. Here we differ a little from some denominations who teach that baptism is 'an outward sign of an inward grace.' In this particular we claim that we are right because we follow the Scriptures while other denominations have 'turned away from the truth unto fables.'" In this connection they quote a number of passages which teach baptism and use the expression "remission of sins." They generally discuss one point at a time and dwell upon it until they feel that they have convinced the "inquirer" before they take up the next point. After having satisfied the one to whom they are talking that baptism is necessary

and that it is for "the remission of sins," then they proceed: "We believe, moreover, that immersion is the only valid mode of baptism."

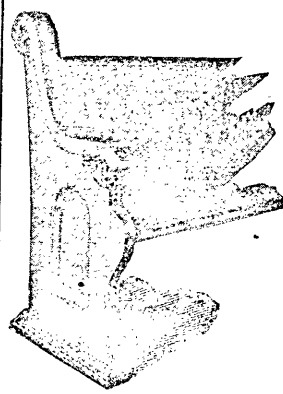
They then take up the next point by saying: "We believe that the doctrine of the laying on of hands for the gift of the Holy Ghost is the fourth principle of the Gospel." In support of this so-called "principle" they quote Acts viii. 17, 18; Acts ix. 17, and Acts xix. 6. They here claim that the Holy Spirit cannot be received "as a gift" without the laying on of hands, and that these passages, interpreted in view of the context, so teach. If the "inquirer" happens to be sufficiently familiar with the Bible to quote Luke xi. 13, to show that asking is the only condition which Christ requires for the receiving of the Holy Spirit or Acts ii. 3, 4, to show that there was no "laying on of hands" on the day of Pentecost; they explain away all these passages and any others of similar import.

Having made the above points all clear to one whom the "elders" are trying to reach, they then submit the proposition that neither baptism nor the laying on of hands will be of any avail unless the one administering these ordinances is duly authorized so to do.

They then undertake to prove that no one is authorized to teach, preach, or administer the ordinances except the Mormon priesthood. By their peculiar methods of interpreting Scripture, they "prove" that the Christian church of old was to apostatize immediately after the apostolic age; and then by a similar use of history they "prove" that as a matter of fact the church did so therefore because of such apostasy, that the Reformation was merely an effort on the part of man to establish the church of Christ, but was a failure because there was no revelation and no true prophet to lead in the work, and that there was no true church in the world from the ancient apostolic times to the days of Joseph Smith, who was duly "authorized" by prophecy and revelation, as of old, to re-establish the true church in the world.

Hence, you see, that from the apparently innocent beginning with faith, repentance, baptism, and the laying on of hands, they keep on until they reach the startling conclusion that there is no true church in all the world but the Latter-day Saints, or Mormon Church, as it is generally called.

If they can get you to accept this conclusion and join their church, in time they will, by precisely the same style of reasoning as above, lead you to believe that God is a polygamist, and that men may become gods by practicing this abomination. They will moreover by the same methods lead you to accept the Mormon priesthood as "the mouth-piece of God" whom you must "obey in all things, temporal as well as



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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. Riggins, 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
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.

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Skilled Labor for the Master—Bishop Hendrix; \$1.25.

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

**W. H. M. S. Department.**

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

**LITTLE ROCK CONFERENCE.**

Our conference officers are rejoiced to announce a good increase in finances this year. We do so thank our Father that he put it into the heart of the people to give thus willingly. Our dues alone amounting to \$1004.72.

**THE WOMAN'S BOARD.**

Of Home Missions meets in Kansas City April 15-23. The deaconess committee will meet April 14.

**NEW DEACONESES.**

Mrs. L. P. Sansby, Miss Maria Elliot and Miss Mamie Oslen will be consecrated as deaconess this spring. This will give us nine to meet the demand of the church for 100. May not we call in loudest tones to our women who sit at ease to rise up and help us—work and pray that the Lord send forth laborers into his vineyard.

Miss Belle H. Bennett has sent two of our Christian workers, Miss Ethel Woodward and Miss Laura Padgett, to take the spring course in the Chicago Training School. They are beneficiaries of Mr. Harris' generous offer to pay all expenses of twenty young women to this school term.

**THE MINISTRY OF PRAYER.**

Do we ever think to go quietly into our closets and pray for our leaders upon whom so much depends? Oft times they are weary and cannot bear much. At such times may we not bear them up in prayer?

Now is a special time when all our workers everywhere should unite as one voice for the work and workers at the board meeting.

As we are preparing for our annual meeting at Monticello, May 7-11, let us not cease to ask for the blessings of his Spirit.

We hope each auxiliary will have a delegate and that she be elected as soon as possible and send names to Mrs. J. C. Knox or Miss Katherine Hays, corresponding secretary.

Mrs. Pemberton, our conference corresponding secretary, reports four new auxiliaries. All have been mentioned before except Bingen. Foreman, Bearden and Eudora are doing good work, and we are looking for many more to be organized real soon.

**Missionary Conference for Young People.**

The dates of the summer conferences of the Young People's Missionary movement are officially announced, as follows: The Western Conference at Winona Lake, Ind., June 17-26, the Southern

Conference at Lookout Mountain, Tenn., July 1-10, and the Northern Conference at Silver Bay on Lake George, N. Y., July 22-31.

The Winona gathering will be the first of these conferences to be held in the West, though this will be the second year for the Southern Conference and the third for the one at Silver Bay.

The purpose of these conferences is to afford a practical training school for missionary workers in Sunday-schools and Young People's Societies and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connection with their brief summer vacations.

The list of speakers for the conferences of 1904 is not yet complete but among those who have promised to assist on the programmes of one or more of these conferences are the following: Rev. John F. Goucher, D. D., Rev. W. R. Lambuth, D. D., Hon. Samuel B. Capen, LL. D., Mr. John R. Mott, Mr. Robert E. Speer, Mr. John Willis Baer, Rev. Charles L. Thompson, D. D., Rev. E. E. Chivers, D. D., Rev. A. L. Phillips D. D., Prof. O. E. Brown, D. D., Rev. A. L. Browne, Rev. E. H. Dutton, Rev. Wm. M. Bell, D. D., Rev. A. W. Halsey, D. D., Rev. Willis R. Hotchkiss, Prof. T. H. P. Sailer, Ph. D., Messrs. Harry Wade Hicks, S. Earl Taylor, Harry S. Myers, John W. Wood, Don O. Shelton, S. H. Hadley, M. E. Trotter, Harry Monroe.

It is expected that the missionary secretaries for Young People's Work of the leading missionary boards of America will be present. In addition to these an invitation is extended to leaders and workers in national State, district and local Sunday-school and Young People's organizations.

Missionary secretaries and other leaders who are in closest touch with church activities have come to regard these summer conferences as one of the most effective agencies for the better equipment of young people for leadership in missionary work in the local church.

Reduced railroad rates and a combination of other favorable conditions make it possible to offer the benefits of these conferences to representatives of Sunday-schools and Young People's Societies for but little more than half of what ordinarily would be the expense of such vacation privileges.

Additional information concerning these conferences may be had by addressing The Young People's Missionary Movement, 156 Fifth Ave., New York City, or Rev. W. R. Lambuth, D. D., 346 Public Sq., Nashville, Tenn.

**Stops Chills Cures Colds**  
**Painkiller**  
(PERRY DAVIS)

**Program**

Missionary Conference, Waco, Texas, May 2-8, 1904.

**MONDAY, MAY 2.**

8:00 p. m.—Opening sermon—Rev. Alonzo Monk, D. D.

**TUESDAY MORNING.**

Chairman, Rev. J. B. Sears.

8:45—Opening service—Rev. J. C. Wilson.

9:00—Southern Methodism and Missions—Rev. Seth Ward, D. D.

9:30—Our Resources—Spiritual, Material—Rev. W. F. Packard.

10:00—On to the Borders of a Neighbor Republic—Opportunities, Obligations—Rev. G. B. Winton, D. D.

10:30—The Foreigners Within Our Borders; Our Duty to Them—Rev. A. E. Rector.

11:00—Young Life and Missions—Rev. James Atkins, D. D.

**AFTERNOON.**

Chairman, Rev. J. M. Peterson.

2:45—Devotional service—Rev. B. Harris

3:00—Current Objections to Foreign Missions Stated and Answered—Hon. R. W. Hall.

3:30—The Work of the M. E. Church, South, in the West—Rev. C. F. Reid, D. D.

4:00—Missions to Our Rural Population; Importance; Difficulties—Rev. O. T. Hotchkiss.

4:30—A Pastor's Experience on a Circuit in China—Rev. J. L. Hendry.

**EVENING.**

8:00—Missions and Commissions; Our Aim and Our Authority—Bishop E. R. Hendrix, D. D.

**WEDNESDAY MORNING.**

Chairman, D. M. Alexander, Esq.

8:45—Opening service—Rev. J. D. Scott.

9:00—Conference Board of Missions—Rev. Horace Bishop, D. D.

9:30—The Presiding Elder as a Leader in Mission Work—Rev. J. T. Smith.

10:30—The Pastor and Missions—Bishop W. W. Duncan, D. D.

11:00—Problems in the Home Land—Rev. W. R. Lambuth, D. D.

**AFTERNOON.**

Chairman—Rev. C. B. Fladger.

2:45—Opening service—Rev. R. C. Hicks.

3:00—Indebtedness of Christian Womanhood to Christless Women—Mrs. M. D. Wightman.

3:30—Christian Women and Home Missions—Miss Belle Bennett.

4:00—Texas Methodism and Missions; What Shall our Record Be—Rev. John M. Moore, Ph. D.

4:30—Open conference—Rev. W. L. Nelms, D. D.

**THURSDAY MORNING.**

9:00—Meeting of the Board of Missions—Bishop Wilson, presiding.

Devotional service.

Address of Welcome—Regent R. S. Hyer, LL. D.

Response.

11:00—Christianity's Debt to the World—Bishop H. C. Morrison, D. D.

**AFTERNOON.**

2:00—(a) The General Board of Missions, Business Meeting in Austin Avenue Church.

(b) Conference Board of Missions, Mid-year Meetings in different churches.

(c) Woman's Work for Woman. (In Tabernacle.)

Chairman, Mrs. A. C. Johnson.

2:00—Devotional exercises—Mrs. L. P. Smith.

2:20—The Part of Christian Women in the Solution of the City Problem—Miss Estelle Haskin.

2:40—The Deaconess—Miss Mabel Howell.

Solo—Mrs. L. L. Jester.

3:10—The Woman Physician as Mis-

sionary Agent in Heathen Countries—Miss Elizabeth Hughes.

3:30—Relation of Young People to Foreign Missionary Work of the Church—Mrs. S. Phillpott.

3:40—Educational Work of the Woman's Foreign Missionary Society—Mrs. A. L. Marshall, Pleasant Hill, Mo.

4:00—The Woman's Home Mission Society and Parsonage Building—Mrs. Alex Woldert.

4:15—Question Box—Mrs. W. F. Barnum.

**EVENING.**

8:00—Latin America and Protestant Christianity—Bishop W. A. Candler, D. D.

**FRIDAY MORNING.**

9:00—(a) Board of Missions Business Meeting at Tabernacle—Chairman, Rev. J. L. Morris.

8:45—(b) Devotional service—Rev. A. L. Scarborough.

9:00—City Missions—Rev. J. W. Moore.

9:30—Missionary Literature—How It May Be Used with Best Results—Rev. H. M. DuBose, D. D.

10:00—Plans and Work for Missions; or How to Do It—Bishop J. S. Key, D. D.

10:30—Question Box—Conducted by Rev. Sterling Fisher.

11:00—Sermon, The Great Commission—Bishop A. W. Wilson, D. D.

**AFTERNOON.**

8:00—Board of Missions—Business meeting.

2:15—Conference rallies in different churches.

4:00—Wesleyan Forward Movement in London—Mr. J. E. McCullough.

8:00—Christianity's Opportunity in the Orient—Bishop C. B. Galloway, D. D.

**SATURDAY MORNING.**

Board of Missions, Business Meeting.

**SUNDAY, MAY 8.**

Services in the churches as arranged by local committee.

John R. Nelson,  
Chairman Ex. Committee.

**CONSTIPATION. ITS CAUSE AND CURE.**

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the Bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of **DRAKE'S PALMETTO WINE**. Any reader of this paper can secure absolutely free a bottle by writing to Drake Formula Co., Drake Building, Chicago.

A FREE trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case.

Write the company this very day.

**Arrest It—\$50 Reward.**

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

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

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Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, zeches, pains, blood and skin diseases, kidney trouble, children's diseases and female ills. Guaranteed. Sent on 30 days' trial. \$100 to \$500 a month. Sales to managers, general agents. 1000 each. **WORLD MFG. CO., 32 WORLD BUILDING, CINCINNATI, OHIO.**



## 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.

**CRAVENS**—Elizabeth Francis Cravens (nee Corban), familiarly known as Aunt Fanny, was born in western Tennessee, February 10, 1842; was principally reared in Sevier county, Ark., where she was married to J. L. Cravens, December 30, 1866, and moved to Logan county, where she lived until death, March 14, 1904. She was the mother of eight children, three of whom preceded her to welcome here home, and the other five remain to gather round her death bed with the aged father to mourn their loss. Sister Cravens was converted in her girlhood, and for near fifty years lived an active Christian life, adorned with the modest humility of the indwelling presence of the Lord enthroned in the soul. A mother in Israel has fallen, a home is broken, the children motherless, the husband alone, and a seat at the church is vacant. We mourn but not without hope. Truly she is not dead, but sleepeth. Asleep in Jesus, blessed sleep, from which none ever wakes to weep. Sister Cravens, for years, was a member of the O. E. S., and was faithful and active there; and when at last the chapter of her life had closed, and she was called from labor to reward, we buried her from our new church in joint service of the church and chapter.

J. F. Etchison.

**WRIGHT**—Sarah C. Wright (nee Lester) was born March 21, 1836, near Washington, Ark., which place she left when a child with her parents for Washington county. Later the family moved to Crawford county, where, September 16, 1858, Mrs. Wright was married to J. C. Wright of Chester, Ark., at which place they lived till her death separated them, March 14, 1904. She was brought to Fort Smith and laid to rest in the city cemetery. Only one daughter, now Mrs. C. E. Horning of Fort Smith, was born to bless their home. No wonder she feels so keenly her loss, for her mother was indeed a true mother. For nearly half a century Mr. Wright and his companion journeyed together along life's pilgrimage. How solitary the way when he is left to walk alone. As a member of the Methodist church from girlhood, Mrs. Wright always exhibited the traits of a noble Christian woman. Hers was a home for the orphan and the stranger. Several orphan children have found a home and were tenderly cared for till they had become grown. The traveling Methodist preacher always found a gracious hospitality under her roof. J. J. Roberts, Tom Smith, J. L. Burrow, S. S. Key, J. M. Clayton, V. V. Harlan and many others, if they could all speak, would gladly bear testimony to this fact. It is said that while returning from the Annual Conference at Fort Smith in 1880, seventeen preachers stayed over night at her home. A good woman has gone to her reward.

J. M. Hughey.

**HACKLER**—T. J. Hackler was born in Tennessee, April 22, 1844, and died in White county, Ark., March 5, 1904. He joined the M. E. Church, South in early life, and lived a consistent Christian life till called home to reign with Christ in glory. With the family we mourn his loss. His pastor, James P. Ruff.

**McCLAIN**—Mrs. Jermima McClain was born in Montgomery county Ala., January 16, 1817. Early in life was converted and joined the Methodist church, of which she remained a faithful member until death. She was married to Wash McClain, in her native State, and in 1858, moved to Bradley county, Ark. She lived upon this earth eighty-seven years, less three days, and passed to her reward January 13, 1904. She left the conviction in the hearts of others that she was a faithful Christian. Three daughters survive her death. She cannot come back to us, but we may go to her.

J. A. Foster.

**LONG**—Little Lucian Long was born December 10, 1897, and died of brain trouble at the home of his parents, Mr. and Mrs. W. I. Long, in Oil Trough Bottom, February 8, 1904. Little Lucian was sick only about a week, but suffered greatly during the time. There is no more suffering for little Lucian. However, he bore his afflictions with patience more like that of a man than a child. He had a most excellent and lovable disposition. He carried with him always a stream of sunshine and manifested the spirit of our blessed Lord in his efforts to make every one happy. Some of his expressions are as follows: "Dan-ma, I will bring your chair." "Mamma, I will bring you a dink." "Papa, I will dit your shoes." "Budder, I will help you dit your wood." Lucian dead! No. It is only a victory won and life begun. He leaves father, mother, one brother, three sisters, together with many other relatives and friends to mourn their loss. May his death be a means of bringing his loved ones nearer Christ.

C. L. Castleberry.

**CAVINESS**—Mrs. Lou S. Caviness (nee Parks) was born at Gravelly, Ark., February 12, 1847. She was the daughter of Wm. J. and Hannah Parks, one of the oldest and most respected Methodist families of this section of western Arkansas. She was married to J. M. Caviness in the fall of 1866, who only a few years ago preceded her to the home of the good. As wife, mother, neighbor and friend, she was always true. Converted in her youth, her life was spent in the Methodist church. Her death was a great shock to a host of friends. Having gone out driving in her buggy, and made a visit to a sick neighbor, on returning her horse took fright near her home, dashed the buggy to pieces, throwing Sister Caviness against a tree, inflicting such a fracture that death followed in a few days. She died in great peace. Calling her children around her, she gave them her parting blessing and sweetly passed to her reward. The funeral was conducted by the writer, assisted by her pastor, Rev. J. B. Phillips. The world seems poorer since her taking off, but heaven will appear more attractive to a host of her friends. In tender sympathy,

J. B. Stevenson.

**ROWLAND**—The cold winds of death swept down upon our little town (Mabelvale) and carried to God the soul of Brother J. H. Rowland, an old veteran of the Christian army. For a long time he suffered in the body, humbly waiting his summons home. It came in February. He has gone. He was commissioned by his church to fill several offices, all of which were filled satisfactorily. Several years he led one division of the Sunday School army, as superintendent; again as steward of the church he served God for years. Most vividly scenes of protracted meeting occasions come to us with Brother Rowland, in a transport of heavenly joy, leading the battle hymns of God and

exultingly singing, "Then Palms of Victory, Crown of Glory, I shall Wear." Thank God for such memories. His business here below seemed to be serving the Lord in singing, and none ever served more cheerfully in that capacity, and how well we remember the beautiful flowers, cultivated by his hand, that brightened and perfumed God's house and the sick room of his community. The noble wife, five sons, one daughter, many relatives and friends will some day have the privilege of joining him again in singing God's praises within the gates. 'Tis a glorious day for the Christian warrior when he hears the great Captain say, "well done." Loved ones, friends, the time is coming when we'll see him again, if we are faithful as he was. Our Father, let thy Spirit brood mercifully over the family and bring them all within the fold of safety.

A Friend.

**TUBEVILLE**—Uncle Joseph W. Tubeville was born in Alabama, September 27, 1841; moved with his parents to Arkansas in early childhood; was converted and joined the M. E. Church, South, in early life; was married to Miss Josephine Parker, June 9, 1876, and died January 30, 1904. He lived a consecrated Christian life. He was one of the truest Christians that Ouachita county has ever known. Though he has gone to his reward in heaven, his life has not ended with us. He will ever live in the hearts of his acquaintances. He has left us a living example that speaks louder than words, and many will yet be brought into the kingdom through his righteous life. He leaves a sweet spirited Christian wife and five children, some of whom are living consecrated Christian lives. We would say, "Weep not, dear ones, for one by one, we will meet him on the bright shining shore of eternal glory. Trust in him who has promised to bind up the broken hearts, and to be a husband to the widows and a father to the fatherless. We would ask the former pastors and friends to join us in a sympathetic prayer for the lonely ones."

L. W. Evans.

Chidester, Ark.

**KELTON**—Mrs. Rebecca Kelton is not, for God took her. She was born in East Tennessee in 1836; entered into conscious fellowship with Christ in 1849, and was married to Rev. S. H. Kelton on Christmas day, 1854. These three incidents mark the prominent periods in her earthly history, but they tell nothing of the more than half a century of beautiful years consecrated to Christian effort and crowded with hallowed experiences that have swept between the bridal altar and the palace stairs, on whose golden steps she ascended to the place of her crowning and her throne. Of the catholicity of Sister Kelton's spirit, it may be said that, while many have traversed continents and seas for the love of lost and benighted souls, that none were more truly missionary in their spirit and zeal than she. The tenth of every dollar that came into her hands was sacredly devoted and cheerfully given to this great cause. With consummate faith in the divine promise, she would subscribe liberal sums, not knowing at the time how or where she was to get them, but some how when the time came for her to pay the money was in her hands. In Sunday School work she was equally zealous, efficient and faithful. She never considered the lesson of the day completed until she had earnestly pointed the children of her class to Christ and sought to make them feel that the one great purpose of every life should be to honor God and ennoble self by living the faithful Christian life. When

dwelling on the practical application of the lesson she would become animated to an unusual degree, and the sheen that lighted her face was like the fulltide light of the opening day, when the quickening rays of the vernal sun and the warm breath of the soft south winds give birth to spring. With all she was cheerful. If she had trouble she had it to herself and never allowed it to break the serenity of her composure in the presence of others. To her no cloud was without a silvery lining, no night without the promise of approaching day, no sorrow that was not the herald of a coming joy; and even death itself was only the gate to life. So close was she to God that she enjoyed the heavenly associations and saw the lights of the city while yet without the gates. The apparent going down of her sun was only its eternal rising beyond the region of night and of gloom.

J. A. Castel.

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## IMAGINATION, THAT SUBTLE POWER.

Patients frequently die within easy reach of help, allowing their imagination to cling to that fallacious idea that dropsy is incurable.

DR. S. T. WHITAKER, Atlanta, Ga.  
Dear Sir—I would like to testify for the benefit of any one who may be suffering from Dropsy, that my wife was very low with it, being enormously swollen. I don't think any one was ever in such a precarious condition as she, that ever recovered. Every one that knew her believed she would die. Her measure at time you began treatment was five feet and three inches. Your treatment gave instant relief and effected a positive cure. This was in 1889, and there has been no sign of it since.

I hope these few lines from us will cause some sufferer with Dropsy to call on you, as I think it wise in anyone who may be suffering with this trouble to place themselves in your hands for treatment. Yours truly,

(Signed) C. G. Britt.

Forsyth, Ga.  
Give history of case, name and age of patient to Dr. S. T. Whitaker, Dropsy Specialist, 41 E. Irwin St., Atlanta, Ga., and he will send a free treatment with directions for taking. This treatment is guaranteed to give immediate relief.

Send in care of C. C. Dept., for sample of Catarrh Cream, an absolute cure for Catarrh. Enclose four one cent stamps and request a prescription for Hair Tonic.

### 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.

## THE ARKANSAS METHODIST.

GEO. TROENBURGH, BUSINESS MGR

WEDNESDAY, APRIL 6, 1934.

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

## Methodist Calendar.

Fayetteville District Conference, at Springdale .....April 12-14  
Arkansas Conference Missionary Meeting, Ozark .....April 19-21  
Little Rock District Conference, at Hunter Memorial, L. R....April 26  
Dardanelle District Conference, at Coal Hill .....April 21  
Preachers' Meeting, Paragould District, Mammoth Spring.....May 4-5  
Morrilton District Conference, Quitman .....May 4-8  
Harrison District Conference, May 5-8  
Board of Missions, L. R. Conference, at Gurdon .....May 10-13  
Monticello District Conference, at Hamburg .....June 29  
Pine Bluff District Conference, DeWitt .....May 26  
Helena District Conference, at Clarendon .....June 22-26  
Arkadelphia District Conference, at Arkadelphia .....June 23-26

## From East Texas.

Dear "Methodist"—Easter is here and East Texas tomatoes and peaches are hurt so little we expect an early and abundant crop, which means much to a country that has hitherto depended so much on cotton, which is almost sure to be eaten up by the boll weevil that are plentiful now.

Texas Methodism moves on nicely. We are arranging for a great missionary meeting at Waco in May, at which time and place the Bishops will meet in their annual session. Waco Methodism owes much to Arkansas. It was there her Thos. Stanford and Rev. E. M. Barcus spent their last days and near there their bodies await the resurrection. A new church has recently been dedicated near Waco on ground given by Thomas Stanford. The dedication sermon was preached by one of the sons of Brother Barcus. The church was presented by Prof. Barcus and another son preached at night.

The Southwestern University is preparing for a great summer school of theology. The medical department of the University is holding its closing exercises in Dallas today. The faculty is a fine one and it is believed the school is already one of the best for medical students.

The Alexander Collegiate Institute located here will pass into a new administration September 1. Rev. W. K. Strother has been elected president. He is now president of Chapel Hill College. He is a graduate of the University of Georgetown and is a success.

The suit against Dr. Rankin was withdrawn. The whisky element would have been glad to have crippled him. The Texas Advocate is perhaps their strongest single foe in the State. A few self-constituted leaders have gone all over the State

## EPITHELIOMA

Covering One Side of Face and Reaching to the Eye

## CURED BY CUTICURA

Which Acted Like a Charm After Doctors and Hospitals Failed.

Here is another of those remarkable cures of torturing, disfiguring skin humors daily made by Cuticura Resolvent, assisted by Cuticura Ointment and Soap, after physicians, hospitals and all else had failed.

"I feel it my duty to try to help those suffering from skin diseases. My case was a very bad one, covering all of one side of my face and had reached my eye. I had two or three doctors prescribe without any relief. They said my disease was Epithelioma. I was then advised to go to one of our hospitals, which I did, taking their treatment for some time. I had given up all hope when my husband asked me to try the Cuticura Remedies. My face being in such a very bad state, I used the Cuticura Soap with luke-warm water and a small silk sponge and then applied the Cuticura Ointment. I took one teaspoonful of the Resolvent four times a day. They acted like a charm, and in one week's time my face was cured entirely and has remained so. I certainly can recommend the Cuticura Remedies as infallible."

MRS. A. G. SMITH,

2400 Catharine St.,

Feb. 9, 1903. Philadelphia.

The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made Cuticura Remedies the standard skin cures, blood purifiers and humor remedies of the world.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c. Soap, 25c. Depot: 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."

holding secret meetings in opposition to our splendid local option law. They will resort to anything, even to the encouraging of a prohibition party if that could divide the temperance forces. Often a good cause suffers from its misguided friends. Local option speakers have access to all our pulpits, because it does not interfere with party politics, but prohibition party advocates will be kept out.

Southern Methodism never did and never will ally itself with any political party.

B. H. Greathouse.

## HAVE YOU LOST

## YOUR RELISH FOR LIFE?

ELECTRIC Nervitone Tablets commence at the fountain head, INVIGORATE the NERVES which operate, nourish and control the vital organs, imparting to them new life and force; they permanently cure nervous prostration, neuralgia, all nervous trouble and most of the ills the flesh is heir to gradually disappear. For sale by your druggist or ELECTRIC MED. CO., 1798 Clinton Ave., N. Y.

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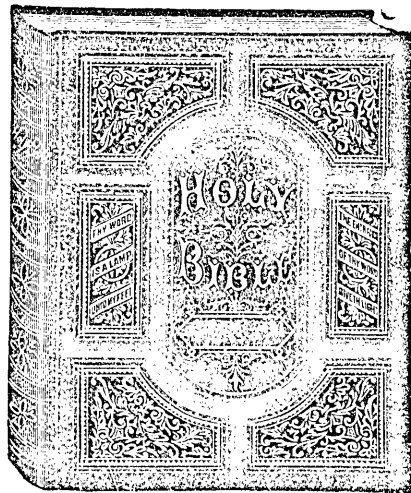
Memphis, Tenn.

## Large Print Family Bibles.

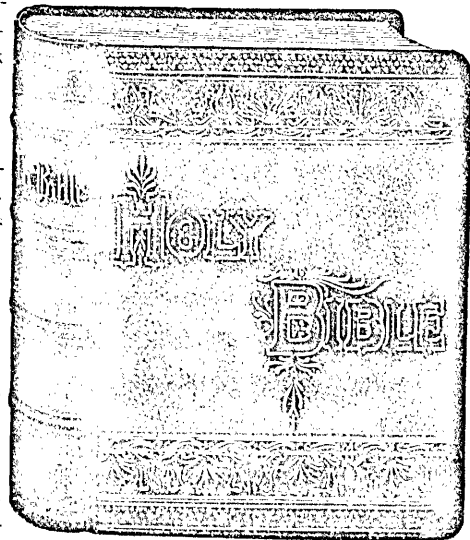
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