

# The Arkansas Methodist

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

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NO. 15

## News and Notes.

### At Morrilton.

I had a delightful Sabbath at Morrilton. Going up Saturday morning, I found Brother Goddard waiting for us at the depot. He said the parsonage would be my home while in Morrilton. It was a great pleasure to be so much in the society of the preacher and his family.

The Sunday congregations were good and the services very enjoyable. The Sunday-school, under conduct of W. W. Garland, has about 200 in attendance, and is finely organized and managed. There are many persons of mature minds in the classes. The teachers are capable and make careful preparation for their work.

There is a fine Epworth League and a most promising class of young people. The League is a real religious force. The pastor and his wife are associates with the young folks and the church members give them often pleasant entertainments in their homes.

The church is well directed in all departments. The increase of the pastor's salary to \$1,500 is good testimony of appreciation. Brother Goddard is happy in his work and the people hold him in loving confidence as a Christian brother and regard him an able preacher.

Clifton is now the oldest member of the church here. He is still president of the board of stewards and always present at the morning services. J. B. O'Neal is an earnest spiritual man. He is a licensed exhorter.

We have a very solid list of subscribers at Morrilton. The pastor has not neglected the church paper.

We went up to Atkins Monday. Rev. D. H. Colquette was holding a protracted meeting. Brother Goddard had preached here several days last week. There was a revival spirit in the services. We found the presiding elder, Brother Cantrell, here. He had preached Sunday with fine effect. He has much work on hand, and is indefatigable.

### Is England Establishing a New Slavery?

It is very easy to be philanthropic when our pecuniary interests are not involved; and on the subject of slavery, England has been exceedingly philanthropic. But just now, a new phase of the matter has appeared. In South Africa there are diamond mines of great value, owned largely by Englishmen.

These owners want laborers, and at prices to suit themselves. The white men in South Africa demand higher wages than the owners will pay. The black men also want large wages, and further have shown themselves very skillful in concealing the jewels found, instead of handing them to the agents in charge. In view of this, an order has been issued by the government of England for the importation of Chinese laborers.

But the terms of the importation are those of forced labor. The Chinese laborers are to be in debt by reason of the expense of their transportation; in return for this they are to be under legal obligation to labor for the man to whom they are bound; and this obligation is of a nature that may be transferred by sale from one mine owner to another. Another provision of the code is that if such a laborer should escape, any one who harbors him is to be liable at law, as for receiving stolen goods. Its essential feature seems to be forced labor, at the pleasure of the owner, without redress for tyranny and without escape. Is not this slavery? And it is sanctioned by the government of England! And, after an exposition of it in parliament, the government refused "to allow further discussion in parliament" of the merits of this "Labor-Importation Ordinance!"

A strange thing in this connection is, that while the Free Church council, and the Primitive Methodist committee in England have protested vigorously against the act, yet at a meeting of thirty-three ministers, held in South Africa on Friday, March 4, thirty united in resolutions approving this scheme. Of what branch of the church they are, we know not. We see in the British Weekly a suggestion that they were affected by "the deadly influence of the mine owners." More light on this subject will be watched for with interest.—Christian Observer.

### From the Nation's Capital.

The senate is attending pretty closely to business this week, but in the house the silence has been fractured into small pieces by eloquent partisans who have pinched the American eagle till he has screamed with versatile vociferation. On Tuesday members were electrified by those distinguished electricians, Gen. Grosvenor, Rep., Ohio, and Mr. DeArmond, Dem.,

Missouri. DeArmond insisted upon a congressional investigation of the postoffice frauds. Grosvenor pleaded that the postoffice department had investigated itself and left nothing for congress to do. Mr. DeArmond asked how many offenders would ever go to jail if they served as their own jury. When Gen. Grosvenor eulogized the president for his genius, courage, patriotism and honesty in the Panama canal business, Mr. Fitzgerald, Dem., New York, asked, "Haven't you forgot something?" Gen. Grosvenor shouted, "I have forgotten more than you know," to which Fitzgerald replied, "The gentleman is to be congratulated on the fact that his vanity equals his ability." Gen. Grosvenor said the republican party was a unit; that it had already selected its candidate and written its platform, while the democrats had at least a dozen candidates. Mr. Williams, Miss., retorted that when Lincoln, Grant, Garfield and McKinley were nominated there were a dozen candidates each time and that it would have been thought demoralizing and indecent to select a candidate and rule out all others before the convention met. Gen. Grosvenor rejoined by ridiculing the democratic party on the incompetency and imbecility indicated by its inability to get together. There is much excitement here over Cleveland's endorsement of Parker.

The clerks in Washington are making a deliberate fight against the recent order directing them to work seven hours a day. They say that seven hours work is too much for mere mortal flesh and blood to endure, and so they have formed a conspiracy for malingering, soldiering, neglecting their work when they are supposed to be doing it. They now advertise that the order has been wholly futile; that they do not work as required during the last half hour; and that no more work is or will be done under the order than was done before. This is also affirmed by several officials—by Gen. Robert S. Oliver, assistant secretary of war; by John C. Schofield, chief clerk; by Sylvester R. Burch, chief clerk of the department of agriculture; by B. F. Peters, chief clerk of the navy department; by Chief Clerk Taylor of the postoffice department, and by Chief Clerk Dawson of the interior department, several of whom add that their clerks spend the last half hour of the day in "watching

their watches." Of course this is just as dishonest as stealing ribbons from a dry goods counter or "knocking down" fares on a trolley road. The government has a remedy in its hands. It should discharge these officials who permit trifling and the defrauding of the government, and it should deal with the watch-inspecting loafers by supplanting them with honest men and women or by simply adopting and then enforcing an eight or nine-hour day.

Egg-rolling day, a holiday peculiar to the District of Columbia, is over. You don't know what it is? It is the child's carnival of Easter Monday. Thousands of the children of the city assemble early in the morning on the white house lawn, the most immaculate spot we have, with baskets full of soft-boiled eggs, painted in grotesque colors, to celebrate the sacred day. The infant who cannot get a basket of eggs for his great occasion weeps and is unhappy indeed. The game consists in rolling eggs against each other when the egg that breaks becomes the property of the owner of the unfractured. It is an idiotic sort of game, but it doesn't take much of a game to make children happy if it is accompanied with plenty of noise and dirt. The egg-rolling is a tumult and a Saturnalia. Children of every color roll eggs of every color. Eggs and noses are broken. Clothes are torn in the great small mob, and unaccustomed waifs are wafted into the president's windows. On Tuesday there was a dirty clean-up. A brigade of workmen armed with rakes, brooms, hoes, hose and abundant water, attempted to clean the lawn of its debris of paper, lunch boxes, smashed baskets, pie, bread and butter, bones, rags and broken eggs. They made some progress, but the lawn as viewed from the south windows of the white house is still a speckled perial and a fearsome sight. It is fervently hoped that this preposterous method of seeking amusement will not spread to other cities.

The Countess Marguerite Cassini, daughter of the Russian ambassador, is getting up a fair for April 27th in aid of the Russian Red Cross Society. The fete will be for the purpose of raising funds "to relieve the wounded of friend and foe alike on the battlefields of the war." The administration has been so assiduously flirting with

(Continued on page 4)

## Educational Notes.

Examinations for Cecil Rhodes scholarships for Oxford University will take place in all the States beginning April 13. The examination papers will be made out at Oxford. Dr. Parkins, a trustee of the fund, arrived in this country with the papers about the middle of March.

## Temperance.

The judiciary committee of the House of Representatives at Washington have unanimously recommended the passage of the Hepburn-Deliver bill, which prohibits the importation and delivery of liquor in sealed packages in prohibition territory.

### ARMY TRIALS

#### An Infantryman's Long Siege.

This soldier's tale of food is interesting.

During his term of service in the 17th Infantry in Cuba and Philippines, an Ohio soldier boy contracted a disease of the stomach and bowels which all army doctors who treated him pronounced incurable, but which Grape-Nuts food alone cured:

"In October, 1899, when my enlistment expired, I was discharged from the army at Calulute, Philippines, and returned to the States on the first available steamer that left Manila. When I got home I was a total wreck physically and my doctor put me to bed saying he considered me the worst broken-down man of my age he ever saw and after treating me six months he considered my case beyond medical aid.

"During the fall and winter of 1900 and 1901 I was admitted to the Barnes Hospital in Washington, D. C., for treatment for chronic inflammation of the stomach and bowels, but after five months returned home as bad as ever.

"I continued taking medicine until February, 1902, when reading a newspaper one day I read about Grape-Nuts and was so impressed I sent out for a package right away.

"The result is quickly told for I have used Grape-Nuts continually ever since with the best results, my health is so I can do a fair day's hard work, stomach and bowels are in good condition, have gained 40 pounds in weight and I feel like a new man altogether.

"I owe my present good health to Grape-Nuts beyond all doubt for medical science was exhausted." Name given by Postum Co., Battle Creek, Mich.

Had he consulted any one of several thousand physicians we know of they would have prescribed Grape-Nuts immediately.

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

The debauching of individuals by the liquor trade is no greater evil than the corruption of politics. There ought to be therefore a political combination to destroy the saloon.

### Reform in Mexico.

The City of Mexico has been what we Americans call a "wide open" city as respects sale of whiskey. But very recently the federal government of Mexico, which enforces its laws rigorously, has put into force the following:

#### REGULATIONS.

1. The sale of alcoholic liquors by retail can only be allowed in those establishments which are especially for that purpose, and are to be called cantinas (barrooms).
2. For the opening of a barroom a permit must be obtained from the government of the Federal district, which permit may be withdrawn at the discretion of the government.
3. The barroom shall be absolutely separated from all the rest of the building.
4. The outside doors must be supplied with screens of wire or opaque glass, closing automatically.
5. The sanitation of the barroom in its care of glasses and other vessels shall be scrupulous.
6. The barrooms shall be closed at 9 o'clock at night.
7. On Sundays and national holidays they shall be closed at 1 o'clock in the afternoon, not to be opened until the next day.
8. The government may order the closing of the barrooms on any other days and at any other hours which it may deem to be for the public good.
9. There shall be no loitering inside the barrooms after the hour of closing.
10. No liquor shall be sold to minors, to policemen in uniform or to persons already drunk.
11. No games except billiards shall be permitted in the barrooms, nor are they allowed to receive any objects in pawn.
12. On the door shall be placed a notice reading: "No admittance to minors."
13. The opening of a barroom without the proper license shall be punished by a fine of from \$5 to \$200, or imprisonment of from three to thirty days, without the right to receive damages for the closing up of the establishment.
14. Other infractions of these regulations shall be punished by a fine of from \$5 to \$200, or imprisonment of from three to thirty days.

The chief concern of a Christian is his individual salvation. If all keep their hearts and lives pure, the saving power of the church would be multiplied many fold.

## Contributed.

### Causes of Spiritual Death.

A few weeks ago I noticed the question asked by a New York pastor, "Are modern churches dying?" He seems to think there are too many movements and offshoots and different creeds. The fault lies not in different creeds and movements, but in the pastors and members. I know it to be a fact that the church of today seems less spiritual than the less pretentious church of years ago. People went to church then to hear the Gospel preached (for they looked upon their pastor as a teacher) and that he could make the way of salvation plain to them. They went to receive a blessing and they usually got it. There was little thought then of dress or hat of the latest fashion. Today it's quite different. Today many of the members of the upper class go to show their clothes and the poorer members will not go for the reason they are without suitable clothes. Then too many members of the church may be found in the ball room, at card parties. I read the other day of a member of the church who was showing a silver cup she had won at a progressive euchre party when to her great surprise her young son said, "I can beat that, for I won ten dollars last night at a pool table." These things may serve well for social entertainment, but they are bad for Christian growth. Innocent amusement should be provided for the young and they should not be avoided by the old, but when a Christian finds out his social amusements or occupations are endangering his spiritual life he should sever his connection with them at once, for a Christian should not forget that he bears about in the "body the dying of the Lord Jesus," and the life of Christ should be made manifest in him. The fault lies not in movements and creeds but the church and the world should be separated. There lies the greatest danger the church has to grapple with. And then the church has too many members who are members in name only, and a few who are true, zealous Christians are doing all the work, for never before in the history of the church has so much been accomplished by a few who are working in church movements. Just think of the great efforts to relieve the poor and sick, the orphan and widow, the great movement of the church in helping in all our charitable institutions. Ask the few Christians why all this work and spending of their money? They will say I want to advance "Christ's kingdom here on earth." Oh, if more who profess Christ would work for Him the question never would be asked is the church dying? Oh, for more Christians and fewer members. The fault lies not in different "creeds," for I think there is more kindly and brotherly feeling between the

denominations than ever before, for those who are true Christians have more of Christ's spirit in the heart, and they realize if they love Christ they should love their brother also. In the church movement one can now see all denominations working for the good of mankind and the upbuilding of "Christ's kingdom here on earth." Now those who are only members what do they care about "creeds"? They have the pleasures of this world to think over and not the "creeds." Just so long as the pastor and officers take in members who are not touched by the new spiritual life, just so long will the church be wanting in influence and its members be a "stumbling block in the way of sinners." Now as to the congregations growing less, I may be able to some extent to explain that. So many of the pastors of today take up their half hour, instead of explaining the Gospel, in lecturing on their travels in other lands. This is the day of newspapers and books. We can read travels. One often hears members of the church say "I would like to go to church, but I am so tired hearing our pastor tell of his travels." John Ruskin says: "Precious indeed should be the thirty minutes in which the preacher tries to get at the separate minds of the men and women to convince them of their wickedness, to shame them for all their sins, to warn them of all their dangers, to try, by this way and that, to open the fast shut doors where the Master himself has stood and knocked, yet none ever opened to call out in those dark streets where wisdom herself has stretched forth her hand, and no man regarded." As I said in the beginning, the church seems less spiritual than in years ago, but the fault lies not in different "creeds and movements," but in pastors and members. Let us wake up and be about our "Master's work: if we don't a spiritual death will creep over the churches.

Sallie Y. Elliott.

Wabbaseka, Ark.

### 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.

### The Theatre.

We are anxious to put our Methodist people, at least, right on this question. We understand the subject in hand. We have no disposition to decry amusement. There is an appetite of the eye, of the ear, and of every sense, for which God has provided the material. Gaity of every kind and degree, this side of indecency and puerile levity, is wholesome to the body, to the mind, and to the morals. But this furnishes no excuse for one going to the theater to gaze at the mock heroism of professional libertines and cry at the piteous virtue of harlots in distress. We would not have the young to withdraw from a single worthy pleasure, but we would have them reject the counterfeit and the vile.

A gentleman was reading in the parlor of a hotel, when a lady, hastily entering and addressing him, said: "Are you ready to start for the theatre?" Glancing at his face, she added, "Excuse me, sir. I thought you were one of our company." She was a celebrated actress then stopping at the hotel. He pleasantly replied, "I never went to the theatre." "What!" she exclaimed, "have you never heard any of the great stars of the stage?" "No," he replied, "I was taught by my parents to shun the drama. Some of my friends, however, whom I respect, say that I was wrongly educated in this matter. You certainly know all about it, and I would like to ask your opinion. Would you advise me to attend the theatre?" The tragedienne's face grew pale as she answered, with an expression whose mournful seriousness haunted him long after: "Sir, if you have never been to the theatre, I advise you never to go."

Edwin Booth, the great tragedian, wrote: "My knowledge of the modern theatre is such that I never permit my family to witness a play without previously ascertaining its character. The theatre is permitted to be a mere shop for gain, open to every huckster of immoral jim-cracks." This is, at least, one of the reasons why no Christian should attend the theatre. The character of a very large majority of the plays put on the stage is unutterably vile. In the midst of a great mass of sensational and foul rubbish there are a few plays, which, if they could be divorced from their evil surroundings might furnish wholesome entertainment and considerable instruction but they have about the same relation to the theatre as a whole, as a kernel of wheat to a bushel of chaff.

Dr. Buckley, editor of the New York Christian Advocate, made a careful examination of the manuscripts of sixty popular plays, and he says: "If language and sentiment which would not be tolerated among respectable people, and would excite indignation if addressed to a coarse servant girl by an ordinary

young man, and profaneness which would brand him who uttered it as irrereligious, are improper amusements for Christians, then fifty of these sixty plays are to be condemned."

Theodore Cuyler, the man who has written more widely for the religious press than any other living person, declares that, "The average theatre is simply gilded nastiness."

Dr. Herrick Johnson, of Chicago, says: "The stage of today as it now exists is a moral abomination."

The Christian Union, in an editorial remarks: "There is no popular amusement which has fallen to a lower level than the theatre. None has done more to debase the imagination, degrade the moral sentiments, deaden the religious sensibilities."

A factor adding to the serious harassment of "straight" pastors is the attitude towards the theatre of ministers and others who "lean" a little. A union revival campaign was carried on by a couple of churches nearly a fortnight, ending on a Thursday evening. The following Saturday night one of the pastors and some members, it was reported, were seen at a theatre. It may be added, incidentally, there were no conversions in that campaign, nor did the members of the churches seem to be perceptibly quickened. Somehow the Holy Spirit seems to be not willing to use other than "separated" people.

The wife of that same pastor read before a club a paper on "The Tendency of the Modern Stage," in which, according to a report in one of the city papers, she (echoing the voice of some recreant pulpits) said: "The church, with her inspiration, and the stage, with its education, are the two great moral forces of the world." In the same city, not long after, the theatre-going elite tendered a banquet to Joseph Jefferson. In his after-dinner speech, the first question asked him was: "Is the demand for plays of an elevated moral tone increasing or decreasing?" Says the report: "Mr. Jefferson was thoughtful for a moment, and then declared that it was not the mission of the stage to reform the world or to change and better the morals of the people. It was the sole mission of the stage to entertain and please." The stage, one of "the two great moral forces of the world," forsooth! In the same speech Jefferson is reported to have said: "It was only necessary for the press to announce that a play was unfit, and that a man should not take his wife and daughter to see it, to fill the play house to the doors." Which shall we believe; the minister's wife or the veteran who has trod the boards over fifty years?

One sometimes almost wonders that the devil does not abdicate, when the church people are doing his work for him so well!

It was in the same city that a man, while attending a certain popular play, said: "I am enjoying it, but I have to forget that I am respectable while here." A dramatic critic there, writing up Nethersole's presentation of her favorite roles, allows she has been "showing us a series of disreputable women," and says, "It must be admitted that the actress has depicted these soiled creatures with much sensual realism." How uplifting to morals! Then, too, the flaming, flaunting public posters that advertise these corrupt creations!

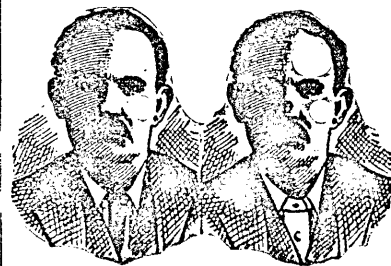
But for illimitable impudence, commend us to those ordained gentlemen, and their echoes, who charge the blame of the undeodorized condition of the stage upon the church, because the church does not take hold and reform it. Indeed! Under Sir Tom Wyndham some London capitalists tried the same, and, after sinking thousands of pounds, they abandoned their undertaking. The Tremont theatre of Boston was erected and started with the resolution of running one theatre without the third tier. And this was to be a moral theatre. In less than five years that theatre became a church.

Talk about reforming the theatre. The theatre cannot be reformed. You might as well try to reform the devil. Get the grace of God into the theatre, and the theatre is ended. Get the grace of God into an actor, and he ceases to be an actor. It is the gross, sensual and devilish appealing to that which is gross, sensual and devilish in unregenerate natures that keeps the theatre afloat. We are bold to say that the theatre is the strumpet in morals today. We do not say that everybody connected with the theatre is hopelessly corrupt, but we do say that the institution is so.

A purified theatre is not popular, and will not command the necessary patronage to make it pay. The theatre is a costly affair. The building, the scenery, the costumes necessary to spectacular effects, the army of paid employees demanded, make it positively necessary that the audience should be large. Now, discard the sensational, impure plays, leave out the ballet dancing, the suggestive allusions, and the theatre has lost its hold upon the masses.

The plain fact is, the theatre is steadily growing worse. There never has been a time when the average play was so low as it is today; when the so-called high-class theatres offered so little of the legitimate drama and so much slop and slash and vaudeville performance. The bill boards and posters on our public streets show the degeneration of our times, that we are drifting toward the abominations of Pompeii and Herculaneum. More anon.—Peninsula Methodist.

Experience, the Crowning Evidence—Granbery, \$1.



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## CANCER CURED.

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

Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment 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.

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



### From the Nation's Capital.

(Continued from 1st page.)

the mikado that the ladies of the cabinet circle have hesitated to lend their names to the countess's festival, but after much prayerful consultation they have condescended to become "patronesses." This promises to be the most recherche affair of the vernal season. Miss Roosevelt will attend but not preside at a table, and the Japanese minister will smile upon the festival from a distance.

Quite a remarkable feature of the hearing in the supreme court of the United States during the week of the suffrage case against the State of Virginia, was the presence of vast crowds of negroes, men, women and children, who filled the public seats within the court room, to the last available inch of space, while a long line stood throughout the day hoping to secure admittance. But two white persons were to be seen in the audience which listened to the ardent arguments of John S. Wise in behalf of the colored race. C. A. S.

### The Harvest That is Coming.

REV. W. E. JUSTICE.

As time speeds swiftly along, men make careful survey of the work it has wrought in the many and varied fields of human activity. It is natural that each observer should take a special interest in his specialty. The statesman studies the social and political phenomena and forces of the age; the scientist, the educator, the manufacturer, the financier, the merchant finds in their respective spheres problems to be taken in hand and carefully investigated. That the experience of the past may become wisdom for the future. The increase of general interest among special observers and students will insure, in due time, co-operation, increased intelligence, and enthusiasm in the promotion of the highest civilization. What place has religion held? What work has it wrought? What errors have been corrected by it? and what are the opportunities which open before it? It has developed and is developing humanity on all sides, and in all relations. It embraces all individual classes, societies and agencies who will be led by its divine power. It is not a State or church, constituted by formal uniting of sects or denominations. It embraces all believers (in a sense all citizens) without visible consolidation; it favors all without legislative interference. It gives freedom to all without partiality or discrimination. It has, with it liberty which carries with it opportunity—the liberty of the lowest in the nation—to reach the rank of the highest; of the poorest to become rich; of the ignorant to become learned; the most despised to become honored. It equalizes, not only communities, but even na-

tions are brought to one common level. The freedom of the individual and the brotherhood of the race was taught and illustrated by the holy Nazarene. It has asserted itself in our civilization. The work is constantly going on and will go on to the end. We are in the midst of the great experiment, in the thick of the fight, and are supported and backed by love. The beginning of our republic was made by religious men who organized religious communities. They sought our shores to secure religious liberty. The struggle was long and hard, but backed by this great principle, liberty is ours. As a nation we are learning to see that God is in all history, and that his claims upon men extend to all social relations and secular and political life, embracing charity, sympathy and justice in the minutest details of life, as well as reverence and worship. Backed by this same principle came the great Sunday-school system which goes everywhere with the open Bible, and a living teacher with inspiring songs, attractive books for week day reading, juvenile papers, social gatherings and a stimulating power of fellowship in religious life. It levels up society. It makes the adult affectionate and childhood trusting. In the great religious movement, and the all-embracing Sunday-school we see the hand of God fashioning the nation that through this agency might be promoted liberty, equality and fraternity. Then, in time came the Young Men's Christian Association, the Woman's Christian Temperance Union, the Society of Christian Endeavor, the International Lesson system, the conventions, assemblies and frequent union revivals, and the ease with which ministers mix with other denominations. The warm personal friendship between the leaders of different churches, the growth of religious literature, are some of the signs of the larger thoughts that now are controlling our people. Again the old religion of fear is giving away under the religion of love. The Gospel on the horrors of hell, or hell-scared religion, is giving away, and the religion of love is taking its place. It also creates a spirit of liberality, lessens labor, has taken our children from laboring in factories, prevents cruelty to animals, reforms our prisons, changes the punishments, creates sympathy, charity has grown, the spirit of benevolence has advanced, and we are made better.

### A Note.

Dr. J. E. Godbey—Dear Sir: I wish to thank you for the review of the "Message to the Mother Church," by Rev. Mary Baker C. Eddy, in your issue of February 10. It is one of the best and fairest in statement of fact and conclusion that has appeared in any paper which deems itself in opposi-

tion to Christian Science. I think it is also true that "Mrs. Eddy is lost in the fog as far as philosophy is concerned"—at least it must seem so to *philosophy*, for *philosophy* never has been able to understand any follower of Jesus Christ, and much less Christ's divine sonship. There is no *philosophy* of Christ, or of God, but Christian Scientists understand that there is a *science* of Christ and many of them have their own life and health to show for it.

Please give this short note of reply space in your good paper and oblige, yours very sincerely,

Herbert M. Beck.

The conclusion of Dr. Jonathan Hutchinson, of England, after a study of leprosy as it appears in various parts of the world, is that the disease is caused wholly by eating decomposing or imperfectly cured fish. The London Times is inclined to accept Dr. Hutchinson's idea. It is held that in all countries and in all ages leprosy has been and is still due to the consumption of "high" fish.

The preference for fish in a tainted condition is an "acquired taste," and it is claimed that it prevails among a sufficient number of people to account for the dreadful disease wherever it exists. Leprosy was nearly general in England and on the Continent in the sixteenth century, and it is claimed still prevails at many fishing stations, especially in Norway, Iceland and Tracadie. It is represented that at these places there is still a preference for fish in a tainted condition. It is noted that in regions where leprosy was formerly common, it has disappeared with the advancement of agriculture and the discarding of fish for food. In India vegetarians are free from it, but the fish-eaters are much troubled.

Dr. Hansen of Bergen discovered that persons having leprosy carry in their tissues a bacillus resembling that of tuberculosis, and the disease is thought to be a modification of tuberculosis, caused by a specific virus developed in decaying fish. The scientists, especially those whose direction is in the medical line, are always making it harder to get along in the world; but it is probably better to give heed to their theories, even if there may be nothing in them, for it may happen that a little care in the selection of the dried fish we eat may add a few years to life; and it is the general agreement that life is none too long at best.—Cincinnati Inquirer.

Four great pictures executed by F. A. Bridgman, the well known American artist, are to be displayed at the World's Fair.

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## Literature and Review

**THE PERSONALITY OF THE HOLY SPIRIT.** The Quillian Lectures for 1903. Delivered in the chapel of Emory College, by Eugene Russell Hendrix, D. D.

The last time I heard Bishop Hendrix preach I came from the peroration with a face wet with tears. When I reached the climax of these lectures on Easter midnight, it was with a baptism of rapture on my soul. It was good to be there.

THIS IS A GREAT PRODUCTION.

It meets a great need. Inadequate and vague are the views, I suspect, ordinarily entertained of the Spirit in the churches. Men say "it" oftener than "Him" when speaking of Him; and all such need the Normal school this book furnishes. Its unity is complete, and its analysis of the subject comprehensive and accurate. It is the work of a master workman, who knew what he wanted to do, and did it. The great pile of building material he collected and used sunk as the structure arose; and when I went through it, climbed its stairs, studied its proportions, its massive windows of finest glass, its marble columns, its huge monolith foundations, I thought, "But one thing remains, unattained and yet desirable. It might have been larger."

Hardly finer. Outside of the uses of the lectures and the great benefits they subserve of a doctrinal nature, they are a tremendous re-enforcement of the faith and vigor of the pulpit. They furnish fine preparation for revival work. As one sees the Spirit, uncovering the secret places of His presence, and making bare His arm, the fear of defeat turns into the assurance of success, and weakness waxes into might.

The literary quality of the work is of a high order. The rhetoric in places is splendid. Argument's stately steps often break into a tumultuous run, and in running take fire, until there is a conflagration or starburst. There are paragraphs that charm aesthetic natures, and burst of truth that light the most distant perspective. Best of all, the book lifts the soul with its other worldly sentiments. It ought to be in the course of instruction and in all our libraries. Get it, and you will wish the Bishop to write again. Get it, and you will bless the wise and generous Georgia preacher who laid out of scant savings the foundation for this lecture course. The Bishop and the elder have joined hands in a very uplifting ministry, having first entered into each other's labors; the one making an opportunity, the other using it with wisdom and ability.

Walker Lewis.

IS MAN IMMORTAL AND GOD IN NATURE?

This book is from the pen of

Rev. W. C. Black, D. D. It discusses very interesting subjects and is filled with sound and terse arguments. We especially commend it to young readers. 60 cents.

**FOUNDATIONS OF FAITH**—J. E. Godbey, D. D. It has high commendation, and is selling rapidly. \$1 by mail.

**CARPENTER'S GEOGRAPHICAL READER**—Australia, price 60 cents per copy, postpaid, to any address, is the fifth volume of the series. "North America," 60 cents; "South America," 60 cents; "Asia," 60 cents; "Europe," 70 cents, have already been published, and "Africa," completing the survey of the world from the pen of this fascinating writer, is in preparation.

**Eggleston's New Century History of the United States.** By Edward Eggleston. Half leather, 8vo. 453 pages. With maps and illustrations. Price, \$1. American Book Co., New York, Cincinnati and Chicago.

The preparation of this book was the last literary work of its author. He was convinced that there was a peculiar need of such a history, and he devoted all his energies to supplying it. His purpose was to tell the story of our country so briefly that it might be mastered within the usual time allotted to the study, and yet to preserve its interest unimpaired by condensation. He has succeeded admirably, and the high literary quality of the narrative is a noteworthy feature of the book. He has been especially successful in presenting those facts of the home life of the people and of their progress in civilization which are more essential to their history than any mere record of wars and political parties. One novel feature of the book is a collection of brief biographies of about one hundred of the most prominent men who appear in the history. The illustrations are numerous, and really helpful as well as attractive. The maps are clear and not overcrowded with names and places. This is a well-balanced and impartial history which should have a wide use in upper grammar grades.

**Steps in English.** By A. C. McLean, A. M., Principal of Luckey Schools, Pittsburg; Thomas C. Blaisdell, A. M., Professor of English, Fifth Avenue Normal High School, Pittsburg, and John Morrow, Superintendent of Schools, Allegheny, Pa. Book I., cloth, 12mo., 245 pages, with illustrations. Price, 40 cents. Book II., cloth, 12mo., 352 pages, with illustrations. Price, 60 cents. American Book Company, New York, Cincinnati and Chicago.

These books constitute a distinct innovation in teaching language in elementary schools, which is at once sensible, practical and modern. They teach the child how to express

his thoughts in his own language, and do not furnish an undue amount of grammar and rules. They mark out the work for the teacher in a clearly defined manner by telling him what to do and when to do it. From the start lessons in writing language are employed simultaneously with those in conversation; and picture study, study of literary selections, and letter writing are presented at frequent intervals. The lessons are of a proper length, and well graded. The work is systematically arranged, especially in Book I. This series is free from the many faults found in other books of a similar nature. The work is not based on an antiquated plan, but is particularly suited to modern conditions. It does not shoot over the heads of pupils, nor does it show a marked effort in writing down to the supposed level of young minds. The books do not contain too much technical grammar, nor are they filled with sentimental twaddle and gush. The series will be welcomed by teachers who are tired of antiquated methods, and desire live, up-to-date books.

**PROSE AND POETRY** is the title of a volume from the pen of Rev. J. M. Greene. It is a collection of sketches of many of the sons of the South who have obtained a place and name in our national literature. The political, literary and theological writers of distinction, and the orators and statesmen of the South have appreciative notice. The notes are scholarly and critical. The reasons for the meager literature of the South are presented with clearness. The characteristics of Southern writers, their lofty sentiments and pure moral tone are set forth. The author has added some charming essays and a collection of poems from his own pen. We have found the book very interesting. It ought to have extensive sale, especially among our Southern people.

Franklin Printing and Publishing Co., Atlanta, Ga. \$1.

**THE YOKE**—A romance of the days when the Lord redeemed the children of Israel from the bondage of Egypt. By Elizabeth Miller. The Bobbs Merrill Company, publishers, Indianapolis. \$1.50.

This story is not the work of a novice. It shows accurate knowledge of the character and customs of the Egyptians in the times of Israel's bondage and of the facts which history and the hieroglyphic records have revealed to us. The story is well conceived and leads the reader through scenes and histories in harmony with all that may be known of the Egypt of the Pharaohs.

Scribner's Magazine for April gives a very effective and artistic presentation of the beauties of the World's Fair at St. Louis in a se-

ries of drawings by Jules Guerin, four of them reproduced in colors. There is no artist who succeeds in giving more of the poetic beauty of architecture than Guerin, whose wonderful sketches of Washington will be recalled, Montgomery Schuyler, the well known art critic, writes of the architectural significance of the great exposition which is soon to open. The illustrations and the plan, with the illuminating text, will enable any one properly to see and appreciate the architectural features of the Fair.

John Corbin, the dramatic critic recently spent several years in England, and he has written from his experiences there a charming article on "Play-Going in London." He depicts the social side of the pageant, the nightly contrasts of splendor and poverty, all meetings in the London theatres, from the stalls to the pit. The article is illustrated by two English artists, L. Raven-Hill and Frank Craig. Mr. Corbin also discourses on the playwrights who at present dominate the English stage.

There is a great deal of the social side of England sixty years ago revealed in the charming letters of Mrs. George Baneroff, the third installment of which is printed in this number. The portraits of celebrities from rare collections are particularly interesting.

Capt. Mahan's vivid presentation of the War of 1812, in this installment has to do with Chauncey's attack on Kingston and other operations on the northern frontier.

Robert Grant's story of love and divorce under modern conditions, "The Undercurrent," introduces the heroine into the busy and interesting affairs of a modern law office. The lawyer, Gordon Perry, is a high type of the modern man of action, dealing with business and politics in a large way, and at the same time preserving his idealism and his efforts to reform the social conditions.

The short stories are:

"The Use Of It," by Edward Boltwood, giving the trained nurse's struggle with the hardships of her profession, and her final justification of it to herself.

"The Camp of the Good Fairy," by Mary R. S. Andrews, an out-of-doors story of the Canadian woods in which "Bob" reappears.

"The Convalescence of Gerald," by Georgia Wood Pangborn—the story of how a boy done up in cotton wool was given his liberty and his health.

"Mother Goose Annotated for Schools," by Clara Austin Winslow—a satire on certain features of modern textbooks.

There is a poem on Panama by James Jeffrey Roche, editor of the Boston Pilot, in which the patriotic justification of it is made.

## The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

April 17—Jesus Transfigured.

Mark ix. 2-13.

Golden Text—"A voice came out of the cloud, saying, This is my beloved Son; hear him." (Mark ix. 7.)

Time—A. D. 29, and six days after the events of our last session.

Place—One of the slopes of Mount Hermon, not far from Cesareia Philippi.

The transfiguration of Christ was an event altogether unique. It has more lessons for us than we can draw out in our brief space here. We shall confine ourselves to what we consider its main features.

There were two reasons why this incident occurred at all. Jesus needed it, and the disciples needed it. The shadow of the cross was now falling heavily on the path of the divine-human Redeemer. The sufferings to be endured he was to endure as a man; the preparation to be made for these sufferings was therefore to be made along the lines that concerned him as a man. The transfiguration was for him no small matter in that line of preparation. As he stood upon that mount, he had a new and very especial token that his Father was with him in it all. The Father vouchsafed to him there a foretaste of the glory which was to be his again, and which had been his before the foundation of the world. Not only so, but he was enabled there as at no other point in his earthly life to see himself as the center and the fulfillment of the whole plan of God. The ages came together in him. Moses was there as the great representative of the Law, and Elijah was there as the great representative of the Prophets, both of them still intensely interested in him as the one toward whom all their efforts while on the earth looked. Their conversation, unreported to us, concerned his death which he should shortly accomplish at Jerusalem. What encouragement and strength they must have poured into his soul! They had struggled ages before, each in his sphere, amid a thousand wrongs and woes, toward this very end; and how triumphant the joy that salvation's plan was so near to its consummation! No wonder that we read in the Gospels, shortly after this, that he set his face steadfastly to go to Jerusalem!

Figure also what the scene must have meant for his disciples, so soon to pass under the appalling darkness that was to gather about the Cross. How this scene must linger in their memories! What an anchor it must prove in the time of storm! Long afterwards Peter referred to it as the sheet anchor that must hold when all others had given away: "We have not followed cunningly devised fables, for

we were eye-witnesses of his majesty when we beheld the excellent glory in the mount, and we heard the voice there which said, 'This is my beloved Son, in whom I am well pleased,' is the substance of his testimony. What a pity all the disciples were not prepared to go with him into that mount!

We think the scene may be relied on also to show the proof of immortality, for Moses and Elias were there, both of whom had left the walks of men hundreds of years before. It also shows us that our departed loved ones are not without a deep interest in us still, for Moses and Elias were intensely interested in that which most concerns us—our redemption. It is usual also to find in the incident intimation of the doctrines of heavenly recognition, for Moses and Elias were both recognized. We think the inference fairly drawn—if any one is troubled about such a matter and needs any proof on the subject. For our own part, we have never imagined that we should have less sense in heaven than we have on earth, or that personal identity could be disturbed—we shall surely know and love each other there.

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# Rheumatism

## Is Not a Skin Disease.

Most people have an idea that rheumatism is contracted like a cold, that the damp, chilly air penetrates the muscles and joints and causes the terrible aches and pains, or that it is something like a skin disease to be rubbed away with liniment or drawn out with plasters; but Rheumatism originates in the blood and is caused by Urea, or Uric Acid, an irritating, corroding poison that settles in muscles, joints and nerves, producing inflammation and soreness and the sharp, cutting pains peculiar to this distressing disease.

Exposure to bad weather or sudden chilling of the body will hasten an attack of Rheumatism after the blood and system are in the right condition for it to develop, but have nothing to do with the real true causes of Rheumatism, which are internal and not external.

Liniments, plasters and rubbing will sometimes reduce the inflammation and swelling and ease the pain for a time, but fail to relieve permanently because they do not reach the seat of the trouble. S. S. S. cures Rheumatism because it attacks it in the blood, and the Uric Acid poison is neutralized, the sluggish circulation stimulated and quickened, and soon the system is purified and cleansed, the aching muscles and joints are relieved of all irritating matter and a lasting cure of this most painful disease effected.

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### April 17—The Visible Church.

Matt. xiii. 45-50.

The visible church of the New Dispensation is called "The kingdom of heaven."

Its beginning was the introduction, in person of the divine king, Jesus Christ. When he came his herald, John the Baptist, announced "The kingdom of heaven is at hand." The propriety of calling the organized church "the kingdom of heaven" is manifest. It is an organized body of people who profess to accept Christ as supreme in authority—King of kings, and who have sworn allegiance to him.

But as in every kingdom insubordinate and false and rebellious persons are found, so it is in this "kingdom of heaven."

There are in every government people who wish to have the benefits of the government and yet disregard it personally. They would be protected from the thief while pursuing the business of thieves. They would be guarded in personal safety and life while reckless of the safety and life of others.

So in the "kingdom of heaven"—the visible church, men and women enter who wish to obtain church society and church patronage while leading still a worldly life, turning the church to worldly gain. Even the preacher will desire an elegant church, a cultivated audience and a good salary. He may have all these and be a very pure and fervent preacher of the Gospel. He may, on the other hand, seek these rather than the glory of the Master, and so, be like the wicked husbandman who said of the only son of their lord, "This is the heir, come and let us kill him and the inheritance shall be ours."

Jesus is sometimes cast out of a rich church and the plans and heart of a famous preacher.

No one has a right to demand that the church shall be entirely free from false professors. It has never been so, and it is never so pictured by the Great Teacher.

The kingdom of heaven is like a field where wheat and tares grow together. The kingdom of heaven is like to ten virgins, but five were wise and five were foolish. It is like a wedding company, where a man was found who had not on a wedding garment. It is like a net cast into the sea that gathered fishes of every kind.

The church comes with its proclamation of God's saving love to all. It invites all alike to become members of the household of faith. It accepts men's professions. It cannot read their hearts. It warns and teaches. So men come into the church on their professions and vows, but these may be false in the beginning, or if sincere the heart may be corrupted afterward. So the tares appear among the wheat notwithstanding only good seed is sown in the field.

The servants were not permitted to pluck up the tares. Some say that a vigorous effort to cast out of the church all irreligious people will grieve and harm many that are good. That is true, and, being true, it suggests that a strict separation between the good and the bad is not God's order, even for the church. But it were well to remember that the Lord's servants—the preachers—do not always know wheat from tares. Personal tastes, prejudices, surroundings make us estimate some too highly and depreciate others too much. If every preacher who comes along puts out of the church the people whom he thinks unworthy to be in it, none would be left in it shortly.

John the Baptist said: "There cometh one after me who is mightier than I, whose fan is in his hand, and he will thoroughly purge his floor. He will gather the wheat into the garner, but he will burn up the chaff with unquenchable fire." Every preacher is only a threshing machine, raking up wheat and chaff in a heap. We wait him who comes with the fan.

### Better Than Spanking.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 205, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

### IRON MOUNTAIN ROUTE. San Francisco—Los Angeles and return \$47.50.

Account of National Association Retail Grocers of the United States, San Francisco, May 3 to 8, and General Conference Methodist Episcopal Church, Los Angeles, May 3.

Dates of sale, April 23 to May 1, inclusive. Return limit, June 30.

For further information call or write, J. A. HOLLINGER, T. P. A., Little Rock, Ark.

Markham and Louisiana or Union Depot.

### Warning Order.

State of Arkansas, } ss  
County of Pulaski, }

In the Pulaski 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 28, 1904. Chas. M. Connor, Clerk.  
By J. H. Schoppach, D. C.  
Bradshaw & Helm, solicitors for plaintiff.

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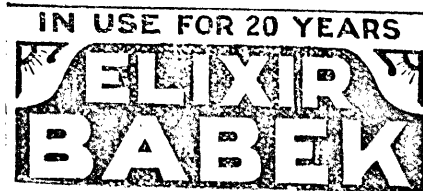
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# THE ARKANSAS METHODIST.

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

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

REV. T. O. RORIE, FIELD EDITOR.

WEDNESDAY, APRIL 13 1904.

## Always Progressing, But Getting Nowhere.

The cry of "Progress" is in the air. It is a time of rapid changes. Old things are discarded. New creations are constantly appearing. New truths are discovered, new inventions are produced, new theories are exploited. Is this progress real and substantial? As respects material things, it cannot be doubted. The triumphs of science remain. Inventions and arts remain, or give way to something better. The treasures won by the past generation are bequeathed to the present, the present will hand them down with added treasures to the future. Improvement in the material world goes forward rapidly, and progress toward better conditions cannot be questioned. Every generation starts from the goal of that which precedes it.

But in the moral and intellectual realm it is not as in the material. The son inherits his father's money, but not his learning, his prudence, his industry or his morals. Every generation must begin at the same point. The education of a child, whether born in the home of king or peasant or savage, must have the same beginning. A, B, C is still the beginning. The teacher in the school goes yearly over the same ground with his pupils from youth to age. New pupils come forward yearly. The teacher meets new minds. They must all be taught the same thing. The process of education, the successive steps of education will not be changed—cannot be changed.

These are simple truths, but do we not forget them? Is there not a thought that we may neglect in religion the fundamental teaching of Gospel truth as if this generation had gotten beyond the need of it. The boys at school do not say "our fathers studied arithmetic and we will begin with algebra." But do not the preachers say, "Our fathers had Wesley's notes and Horn's Introduction, so we have gotten beyond them?"

Our preachers are studying fine rhetoric, and the late revelations of science, and the startling and sensational in the news of the world. But they neglect simple proofs of great truths. And they wonder meantime, that Christian faith weakens and religious conscience becomes languid. Is there not a constant forgetting that in religion and morals and intellectual faith and the teaching of religious truth our starting point is always zero? Do we not allow this cry of "progress" to deceive us, as if the same teaching of fundamental truth were

not required for each generation? Do we not forget that in moral and intellectual development progress in one generation ends in nothing so far as regards the generation following? The starting point and the race course for each generation is the same. There is an inheritance of arts, inventions, wealth. Benefits which come not from our toil, progress that is not of our making come to us in the material realm. But as respects individual knowledge, faith and character that only is ours which we have by our efforts attained. And those who teach the rising generation need to remember that the attainment of the father has led the child nowhere.

## Palestinian Exploration.

A. H. GODBEY.

In a former number I referred to the discovery of infants' bones deposited under foundations at Gezer, as illustrating a Jewish practice. Later digging seems to indicate the history of the practice. The excavations are conducted thoroughly, passing through seven strata, to the solid rock. The oldest stratum as already stated, contains the remains of Horites, or cave-dwellers; their caves being utilized as burial vaults, sinks, etc., by the later comers. In the Canaanite stratum we find the practice of infant-burial begun; the child being placed in a jar, and saucers and bowls of offerings, with a lamp, being placed over it. Now the jar and bowl deposits have been found in the earlier Jewish deposits before; perplexing the finders first as to their purpose. Some centuries, perhaps, later, the jars again contain the bodies of infants. It would appear, then, that the Jews first imitated the milder features of an old Canaanitish practice, and later adopted the whole ceremony, which is perfectly in accord with what we already know of Israel's ways. Incidentally we are shown one of the ways of the Canaanites, upon whose extermination the prophets were bent.

Another thing of great interest is the discovery in the enclosure of the temple, of two rude serpents of bronze; evidently cobras. These were probably not objects of worship at first; possibly were so eventually. Anthropology shows us a very widely spread practice, if not a universal one; an evil which it is desired to remove is believed to be extirpable by dealing with its image. Psychologically this is the same as dealing with God through an image of God. So wizards and voodooists everywhere tend to the practice of making small images of the person or thing to be affected by their incantations. It is primarily a method of cursing, or devoting to destruction, the thing counterfeited. So the Philistines sought to free themselves from a plague of mice sent by Yohuch, by placing anathematized mice in-

Yahweh's ark. Apollonius of Tyana, centuries later, is fabled to have freed Antioch from scorpions by burying the bronze image of a scorpion under a pillar. Gregory of Tours tells us that Paris was free from dormice and serpents until in cleaning a sewer, the images of dormouse and serpent were discovered and removed. The means attributed to Moses to rid his people of a plague of serpents in the wilderness indicates that he was dealing with a slavish people upon the same low intellectual level. Shakespeare has several specimens of the same idea. But as a thing devoted to a god with a curse, looks like any other image of good repute, the people soon may learn to worship either, indiscriminately. So the cursed serpent in Yahweh's ark was revered in Hezekiah's time. We perhaps have the same thing at Gezer. Egyptian remains abound all through, and their serpent charmer and serpent cult were prominent there. Notice, by the by, that in Hebrew, as in some other languages the same root cursed or blessed.

## The Effect of Union of the Presbyterian Church of the United States of America and the Cumberland Presbyterians.

The effect of the union which seems likely to be consummated between the Northern Presbyterian Church and the Cumberland Presbyterians is discussed by the Christian Observer. That paper suggests that the great predominance of the Cumberland Presbyterians in some of the Southern States will determine the tone and spirit and methods of work of the church. The Observer says:

To make this more definite we take some figures from the minutes of their Assembly for 1903:

State	Churches with Pastors.	Churches with Stated Supplies.	Churches with Service every Sabbath.
Alabama.....	159	32	9
Arkansas.....	282	99	19
Kentucky.....	207	38	12
Mississippi.....	128	14	6
Missouri.....	397	11	42
Tennessee.....	571	54	42
Texas.....	908	156	42

Taking the Cumberland Church as a whole, North and South, the total figures run as follows: Churches, 2,960; ordained ministers, 1,681; churches with installed pastors, 154; churches with stated supply, 780; churches with service every Sabbath, 364; with service three Sabbaths in the month, 139; with service two Sabbaths, 461; with service only one Sabbath in the month, 1,470. There are 16 synods and 118 presbyteries, and 1,716 churches out of the 2,960 are reported to have Sabbath-schools organized. Other figures could be given, but these may serve for the present.

These figures are significant. In Kentucky, only one out of every fourteen churches in the Cumber-

land Presbyterian Church has a pastor regularly installed, and only one church in seventeen is favored with services every Sabbath. In Texas, only about one church in thirty has a pastor who has been regularly installed, and only one in fourteen has preaching every Sabbath. And a like condition prevails in other synods.

This lack of settled ministers and of organization tells unfavorably in many respects. It is seen in the Sunday-school work. The Presbyterian Church in the U. S. A. has about as many children in the Sunday-schools as it has communicants. In the Cumberland Church, the members of the Sunday-schools are about forty per cent less than the members of the church. The figures are, 185,113 church members; 109,394 Sabbath-school members.

It is also seen in the systematic beneficence of the denomination. The ministers are scantily supported. The average salary of all the ministers of the Cumberland Assembly is only \$280 a year. As there are some who receive living salaries, there are others who receive less than this pittance. Their zeal and consecration, which lead them thus to endure hardship in order to preach the Gospel, are to be highly commended. But the polity of the church, the system of work, which does not develop greater faithfulness in the members, must be defective.

We do not overlook the fact that this church, having been an active evangelistic church, has many small churches in new places, where little more than a beginning has been made. But when all allowance is made for this fact, there still remains enough to justify the view that, while this body bears the Presbyterian name, its type of polity and administration is very loose, and makes it a rather hybrid type of Presbyterianism.

The stress still laid on certain revival agencies gives this body quite a tinge of Methodism. In many respects, the methods pursued in the revival services they hold, are very different from those with which Presbyterians are most in sympathy. Should the two bodies unite, this would surely give rise to much local disputation, and in all probability lead to trouble in local churches.

But what we now lay stress on, is the type of church life and activity above mentioned. Those who are now Presbyterians, U. S. A., in the South, will be in great danger of being swamped by the Cumberland ideas and ways of doing things. They certainly will have a great task on hand to tone up the vastly greater numbers who belong to the other type. In Kentucky, Tennessee, Arkansas and Texas, it may be exceedingly difficult, if not impossible, to do so. We greatly fear that there would be a lowering in



the type; and this is a result which we cannot contemplate but with a good deal of concern.

### A Layman's Views on the New (Old) Order of Worship.

H. B. GRANT.

Being the son of a Methodist preacher and a devout Methodist mother, I can but be glad our church has returned to the order of worship that is so nearly identical with the old forms. There seemed to be danger of drifting into "go-as-you-please" methods that hardly conformed to Paul's injunction: "Let ALL things be done decently and IN ORDER."

For these reasons I am more than pleased with "The common order of worship," as unanimously adopted by the joint commission of the two great branches of our Methodism and published in the Central of last issue; and I am glad because:

1. Being uniform in the North and South, it will strengthen the bonds of Christian fellowship and contribute to the obliteration of sectional jealousies, religious and political, which, doubtless, is a desideratum essential to the prosperity and happiness of a great church and people.

2. The admonition to commence exactly on time is teaching that most commendable virtue, promptness, so desirable in every department of life.

3. If "All the people kneel in silent prayer on entering the sanctuary," the risk of seeming to be "righteous over much" will be avoided, the embarrassment quieted, and the precious privilege will be enjoyed, which tends to a more devout interest in the service that I fear is not always experienced.

4. "Singing from the Common Hymnal" touches the heart and seems much more appropriate than the modern, though often sweet, jingle. Those old songs were rallying invitations in the early days of Methodist success. One of them brought me to the altar fifty years ago, and I surrendered when these words reached my heart through the ear:

"I can but perish if I go,  
I am resolved to try;  
For if I stay away I know  
I shall forever die."

5. Stand while singing. Singing is praying, as well as praising God. To sit while singing praises is about as inappropriate as to pray in that position.

6. The Apostles' Creed (a public, audible confession of faith, and in the old form) will be charming—if the preacher does not hop, skip and jump through it; but observes the steady, proper, cadence and devotional (not affected) manner, that all may keep in harmony with him. This creed is the common language of (almost) universal Christendom, so hoary with age, it seemed a sacrilege when unauthor-

ized and unconstitutional manipulation interpolated the name of a schismatic branch of the Baptists ("Church of God"), in lieu of catholic church," upon the plea that the people might misunderstand them! What is the preacher for if he does not "give the sense and cause them to understand the reading" (Neh., vii. 8) of word and doctrine? Holy is sinless; set apart to God's service. Catholic (not Roman Catholic) means, not heretical, universal. A most appropriate term. A sinless, non-heretical, universal church, set apart to the service of God, is the church I believe in with all my heart.

7. Use of that brief, inimitable form of prayer, authorized by the words—"When ye pray, say \* \* \* (Ritualistic, perhaps, but God-given.) This to be audibly uttered by minister and people, kneeling. How "perfectly lovely." It may be the only audible prayer some of our Methodists will ever utter in church.

8. Then "to kneel in prayer, keeping their faces towards the minister," or altar-place, reminds me of Daniel's praying, with face, and window open, towards Jerusalem. Why should one squirm around, turning one's back to him who speaks or leads in prayer? How much better it is to face him than discourteously turn our backs upon him and hide our faces in a pew's corner, as if ashamed! Possibly we ought to be ashamed of the unseemly posture.

I trust the minister will comply with the instruction to exhort the people on all these matters.

9. That is a grand old Doxology: "Glory be to the Father, and to the Son, and to the Holy Ghost \* \* \* " Latter-day Methodists seem to be afraid to sing Glory to God. I am glad the Gloria Patri has found its place among us.

10. The Apostolic Benediction, of course, and not some haphazard makeshift.

Well, it's all good; I like it. It's old; it's Methodist; it's grand. Now, if preachers will not attempt to improve on our other Methodistical (Methodical—orderly) forms by interpolations and emasculations, we will get back into something like Wesleyan, early Methodist ways of ye olden time. God grant it—Amen.

The commission left out the Amen. I wish it had not, but had added it with a caution as to decency and order, as against boisterousness or grunting, or mutterings that may disturb the quiet worship of others.—Central Methodist.

Louisville, Ky.

### Mrs. J. S. Evans

Mrs. J. S. Evans, beloved wife of G. W. Evans, of the Arkansas Conference, departed this life at her home in Greenwood, Ark., February 20, 1904, after a few days severe suffering with that dread disease,

pneumonia. She was born in Morehouse parish, Louisiana, November 20, 1840; was married to her now bereaved husband at the home of her mother, on Bayou Bonida, in said parish and State, November 12, 1857, and was his faithful companion, loving, praying, trusting and trusted best earthly friend for more than forty-six years; never murmuring at an appointment and sometimes want, incident to an itinerant preacher's life in the long ago. She was indeed a woman of prayer; said on her death bed that she had been praying all her life; was converted at eleven years of age and was glad that she had been serving God during her whole life. When asked about having prayer at her bedside (her pastor, Brother Davidson, and others being present) she said: "Yes; prayer is always in order in this world and praise in the next."

Her father, Rev. Jephtha Hughes, was one of the early preachers west of the Mississippi river and died a member of the Louisiana conference on the Bastrop work September 11, 1856. Her maternal grandfather, Rev. Ashley Hewitt, was one of the first preachers in Louisiana and the first presiding elder (McTyeire's History, chapter 37).

She was the mother of ten children, five of whom preceded her to the glory world, having died in childhood. She said she would see them and her little grandchildren also gone before, when she got to heaven, and that she expected to greet many other loved ones on that bright eternal shore. Five remain; two sons and three daughters; Judge Jephtha H. Evans and Mrs. Ella Ellington, of Booneville; Geo. S. Evans and Mrs. Lillie Simmons, of Greenwood, and Mrs. Daisy Duncan, of Waldron, Ark., all trying to follow their precious mother as she followed Christ to that land of the blest, where glorified souls are forever at rest.

She also leaves two brothers, Ashley and Oliver Hughes, with other relatives to mourn her departure, but also to rejoice in the belief that she has gained her heavenly mansion where no farewell tears are shed. Good-bye, precious wife, mother, friend! We will meet to part no more. We took her precious body to Booneville, where, in the Methodist Church, a comforting sermon was preached by the Booneville pastor, Brother Keithley; then loving, sympathizing friends laid her down to rest to await the resurrection of her sleeping dust. G. W. Evans.

### Notices

To the Brethren of the Arkansas Conference:

The people and pastor of Ozark expect you to attend the mid-year missionary conference, April 19-21. You need not write me. A home

will be provided for you.

John H. Glass, Pastor.

Dear Brother—I have just received a batch of letters from Palestine, Ark. Please state in "Methodist" my postoffice is Simpson, not Palestine, as published in the minutes. Yours fraternally,

J. H. Bradford.

Simpson, Ark.

The Epworth League and Sunday-school Conference and Missionary Institute of the Texarkana District will be held at Lockesburg April 26, 27 and 28, 1904, opening at 9 o'clock a. m. Tuesday, 26, and closing at noon Thursday, 28. The opening sermon will be preached at 11 o'clock a. m. Tuesday, April 26, by Rev. W. A. Steel.

The Women's Missionary Societies of the district will have charge and conduct the last day's session.

A large attendance is desired. Let each organization named send delegates to this conference.

B. A. Few, P. E.

### Postponed.

The Little Rock District Conference has been postponed till Monday, July 25, 8 p. m. Numerous requests and some of them urgent, have been made to me to do so. Particulars later.

Jno. H. Dye, P. E.

### Church Notes.

#### IN THE CITY.

Dr. Lewis reports a good day. Three accessions, making over 100 since conference.

Prayer-meeting growing and Epworth League flourishing.

Brother Ramsey had a fine day at Winfield. The Sunday-school very large. Congregations filled the auditorium and League larger than usual. A touching scene was the baptism and reception into the church of two bright, beautiful young women deaf mutes from the State Deaf Mute school.

Brother Hammond says the Hunter people were out in force. The Home Department of his Sunday-school continues to grow. He now has 40 on his cradle roll.

Brother Few has placed a colporter in his field to sell good books.

### Personal.

Rev. C. H. Gregory called yesterday.

Brother J. F. McAdams of Cave City made us a pleasant call yesterday.

Brother James Merritt of Warsaw, an old and valued subscriber, called Thursday to pay his subscription a year in advance.

Rev. J. A. Henderson dropped in yesterday. He reports the church at England prospering. A Home Department and Cradle Roll have been added to his Sunday School.

Dr. E. G. Hale, of Nashville, Ark., and Bro. P. H. Stubbs, of Carden's Bottom, were pleasant callers Wednesday. They are two old-young men, always to the front.

## Christian Life.

### Words of Kindness.

Though only a loving word it be,  
Though only a kindly look that's given;  
Someone it will help to see the way  
Who once, perhaps, in vain had striven.  
Speak words of kindness, let them fly  
On the wings of the wind to every ear.  
And back they come all full of joy;  
Then scatter kindness, never fear.  
Let joy beam from every glance—  
The lovelight of your soul be seen  
By all who on your face doth look;  
And where you go there's joy, I ween.  
Of golden ore you may have none,  
But if your heart with love o'erflows,  
Your friends be many; but few your foes.

Greenbrier, Ark.

—L. W. Fair.

### "He Leadeth Me."

My pathway is shrouded in darkness,  
And no light in the distance I see,  
And my feet are weary with climbing,  
Yet I know that "He leadeth me."

Though my soul will oftentimes question,  
Yet, oh, may His promises be,  
As a light that will guide my footsteps  
In the way that "He leadeth me."

"He leadeth beside the still waters,"  
He leads o'er the stormy sea,  
May I hear, above the dark billows,  
His voice that is leading me.

Oh, I long to reach the summit  
Of Pisgah's mountain and see  
God's love for his tempted children  
His mercy in leading me.  
—Cordelia Elizabeth Moore.  
Little Rock, Ark.

Christian life means Christian growth, for living things grow.

God loves those who love their neighbors. A kind father loves those who love and help his children.

There is no privilege which a depraved man values more than that of trusting in himself that he is righteous and despising others.

There are many who attend church not to worship God but to set an example to somebody else. This is the way to become a pharisee.

The church is an institution that represents every saving truth and every Christian work in spite of all the unworthy members that may be found in it.

### The Same Today as Yesterday.

Joseph Parker once wrote an article on "Books That Have Pleased." In it he notes what is the experience of all men who grow, that books which once possessed a charm lose that charm with the lapse of time. What spoke aloud yesterday is but a dead echo today. Of one book this is not true. The Bible, with living music, with living message, with living voice, speaks to us all along the years, in childhood and in age, in the wisdom and maturity of the end, as well as in the lisping and groping uncertainties of the beginning of life. Other books "have pleased." The Bible is today, as yesterday, the living words of the living God. Blessed is the man whose delight is in the law of the Lord, and who in that law meditates both day and night.

In life's remote tomorrows, as in its remote yesterdays, he shall be as a tree planted by rivers that never run dry. The Bible the blessed Bible, is the same yesterday, today,

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### A Comparison.

In all the years of his life John Wesley spent less than \$15,000 on himself and gave away \$200,000. How our petty giving sinks into insignificance beside this! How our one-tenth dwindles in the light of this unlimited giving! And yet we have numberless church members who do not even reach the tenth. Let us seek to lift them to their privileges and get them to pull at least one foot out of the mire by coming up to the tenth. When they begin to realize the fullness of the Gospel of Christ, then may we hope they will bring the other foot from the mire and "give as God hath prospered them."

### How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.  
JOHN F. M.

### American Prohibition Year Book.

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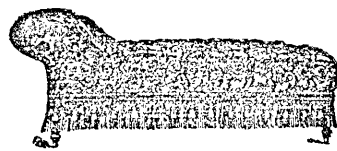
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This book is winning hosts of friends wherever it becomes known, and many leading men in church and state have said that it should be in every American home.

Four editions of 70,000 copies have been printed in less than one year, and are being sold without much advertising. The demand is just beginning. Begin at once, and get the cream of orders in your territory.

### Sell the Book that Sells.

AGENTS WANTED EVERYWHERE! GO TO WORK AT ONCE!

One agent sold 92 in 5 days. Another 127 in less than 2 weeks. Another ordered 112 in 4 days after he received his outfit. Another sold 17 in 1 1-2 days. If you want to make a business of selling this book, or if you want to sell a half dozen, or a dozen copies among your neighbors, send 75c. for a \$1 copy postpaid. This is all the outfit needed for doing big work. Do not long debate, but act at once!

A Single Agent Sold Over 3,000!

Liberal Terms to Agents.

GODBEY & THORNBURGH, AGENTS

Little Rock,

Arkansas

## For the Young People

### Myrtle Manis.

Myrtle Manis was a little girl in our Orphanage. A very intelligent and pretty little girl she was, and made fine progress in her studies, and loved her Sunday-school. She was seven years old.

Two weeks ago a kind lady, a widow, who has a pretty home in California, and has no children, wanted little Myrtle to become her child, and she was very happy to go, and we were glad to have her go, for the good lady said she would bring up Myrtle as her own daughter, and educate her for a teacher.

### Terse Truths.

The greatest success is to be able to serve.

This would be a sad world without sorrow.

Forbearance is one evidence of forgiveness.

No office can make a worthless man respectable.

A noble failure is better than a disreputable success.

A man should have "the will to do, the soul to dare."

Share the burdens of others, and you will lighten your own.

More harm may come of work ill done than of work undone.

If you intend to praise God for eternity you had better practice on your neighbors in time.—Chicago Tribune.

### Owls.

All owls are birds of prey, and, according to their size and strength, they hunt and kill all manner of creatures, from beetles and grasshoppers to grouse, Canadian hares, and skunks. They capture and kill their prey with their feet, and tear it to pieces with their strong, hooked bills. With the flesh of their victims they eat more or less of the fur, feathers and bones and afterward eject these indigestible parts from the mouth in the form of pellets.

In size, the American owls vary greatly, the giant gray owl of the North measuring sometimes thirty inches from the tip of its bill to the tip of its tail, while the tiny elf-owl of southern California, southern Texas and Mexico measures often but five and one-half inches.

Most owls prefer the night and the woods for their hunting excursions, and the few species which are the exception prove the rule. They are all strange-looking birds, but the strangest of them all is the barn-owl, or monkey-faced owl as some people call it. This weird bird, which is found at least occasionally in almost all parts of the United States, has a faculty for hiding so skillfully in the old wells, deserted mine-shafts, bell-towers, and hollow trees, in which it makes its home, that it is very seldom seen. The capture of a specimen

often creates a stir in the neighborhood, many people regarding the captive as half bird and half monkey. Only a few weeks ago I saw a barn-owl described in one of the monthly magazines as a "freak of nature." Its unbirdlike appearance is accounted for largely by the conspicuous facial disk, which is very light-colored, heart-shaped, and beset with black, almost human eyes and a down-turned, nose-like bill. Almost all the owls are beneficial to the farmer, but this one is more so than most of the others, preying chiefly on rats, mice, gophers, ground-squirrels, and cotton-rats.—March Woman's Home Companion.

### How Ben Became a Hero.

BY HATTIE W. MORRIS.

Away out West, in the little mining town of Coalgate, I. T., there lived a widow, Mrs. Calloway, and her little twelve-year-old Ben. They were very poor, and he had to struggle hard to support himself and his invalid mother.

He had few or no companions, because most of the boys were rather inclined to look down on Ben and tease him because he had to work for a living. His daily occupation was to draw a small, red wagon, loaded with fruit, one mile to town, and sell it from house to house. Then, if he could get an odd job anywhere, he would do it cheerfully, in order to make a little extra money before going back home.

It happened one day, when the snow was a foot deep, that Ben, as usual, set out for town with his wagon full of apples. At the top of a long hill he met a crowd of boys, out having what they called a good time.

At a little distance these boys saw Ben coming, and the largest boy in the group said, "Yonder comes Ben Calloway, now we'll fix him." They set to work making snowballs as hard as they could press them, and just as he passed, they pelted him in the back.

Ben started off running down the hill, dodging the balls as he went, until his foot caught under a stone which threw him down and scattered his apples all through the snow and into a gully by the roadside.

The boys, on seeing what mischief they had done, were running away, when the oldest boy, who was leader of the crowd, caught his foot between the fence rails and sprained his ankle badly. Instead of stopping to help him, the boys kept straight ahead, regardless of the fact that their leader had fallen.

After Ben had quietly picked up all the apples he could find, he hid them securely under the snow by the fence, and, taking his wagon, walked over to where Harry lay groaning in the snow, unable to move, and said, "Come, get into my

wagon and I will help you home."

"No, Ben, I could not accept a kindness from you now, after all I have done. I have been the leader among the other boys in teasing you."

"Never mind that now, for your foot is badly swollen and needs attention."

Harry saw nothing left for him to do but get into the wagon and go, but he felt very much as if he were being taken to prison instead of home.

This incident of returning good for evil taught Harry a lesson that was not easily forgotten.

"One who is the butt of his companions may come out in some way superior to them."—Christian Observer.

### An Orphan.

A well-known professor has a bright boy, who one day at the age of four appeared in his father's study clasping in his hands a forlorn-looking little chicken which had strayed from a neighboring incubator.

"Willie," said his father sternly, "take that chicken back to its mother."

"Ain't dot any mudder," answered Willie.

"Well, then, take it back to its father," said the professor, determined to maintain parental authority.

"Ain't dot any fader," said the child. "Ain't dot anythin' but an old lamp!"—New York Times.

## Our Letter Box.

Okolona, Ark.

Dear Dr. Godbey—I am a boy 10 years old. This is my first time. I like to read the children's letters. Papa takes the "Methodist." I am reading the Pilgrim's Progress. My grades average from 90 to 95. I have six studies, fourth reader. I have four brothers living and one dead. If this misses the waste-basket I will write again. I will close by asking a question: When was Adam driven from the garden of Eden? Your friend,

Calvin White.

Portia, Ark.

Dear Dr. Godbey and Cousins—As I have never seen a letter from here I will try to write one. My mamma takes the good old "Arkansas Methodist" and I enjoy reading the children's letters so much. I suppose all the cousins go to school. I try never to miss a day but I am not going now because our teacher is sick. I go to Sunday-school every Sunday. We have church every first Sunday of the month. Our preacher is Brother G. S. Morehead. I have three pretty pets, a dog and two cats. How many of the cousins like to read? I enjoy reading history. Well, I will close by asking a Bible question: How many times is the

word girl found in the Bible and where? Your cousin,

Louis Robertson.

Jersey, Ark.

Dear "Methodist"—As I have not seen a letter from this place in a good while I will write. I am 10 years old. I go to Sunday-school every Sunday. I got one prize and am expecting to get another. I have two sisters and two brothers living, and one little sister in heaven. I am going to school now and learning very fast. Am in the fifth grade.

Brother Foster is our preacher this year. We all like him very much.

My grandfather, Mr. J. B. Watson, has been dead about eight months. We certainly do miss him.

There is a game of cards being played throughout the country called flinch. Do you think it is right for church members to play flinch? With much love to all the cousins, I remain your friend,

Annie B. Belin.

I find the game of flinch played in the homes of some of the preachers. I suppose it is all right. We have no young people in our home and don't know much about their games.—Editor.

### NO PLACE

#### The Lazy Ones Must Stand Aside.

That dull, heavy feeling from coffee may not amount to much in itself, but it's a great obstacle in the way of fame and fortune for it kills ambition and makes one lazy and finally sick.

The successful men or women must first conquer themselves. The way to conquer that dull, stupid feeling nine times out of ten is to pay a little attention to proper food coffee in particular will dull the senses and make one feel lazy and stupid after the first effects of the cup have worn off an hour or so after drinking it.

"I was a lover of coffee," says a New York man. "It seemed to me breakfast was nothing without it, but I noticed an hour or so after breakfast a dull, stupid feeling came over me accompanied frequently by nausea.

"Thinking perhaps it was caused by coffee I wanted to make sure of it so I gave up the use of coffee and drank Postum in its place. My old trouble disappeared and I learned to look forward to my Postum with as much eagerness as I used to look to coffee and instead of being bad in its effect, Postum is very healthy and I feel 'fit as a lord' right along. Name given by Postum Co., Battle Creek, Mich.

There's a reason why Postum helps toward fame and fortune when used in place of coffee, the drug-drink.

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



## Our Church at Home.

**PARK AVENUE (Hot Springs)**—The interest at Park Avenue is growing gradually. Several additions have recently been made to the Sunday-school. We had a successful Easter service with one addition to the church on profession of faith.

The full assessment on missions has been paid and sent in to the treasurer. All the other assessments have been provided for.

We have in cash and subscriptions about enough to lift the mortgage off the church. Yours for the church, Jesse L. Leonard.

**LOCKESBURG CIRCUIT.**—This town is growing. We have five churches instead of eight, as heretofore in this circuit. This part has assumed as much as the whole circuit did in the way of finance. We are planning to build one new church and repair another.

Good Easter day. Large number attended the Lord's Supper. Organized a good League in afternoon. Fine congregation at night. Some excellent people here; love their pastors.

We hope to repair our parsonage also soon. We very much need a gracious revival.

Brother Few has held our second quarterly conference. He is hopeful for his district. His visits to us are helpful. Good preacher. The Sunday-school interest is increasing. We have two schools organized into missionary societies.

Ten of the twelve years of my ministry were spent in Arkadelphia District, the last ten and seven of them in Dallas county. So I felt myself somewhat of a stranger when I reached this far western country. I started in Prairie county and am now in Sevier, extreme western portion of our conference.

S. C. Dean.

**THORNTON, TEX.**—Although we are "away down south in Dixie" the vernal equinox cooled off our beautiful spring robes, but little hurt ensued, and regardless of "boll weevil scourge," we are planning at least for another crop of cotton and all. Well, it's all with Him. If we regard the wind we shall not reap. My grippe held me for some time after my return from two fine meetings in which I suppose we had at least 50 conversions. worthy of the "old sort." I closed my second meeting Sunday night about 1 or 2 o'clock, with shouts and songs of rejoicing. Many of our churches are cold and formal and never have a Holy Ghost conversion, but in little spots here and there the revival fires are burning. It's a settled Scriptural fact that we poor preachers can't save folks, but how a Methodist preacher can set on a nest for two, three and even four years and never witness the conversion of a single soul. Dear Lord, deliver me from such a

fate. No, I'd rather live on short rations and hear the glad shouts and songs of new-born souls. Right here in my own little town we are just starving for such a meeting as we have just closed and I'm planning for a siege here soon. I suppose, Mr. Editor, that all you great men from Arkansas will be at our great missionary rally at Waco, Texas. The people of Waco and Texas generally are expecting great crowds and great things and a great uplift to the cause of missions generally. The mortuary roll in our "brotherhood" has been heavier than for some years. Four of our brethren have crossed over this year, but the fee is only \$2, and brings needed relief to the families left behind. All our conferences ought to have one. Ere long they will, I trust. Sincerely,

Finch M. Winburne.

**EL PASO CIRCUIT.**—We have been kindly received by the good people of this work. We have an excellent people on El Paso circuit. They are religious and loyal to the church and pastor. The good stewards at our steward's meeting raised the P. C.'s salary from \$300 to \$400, and they are moving along nicely. I shall never forget the many expressions of kindness shown wife and me by the good people of El Paso Circuit. I have found many who have loved and still love Brothers H. T. Gregory and F. R. Noc. They have written their names upon the hearts of these good people. Last Saturday and Sunday, 26th and 27th, was our second quarterly conference. Notwithstanding the excitement of the primary election, we had a good quarterly conference. Our beloved P. E., Dr. J. D. Sibert, was present and presided with great care and interest, looked well into the interest of the church. He won unto himself many friends, and the praise of all who heard him preach. We think that Bishop Hoss made no mistake when he made Dr. Sibert P. E. of Searcy District. We predict for El Paso Circuit a glorious year, a great spiritual harvest of souls saved. O, for a mighty sweeping, old-fashioned Holy Ghost revival of pure experimental religion all over this circuit this year. We all love our presiding elder and wish him the best of success this year. With best wishes for the "Methodist," I'm your brother in Christ.

J. E. Buchanan.

**GILHAM, ARK.**—We were taken on surprise March 31st by our many friends at Gilham. It was a beautiful moonlight night. Everything was clear and still. We were seated in our room reading the Bible, when lo, we heard the noise of many voices coming this way! Mr. Calalway said to me: "They are coming here. What will we do?" They stopped in the yard and sang "Savior, More than Life to Me."

Then they began to march in and kept coming 'til the house was full of people, and the table loaded with good things. We thank the Lord and our friends. We then had more singing, and prayers and speeches. The Lord bless the dear people of Gillham, and make us a blessing to them this year, is our prayer.

Mrs. Cornelia Callaway.

**CABOT, ARK.**—We had a very interesting quarterly conference at Jacksonville, April 2, 3.

This was our second for Cabot charge. Brother Sibert, our P. E., preached with his usual degree of power and efficiency. He has completely won the confidence and affection of our people on Cabot charge. I was kindly received by the good people here. They gave us the pounding and it excelled in quality and quantity any pounding we have previously received.

Besides the material value, the generous Christian courtesy exhibited so endeared the people to myself and family as to produce profound gratitude and love that we find ourselves unable to repay. I am delighted with my work. I find footprints and handiwork of Brother A. F. Skinner in building and repairing houses of worship and parsonage. We have good Sunday-schools in safe hands. I am planning and praying for a successful year. We have added eight new members to our roll. I have the general collection nearly up in cash and subscriptions. It will all be paid. We are expecting a continued revival of religion in building up the church and winning souls to Christ. The "Arkansas Methodist" has a circulation of forty-five and the Nashville Advocate five copies. Extending the circulation of these organs as efficient agencies is part of my plan. Visit us, Doctor; we are your near-by neighbor.

P. B. Wallis.

**CORNING, ARK.**—We have just closed a great revival at this place. We had something over fifty conversions and thirty-four additions to our church. Some more will join us yet, and some will join other churches.

It has been to us a gracious season of refreshing from the presence of the Lord.

Brother H. H. Hunt, pastor of our church at Tuckerman, did most of the preaching. He helped us eleven days and did fine work in the pulpit, in the altar, in the homes and everywhere. We greatly appreciate his faithful, earnest work. Our people will never forget him. God bless him.

This city is a fine charge. Our membership has increased about one-fourth since conference. Salary of pastor has been increased one-fourth and is overpaid at present.

We have one of the finest Sunday-schools in the conference. But three Sunday-schools in the conference raised more than our school

for all purposes last year, and they were Helena, Jonesboro and Newport. Only one gave more for missions, and that was Newport. Our attendance last Sunday was 130, and collections about six dollars; yesterday our attendance was 138, and collection nearly five dollars. We have a fine superintendent and a band of faithful teachers. Our Ladies' Aid has planned for great improvements on our parsonage property, and the carpenters will go to work this week on the improvements. We appreciate all these tokens of interest in us and in our Master's work.

We have a fine Ladies' Aid here with a membership of over fifty.

We have much for which to be thankful here. "The Lord hath done great things for us whereof we are glad." Yours in Christ,

A. E. Holloway.

**MAGNOLIA.**—Since my last note we have organized Home Department with 75 members. Senior and Junior Epworth Leagues with about 50 members. On Easter we had two additions on profession of faith and baptized two infants. Have sent off Home and Foreign Missionary money. Hope to be in our new church at McNeil early in May. Yours truly,

A. O. Evans.

**Batesville District—Second Round.**  
Melbourne Circuit....April 16, 17  
Calico Rock .....April 23, 24  
Bexar Circuit ....April 30, May 1  
Salem Circuit .....May 7, 8  
Ash Flat Circuit ....May 14, 15  
Evening Shade Circuit..May 18, 19  
Calamine Circuit ....May 21, 22  
Sulphur Rock Circuit..May 25, 26  
Desha Circuit .....May 28, 29  
Batesville Station.....June 1  
Wm. B. Hays, P. E.

**Monticello District—Third Round.**  
Arkansas City at Dumas.....  
.....May 14, 15  
Monticello .....May 21, 22  
Snyder at Bethel ....May 28, 29  
Watson .....June 4, 5  
Tillar Circuit .....June 5, 6  
Collins at Prairie Hall..June 11, 12  
Warren .....June 18, 19  
Palestine .....June 19, 20  
Mt. Pleasant at Mt. Pleasant...  
.....June 25, 26

**Hamburg Sta. Dist. Conf.**.....  
.....June 30, July 3  
Hamburg Circuit .....July 2, 3  
Portland and Wilnot ..July 9, 10  
Lake Village .....July 11, 12  
Lacey Cir. at Prairie Chapel...  
.....July 16, 17  
Parkdale .....July 23, 24  
New Edinburg.....July 30, 31  
Crosset .....Aug. 6, 7  
Jersey Cir. at Lanark...Aug. 13, 14

The district conference convenes in Hamburg June 30. Announcement of committees, etc., will be made later. Let us all work and pray for and expect a good and profitable session of the conference.

W. M. Hayes, P. E.

Second Round—Searcy District.	
Searcy Station.....	March 1-2
Wiville Cir., at Friendship.	5-6
Augusta Station.....	12-13
Newport Station.....	19-20
El Paso Cir., at Mt. Olive..	26-27
Beebe Cir., at Ward.....	28-29
Cabot Cir., at Jacksonville	
.....	April 2-3
West Point Cir., West Point	9-10
Bald Knob Cir., at Bald Knob	16-17
Argenta Station.....	23-24
Cato, at Cato.....	May 1-2
West Searcy, at Smyrna....	7-8
Heber Circuit.....	14-15
Auvergne and Weldon, at	
Auvergne.....	21-22
Bethany Circuit.....	28-29
J. D. Sibert, P. E.	
Dardanelle District—Second Round	
Ola Cir. at Salem.....	April 2, 3
Danville and Rover at Mineral	
Springs .....	April 9, 10
Clarksville Circuit....	April 16, 17
Clarksville Station ..	April 17, 18
Prairie View Cir. at Delaware..	
.....	April 23, 24
Altus and Coal Hill.	April 30, May 1
Lamar and London.....	May 7, 8
Gravelly Circuit .....	May 14, 15
Walnut Tree Cir. at Moore's	
Chapel .....	May 21, 22
J. B. Stevenson, P. E.	
Harrison District—Second Round.	
Lead Hill and Zinc at Zinc....	
.....	Mar. 26, 27
Bellefonte Cir. at Bethel.....	
.....	April 2, 3
Alpena Miss. at Alpena.	April 9, 10
Yellville Station .....	April 15
Yellville Cir. at Ware's Chapel..	
.....	April 16, 17
Valley Springs Cir. at Red Oak.	
.....	April 23, 24
Marshall and Leslie at Marshall	
.....	April 30, May 1
Green Forest and Berryville at	
Green Forest .....	May 7, 8
Berryville Cir. at Pleasant Val-	
ley .....	May 14, 15
Eureka Springs .....	May 18
Harrison Station .....	May 19
Kingston Circuit at Marble....	
.....	May 21, 22
J. H. O'Bryant, P. E.	

The native Hydah and Thlinket Indians are doing the finishing work on the Alaska building at the World's Fair.

Have you joined the big red apple club?

ESTD 1858

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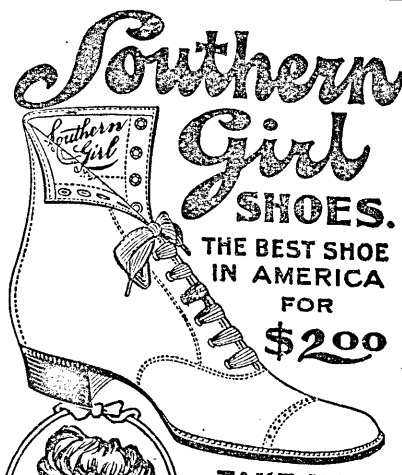
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IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

**CRADDOCK-TERRY CO. LEADING SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG — VA.**

### 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.

**WANTED**—A man or woman in every town and county throughout the south to represent us and help us introduce our goods in every southern home. This is an opportunity for persons of energy and ambition to earn big salaries; others are doing it, why not you? Ours is an established and reputable firm and the work we offer is pleasant and in which any Christian man or woman can consistently engage. Write today for full particulars to L. W. Estes, Gen'l Mgr., opposite U. S. Treasury, Washington, D. C.

## Cheek & Neal's Porto Rico Coffee

Leads all package Coffees in Strength, purity and economy. Makes the most and best Coffee. In addition to that gives you **Something For Nothing** Redeemable—Signatures go with all one pound packages. Save them and you have your choice of 65 fine household articles.

CHEEK & NEAL COFFEE CO., Nashville, Tenn.  
65 Valuable Premiums.

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### Less Than One Fare for the Round Trip

Tickets on Sale April 23 to May 1



Full Information on Request.

GEO. H. LEE, G. P. A., Little Rock, Ark.  
JAS. HARRIS, D. P. A., Little Rock, Ark.

### Going East or North?

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

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For Stuttgart, DeWitt, Gillett and intermediate Points, you can leave Little Rock at 4:00 p. m.

Try the Cotton Belt Next trip.

### Warning Order.

State of Arkansas, } ss  
County of Pulaski. }

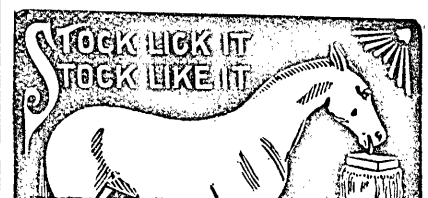
In the Pulaski Chancery Court.

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. Chas. M. Connor, Clerk.

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

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



### BLACKMAN'S MEDICATED SALT BRICK.

The only GUARANTEED Tonic, Blood Purifier, Kidney and Liver Regulator and Aider of Digestion for all stock. A SURE HIT ON WORMS AND SURE DEATH TO TICKS. No dosing, no drenching and no waste of feed. Your horse, his own doctor. Endorsed by thousands. Free descriptive circulars, testimonials, etc., on application. Sold by all dealers at 25c each, or will send direct, one case, two dozen, all charges paid for \$5.00. Money refunded if not satisfied.

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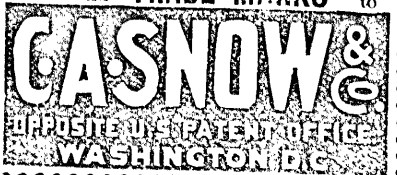
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Send model, sketch or photo of invention for free report on patentability. For free book, How to Secure TRADE-MARKS write to



### 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.

The old engine used in the famous Andrews raid during the civil war has been sent from Chattanooga, Tenn., to the World's Fair for exhibit.

## W. H. M. S. Department.

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

### WHITE RIVER CONFERENCE.

#### SEED SOWING.

Lovet says that the great missionary weapon of the twentieth century must be a literature saturated with the Gospel, and efficient for the proclamation of Christ. Neal Dow once said, "Maine was never carried for prohibition until the State was knee-deep in temperance literature."

Why may we not use this same method and by literally covering our women with facts and figures arouse them to the needs of missions in our home land? We may be so earnest and so persistent until even the most indifferent will be aroused.

#### YOUR PRIVILEGE.

Auxiliary superintendents this high privilege is yours!

An opportunity that angels might covet! Will you not prepare at least one fact each week for your secular paper? Will you never fail to present in an attractive way these facts at your monthly meetings?

Will you not freely scatter "Our Homes" and other literature and plan for our reading course until even those who slumber shall be aroused? Oh, for a consecration of purpose to this end!

#### GOOD FOR THOUGHT.

There are more Germans in Chicago than in any city in Germany except Berlin. There are more Italians in New York than in Florence.

One hundred and thirty thousand came to us from Russia last year, 215,000 from Austria-Hungary, 240,000 from Italy.

Facts are said to be the finger of God. What do the above figures point out to us?

Let us THINK on these facts.

#### GOD'S CHALLENGE.

"We send our best men and women to the heathen and pay their traveling expenses. God, seeing how concerned we are for the heathen, puts it in their hearts to come to us from all parts of the world, paying their own expenses. Instead of being glad to see them, we often turn away in disgust."—Exchange.

#### IS IT TRUE?

That we love our neighbor across the ocean better than our neighbor of the same sort across the street?

#### Important.

The Little Rock Conference W. H. M. Society will hold its tenth annual meeting in Monticello, Ark.,

May 7-11, beginning Saturday night.

We hope to secure reduced railroad rates on return tickets, on the certificate plan and every delegate and visitor is urged to get a receipt from ticket agent on paying full fare to Monticello. We ask our delegates and friends to remember this and act accordingly without further notice.

It is important, too, that the names of all delegates and friends be sent as soon as possible to Mrs. J. C. Knox or Miss Katherine Hays, Monticello, Ark.

Every auxiliary is entitled to one delegate, who should bring a written report of work done in year ending March 1.

We regret to say it will be impossible for Miss Belle Bennett to be present.

We still hope to have with us Mrs. R. W. MacDonell, general secretary of the Woman's Board of Home Missions, M. E. Church, South, and her presence is both an inspiration and a benediction.

Our program is not quite filled, but gives promise of a feast of good things, with more to be added.

Don't forget the receipts!

Mrs. F. M. Williams, Pres.  
Mrs. W. H. Pemberton, Cor. Sec.

#### \$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.

#### 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.

#### TENTS, NEW AND SECOND-HAND, FOR SALE OR RENT.

There are no tents that we cannot build. Our specialty is Gospel Tents. Try one of our Water and Mildew proof tents. They will not rot. We want to quote you prices.

M. D. & H. L. SMITH,  
Dalton, Ga

Mention this paper.

#### BIG PAYING BUSINESS For MEN, WOMEN.

Write for names of hundreds of delighted customers. Make \$30 to \$50 weekly. Do business at home or traveling, all or spare time, selling Gray outfits and doing genuine gold, silver, nickel and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Heavy plate. No experience, quickly learned. Enormous demand. No toys or humbug. Outfits all sizes. Everything guaranteed. Let us start you. We teach you FREE. Write today. H. GRAY & CO., CINCINNATI, O.

## You Can Be Cured.

No. 11 Cedar Terrace,  
HOT SPRINGS, ARK., April 28, 1903.

When I was first married I found that my strength and health were gradually diminishing. I became nervous and irritable, and was in bed a week and sometimes ten days of every month, and had intense bearing down pains. My husband had the best physician for me and I used his medicine for nearly four months, but I gradually grew worse, had less strength, and finally, I was unable to leave my bed at all.

A friend who was calling on me brought me a bottle of Wine of Cardui and was so loud in its praise that I told her that I would take it to please her.

I was surprised and pleased that before I had used the bottle I really felt better, so I kept on using it. Eight bottles brought back my lost health and strength, and I have not had a sick day in six months.



Mrs. Etta Finnegan

TREASURER, ST. ANDREWS' SOCIETY.

## WINE OF CARDUI

Mrs. Finnegan had little hope of relief because she knew that every time she had those spells of menstrual suffering with attendant bearing down pains she was weaker. And every month the pain was growing more severe.

But Mrs. Finnegan was cured by Wine of Cardui. She is now so well that there are few women who would not be glad to have the health she has. And any woman who has those dreaded bearing down pains can have the same relief.

You can be free from menstrual irregularities if you take this pure vegetable wine. Why don't you take it when you see what it has done for others? Secure a bottle of Wine of Cardui today.

Your druggist has \$1.00 bottles.

#### PEOPLE WE KNOW

They are Little Rock People, and What They Say is of Local Interest.

When an incident like the following occurs right here at home, it is bound to carry weight with our readers. So many strange occurrences go the rounds of the press; are published as facts, people become skeptical. On one subject skepticism is rapidly disappearing. This is due to the actual experience of our citizens, and their public utterances regarding them. The doubter must doubt no more in the face of such evidence as this. The public statement of a reputable citizen living right here at home, one whom you can see every day, leaves no ground for the skeptic to stand on.

W. H. Houghland, steamboat engineer in government service nine years, residing at 220 Cross street, says: "Doan's Kidney Pills are without any exception the best medicine I ever used. My experience conclusively proves that they do all that is claimed for them. I suffered from backache for years and also had a very annoying urinary weakness, particularly observable at night. Learning about Doan's Kidney Pills I got a box at J. F. Dowdy's drug store. The results were entirely satisfactory. My kidneys act now properly, the secretions are normal, and my back has ceased to pain me. Doan's Kidney Pills must get the credit for the change."

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

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

SENT ON APPROVAL to responsible people

## LAUGHLIN Fountain Pen

Guaranteed Finest Grade 14K Solid Gold Pen.

To test the merits of the ARKANSAS METHODIST as an advertising medium we make this grand special offer, your choice of these two popular styles for only

**\$1.00** Postpaid

to any address

(By registered mail extra) Holder is made of finest quality hard rubber, in four simple parts, fitted with very highest grade, large size 14K gold pen, any flexibility desired—ink feeding device perfect.

Either style is RIGHTLY GOLD MOUNTED for presentation purposes. \$1.00 extra.

#### Grand Special Offer.

You may try the pen a week. If you do not find it as represented, fully as fine a value as you can secure for three times the price in any other makes, if not entirely satisfactory in every respect, return it and we will send you \$1.00 for it the extra 1.00 is for your trouble in writing us and to show our confidence in the Laughlin Pen.

Illustration on the left is full size of Ladies' style; on right, Gentlemen's style.

Lay this Methodist down and write now.

Safety Pocket Pen Holder sent free of charge with each pen. Address

**Laughlin Mfg. Co.**

68 Griswold St.,  
DETROIT, MICH.

**BLUMYER BELL'S** CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, KEEN DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

**TAPE-WORM** Expelled alive in 60 minutes with head, or no fee. No fasting required. Send 5c stamp for 4-page book. DR. M. E. SMITH, Specialist, 860 Olive St., St. Louis, Mo.



## 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.

**SPENCE**—Mrs. Alice Ann Spence was born in Bedford county, Tenn., October 5, 1863, and departed this life March 13, 1904. She was the mother of eight children, two of whom were ready to greet her in heaven. After four months of severe but patient suffering she calmly yielded to the icy hand of death. She joined the Methodist church when 16 years of age, and lived a consistent member until death. To say she will be missed would not express the deep sorrow of our family. Oh, so sad is the parting! How happy will be the meeting. Her remains were laid quietly to rest in the Wolf Cemetery, near Oppello, the funeral service being conducted by Brother Wylie of Morrilton. Her request was to sing at her funeral, "Nearer My God to Thee." She was conscious until the last breath. Earthly friends cannot give comfort to sorrowing ones, but the Holy Spirit can, and to God's will we bow, for He knows best. She awaits the coming of those who loved her so fondly on the other shore. Her loving daughter, Birdie Spence.

**WHITTENBERG**—Jessie M. Whittenberg was born in Ray county, Tenn., in 1840, and departed this life January 24, 1904. He professed faith in Christ at about 10 years old, and joined the M. E. Church, South. He moved to Arkansas in 1868. He was not a stout man physically, and for the past ten years has been so afflicted that he could not attend church often, but was always ready to do what he could for Christ and His church. He was conscious all the time and told us while we were around his bedside he was going to die, and left the assurance that he was prepared for death. The sorrow of those so sorely bereft is mingled with and brightened by the hope of a blissful reunion in heaven. He leaves a wife and two children to mourn their loss. May God bless all the bereaved ones, and may we all be resolved to imitate his Christian example. Nephew.

**SULLIVAN**—Rev. E. Z. Sullivan was born in Monroe county, Miss., July 1, 1864; born again in early youth and joined the M. E. Church, South, and ever afterward exemplified in his life and conduct the principles of our holy Christianity. On November 9, 1903, the angel of death claimed him, and he went up the shining way to see and praise the God of all grace. He moved with his parents, Rev. E. C. and Rebecca Sullivan, to Scott, Ark., in 1870. He was licensed to preach in 1889. He remained in the local ranks and was very successful as a teacher in the public schools, having had charge of the Canthron High School for three years previous to his death. The writer was elected to succeed him in the school, and we have heard nothing but commendation and praise of his Christian character. He is sadly missed in our Sunday School work at this place. He was married to Miss Mollie E. Watson in October, 1889, she having preceded him to the land of Beulah three years. By his death four precious children have been made orphans. He is said to have been a strong preacher, and a successful teacher. To the aged father and mother and the bereaved brothers and sisters, we feel like saying that your

loss is his eternal gain. Be faithful and true and you will find him at the beautiful gates watching and waiting for you. I. B. Hickman.

**COX**—Mrs. Ida Jane Cox was born in Bradley county, Ark., September 23, 1867; was married to John Cox, December 24, 1890. To this union was born five children, one preceding her to the better world in infancy. Sister Cox professed religion and joined the M. E. Church, South, in 1884, and fell on sleep February 13, 1904. She leaves a broken-hearted husband, four little children, an aged mother, two brothers and one sister to mourn her death. To know sister Cox was to love her. She was gentle and kind to everybody. She might be called a model Christian character, never seemed to get out of humor at any time, always delighted to have her pastor visit her home. For the last two or three years she was deprived of the privilege of attending church on account of low health. She loved the church and delighted to be there when she was able for the good which she might derive from hearing the Gospel preached. But God who knoweth all things and doeth all things well has seen proper to release her from the pains and afflictions of life and take her to himself, where she will not have it to say, "I am sick." No, thank God, she is free from all this. May the Lord be with the husband and little ones, and bring them all to heaven at last. J. J. Menefee.

**HOLLOWAY**—At Hodge, La., on December 9, 1903, Miss Dudie Holloway fell asleep in Jesus after lingering three weeks in an illness of intense suffering. She was born in Dallas county, Ark., November 30, 1868, and had lived there until a few years ago, when she moved with her mother to the place from whence her soul took its departure to the "land of Beulah." According to her own statement, upon her dying bed, she had walked with Jesus since she was ten years old, but she did not make a public profession in Christ, nor unite with the church until the year 1886. It was in a revival conducted by the writer that she publicly claimed Christ and her place in His church. From that time to the end of her life her faith was unwavering, and her life as a Christian most beautiful. Few mothers have had lavished upon them such unstinted devotion as that received by the mother of this dear girl. The keenest regret she felt in her departure was to leave her invalid mother without her continued care. Among her last words to her brothers and sisters she said, "Be good to mamma; take care of her." She also gave her mother a farewell message to her Sunday School class, as also to the Epworth League, of which she was secretary. Just before the end came she lifted her hand heavenward and as she caught a vision of the unseen world, she called to him who had passed over ten or more years before, as if in full view of him, saying, "Papa, papa, papa!" To her the words of Revelations have a beautiful application, which declare, "Blessed are the dead which die in the Lord, \* \* \* that they may rest from their labors, and their works do follow them." I expect to meet her in that beautiful land. May that be the happy lot of all her loved ones. W. R. Harrison.

**REESE**—Clara Merle Reese, the little daughter of Rev. R. L. and Mrs. Ada Reese, died near Frost, Tex., months. Brother Reese is a member of the Little Rock Conference, and if I mistake not, he is in charge of the DeAnn Circuit. Sister Reese and their children came to Texas on a

visit to her parents. Little Merle became ill and her father was notified of her condition, but before he could reach her bedside, the angels came for her and carried her home to God. She was a bright sweet child, and before she closed her eyes in death she told her mother that she was going to heaven. She has gone, but the sorrowing parents know where to find her. May the little family all meet again in the home of the soul. Sincerely, Irvin F. Harris.

**BUMPUS**—R. J. Bumpus was born in Clark county, Ala., January, 1852, and died at his home near Hope, Ark., February 6, 1904. A good man has gone. The community has lost a good citizen, the family a kind and devoted husband and father, the church at Pleasant Grove one of its best members. For eighteen years he was a consistent member of the M. E. Church, South, cheerfully and faithfully discharging any duty his church put upon him. At the time of his death he was a member of the board of stewards, and he was not unmindful of the interest of the church even to the last. When he saw that the end had come, he called his family around him and after giving them instructions about his business, he said to them, "Keep up the church and Sunday School." He leaves a wife and five children, and a host of friends to mourn their loss. The Lord bless them and help them, that they may so live that finally they may join him on the other shore, there to live together forever. R. G. Rowland, P. C.

**NOE**—James Robert, the oldest son of Rev. F. R. and Rena Noe, was born near Flat Rock Church, Izard county, Ark., July 11, 1868; was baptized in infancy by W. R. Foster or John M. Clayton. He professed religion September, 1882, meeting held by Rev. James Bone, of the C. P. Church, and his father, Rev. F. R. Noe, and joined the church under the ministry of Rev. J. C. Carter. On December 31, 1882, he lost his nearest and dearest earthly friend at that time, his mother, just at the age when the boy needs the counsel of his mother most. He was educated in the common schools of the country, and by Profs. Kennard and Torrison at LaCross and Salem. Robert always won the love and esteem of his teachers for his diligence in his studies. He commenced work in the store for his uncle, Brother S. E. Mathews, January 1, 1892, and January, 1896, with Brother R. H. Wayland as partner, bought out the stock, continuing the business until the fall of 1901, he sold his interest to his partner and removed to Madill, I. T.. There, as in Arkansas, in business he was alike successful. He was married December 26, 1898, to Miss Maggie McGinnis. He departed this life at his home in Madill, February 14, 1904, after an illness of only a few hours. Thus we have given these dates and incidents in a life that was cut short in its prime, and it should impress upon us the admonition and its truth, be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Our dear departed friend leaves a companion in the deepest shadow that has ever come over her life, one dear little boy that will never know the dear companionship and sweet disposition of an indulgent father, a father that is almost heart-broken from a sense of his irreparable loss, and friends whose number is measured by the circle of his acquaintance. To the long line of sorrowing relatives and friends, we can only offer with confidence the consolations of the gospel and the companionship of Him that sticketh closer than a brother. F. M. Smith.

## No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

**CLATWORTHY**—On the morning of March 7, the angel of death entered the home of Mr. and Mrs. C. C. Clatworthy of Marvell, and tore from their tender embrace Turner, their 8-year-old son, who yielded to the chilly grasp of death only after several weeks of suffering. Turner was a promising and precocious child, a jewel in the home, and a favorite among relatives and friends. But surely God saw his purity, and so loved him that He transplanted his tender spirit from this uncertain life to one where Jesus dwells. Like the meteor's flash, his life for a short time shed light on his home, but in his death God had a purpose, could we but see it through the sad veil of sorrow. Dear parents and friends, 'tis sad for us to say, he is gone, but let us remember his childish but sincere and pressing request, "Meet me there." Turner's soul budded on earth, and it will blossom among the angels of heaven. A friend to children, William A. Owens.

**BROOKSHIRE**—William R. Brookshire was born in South Carolina, April 16, 1829. His father moved to Georgia when he was quite young. In his early manhood he was converted and joined the Methodist Episcopal Church, South. From Georgia he moved to Marion county, Ark., and was married to H. B. Hefner, February 2, 1857. To them were born twelve children, nine of whom are still living. He was a peaceful neighbor, a compassionate father, a gentle and loving husband. For years his home has been the preacher's home. I am sure many of his former pastors, when reading these lines, will remember the happy hours spent in conversation with Brother Brookshire at his home. On the 2nd of March, 1904, he passed peacefully from the turmoils of this life into the mansions prepared for all the faithful children of God. A. L. Cline.

### 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. COLE, M. D., Blountsville, Ala.

Books and Culture—Mabie. 75c.

# THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, APRIL 13, 1904.

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, Green Forest .....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, De Witt .....May 26  
Helena District Conference, at Clarendon .....June 22-26  
Arkadelphia District Conference, at Arkadelphia .....June 23-26

## Married.

RICE-JACKSON. — Thursday, April 7, 1904, at 4 o'clock p. m., at the home of the bride's parents, Mr. and Mrs. D. H. Jackson, 214 Cypress street, Argenta, Ark., Mr. William Humphrey Rice, of Bentonville, Ark., and Miss Lizzie Eoleane Jackson, of this city, Rev. T. Y. Ramsey, pastor of Winfield Memorial Church, officiating. This was a quiet home wedding, only the near relatives being present. Immediately after the ceremony the bride and groom left for Batesville, Ark., their future home, followed by the best wishes of a host of friends.

STRAYHORN - RUSSELL.— On March 27, 1904, at the parsonage in Lamar, Mr. Felix Strayhorn and Miss Sallie Russell were married by Rev. W. T. Martin.

## Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY  
ROBINSON-PETTET CO. (Inc.),  
Louisville.

Landscape views made in water colors, showing the beauty of Massachusetts scenery, adorn the walls of the Bay State building at the World's Fair.

## WARNING ORDER.

In the Pulaski Chancery Court.  
State of Arkansas, County of Pulaski—ss.  
Hettie Lucile Pore, Plaintiff, vs. Clarence A. Pore, Defendant.  
The defendant, Clarence A. Pore, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Hettie Lucile Pore.  
Chas. M. Connor, Clerk.  
By J. H. Shoppach, D. C.  
April 8, 1904.  
Bradshaw & Helm, Solicitors for Plaintiff.  
Lewis Rhoton, Attorney ad litem.

# PSORIASIS AND ECZEMA

Milk Crust, Scalled Head,  
Tetter, Ringworm  
and Pimples

COMPLETE TREATMENT, \$1.00

For Torturing, Disfiguring Humours,  
From Pimples to Scrofula,  
From Infancy to Age.

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

Complete treatment for every humour, consisting of Cuticura Soap to cleanse the skin, Cuticura Ointment to heal the skin, and Cuticura Resolvent Pills to cool and cleanse the blood may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning and scaly humours, eczemas, rashes and irritations, from infancy to age, when all else fails.

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

## WARNING ORDER.

In the Pulaski Chancery Court.  
State of Arkansas, County of Pulaski—ss.  
A. J. Mercer, Plaintiff, vs. A. Porter, the unknown heirs of James Waldron, deceased, and the unknown owners of Military Bounty Land Warrant No. 41903, for eighty acres, Defendants.  
The defendants, A. Porter, and the unknown heirs of James Waldron, deceased, and the unknown owners of Military Bounty Land Warrant No. 41903, for eighty acres, are hereby warned to appear in this court within thirty days and answer the complaint of the plaintiff, A. J. Mercer.  
Chas. M. Connor, Clerk.  
By J. H. Shoppach, D. C.  
April 8, 1904.  
Bradshaw & Helm, Solicitors for Plaintiff.  
Lewis Rhoton, Attorney ad litem.

## WARNING ORDER.

In the Pulaski Chancery Court.  
State of Arkansas, County of Pulaski—ss.  
A. J. Mercer, Plaintiff, vs. the unknown heirs of Edmund Cobb, deceased, and the unknown owners of Military Bounty Land Warrant No. 2477, for forty acres, Defendants.  
The defendants, the unknown heirs of Edmund Cobb, deceased, and the unknown owners of Military Bounty Land Warrant No. 2477, for forty acres, are hereby warned to appear in this court within thirty days and answer the complaint of the plaintiff, A. J. Mercer.  
Chas. M. Connor, Clerk.  
By J. H. Shoppach, D. C.  
April 8, 1904.  
Bradshaw & Helm, Solicitors for Plaintiff.  
Lewis Rhoton, Attorney ad litem.

# FRISCO SYSTEM

"NEW YORK LIMITED"

Carries coach Memphis to Atlanta.

Pullman Drawing-room Sleeper without change Memphis to Atlanta, Washington, Philadelphia, New York.

Leaves Memphis 9:10 p. m.

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Carries cafe, observation, dining car and chair car Memphis to Birmingham.

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The best line Memphis to Montgomery, Savannah, Charleston, Norfolk, Augusta and entire Southeast.

Write or wire for reservations or information.

J. N. CORNATZAR, G. A. P. D.,

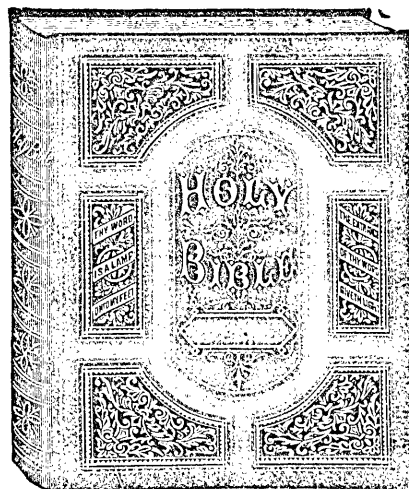
Memphis, Tenn.

# Large Print Family Bibles.

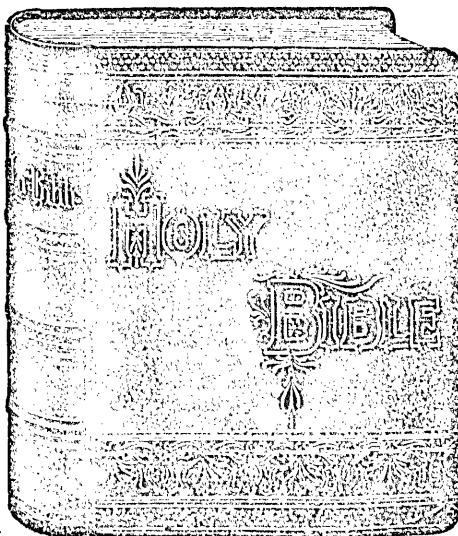
We offer these beautiful Bibles at remarkably low prices. They are nice Christmas presents. We show the appearance of two of them. We have cheaper and dearer ones.

Bible No. 500—American morocco, gilt center stamp and gilt edges. Contains authorized version of the Old and New Testaments, Smith's Illustrated Bible Dictionary, History of the Books of the Bible illustrated, Brown's Concordance, Scenes and Events in the Life of Christ, Heads of the Apostles, Gallery of 96 Scripture illustrations, Biographical Sketches of Translators and Reformers, Self-Pronouncing Dictionary of Scripture Proper Names, Colored Map, Marriage Certificate and Family Record, in black and gold, Chronological Index of the Holy Bible, the Psalms

in Metre, more than one hundred engravings (twenty of them full-page). Size, 10½ x 12½ inches. Price, \$5.00.



Bible No. 750—French morocco, padded sides, round corners on covers, gold edges, silk head band, large quarto, size 10½ x 12½ inches. Contains the Authorized version Old Testament and Parallel New Testament, and Full-page Maps in Colors. History of the Books of the Bible; 48 Full-page Illustrations; Photo Views of Scenes in Bible Lands; Coins, Weights and Measures of the Bible; Pronouncing Dictionary of Nearly 4,000 Scripture Proper Names, giving their derivation, meaning, and the passage where they first occur. Marriage Certificate, Family Record and Temperance Pledge in colors; Chronological Index, Apocrypha, Concordance; 20 Full-page Dore Engravements; 4 Full-page illustrations in colors, etc. Price, \$7.50



GODBEY & THORNBURGH,

LITTLE ROCK, ARK.

Life of St. Paul—Stalker. 60c.  
The Twentieth Century New Testament—2 vols.; each 50c.  
Babylonian Life and History—E. A. Wallace Budge, M. A. \$1.20.  
The Bible, How, When and by Whom Written—Todd. 75c.  
The Hittites—Sayce. \$1.  
The Flight of the Hebrews—Calvin Dill Wilson and James Knap Reeves. \$1.

## A Fountain Pen.

We have tried for years to get what might be called a perfect fountain pen but could never satisfy ourselves until we found the A. A. Waterman Modern Self Filler. We believe we can give perfect satisfaction with this pen. It does not leak at all when carried in the pocket. Price, \$2.00 by mail.

Godbey & Thornburgh.