

The Arkansas Methodist

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NO. 17

News and Notes.

CITY ATTORNEY W. B. HENDER- of Memphis, committed suicide on Sunday last. He was a brilliant young man, and his future seemed full of promise. Causes which seem trivial to others produced in him a despondency which led to this tragic end.

Anti-Saloon Congress.

A number of temperance work- ers from different parts of the State met in the chapel of the First Presbyterian Church Friday morn- ing, April 22, for the purpose of consulting and planning for the work of the Anti-Saloon League. The meeting was opened with religious services, conducted by Col. Geo. Thornburgh. Rev. Frank Barrett was elected chairman and Rev. W. M. Wilson secretary. A committee composed of E. A. Ta- bor, J. D. Sibert and Geo. Thorn- burgh was appointed to make a programme for the meeting.

J. A. Flemister and W. E. At- kinson were appointed on resolu- tions. Dr. P. A. Baker, general superintendent of Anti-Saloon League of America, was present and made several strong addresses, and gave valuable advice and coun- sel. Dr. H. A. Tucker, of Penn- sylvania, who was largely instru- mental in introducing the work of the League in this state five years ago, was also present. Dr. Tuck- er commended the work in Arkan- sas and said it gave promise of winning the state to prohibition at an early date.

Resolutions of thanks were voted to the papers, especially to the Ga- zette and Democrat for opposing the pool room in Little Rock. And to Hon. J. S. Little for his inter- est in temperance legislation in congress.

Meetings were held through Fri- day and Saturday.

On Sunday the city pulpits were filled largely by the visiting preach- ers who preached on temperance subjects and took collections for the League. A mass meeting was held at the Second Baptist Church in the afternoon. The following were the appointments for the vis- iting preachers:

First Methodist Church, South, Rev. Frank Barrett, 11 o'clock; Dr. P. A. Baker, 8 p. m.

First Presbyterian Church, Dr. P. A. Baker, 11 o'clock; Dr. A. A. Tucker, 8 o'clock.

First Baptist Church, Rev. W. M. Wilson, 8 o'clock.

Scott Street Church, Rev. H. H. Tucker, 11 o'clock.

Winfield Memorial Church, Rev. A. O. Evans, 11 o'clock; Rev. Frank Barrett, 8 o'clock.

Central Presbyterian Church, Rev. E. A. Tabor.

Dye's Chapel, Argenta, J. D. Si- bert.

Hunter Memorial Church (1113 Barber), Rev. W. M. Wilson, 11 o'clock.

Frank Lynn Church, Rev. N. E. Gardner, 11 o'clock.

Immanuel Baptist Church, Rev. J. A. Maples.

From the Nation's Capital.

The house on Tuesday after an excited discussion, passed the state- hood bill providing for the admis- sion of Oklahoma and Indian Ter- ritory, as Oklahoma, and of Arizo- na and New Mexico as Arizona. There was heated opposition to the measure and it is not thought that it will this session get through the senate where it made its appearance yesterday. Democrats protested and raged against it in the house and voted against it without a sin- gle truant, but the republicans, though several of them spoke against it, voted solidly for it, and Mr. Williams said, "Jammed it through for party purposes." Gen- eral Grosvenor spoke against it, but lined up as a party man when the roll was called.

For two days now the senate has been discussing measures to provide more office room. The proposition to erect a marble palace for such purposes diagonally opposite the senate on B street meets with much favor and will probably be carried out. There is a strong tendency to turn down the provision of the sun- dry civil bill by which the house or- dered an extension of the east front of the capitol. It is denounced as desecration by sundry senators and others, who insist that the an- tique beauty of the facade shall not be defaced. Emphasizing the need of more spacious quarters, Mr. Bailey affirmed that Senator Berry, of Arkansas, could not without the assistance of a mesenger find the dark and gloomy cavern in the basement which by courtesy is cal- led his room. Senator Berry ac- quiesced and said he had only been there three times in a year; yet he objected to the proposed building

as being too sumptuous and expen- sive for a republic.

The fermentation of the protest against the seven-hour day by the clerks seems to have precipitated a conclusion. The house committee on reform in the civil service yes- terday reported favorably a bill by unanimous vote which provides that all clerks shall be dismissed at seventy years of age, after June 30, 1907. A great cry of pain and wrath goes up from the superan- nuated forces in the departments but a good many people think that clerks who have been a generation or two in the public service at sal- aries averaging over \$1,200 a year, are not entitled to a longer occu- pancy of government chairs mere- ly because they have spent all their money. Of course this kills all the civil pension projects.

Senator Burrow's committee on the case of Senator Reed Smoot has got to work again. Six of the thirteen more witnesses summoned have already arrived in this city, and two or three truant apostles are on their way hither. Brigham H. Roberts, former congressman, testified yesterday. Meantime President Joseph F. Smith has had enthusiastic reception in Salt Lake City by his five wives, forty-two children and innumerable friends. The daughters and other various relics of the American Revolution now in session here have uttered an exemplary sniff and vociferously de- manded the extinction of Smoot, who is still in his seat and whom they like to point the scornful fin- ger of identification at from their seats in the gallery. He is an un- dersized, bashful looking man, with skim milk eyes, red hair, unag- gressive moustache, and a nose that Julius Caesar might envy. Just looking at him, you wouldn't think he could make such a disturbance. He is said to have marred his popu- larity at home by being parsimo- nious in the matter of wives. Rob- erts acknowledges to three wives and defies the government.

The Knights of Columbus have gone home after delivering their \$50,000 to the Catholic University. Daniel Colwell, national secretary, said in his speech at the smoker: "Ours is the richest order in the world. We have a million dollars in cash in our treasury, and don't owe anybody a cent. I predict and pray that the time will come when the orders of the Catholic Church

can muster a quorum in the house of representatives." C. A. S.

A Polite Form of Gambling.

Sophia B. Wright, secretary of the International Order of King's Daughters, created a mild sensa- tion in New York last week by her denunciation of progressive euchre, and her plea for its abolition as a means of collecting funds for the King's Daughters she declared that in her opinion there was no difference between the kind of progresive euchre that is played nowadays and regular gambling. This is only one of similar denun- ciations that come to the attention of the press almost daily. The pub- lic is beginning to realize the dan- ger that results from card parties where there are valuable prizes, and those who disapprove of gam- bling naturally feel apprehensive lest the fad should lead to more se- rious consequences. We have an idea that there will be numerous protests against this kind of card playing in the future. Those who conduct regular gambling houses are quick to take advantage of any knowledge of the progressive- euchre party where rich prizes are offered. They will readily charge the officers with winking at this class of gambling while they seek to enforce the law against such concerns as conduct open house. There is some justification in their complaint, and for that reason the polite form of gambling as con- ducted in modern society should not be encouraged.—Arkansas Democrat.

A Call to Prayer.

On the morning of April 30th, the opening day of the World's Fair, "a Sunrise prayer-meeting" will be held at the Oklahoma camp, near Wellston, St. Louis, to pray for the success of the World's Fair meetings. And we invite all the praying people of our country to join with us in prayer in their respective places of worship, or at the family altars, in asking for God's blessing upon our country, and upon our people, and the peo- ples of other countries who will visit us during the World's Fair, and especially for the success of the World's Fair evangelistic meet- ings.

A. S. Morse,
For the Committee.

Exchanges copy.

Contributed.

A Desert Product.

E. H. RYDALL.

The representatives of the Episcopal Church who will convene in their General Conference next May in Los Angeles will find much to interest students of scripture in this New Palestine, this Arabia of America. Southern California smiles upon the newly arriving traveler over the pathless deserts, sun-dried, weary and dusty, at its very entrance—San Bernardino county—not only will the long vistas of orange trees delight the church militant, the pilgrims o'er the desert, but committees appointed by the citizens of Los Angeles will wait at San Bernardino town and refresh the representatives with fruit and flowers. This joyful extravaganza delighted the members of the great Educational Convention held here some years ago. It is a royal practice, and much appreciated, for of all journeys around this continent the weary, dusty trip over the alkali deserts is the most distressing. The barren sand covered wastes, dotted here and there by struggling cactus and mesquite reflect the perpetual rays of the sun, while heat, dust and fleas find their way into the cars, to the great discomfort of the individual. A true picture of the Sahara and the Soudan can be observed on this California trip, and, until passenger balloons are in use it will not be remedied.

A desert product, however, is one of the glories and commercial successes of Southern California. The ostrich is here in multiplied numbers; this creature has for several thousand years made its home on the desert; until within the last fifty years it was pursued by man and beast. Scripture has given it a bad character, and to those ancient writers, unfamiliar with the domesticated ostrich, it is no wonder. Job says, "She is hardened against her young ones as though they were not hers; her labor is in vain without fear." Lamentations record the popular impression at that date regarding this wild vision of the pathless waste: "Even the sea monsters draw out the breast; they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness." Wild ostriches are still pursued by Arabs, for it is currently believed that the feather of the wild ostrich is superior to that of the tame; very few except royalty possess the feathers of wild ostriches now. The cultivation of domesticated ostriches has so increased in Africa that it hardly pays the wandering hunter to pursue this fleet game. Still, bundles of wild ostrich feather packed on camel backs are even yet crossing the desert to seaboard points for the demands of the aristocracy of Europe.

A large ostrich farm is located

near Los Angeles. Here some three hundred ostriches vegetate, the delight of tourists and the pride of the wealthy proprietor, who has surrounded them and their barren pens with every description of semi-tropic foliage and the best work of the cultivated landscape gardener. Flower beds of every hue, orange trees loaded with oranges, lovely palms, sparkling fountains, leafy arbors, and miniature lakes interest the advancing stranger, and after passing through the gates of the institution a wealth of ferns growing in the shade of oaks, pepper trees and eucalyptus inspire admiration in every thoughtful mind. Perhaps no other spot in Southern California is so beautifully verdant and costs so much money to keep wet, as the few acres devoted to tropical beauty outside this unique ostrich farm. Four roads converge at the point, a small plain between several of the mesas that extend from the Sierra Madre mountains, some ten miles to the north; daily a procession of people may be observed passing through for this is one of the Meccas of the eastern tourist. So famous has the place become by prolific advertising that all feel they must see the ostrich farm, or one of them, before they leave for the verdant east.

Passing the forest of ferns and oaks, the green swards upon which a hundred little ostriches, the size of ducks, may be observed continually nibbling the green alfalfa, to the left are observed a series of long low buildings. These are the incubator houses, and generally contain a few dozen eggs awaiting the development of nature when little ostriches will appear to breathe for sixty years probably the glorious climate of California. Most interesting is it to watch the awakening of the dead and the arrival of the quick. Weak little objects are they, but time brings strength. In a few hours they are placed on the grass and begin their everlasting duties. So rapid is their growth that it is simply marvelous. They increase in size at the rate of seven feet in seven months; and then begin to grow stronger and wider until by the time they are four years old they are prepared for the segregation into pairs, and thus are the mesas and plains of California slowly being covered with browsing ostriches. One hen will produce some forty ostriches per annum; it does not need much multiplication to see that in a few years California will possess her thousands of ostriches, yielding to the American millinery market that highly prized decoration—ostrich feathers. Already what may be termed samples of the goods are finding their way to every town and village of this country, preparing the way for the great business in which American fortunes will hereafter be invested. Only the other day a new farm, with \$25,000 paid up capital, was started at San Jose,

not far from San Francisco.

Journeying on to the pens of the pairing ostriches a sight familiar to old Job, that poetic and pathetic singer, may be observed: "Which leaveth her eggs in the earth and warmeth them in the dust; and forgetteth that the foot may crush them, or that the wild beast may break them." There are no feet to crush the ostrich eggs in this monster ostrich farm near Los Angeles. A few years ago some naughty boys climbed the fence and dropped stones upon a few hundred dollars worth of ostrich eggs. This, however, never occurred again. Most careful is the California ostrich farmer of these fresh eggs. They are worth seventy-two dollars a dozen, and are really, though very good eating, not on the market. Six weeks after hatching they produce chickens worth \$25 each. The beautiful plumes of the male ostriches may be observed best in the breeding adult ostrich. The domesticated hen is faithful to her young and even solicitous of their welfare, like any other bird. She is particularly careful to protect the eggs laying in the ground from the eternal scorching sun of Southern California, turning them over constantly, so that both sides may be equally warmed. At night the male ostrich furnishes an example that all married men may follow, at least in spirit—he sits upon the eggs through the long watches of the night, thus relieving the hen from her perpetual labor. During the day this giant promenades around and glares angrily at every visitor, for he is afraid somebody will approach the nest. The hen is voiceless and runs away. The hen is more affectionate than the male. Should a keeper enter one of the enclosures, he is in danger, because during these periods the male ostrich becomes fierce and recognizes neither friend nor foe, retiring or approaching individual, but will fly at everything in sight, defending its family. Job, upon regarding the domesticated ostrich so familiar to the African and American ostrich farmer, would have sung a different song and given a better character to this fleeting pegasus of the Arabian and African deserts.

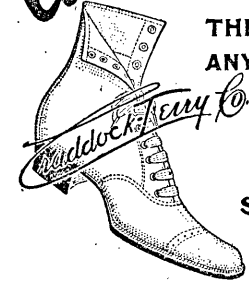
Large beds of curious cacti are found among the gardens that surround the ostrich farm. This curious desert product interests visitors. Numberless are the varieties of this desert shrub, and most fantastic its peculiar shapes.

Yes, the oncoming Methodists will see much that is familiar to the visitor to Old Palestine. The old ruins will be duplicated by the mission buildings, another pride of California, erected by Franciscan friars, who a hundred years ago braved the dangers of the wilderness for the glory of the cross. These, doubtless, will last as long as the Pyramids.

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R. H. Laing, Asst. Genl. Pass. & Ticket Agt. E. W. LaBeaume, Gen. Pass. & Ticket Agt.

Look Them Up

A young man from my charge last year attending recently medical lectures at Little Rock wrote me after a visit to Winfield Memorial Church how cordial was their treatment of him. I presume he was caught for other visits. This is as it should be. For the time he perhaps forgot that one-third of the State was between him and his wife and baby. The church should catch our young men and boys that go into the city from the country. In cordial greeting and welcome the young stranger should be made to feel the fact that the church is the place for him to seek congenial companionship and friends. I had not been one week in a strange place once when on entering the church I was immediately greeted by a good woman. She was a consecrated teacher and I became her pupil in Sabbath School. I have occasionally reflected with pleasure at the kind words that cost nothing to that earnest Sabbath School teacher, but made me feel so welcome as to half forget the distance separating me from home. Let all our city churches that may not be thus engaged add this important work to their list of duties—the looking up of strangers that come to town and giving them cordial welcome at the house of God. Now there are some folks that will gravitate to the church as the needle of the compass turns to the pole, but this cordiality is not out of fashion even to them. We preachers that minister in the country are not without blame just here. When a member moves away without a church letter do we immediately inform the pastor in the vicinity whither the member has gone? Do we note the boys and young men that go out from us to the city and follow them with letters to pastors and to any of our friends to throw all the good influence possible about them? How easily may the characters of such young visitors be stranded! Satan is never idle in the use of his means to accomplish such ruin. While the country pastor is forgetting to follow with every personal endeavor to hedge up the way to ruin of his country recruit to the city, for "city folk are largely country folk moved to town," and while the city pastor is away on "his summer vacation" and his church for the time being is taking a rest spell, Satan is active in insinuating smiles behind the green blinds and in the use of every other method to make attractive and congenial his murder dens to human character. Like a Hot Springs doctor drummer or a demagogue in politics Satan meets the unwary in the guise of an old friend or an old friend to his parents and it is not long before the roadway is perfect for the devil to the heart of the unsuspecting visitant to the grotto,

gambling den and other places of infamy. Thus I fear many slip from our hands who otherwise could be saved, if we would beat Satan in his tactics. "Some smiles are daggers." It is so when Satan's emissaries on earth use them, and sad it is that the unsuspecting victim of that smile often perceives not its purpose until the dagger and its poison has pierced him. Just opposite is the purpose in the congenial friendship and unselfish labors of the Christian to win the unsaved. The wise soul winner is out not for the dollars he can get from a man but for what he can do for that man, and for God's glory. His kindly smiles and greetings represent the face of Father God in His love for the sinner and his consuming desire for that sinner to come back to the Father's house. Something very near to heaven upon earth is the smile of a little child. Such smile may not be very expressive, but it is innocent. But nearer like heaven than this is the face of the Christian that adds holiness to innocence as he goes out in search of the wanderers from the Father's house. Let the strangers be brought in; let the families lately moved into our vicinity be sought out and brought to the church and Sabbath School. Let every legitimate method that a consecrated brain can invent be used. It is a sad fact that some people who seem to be good and useful while in the country, are not worth anything to the Master's cause when they move to the city. So many alluring objects entice them, and they claim, too, that they can't dress sufficiently showy as to keep from feeling embarrassed when they go into a city church. (How long will it take them as well as the folks of whom they complain to learn that it is character with neatness and not cloth that makes men and women.) Our country pastor should endeavor to put such a cast upon his converts and members, by the grace of God, that when they leave to live in the city nothing will so powerfully attract them as the things of the Lord. With right spirit and congenial labor they will then be readily enlisted by the city pastor and his co-workers.

In wise tactics the Lord's people may surpass Satan. The harmlessness of the dove and the wisdom of the serpent is not meant to be a theory unrealized in practice. The weakest of us may be wise in winning souls. Of the many questions confronting the church in the city one is looking up and utilizing the fresh country recruits coming in. I am glad to perceive that this question is growing less difficult. The facilities for the increase of knowledge, and to my observation the higher ideals of life and character had by the rural inhabitants,

the trolley car that make in our larger cities the down town church the problem and the suburban church the van in the marching army of our Captain—all seem to be bringing the city and the country together a harmonious host with a common enemy to fight and common ends to attain.

In the meantime let such work referred to as done at Winfield be done everywhere. Preachers and laymen should regard themselves as missionaries to humanity to reach in person where they can and by proxy where they cannot. Those brought back to God by the church at work means not only the salvation of the person concerned but the powerfully quickening the spiritual life thus engaged. It means the moving up a step in power with God and prestige with man. The Indian who mistakenly thought that his criminally murdered foes added so much to his own personal courage and prowess has an analogy here. The more life the church puts into the world to the destruction of sin, the more she adds to her own spiritual capital; the more she keeps Satan under her feet in all holy activity the more she makes herself a giant in resistless power. A lighthouse upon the mountain she becomes radiating her benevolent shine in all the surrounding country. This process under God of soul-saving means the perfecting of the church's character, which is the ultimate end of God in her organization. He who gives the benefit receives the greater blessing. The happiness and destiny of human beings are hereby strangely blended. The individual and the church cannot develop apart from the humanity it is set to save. It is only in expending of life in self-forgetfulness to others that enlarges our horizon and enriches our character. "I have meat to eat that ye know not of," said the Savior, as his fathomless soul of love confronted the "field now already white unto the harvest." The labors so abundant that they could not be written of those pierced hands and that broken heart to lift the race of man back to God should be our pattern forcing us into this "whitened field of the harvest" and into the highways and hedges constraining them to come. We first see God through faith alone, but if we continue to see him with ever increasing insight, our eyes must be big enough in view to take in the destinies of our fellow man. God puts a man before us to look at him through. That done unto the least of his creatures in his name is done unto him. Sometimes a Christian hero is isolated by force from his fellow creatures, but the divine aim in such suffering or imprisonment together with the development of the saint concerned is the salvation of hu-

manity. They speak mightily in loneliness. From Bedford jail came Pilgrim's Progress; from Patmos the Revelation and from Rome of the Prisoner of the Gentiles there sounded the mightiest voice that the world has heard since the Christ ascended to heaven. Thus the Lord seems sometimes to turn us back to make us greater in reaching the lost, as the medicine of the faithful doctor sometimes makes the patient sicker to make him better. But God's object is salvation to the world, though the rod of chastisement in imprisonment or whatever method may facilitate it. In our lost fellow man we see God's image lost, and our God commissions his people by his grace and help to transform that man from his visage of sin to his own original image of glory. But I did not know this note would take this turn. I started out to say that I highly appreciate the treatment that church at Little Rock gave my friend from the Jersey circuit.

John F. Taylor.

Traskwood, Ark.

\$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 Catarh. Hall's Catarh Cure is the only positive cure now known to the medical fraternity. Catarh being a constitutional disease, requires a constitutional treatment. Hall's Catarh 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.

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Contributed.

Los Angeles and the Conference.

BY NEMO.

Haggard's great pavilion is being remodeled for the convenience of the General Conference sessions. One hundred boxes on the main floor, capable of seating from six to ten persons, and about three hundred single sittings in the first balcony were sold a few days since to the highest bidder.

The boxes sold for \$45 to \$175 each, depending upon their location, but few less than \$100. The chairs from \$10 to \$15 each. California gold was in evidence, the bidding spirited and the large majority of the boxes were purchased by ministers. It was rather amusing to see and hear the brethren bidding against each other. Front seats here were at a premium. There will be about fifteen hundred seats free in the three galleries.

AMUSEMENTS.

Methodism is stirred to the core in reference to amusements, and earnestly inquiring: Shall a dead law be repealed? Shall dancing be permitted? Shall theater-going be allowed? Shall card-playing be tolerated?

The situation is viewed by the heads of the church with thorough apprehension, if not with alarm. The approach of the General Conference has brought the question to an acute stage. The discussion is on the historic paragraph, No. 248 in the Discipline, which was inserted in 1872, under the leadership of the church editor and parliamentarian, Dr. Daniel Curry.

Mark Guy Pearse has recently been on this coast preaching and lecturing, and addressed the Methodist Ministers' Union, struck at this old rule of Mr. Wesley's and its application, a wicked blow. He was discussing his son's work among the lower classes of London, and referred to his son's sacrifices in gathering a club of 300 young men, whom he ministered to day and night. Young Mr. Pearse could not as a Methodist minister, receive this club under the care of the Wesleyan church, and it passed over to the established church because "we Methodists have rules, you know." Then with a shudder, Mr. Pearse, in telling of his son's experience, added, "Oh, horrors! Our General Rules forbid laying up treasures upon earth. Did you ever hear of a Methodist millionaire being dismissed from the church because of the money he had accumulated? Then why talk so much about the other rule, and fly at a young man or woman who chances occasionally to dance or play cards? Let us be more consistent." Mr. Pearse sanctioned his son's method by holding his boy's club together, by allowing smoking and adding a billiard room. This comment was not considered courteous from him, as he

was a guest of a sister church, at a time when these questions are under discussion, especially when a large majority of the ministers of the Southern California favor strict enforcement of the Discipline.

The Iroquois holocaust in Chicago is largely responsible for the present acute discussion on the amusement question. In that fearful fire two Methodist ministers and two prominent laymen lost their lives. The best known of the four was Willis W. Cooper, a general official of the Epworth League. Indeed, he was the chief factor in organizing the League, and was responsible for that part of the pledge which all active members are required to sign: "I will abstain from all those forms of worldly amusements prohibited by the Methodist Episcopal Church." And he would frequently attend such places himself, and his excuse only was that he might relieve nervous tension produced by his large business activities. That a leader should die in such a place was a great shock to Methodism, but there is such a thing as a man doing more by his death than by his life. Let us hope that this may be true of Willis Cooper. The much debated paragraph is not among the General Rules of the church which Mr. Wesley himself established and enforced, but under the heading, "Trial of Members," in a subdivision, which refers to "imprudent and un-Christian conduct."

The General Rules, which belong to Methodist churches the world over, simply forbid "the taking such diversions as cannot be used in the name of the Lord Jesus." This left the question of the number and the kind of diversions to the individual conscience, though most Methodists applied it as forbidding the theater, the dance, the cards. Dr. J. M. Buckley opposed in the General Conference in 1872 the insertion of this paragraph, and has repeatedly spoken and voted against it.

In a recent editorial he reiterates his reasons:

"It is impossible to make a full list; there are some things in the list of less evil-producing influence than others, which do not command the consent of the ordinary conscience, because also the whole list would be forced upon the contemplation of persons attempting to join the church upon probation, and because we thought it contrary to St. Paul's method of dealing with such questions."

Dr. Buckley has written a book against the theater. It is supposed therefore that he is stronger in his opposition to theater-going than to some other amusements mentioned in the article. He admits that the method is scarcely scriptural, and that the grouping is defective.

He opposed the admission of women to the General Conference on scriptural grounds and was defeated. Some one may step to the front

and offset his interpretation at the General Conference in May, and overcome his opposition to the paragraph. No man can tell what a day may bring forth. The General Conference consensus is now that this paragraph will at least be taken out from its present heading, "Trial of Members," to remove the prevailing idea of a threat or penalty, to another part of the Discipline called "Advices and Helps." In its present form a "judicial committee," of a previous General Conference pronounced it unconstitutional.

California Notes.

REV. P. C. FLETCHER.

At Petaluma, a beautiful little city situated about thirty miles north of San Francisco, there lives a very interesting character, one related to Methodism by ties both strong and sacred—Mrs. H. H. Kavanaugh, relic of the ascended Bishop. She is a remarkable woman and her life has spanned almost the entire nineteenth century. She is now in her eighty-ninth year. Though very deaf, she is bright and cheerful, and greatly relishes talking about the past, present and future of Methodism. She gives evidence of being thoroughly familiar with the great movements of the day, especially those connected with the progress of the church. With sublime faith and patience she awaits the day of her translation.

The most interesting character connected with our Pacific coast Methodism is the venerable Dr. J. C. Simmons, who has been an active worker on the field since 1852. When a young man he came from Georgia to California when the "gold fever" was raging. He had as his colleague O. P. Fitzgerald, Jesse Boring, E. K. Miller. When he came to California with the Gospel San Francisco had just come into existence, the Spanish settlement, having formerly been known as Yerba Buena. He waded through frog ponds where the great skyscrapers now stand on Market street. I heard this veteran preach last week and he speaks with as much physical and mental vigor as if in the prime of life.

Thirty-three years ago Bishop E. E. Hoss, then a very young man, was pastor of our church here in San Francisco. An old church "Directory," which has fallen into my hands, says: "1870-71—Trinity, Minna street, between Fourth and Fifth—E. E. Hoss." There are still members connected with the successor of "Trinity," who sat under his ministry and who speak of his fervor in those days of young manhood.

Of course the eyes of all American Methodism are turned toward Los Angeles, where the General Conference of the Methodist Episcopal Church is soon to meet. Before the meeting of that body the

leading men of the church, together with the sixteen Bishops, will meet in this city for a four days' missionary convention. This promises to be one of the greatest meetings in the history of Methodism on this coast. Special interest clusters about the addresses to be delivered by the Bishops from foreign lands—Thoburn, Hartzell, Parker and Moore.

The constant inflow of people from the East to this "sunlit and flower-laden" shore while not amazing is remarkable. Those who have made great fortunes in those less salubrious but more rigorous climates come to this country to spend their last days in luxury, amid the enchanting scenery, under the mellow sun, and where the "mad old ocean" can fan their cheeks with its salt zephyrs. Mrs. J. A. Garfield, relic of the lamented president, is now having a lovely dwelling erected in Los Angeles, where she will spend the remaining years of her life.

I venture the assertion that few fields, if any, connected with our Methodism can produce a more faithful, devoted class of men than those who sow the seed of Christ and Wesley on this slope. The personnel of our conferences out here will likewise compare favorably with any of our Methodism. I am told by those in position to know that the outlook for our work in this field was never more hopeful than at this time. Certainly no land on earth can stand more in need of a pure Gospel than California, where every "ism" under the sun has sprung up, especially Unitarianism. When the Rev. B. Fay Mills backslid he embraced this faith and when he located here he was at home among his friends.

Oil paintings, statuary and rare specimens of applied art are being fast installed in the galleries of the World's Fair Art Palace, the unpacking of exhibits having been begun as soon as the decorators completed the interior finishings, which have made this group of buildings the handsomest in which a collection of the world's art was ever displayed.

Dark silk burlap has been used in covering the walls, and this furnishes an excellent back ground for the paintings which face aisles well lighted by roof windows, the rays falling with a soft effect upon the pictures and other exhibits now being tastefully arranged preparatory to the opening of the galleries with the Exposition on April 30.

With the French exhibits twelve caretakers were brought from Paris to do the unpacking and placing of the treasured works preserved from the old masters, and this government is the furthest advanced with its installation. Belgium has contributed more than 250 oil paintings.

The Japanese Reserve.

A. H. GODBEY.

We are hearing much at present of the peculiar development of Japan, and of the suppression of all tokens of enthusiasm in times when the western man would be particularly demonstrative. Our missionaries corroborate the general remarks of the correspondents of the secular press upon this trait. And with all of the stirring reports that come from the conflict in the east come also speculations about the future; what the victory of Japan would mean to the world at large; and we have much disagreement as to the value of various Japanese traits in the development of civilization.

Yet it is certain that there is some misestimation in all quarters. The Japanese reserve and politeness are much discussed, but it is an error to attribute the peculiar value placed upon them in Japan to mere racial tendencies. We are not dealing, in the case the world is studying now, with a purely ethnological trait, but with a certain stage of human progress; and we are witnessing a serious test of a mooted case. Can a people in a certain stage of civilization successfully be transplanted, so to speak, into another, which is a thousand years removed from the first? That is the real question.

Since picking up the pen I recall having heard Young J. Allen fifteen years ago express the same thought, and he added that Japan was going too fast; no solid or substantial growth could be achieved along the lines she had laid out for herself. China was more solid, the Chinaman as a man was much superior, and China would make the surer progress. Some years later I observed a certain modification in his views, and a skillful effort to use the Japanese victory of nine years since to awaken China to a sense of her needs. It may be observed that Dr. Allen was speaking in the first instance from the generally accepted view that civilizations cannot be transplanted, but require centuries for their growth.

Some twelve years ago I heard D. L. Anderson discuss the prospects of China, and his view was in a measure unlike the view of Dr. Allen. While considering the Chinaman in some measure superior to the Japanese, he yet felt China should move faster. But in reply to the many doubts as to Chinese ability to assimilate Western inventions and institutions, he said pointedly, "There isn't any question of race about it, except of the human race. Is the Chinaman a man? That's all there is to it. He needs only to realize that certain measures have proved profitable to other men, and he will adopt them." Such expressions I have heard repeatedly from missionaries of various lands.

These men, of long acquaintance and daily contact with the people, they serve sooner or later deny the importance of race-distinctions, a fact worth serious pondering nearer home.

Now the Japanese civilization came in contact with the world at large at a critical period. Its stage was familiar enough. Feudalism, its great development of soldierly qualities, its courtesy, its reserve, its cruelty, its elegance and power centered in a few homes, its marvelous development of devotion and fidelity to the clan or "laird"—these are part of the history of all the Aryan peoples; in a lesser degree also of all the Semitic peoples. The standards of King Arthur, the art, the literature—all these things are familiar in the passage of a powerful clan or association of clans from the military life to settled life. The war lords become feudal barons; the civil organization is weak or non-existent, and soldierly ideas of fidelity, impassiveness and courtesy dominate the social administration. When all the old military ardor dies the man of culture and the priest dominate, and society develops its Brahman caste. But Japan in 1854 illustrated feudalism in its highest forms.

Such is the situation before us; a contest between two feudalisms. Russia represented long one of the worst types. Peter the Great took it into his head to reform a people who did not want to be reformed. Boyar and lower class alike were indisposed. Steltsi were hurried to the scaffold to clear the way of opposition. The masses, the serfs, were left by the czar as he found them. He had no conception of the necessity of their development if he would have a civilized Russia. Alexander knew better, and freed the serfs. He knew also that emancipation that did not provide for the future would leave them worse than before; and he provided them with land. We have done so wisely in America.

Japanese feudalism, on the other hand, was in its flower, so to speak; the inclinations of even the great nobles so subordinated to the ardor for Nippon, that one and all were ready to yield old privileges and methods, that the Nippon of their waking dreams might still be great; and thus the serf was given an instant interest in the new order of things. The strenuous efforts for national education are familiar; and we are watching results. Our chief interest lies in the general question indicated: the possibility of successful sudden transitions; for in the answer we shall acquire something of importance to us, in our efforts to educate others.

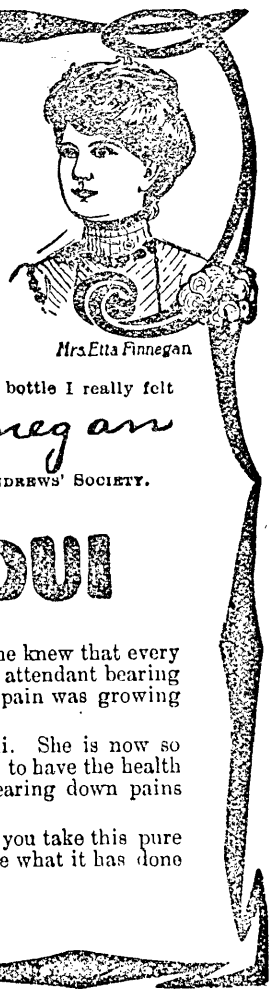
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No. 11 Cedar Terrace,
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When I was first married I found that my strength and health were gradually diminishing. I became nervous and irritable, and was in bed a week and sometimes ten days of every 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

Etta Finnegan

TREASURER, ST. ANDREWS' SOCIETY.

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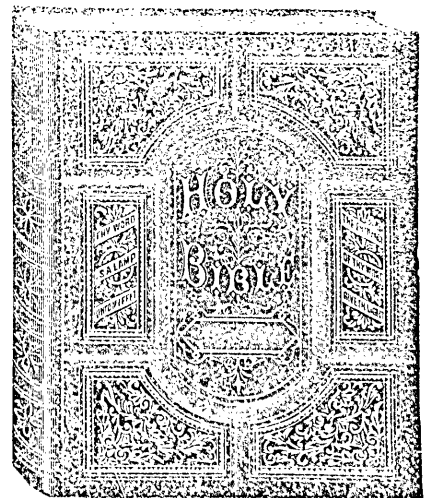
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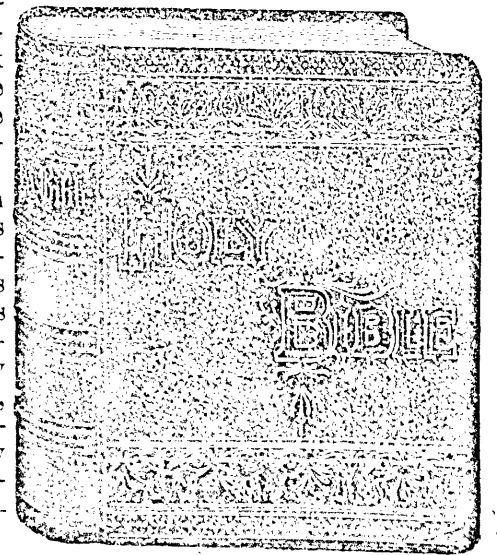
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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

May 1—Prayer and Promise.

Luke xi. 1-13.

Golden Text—"Ask, and it shall be given you; seek, and ye shall find." (Luke xi. 9.)

Time—Late in the year of A. D. 29.

Place—Somewhere on the road to the east of Jerusalem, but the exact spot is unknown.

Our lesson for this week is a lesson about prayer. It was given by the Master in answer to a request of the disciples that he instruct them upon the subject. It consists of a model prayer, which we call the Lord's Prayer, followed by sundry instructions besides.

We are not to understand, of course, that our Lord intended us to use exclusively the form of words here given. We are rather to regard the prayer as a model, indicating both what we may pray for and the spirit in which we are to pray. Viewed from this standpoint the Lord's Prayer gives us a wide range over which we are expected to pray; we are to be concerned in our prayers for whatsoever affects the glory of God's name; concerned for the coming of his kingdom, and for the accomplishment of his will upon the earth in the same perfect fashion as it is accomplished in heaven; concerned for our temporal wants, expressed here by "daily bread," and including all we need in a temporal way; concerned for our own sins, that we may be forgiven; concerned for our spiritual welfare generally, that we may be delivered in every evil hour. And as to the spirit in which we are to pray, it is sufficiently indicated in the elements of adoration toward God and submission to him, and in the attitude of forgiveness toward our fellow men, which appear in the prayer. Now we take this model as a true definition of all real prayer.

But our Lord knew how prone we would always be to trot through our prayers in rather a listless and formal way. So he adds some further instructions tending to hold us to prayer till we are heard. What is the use of being importunate in prayer, do you ask? No use at all, except that you should get into the attitude of real prayer before God. We miss that attitude many times, even when we are honest. We simply have not looked deeply enough into ourselves. If we had done so, we should have found that we have failed in some essential particular to place ourselves under the window of heaven. The answer will always come when we have done that. So our Lord would encourage us to continue in prayer. It is not because he takes any pleasure in seeing us "agonize"—not that—but it is because we often fail to get to the praying point—until our prayer

amounts to a soul-agony, and then we, quickened as we are under such conditions, may discover something needing to be done all along, or we may get our souls into a proper attitude before God without having discovered our blundering. When this attitude is reached, there is the answer, and importunity is the only path by which it can be reached. This is the meaning of the parable of the man asking bread from a neighbor at midnight and the meaning of the parable of the Unjust Judge; and this is the meaning of the assurances contained in the last verses of our lesson—that the answer will come when we are right.

HAS A SAY

The School Principal Talks About Food.

The principal of a high school in a flourishing California city says: "For 23 years I worked in the school with only short summer vacations. I formed the habit of eating rapidly, masticating poorly which coupled with my sedentary work led to indigestion, liver trouble, lame back and rheumatism.

"Upon consulting physicians some doped me with drugs, while others prescribed dieting and sometimes I got temporary relief, other times not. For 12 years I struggled along with this handicap to my work, seldom laid up but often a burden to myself with lameness and rheumatic pains.

"Two years ago I met an old friend, a physician who noticed at once my out-of-health condition and who prescribed for me an exclusive diet of Grape-Nuts, milk and fruit.

"I followed his instructions and in two months I felt like a new man with no more headaches, rheumatism or liver trouble and from that time to this Grape-Nuts has been my main food for morning and evening meals, am stronger and healthier than I have been for years without a trace of the old troubles.

"Judging from my present vigorous physical and mental state I tell my people Methuselah may yet have to take second place among the old men, for I feel like I will live a great many more years.

"To all this remarkable change in health I am indebted to my wise friend and Grape-Nuts and I hope the Postum Company will continue to manufacture this life and health giving food for several centuries yet, until I move to a world where indigestion is unknown." Name given by Postum Co., Battle Creek, Mich.

Ask any physician what he knows about Grape-Nuts. Those who have tried it know things.

"There's a reason."

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

To Sunday-school Workers.

During the past century an unconverted man lay on his bed sick, and expecting to die. As he thought of the dark future before him, and his past life of failure, his memory carried him back to his childhood days, when he used to attend a Sunday School. There he had been taught to memorize the Word of God, and this verse came to him with great force: "Call upon Me in the day of trouble, I will deliver thee and thou shalt glorify Me." He called upon God, was converted and glorified God by becoming a foreign missionary. The results of his ministry were marvelous. Eternity alone will reveal the harvest produced by that one verse of Scripture, which lodged in the heart of a little boy.

The importance of memorizing the Word of God is often overlooked in our Sunday Schools. As a result very few persons can quote scripture accurately. We need a revival of memorizing scripture. Fix the Word of God in the hearts and minds of the young, and you do them a great service.

Realizing the need of some systematic effort along this line, I have compiled about 100 choice verses of scripture, and published them in a pamphlet called, "Memory Verses." They are arranged topically, and cover some of the fundamental doctrines of the Bible, as Sin, Salvation, etc. Bishop Wilson says: "It has a good selection of just the sort of verses that ought to be in mind always, in early and in later life."

Bishop A. Coke Smith says: "It is an excellent idea, and I think it could be used to great advantage in our Sunday Schools, Leagues, etc. It is capable of extensive use in teaching the doctrines of the church."

Prof. H. M. Hamil, commends it as follows: "I have never failed to urge in my years of Sunday School work, the old-fashioned method of 'learning by heart' verses and chapters from the Bible, even if at the time what is memorized be not fully understood by the child. I am firmer than ever in my conviction that we need a revival of this now much-neglected method, both in home and Sunday School. I am therefore glad you have so carefully compiled and classified your 'Memory Verses,' and I heartily commend it to our pastors and workers. The topical classification is especially valuable." This booklet was published to be sold at 2 cents per copy, but in order to place them in as many schools as possible, I will furnish them at one cent each, provided 25 copies are ordered at one time, and 2 cents per dozen is added for postage. I cannot furnish them at this price unless I receive a large number of orders. Address,

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May 1—Need of Rigueousness.

Matt. xxii. 1-14.

"The kingdom of heaven is within you." So taught the Master. His followers are sworn to him under oaths of allegiance stronger than any earthly ruler can require. He is to be king of kings. To his will all affections are to be subject. His law must guide the human will. The outward expression of the kingdom is the church. It is composed of those who have formally, whether truly or not, taken the vows of faith and obedience.

The church has its standards of doctrine and its examinations and tests. But her ministers or doorkeepers can not look into the secrets of the heart, and may be imposed upon by hypocrites.

So bad men as well as good get into the church, and the visible kingdom of heaven—the church—is like a net which gathers fishes of every kind, like a wedding company where some have not the wedding garment, or like ten virgins of whom some are wise and some foolish.

Beyond all our human arrangements, and this administering the affairs of the kingdom by the hands of men, there awaits the church and who profess to be the Lord's a judgment day. The King himself will come in to see the guests. It must be left to him to declare his own and to detect the impostors.

Only those who love God can be happy in his presence and when we say that we mean that only such can be happy anywhere. For is not God everywhere? The heavens declare his glory; his presence fills the earth. Nature's works are his works, nature's laws are his laws. To see the things about us in their true light is to see them as the things of God. So that God meets us everywhere, speaks to us everywhere.

Not to love God, then, is to be always wretched. It is to be at war with him, so making him seem at war with us. For if we oppose omnipotence, omnipotence is our foe. Let one make war against nature, and defy nature's laws. These laws drive on and he is crushed.

Richteousness, or the quality of righteousness in us, puts us in possession of all the good God has to give.

Thus that God may judge us, he needs only to be revealed to us.

Corn must have a sufficient supply of Potash

in order to develop into a crop. No amount of Phosphoric Acid or Nitrogen can compensate for a lack of potash in fertilizers [for grain and all other crops].



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Light tests our power of seeing. The manifestation of God tests our love of all that is good, not to love him is to find him a terror.

When the guest who had not on a wedding garment was challenged by the Lord of the feast he was speechless. This implies that he was without excuse and self-condemned.

And surely this will be the case with every one who is in the church, mingling with God's people, hearing the Gospel of Christ and yet without a clean heart, and a right spirit. What excuse, dear Leaguer, can be yours if your heart is not true to the Lord? If you are in the church with a heart set on the world, you are that man who has not on a wedding garment. You have all the means of grace, and verything that is needful to lead you to Christ. Look in upon your own heart and see if the kingdom of heaven be established there.

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WEDNESDAY, APRIL 27, 1904.

Combat your religious doubts with religious deeds.

Condemn in yourself things you would excuse in others.

It is a serious thing to join the church, and a more serious thing not to do it.

Nothing will do so much to destroy the spiritual life of a church as a sham revival.

The church will never decline spiritually until there is a decline in the faith and consecration of her ministers.

The editor of the Southern Christian Advocate mentions this among the trials of an editor: "Sometimes when he is the most unselfish in motive and the most conscientious in expressing his convictions, having an eye single to the glory of God and the advancement of Christ's kingdom, he will be charged with dealing in personalities and will be taken to task by some supersensitive brother."

Editorial Correspondence.

I had accepted an invitation from Rev. W. M. Hays, presiding elder of the Monticello District, to visit his charge, and had authorized him to lay out our work from Sunday, April 17 to April 24th. The list of appointments which he forwarded me began at Warren, Sunday, 17, at 11 a. m. and ended at Crossett Sunday, 24th, 8 p. m. I left Little Rock Saturday morning, and Brother Hays joined me as I passed through Monticello and we went on to Warren in company. There Rev. W. P. Whaley, the preacher in charge of our church at Warren, met us at the depot and took us to the parsonage.

The town of Warren has changed greatly in the last four years. Five lumber mills have been established here, making an immense business. We were told that the population is near 5,000. Many beautiful residences have been built. There are no vacant houses, and rents are high. A beautiful court house has just been finished. We were pleased to hear the county officials referred to as men of high character. Our church prospers in the care of Brother Whaley. Its membership has been much increased, and all branches of church work are well sustained. The best relations exist between pastor and people. A new parsonage and new church are in prospect. Brother Whaley has a strong devotion to the three cop-

ple. Almost every family in the charge takes the paper. They read it and speak well of it. We had no need to give any attention to this work at Warren. The service at 11 a. m. was well attended and much enjoyed, by the preacher at least. The appointment for Sunday night was at New Hope Church, seven miles in the country. Brother Hays and I went together in a buggy, and lodged in the home of Brother Ritchey, near the church. The church was filled at night with a very attentive and orderly congregation. There is a good class of young people here, and a good promise for the church of the future.

Eight miles farther into the country Monday took us to Wagon Church, where the quarterly meeting was to be held. New Hope and this place are both in Rev. S. C. Vinson's circuit. We met Brother Vinson at Wagon, where a good congregation had assembled, bringing their dinners. The place was in the midst of the pine woods. The quiet, solemn forest, the simplicity of the service, recalled the brightest and happiest days of my ministry. Brother Vinson has done very faithful work on his charge. It has not been unappreciated by the people nor lacked the blessing of the Lord.

From Wagon we returned to Warren, fifteen miles, in the afternoon. The next morning I left for Wilmar and Brother Hays went on his round in the southeast section of his district.

It had been to me a happy anticipation when I set out on this trip, to know that I should be associated with Brother Hays for a couple of days, at least. Brother Hays has fine conversational powers. His general acquaintance with literature, theology, history, facts and living men make him delightful company. I was refreshed, spiritually, by his Christian spirit. My association with him was profitable. His praise is in the mouths of the brethren, and while his work is in the highest sense acceptable, he enters into it heartily and is happy in it.

At Wilmar Rev. F. C. Cannon is in charge, having three or four other appointments. He met me at the depot and took me to the home of J. T. D. Anderson, who has long been one of the best supporters of our church here. I. A. Bird, of this place, is also well known to Methodists abroad. Wilmar has very large lumber mills. The town is growing and the church gaining strength. The pastor is laborious, judicious and spiritual. We got the best impression of his work and heard only commendation of it from the church members. The people revere the memory of Rev. J. O. Welch, the

preacher who died in this charge last year.

At Monticello a protracted meeting was in progress in the Presbyterian Church and so we had no service at ours Wednesday evening. I had the best of entertainment at the parsonage in the home of Rev. M. B. Corrigan, a generous, open-hearted man, kind to the poor, a very clear and strong Gospel preacher, who stands upon Methodist doctrine and discipline as firmly as any preacher I know. The work is well sustained but the pastor thinks the movement forward is quite too slow.

Monticello is a beautiful town. It has a fine business, and the culture of its people is not surpassed in any part of the southeast section of the State.

Rev. R. T. Davis came up to Monticello in his buggy, and on Thursday we rode together to his home at Collins, eighteen miles away. The parsonage, which Brother Davis has just finished here, is creditable to any charge, the best on the district, unless we except the one at Monticello. And yet this is a new charge, and our membership is very small. Brother Davis expects to build two new churches this summer. He is delighted with his field of labor and the presiding elder made mention of it as the most rapidly developing circuit in his district. We preached to a small congregation here at night.

I was met by Rev. A. T. Galloway at Portland Friday and lodged in the home of Robt. A. Pew. There was a circus in town. How far it diminished the church attendance I can not tell, but it had the biggest crowd and got the most money. I preached to thirty people at night. Brother Galloway preaches at this place and Wilmot, residing at Wilmot. We have at Portland a very pretty church, thoroughly neat and well kept. The charge gives the preacher a fair support, and all are pleased with his work. There are many more negroes than whites in this section. A Chinese firm is doing a good business here in a general merchandise store, with bakery and laundry.

I rested at the Harris House in Hamburg Saturday night. After the cold gust of the day before, Saturday came with the mildness of May. The town of Hamburg is well shaded with forest trees. The roses are blooming luxuriously. The mocking birds sang the night long. The moon shone from a clear sky. The beauty of nature was to my wearied spirit a message from God. I awoke on the Sabbath morning refreshed and glad.

We had a large congregation at church. Brother Paisley, the pastor of the Presbyterian Church, came over with his people.

Rev. W. C. Hilliard showed us brotherly kindness. He has a desirable work. It is well organized and has an excellent class of members. Hilliard is a good preacher and pastor. The "Arkansas Methodist" is taken in nearly all the Methodist homes of Hamburg.

Service at Crossett Sunday night closed the list of appointments sent me by Brother Hays. Crossett is a mill town belonging to the Crossett Lumber Company, and is entirely owned by it. Everything is new here. The cottages are the best I have seen in any of the mill towns. The premises are scrupulously neat and very pretty. A new church which will be the prettiest in the district will be completed in two or three weeks.

This is the charge of Rev. A. M. Shaw. He has the confidence of the people and is a sprightly preacher and a reader of good literature. The church pays \$800, and the preacher receives his money monthly from the bank. We had delightful entertainment in the home of Brother A. Frieschman.

Sectarian Bigotry

We take this from an exchange: "The first Christian preacher was a Baptist; the last Christian preacher will be a Baptist. In the millennium all Christians will be Baptists. The only true representatives of the Gospel are the Baptists, and the Gospel must win its final victory by and through the Baptists. The Baptists must take the world, for it is the voice of reason; it is the prophecy of history; it is the dictum of philosophy; it is the fiat of the Almighty God." It is certainly very self-satisfying for one to believe that he represents only God's truth and God's purpose and God's people, and that he is an instructor to whom all the world should look. But it seems very discouraging to some of us if we must believe that of all who profess to be Christ's followers not more than one in fifty is a Baptist.

We had not thought the millennium very near, but when we think that ere that consummation is revealed, all the heathen must be baptized into the Baptist Church and all other Protestant denominations enter that fold and the czar of Russia and the Patriarch of Constantinople and the pope of Rome all turn Baptist preachers, we feel like crying out, "How long, O Lord, how long!"

We like the Baptists, and believe they are God's people, and we sincerely pray that they may prosper, yet finding a sphere of faith and work somewhat more congenial we have humbly trusted that the Good Shepherd has other sheep not of that fold. Maybe when there is

but one fold it will be called the Baptist Church. We shall grant that it is as likely to be called Baptist as Methodist.

We do not believe that the utterance quoted above represents the feelings of most Baptists, and we have heard some Methodists who fell but little short of this Baptist brother in their glorification of Methodism. If the world ridicules such sectarian pride and bigotry it can only prove a means of grace to us.

We are frequently seeing in the church papers references to denominational peculiarities, and the statement that to give them up is for a denomination to give up its glory and its history. But we dare to say that the only glory of any denomination is the souls it has led to Christ, and that this has not been done by denominational peculiarities. The doctrines of sin, repentance, regeneration, atonement, future life and judgment are not peculiarities of any denomination, and all the denominations will please God better by giving more attention to these and less to their peculiarity. We suspect that most denominations should be ashamed of their peculiarities rather than proud of them. They have made many more divisions in the church of Christ than is needful or profitable. They have in the main hindered more than helped the work of saving men.

Death of W. M. Clifton.

Morrilton, Ark., April 26, 1904.

Dear Dr. Godbey—Brother W. M. Clifton fell on sleep Saturday morning and was buried Sunday in the presence of a vast concourse of people. One of our oldest, one of our most generous and one of our best men has gone to his reward.

O. E. Goddard.

The editor of this paper became acquainted with W. M. Clifton on a visit to Arkansas in 1884, and was entertained at the same hotel with him at the General Conference in Memphis in 1890, and since coming to the State we have known him as a most devout Christian man and an honored representative of our beloved church.

We assure Sister Clifton of our deep sympathy in her bereavement.

Arkadelphia Methodist College.

At a meeting of the executive committee of the board of trustees of the Arkadelphia Methodist College, held on the 23d of April, the board secured full and complete control of all of the college property, and hereafter the school will be operated and conducted by a section of the board of trustees, to be known as a committee on administration. This committee is composed of Prof. J. H. Hinemon, chairman, E. H. McDaniel and C. C. Henderson.

A strong and able faculty will

be selected, the course of study will be made to conform to the requirements of the General Board of Education for schools doing collegiate work, the college building will be repaired and refitted and every arrangement made to give the conference a college of high type and superior merits.

The school is now fully under the control of the church, and we confidently believe that it will enter upon a course of unparalleled prosperity. Prof. J. H. Hinemon, chairman of the committee on administration, will have direct control of the policy and work of the school, his family occupying rooms in college during the college year.

The executive committee will meet once each month in the office of the president, review the condition and progress of the college, and receive reports relative to the status of the school.

Prof. J. H. Witherspoon, a graduate of the University of Tennessee, and for eight years principal of the high school of Pine Bluff, will serve as dean of the faculty, and will have immediate oversight of the school. He and State Superintendent Hinemon were associated in Pine Bluff for eight years and are in full accord in their views as to the future of the college. The committee will soon be able to report a full faculty for the term of 1904 and 1905.

The board of trustees requests and urges all members of the Little Rock Conference to join with them in a determined effort to make the next year by far the best in the history of the school. If we all do our duty, and heartily cooperate in this effort, great success is assured. Fraternal yours,

C. C. Henderson,
Chairman Board Trustees.

Notices

ANNUAL MEETING.

The annual meeting of the Woman's Foreign Missionary Society of the Arkansas Conference will be held in Bentonville June 4-8.

Rev. F. S. H. Johnston, P. E. of the Fayetteville District, will preach our annual sermon Sunday, June 5.

Further notice of the programme will appear later.

Societies will please send names of delegates to me as soon as possible.

Mrs. H. Hanesworth,
Conf. Cor. Sec.

Fort Smith, April 21.

BIBLE SOCIETY.

Dear "Methodist"—I think we are doing better work for the American Bible Society than we have ever done before. Up to date \$78.48 have been sent in to me. Rev. E. L. Beard, of Sherrill, Ark. sent in \$10 this week and says he will send more soon.

I have sent receipts to all the

brethren who have sent in their money. If any have failed to receive them, please notify me.

F. P. Doak, Treasurer.

W. H. M. SOCIETY.

Once more we repeat that every auxiliary in the Little Rock Conference Woman's Home Mission Society, is expected to send a delegate with written report to the annual meeting in Monticello May 7-11.

The Iron Mountain, Cotton Belt and Choctaw railways have courteously granted one and one-third rates on the certificate plan, provided fifty certificates are handed to the secretary of the meeting in Monticello. Let not one delegate or visitor fail to ask the railroad ticket agent for receipt on paying full fare to Monticello.

And again, we remind each delegate and visitor to see that her name is sent at once to Mrs. Jas. C. Knox, Monticello, that homes may be provided in good time.

We regret that Mrs. R. W. MacDonell cannot be with us, but the committee on programme assures a feast of good things.

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

The May Day Offering.

Dear Doctor—Please say in the "Methodist" that there is no reason why the "May day" offering should get in the way of children's day. If it is not convenient to have a May day for the orphans let's have a "June day" or a "July day." Anything to give the children a chance to help build the Orphans' Home.

T. O. Rorie, Agent.

Our Superannuates.

Dear Brother Godbey—Allow me space to make an appeal for our superannuated brother, Rev. W. J. Stone. After a quarter of a century of service in the itinerancy and many years in the local ranks, his brethren have placed him on the "honor roll." He is without a home, health impaired and not enough money with which to pay for a home. He has recently contracted for a home, and succeeded in making one payment on the place. Now if his brethren will come to his assistance and help him they will be doing a good thing and at the same time greatly relieve this brother from embarrassment. I do not know of any stronger appeal to the Methodists of Arkansas and particularly those of the Arkansas and Little Rock Conferences, than the simple statement above.

I make this appeal for help, because I know the brother and know his needy condition. I had the list with \$5. Any amount brethren readers of the "Methodist," sent to Rev. W. J. Stone, Houston, Ark. or to myself at Prescott, Ark., will

be acknowledged. Or if more convenient, send to Rev. James A. Anderson, of Conway, Ark. This is a needy and worthy case. Let us help him.
Thos. H. Ware.

W. R. Conf. Board of Missions.

Jonesboro, Ark., April 21, 1904.

Receipts since last report: T. J. Taylor, Trinity Circuit, Foreign Missions, \$30; A. E. Holloway, Corning Station, Domestic Missions, \$20; total, \$50.

Dear Brethren—Please take your collections as early as possible and remit to me.

Let us not put off until the very last of the year to do this work. The board needs the money and can save much interest by early collections. Who will be the next and the next and the next?

Let collections come thick and fast. No trouble to acknowledge receipts. Fraternaly,

A. L. Malone, Treasurer.

Aid of J. Y. Christmas.

Dear Doctor—Please publish the following list of contributors to the Christmas fund since last report:

Rev. C. O. Steel	.....\$ 7.00
Rev. B. F. Scott	..... 4.10
Rev. S. C. Dean	..... 4.00
Bro. Geo. L. Madding	..... 35.00
Rev. C. W. Drake	..... 13.00
Rev. W. C. Watson	..... 7.50
Rev. A. T. Galloway	..... 18.00
Bro. A. C. Taylor	..... 5.00
Rev. W. F. Campbell	..... 10.00
Rev. T. H. Ware	..... 5.00
Mrs. N. E. Black	..... 1.00

These generous responses with the kind words from the brethren seem to put new life into our brother and he is giving better promise of final recovery. God bless you, brethren, for both your money and tender words of sympathy.

W. R. Harrison.

Personal.

Brother R. L. Scott of LaBelle was a caller Thursday.

Revs. J. B. Sibert and W. M. Wilson were callers Friday.

Dr. Dye will preach at Tomberlin next Saturday and Sunday.

Rev. S. Anderson called Saturday on his way to Nashville, Tenn.

Brother N. B. Sligh, our Sunday School worker, was a caller Thursday.

Rev. L. B. Hawley, sending \$14.80 for American Bible Society, says: "I think if the attention of the brethren was called to the condition of the Bible Society, they would do something to help it out of the present embarrassment." I am sure every preacher in Arkansas, if he fully appreciated the value to our church of the American Bible Society and realized its present urgent need, would at once take a collection for it. It would be indeed a great calamity to the cause of Christ should the Bible Society cease to do its great work. It is in great need just now of money. "A friend in need is a friend indeed."

George Thornburgh.

We sell collection envelopes for churches and Sunday Schools. Neatly printed. Sent postpaid, 500 for \$1.00.

Christian Life.

Cure of Despondency.

Many Christians suffer from it and are unnecessarily full of fear and of doubt. Looking too much at themselves and thinking too much about themselves and forgetting to look to Jesus Christ and to remember his words and the words of his Father and their Father, such mis-adjusted souls lose the strength and comfort that are for them hidden in Christ. Ill-health may induce mental depression, allowing one's mind to linger too long over blunders and sins and sundry misconceptions of truth will account for a great deal of the spiritual depression one meets in pastoral experience. There lies before me now a manuscript recalling a most mournful case of morbidness, gloom and despair. I cannot, perhaps, do better than to repeat the substance of my reply to this despondent soul, who had forgotten to "let the dead past bury its dead," and to commit every present burden and responsibility and all future possibilities to his care who careth for us. The response to a letter of sorrow and despair runs in substance as follows:

"Do not dwell too much on what you were or on what you did. What are you now? The question is not 'How do you feel?' Mere feelings are determined very often by present physical conditions or by the immediate environment and atmosphere. Feelings no more indicate the quality of character and the real tendencies of the soul than do the ripples on the surface of a stream show which way the current moves. 'What are you?' is the important question. Are you a selfish, proud and self-satisfied soul that has no favor to ask of Christ? Do you really rather dislike him? If the front gate were to open and you, glancing through the window, were to see him coming to your door, possibly to spend an hour with you, would you, through loathing or apathy or fear, run away to hide yourself and to avoid an encounter? Or would you hurry to meet him and with brimming eyes and a face full of joy say to him, 'How glad I am to see you!' And I can hear him reply, 'No more glad, my child, than I am to come and to comfort and to strengthen you.'

"Your letter makes me think of a little flower that is afraid in the early morning that the sun will not shine upon it and send his rays down into the heart of it. 'The sun is too great and so far away and I am so little and insignificant,' said the flower, 'and I can never be of the slightest use to the sun.' And you know how the sun sought and penetrated and glorified the little blossom when he came over the hills. Do you not know that no human imagination has yet sounded the depths or measured the

resources of God's love for a human soul? Do you not know that Jesus would rather save a human heart from sin, selfishness and peril than to create a world?

"When I was a boy I once went forward to the altar in a church for five consecutive days; for one or two days three times each day. It may have done me some good—I do not know. To thousands of people such a service has been of untold benefit. Perhaps I thought too much of the altar or of the act of going. Now, simply going to the altar or to an inquiry meeting or to any other place or thing never saved a soul. It is allowing Christ to come to us and to have his way with us that saves us.

"And Christ loves to save. Robertson, of Brighton, once wrote to his brother: 'For many years I have been seeking God. But I have just been awakened to the fact that all these years God has been seeking me.' That is a precious hymn that begins 'There's a wideness in God's mercy like the wideness of the sea.' But God's mercy is wider than the sea. It is the wideness of the universe. And it is Christ who comes to express it. Therefore accept Christ. Read about him. Think about him. Rest in him. Leave everything that concerns yourself with him. Do not look any longer at yourself. Look at Christ. Let yourself alone. Let your feelings and your fears go. Do not trouble yourself about yourself. Spend the rest of your days in submitting to Christ and you will soon be able to tell people, for their great good, what Christ can do for a soul that rests in him.

"Your letter indicates that you are morbid or that you have allowed certain doubts about yourself or about the Bible to obscure your vision of Christ. How do you feel toward the timid, trembling, wounded bird that has fallen into your hands? It does me good to think of you as cherishing and soothing the frightened thing. So God feels toward you. Can you imagine a mother going to the bedside of a sick and discouraged child, reminding it of all its naughtiness a year ago? See how she comforts it, gently stroking its forehead and kissing its cheek and promising all sorts of sweet and encouraging things! So God feels toward you.

"Some things in the Bible trouble you. It is a very mysterious old book—that Holy Bible of ours! Some things in it are figurative. Some things in it relate to the Jews and other peoples and do not immediately apply to us. Some things in it are often misinterpreted. But let all such matters go and look for Christ in the Bible. Do not bother about difficulties. There are spots on the sun. And there are scars on the face of the moon. But how good and glorious the sun is for light and heat and power! And

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From a Woman of Notre Dame, Ind.



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

Thousands besides myself have cured themselves with it. I send it in plain wrappers. **TO MOTHERS OF DAUGHTERS** I will explain a simple Home Treatment which speedily and effectually cures *Leucorrhoea, Green Sickness and Painful or Irregular Menstruation* in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. **Wherever you live** I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

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how beautiful the new moon is and how glorious the full moon! Let doubts go. Let the critics go. Find Christ—and you have everything! And better than all, be ready and eager to have him find you!



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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.

Methodist Church Member's Man-

For the Young People

The Elevator Boy.

There was a lean, freckle-faced boy who a year or two ago ran the elevator up and down in an old shakily office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy, stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was six o'clock, and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands.—Rebecca Harding Davis, in Interior.

What a Boy Did.

Jamie Pettigrew was the smartest boy in our class. He was a praying boy, and we all liked him the better for that. Willie Hunter was a real good fellow, too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came round, and we were asked such a lot of puzzling questions that, one by one, we all dropped off, till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent; and Willie took the prize.

I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at losing the prize, he seemed rather to be mightily glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said with a light laugh.

"Then why didn't you?" I asked. He wouldn't answer for a while, but I kept pressing and pressing him, till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie—his mother died last week, and if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Sunday-school Advocate.

Taking Out Christianity.

Norah had a model village, and she never tired of setting it up. "What kind of a town is that, Norah?" asked her father. "Is it a Christian town or a heathen town?"

"Oh, a Christian town," Norah answered, quickly.

"Suppose we make it a heathen town?" her father suggested. "What must we take out?"

"The church," said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go. There are no public schools in heathen lands. Take the public library, too," her father directed.

"Anything else?" Norah asked, sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Norah, very soberly.

"Yes, and that Orphans' Home at the other end of the town."

"Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference?"—Selected.

Our Letter Box.

Sheridan, Ark.

Dear Brother Godbey—As I have never seen any letters from Sheridan, I thought I would write one. I like to read the children's page.

I am a little girl eight years old. I love to go to Sunday-school but I don't get to go very often. I like to go to school. My school is out now. Mrs. Phillips was my teacher. I loved her because she was so good to me. I studied the second reader and spelling. I have several pets. I have a little calf, some little pigs and two little kittens. I love my kittens the best of all. I

had a nice time Christmas. Old Santa Claus brought me a large doll that will go to sleep and several other things. I will be glad when spring comes so I can gather flowers.

I will close. If I see this in print I will write again. I am your little friend,

Vera Reese.

Ingall, Ark.

Dear Brother Godbey—As it has been quite a while since I have written to the dear old "Methodist," I thought I would try to write again.

I went out to preaching last fourth Sunday. Brother Bradford preached an interesting sermon. It was the first time for me to hear him for three months. I have been off to a music school. Our second quarterly meeting will be held at Pine Grove Church. But don't know just what time it will come off. I guess it will be in May some time.

I am one of the stewards and will have to hustle for our preacher.

I am living in a Baptist neighborhood this year. I live about six miles from my church.

Oh, my, what an Xmas we had! Some of the young men and older, too, going with bottles stuck in their pockets, and would have gotten a one-gallon jug in there instead of a bottle if they could. God forbid that those young men should ever be guilty of passing another Xmas in that way. If God shall let them live to see that time again, may they observe Christ's birthday in a better way than that. I will close.

Thomas McKinzie.

Horatio, Ark.

My Dear Brother Godbey—As I have seen so many nice letters in your paper and none from this part of the country, thought I would write one. We have a Sunday-school and missionary meeting once a month; preaching second and fourth Sundays in each month. We get the next quarterly conference at our church (Mount Rose). Brother Jenkins is our pastor. We all love him a great deal and are glad to see preaching day come.

I am eleven years old; have two brothers living and three in heaven; have two sisters, one a sweet little baby. She is just eleven months old, and is the dearest pet I have. As this is my first, I will close. If I see this in print, will do better next time. Papa takes the "Methodist" and I enjoy the children's page very much. Your friend,

Lillie Friday.

Nuna, Ark.

Dear Brother Godbey and Cousins—I am a little girl seven years old. I will try and write to the dear old "Methodist" for the first time. I go to school, and I am in the second grade. My teacher's name is Miss Maude Smith and I like her very much. I have several pets, one pet colt and a pet dog, and two pet kittens. I have two sis-

ters older than me at home, and one brother. I am the baby girl. Well, I will close by answering a question for a little girl. The shortest verse in the Bible is "Jesus wept," in the Book of St. John; chapter 11, verse 35, page 108.

If this misses the wastebasket I will try and write again. Your friend,

Glennie Ball.

Which animal travels with the most and which with the least luggage? The elephant the most, because he never travels without his trunk. The fox and the cock the least, because they have only one brush and comb between them.—Exchange.

CAME FROM COFFEE

A Case where the Taking of Morphine Began with Coffee.

"For 15 years," says a young Ohio woman, "I was a great sufferer from stomach, heart and liver trouble. For the last ten years the suffering was terrible; it would be impossible to describe it. During the last three years I had convulsions from which the only relief was the use of morphine.

"I had several physicians nearly all of whom advised me to stop drinking tea and coffee but as I could take only liquid foods I felt I could not live without coffee. I continued drinking it until I became almost insane, my mind was affected, while my whole nervous system was a complete wreck. I suffered day and night from thirst and as water would only make me sick I kept on trying different drinks until a friend asked me to try Postum Food Coffee.

"I did so but it was some time before I was benefited by the change, my system was so filled with coffee poison. It was not long however before I could eat all kinds of foods and drink all the cold water I wanted and which my system demands. It is now eight years I have drunk nothing but Postum for breakfast and supper and the result has been that in place of being an invalid with my mind affected I am now strong, sturdy, happy and healthy.

I have a very delicate daughter who has been greatly benefited by drinking Postum, also a strong boy who would rather go without food for his breakfast than his Postum. So much depends on the proper cooking of Postum for unless it is boiled the proper length of time people will be disappointed in it. Those in the habit of drinking strong coffee should make the Postum very strong at first in order to get a strong coffee taste." Name given by Postum Co., Battle Creek, Mich.

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

Our Church at Home.

CARROLLTON, ARK.—Our second quarterly conference for the Alpena Mission is a thing of the past. J. H. O'Bryant, our much loved P. E., was on hand in due time. We had a good quarterly meeting. The P. E. preached three fine sermons. The one on Sunday at 11 o'clock was a most excellent sermon; his theme was the "Holy Spirit and His Office Work." The sermon made an impression on the congregation. Brother O'Bryant is making us a fine P. E. on the Harrison District. He is a good man, full of faith and the Holy Ghost. He looks after every interest of the church in his quarterly conferences. He has a fine field in which to work. The outlook for the Harrison District is better than it has been for several years. The preachers are all doing faithful work on the different charges in the bounds of the district. Our P. C. is doing faithful work on the Alpena Mission. He and Brother Hatfield, of Green Forest and Berryville, held a meeting at Denver, which is one of the appointments on the Alpena Mission, which resulted in 20 some odd conversions, and since that time Brother Morris has organized a class at that place. Northwest Arkansas is coming to the front in the near future. Men of means are coming in and buying up this land while it is cheap. For this reason the price of land is advancing every day. The men are men of enterprise. So our people are waking up to their better interests. So the church people will have to come to the front to keep pace with the development of the country. We as the Methodist Episcopal Church, South, need more houses of worship, so we can organize Methodist Sunday Schools; then we can use our own Sunday-school literature and circulate our church periodicals among our people. And, above everything else, we need a ministry and people filled with faith and the Holy Ghost; with the prerequisites to success the church would come rapidly to the front. Doctor, pray for us. I hope you will come to our district conference, which meets at Green Forest in May.

Jas. H. Cummins.

LEWISVILLE AND STAMPS.—We have had a very gracious revival of religion at Stamps, and quite a number of people were converted to God and many others reclaimed and brought back to the fold. This meeting was conducted by Rev. J. B. Andrews, who is well known in Arkansas, and assisted by the pastors of the different churches, having Brother Ray, of the Indian Territory, to conduct the singing.

Brother Andrews, as many know, don't have any claptrap methods; he

believes in the old-fashioned anxious seat where penitents can come, and seek Christ until they find him in the salvation of their souls.

Many rejoiced in a Savior's love as the preacher delivered the word in his own earnest and effectual way. The writer has never witnessed such a service as the one held on Sunday at 3 p. m. for men only.

The Word was delivered in power and the blessed spirit of God fell upon the people and there were many who found Christ in the pardon of their sins, and many Christians shouted the praises of God. The services continued for ten days or more and resulted in upward of 200 conversions and reclamations.

On last Sunday night we received 58 into the church and there are more to be received. The Baptists and Presbyterians had quite a number added to their churches also. Some of the leading men of the town were converted and united with the church. We give God all the praise.

We are glad to state that our new church at Stamps is completed and well furnished with splendid pews, pulpit and choir chairs, tables and an excellent organ, with a beautiful carpet and electric lights, costing in round numbers about \$3,500.

The Bodcaw Lumber Company has been very kind to us indeed, giving us the lot on which the church is built and selling us the lumber at quite a reduction. One of the leading men on the building committee who took a great interest in the erection of the building although not religious at that time, we are glad to state found Christ in the salvation of his soul during our great revival, and united with our church. The outlook throughout the charge is encouraging.

Dr. Riffin was with us in our second quarterly conference on 16th and 17th of this month. His preaching was in power, and many enjoyed the services very much, both morning and evening. His health is good and he feels a keen interest in the work of the church.

Outlook for fruit of nearly every kind is quite good. The fish are biting and the temptation to try our hand in catching them is strong.

A. M. Robertson.

MENA.—We closed the meeting at Mena last night with five additions to the church. More will join Sunday. Brother Crowson, of Richmond, was with me 12 days and did all the preaching during that time, except one sermon which was preached by the writer. He did good preaching, and made many friends while here. He was delighted with Mena. He said that he had never seen a town before with so many good things together. A more desirable climate can scarcely be found anywhere. Water cannot

be excelled. Health is good. All kinds of fruits grow here.

The town is building very rapidly. Many new houses have gone up since I came in December. One real estate agent told me that he sold a lot every day last week. We will have a good "water works" system in operation in Mena in a few days. It is almost completed now. It is exceedingly unfortunate for us that it was not in operation sooner. Had it been we could have saved almost one block of the town. The M. E. Church and parsonage were burned with four other residences. The church had just been completed. It was begun last year but finished a few days ago. There was an insurance on the parsonage and church to amount of \$1,200. They expect to rebuild both soon. A meeting has already been held looking to that end.

We hope to have the editor of the "Methodist" with us at district conference. Yours,

F. P. Doak.

FIRST CHURCH, PINE BLUFF.—We are moving along finely down at my church. We are using the new order of worship and it is highly acceptable to my people. I hope when the Hymnal is published it will have Psalms and other Scripture lessons for responsive reading in it.

J. M. Hawley.

CAMDEN.—We closed a ten days' meeting here last night, which to my mind was the most successful meeting I ever held. The work was thorough, conviction deep and conversions clear and decided.

We received a class of 23 last Sunday and will have another of about the same number for next Sunday. After we had closed the meeting and the greater part of the congregation gone, we had two professions bright and clear.

Rev. A. O. Evans was with us the greater part of the time, and did some fine preaching and excellent work otherwise.

Prof. D. J. Evans, of White-wright, Texas, conducted the music and it was well done. His junior choir consisted of 67 boys and girls who sang with the spirit and power.

We will have Prof. Evans to return about May 12th and spend a month with us drilling the Sunday-schools and singers of our city.

Without hesitation I would recommend him as the best leader of music I have ever been thrown with. He understands his business, and, best of all, he sings for Christ and his church. W. F. Evans.

District Conference

The Fayetteville District Conference convened in Springdale, Ark., April 12, 1904, and was called to order at 10 a. m. by F. S. H. Johnston, P. E.

The preachers in charge were all present, and several of the local preachers answered to "roll call"

while there was a fair delegation from the laity of the church, but not as full as it would have been had it not been in the midst of corn planting in the district.

The preachers were all lively and in fine spirits, and quite hopeful for the future.

The reports show the district in good condition, taken as a whole, while on some lines they are flattering.

We have 49 Sunday-schools, none of which went into "winter quarters."

We have had between three and four hundred conversions since conference, and two hundred and fifty additions to the church, and the reports show the best financial interest in the history of the district. Collections for missions well nigh up, and payment on salaries is generally satisfactory. We have nine Epworth Leagues in good condition, six auxiliaries to the Woman's Home Mission Societies, and we think if other preachers would invite Mrs. F. M. Tolleson into their charges and have her explain the work of the Home Mission Society, as she did at conference from blackboard illustration, there would be other Home Mission Societies organized soon.

S. Anderson was there "standing like a stone wall" in the interest of Hendrix College.

T. O. Roric was also present, and in his inimitable way looking after the little ones to whom God said, "I will be a father."

The addition of Brothers Beardslee, McAnally and Hackler to our already strong ministerial force will, under the leadership of our very efficient P. E., soon place the Fayetteville in the lead of all districts in Arkansas Methodism.

H. D. Hutcheson, Sec.

Money Made Easy

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

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

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.

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\$40.00 A WEEK.

Reliable man or woman each county as manager to exhibit, take orders, appoint agents for Herkison Valveless Oil-Gas Stoves. Wonderful invention—beats others. Automatically generates fuel gas from kerosene—Mixture gas works—Absolutely safe—Enormous demand—Splendid for summer cooling—Delight customers—Cheap, clean, safe fuel. Gasoline is dangerous. Catalogue Free. Write today. World Mfg. Co., 5687 World Bldg., Cincinnati, O.

The Orphanage.

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

Collections for the Orphanage.

S. T. Clarke.....	\$ 2 00
Mrs. Dora Carolan.....	2 00
S. S. at DeQueen.....	4 35
C. J. Redwine, Gdn. for children of W. L. West, dec'd.....	25 00
Ed Forrest	1 00
The above were received by the secretary.	
The following were collected by Brother Rorie:	
At Hot Springs:	
Mrs. L. W. Smith.....	\$ 2 50
J. R. Loyd.....	10 00
J. E. Lester.....	10 00
N. N. Lester.....	1 00
E. J. Allen.....	1 00
A friend	25
Mrs. Anna S. Reed.....	25
Geo. P. Schordt.....	1 00
Ida M. Reed.....	15
C. L. Bowen.....	5 00
Fannie C. Diggs.....	1 00
Mrs. Amanda Freeman.....	5 00
Mrs. L. J. Smith.....	5 00
John W. McDonald.....	1 00
A. R. Covington.....	5 00
T. D. Lavender.....	1 00
C. S. Moore.....	1 00
T. G. Salenig.....	1 00
Cora and John.....	50
Brother Crump	1 00
Mrs. Rogers.....	1 00
Rev. W. R. Harrison, on Sub..	5 00
Cash	4 00
At Jonesboro:	
M. R. Carson.....	2 00
Mrs. M. R. Carson.....	2 00
At Traskwood:	
John Martin	50
S. T. Sanders.....	25
E. H. Duvall.....	25
H. W. Tenter.....	1 00
At Asbury, L. R.:	
A. B. Hightower.....	50
Sarah Arndt.....	50
T. L. Adkins.....	1 57
Miss Sadie Crawford.....	1 00
Mrs. Inett Winn.....	25
Blanche Clifford	1 00
Geo. C. Alley.....	25
Wood Drinkwater	1 00
S. M. Allen.....	50
C. D. McConnell.....	50
J. A. McKinney.....	50
At Argenta:	
Cash collection	3 25
E. A. Harvey	1 00
At Conway:	
J. A. Reynolds	1 00
Sallie A. Stubbs	10 00
W. P. Porter	50
Mrs. M. F. Hardin.....	5 00
Miss May Craig.....	2 00
W. M. Owen.....	1 00
J. E. Little	20 00
At Plummerville:	
Cash	25
E. B. Meaders.....	2 00
T. B. Wolley	1 00
D. S. Martin	50
At Atkins:	
A traveling man.....	50
J. A. Bost.....	1 00
L. L. Evans.....	50
A. M. Gibson.....	1 00
Mrs. D. H. Colquette.....	1 00
Rev. M. R. Payne.....	1 00
Cash	65
H. H. Hubbard.....	50
Mrs. J. H. Westerfield.....	1 00
Mrs. Susie Darr.....	1 00
Ed Joyner	50
Gus Mathis	50
H. L. Johnson.....	25
Mrs. S. F. Bost.....	50
E. L. Darr, on Sub.....	5 00
At Dardanelle:	
M. J. Russell.....	1 00
J. O. Polk.....	1 00
R. S. Wilson.....	1 00

T. E. Wilson.....	10 00
Tom Johnson	10 00
At Fort Smith:	
Cash	4 00
Frank Gasnier	25
F. T. Trusch	1 00
P. McGraw	1 00
Dr. J. D. Southard.....	5 00
G. W. Abbott	1 00
Mrs. F. M. Grubbs.....	50
W. H. Mowery	10 00
Mrs. John Howell	2 50
Mrs. William Blair	5 00
Miss Lillian Grubbs	25
Rev. Casper S. Wright.....	5 00
Walker Wright	1 00
R. S. Leard	10 00
W. D. Young	5 00
J. S. Grahen	25
A stranger	1 00
James Littlefield	1 00
A. H. Carter	1 00
Bessie Sims	01
H. F. Rogers	5 00
G. W. Dansley.....	1 00
H. C. Macham	5 00
Mrs. Gertrude Miller	2 00
Gordan Bryan	1 00
John Laws	1 00
J. Merrett Sims	1 00
Total	\$232 38

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Don't take our word for it.
Don't depend on a stranger's statement.

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And decide for yourself.
Here is one case of it:

Robert DeLoss, a well known engineer, corner of Twelfth and May streets, says: "I am well pleased with the satisfactory results obtained by using Doan's Kidney Pills. When I went to J. F. Dowdy's drug store for a box a dull pain in my back had annoyed me for some time. Besides the secretions from the kidneys being irregular and often highly colored. I began to use the pills as directed and they did me a great deal of good. There is no doubt that Doan's Kidney Pills are a great, good medicine. You can refer others to me at any time. I believe if a medicine does any good, folks ought to tell of it, so that it may relieve others who are suffering."

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

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

Married.

GILLESPIE-M'FADDIN. — At the residence of Mr. Henry Offenheiser, in Texarkana, Ark., April 20, 1904, Mr. Ross R. Gillespie and Mrs. Mary Somervell-McFaddin, both of Hope, Ark., Rev. J. R. Sanders officiating.

HENRY-SMITH—In the Methodist Church, Malvern, Hot Spring county, Ark., April 6, 1904, by Rev. J. E. Caldwell, assisted by Rev. T. O. Owen, Mr. Samuel E. Henry and Miss Natalie Smith, all



Before Treatment. After Treatment.
CANCER CURED.

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

Mrs. L. E. Pace.
(Rev. Frank Barrett's mother.)
The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, out this out and send to some suffering one.
Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
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HOW'S THIS?
A LITTLE SWISS
FOR \$1.50
German made, walnut front, peasant hand-carving, imitation Ivory figures and hands. Berlin Expo. Highest Award. Paris Gold Medal 1900. A hall or parlor ornament.
We will send you one fully prepaid for \$1.50.
SO. JEWELERS SUPPLY CO.
413 Chalfoux Bldg.
Birmingham, Ala.

of Hot Spring county, Ark. An occasion of more refined, social pleasure we have yet to witness. Blessings on the happy couple.

From Bro. Johnsey.
My Dear Dr. Godbey—Permit me to say through the "Methodist" that I am deeply touched by the many tender epistles expressing appreciation of the life work of my ascended Fannie, and of sympathy for me, while through tears I follow her emancipated spirit in my upward thoughts now more than ever turned to the city above.
I would gladly make personal response to every letter, but for the fact I am in bed, unable to sit or stand, and suffering greatly with sciatic rheumatism in one of my lower limbs, and have been for about twelve days.

I am as tenderly cared for here in the excellent home of my only living brother as if I was their only infant child. All mail sent me at Rogers, Ark., will reach me until the last of May, when it is my purpose to visit for a while in Kentucky. I send kindly greetings and Christian love to all my loved friends.
W. B. Johnsey.
Southwest City April 19, 1904.

Epworth Organs are sold on easy payment plan



Example: Style 622 is \$65.00, payable as follows:—\$32.50 when organ is received and approved, \$16.25 in three months and \$16.25 in six months. Other styles, \$40, \$45, \$55, \$75. (Factory prices—no agents.) Send for catalog. Mention this paper. Write today
WILLIAMS ORGAN & PIANO Co.
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For 25 cents Postpaid

The fine new white Chrysanthemum, Timothy Eaton, will be one of the six or one of the three. We make this special offer to get our new 1904 catalogue before the flower loving people. Address
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Life of St. Paul—Stalker. 60c.
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Babylonian Life and History—E. A. Wallace Budge, M. A. \$1.20.
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The Hittites—Sayce. \$1.
The Flight of the Hebrews—Calvin Dill Wilson and James Knap Reeves. \$1.

W. H. M. S. Department.

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

"Whatsoever he saith unto you, do it." John 2:5.

Florence Nightingale said: "I have worked hard, very hard, and have never refused God anything." To this alone she attributed her success in life.

It passes as an axiom in missionary circles that "facts are fagots for missionary fire." Have we this year treasured the facts repeatedly given us in our Home Mission work? Have we allowed the needs to sink deep into our hearts? Have our successes brought praise to our Redeemer? If they have then they have brought light and blessing to the world.

Eighteen young women of our M. E. Church, South, are among the Normal students of the Chicago Training School.

The Woman's Christian Association has uttered a timely warning to young women who are trying to get employment in St. Louis during the World's Fair.

The Christian women throughout the country are asked to co-operate in this to save those who are being lured by promises of employment and published advertisements made by plausible people hired for this nefarious purpose.

It is proposed that a "Travelers' Aid" be organized in towns and cities to safeguard our girls and young women. Let us be ever ready to sound the note of alarm.

Waco has the distinction of having furnished the first deaconess home in the Southern Methodist Church. Miss Mattie Wright, by a peculiar coincidence was the first candidate presented at the service when our first deaconesses were set apart last April, has been recommended to this home.

If the Baby is Cutting Teeth.

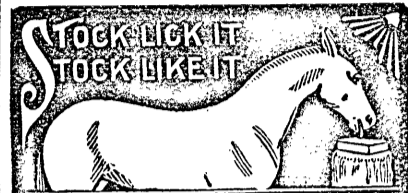
Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be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

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.
 L. B. Rhoton, Attorney ad litem.

IF YOU HAVE Rheumatism

When drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3604 Gloria Building, Milwaukee, Wis.



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 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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 Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.
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By fair and honest dealing our business has grown to one of the largest of its kind in the South. Would be pleased to have you send us by registered mail or express any

Fine Pearls or Baroques

you may have with your lowest cash price, or we will make offer and pay return charges if we can't trade. Can't use common pearls.

T. P. UMSTED & CO., Newport, Ark

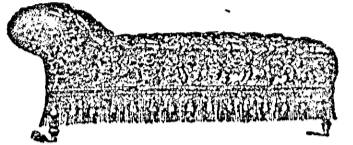
References: First National Bank, or Bank of Newport.



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



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Helen Gould, deliciously sweet, rich crimson and very beautiful; Frances E. Willard, pure white, large perfect flowers, strong grower; Sunset, a rich blending of yellow and copper; Meteor, velvety crimson; The Queen, pure glistening white; Maman Cochet, large handsome pink flowers; Yellow Queen, rich golden yellow; Golden Gate, creamy white, petals edged pink; Bridesmaid, clear delicate pink, exquisite shape; Philadelphia, the new red Rambler.

We want everybody who grows flowers to try our plants this year, and that we may secure a trial order from you, we make this and the following offers:

WHAT YOU CAN BUY FOR 50 CENTS.

10 fragrant Carnation Pinks, 10 kinds, 50c	15 mammoth flowering Verbenas, 15 kinds, 50c
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12 choice Assorted Plants, for pots or bedding, 50c	15 Gladiolus, orchid flowering, 50c
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At Rest.

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

BABER—Kenneth Baber, son of John M. and Mrs. Callie Baber, Magazine, Ark., died March 30, 1904. Kenneth was a sweet child, fondly loved by all the family and friends. He has served his mission on earth, winning all hearts around him. He was the first one of the family to go to heaven. May all of his friends meet him "over there." O. H. Tucker, Pastor.

NANCE—Robert W. Nance, son of James F. and Sarah F. Nance, was born in Jackson county, Ark., and departed this life April 8, 1904, aged one year, four months and twenty-nine days. Little Robert had been sick a great deal, but he had won all our hearts. He has gone on to heaven, but his short life was not in vain. His last words to me and "Bye" will not be soon forgotten. O. H. Tucker, Pastor.

VICKERS—Mrs. Mary Elizabeth Vickers, daughter of C. and Mary Neal, was born April 14, 1851, in Scott county, Miss. She was married to Jefferson Vickers in 1870, and moved to Arkansas in 1886. There was born to them three sons, and two are still living. She became a member of the M. E. Church, South, while young and remained a consistent member until her death, which occurred at Rison, March 24, 1904. Sister Vickers was truly a good woman. Those who knew her found her always kind and true. The last years of her stay here were not so active on account of afflictions, but we found her patient and trusting in God. She loved her church and read its literature and was in harmony with its work. She is gone from us. We shall miss her as a friend and neighbor, but we believe our loss is her gain. May her sons and daughter-in-law and dear relatives remember her good life and trust in the Savior she loved and served. May they meet her where parting will be no more. Her pastor, B. F. Scott.

LEE—Rev. William J. Lee, a local preacher of the M. E. Church, South, who passed to his reward in January last, should have more than a passing notice. He was born in Franklin county, Tenn., in 1837; was married to Miss Sarah M. Jones in 1858, who, with three children of ten who were born unto them, survives him. The family came to Arkansas in 1870, and settled at Mineral Springs, in Howard county, in which county he lived a third of a century. Three times he was chosen to represent his county in legislature, and at different times was postmaster, marshal or mayor of Nashville, to which town he removed in 1886. At what time he professed religion, joined the church, and was licensed to preach I cannot tell, probably before he left Tennessee. When I first met him in 1885 he was a local preacher, and was ordained deacon by Bishop Hendrix in 1889. As a local preacher he was exceptionally active and useful. Being a good preacher, well instructed in the Bible and in Methodist doctrine, of fine practical sense and executive force, he was often used to supply pastoral charges conveniently within his reach. His ministry was sought after, and he was an acceptable and useful

preacher among the people of his own county as long as he lived. A man of affairs often filling public office, able to turn his hand to varied mechanical work, competent for business, a vigorous advocate of peace, temperance and righteousness, he was an eminently useful member of society and will be sadly missed now in many different circles. God blessed him with the active use of his faculties unto the end. Laboring all day as a carpenter, he attended at night a meeting of the Royal Arch Masons, returned home at 10 p. m., sat in a rocking chair and rested, was seized with heart trouble, and before 11 o'clock his spirit had taken flight. It seemed like a well rounded life, a work finished when the Master called him to rest. How rapidly our best friends are passing over the river! J. H. Riggin.

OASTLER—While in the performance of his duty on the battleship Missouri, Paul R. Oastler was killed, being one of the victims of the explosion on this vessel during target practice April 13, 1904. Immediately after the accident his father, who lives at Hope, Ark., was notified, and that his body would be sent home. The remains reached home Saturday. The funeral was from the Methodist church, Sunday, 3:30 p. m. A large concourse of people attended—more than could get in the church. The whole city was moved with profound sadness and respect for the dead sailor boy. He was a member of the Methodist church at Hope. In a letter to the home folks, written the night before he was killed, he sent a message to his church, and spoke of how proud he was of his church membership. Said he prayed daily for the success of his home church. He had been in the navy some two years. He had advanced rapidly, and was to be promoted in May, over which he was very enthusiastic, mainly because he could then better care for his father in his declining years. He had just entered his 19th year. It is such men as this, with steady nerves and clear vision, the result of good morals, behind the guns that has given our navy its superiority, and made our country great, as respects a war footing, among the nations. Our country is safe when its interests are entrusted to religious men. T. D. Scott.

Hope, Ark.

HARRISON—Mrs. Manerva A. Harrison (nee Dial) was born near Franklin, Tenn., November 1, 1827; was married to Dr. J. W. Harrison, June 18, 1845. She professed religion and joined the Methodist church in her fifteenth year; came to Arkansas and settled at Sandy Springs, in Grant county, 1860, and died at her son's, Dr. M. W. Harrison, Cameron, I. T., April 8, 1904. Her remains were brought back and in the presence of a large concourse of old neighbors and friends interred in the old family burying ground, beside her husband, who preceded her twenty years since. From a fall two years since, Sister Harrison became a helpless cripple, and in her last days suffered much, but her faith never once failed her, and rejoicing in hope, she gladly welcomed her release from suffering, to be with her Lord and kindred ones. All who knew Sister Harrison had the fullest confidence in and warmest regards for her as a faithful Christian woman. My own memory, as one of her pastors, reviews her life with unfeigned pleasure; but her children best knew her religious worth. She followed them in their wanderings from the old home in person as long as she could, and always followed them with a true mother's love and

prayers. Now her work is done, suffering over, and she is happy with God and the glorified saints. As the first pastor of your parents after coming to Arkansas, and several years subsequently, children, allow me to entreat you all to know the God of your father and mother, and serve him as they did. Then you shall see them again, "and so shall ye ever be with the Lord." J. E. Caldwell, Tulip, Ark.

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Dalton, Ga.

Mention this paper.

Warning Order.

State of Arkansas, }
County of Pulaski. } ss
In the Pulaski Chancery Court
Eva McCauley, plaintiff, vs. E. M. McCauley defendant.
The defendant E. M. McCauley, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Eva McCauley. Chas. M. Connor, Clerk.
March 30th, 1904. By J. H. Shoppach, D. C. Shackelford Brothers, solicitors for plaintiff.

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.

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A bottle of Ec-zine will be sent free to every reader of the Methodist who is suffering with any kind of skin disease or eruption—Eczema, Blind or Bleeding Piles, Blood Poison, Fever Sores, Tonsillitis, Diphtheria, Pneumonia, Rheumatic Pains, Smallpox, Chiggers, Itch, or any other Germ disease or sore of any name or nature.
\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, but ask druggist to send for free sample of Ec-zine, which always gives relief and permanent cure, or write The Ec-zine Co., A 425 Ashland Block, Chicago.

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dear lamp.

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My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money. It tells, besides, how to care for lamps; even that is imperfectly known. I send it free; am glad to.

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Emmett, Ark.

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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, APRIL 27, 1904.

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

Methodist Calendar.

- Preachers' Meeting, Paragould District, Mammoth Spring.....May 4-5
- Morrilton District Conference, QuitmanMay 4-8
- Harrison District Conference, Green ForestMay 5-8
- Board of Missions, L. R. Conference, at GurdonMay 10-13
- Monticello District Conference, at HamburgJune 29
- Pine Bluff District Conference, DeWittMay 26
- Helena District Conference, at ClarendonJune 22-26
- Arkadelphia District Conference, at ArkadelphiaJune 23-26
- Paragould Dist. Conf., at Portia.....July 7
- Little Rock District Conference, Hunter Memorial, L. R.....July 25

Unmethodistic.

At the recent session of the Baltimore Conference of the M. E. Church, held in the city of Baltimore, Bishop Foss, who presided, gave an unexpected check to the practice that has prevailed of late years of certain churches calling their own pastors. Three of the most prominent and influential M. E. Churches in Baltimore had made their private arrangements for a supply in advance of the conference session, expecting the Bishop to confirm their selections. The men chosen were outside of the Baltimore Conference, and had no identification with that body. One of them was from Louisville, Ky., one from New Haven, Conn., and the other from Buffalo, N. Y. The members of the conference were very impatient of these unequal transfers which had been going on for years, and in the early part of the session had passed a resolution protesting against them. In two of the cases referred to the Bishop set aside these special arrangements, and appointed a member of the conference to one of the churches, and left the other to be supplied. While this was a disappointment to the particular churches involved, it was a grateful surprise to many members of the conference.

It is to be hoped that this will tend to put a stop to this most un-Methodistic practice. Every church connected with a conference should be placed upon the same footing, and should submit itself with the rest to the appointing authority of the conference. Otherwise favoritism will be engendered and every essential feature of the itinerant system ignored. Churches that will not abide by Methodist polity and usage had better withdraw and set up for themselves. Congregationalism and Connectionalism are two distinct things, and cannot exist harmoniously together. If one

CAME NEAR DYING

From an Awful Skin Humour. Scratched Till Blood Ran. Wasted to Skeleton.

CURED BY CUTICURA

One Application Soothed Him to Sleep. Cure Speedy and Permanent.

"When my little boy was about three months old his head broke out with a rash, which was very itchy and ran considerable watery fluid. We tried everything we could, but he got worse all the time till it spread to his arms, legs, and then to his entire body, and he got so bad that he came near dying. The rash would itch so that he would scratch till the blood ran, and a thin yellowish stuff would be all over his pillow in the morning. I had to put mittens on his hands to keep him from tearing his skin around his wrists. He got so weak and run down that he took fainting spells like we would think him dying. He was almost a skeleton and his little hands were thin like claws.

"He was bad about eight months when we tried Cuticura Remedies. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time. I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think our little boy would have died only for the Cuticura Remedies, and I shall always remain a firm friend of them."

Mrs. M. C. MAITLAND, JASPER, ONTARIO.

No return in 14 years. Mrs. Maitland writes, under date of Feb. 24, 1903, that the cure is permanent.

"It affords me much pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease from which he suffered."

"He has been permanently cured and is hearty and strong."

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

church has a right to call its own pastor, every other church has an equal right to do the same thing, and what then becomes of the itinerancy? Its days would be numbered.

We are glad that this practice has not yet been introduced into our Southern Methodist Church, and we trust that the day of its invasion is far distant.—S. K. C. in Richmond Advocate.

We have a supply of the book of Psalms suitable for use in connection with the new form of worship. Prices, 15 cents and 25 cents.

We have had a number of inquiries as to when the new Hymn Book would be published. For our information, we wrote our publishing house, and Smith & Lamar answered as follows: "While we cannot state accurately when the new Hymn Book will be ready, we think we are safe in saying that it will be issued about the first of next January."

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

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By President Jefferson Davis.

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WARNING ORDER.

Union Trust Co., Agts., Plaintiff, vs. T. W. Wilson, J. P. Court. A. H. McDonald, Defendant. The defendant, A. H. McDonald, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Union Trust Co., Agts. April 23, 1904. T. W. WILSON, J. P.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss. Annie Middlebrook, Plaintiff, vs. In the Pulaski Chancery Court. John H. Middlebrook, Defendant. The defendant, John H. Middlebrook, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Annie Middlebrook. April 22, 1904. CHAS. M. CONNOR, Clerk. By J. H. SHOPPACH, D. C. John Barrow, Solicitor for Plaintiff.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss. Sue Anderson, Plaintiff, vs. In the Pulaski Chancery Court. Chas. Anderson, Defendant. The defendant, Chas. Anderson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Sue Anderson. April 22, 1904. CHAS. M. CONNOR, Clerk. By J. H. SHOPPACH, D. C. John Barrow, Solicitor for Plaintiff.

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.

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COMMISSIONER'S SALE.

NOTICE IS HEREBY GIVEN, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 27th day of July, A. D. 1903, in a certain cause (No. 8166), then pending therein between The Peoples Building and Loan Association of Little Rock, Ark., complainant, and W. P. Funston, and A. B. Funston, his wife, and W. L. Funston, defendants, the undersigned, as Commissioner of said court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski county Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Wednesday, the 18th day of May, A. D. 1904, the following described real estate and personal property, to-wit: Lot Three (3) in the Southeast Quarter of the Southeast Quarter of Section Two (2) in Township One (1) North, Range Twelve (12) West, the same being particularly described by metes and bounds as follows, to-wit: Beginning on East Ninth street in the city of Little Rock, Arkansas, at a point where the east edge of the right of way of the Choctaw and Memphis Railroad intersects the north side of Ninth street in said city, and run thence south 84-1-4 degrees east, parallel to the street car track, forty-five (45) feet, thence north 198.10 feet, thence west 196.30 feet to the edge of the right of way of the Choctaw and Memphis Railroad; thence along the edge of said right of way in a southeasterly direction to the point of beginning, the same containing about one-half acre, more or less, and being the ground upon which the marble, stone and granite business of W. L. Funston is now being conducted, and all buildings and improvements of every sort situate on said ground, and all machinery, tools and implements now on said ground and in use in connection with the above mentioned business of the said W. L. Funston, including one 15-horse power engine, one 15-horse power boiler, one steam polisher for marble and stone, one eighty-ton derrick, one hoist, one hand polisher, for marble and stone, in Pulaski county, Arkansas. TERMS OF SALE: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money. Given under my hand this 25th day of April, A. D. 1904.

CHAS. M. CONNOR, Commissioner in Chancery. CARROLL & PEMBERTON, Solicitors for Plaintiff.

- The New Era—Strong..... 75
- The Apostle of the North..... 1.25
- Sunday School Recitation Book—Choice 30