

# THE ARKANSAS METHODIST

Little Rock, Arkansas,  
January 4, 1905.

Vol. 24.

No. 1.

## 1905.

What shall this year of grace 1905 mean for the readers of this paper?

First of all, shall it not see in us a deeper personal consecration to God?

Shall we not honestly endeavor to do more for the church? Will we not be more faithful in our attendance upon the services of the Lord's house? Can we not stand more faithfully by the pastor?

Our missionary work deserves more of our thought, our prayer, our money. The calls from the foreign fields are most earnest. There was never a time when Arkansas Methodism needed to give greater attention to her rapidly developing home mission territory.

Our educational work must be strengthened. Hendrix College in particular needs endowment money; the Galloway debt must be wiped out. Your money placed in these institutions will live when you are dead---as you soon will be.

# You Can Buy On Credit

**Only Dependable Goods Can Safely Be Sold On Credit.**

**WE SELL DIRECT FROM OUR WORKSHOPS TO THE FIRESIDE OF PEOPLE ALL OVER THE WORLD ON EASY CREDIT PAYMENTS OR FOR CASH.**

**MAKERS OF INFELOR GOODS ARE ALWAYS IN A HURRY FOR THEIR MONEY.**

**Plano.** The Englewood Planos stand at the head of the world's best made instruments. Their equal from music dealers cost many times our prices which range from \$11.75 up, guaranteed for 2 years.

**Sewing Machines.** Investing our large variety of Englewood and other high grade guaranteed sewing machines. We make them from \$5.75 up to \$22.00. Sold on credit and for cash all over the world.

**Ranges.** We make fine Ranges, stoves and heaters warranted 1 to wear for many years without repairing. They can be purchased for cash or on credit from \$2.10 up. It is only dependable stoves and ranges, as well as other articles that can safely be sold on credit.

**Office Supplies.** In addition to office furniture such as Desks, Iron and Steel safes, we make three styles of standard Typewriters, from \$7.10 to \$64.75, sold for cash or on credit.

**Furniture.** Our Furniture factories make an enormous variety of elegant guaranteed furniture, for both the home and office, including Parlor, bed room, Dining-room sets and single pieces, Couches, Divans, Iron, Brass and Folding-beds, Dress-ers, Chairs, Rockers, Book-cases, Desks, Tables, Side-boards, Kitchen Cabinets, etc. at all prices. Always warranted to give entire satisfaction or your money back for the asking.

**Our Musicalphones** are the most perfect instruments of their kind. Their tone is always rich, pure and distinct. Those who want the best must be singing and talking should try an Englewood Musicalphone. Write about it.

**Remember, anyone can open a Credit Account with us, no matter where they live, and use our goods while paying for them. Our patrons save all middlemen's profits.**

**Your Money Has Double Value When Dealing with Us for You Buy Direct from Manufacturers at Strictly Factory Prices.**

Write today for full information and free descriptive price lists. Address  
**THE ENGLEWOOD CO., Consolidated Factories, Dept 607 CHICAGO, ILL.**

## The M. M. COHN CO.

are pleased to renew their acquaintance with the readers of The Methodist, and beg to inform their old friends and patrons that they are still in the business of supplying Men, Women and Children

**WITH RELIABLE GOODS ONLY.**

With a largely increased business we carry largely increased stocks, and have very much enlarged all our various departments. We sell

- DRY GOODS, HOUSEHOLD GOODS, LADIES' SUITS, SKIRTS, WAISTS, WRAPS, FURS AND HATS, MEN'S SUITS, OVERCOATS, PANTS, HATS AND FURNISHINGS BOYS OUTFITTED FROM HEAD TO FOOT. SHOES FOR EVERYBODY.

Samples sent on application.

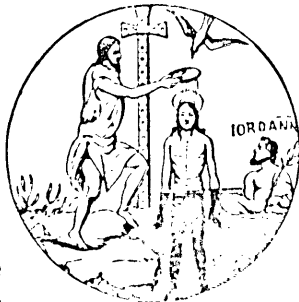
## The M. M. COHN CO.

LITTLE ROCK, ARK.

## Methodist Munitions

Consists of Eight Guns, To-wit:

- Methodist Dynamite, or Im-mortal Exploded.
- Our Policy Vindicated, or Why I Am a Methodist.
- Twelve Reasons Why I Am Not a Campbellite.
- Heaven's Dynamics, or the Holy Ghost.



- Sledge-Hammer or the Baptist Succession, or the Unbroken Chain Broken.
- Wrecks by the Way, or Apostasy Proven.
- The Campbellites Defeated, or God's Altar Established.
- The Antipedobaptist Torpedoed, or Infant Baptism Elucidated.

These books are... fire guns, and deadly...  
 Rev. C. L. Ballard, Editor of Methodist Dynamite and other dangerous explosives...  
 examined carefully the doctrinal pamphlets by C. L. Ballard, and find them clear, strong, and...  
 Rev. M. H. Neely, D. D., Rev. H. A. Bourland, D. D., Rev. Jno. H. McLean, D. D., Rev. W. H. Vaughan, Rev. T. J. Beckham, Rev. J. M. Binkley, Rev. Jerome Alderson, D. D., Rev. W. H. Hughes.  
 Its circulation will be helpful to Methodists.  
 One thousand sold in 20 months. Price, single copy prepaid, 15 cents; one of each prepaid, \$1.00; per 100 not prepaid, \$8.50. Order now. You need the books. I need \$1.00 per 100.  
 ADDRESS **REV. C. L. BALLARD,**  
 Sherman, Texas.

1015 East Cherry Street,

### DAILY

**Iron Mountain Route**

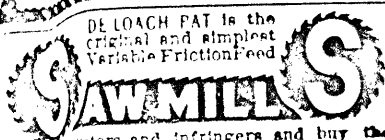
- 5 Trains to Texas: 1:30, 7:05, 7:20 A. M., 2:30, 7:10 P. M.
- 5 Trains to St. Louis: 2:20, 8:30, 9:40 A. M., 8:20, 9:00 P. M.
- 2 Trains to Memphis: 2:30 A. M., 9:40 A. M.
- 2 Trains to Kansas City: 7:35 A. M., 8:45 P. M.
- 2 Trains to New Orleans: 8:35 A. M., 8:55 P. M.
- 3 Trains to Hot Springs: 8:20 A. M., 2:30, 7:10 P. M.

Pullman Sleeping Cars and Reclining Chair Cars

Dinner Cars—Meals a la Carte.  
 Day sleeper between Little Rock and Memphis  
 Local sleeper between Little Rock and Ft. Smith  
 Local sleeper between Little Rock and Alexandria  
 Through sleeper between Little Rock and New Orleans.

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

H. C. TOWNSEND, G. P. & T. A., St. Louis.



DE LOACH PAT is the original and simplest Variable Friction Feed

Patent and infringers and buy the catalogue free of Mills, 4 H. P. and 10 H. P. Hand, Lath and Corn Mills, Four Presses, Water Wheels. We pay freight collect. Write to Dept. Box 982, Atlanta, Ga.

## Dropsy

**CURED Gives Quick Relief.**  
 Removes all swelling in 8 to 20 days; effects a permanent cure in 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box G Atlanta, Ga.

### WARNING ORDER.

In the Pulaski Chancery Court. B. Bodeman, plaintiff, vs. Frank A. Fullerton, the unknown heirs of Mark Green, the unknown heirs of Milton Howard, the unknown heirs of Silas P. Coons and the unknown heirs of William Coons, defendants.  
 The defendants, Frank A. Fullerton, the unknown heirs of Mark Green, deceased, and the unknown heirs of Milton Howard, deceased, and the unknown heirs of William Coons, deceased, and the unknown heirs of Silas P. Coons, deceased, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, B. Bodeman.  
 Witness my hand and seal of this court this 17th day of December, 1904.  
 F. A. Garrett, Clerk,  
 By Jas. Paschal, D. C.  
 Bradshaw & Helm, solicitors for plaintiff,  
 Little Rock, Ark., ad. M. C.

## YOUR BUSINESS

Is wanted and we are after it. Our house is the Largest in the South, and we are in a position to meet St. Louis prices. It is our boast that we can furnish a house from Parlor to Kitchen.

As a special inducement for a small order from you, we will offer for a few weeks some close prices on small Rugs:

- Axminster Door Mats \$1.00
- " 27-in. Rug 2.25
- " 3x6 Rug 3:95

Let your order state the color wanted and if you are not pleased with our selection we will refund your money.

## JONES

HOUSE FURNISHING CO.  
 609-611-613-615 Main Street.

## The Keys Commercial Institute

Little Rock, Ark.  
 The South's Big Standard Bryant & Stratton School.  
**BOOKKEEPING**  
**SHORTHAND**  
**TELEGRAPHY**  
**ENGLISH**

Over 500 Students Placed in Positions last year. Send for Monthly Catalogue. Faculty of Specialists.  
**MAIL COURSES.**

### IT PAYS

There are ten thousand subscribers to the ARKANSAS GAZETTE in Arkansas, and about five persons read each subscriber's paper—therefore, 50,000 people read the Gazette every day.

### TO KEEP POSTED

is profitable in business, an advancement to society, and a duty we owe ourselves.  
 Gazette Publishing Co.,  
 Little Rock, Ark.

# THE ARKANSAS METHODIST

JAS. A. ANDERSON, EDITORS.  
A. C. MILLAR,

"Speak Thou the Things That Become Sound Doctrine."

ONE YEAR, \$1.50.  
TO PREACHERS, \$1.00

## EDITORIAL NOTES.

Four new subscribers with the cash sent this paper will secure your children the Youth's Companion one year free.

Have you ever had your marriage recorded in the family Bible? Or the births of your children, or their baptisms, or the deaths of those who have gone away?

Secure two new subscribers for the "Arkansas Methodist" and send in the names with the cash, and we will send your boy the American Boy one year free.

Port Arthur has fallen. The white flag went up on the first day of the year. It has been a brave defense on the part of the Russians, and there has been desperate fighting on the part of the Japanese. The emperor of Japan instructs his forces to show military honors to Gen. Stoessel.

### The Business Outlook.

The sudden drop in cotton has produced a decided nervousness in business circles. But there is no need to grow "panicky." Let a Christian man stick to his prayers and his work. Cut off your useless expenditures, put as much as ever into the work of God, read your Bible and your church papers, and all will be well. For further assurance we give the following summary, the Baltimore dispatch being clipped from the Gazette, and the last paragraph being the view prevailing in New York banking circles. We believe they give the true situation:

Baltimore, Dec. 31. A special dispatch from New York to the Manufacturers' Record says:

"To judge by the wild dispatches about the South's burning cotton and the equally wild reports that would create the impression that the break in cotton is going to cause a wreck of matter and a crush of worlds in the South, one would be led to imagine that the whole South is staggered by the cotton slump. The decline is deplorable, and, of course, means a heavy loss to many, but it should not be forgotten that about 6,000,000 bales were sold at an average of probably 9 1-2 cents, and that if 7,000,000 bales more should average only 7 cents, the total value of the crop, including seed, would be over \$500,000,000, which has been exceeded but a few times in the South's history. Moreover, the great increase in the production of grain and other diversified crops last year added a gain of over \$100,000,000 to the value of the South's diversified agricultural products as compared with 1902, and this year's diversified crops will be equally as great, reaching in aggregate value about \$1,000,000, or double the value of the cotton crop.

"But there is no reason for the South to become panicky over the cotton situation. It has many a time faced far worse conditions, and out of apparent defeat won victory. Even 13,000,000 bales, should the crop prove that large, and many good authorities still doubt such a yield, are not as unduly heavy, all things considered, as were 11,250,000 bales in 1898. Then the world was carrying a great surplus stock accumulated through several successive years of large production, and the South was poorer, with comparatively little surplus money in its banks and with many of its farmers burdened with debts.

Now the world has but little stock of cotton outside of this crop, the increase in demand has gone on for six years and the South is rich, with ample capital to finance a large part of its cotton, while the farmers are less in debt than since the war. The present price is almost as unduly low as 16 and 17 cents were unduly high, and as the Manufacturers' Record warned the world against such speculative prices, so it would warn the South today against undue fright. On a declining market people are always more disposed to sell than on advancing prices, and in this is the danger that, frightened by the decline, farmers will crowd their cotton to market and cause a further break.

"Cotton is intrinsically worth more than it is selling for, and that there will be a reaction in price is just as inevitable as it was that 17-cent cotton would decline. A staple that does not deteriorate in quality, that, like pig iron, is as good twenty years hence as now, when below the cost of production, as it is today, needs only to be held long enough to make certain of higher figures. Just how soon the tide will turn no man can say, nor can any one say that it will not go lower temporarily. But the South's policy to-day should unquestionably be, not to burn cotton, not to crowd it to market, but to store it and hold for the inevitable swing of the pendulum, and in the meantime to plant less acreage in cotton and more in diversified crops. The situation is in this way absolutely in control of the South itself, and will have no effect on the South to blame if it does not hold back permanently a million or more bales and then reduce its acreage about ten per cent compared with last year. The South holds the dominating position. If it will only use its opportunity and market its cotton on business principles then it will secure a fair price.

"Outside of a few speculators nobody wants such low prices. The spinner is no more pleased at this terrific break than the farmer. Now let the South pull itself together, show that it can and will protect its own interests, and it will receive the world's applause."

The year is closing in much better shape than expected. Since the harvest, improvement has been so marked that much of the ground lost during the panicky year of 1903 has been regained. Railroad earnings, bank clearings, pig iron production and other trustworthy indicators all tell the story of revival; and there are no signs yet of the onward movement in business having reached its climax. The outlook for 1905 is even brighter than that of 1904, the only hindrance to activity being the universal high level of prices. This would suggest that it is time to call a halt were it not that owing to the national growth our industries are still unable to meet demands. We still need more houses, more food, more clothing and better transportation, and until these demands are satisfied there can be no serious recession in values.

### Rev. Julien C Brown, D. D.

The senior editor of the "Arkansas Methodist" went to Helena last week to conduct the funeral services of Rev. Julien C. Brown, D. D., who died in that city on the 24th of December, being buried on the 27th. My acquaintance with Brother Brown began twenty-seven years ago, when about ten days after I entered the Vanderbilt University, a tall, flaxen haired young man of striking appearance came in from Alabama,

saying that his father's home was in Scottsboro, that State, and that he had been a traveling preacher for two or three years in the North Alabama Conference. An intimacy soon sprang up between us there, and it continued through all the years that have intervened since that date. I knew him, therefore, and I suppose no man knew him more intimately. I doubt if any man loved him more than I. In his death I feel a deep personal bereavement.

Dr. Brown was in no sense an ordinary man. He was a man whose personal appearance would arrest your attention in almost any throng; you would stop to look at him and would be likely to ask who he was. His "presence" before an audience was as fine as we ever saw. In intellect he was of the first order of ability. All his life he had a resolute determination not to do anything on a low intellectual plane. Whether he wrote or spoke, he trod upon a level that was above the common. We have known no man who more constantly maintained a high level of mental activity. His very handwriting was strikingly unique. It has been our judgment for several years that no man in the ministry of any church in Arkansas was his equal as a pulpit orator. Wherever he preached he awakened the admiration of all classes.

When he had graduated in the Vanderbilt University, in 1877, he came to Arkansas, being appointed to fill out the unexpired time of John W. Boswell at Batesville, Dr. Boswell having taken the sabbatical in the midst of the year. From Batesville he went to Augusta; from Augusta to Helena; thence to St. Joseph, Mo.; thence to Fort Smith; thence to West Batesville; thence to Friars Point; thence to Helena again; thence to Hot Springs; thence to Jonesboro. He then took a supernumerary relation, and at the end of the year just past was appointed again to Augusta. He left behind him in several of the places work that marks his track. At Helena he built the present church, at Hot Springs he solved the problem of an indebtedness that had been the worry of many years.

My friend had his peculiarities. For one thing he was an exceedingly diligent man. All recognized him as a man of ability, and everybody said he was a gentleman. Yet few people really understood him. He kept an inner castle of his own personality into which few ever entered. He was not himself aware how little he was understood. I had a long, heart to heart talk with him at the recent session of the White River Conference, a talk that was an immense satisfaction to both his own spirit and mine. There had been, as is well known, some complaints made against him, brought up chiefly on his own motion at that session of the conference. I felt sure that he was misunderstood, and pointed out to him how he had put himself in position to be misunderstood; he saw it, and a great burden was lifted from his mind when he came to charge the matter up to himself and not to his brethren. He went home from that conference and said to his wife, "We will begin life over again; I have not held myself in proper position; we will begin again, and I am going to do otherwise than I have done about some things." I will say here that I believe that he had always done what he believed to be right; I do not believe that he had, even in the matter concerning which he rather forced up an investigation, done anything which

(Continued on page 7)

## CONTRIBUTIONS.

### Snow-flakes.

Out of the cloud-folds of her garments shaken,  
Out of the bosom of the Air,  
Over the woodlands brown and bare,  
Over the harvest fields forsaken,  
Silent and soft and slow  
Descends the snow.

Even as our cloudy fancies take  
Suddenly shape in some divine expression,  
Even as the troubled heart doth make  
In the white countenances confession,  
The troubled sky reveals  
The grief it feels.

This is the poem of the air,  
Slowly in silent syllables recorded;  
This is the secret of despair,  
Long in its cloudy bosom hoarded,  
Now whispered and revealed  
To wood and field.

—Henry Wadsworth Longfellow.

### Receiving the Preacher.

The thought uppermost in my mind and deepest in my heart, as I sat a mute observer as the appointments were being announced at the close of the recent session of our conference was, how will the people, the church, receive these messengers of the most high God? How much depends on the manner of their reception, can hardly be overestimated. Who are these preachers any way? Let the Bible answer this question: "Ministers by whom ye believed, even as the Lord gave to every man." The very first thought in this business of receiving preachers is a clear and felt recognition of their divine authority. They come to you in the name of the great "I Am," the King's business is their mission. "Whosoever receiveth you receiveth me." I wish every "Methodist" reader would pause here, and read those words over, and ponder them in their hearts. Look beyond the man to the minister. Reverent hands have been placed upon their heads, and the words, "Take thou authority to execute the office of a deacon in the church of God," have been spoken to them. You recognize the authority of civil officer, pay due regard to physicians and give them reverence as such. Away with this flippant bandying of the preacher's name and office, as though he were a common huckster, a mere "boy." He is God's chosen vessel, he comes with God's Word in his hand, trembling beneath the pressure of the prophet's burden. Let poundings and other demonstrations of appreciation of the man be kept in abeyance until all your soul is ready to say, We welcome you in the name of the Lord as our pastor.

But even this, a good long step in the right direction, is not enough. Stand by your pastor in his work. St. Paul, with joy, thanked God for the fellowship of the Philippian church from the very first. They were one with him, they as fully believed in and were as identified with the Gospel as Paul himself; they, too, "held forth the word of life." May one who has had some experience along this line beseech you for your pastor? Assure him, not in word only, but in deed and in truth, that he has your hearty and constant sympathy.

Again, now, do pray for these men of God. I have yet to see the preacher that has no need of the prayers of the church; certainly Paul was solicitous at this point. Hear him: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." "Ye also helping together by prayers for us." I am slow to believe that a preacher can fail of success in his work who knows he has the warm, earnest prayers of his church.

And now, if you would make a complete thing of it, go and take as many of your family as you can; go, not as a critic, but as a devout worshiper; hear words whereby thou and thy house may

be saved; mix your hearing with faith; let him see, make him feel, that you are there as a fellow-helper of the Gospel, and if he does not do you good service and under God does not bring about a perpetual revival in your church, then, for one, I say, let him be "unfrooked."

Tulip, Ark. James E. Caldwell.

### Letter From Bro. B. H. Greathouse.

Dear Brother Anderson—You will see by the Texas Advocate that I am stationed at Longview, Texas, which is one of the best appointments in the State. A beautiful new brick church, a splendid parsonage and a membership of about six hundred. My church is the only Methodist church in a city of six thousand. Rev. J. L. Massey, with whom I have been pleasantly associated for a quarter of a century and who followed me when I left the city of Galveston, is my neighbor now, being stationed at Marshall, about twenty-five miles away, and being pastor of the church from which Dr. Marvin was elected Bishop.

You will be pleased to know that as a preacher Jessie Massey stands at the top of the ladder in Texas, and he is the same sweet-spirited, unassuming brother he was when he preached in his native State. The Texas Conference raised about fifteen thousand dollars for Southwestern University and levied an assessment for the same of twenty-six hundred dollars. Also an assessment for our two conference schools of fifteen hundred and two hundred for our summer school of theology. These assessments are for the local work of the conference and of course we took our quota from the General Board of Education.

Being president of the Conference Board of Education, I was greatly delighted with this advance movement. I am glad to see the schools in Arkansas are progressing, but you could do a good deal better by them financially if you would only believe it. The white people of the South are going to be forced to be more liberal to educational institutions. About fifteen million dollars have been sent South by Northern capitalists since the war to educate the Negro; four or five hundred thousand have been spent in Texas, and it has not been spent for naught; it is beginning to tell. President Dogan, of the Wylie University (colored), Marshall, Texas, has collected twenty-three thousand dollars from Texas Negroes for his school. One old Negro in the Brazos bottom gave him five hundred dollars. It is not an uncommon thing for the Negroes to have the prettiest church in town; it is so in Jacksonville, where I have been for two years.

The Bishop College at Marshall (colored) has two hundred thousand dollars in its plant. They also have fine schools at Crockett and Tyler.

How I do wish our Southern white people could be induced to endow our colleges as they need to be endowed to do first-class work.

Most especially do we need a great university in the South where our teachers could get the post graduate work they feel they need without going off to Chicago to a university that owes no allegiance to any religious body and where they have to matriculate with Negroes. It does look like the South ought to build one good popular university that would stand for the traditions and social sentiments of the South.

B. H. Greathouse.

Longview, Texas.

### Annual Meeting of the National Reform Association

The annual meeting of this association was held in Pittsburg, December 15th. The report showed a large work done in support of the Bible in the public schools and other Christian features of our public education. This association maintains that conscience and moral principles are more important than even mental culture and intelligence as qualifications for citizenship. The public school, therefore, whose whole pur-

pose is to train the future citizens, ought to develop the conscience and build up moral character. If we are, as we claim to be, a Christian nation, the public school ought to correspond to the Christian character of the nation, and should transmit that character to the next generation.

This association is supporting a constitutional amendment against polygamy which contains an express acknowledgment of the laws of Christ as the basis and standard of such legislation. For lack of any such acknowledged standard, it is maintained, our marriage and divorce laws have fallen into such disgraceful and demoralizing confusion.

Ten thousand remonstrances against the presence of a Mormon apostle in the senate of the United States were sent last winter to pastors and churches and were widely signed.

The annual address by the president, the Rev. Dr. Sylvester F. Scovel, of Wooster University, discussed the relation between the Christian principles of civil government and the world's movement towards universal peace.

The treasurer's report showed a little more than seven thousand dollars received and expended during the year.

State conventions have been held in Vermont, Kansas and Iowa during the past three months.

The National Reform Association publishes a large number of documents on the subjects which lie within its field. One is a summary of the laws and judicial decisions of all the States relating to the Bible in the school and other Christian features of our school system. Another, just issued, and entitled, "Our Sabbath Laws," is a discussion of the laws of all the States relating to the Lord's Day. Samples and price lists free on application to

The National Reform Association,  
Publication Building, 209 Ninth St., Pittsburg,  
Pa.

### North Mississippi Notes.

Dear Dr. Anderson: The latest North Mississippi Conference at Kosciusko was to "high water mark" as to interest at a conference, and the town is a fine one and the entertainment generous and ideal.

Pastor Lewis is a capital host, and withal a most excellent pastor and well equipped minister of Christ.

Kosciusko has grown considerably since the day of Bishop Galloway's babyhood, and has grown a town of solid proportions above common, and a type of population classing with the very best of Mississippi.

But the lot upon which the Bishop first saw the light has also produced a walnut tree. From the wood of that tree a "gavel" had been elegantly designed, and was presented to the president of the conference at the Wednesday morning session by Dr. Lewis, of Columbus, in happily chosen words.

The Bishop's most fitting response gave a touch of novelty and sweetness to the occasion which appeared to linger as the days passed.

The reports generally were very fine. Four districts had paid all claims in full and numerous church property improvements and revivals were mentioned.

Bishop Galloway was in excellent condition, and fully up to his usual high standard in missionary address and sermon of Sunday, and much enjoyed his sojourn, no doubt, at the splendid home of Judge Niles, who also is from infancy of Kosciusko, and an able and prominent jurist.

Much prayerful labor, I was told, was performed in fixing the appointments. Numerous changes had to occur by limitation, complicating the problem and making heavy demands upon a rained eldership, and even upon a Bishop so fully conversant with men and conditions here.

The sequel was delightfully pleasant, however almost entirely so, so far as we were compe-

tent to judge. Personally we are heading toward Epora and Maben, upon "the Southern," with a church at the county town for good measure.

We depart from the good and reputable Pickens charge one less in number, and one more in treasure. Always in tenderest memory shall we be bound to this location, because of the dust made sacred to us here by the going of our precious Pauline. But we go none the less gladly to our new charge, conscious of the fact that we belong to God and would find the post of duty and the way of his service.

We are grateful for blessings and out of every shadow, as well as from every day of bliss and sunshine, we would make reasons for high endeavor rather than for apathy and indifference to the demand of duty.

Pickens has been good to us and we trust for blessings at Eupora and the help of Him without whom we are nothing. A. H. Williams.

#### Palimpsests.

A. H. GODBEY.

Some of the most valuable of ancient manuscripts that have come down to our own day are known by this title. They have borne an earlier document than that which is now intended to be read from them. The scarcity of parchment has led some scribe to erase the original writing in some degree, that he might write a new work upon the parchment. In many cases the erasure was so incomplete that a trained scholar with keen eye is able to recover the bedimmed original writing. The results of such efforts are sometimes of great value for the scholarly world.

I have been thinking of this type of manuscript in connection with some recent short-sighted criticisms upon various topics. Here I find a traveler venting his indignation upon missionary efforts because the resultant type of civilization is to a certain extent different from that which he is accustomed to at home. There I found a pious preacher (let it be admitted that some preachers are not pious!) of limited information unduly exercised over the assertion that certain beliefs and practices, irreconcilable with his own theory of the workings of Providence, were characteristic of early stages of the Hebrew people.

Years ago a book in some vogue with the religious public was known as the "Philosophy of the Plan of Salvation." The author spoke of the earlier afflictions of the Hebrew people as designed to prepare an intellectual *tabula rasa*. The Hebrew was to be emptied of all previous preconceptions or prepossessions upon religious matters, that what was given him might be untainted by any foreign admixture.

It is rather curious, to the average man of our time, that such a process could ever have been thought possible. We know enough of the workings of the human mind today to declare that such a thing is a psychological impossibility. One does not need to be a trained psychologist; he may be but an ordinary observer of human nature, to recognize this as impossible. A modern scientific principle is that of the continuity and persistence of motion and force. The law of human life is also thus continuous. There can be no cutting in two of a normal life at any point, severing its present for future from all logical connection with the past. Conversion is, in its intellectual aspects, a compromise only even if it involve any change in thinking at all. If there is much change to be achieved on the intellectual side, the result is only a human palimpsest. Old experiences, old customs, old principles of thought, old modes of expression, old formula of faith or unfaith, old views of the world, old science and theory—all of these leave some trace or influence upon the mind of the man or of the nation. A sudden and absolute obliteration is not merely impossible, but

undesirable. There would, were it possible, be no terms, no terminology, no experiences stored in the minds, no impressions of the world, through which new truths could enter, or to which they could make appeal.

But the result of this continuity of experience, this unfolding or developing of humanity, in its individual capacities as well as in its solidarity, is that even after strenuous efforts at erasure a careful student may recognize the traces of old beliefs or practices in the midst of modern civilizations. Should we discard the manuscript figure and borrow the terminology of the biologists or evolutionists, we should call these things survivals. For illustration, in the ancient Roman state ancestor worship gave special prominence to the heroes of the past. Romulus and Remus received their divine honors for centuries, and today a small chapel near Rome still preserves the memory of Saints Romulo and Remugio. After 2,000 years of Christendom the old cult, somewhat transformed, still lives.

But such things show the possibility of recovering not a little of the intellectual life of a dead nation, by careful examination of the traces legible beneath centuries of later influences upon the national life. There is a work possible here that, like all human science, has its possibilities of error; it is none the less a work to be done, to be taken seriously, and to be treated with respect. The larger lines, the main discoveries, will be correct, though we may be in doubt as to many details; just as careful examination of a palimpsest may enable us to declare what was the general purport of the original document, though we may be uncertain about many words or phrases.

The same general psychological law is to be insisted upon in replying either to the carping critic of missionary effort, or to the over-enthusiastic champion of missions in our own midst. Let it be clearly understood that we cannot plant a distinctively American Christianity in Japan or China. Christianity in Hindostan will be something essentially distinct in its external features from what we observe in England or France. We do not know yet what will be the theology evolved by a national mind saturated for centuries with Brahminic philosophy. Very interesting will be the result when the exponents of Buddhist principles become Christian teachers and carry into the new field something of the old philosophic modes of thought. The Arab who has found his great stumbling block in Christian creed in its Trinitarianism may eventually choose a Unitarian type of faith. There are real, live possibilities—let us say, rather, certainties, in this direction; these are not mere idle speculations. We know that modern Christianity in its broadest sense is something much removed from pure Judaism, and that Greek and Roman culture have contributed to the result. But we may logically anticipate a time when we shall admit, one or two thousand years from the present, that other nations, as yet unchristian, have contributed something to the final form of Christianity. The faith that has urged the world to give rather than to receive has received something itself as the result of its ceaseless unselfish efforts to give light to the world. And each national life will be fairly accounted a palimpsest, the new faith written over the traces of the old.

#### Letter From Rev. J. H. Callaway.

Dear Brethren of Arkansas—Some of you have requested me to write to you; so I will write to you all at once. After closing a successful year on Gillham charge, I started for my new field in Oklahoma December 8th. My first stop was at Oklahoma City. This is indeed an up-to-date city now of 25,000 population.

My next stop was at Dalhart, Tex., away out in the Panhandle. Here I stopped over Satur-

day night, and Sunday I went to church in the morning and met the pastor, Rev. C. L. Cartwright, who gave me a hearty welcome, and invited me to preach at night, which I did to an appreciative congregation. The Lord blessed me with tongue and utterance. So now I have an open door, and invitation to come to the revival meeting to be held there some time in the spring. This I think a better way of spending the Sabbath than traveling on the train or waiting around the depot. I thought over the matter seriously. Here I am 637 miles from my family in Arkansas and 136 from my new work, and don't know a soul. I am a perfect stranger, nearly out of money; have already been delayed six weeks from my new work, etc. So this is a time if ever there was a time, when I should travel on Sunday. But I did not travel. I stayed and made friends in Dalhart, a town of 2,200; preached for them, received an invitation to come back to the revival meeting, and, best of all, soon Monday morning I met my P. E. on train just a few stations above Dalhart. He wanted me to get off to the district stewards' meeting at Guymon; he also informed me that I did not miss anything by not going on to Beaver Sunday, as the M. E.'s were using the church for some special meeting. So if I had gone on I would have been nearly 100 miles beyond where I was needed Monday. Thank God, it has not become necessary yet for me to change my rule. I am not a crank on the subject; I am just waiting for it to become necessary, and any one can see now in this case that it was not necessary; rather it was necessary for me to do just as I did do, although I could not see it till afterwards. Well, I hardly ever say much on this subject. I do more than I say. I am just trying to keep the day holy, and oh, what a sweet, precious day it is to me! I am trying also to keep myself pure and holy. I verily believe the Lord is leading me. The P. E. is a very good man, something of a Generalist, but a very good man. Now, brethren of the Little Rock and the Arkansas Conferences, farewell for a while, and farewell to our dear old native State. I did not know how much I did love you until I got away out here on the plains, seven hundred miles from home. Tears come to my eyes when I think of you. All my dear ones are there.

J. H. Callaway.

A Japanese youth who obtained a situation with an English firm on trial was asked by the cashier a few days after his appointment to write to a customer who had been owing money to the house for a long time and who seemed to have no intention of paying. "Write briefly and politely," said the cashier, "but let him understand distinctly that we expect the money without further delay. The letter was written, and on the following day came a check for the amount due. The surprised cashier asked the new clerk to show him a copy of the letter which had been so effectual. It ran thus: "Dear Sir: If you do not send us, at once, the money you owe us, we shall be obliged to take steps which will cause you the utmost astonishment. Respectfully yours."—Argonaut.

The Touarags of the Sahara are one of the most curious races of mankind. The men never expose their faces to public view. They always wear a cloth mask, even when they are eating and sleeping. It is said that only one who has traveled has ever seen a Touarag unmasked. They think they are dishonored if their faces are uncovered.

A member of Bible class in the city of St. Louis was given a new book for the sick and dependent. He looked at the teacher and other members of the class and said: "I had better turn us back to the safe side."—The Safe.

## THE SUNDAY-SCHOOL.

PREPARED BY REV. GEO. MCGLUMPHY.

### January 15—Jesus Wins His First Disciples.

John 1:35-51. Memory Verses, 40, 41.

Golden Text—"Thou art the Son of God; thou art the King of Israel," John 1:49.

#### LOCATING THE LESSON.

Time—Probably February, A. D. 27. John 1:19-51 gives the events of four successive days.

Place—Bethabara (Bethany, R. V.) and thereabout, a few miles south of sea of Galilee.

Persons—Jesus, John the Baptist, Andrew, John, Peter, Philip, Nathanael (usually identified with Bartholomew of the other Gospels), and perhaps James.

#### INTRODUCTION.

Our last lesson, January 8, was the witness of John the Baptist to the deputation from Jerusalem and to the people. Our present lesson is The Testimony of John the Baptist to Andrew and John, followed by the Testimony of Disciples. Our next lesson will be The Testimony of the First Sign (or miracle). The keyword of these three lessons is Testimony. The thought of our present lesson, then, is not so much "Jesus Wins His First Disciples" as it is "The Testimony of these Disciples to the Messiahship of Jesus."

#### I—THE TESTIMONY OF THE DISCIPLES.

1. Andrew and John. John the apostle is certainly the unnamed disciple of verses 35-41. The Baptist's pointing out of Jesus as the "Lamb of God" was in a sense a command to "Go and see," i. e., "Do not be satisfied with my testimony, but find out for yourselves." The invitation of Jesus, "Come and see," was the complement of John's command. Andrew and John accompanied Jesus to his home and after the stay of some hours, hasten away with this testimony. "We have found the Messiah," like the disciples, they could say, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

2. Philip. Jesus peremptorily, though lovingly, I am sure, said to Philip, "Follow me." He obeyed, and soon joined with Andrew and John in saying, "We have found him."

3. Nathanael. We have here the testimony of one who was prejudiced against Nazareth, either on its own account, or, more probably, because it was in Galilee. See John 7:41, 52. Doubting, yet open-minded, he followed Philip and, as the vision of the Lamb of God broke in upon his soul, exclaimed, "Thou art the Son of God; thou art the King of Israel."

#### II—JESUS WINNING DISCIPLES.

1. We find in Jesus the model soul-winner. If we would be like him in this it behooves us to study him as he fishes for men. He exhibits "a singularly many-sided adaptability and inexhaustible originality in dealing with men."

2. He won them *one by one*. This is true even in the case of Andrew and John, I am sure. He does not use the dragnet but fishes with hook and line. In nothing we need to be his disciples more than in this.

3. He required *sincerity* on the part of the seeker, so he said, "What seek ye?" These words were both a check and an invitation. He would hold back those who sought him from unworthy motives, for than this there is no surer, swift road to ruin, as Judas' sad case witnesses; yet he gladly welcomes those who seek him because they feel their deep need of him.

4. He urged *fastest acceptance*. There is in the disciples' question, "Where dwellest thou?" the suggestion that they simply desired to know where he abode that they might visit him some more convenient time. "The answer is for all the

ages, "Come and see," with the very strongly implied "Now." Compare 2 Cor. 6:2. Now, for "The day following Jesus would go forth into Galilee."

5. He invites the *fullest and most searching investigation*, provided only that it be honest and earnest. No false religion dare say to all the world, "Come and see."

6. He *seeks* men far more than men seek him. "(He) findeth Philip, and saith unto him, Follow me." The Parable of the Lost Sheep is for all the ages. See Luke 19:10.

#### III—THE DISCIPLES AS SOUL-WINNERS.

1. Andrew, John and Philip having satisfied themselves that Jesus is indeed the Christ, hastened to spread the good news. Andrew sought Simon, John probably hurried away to tell James, and Philip could not rest until he had brought Nathanael. One of the best signs of conversion is the desire to bring some one else to Jesus.

2. They were successful for they could say, "We have found him." Personal knowledge of Christ is an all-important requisite for soul-winning. They succeeded because instead of arguing the case they said, "Come and see," and brought them to Jesus. It is doubtful if argument ever won anybody, but bringing people to *see Jesus* in the Bible, in prayer, in yourself will be the means of causing many to say, in the words of the Golden Text, "Thou art the Christ; thou art the King of Israel."

## THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

### January 8—A Type of Christian for the League Member.

(James 1:19-27.)

The Scripture selected for our study gives instructions that must be followed by those who succeed in living Christian lives. Epworth Leaguers cannot long be content with a hollow, pretentious profession of religion. The type of Christian that appeals to them is the one whose life measures up to Bible standards. James tells us in this lesson what must be done in order to be such a Christian. Paul shows us an example in 2 Tim. 3:10-17. Timothy has been called the model Epworth Leaguer. Paul and James agree that the Holy Scriptures are essential in the building of Christian character. "From a child" Timothy had known the Scriptures for they were taught to him in the home. The reading is very much neglected among us at the present time. On account of this lamentable fact it is all the more necessary that the Sunday-school and Epworth League shall teach the Holy Scriptures "which are able to make wise unto salvation through faith in Christ Jesus." The Epworth Leaguer's model Christian must be built upon the rock of the Scriptures, and must be a "doer of the word and not a hearer only." The Epworth League is providing for our young people today in the Bible Study Circle and in its devotional Bible studies a great opportunity for growing in the knowledge and at the same time growing in the grace of our Lord Jesus Christ. A pastor who is not providing something better than the League offers (I know of none who are) will find that in leading his members in the League Bible Studies he is doing a work that will be of great benefit to himself and to them, and that by this means he may hope to lead them to truer conceptions of Christianity, into deeper and more abiding Christian experience, and into more efficient service in the church.

"Drilled in our discipline, educated in our doctrine, informed as to our enterprises, inspired by our heroic history, and armed with the sword of the Spirit, which is the Word of God, the members of the Epworth League will comprehend and accomplish the mission of a church

member," and thus become a Christian of the best type.

#### PROGRAM FOR EPWORTH LEAGUE DAY (SUGGESTED).

1. Hymn No. 7.
2. Apostles' Creed in concert.
3. Hymn No. 273.
4. Prayer by the leader.
5. Hymn No. 242.
6. Lesson for January 8. James 1:19-27. Comments by leader.
7. Department of Worship.  
A New Year's thanksgiving. (Responsive reading or selections from Psalms.  
Hymn No. 262.)
8. Department of Charity and Help.  
A New Year's pledge of service. (Responsive reading or Scripture selections upon paying vows.)  
Hymn No. 11.  
Lord's Prayer in concert.
9. Department of Literary Work.  
A New Year's motto—Redeeming time. Scripture references.  
Hymn No. 112.
10. Department of Missions.  
Special prayer for missionaries (making special mention of those from our own State) and that others of our number may be called into the field.
11. Doxology.
12. League benediction.  
(All hymns in Young People's Hymnal No. 2.)

The second Sunday in January is set apart as Epworth League Day. It is very much desired that the claims of the Young People's work shall receive attention in every charge in the State on that Sunday. Many new Leagues might be organized with a little effort, and the Leagues that are in existence may be greatly improved.

#### What is the Epworth League?

How many subscribers to the Epworth Era in your charge? Will not some one in the charge appreciate your putting such a paper in their homes? It is an excellent paper to use in the Sunday-school and is of much greater value than the papers some of our Sunday-schools are using from sources outside of our church. Try it.

Don't forget that next Sunday is Epworth League day.

See Discipline, articles 249 and 261.

"According to the last census (1890) of the United States more than forty millions of the sixty-four millions of people in the country are under thirty years of age. Over thirty millions are under twenty years of age, and about fifteen millions are under ten years old. If these facts are attentively considered, it will be seen that a church whose plans, or a minister whose ministrations are not mainly directed to the young is doomed to failure. It is not enough that a church does not ignore these facts, or that a minister does not overlook them. They must be always in sight if Christian effort is not misdirected and Christian forces do not go wide of the mark."—Bishop Candler.

The gas bill may be a light affliction, but getting it receipted is a heavy one.

A little boy at Sunday school, being asked, "What is the chief end of man?" replied: "The end what's got the head on."—Baptist Commonwealth.

Mrs. Hearit—I didn't sleep a bit last night.

Mrs. Sayit—Why not?

Mrs. Hearit—My husband talked in his sleep and I stayed awake trying to hear what he was saying.

Rev. Julien C. Brown, D. D.

(Continued from page 3.)

he did not believe was becoming in a high-minded Christian gentleman. And so he was weary of the matter.

In his last illness he feared that the end was coming, and spoke of going to his home beyond the skies. A man of noble mold, lofty in his purpose, high-minded in his attitude toward his fellows, as generous a soul as ever breathed the breath of life in this land of ours, he is gone from among us. Many a poor and unfortunate fellow-being has shared his sympathy and his practical helpfulness, for I have known him to sit by the bedside of some poor boy day and night, and day after day and night after night, without once undressing himself, and I have known him to pour out his money without stint to help an unfortunate brother—a fact that he would never mention.

He was twice married, first to Miss Kate Butler of Batesville, and secondly to Miss May Monier, of Helena, who with a sweet little girl of his former marriage, little Kate, eleven years old, remains to lament his death.

We buried him in Helena's cemetery, the pastor, Dr. H. G. Henderson and the Masonic fraternity taking part in the ceremonies.

Jas. A. Anderson.

#### The Arkansas Teachers' Association.

The thirty-seventh annual session of this worthy organization was held in Little Rock December 28-30. Although over two hundred members enrolled, the attendance fell short of expectation. There are various explanations, but the chief is lack of vital interest on the part of the majority of teachers.

Those who habitually attend include the best and most progressive and aggressive teachers. They sometimes become discouraged by the apparent lack of interest in the body of their fellows, but those who are faithful should realize that in large measure educational advancement depends on them. Those who are really studying the pressing problems must meet for exchange of ideas, for mutual encouragement, and for the formulation and promulgation of correct educational doctrine.

The whole program, as far as heard by us, was excellent, but the addresses of the president, Superintendent B. W. Torreyson of Fort Smith, and of Dr. A. C. Bourland, of the University of Nashville, and the paper of Prof. J. H. Reynolds, of the University of Arkansas, were notable for their clearness and vigor in dealing with problems that deeply concern the people as well as the teacher. Their practical value is such that our readers shall later have the privilege of reading portions, if not all, of them.

The association was fortunate in hearing able discussions of the school revenue problem by Hon. T. M. Mehaffy, of Little Rock; Senator W. P. Fletcher, of Lonoke, and Senator W. H. Collins, of Lockesburg. Hon. Lewis Rhoton, prosecuting attorney for this district, in discussing "Why I Quit Teaching," delivered himself forcibly on things needed to make teaching a true profession.

We were not able to attend the last session and consequently were denied the pleasure of hearing Dr. Junius Jordan, who is always felicitous and eloquent.

Prof. J. H. Reynolds was elected president for the ensuing year, and a commission of ten was appointed to secure data for an exhaustive report on the conditions of rural districts with a view to a proper presentation of the advantages to obtain from the consolidation of the rural schools into larger and better arranged districts.

Perhaps the thought uppermost in the minds of the members of the association was the need for a State Normal school for the thorough preparation of teachers.

Dr. Bourland, who received his early education in a locally famous academy in the now deserted village of Falcon, eloquently argued for a school that would so train teachers that our State might, through practically educated youth, be commercially and industrially disenthralled and our whole people strengthened and uplifted.

It is sincerely to be hoped that our legislature will give fair and thoughtful consideration to the recommendations and requests of this body of loyal men and women consecrated to the higher welfare of our youth.

The "Arkansas Methodist" fully appreciates the honor bestowed on the junior editor in his election to honorary life membership, a distinction rarely conferred and highly prized.

#### What Great Financiers Think of the Eastern War.

The following statement from the great banking house of Henry Clews & Co., New York, gives the view of the great financiers concerning the Eastern war:

The most deplorable event of the year has been the war between Russia and Japan with its terrible destruction of life and wealth, threatening continuance through another campaign. Without attempting to predict the outcome, although that promises to be favorable to Japan, it is probable that the whole world will in the end benefit by the struggle. Russian intrigues in Asia will be checked; her own people will probably receive a larger share of liberty; Japan will occupy a leading position among Oriental powers, and progress must follow her sway; while the adoption of the "open door," which is sure to follow Japanese victory, will open a vast and populous territory to commerce, of which the United States will come in for a prominent share. The incalculable possibilities of this struggle in the East are only partly understood. They may easily be followed by the most astonishing developments in commerce and industry the world has ever seen.

#### A Christmas Meditation. Luke ii. 8-18.

The advent of Christ in human form is the most wonderful event in human history, but how different his coming from what the world expected! However, in coming as the Babe of Bethlehem He sanctified childhood, honored motherhood and ennobled the common lot of poverty. Sacred as may be a great altar, more sacred is a mother's knee, and as one has said, The noblest of all rituals is a mother's kiss and the most tender of all benedictions is her good-night prayer.

I have just read again the story of the shepherds who heard the glad news of His birth. How full of suggestion! The Bible is rich in pastoral scenes, but where can we turn to a scene so full of interest!

The world is wrapped in sleep. Not a sound is heard until the silence is broken by the voice of an angel and then we have their song.

It is suggestive that the tidings of his birth came to men of humble rank. Not to scribe or priest or king, but to shepherds did the message come. Jesus came not as the friend to the few, but as the brother to the many. Poverty is the common lot of humanity. So Jesus was born of a poor woman, he had a very humble cradle, and his birth song was sung to the shepherds. He honored in these plain men honest poverty and humble virtue. Another suggestion is that these men were engaged in common duties. We are apt to believe that if we had more time to devote to the ceremonial part of our religion we should have far richer revelations. Let us take courage from the circumstances that it was while busy with their daily duties the angels appeared. Was it not so with Moses? While tending Jethro's flock he had the vision of God in the Burning

Bush. While threshing wheat Gideon was called to deliver Israel; and while plowing in the field, Elisha is chosen to become a great prophet in Israel. These shepherds were no doubt men of piety. Often they sung the praise of God on the very hills where David tuned his harp. So the man who rises from his knees to his work and who goes from his devotions to his daily toil will be as likely as any to have the visit of angels and hear the music of heaven. And finally the shepherds were men of a peaceful calling. It would have been out of harmony with the message which the angels brought to earth to have hovered over some field of carnage to announce the birth of the Prince of Peace.

God conferred special honor on the cause and lovers of peace in selecting mountain solitudes and men engaged in a peaceful occupation to receive the first tidings of the Savior's birth.

The day is coming, we firmly believe, when the prophet's vision shall become a reality—"Men shall beat their swords into plowshares and learn war no more."

Then may we hope the voices which sounded on the Judean hills shall be lost in the fuller, grander chorus of all nations singing, "On earth peace, good will to men."  
J. B. Stevenson;

Dardanelle, Ark.

#### PERSONAL.

On his way to enter Hendrix College, Rev. W. E. Blevins, of McRae, found our office.

Returning from a holiday visit to Louisiana, Rev. B. E. Martin, of Natural Steps, made us a call.

Prof. J. W. James, of Pine Bluff, made a pleasant call on Tuesday. He reports a prosperous session of his business college. We take pleasure in recommending both him and his school.

Rev. T. A. Bryant, of the Indian Mission Conference, stationed at Spiro, I. T., looked in on us last week. As an Arkansas boy and brother of our own J. D. Bryant, he was doubly welcomed.

We regret to hear of the death of Mrs. Martha Elizabeth Anderson, mother of President Anderson, which occurred at Conway on the 30th of last month. She was a good and faithful woman.

The address of Rev. J. H. Barrentine is Bay, Ark.

We regret to learn of the death of our old friend, Brother J. C. England, formerly of Fayetteville, who died on the 17th of November in Harris, Mo. He was a good and true man, and lived to the good old age of eighty.

Rev. W. E. Andrews, D. D., pastor of our First Church in this city, spent a while with us in the office Monday. Dr. Andrews is moving off nicely with his charge. He has the staying qualities of his staunch old father, Dr. Allen S. Andrews, whom we have had the pleasure of knowing in other days.

Our chief layman, Mr. R. M. Henderson, of Brinkley, was in our business office one day this week, fitting out his son, recently married, with an elegant family Bible and such like belongings appertaining to a Christian man's household. That is the way to start the children off to housekeeping. We send our greetings to James and his bride, the daughter of a Methodist preacher.

During the session of the State Teachers' Association last week our office was honored with the presence of the following teachers: J. H. Kile, Coal Hill; J. P. Womack, Stephens; S. E. L. Brown, Kansas City; S. A. Galloway and J. B. Stewart, Alma; R. H. Cannon, Camden; M. E. Croxdale, Springdale; D. P. Holmes, Nashville; D. Y. Thomas, W. E. Hogan and J. D. Clary, Conway; J. H. Reynolds, Fayetteville; J. T. Nelson, Ozark; G. S. Minnier, Paris; Mrs. Chas. Nelson, Conway; E. R. Robinson, England; A. H. Abbott, El Dorado.

People have no right to be careless concerning their health. First, they have their own duties to do, and they cannot do them properly without health. Second, no person can be sick without interfering with the rights and privileges and comforts of others. Probably three-fourths of the sickness and disease in the world could be prevented by a little care, and what a shame it is for people who ought to be, and might be well and useful in the world, to make themselves ill and dependent and miserable, and so hinder others from their work, and weary them and make them ill, when a little care might have prevented it all.—The Safe-guard.

**ARKANSAS METHODIST**JAS. A. ANDERSON, Editors and Publishers  
A. C. MILLAR,

REV. A. H. GODBEY, A. M., Assistant Editor

REV. T. O. RORIE, Field Editor

Entered at the postoffice at Little Rock, Arkansas, as second class mail matter.

LITTLE ROCK, WEDNESDAY, JANUARY 4, 1905.

Send in your RENEWAL. Do it today.

Some men are born wiser than others can be made in the schools.

A church paper is not to be a personal organ but an organ through which the consensus of the whole church is voiced.

You have never toiled patiently, persistently and faithfully at any useful task in your life that you did not make a reasonable success of it.

A church paper is something more than a bulletin of the performances of the preachers. It is set for the defense of church doctrine and polity and no official is above its censorship.

You can better afford to trust the man who passes you on the street without speaking than the man who stops to shake hands and pay you a compliment. Excessive sociability is always suspicious.

If a Bishop should be so weak as to exhibit personal resentment in the appointment of a preacher, he should not be so foolish as to think the church will not observe it and record it against him.

There are worries and anxieties attending upon every earnest life. Do not imagine that you alone have burdens. Tell your burdens all to the Lord. Get so close to him that you feel the lift of his hand. Then toil on.

You are asked to do a good thing, one that you know is good, one that you know you ought to do; you decline to do it because you are afraid that on the ground that you are afraid you will not keep your promise. What tricks conscience plays! Do you expect to escape your obligation by refusing to acknowledge it? And do you refuse to promise when you want goods on a credit? Did you refuse to make a binding promise when you got married?

**Character Concreted.**

What will be the result when the Japanese fleet meets the Russian Baltic squadron? That will depend upon the strength of Japanese character as compared with Russian character. The fleet of each of these nations is an exponent of the character of the nation it represents, is its character concreted. The men of Japan built its ships, or had them built, according to the ideals of Japan; the armor plate is such as Japan approves; the guns are according to the notions prevailing in Japan; the men behind the guns are what Japanese training made them. The efficiency or powerlessness of the whole business must be and will be determined by what elements dominate Japanese life. She has put her own highest and best into this equipment. It remains to be seen whether her best is as good or better or worse than the highest and best that Russia has been able to produce. For has not Russia concreted her character also in her fleet? This was well illustrated in our own late war with Spain. It was, at bottom, the spirit and life of the American people that met the spirit and life of the Spanish nation both at Santiago and at Manila. In Dewey and his men and his ships, every rib and every square foot of armor plate, and in the fiber and caliber and rifling and range and accuracy of his gun, was the character of American citizens. The factors that made up the Spanish fleet were such factors as Spain was capable of producing. When Schley won the battle of Santiago, everything in

his magnificent fleet, down to the last grain of powder in the magazines and the last pound of coal in the bunkers, was what American sense of efficiency had put there.

It is true that these American men had waited long for an opportunity to reveal or even thoroughly to test these elements of power. Dewey, for instance, was sixty-three or sixty-four years of age, had been in the navy all his life, and his name was unknown to millions of his fellow-citizens up to that very day. Nor was Schley any better known before that fourth day of July. But those two days were not the days when these men became known to themselves, not the days when they discovered how to fight or how to get ready to fight. Years upon years of faithful toil had gone into preparation for those days. The clock struck twelve, the high noon of opportunity, the supreme moment had arrived. What Dewey really did and what Schley really did was to deliver the strength and power of American character for about two hours upon the power of Spanish life. The whole aggregation, representing the toil of their own years, the efficiency of naval professors, the honesty of American workmen, the fidelity of American seamen, all was concentrated under their hands—they needed only to deliver it. It was enough.

In twenty-four hours after the event the name of Dewey blazed through all the heavens that span the civilized world; in twenty-four hours Schley's name was robed with a glory which no scheming of jealousy ever shall bedim. They became immortal. And the immortality is worth the having.

The American nation had produced these men, had produced the men and the ships and the whole equipment that was with them. Not in a day did America produce either the men or the ships or the guns or the projectiles or the powder. All was the growth of American character, American fidelity to duty, American trustworthiness. If the professors in the naval academy who trained the admiral had been slipshod, if the workmen who made the armor had been dishonest, if the mechanics who built the guns had been negligent, if the chemists who made the formula for the powder had been untrustworthy, if the seamen on board had been unfaithful, if any or all of these things had been true, the whole result could easily have been different.

Some years ago we had a friend who had been highly prospered in business. We saw unmistakable signs that he was becoming dissolute in his habits. We said to him, "If you do not change your manner of life you are going to the dogs; this thing will begin soon to show itself in your cash drawer, in your ledger, in your shelving; this business will go to the wall, and you will go personally to the dogs." It took no prophet to see it, and it was all realized not many months later.

Character is the greatest thing in the world. It will sooner or later express itself in all you do. You have read George Eliot's Adam Bede. Adam Bede was a carpenter, a man in humble life, but Adam Bede was intrinsically worthy of a crown. The message of that book is a true evangel—be absolutely reliable in your own place.

Years after the civil war a man asked Gen. Lee: "Gen. Lee, to what do you attribute your failure at the battle of Gettysburg?" "To the disobedience of orders on the part of one of my subordinates," was the brief answer. "Gen. Lee, if you had had Stonewall Jackson at the battle of Gettysburg would you have won?" "I would have won," was the laconic reply. And why would he have won? Because that order would have been committed to a man who would have died fifty deaths before he would have failed to execute it. Ah, there you are!

Let no man believe he can be a good preacher or a good, efficient servant of Christ in any place without having incarnated in the very heart and fiber of his being the principles of a Christian character. That will guarantee everything that is possible to a human being. Nothing can be guaranteed without it, nothing but failure.

**Death of Judge Joseph W. Martin.**

Again Arkansas is called upon to mourn the death of one of its purest and most honored citizens. Judge Martin has long been a citizen of this State, one of whom we were all proud. He was an ornament to the church of his choice, the Presbyterian Church. We take occasion here to congratulate that noble communion upon the life of a member of such sterling worth. We join with them in his praise.

The Gazette of the 27th of December has an excellent statement of the main facts of his life and of his last illness, which we reproduce here:

Joseph Wilberforce Martin, one of the most prominent members of the bar of Arkansas, and for many years judge of the Sixth judicial circuit of Arkansas, died at Searcy Sunday at 5:10 p. m. He had been in ill health practically all of the month, and had spent the greater portion of it in Searcy. Saturday morning he arose as usual and was walking about until noon, when his illness, which was aggravated by an attack of heart failure, forced him to his bed, from which he never rose. He gradually grew weaker, but maintained consciousness until the end, which came the following afternoon.

Joseph Wilberforce Martin was born in Clinton, Ala., June 6, 1836, the son of Rev. James Martin, a prominent Presbyterian minister, and Nancy R. Gillespie, his wife. He came to Arkansas with his parents in December, 1850, and settled on a farm in Prairie county. He attended the schools of his adopted State, and was graduated from Sylvania academy in 1853. Later he attended Princeton College, from which he graduated in 1855. After an earnest study of the law, in 1857 he was licensed to practice, first in Tennessee and then in Arkansas.

He began his practice at Des Arc, and two years later moved to Little Rock and formed a partnership with Judge Samuel W. Williams, which continued until the opening of the civil war. He then joined the Confederate army as a private in Company A, Sixth Arkansas infantry, serving as such until 1862, when he was elected captain of Company K of the same regiment, and served in this capacity until the close of the war. He was so severely wounded at Chickamauga that he was incapacitated for field service, and was assigned to post duty at Demopolis, Ala., where he continued in command until peace was declared.

Returning to Little Rock, he resumed the practice of law, becoming a member of the firm of Clarke, Williams & Martin, composed of Col. William F. Clarke, Judge Samuel W. Williams and himself, and remained with this firm until 1868, when he entered upon an independent practice.

In 1871 he formed a partnership with Freeman W. Compton, ex-chief justice of the supreme court of Arkansas, and this association continued until 1876. In 1874 he was elected prosecuting attorney of the Sixth judicial circuit, serving one term. In 1876 he was elected judge of the Sixth judicial circuit, and altogether served as circuit judge eighteen years. During this period Judge Martin retired from the bench on two different occasions, resolving to devote his attention to the practice of his profession, but on each withdrawal he was persuaded to return, and was each time re-elected. In 1902 he retired from office, and has since practiced law in Little Rock.

Judge Martin was admitted to the United States supreme court in 1868, and practiced in



that court, as well as in all the State and Federal courts.

He received the degree of M. A. from Princeton College in 1858 and the degree of LL. B. was conferred upon him by the Arkansas College in 1890.

He was an elder in the First Presbyterian Church of Little Rock and had been such since 1864, taking an active part in that work, and was by the congregation of that church, as well as by the public at large, beloved, trusted and honored.

At Atlanta, Ga., in May, 1900, he was chosen moderator of the General Assembly of the Southern Presbyterian Church and served one year in that capacity.

Judge Martin was one of the five men from the United States selected as vice presidents of the World's Sunday-School Convention at its meeting last spring in Jerusalem, which he attended.

Judge Martin presided at one session of the convention, and on his return stopped at Liverpool and addressed the General Council of the Presbyterian Church.

He was married on January 8, 1866, to Miss Emma Beebe, of Little Rock. He is survived by his wife and two sisters, Mrs. John McGavock, of St. Louis, and Mrs. Mary Ketcham.

#### The Price of a Drink.

Five cents a glass! does any one think  
That this is really the price of a drink?  
Five cents a glass, I heard you say;  
Why, that isn't very much to pay.  
Ah, no, indeed; 'tis a very small sum  
You are passing over twixt finger and thumb,  
And if that were all you gave away,  
It wouldn't be very much to pay.  
The price of a drink! Let him decide,  
Who has lost his courage and lost his pride,  
And lies a groveling heap of clay,  
Not far removed from a beast today.  
The price of a drink! Let that one tell  
Who sleeps tonight in a murderer's cell,  
Honor and virtue, love and truth,  
All the glory and pride of youth,  
Hopes of manhood, the wreath of fame,  
High endeavor and noble aim—  
These are the treasures thrown away  
As the price of a drink from day to day.  
Five cents a glass! How Satan laughed,  
As over the bar the young man quaffed  
The beaded liquor; for the demon knew  
The terrible work that drink would do;  
And before the morning the victim lay,  
With his life blood ebbing swiftly away;  
And that was the price he paid alas,  
For the pleasure of taking a social glass.  
The price of a drink! If you want to know  
What some are willing to pay for it, go  
Through that wretched tenement over there;  
Where dingy window and broken stair,  
Where foul disease like a vampire crawls  
With outstretched wings o'er the mouldy walls,  
There poverty dwells with her hungry brood,  
Wild-eyed as demons for lack of food;  
Their shame in a corner crouches low;  
There violence deals its cruel blow;  
And innocent ones are thus accursed.  
Five cents a glass! Oh, if that were all,  
The sacrifice would indeed be small!  
But the money's worth is the least of all  
We pay; and whoever will keep account  
Will learn the terrible waste and blight,  
That follow this terrible appetite.

Five cents a glass! Does any one think  
That this is really the price of a drink?  
—Josephine Pollard, in Southern Rising Wave.

"Johnny, get up! Aren't you ashamed to lie abed so long?" "Y-e-e-s, mother, I'm ashamed, but I'd rather be ashamed than to get up."

#### Dr. Bowne on Educational Problems.

In the course of a most able and incisive speech at the recent inauguration of President Huntingdon, of Boston University, Dr. Borden P. Bowne, the distinguished dean of the faculty of arts and sciences, declared that the problem before the leaders of the higher education of today was "to unite the rich educational material which we have won with the demand for trained intelligence and relatively comprehensive outlook, so that specialism shall not defeat itself by ignoring the larger relations of its object, and so that a large body of trained intellects shall be present in the community as a critical guide of its thinking." The college and the university should be, in Dr. Bowne's judgment, "a mirror detecting and exposing all masquerading shams, whether in the form of hoary sophisms, or traditional prejudices, or incarnate cant, or pompous fatuity." In his keen, epigrammatic style, Dr. Bowne discusses the educational situation as respects particularly the higher institutions and their work, and says some things which might well be pondered by all interested in the problem of advanced education. Their solution, as he well says, is not to be attempted in the commercial or individualistic spirit, but with a sense of their social significance, and "from the standpoint of the higher utilitarianism of humanity." All social activities and institutions are to be tested, he insists, by this standard, that "the only production that is of supreme importance is the production of man." We quote in full some of his closing sentences: "It is worth while to inquire whether current pedagogy does not abound in pretentious sterilities, which only obstruct the way of knowledge, and whether in the colleges there is not much of loss of time from unwise methods and wasted time through misdirected effort. It is worth while to inquire whether much of the graduate work might not well be abandoned, and the money saved be used to secure better undergraduate work and supervision; and whether, under the pauper presence of original research, much time and strength are not wasted in inquiries as barren as anything undertaken in the Academy of Languano, as described in Gulliver's travels."—Christian Guardian.

#### Commercialism and Religion.

Much has been written about the Christian faith in an age of science. It is true that science has profoundly affected the religious thought of our era; but it may well be questioned whether the deeper influence has not been exerted by the all-engrossing spirit of commercialism in our times. John Fiske attempts to enumerate the reasons for the low ebb of spirituality in the church at the beginning of the eighteenth century. He finds one cause in the reaction of the scientific spirit against such superstitious supernaturalism as manifested itself in the belief in witchcraft. This reaction carried away many superficial thinkers over into materialism. Again the church had got dangerously mixed up with the intrigues of the State, putting religion to political uses, and in France had become the ally of despotism. Again in England, particularly, there had been a great intellectual outbreak, inducing a pride and worldly-mindedness which derided sanctity. But there were, besides, the rapidly expanding effects of commerce. "Men's interests were multiplying so that something must suffer for a time, and religion was the weak spot in the social fabric."

This last cause seems to us to be the increasing threat to the religion of Christ at present. Rarely has the world seen such a madness and fury about the expansion of business. All the time, strength, thought, talent, concern, and heart of men is taken up with the ever-encroaching demands of business which presses, intrudes, dominates, absorbs and enslaves men until they

have no particle of reserve force, no spare moment, no atom of solicitude to give to the welfare of their souls. They are so completely wrapped up in money-making enterprises that they lapse into a practical, if not a theoretical, materialism. They may not deny outright that they have souls, but they act as if they never remembered having them in all their lives. They give religion "the go by," just as they do everything else for which they say they "have no time."

Against this tendency the church and all truly spiritual Christians must resolutely set themselves. It must not be allowed to invade the church with its paralyzing effects. And, in the midst of all the frenzy for wealth and material greatness and show, it must constantly and emphatically bear witness to the higher and truer values of the spiritual life, ever repeating the searching words of Jesus, "What shall a man give in exchange for his soul?" and "A man's life consisteth not in the abundance of the things he possesseth."—Western Christian Advocate.

#### A Christmas Day and the Sabbath.

How beautiful the threefold thought which comes to us on the morning of a Sabbath day Christmas, reminding us at once of His birth, his resurrection and of his ordained Sabbath rest—type of that spiritual and eternal rest promised to those who live in the faith and trust in the power of a risen Lord! What a precious boon is ours that we dwell in a land lighted by the Gospel dispensation!

The angel announced to the shepherds on the Judean plains the "glad tidings" which swelled into notes of "joy, peace and good will to all men." The song of that morn marked the dawn of a day long looked for, a day that had been foretold in the far-away distance of time by prophet, priests and kings. The peace and good of all nations were hoping for a Deliverer from the power of evil—the Messiah whose kingdom should extend to all. These earnestly desired and rejoiced in the prospect of the coming of that day.

Shall not we who live in the twilight of that day bring to the altar our choicest gifts in means and mind, aiding to the extent of our ability in carrying the Gospel to all lands where the people still abide in darkness, groping in vain for the light?

It is written: The people which walked in darkness saw a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. The Savior whose birth we celebrate is that light and his life is the light of the world.

After a life of service, of unexampled toil and self-sacrifice he passed into the heavens, leaving both as a blessing and a command these words:

"Go ye into all the world and preach the Gospel to every creature;" "Lo, I am with you to the end of the world."

Are not Christians of today called by this command to aid in the work of missions both at home and abroad? Let us beware, lest we forget and fall into spiritual darkness by failing in obedience to his word, and so fall short of his blessing.

May the day speedily come when all people in all lands shall celebrate Christmas with joy and with thanksgiving to that Savior who came to our sorrowing and sin-stricken earth with his message and gift of love to all men.

Mrs. H. S. P.

A young "lord" asked a plain American: "Have you any gentlemen in this country?" The American asked: "Whom do you call gentlemen?" The reply was: "Oh, they are men who have nothing to do, and travel at will." The American said: "Yes, we have plenty of them, but we call them tramps."

## CHRISTIAN LIFE.

### Enlargement.

Thou bound and straitened one who  
fain wouldst seek  
A larger life, know thou, that through  
obedience,  
Consecration and faith, the way is  
found  
To spiritual riches and to peace.

Then let their voice with confidence  
ascend,

In supplication to the answering skies,  
"O Thou, who dwellest above enlarge  
my heart—

This heart so barren and so poor:  
whose faith

Is lame, whose love is small; that ap-  
prehends

So faintly wondrous things—earth,  
life, time, man,

Eternity, God so poorly comprehends  
His infinite graciousness and love.

"And if enlargement come through  
deep travail,

And sympathy and sympathy for other's  
woe,

And love for human souls, shall bow  
my soul,

Then be it so. However dark the hour  
Grant that my trust in Thee fail not,  
that I,

Thy glory ever seek. In every trial be  
Thou near. Then burdens shall grow  
light, patience

Abound, grief end in joy, and victory  
rise

Over sore defeat.

"And so, with self dethroned,  
And by the Holy Spirit washed anew  
In Jesus' blood, that old and narrow  
life

Shall be as if it had not been, and I  
May evermore rejoice, unceasing pray,  
In everything give thanks; with joy  
may say,

Thou, dearest Lord, hast wrought this  
miracle,

And I thy little child, gentle and meek,  
May love Thee with my heart and soul,  
And in the great world

And, loving thee, and loving Him, love  
all else

Beautiful and true, whether of this  
great globe,

Or of the beautiful vast universe.

"Then, though I sit close shut within  
my room,

It may not wall my heart; though I be  
Denison of earth; it cannot bar my  
soul,

Or its swift vision seal—that vision  
Which some dear and blessed time  
shall awake

Upon the glories of eternal day."

—L. A. E. S., in N. E. Christian  
Advocate.

### Be Liberal.

If you are a Methodist, do not  
get it into your head that there are  
no good Baptists, Congregational-  
ists, Presbyterians, or good people  
in competition with a score of other  
denominations I might mention. I  
had to live to be nearly thirty years  
of age before I could see that there  
are real good people in every de-  
nomination.

You may have your choice as to  
what denomination you will con-  
sider yourself with; but do not be so  
narrow minded as to look with pity  
on those who do not believe the same  
things regarding non-essentials.  
Some of the best men with whom I  
have become acquainted in my old  
days belong to a Protestant denomi-  
nation which I was brought up to  
believe. The person who takes  
Christ and takes the Bible as his  
guide, and who is not a member of your

Christian brother or sister, and  
treated as one of the family of  
God's chosen ones.

Some of us as we grow in years  
become more liberal in a proper  
way. Such spend their time fight-  
ing the enemies of Christ, and do  
not waste their hours traducing the  
followers of Christ who do not think  
exactly as they do.

I like to go to a church and hear  
the minister preach a sermon from  
which I can not learn what denomi-  
nation he belongs to. If he preaches  
"Christ and him crucified," that is  
what I expect and wish to hear.  
People were in the habit of writing  
me to ascertain what denomination  
the late John Dougall was connect-  
ed with, as they could not ascertain  
by the reading of his editorials. Yet  
Mr. Dougall was a man of very pos-  
itive convictions, and not afraid to  
write what he thought. He could,  
however, enjoy himself in any  
church where the pure Gospel of  
Christ was preached. I asked him  
once to tell me plainly his denomi-  
national preference, and the reply  
was: "I hope I am a Christian."  
An "Amen" from my heart and lips  
ended the conversation on that ques-  
tion, never again to be talked about  
between us. I should say I think  
the late Mr. Dougall was a Congre-  
gational - Presbyterian - Methodist;  
but I know he was a Christian, for  
he walked, the best he knew how,  
in the footsteps of the Master.

It is soul-refreshing to attend  
meetings where zealous Methodists  
are in hearty sympathy with serious  
Presbyterians. I like to see twins

of that kind. It is a good change  
to hear those you slightly differ with  
get up and give a glowing testimony  
in favor of the same Savior that  
saved you. One in Christ—nothing  
like it. One in brotherly love—  
how good! All going in the same  
direction—some by the way of Lu-  
theran street, others taking Baptist  
street, many Disciples avenue.  
Would that there were more such  
gatherings, with Christ as leader  
and his Spirit filling every heart!

There are good men and women  
in every denomination, and a few  
bad ones. Do you love Christ and  
keep his commandments, is of vast-  
ly more importance than what de-  
nomination you belong to.

It has often occurred to me that  
in heaven I will have to associate  
with those who are members of oth-  
er denominations than that which I  
assembled with in this world; and I  
might as well begin down here to  
make pleasant acquaintance with  
them.

There are enough essentials to be  
discussed in this world to occupy all  
the spare time we have.

At a mission meeting a man  
arose, and for about fifteen minutes  
regaled his audience concerning  
what his denomination had done.  
Among his audience was a Scotch-  
man who was not backward in say-  
ing aloud, "Brother, tell us what  
Christ has done for your soul." Strange to say the speaker took his  
rest. The Scotchman, however, was

not one of the dumb kind, but spoke  
in a way which convinced me that  
he had something to say worth lis-  
tening to. It is all right to hold  
denominational gatherings, for they  
do good. But it must not be for-  
gotten that the only road to heaven  
is by the way of the Cross.

After making a public speech one  
Sabbath evening the Rev. Father  
Fransioli, a noted Catholic priest  
in the city of Brooklyn, put his  
hands on my shoulder, and said: "I  
hope, my brother, to meet you in  
heaven." I looked at him, and saw  
that he meant what he said, and was  
glad in my heart that there was a  
prospect of a Catholic and a Prot-  
estant meeting somewhere where  
there was to be an end to differences  
of opinion.

Say to every good brother and  
sister:

"Here's my heart, and here's my hand,  
To meet you in that better land,  
The saints' secure abode."

"Believe on the Lord Jesus Christ,  
and thou shalt be saved," if you fol-  
low your belief with actions which  
accord with your faith.

Many men do not think as I do,  
and I am glad of it if they think  
better than I do.

This morning a kind spirit has  
come over me toward everybody.  
Perhaps I caught it from my  
grandchild, Marie, who, in reply to  
my question, "Whom do you love?"  
responded, "Everybody!" I thought  
she would say "Grandpa," but she  
was more liberal in her love than I  
had given her credit for being.

Love everybody, and keep as sweet  
as you know how. I love you, and  
I want you to love me. Why not?  
Sabbath Reading.

### How to Banish Trouble.

Hannah Whitall Smith once knew  
a woman who carried a heavy bur-  
den that was driving sleep away  
and undermining her health. She  
has told the following incident of  
how it was banished:

"One day when it seemed espe-  
cially heavy, she noticed lying near  
on the table a little tract called  
'Hannah's Faith.' Attracted by the  
title, she picked it up and began to  
read it, little knowing that it was  
to create a revolution in her whole  
experience.

"The story was of a poor woman  
who had been carried triumphantly  
through a life of unusual sorrow.  
She was giving the history of her  
life to a kind visitor on one occasion,  
and at the close the visitor said  
feelingly, 'O, Hannah, I do not see  
how you could bear so much sorrow!'

"I did not bear it," was the quick  
reply; 'the Lord bore it for me.'

"Yes," said the visitor, 'that is  
the right way. We must take our  
troubles to the Lord.'

"Yes," replied Hannah, 'but we  
must do more than that; we must  
leave them there. Most people,'  
she continued, 'do take their bur-  
dens to Him, but they bring them  
away again, and are just as worried  
and as unhappy as ever. But I  
take mine and I leave them with

Him, and I come away and forget  
them. If the worry come back, I  
take it to Him again; and I do this  
over and over until at last I just  
forget that I have any worries and  
am at perfect rest.'—Southern  
Christian Advocate.

### Joy.

True Christian joy is glorified  
joy, says the apostle Paul. That  
is, it has the glory of heaven shin-  
ing upon it, filling, suffusing, trans-  
figuring it, intensifying it. In oth-  
er words, there is no other joy any-  
thing like so rich, so deep, so full,  
so blessed as the joy which comes  
with religion which springs out of  
faith. "Believing, we rejoice."

It is a joy, too, that rises above  
all sorrow and trouble. Suffering  
saints have often been the most  
joyful. "Ye greatly rejoice, though  
now for a season, if need be, ye are  
in heaviness." "As sorrowful, yet  
always rejoicing."

It is our duty to be joyful and  
our privilege to spread joy among  
others. It is also effective means  
of commending the religion of  
Christ to others.

—G. B. E. Hallock, D. D., in Chris-  
tian Intelligencer.

C. A. Snow & Co., patent lawyers  
of Washington, D. C., will send to  
anyone, free, a Pocket Memor-  
andum Book and Diary for 1905 on re-  
ceipt of actual postage, a two cent  
stamp. We have one. It is worth  
several times the money.

### NATURE TELLS YOU

As Many a Little Rock Reader Knows  
Too Well.

When the kidneys are sick,  
Nature tells you all about it.  
The urine is nature's calendar.  
Infrequent or too frequent action;  
Any urinary trouble tells of kid-  
ney ills.

Little Rock people testify to this.  
E. O. Evans, city manager for  
H. B. Orr, dealer in bicycles, sew-  
ing machines, etc., residing at 302  
East Ninth street, says: "For eight-  
een months I was annoyed with a  
dull pain in my back, at times quite  
severe; the secretions from the kid-  
neys were often very irregular and  
highly discolored. I knew what  
caused the annoyance but how to  
check it or cure it was a mystery.  
I used several remedies but was un-  
able to get at the cause. Let alone  
remove it, I finally procured Doan's  
Kidney Pills at J. E. Dowdy's drug  
store and took a course of the treat-  
ment. I can say this truthfully,  
they stopped the attack. I have ad-  
vised more than one person to try  
them for I know if any one had  
anything the matter with the back  
due to excited or weak and kidney  
Doan's Kidney Pills will cure him.  
I take pleasure in recommending  
them at every opportunity."

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

Remember the name—Doan's—  
and take your medicine.

## OUR YOUNG PEOPLE.

A Serial by Ruth Carr.

We have in store quite a treat for the children in the shape of a short serial story by "Ruth Carr," who writes so beautifully. The story will begin this week, and will be in three numbers. Wonder if any of the children can guess who this "Ruth Carr" is. I suppose you know that this is not her real name. What is her name? Well, that is a secret. I can only tell you that it is a good woman who loves children, and who wants to do you good.

We would like to say to the children, now that conferences are over, and we can be in the office more, we are going to try to have something nice in the paper every week for you. Watch the eleventh page.

### Triumphant at Last.

BY RUTH CARR.

CHAPTER I.

"There's no use talking, I won't do it, and you needn't say any more about it—so that settles it."

"But that doesn't settle it, Leslie, for Mamma said unless you consented to do just as she wished, the whole thing would be called off. It is such a little thing, that I can't see why you make such a fuss about it."

"But it isn't a little thing, to have to invite people you don't want, and she's a poky old girl, that I don't care to go with," replied the elder boy.

Leslie and Haywood Thornton were discussing the New Year's party their mother had promised to give them, provided they should invite only those whom she should approve.

A young girl, Jennie Morris, from the country, was staying with her uncle, Dr. Fletcher, and attending school with the Thornton boys.

Jennie was a bright, studious girl, who always ranked first in her classes, but her dresses were not cut by the latest style, and her shoes were heavy, as country girls usually wear through the winter season.

Mrs. Thornton had said the boys must send Jennie an invitation to the party, for Dr. Fletcher was their family physician, and his wife was one of Mrs. Thornton's best friends, so of course Jennie could not be slighted.

Leslie did not want to invite her and argued the matter with his mother, but she remained firm, and finally he reluctantly yielded, but added, "Don't expect me to show her any attention; if you do you will be disappointed."

Leslie was a cross, over-bearing boy, who had few friends, but his father was a wealthy banker, which brought more prominence to the unpopular boy than he would have otherwise had.

His younger brother and sister, Haywood and Pauline, were very different in their disposition, and were loving, kind and generally popular, especially with the poorer classes, to whom they were always polite.

The invitations to the party were sent at last, and when Jennie Morris received hers little did she suspect that she had been the cause of unpleasant conversation in the Thornton home.

When her aunt saw the invitation she said, "Of course you'll go, Jennie?"

"I cannot say yet, Auntie, for I am behind with my school work and as I am trying to win the medal Prof. Banks offered for the highest average in scholarship, I must study harder than I have done yet, or I stand a fair chance to lose it; besides this, I haven't anything suitable to wear. I'm in the city for the benefit of the school only, and not to enter society; so I hardly think I will attend."

"I know you feel as if you must make every sacrifice while here, in order to get through school this year, Jennie, and be able to teach and help your father with the younger children, but you should know something of society, and I really wish you would attend this party."

Her aunt's wishes were significant to a command with Jennie, so that settled it, and she thought no more of the matter until the evening arrived.

She wore her plain white muslin dress, with white ribbon sash and a white bow in her pulled hair, and every one, even Leslie Thornton, had to confess that she really looked well, for her cheeks were flushed with the unusual excitement, and her large brown eyes had a merry twinkle in them that added beauty to her sweet face.

She received very little attention from the boys at the party, and Leslie did not even speak to her, but Haywood and Pauline were kind during the evening and asked her to take part in their games.

Mrs. Thornton had arranged a novel plan to pair the young people off for supper, and had taken all the girls up stairs, tied a long strand of ribbon to the left wrist of each, and all the ribbons were dropped over the banisters to the hall below.

One at a time, the boys selected a ribbon, held it firmly and followed it up the stairway, to lead the girl at the other end into the dining hall.

Several couples had already gone down and it was Leslie's time to choose. He grabbed hold of a pink strand, hoping the other end held Lillie Bradley, the prettiest girl in town, but imagine his disappointment when half way up the stairs he discovered Jennie Morris was to be his partner.

Without taking a second thought as to his action, he hastily snapped the ribbon in two and turned back down the stairs.

All the girls saw this rude act, and felt sorry for Jennie, whose face was crimson with mortification.

Other boys came up the stairs and secured the girls, one by one, till Jennie alone was left.

Mrs. Thornton was mortified be-

yond measure and sent Major Thornton to escort the girl to the dining hall, but her proud nature was crushed by this cruel act and excusing herself to Mrs. Thornton, she gathered her wraps about her and hurriedly left the house.

When she reached home her aunt met her at the door and discovered that something unusual had happened. She soon learned of the rude, ungentlemanly act of Leslie and wisely decided not to mention it to Dr. Fletcher lest he might speak to Major Thornton and cause trouble between the two families.

The next morning when Jennie came down to breakfast her eyes showed signs of weeping, but she was quiet and had made a mental resolution to apply herself more closely to her studies, if possible, and win the medal at the close of school.

She was in the same classes with Leslie Thornton, but she had not spoken to him since the night of his unkindness, and if he had repented, he showed no sign of it; and Jennie decided the world was wide enough for them both and she would never give him another opportunity to slight her.

One night as she sat in her room, pouring over her lessons, Dr. Fletcher tapped at her door and asked if she would like to accompany him to a lecture at the city hall.

He had purchased two tickets, and Mr. Fletcher was suffering with a headache and did not care to attend.

After saying herself as to the nature of the lecture, she decided to accompany her uncle.

The hall was crowded and she noticed a few seats ahead of her, Leslie Thornton and a giddy looking young man, who seemed to be intoxicated, judging by his loud conversation and foolish jesting.

Before the lecture was half through both boys left the hall, much to the delight of the persons sitting near them.

Nearly an hour later as Jennie and her uncle walked homeward, they were suddenly surprised to see the form of a man lying across the sidewalk. He was evidently asleep or badly hurt, for his deep breathing plainly showed him to be unconscious of his surroundings.

Dr. Fletcher leaned over the prostrate form, felt of his heart and turned him over so the street-light shone full in his face.

Jennie stifled a scream as she recognized the flushed countenance of Leslie Thornton.

(To be continued.)

Kingsland, Ark.

Dear Brother Anderson and Cousins—As I saw my last letter in print I thought I would write again. I am a little girl 13 years of age. I go to Sunday-school every Sunday. My teacher's name is Mr. Wesley Elkins. He is a good teacher. We have preaching once a month at the Methodist Church, and every Sunday at other denominations. Our pastor's name is Brother B. F. Scott. He is a good

man; we all love him and his family very much. Papa takes the dear old "Methodist" and I like to read it very much, especially the children's page. I have no pets but I love my organ as well as I would a pet. I have three sisters and two brothers and one little sister in heaven. I think Brother Anderson is kind to us to give us a page. Well, I will close for fear of the wastebasket. If I see this in print I will write again, your cousin,

Elsie Baldwin.

### STRANGER THAN FICTION.

#### A Remedy Which Has Revolutionized the Treatment of Stomach Troubles.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs and other wholesome food.

Stuart's Tablets do not act upon the bowels like after dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills" and cathartics which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores and the regular use of one or two of them after meals will demonstrate their merit better than any other argument.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually cures and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whisky habits to have one of my books on these diseases. Address, Dr. B. M. Woolley, Atlanta, Ga., Box 389, and one will be sent you free.

Advertisement for PATENTS and TRADE-MARKS, featuring the name CASNOW.

W. H. M. SOCIETY.

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

A Great Meeting in Cuba.

"Since last spring there has been a deepening of the spiritual life of our church in Santa Clara. In pursuance of this tendency the literary meetings of our Epworth League were turned into consecration meetings. In these meetings, which were held on Friday night of each week, many were converted, and many others were deeply convicted. In the meetings the Holy Spirit turned our minds to the subject of prayer, and that subject was the theme of six or seven sermons. The spirit of prayer came upon preacher and people in an unusual degree. The members of the church became more active in all kinds of church work, and our faith constantly increased. Then the outsiders began to see that the members of our little mission church had been with Jesus. The time of our revival meeting, meanwhile, came. On the first Sunday of the meeting, both at the morning and the night hour, the congregations were good, and the services spiritual. On Monday Brother Baker, of Havana, came to help us, arriving about 4 p. m. At about 5 p. m. we went to prayer, and remained in prayer until 7, the hour of service. Brother Cabrera, the Baptist pastor, was with us. We prayed for the presence of the Holy Spirit to convict and convert all who should enter our place of worship. When we entered our chapel, which seats about one hundred and sixty, it was full. It was evident the Spirit was there—in the songs, in the prayers, in the sermon, and in the hearts of the people. Many were converted, and a dozen or more applied for church membership. After Tuesday night the tide rose to its height. Our service that night closed about nine o'clock, but some of our members continued working among their friends in the public square, in the clubs, or in their homes until late hours of the night. Others continued in prayer in their rooms until 1 or 2 a. m. Later, some rejoiced all night with joy unspeakable and full of glory. Our Sunday-school superintendent, Rafaelito Trista, a highly educated and gifted young man, who is also a teacher in our mission school, fell called to the ministry, but, being without means, he could not see just how he could enter the ministry and meet the domestic obligations upon him. But he said: 'God will open the way.' Then his sister, who is also a teacher in our mission school, and who, two years ago, gave up the place of a principal in a public school on a salary of seventy-five dollars per month and entered our work for only 7 dollars per month

(out of which smaller sum she pays a scholarship in a school of three dollars a month)—this consecrated young woman, who had been baptized with the Spirit and had rejoiced all night, laid at her brother's feet all she had (\$300), and said: 'Take this and get ready to preach the Gospel to our dear Cuba.' The exact number of conversions during the meeting, we do not know; but about fifty were received as candidates, and we have reason to believe that others will follow. God has blessed us in every department of our work this year. Our day school, which last year ran far short of its expenses, is this year full to its utmost capacity and is paying all its expenses. If it had desks and adequate room, its possibilities can hardly be overstated. Our Sunday-school, even before the revival, had gained 50 per cent in membership in the space of three or four months. Our Epworth League is a young giant, grappling with the difficult problems of our infant charge on the mission field successfully. At San Juan, another point on the Santa Clara Circuit, where our efficient junior preacher, Rev. Ignacio Riera, lives, our church has made wonderful progress. There we have a church membership of two hundred and fifty and a Sunday-school, well organized and doing the best of work, with an actual attendance of more than a hundred. There we have also an excellent Epworth League.

"In our circuit we have five candidates for the ministry. Four of them have already shown themselves valuable workers, showing both grace and fruits. One of them wants to take work in the itinerant ranks next year, after the meeting of the mission in January. Two others desire to be licensed. The other two are young men of about twenty and twenty-two years of age respectively, and desire to study for the ministry. They are both fine young men."—Bishop Candler, in Nashville Advocate.

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.

Grace in Women.

Grace in women has more effect than beauty. We sometimes see a certain fine self-possession, an habitual voluntnousness of character, which reposes on its own sensations and derives pleasure from all around it, that is more irresistible than any other attraction. There is an air of languid enjoyment in such persons "in their eyes, in their arms and their hands and their faces," which robs us of ourselves and draws us by a secret sympathy toward them. Their minds are 2

LADIES Interested in easily raising church money would do well to write the PETER SEAT-RICHARDSON Co., Wholesale Druggists, Louisville, Ky. All we want is the advertising. Write us.

shrine where pleasure reposes. Their smiles diffuses a sensation like the breath of spring. Petrarch's description of Laura answers to this character, which is, indeed, the Italian character. Titian's pictures are full of it; they seem sustained by sentiment or as if the persons whom he painted sat to music.—Hazlitt.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of the Arkansas Methodist a trial bottle. You can try and test it absolutely free of charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, Le Roy, N. Y.

Advertisement for Dudley E. Jones Co., featuring machinery, roofing material, and asphalt paints.

Advertisement for FERRY'S SEEDS, featuring the text 'The most careful farmers and gardeners everywhere place confidence in Ferry's Seeds—the kind that never fail.'

Advertisement for Saws, featuring the text 'THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES' and 'Sawyers'.

**CHURCH AT HOME.**

**BLACK ROCK AND POW-HATAN.**—We arrived at our new post of duty a few days since and found the people here know how to welcome a Methodist preacher. Though unacquainted we soon felt at home and with friends, men and women who are greatly interested in the work and success of the church, and are ready to give sympathetic aid to the preacher.

On our arrival my wife and I were met at the train and kindly entertained in the homes of Brothers Masters and Henry till we could get settled at the parsonage. As soon as the good people of Black Rock felt we had our house in condition they came in a great crowd, headed by our worthy mayor, Brother Freeman, and showed their liberality by supplying the larder at the parsonage with many good things, such as our town affords. This "pounding" has helped to cheer us on our way, and the treatment then received we take as an earnest of future co-operation in our Lord's work.

Like a former itinerant after a warm-hearted reception by the brethren, we "thanked God and took courage." W. L. Oliver.

**HABITS CHAIN**

**Certain Habits Unconsciously Formed and Hard to Break.**

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach.

"I was convinced that it was coffee that was causing the trouble and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health, indeed. My sister told me I was in danger of becoming a coffee drunkard.

"But I never could give up drinking coffee for breakfast although it kept me constantly ill, until I tried Postum. I learned to make it properly according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee.

"I am no longer troubled with dyspepsia, do not have spells of suffering with my stomach that used to trouble me so when I drank coffee." Name given by Postum Co., Battle Creek, Mich.

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

**PARAGOULD DISTRICT**—The district stewards of Paragould District are requested to meet in the Methodist Church at Walnut Ridge on Monday, January 9, 1905, at 11 a. m. It is urgently desired that all attend this meeting as every charge should be represented.

Z. T. Bennett, P. E.

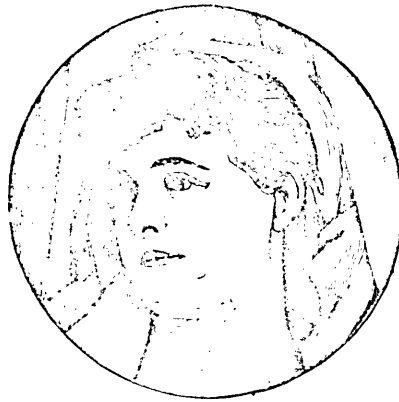
**COLLINS, ARK.**—Bishop J. S. Key read me out for Collins at Texarkana, so I hurried home, pushed things around and pulled out for Collins. I landed here safe on the 20th, finding a nice, new parsonage, floors just scoured and wood on the gallery, an inviting place, to be sure, and Dr. Smith met us at the depot and cared for us well. On the 21st we were quite busy getting things in shipshape. And Brothers Brown and Burns called to see if we needed anything in the way of the substantial. I modestly said, "Yes, sir, if you please." And now we have many good things for "they" have been to see us, the large folks up to 318 in weight down to the little tots that could only "tote a later." And still they come. So come to see us and we will give you ham and eggs. But if you can't come, pray for us, that we may be able to meet all the demands and do the best year's work of our lives. I preach here first on Christmas day.

Success to you and yours.

S. C. Vinson.

**CABOT, ARK.** Here we are, comfortably situated in the parsonage at the little town of Cabot. Did I say little? Yes, as a population, but not little in its love for the church, love in actions that speak "louder than words." On arriving here, from Argenta, with my family quite a number of the members of my church met us at the train and took charge of us in a way that made us feel that we were going to be "loved for the work's sake." They gave us a royal, old-fashioned welcome and free entertainment in their homes for a week, and when our household goods came moved them from the car to the parsonage, after they had it put in order, helping to put down the carpets and all this without one cent of charge. As soon as we were set up for keeping house the entire town turned out, filling the house and yard and just such a crowd and pounding as this writer has never witnessed before in life. Methodists, Baptists and Presbyterians, all vied with each other in their generous donations. Misses Gray, Skinner and Gardner presided at the piano, Brother Stergis read the 23d Psalm, Brother Pendergrass and the writer led in prayer and all joined in song and conversation, while standing, for there was not seating capacity for the old people. It was a great evening at the parsonage, and after the crowd left we took an inventory of our latest possessions and found that we had more groceries in our possession than we ever had at one time since we joined the conference at Mari-

**SISTER: READ MY FREE OFFER**



**Wise Words to Sufferers**

**From a Woman of Notre Dame, Ind.**

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

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

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

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

anna in 1890. "Truly our lines have fallen in pleasant places," and we are assured that we will be well cared for by the good people we serve. I have preached four times to a full house. This people go to church. I shall have more to say about Jacksonville and Austin later. I am determined to render the best service of my life to this charge.

N. E. Gardner,

P. C. Cabot Circuit.

Corning, Ark., Dec. 26, 1904.  
Editor "Methodist"—Our conference minutes are out in due time and good form. Dr. Bennett deserves great credit for the quick and good form in which he has gotten our minutes.

I notice some mistake in the financial report from Corning Station.

All our assessments were paid in full as is shown by the receipt. I hold from the auditing committee. Yet the minutes show two claims not paid in full and one overpaid. Respectfully,

A. E. Holloway.

We notice in the Courier of Corning some words of warm appreciation of Brother Holloway and his work, as well as some words of generous praise of our Sunday-school superintendent there, Brother G. B. Oliver.—Ed.

**A Pounding at Fairview Parsonage.**

Editor "Methodist"—Quite a throng of the members and children of our Fairview Church stormed the parsonage last Thursday night with a pounding of many good things, taking us completely by surprise. Most cheerful words of greeting were exchanged, some pieces of music were given, and after prayer and a talk by the pastor, outlining hopeful work for another year, all departed with a happy good-night. With our house of worship much improved, and the people so hopeful, we feel we will make much progress this year. A merry Xmas and happy New Year to the "Methodist."

Also, we want to most heartily thank the Clingman Orchard and Nursery Company, at Keithville, La., for a \$12 bale of choice fruit trees and shrubs, which we have

put out in good places on the parsonage property, from which we hope some pastor and family may reap abundant fruits and flowers in due time, if we should not remain long enough. We have been reaping here like blessings from the hard work of dear Brother and Sister Hardy, Sr., both of whom have been called home. A little practical effort at the right time of every season by each preacher and family will thus bless and help his and their successors in the parsonage home. This is a legitimate way of "dealing in future," that beautifies for and blesses all concerned.

Besides our church paying in full all claims for conference year, we reared over one hundred fine Plymouth Rock chickens and had one of the best gardens in the connection to its size. Come to see us.  
J. R. Sanders.

**Notice.**

The three Annual Conferences in Arkansas voted to set apart the Christmas time as the most suitable time to call upon all classes of our people for a contribution to Arkansas Methodist Orphanage. The preachers and superintendents of Sunday-schools are expected to bring the matter to the attention of every congregation in the State. It will save confusion and trouble in many ways if these friends of the Home will heed the instruction of the board by sending all money for the Orphanage to Rev. T. O. Rorie, Arkadelphia, Ark.

**EVERY CHURCH SHOULD USE OUR Individual Communion Service**



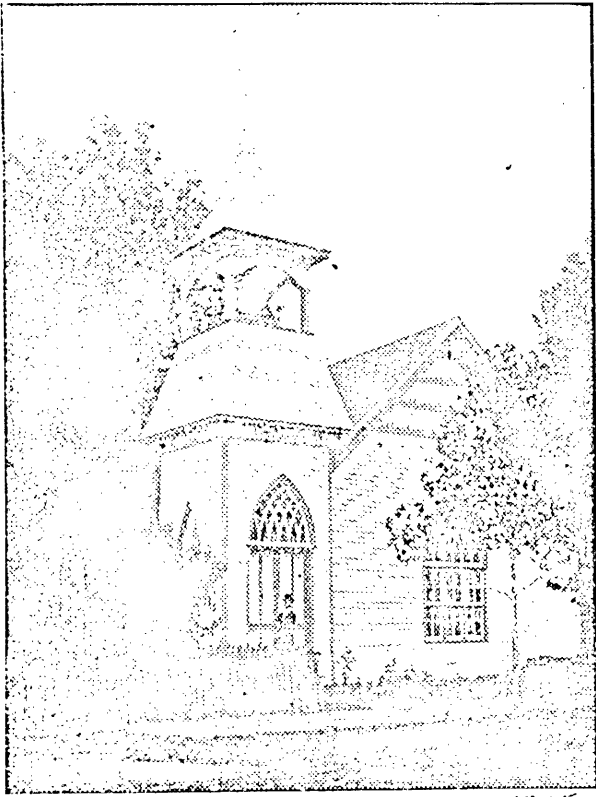
Nearly 2,000 churches are using this service. Not one church would think of returning to the old method of all drinking from the same cup. Send us \$1.00 for a complete outfit for 44 communicants. A complete outfit for 88 communicants sent for \$9.00. Money returned if not entirely satisfactory. Orders filled promptly. Address

**Thomas Communion Service Co.,**  
25 Wayne St., Lima, Ohio.

The Infant Catechism, by Mrs. Thornburgh still stands at the head as the best catechism for little children. If you have not tried it, send for sample copy.

**The Best Place to Buy**

Fine singing Canaries, Talking Parrots, Goldfish, Cages, Aquariums, Etc., is **LOUIS RUEH'S BIRDSTORE** (Largest and Oldest in the South) 819 Chartres St., New Orleans, La. (Write for prices.)



1-4-1905

Methodist Episcopal Church, South, at Hazen, Ark., Louis Hundley, Pastor Last Year, A. T. Galloway Pastor at This Time.

By request I will be at Benton next Saturday and Sabbath, and at Bryant Circuit next Saturday and Sabbath week. The place of holding Bryant Circuit quarterly meeting has been changed to Alexander. Jno. H. Dye, P. E. Little Rock, Ark.

MAGNOLIA, ARK.—I am glad to report an auspicious beginning at Magnolia. The past two Sunday services were spiritual beyond any we have had since I came here a year ago. I have been kindly received by the good people. Repairs have been continued at the parsonage. Had a nice Christmas tree for the children of the Sunday-school. My salary was advanced \$200. The outlook for a good year is good. Wishing the "Methodist" force a happy New Year, I am yours very truly, A. O. Evans.

ROGERS.—Rogers is looking up some. We had a good day Christmas Sunday. Large congregation. Four additions to the church and \$4.36 for the Orphanage. Our church has some good people. The League contains some good, earnest young people. The one unfavorable feature is that there are so many members who never attend church. Pray for us.

B. Margeson, P. C.

CAVE CITY CIRCUIT.—We are on our new charge at work. Cave City charge is not a new charge to us only, but a new charge in the Batesville District. The people have received us kindly, giving us the usual pounding, and seem to be anxious to do a good year's work for the Lord.

Brother Jernigan was with us the 25th and 26th and held our first quarterly conference. Although the conference was held on short notice, there was quite a number of the official members present, and we had a good report.

Brother Jernigan is with us in

good health and full of energy and we are expecting to accomplish great things under his leadership. He preached an instructive and spiritual sermon on Christmas day. All present seemed to be much interested and said by their actions that they are going to do all they can this year for the cause of Christ. We are well pleased with our charge and our prayer is that we may do a great work this year for the cause of Christ. Pray for us.

R. A. Robertson, P. C.

BEAVERS, O. T.—Dear "Methodist"—I am now settled down to work in my new charge. Will have plenty to do. We have some good people here, but not many belonging to our church. We are going to have a revival. In fact it has already started. Last Sunday we had a good day. Had a good congregation both morning and evening. At close of sermon we made a call for all who would co-operate with us in our work to come and give their hand, and, thank God, nearly every one came. J. H. Calloway.

MOUNTAIN HOME STATION.—We are back at Mountain Home for the third year. After a very kind reception we are hard at work. The preacher and people are hopeful for a good year in Zion. We are laboring and praying that we may have at least fifty souls for our hire during the year.

Our congregations are larger than they were before conference. Christmas night we took a collection and secured about \$90 in cash and subscriptions on our conference collections. So we are all right on that line. Our greatest work for the year is the building of a church. You know our church was completely destroyed the 24th of last March by a storm. We want to build a stone church.

Our people like the "Methodist." We shall do you some work next week. J. J. Galloway.

EL DORADO.—Two good services last Sunday, which was Christmas day. We left Carlisle December 20th, reaching this place 21st. Had a real hearty reception. These people love the church. The stewards met Tuesday evening, the 27th, and fixed the salary for the pastor with an increase of \$50 over last year. These stewards are big hearted men. God bless them in their labors and in their homes. We hope to make this the very best year of ministry so far. A word about our old charge. There are some very fine and good people living in and around Carlisle. Some of our very best and truest friends live there. We pray God's blessings upon them, and Brother McKelvy this year. I see a note from Brother Galloway at DeValls Bluff. I just want to say he has there and at Hazen a big hearted, true and loyal people. Of our work here we will write again soon. I intend to look after the "Methodist" at once. I am glad to note that Brother Sage, the out-going pastor, has a very warm place in the hearts of these people. It inspires me with confidence that if I prove worthy of their love and esteem I will have it, and if I am unworthy of it I shall not blame them for withholding same. We have done but little in the way of getting into the homes of the people, because of sickness in our home.

We pray God's blessings upon all of our people, and may this be the very best year spiritually that we have ever seen. Yours in Christ,

J. W. Harrell.

#### THE EPWORTH LEAGUE AND SUNDAY-SCHOOL WEEKS

In the Missionary Training School, Nashville, Tenn., Jan. 18-31.

During the two weeks from January 18 to 31 of the Missionary Training School there will be a conference for Young People's Leaders, which will be devoted primarily to missionary education in the Epworth League and the Sunday-school.

#### Program.

Bible Study—One hour daily—Dr. E. B. Chappell.

Mission Study—One hour daily—Brazil, first week, Dr. W. R. Lambuth; Mexico and Cuba, second week, Dr. G. B. Winton.

Modern Missionary Movements Among Young People—Five lectures—F. P. Turner.

Missionary Education in the Epworth League—Six lectures—F. S. Parker.

Missionary Education in the Sunday-School—Six lectures—Dr. and Mrs. H. M. Hamill.

#### Public Addresses.

The Prophet and the Priest—Dr. J. H. Stephenson.

Work of the Woman's Foreign Missionary Society—Mrs. S. C. Trueheart.

The Epworth League and the World's Evangelization—Two lectures—Dr. H. M. DuBose.

The Supreme Importance of Missionary Training in the Sunday-School—Two lectures—Dr. James Atkins.

Missions in the Bible—Three lectures—Dr. O. E. Brown.

Devotional Bible Lectures on the Christian Life—Dean W. F. Tillett.

Workers' Group Conferences—Conducted by Drs. Lambuth, Hamill and Brown.

#### WHY DOES

#### A BABY CRY?

Because it is either hungry or in pain. Properly nourished it will usually grow up right and be comfortable—that's the principal thing for a baby. If its food lacks strength and nourishment add Scott's Emulsion at feeding time. A few drops will show surprising results. If a baby is plump it is reasonably safe. Scott's Emulsion makes babies plump.

We'll send you a sample free.  
Scott & Bowne, 409 Pearl St., New York.

#### General Information.

This conference for Young People's Leaders will begin Wednesday morning, January 18, and close Tuesday night, January 31.

A program fee of \$3 will be required of each one attending this conference.

Board and lodging can be secured at \$5 per week in boarding houses recommended by the school.

The total expenses for the two weeks should not exceed \$15.

On coming to the conference buy your ticket at full fare, and be sure to get a certificate from the agent on the regular certificate plan.

The complete prospectus of the school will be mailed on application to J. E. McCulloch, Secretary, Nashville, Tenn.

#### Pine Bluff District—First Round.

Hawley Memorial	Dec. 25, 26
First Church	Jan. 1, 3
Lakeside	Jan. 10
Alzheimer	Jan. 11, 15
Roe	Jan. 21, 22
Stuttgart	Jan. 22, 23
Redfield	Jan. 28, 29
Carr Memorial	Jan. 25
Kingsland	Feb. 4, 5
Sherrill	Feb. 11, 12
Rison	Feb. 18, 19
Macon	Feb. 25, 26
St. Charles	Mar. 3, 4
DeWitt	Mar. 4, 5
Gillett	Mar. 11, 12
Bayou Meto	Mar. 12, 13
Douglass and Grady	Mar. 18, 19
Star City	Mar. 25, 26
Swan Lake	April 1, 2
Sheridan	April 8, 9
Rowell	April 15, 16

The district stewards will meet Thursday, January 12, at 3:30 p. m. at Lakeside Church, Pine Bluff.

E. M. Pipkin, P. E.

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

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

#### SPECIAL CROPS

A twenty-page monthly magazine; \$1.00 per year; sample copy 10c. Tells how to grow GIBBERING, GOLDEN SEAL, SENECA SNAKE ROOT and other unusual and money-making crops. Shows how more money can be made from a small garden than from a 500-acre farm. 4 months on trial 25c. PUB. SPECIAL CROPS, Skaneateles, N.Y. Box R

OBITUARIES.

**JONES**—Carl Carson Jones was born June 10, 1903. After a short week of intense suffering on October 30, 1904, he was carried by the angels to that bright land where sickness and sorrow are strangers. All that willing hands and loving hearts could do was done, but to no purpose. Carl was a bright, sweet child. During his sickness he suffered the greatest pain with only now and then a piteous little moan. It seems sad indeed that such a promising child should have been taken away just as he was budding into life, but God knows best and his wisdom doeth all things well. Such rare and precious buds are transplanted from this cold and sinful earth to the beautiful gardens of paradise to bloom forever in the presence of God. To the grief-stricken parents, we would say, look up into the face of the Blessed Heavenly Father. For a while his ways are past finding out, but hereafter you shall know how fully this was a dispensation of his Divine love.

S. Kilpatrick.

Hamburg, Ark.

**POEL**—Cynthia A. Poer, daughter of Moses and Elizabeth Swan, was born June 12, 1834, in East Tennessee. She was converted and joined the M. E. Church, South, at the age of fifteen. She moved with her parents to Lawrence county, Ark., in 1849. She was married to David H. Poer May, 1850. He lived only eighteen months and died leaving her with one child—a daughter, whom she managed to educate in the school of M. Stebbins Kenard, at La Crosse, Ark. She lived in the parsonage of Cushman Circuit, Cushman, Ark., the home of her son-in-law, Rev. R. H. Grissett, until 1861. She was very feeble for several years, and was an invalid and confined to her room for eight months previous to her death. She often expressed a desire to go home and to be freed from further suffering. A short time before she breathed her last she said, "Tell my absent grandchildren I am all right and I'll soon be in heaven." She leaves one daughter, five grandchildren and one great grandchild and many warm friends to mourn her death. She has joined the company of the redeemed in the city of the skies. She has left a good influence and will live in the memory of her friends.

F. R. Noe.

**PARNELL**—Death has again invaded a quiet, happy home, and left the dark shadow of gloom, blotting out the joy and sweetness from the home of Brother B. A. Parnell, of Orlando, Ark. Brother Parnelle has this year buried his mother, father and a cousin, and now he is bereft of his wife, Mrs. Tennie C., born February 16, 1868, died November 18, 1904. And truly she was a wife in every sense of the word. She was ever devoted, gentle and loving. Only a little over a year ago she buried her mother, Mrs. Thompson, who died at her house, after a long time of suffering with the dreaded consumption. I never witnessed more patient devotion than was shown by her and Brother Parnelle to her mother. Sister Parnelle was never well after her mother's death. She joined the M. E. Church, South, at the age of eighty-two years, and as to her consistent life, all of her pastors are ready to testify. She loved her church and her preacher. At the time of my last visit, when she could not speak above a whisper, she gave orders to the cook to prepare for my comfort as her preacher. Truly Wheeler Springs has lost a faithful member, society a good example, and Brother Parnelle a loving wife, who for fourteen years and eleven months stood by him in beautifying their home. She

Money saved is money made  
\$250 REWARD OF  
**Autograph SHOES**  
THE CARLOTTA SHOES  
W. L. DICKERSON & CO.  
If you have had any shoes made by W. L. Dickerson & Co. in Lawrence, Lawrenceville, or Lawrenceburg, Ark., and they are not the best, we will give you \$250.00. Write to W. L. Dickerson & Co., Lawrenceburg, Ark.

leaves only one child, little Earl. May heaven bless him. Her last and parting words were an exhortation for all to live in the service of God. Oh, may the Lord lead us safely through the shadows into the kingdom of light, where sorrows cannot come. She sweetly sleeps. Her pastor, S. C. Vinson.

**STUART**, Mrs. Lucy Stuart (nee Brooks) was born October 1, 1813; married at 15 years of age; was the mother of eleven children, five living; joined the Methodist Church in early life and lived an honored member until death released her November 7, 1904. Grandma Stuart, as she was familiarly called, lived to see her great-great-grandchildren almost helpless for several years before her death, and yet her children and grandchildren were not ready to see her go, but the machinery of life that had run for 91 years stopped and we laid the tired body in the tomb, to await the resurrection morn.

J. H. Bradford.


**TEMPLE**—Dora C. Temple (nee McClain) was born April 23, 1868, and fell asleep in Jesus November 3, 1904. She professed religion and joined the Presbyterian Church in 1884, but soon after joined the Methodist Episcopal Church, South, in which she lived a devoted Christian until translated to the church triumphant. She was married to W. T. Temple March 27, 1884, was the mother of ten children, one preceded her to the better land. She has been greatly afflicted for over two years; had no fears of death; only regretted having to leave so many little children without a mother. Devoted as a wife, as a mother, true to God, loyal to the church, she hath done what she could. May God bless our dear Brother Temple and his little ones and bring them to a happy reunion in the sweet bye and bye, is the prayer of their pastor,

J. H. Bradford.

Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. D. M. Bye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas. (If not afflicted, cut this out and send it to some suffering one.)

**Potash**  
is necessary for cotton to produce high yields and good fibre.  
Write for our valuable books on fertilization; they contain information that means dollars to the farmers. Sent free on request. Write now while you think of it to the  
**GERMAN KALI WORKS**  
New York—Atlanta, Ga.—  
93 Nassau St., or 227 So. Broad Street.

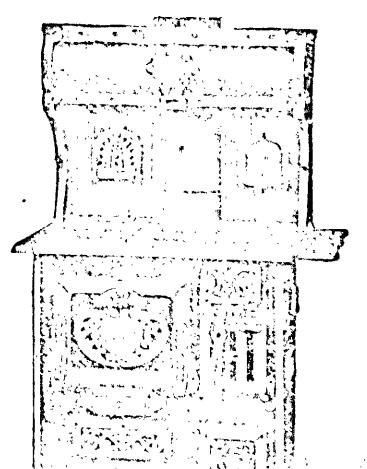


Epworth Pianos please the critical musicians



Intelligent and careful buyers want to know where they can get sweet toned and reliable pianos—and at the right price. They want to avoid two errors—paying too much for a good piano, or worse yet, getting a "cheap" toned piano at no more than a fair price. The Epworth piano is a thorough quality of sweet toned piano, warranted for ten years. It is sold direct from our factory at the factory price. Our Catalogue tells all about it; also tells how to save the middle dealer's profit. We send Epworth Pianos to people all over the United States, on trial. If you wish, you may pay for it in cash or in payments, as agreed; if piano is not perfect, and satisfactory to you, it comes back at our expense of freight both ways. Nothing could be fairer than that. Write for Catalogue and terms. Mention this paper. **WILLIAMS ORGAN & PIANO COMPANY**, 57 Washington St., Chicago.

Buy from the Factory.  
Home Manufacture.  
Warranted.  
**MAR'S STEEL RANGE**  
With all the improvements up to the present time.



We guarantee this range to do 11 or 7, 18 by 18 oven, for \$22.00 with warming closet, as shown on it.  
The same range with the warming closet and reservoir, for \$26.00.  
We pack this range and send it on the train.  
Send us your check, or postoffice order, and prompt shipment will be made.  
**C. O. SMITH,**  
353 W. Main St., Louisville, Ky.

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

**WANTED** Men and Women to sell a  
**SELF-WRINGING FLOOR MOP**  
Sells itself. Pays \$3 to \$8 daily.  
Will give exclusive sale of county to right party.  
**T. G. JOHNSON,**  
Temple Court Building, Atlanta, Ga.

**THE EXPLANATION.**  
Thinking young men and women study the Byrne Shorthand as taught in James' Business College because:  
1. The system can be learned in half the time required to learn other systems.  
2. The system is much more easily retained for it has not one-tenth the memory work.  
3. Writers of the system make a much higher rate of speed.  
4. Tuition and books cost one fourth less than in other schools.  
5. Students save from two to four months' board bill, and from two to four months' salary.  
6. The graduates of the Institution are all employed.  
For particulars address  
**JAMES' BUSINESS COLLEGE**  
PINE BLUFF, ARK

**DRAUCHON'S Colleges.**  
PRACTICAL BUS. COLLEGE.  
J. E. DRAUCHON, PRES.  
NIGHT and DAY school. Catalogue Free.  
**BIG** WACO, TEX. **BEST**  
**20** ST. LOUIS, MO. **CAT'LOG**  
**BIG-** RALEIGH, N. C. **TELLS**  
**GEST** GALVESTON, TEX. **REST**  
NASHVILLE, TENN.  
KNOXVILLE, TENN.  
SAN ANTONIO, TEX.  
MONTGOMERY, ALA.  
LITTLE ROCK, ARK.  
OKLAHOMA CITY, OKLA.  
PADUCAH, KY. ATLANTA, GA.  
FT. WORTH, TEX. DENVER, CO.  
FT. SCOTT, KANS. LE SMITH, ARK.  
COLUMBIA, S. C. MUSKOGEE, I. T.  
SHREVEPORT, LA. KANSAS CITY, MO.  
\$5—16 Bankers on Board Directors—\$5  
Incorporated, \$300,000.00. Established 16 years.  
**A TOWER TO SUCCESS.**  
**A MONUMENT TO MERIT.**  
**A PYRAMID TO PROGRESS.**  
**AN OBELISK OF POPULARITY.**  
**ON SUBSTANTIAL FOUNDATION.**  
INSTRUCTION—In thoroughness we are to business colleges what Harvard is to academies.  
**HOME STUDY** We teach by mail success, fully or  
REFUND money. Write us.  
**POSITIONS** secured or money REFUNDED.

**Sterling Silver**  
We carry full lines of Spoons, Forks, Knives, Tea Sets, and Fancy Pieces. Illustrated catalogue contains about 4,000 items of Jewelry, Watches, and Silverware.  
SEND FOR COPY TO-DAY.  
**The B. H. STEEL JEWELRY CO.**  
NASHVILLE, TENN.  
SPECIAL  
\$3.75

**"THE AMERICAN BOY" MAGAZINE.**

The Biggest, Brightest, Best Boys' Magazine in the World.

Boys Like It Because It Treats of Everything Boys Are Interested in and in the Way that Interests Them.



PARENTS LIKE IT

and like their boys to have it, because of its pure and manly tone and the high character of its contents. It is the only successful attempt to chain a boy's interest and give him the kind of reading matter that he wants served to him in such a way as to stir his ambition, uplift and inspire him. Boys want reading matter as much as "grown-ups" if they can get the right kind. If parents supply them with the wishy washy kind, or none at all, they usually get the kind they oughtn't to have, and boy-bandits and would-be "Deadwood Dicks" are the result.

**YOUR BOY WILL LIKE "THE AMERICAN BOY,"**

and you will like him to have it, for it is interesting, instructive, and educative. Authorities pronounce it the best magazine. It has been a tremendous success, gaining nearly 125,000 subscriptions in four years, and the parents of our subscribers say it deserves a million more. As one parent writes:

"In my opinion THE AMERICAN BOY works a two-fold purpose. It makes a man out of a boy, and it makes a boy again out of full-grown man."

No publication for young people is paying so much money for high-class literary matter for its readers as is "THE AMERICAN BOY."

Secure two new subscribers to the Methodist and THE AMERICAN BOY will be sent for one year.

**CAN YOU ENJOY A SQUARE MEAL?**

Do you sit down at the table with a fine appetite intending to enjoy your meal immensely and after a few mouthfuls give up in despair? That's a typical "well along" case of indigestion or dyspepsia. Hundreds, yes, thousands are in the same boat and are willing to do almost anything to be as they used to—healthy, well and strong with a good sound stomach.

The best and quickest cure offered to that big army of sufferers is

**DR. SPENCER'S ENGLISH DYSPEPSIA WAFERS.**

The curling powers of these wafers are very simple to understand. They are natural in their workings and effects, taking up the work of the worn and wasted stomachs, digesting the food thoroughly and completely.

British Pharmaceutical Co., Milwaukee, Wis., Distributors.

Price 50 cents a box.

For sale by **SNODGRASS & BRACY, LITTLE ROCK, ARK**

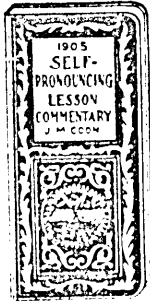
**BELLS**

Steel Alloy, Church and School Bells. See Good for Catalogue. The O. C. BELL CO., Hillsboro, Mo.

**30 Day Sure**

Send me your address and we will show you how to make 30 days absolutely sure; we guarantee the work and teach you free, you work in the local territory. Send us your address and we will start you right away. Remember we guarantee a clear profit if you do not succeed. Write at once. **ROYAL MANUFACTURING CO., Box 876, Detroit, Mich.**

Invaluable to Sunday-school Teachers.



The Vest Pocket Self-Announcing Lesson Commentary on the Sunday-school Lessons for 1905. Pointed, spiritual, practical, comprehensive.

With lesson text, teaching analysis, historical setting, revised version changes, maps, calendar, class-book, and daily Bible readings; also, topics for 1905 of Epworth League, Christian Endeavor and Baptist Young People's Union. Carry it with you and always be prepared. Price, postage paid, morocco, 35c; cloth, 25c. Stamps may be sent. **Anderson & Millar, Little Rock, Ark.**

Sent Under a Guarantee

**The HYGIENIC PERFECTION MATTRESS**

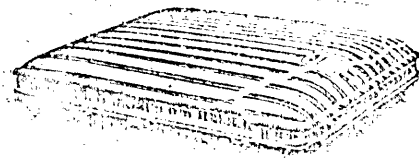


**\$12.50** Delivered anywhere in the United States

75,000 in use and every one giving entire satisfaction. Made in one continuous lat. Will never become lumpy or packed. Is dust and vermin proof and is renovated by sunning.

**OUR GUARANTEE.**

Sleep on it sixty nights, and if you are not thoroughly satisfied—if it is not superior to any \$50.00 hair mattress in cleanliness, comfort and durability, return it and get your money.



**THE HYGIENIC PERFECTION MATTRESS.**

It Cannot Fail to Give Entire Satisfaction.

PERFECTION MATTRESS CO., Birmingham, Ala. Gentlemen:—After a thorough test of the Hygienic Patent Perfection Mattress, I do not hesitate to pronounce it the best mattress I have ever used. Its elasticity and general comfort I have never seen equalled in any mattress. It cannot fail to give entire satisfaction.

Yours truly, **A. B. CURRY,** Pastor Second Presbyterian Church, Memphis, Tenn.

WRITE TODAY FOR FREE LITERATURE.

ADDRESS

**PERFECTION MATTRESS CO.**  
225 21st Street N. Birmingham, Ala.

**DO YOU WANT TO STUDY**  
Telegraphy, Bookkeeping,  
Shorthand or Typewriting?  
If so, write at once to Business Dep't,  
Henderson College, Arkadelphia, Ark.

**Ask Your Postmaster**

about the "Bargain Day Rates" now in effect on

The Daily Arkansas Democrat

The Postmaster is our agent.

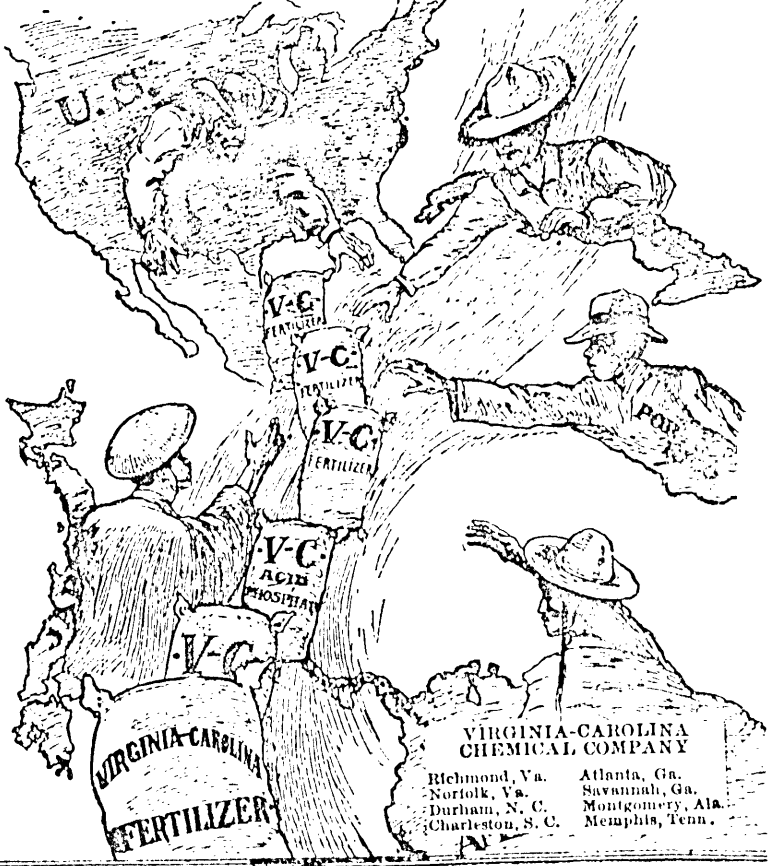
Arkansas Democrat Co., Little Rock.

Note:—This low rate expires Dec. 23rd

**NEW INVENTION!**

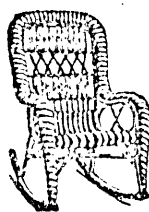
Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for \$2 each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the Epithelial skin pores, purify the entire system. Treat Hot Springs, Pruritic disease. Scars, Dr. Pills, Cured thousand. Nature's drugless remedy for colds, grip, rheumatism, sores, pains, blood and skin diseases, kidney trouble, children's diseases and female ill. Guaranteed. Sent on 30 days' trial, \$1.00 to \$2.00 a month. Salesmen, managers, general agents. **WORLD MFG. CO., 82 World Building, Cincinnati, Ohio.**

**"Fertilizers for all Hands, Fertilizers for all Lands."**



**VIRGINIA-CAROLINA CHEMICAL COMPANY**

Richmond, Va. Atlanta, Ga.  
Norfolk, Va. Savannah, Ga.  
Durham, N. C. Montgomery, Ala.  
Charleston, S. C. Memphis, Tenn.



**FREE**

This elegant full size 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 Precut Glass Fruit Bowl, Aztec Desk, 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 plans, order blank, etc. We will allow you time to deliver the Baking Powder and the money before paying us. You run no risk, as we pay the freight and will trust the Baking Powder, Rocker, etc. (I know this Company to be thoroughly reliable.)

**THE SALVONA SUPPLIES COMPANY,**

150 Publicity Building,

**ST. LOUIS**



**THROUGH SERVICE TO THE EAST AND SOUTHEAST**

The "Southeastern Limited," leaving Memphis daily 8:15 a. m., carries Through Drawing Room Sleeper to Jacksonville, Florida, via Birmingham and Atlanta.

**DINING CAR SERVICE**

"The New York Limited," leaving Memphis daily 9:10 p. m., carries Through Buffet Drawing Room Sleeper to New York via Birmingham, Atlanta, Washington and Philadelphia. Through coach to Atlanta. For information and reservations, write or wire

**J. N. CORNATZAR, Gen'l Agent, Memphis, Tenn.**

**RED CROSS BRAND**

OF

**Linseed Oil**

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

**Waters Pierce Oil Co.**



**PINE BLUFF.**

Improved service to Pine Bluff via the Cotton Belt Route. Two trains each way daily. Note the very convenient schedules:  
Leave Little Rock 8:05 a. m.  
5:00 p. m.  
Arrive Pine Bluff 10:35 a. m.,  
7:30 p. m.  
Leave Pine Bluff 8:00 a. m., 3:50 p. m.  
Arrive Little Rock 10:30 a. m.,  
6:20 p. m.  
Remember this is via the Cotton Belt Route. Ask Cotton Belt agent for folder.

**PLYMUR CHURCH BELLS**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Please mention this paper