

THE ARKANSAS METHODIST

Little Rock, Arkansas,
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No. 4.

SAVE THE BOYS!

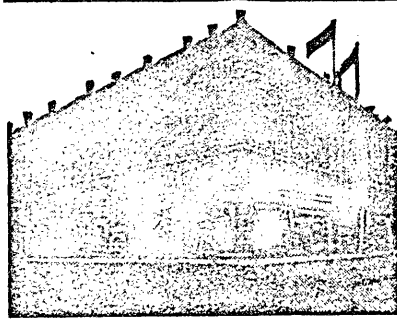
A YOUTH CONVICTED BECOMES A CONFIRMED CRIMINAL, if forced to associate with hardened convicts. Arkansas should save such youth by providing a

REFORM SCHOOL.

Missouri has two, one for girls at Chillicothe, the other for boys at Booneville. The writer has visited both, and is fully convinced of their great value. The majority of youth going through such institutions are saved to honorable and useful life. Church conferences and conventions for years have asked for a Reform School. The teachers of the State ask for it. The Governor recommends it. It will be of greater value than any other eleemosynary institution. Its buildings should cost \$50,000.00; its annual maintenance \$10,000.00, but it would be a great investment. Let Christian citizens throughout the State appeal to their Senators and Representatives to meet this crying need.

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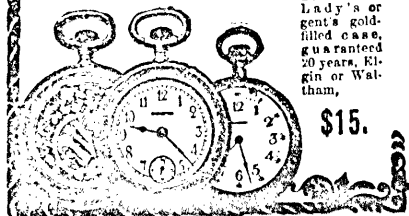
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THE ARKANSAS METHODIST

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EDITORIAL NOTES.

The church is more often hurt by her friends than by her enemies.

Last Saturday Gov. Davis pardoned W. B. McNutt, of Conway county, who had been convicted of selling whisky illegally in four cases and fined \$25 in each case. All the fines are remitted.

My brother, there are plenty of men working for a bare living that have all the capabilities of making money you have, but you were a little more fortunate in getting to the place first. After all it is not our great abilities so much that have put us ahead of our fellows as the good opportunities that have so often been made for us. Then those of us who have been blessed with money-making privileges are bound to carry on the benevolent work of the church. Ingratitude is a base sin. It is a sin of the head and heart. It is returning evil for good.

We often hear men who have had a good opportunity to make money, and have made it, complain at being called upon so often for help to support the various institutions of the church. We feel sure when we hear them complain that they have not been tithing or giving God that which belongs to Him. We ought to be only too glad that people will honor us by asking for help to assist all good work. We had rather give to everybody and to everything that is worthy than to be the poor fellow that is not able to help. It ought to trouble us when we are called upon for help and cannot give it.

The State Good Roads convention, after a very profitable and well attended session last week, adjourned to meet next year in Fort Smith, the progressive metropolis of Western Arkansas, which offered free entertainment to all delegates, an example that might well be imitated by Methodist folk in certain States of which we know.

A strong measure providing for co-operation of national, State, county and local aid was recommended to the legislature.

Judge Falconer, of Sebastian county, who had so faithfully served the cause, was elected president, Geo. R. Brown, to whose untiring efforts much of the success was due, was elected secretary, and H. L. Remmel, the enthusiastic advocate of progress, treasurer. The retiring president deserves great credit for his skillful handling of the assembly and felicitous introductions. A. C. Millar was appointed a special committee to confer with the joint committee of Senate and House to revise the present road laws.

The Anti-Trust Bill.

The famous anti-trust bill has become a law. Now mark one thing: It will do Arkansas no good. It will do us harm. What do the great trusts care about a little piece of territory over here? They are going to go serenely on their way, doing business all over the world. The only result to us will be that we shut our people off from getting at the best advantage possible to themselves, under present conditions, a great many things they need, things that are controlled by the trusts. Mark you, *controlled* by the trusts, and so fully controlled by them that you cannot get them on any better terms than they offer. You will get them on worse terms; that is the simple truth.

This thing is a fad here in Arkansas. We are persuaded that many of the more intelligent members of the legislature voted for it knowing that it is a fad, but feeling that the party they represent had demanded it, and so they must do it. It is a craze, a genuine craze over a good principle. And it has become such a craze in Arkansas that politicians are bowing before it as before an idol.

We would that every trust in existence were wiped from the face of the earth. They are robber schemes every one of them. But, gentlemen of the legislature, your little bill is a straw thrown into the face of a hurricane. You would have done better to have consulted the real interests of the people. Only the national government can deal with this thing effectively, unless you can get up some concert of action with your sister States. All hail the "trust-busters"!

Is it not a little strange that the legislature has been working on this thing for several years and yet had to pass this bill twice before it could get itself enacted? Some clause had been left out, or some change had been made in passing it over from one house to the other, which made it necessary to do the whole thing over again. Who knows what clause is even now hidden in it to condemn it before the courts, snaked in there by some demagogue who wants the people to believe that he is a "trust-buster" and who never yet had any intention to interfere with any trust. It would be no surprise whatever to us if the supreme court of this State shall find that the whole business is political jugglery and no law at all. Meantime we must stand the disturbance to business which the thing will bring us, and wait to see whether or not the supreme court is to be held up to the contempt of the people by some demagogue.

We have an abiding faith in the people of Arkansas; we believe that sooner or later they will right all political wrongs; they will do right as they see the right; but it is a miserable situation when they are utterly misled in matters so important as this.

A Dangerous Bill.

Last week Speaker Cate, of Jonesboro, introduced a bill to exempt Jonesboro from the operations of the local option laws by separating it from the rest of the county and by making each ward a sovereign political unit on the liquor question, so that, if the county as a whole or the city as a whole should vote against license, any ward giving a majority for license could have saloons. We believe in the principle of local option, but this is local option running amuck. The people of Arkansas are proud of their good laws on the liquor question, and will not listen to any suggestion of retreat. Nay, they are rather demanding that the principle of the present law be extended to the State, so that when a majority of the votes in the State are against license the whole State shall become dry.

The temperance people (and they are a decided majority as shown by the last election returns) look with suspicion upon such a measure, and have a right to know why the speaker of the house with his influence should introduce such a pernicious bill. Under the rising storm of indignation he explains that it was introduced by request. This will relieve him of odium if he neither works nor votes for the bill. Let all good people watch the course of this bill.

Russia.

We have repeatedly said in this paper that if the war in the East should be drawn out there would be revolution in Russia. History appeared to us that anybody who knew the conditions in Russia ought to be able to foresee this. In our judgment the revolution is now on, and it will be "On with the revolution" there. On last Sunday great crowds of workmen, many of them accompanied by their wives and children, attempted to present a petition to the czar. They refused to disperse; they were fired on by the troops guarding the palace, and a hundred thousand people are supposed to have taken part in the riot that followed, in which fifteen hundred people are said to have been killed and wounded. Here is a most striking parallel of the Versailles riot which was the opening scene of the bloodiest drama that has been acted upon the stage of modern history, the French revolution. That parallel will hold in reference to the czar and Louis XVI, both being personally rather good men, and both being surrounded by an aristocracy that controlled them, to the deep oppression of their people, and both apparently blind to the situation, "poor Louis" saying at Versailles to one of his courtiers, "This is rebellion;" when the astute courtier replied, "Sire, it is revolution!" The parallel will hold when the financial and the general social and economic conditions of the two countries are considered.

The outbreak was first in St. Petersburg. The next day Moscow flames out, and there are more workmen and fewer soldiers in Moscow than are in St. Petersburg. We predict that all Russia will be ablaze before many days. The war with Japan will have to be brought to an end. Russia has troubles enough of her own. The Japanese have won a victory not only for themselves, but a victory for Russian liberty and for mankind.

CONTRIBUTIONS.

Letter From China.

On account of a long spell of sickness I was not able to start out on the first round of quarterly conferences on the Shanghai District as soon as I should otherwise have done.

The first of the series for this quarter was held at Nansing November 26-7. Leaving Shanghai on a Chinese houseboat Friday night about 12 o'clock, we, self and wife, arrived at Nansing, a distance by canal of some 20 miles, the next morning about 8 o'clock. Going ashore about 8:30, I found Brother Daung, the preacher in charge, holding morning prayer in the boys' school. Fifteen pupils and the two teachers were present. Brother Daung commented on a part of the sixth chapter of Acts, after which hymns were sung and prayers offered.

I spent the morning conferring with the preacher about the affairs of the circuit and in examining the school. The quarterly conference was held at 3 p. m. of the same day. There were nine official members present, besides a considerable number of the church members and probationers. The report of the statistics given at the last Annual Conference showed the following, among other items:

Number of church members, 44.

Number of probationers, 165.

Number of Sunday-school scholars, 94.

Number of Epworth League members, 22.

The collections for the present quarter showed \$6 paid to the preacher in charge and \$57 collected for all other purposes. An exhorter, Dzung Woo Zung, was recommended to the district conference for a license to preach.

There are two assistant preachers, Brothers Dau and Yu, on this circuit, and the above reports show that they, with Brother Daung, have been doing a good work in Nansing and the surrounding country. This circuit has now grown to be quite ^{large} ~~quite~~ embracing Nansiang, Kading, Waung Doo, Kiwaung Miao and Oen Ding, the latter being the farthest point, about 15 miles, from Nansiang.

All these points are regularly visited by one or the other of the preachers once or twice every week. We own churches at Nansiang and Kading, and rent chapels at Waung Doo and Kiwaung Niao, while the Christians have provided a meeting place at Oen Ding, paying the rent for it themselves.

The work in this region has recently begun to develop quite rapidly. Nansiang has been the scene of much labor in past years and the results have been, on the whole, rather meagre. For many years a resident missionary of the Parent Board was stationed there and also two ladies of the Woman's Board to carry on schools for boys and girls. Foreign houses were built for residences of the missionaries, together with a good substantial church building. After the Boxer uprising in 1900 it seemed best to move the missionaries away to other parts and Nansiang was left in charge of the native preacher. Later on, both of the foreign residences were torn down and moved away to be rebuilt, one at Soochow and the other at Songkong. The native preacher felt quite lonely when all the foreigners left, but he has been wonderfully blessed since that time and the work in the whole region is in a more encouraging condition now than at any previous time in its history.

On Sunday morning Sunday-school was held at 10 o'clock and I preached at 11 o'clock to a congregation of about 100 people from 1st John 2:6, "Abiding in Christ." At 3 o'clock I baptized nine adults, six men and three women and received ten into the church. I also baptized the infant daughter of the principal teacher in the Nansiang school. I was exceedingly gratified to be able to receive so many into the church at

Nansiang. I am sure they are the first fruits of a large harvest which we are now about to reap in that region.

There are some difficult problems to meet in connection with the work there. One of them is the lack of men and means to develop the work and enter the doors that are already open to us. The lack of funds for the Shanghai district has made it necessary to cut down the amount allotted to the Nansiang Circuit, whereas the need is very great for a considerable increase in the amount appropriated to that work. The result is that we cannot employ the helpers that are needed, and cannot keep the school work going that is so essential an arm of the service.

It filled me with sadness to have to refuse the urgent appeals for help made by Brother Daung and his assistants, and we need not wonder if they should become somewhat discouraged by the failure to get the help that they so urgently desire. Is it not possible for our people in the homeland to increase their contributions so as to enable the Board of Missions to give us the assistance that we so urgently need?

Another problem on the Nansiang work is the question of how to deal with the probationers, many of whom apply for church membership. Brother Daung has received a considerable number already, and more are constantly applying to be enrolled. Several applied to him in my presence on Sunday, morning and afternoon. It is perfectly plain that not a few of those who want to join the church have other things in view besides the salvation of their souls. They want help in law suits, or in the settlement of disputes with their neighbors, or they are expecting to find employment, etc., etc. Brother Daung has, I believe, been very careful in receiving probationers when they apply to be enrolled. He tells them they must come to church five or six weeks and he must have time to investigate their cases and get well acquainted with them before he will put down their names as probationers. But notwithstanding all his precautions, some unworthy ones are enrolled. It is very necessary therefore to give the probationers a thorough trial before we receive them into the church. At the same time we must not be too rigid in our requirements or too hasty in suspecting the motives of those who apply for membership. We have found cases, not a few, where some who join from wrong motives have learned the value of the Gospel for their personal salvation, and have become genuine believers and consistent Christians. We must deal with them all in the spirit of leniency and tenderness, such as that manifested by our Lord in His dealings with the multitudes who followed him, often from very mixed motives.

A. P. Parker.

Anglo-Chinese College, 13 Quinsan Road, Shanghai, Dec. 14, 1904.

In Memory of Mrs P. F. Morehead.

Mrs. Pernaty Frances Morehead was born in Chambers county, Alabama, January 24, 1836, and died at Hazen, Ark., November 27, 1904. Her first marriage was to John G. Hammond. Of this union five children survive—Mrs. J. R. Moore, the Hammond brothers and Mrs. John McNeill.

Her husband enlisted as a Confederate soldier in 1861, and served to the close of the war. During those dreadful years she maintained her family of young children in comfort and respectability. This trying ordeal only served to bring out the reserves of executive ability and industry.

Immediately after the war they moved to Arkansas, and without resources began life anew. They opened up a farm in Prairie county, but it was incomplete when her husband died. She took her children and bravely faced the issue. In the battle for bread, she was quite successful.

Her second marriage was to Mr. R. H. Morehead.

In June, 1874, under the ministry of Rev. John P. Holmes, she was converted, and received into membership in the Methodist Church. There was no parade, no noise. Her simple faith was in perfect accord with her whole life. The great depths of her heart were seen only by God. There were some secrets between her and God which were never told. With true womanly reserve her heart, of which only glimpses were afforded her children, and then with blushes, was known only to God. Quiet, tactful, resourceful, unpretentious, independent, industrious, modest, true in every relation, she passed through life.

The evening of her life was made pleasant by noble, dutiful children, who were made so by her godly, consistent, faithful life.

At midnight on November 27, surrounded by her children, she calmly surveyed them, and with assurances of safety and utter lack of fear, the earthly tabernacle fell, and she passed into "the land that is very far off, where she sees the King in his beauty."

No one knew her more intimately, or loved her more sincerely, than myself. I lived in her house before my marriage, and she has been in my house much of late years. I was her counselor and trusted adviser, and knew her more intimately than anybody else, and say she was noble, true, unselfish and a Christian.

J. R. Moore.

Mansfield, La.

Letter From H. H. Watson.

Dear "Methodist"—I have often thought I would write through you to the loved ones at home, and say a few things about this country and its people. But, like we poor mortals do so often, waited for a "convenient season."

We are having some very cold weather now. The thermometer has been registering six and eight degrees below zero for some days. This seems cold to one who has been raised on the "sun-kissed hills" of Arkansas. Notwithstanding, this is a fine country, with its beautiful, rolling prairies, flowing waters and fertile soil.

As one beholds this goodly land, he is forced to say, surely God made this country for man to enjoy. Corn, wheat, oats, potatoes and many other things grow finely in this part of the territory.

Vinita is a beautiful little city of 5,000 inhabitants. We have twenty-two artesian wells, which flow all the time, as pure water as burst from the sides of the Rockies.

We have five banks, all of which have declared fine dividends for the year just closed.

Many of our people are from the States, and have been here for years, hence have gotten fine homes, well improved. There is not a day but that we see many men from the States prospecting and many of them have put their money in these lands and mines.

We have fine coal and oil wells in great abundance.

A new railroad is being built, which will give us three roads running into Vinita.

When we get statehood, which we look for, from the congress now in session, there will be a great influx from the four corners of the earth.

Willie Halsell College is located here, which belongs to our church, and is a good school. Something more than two hundred pupils have been enrolled this session.

Our church is awake to the situation and we are moving "steadily on."

When we took charge of Vinita as pastor, the board of stewards fixed the salary two hundred dollars more than the church had ever paid before, and it was paid, also the claims in full.

Seventy-eight were added to the church during the past year.

When we were returned for another year the board raised the salary three hundred dollars above last year.

Some one joins the church at almost every service. We had two conversions last Sunday night, and we were all made to feel that we were going to do much for our Lord and his church in the year 1905.

The girls and I, when all alone, often speak of the loved ones in Arkansas, and cannot forget the home of our childhood, where sleep our sainted dead. We will always remember that:

"The birds sing nowhere quite so sweet
And nowhere hearts so lightly beat,
For heaven and earth both seem to meet,
Down in Arkansas.
And when my time has come to die,
Just take me back and let me lie
Close where the river washes by,
Down in Arkansas."

H. H. Watson.

Conditions in Japan.

Nashville, Tenn., Jan. 14, 1905.

Mr. Editor—The enclosed letter from Rev. Wm. Court, of the Japan Mission Conference, very modestly sets forth the conditions in that great field. Just now Japan is in the eye of the world, and must command the special concern of the Church of Christ. As goes Japan so will be the Orient. The increasing influence of the Japanese in China, and their already dominance in Korea, give an almost perilous significance to Japan as a field for missionary endeavor. The times will not wait. We must move quickly, and with increased force. Hesitation now may mean a long postponement of that Orient morn when those far lands shall know the Christ. This appeal from Japan I heartily endorse, and will, with voice and pen, try to re-enforce. Very truly and fraternally, Chas. B. Galloway.

Kobe, Japan, Dec. 22, 1904.

Dear Bishop Galloway—We wish to express to you our appreciation of your recent visit to Japan with its wise counsels and cordial fellowship. We rejoice that, since you are now returning to America, you will soon be laying before the church the conditions and needs of our mission work in Japan, which you so fully understand. As you go to this joyous service, we as a mission shall follow your endeavors with constant interest and support you by our prayers.

We wish at this time, through you as our representative, to voice to the church the feeling we hold in common regarding the opportunities now before us, concerning which you also have expressed such profound conviction, opportunities already impressive but greatly accentuated by recent and significant events. For we should be strangers to the sublime impulses of the Gospel we preach were we not moved to speak forth more widely and more earnestly words of comfort and salvation to a nation under the sobering influence of a momentous crisis and bearing all the sufferings, anxieties and hardships of a stupendous struggle. But entirely aside from this, the unprecedented growth of our church during the last few years has of itself brought about new conditions and created demands upon us that we are altogether unable to meet.

For as a result of this growth, we find that the annual appropriation for the work of the mission is wholly inadequate to satisfy the claims, yearly growing in size and number, that are made upon it.

We wish therefore to express with emphasis our united conviction that no relief can with reason be expected from the galling and almost discouraging limitations under which we labor and that no larger plans can be realized commensurate with the almost unparalleled oppor-

tunities confronting us, until change is made in the manner of providing for the needs of the mission. To plant the church in central Japan, we imperatively need twice the missionary force now employed. We can hardly refrain from asking for an increase of foreign workers. But as urgent as this need is, it does not compare in importance with the necessity of funds to make effective the work of the missionaries already on the field. As an illustration of the crippling effect of this stringency may be pointed out the fact that while each of the missionaries of other societies has working with him from three to six Japanese evangelists, our missionaries have not more than one each, although capable evangelists are obtainable.

Our growing institutions of learning which have been established by special funds, but which are dependent for their support on the annual appropriations, must be provided for in some other way, thus removing the chief claimants upon these appropriations. This would enable us to employ at once a larger number of native workers, both men and women. The early completion therefore of the college endowment fund for the Kwansei Gakuin is of prime importance, as is also the raising of a scholarship fund for the Biblical department of the same institution, and an endowment fund for the Lambuth Memorial Woman's Bible Training School, all of which are now provided for out of the annual appropriations.

To special gifts also must we look for a sum sufficient to provide a plant for the Palmore Institute with such an equipment as will enable this institution to do its best work. Nor again can we look to the funds annually appropriated by the board for the erection of houses of worship in the four great cities of central Japan in which our church is responsible for the planting of Methodism.

In place of the small wooden structures or rented rooms now in use, commodious buildings suitably equipped are imperatively needed as a part of the general evangelistic campaign which the situation requires, and in order to provide for the needs of these growing congregations. These are also required to meet the opportunities for public preaching to the great crowds found ready to give interested and respectful attention to the Word of God. Such edifices are absolutely essential to the successful grappling with the problems of vice and iniquity existing in these great cities, and to the establishment of the church both in these cities and in other parts of our field to which they are vitally related either for good or for evil.

We therefore desire through you to urge upon the church with all the emphasis which providential openings here justify, that we be freed from the present cramping financial limitations and that the large enterprises set forth above be considered prayerfully and be provided for at the earliest possible moment.

The church, by supplying these essential needs, will enable us, her representatives in this great empire, to do a work vigorous and thorough, commensurate with our opportunities and worthy of the glorious Gospel of Him whose we are and whom we serve. Yours for the spread of the Gospel in Japan,

William Court,

Secretary for Japan Mission.

Endorsed by the members of the Japan Mission.

We are much gratified to note that our old home church, the church that sent us out, Brownsville, Tenn., in addition to paying all its regular assessments, has agreed to support a missionary of its own for a number of years. Rev. H. B. Johnston is the pastor.

LITERARY NOTES.

We are pleased with the January number of SCRIBNER'S. It brings a good quantity of highly instructive reading matter. We mention particularly "Political Problems of Europe," by Frank A. Vanderlip; "Amsterdam Impressions," by Edward Penfield; another paper on the Eastern War, by Thos. F. Millard, and the eleventh paper of the War of 1812, by Capt. Mahan. Other features of the magazine are well maintained.

WOMAN AND HER WITS is a collection of epigrams on Woman, Love and Beauty, gathered from all literatures, edited by G. F. Monkshood, published by H. M. Caldwell Co., New York and Boston. It was the purpose of the author to bring together some thousand or so of the "wisest, wittiest and tenderest epigrams, proverbs, axioms, adages and pithy sayings relating to woman to be found in the literature of the world." In this purpose we think he has succeeded. The book is a 16mo. of 175 pages and has an elegant, though, not expensive, art binding. It is very suitable as a little gift book.

A LITTLE ROUGH RIDER is a very pleasing story written by Tudor Jenks, and published by Henry Altemus Company, Philadelphia. It is a duodecimo of 222 pages. The story is one of the California gold days. The heroine is a girl in her early teens by whose brightness and good fortune success came both to herself and her friends. She became an attache of a circus in California. While we would not commend this sort of life to any of our young readers, we would have them cherish a kindly sympathy for all classes of people, and to believe that a man or a woman is not always bad by any means though found connected with a show. But the real value of this little book is to be found in its excellent presentation of the rough-and-ready, the wonderfully adventurous, life of those early California days. Nowhere else in the history of this world has there ever been anything like it. The book is illustrated; price 50 cents.

BABY BIBLE STORIES.—This is a most charming little book, 12 mo., 171 pages, good, easy print, with thirty-two illustrations. It is written by Miss Gertrude Smith, who seems to have won the right of way to the hearts of little children. It is just the sort of book for a good mother to read the little tot whom she may take on her lap some quiet hour when the little ears would eagerly listen to a story. It is just the sort of book we should like to see in the hands of every good mother. It is not written in the usual style of books, giving Bible stories for children. It is a distinct improvement on this method. "Baby Bible Stories" is itself a story as to how a precious mother told stories from the Bible to her little boy, Robbie—how she took the little one up on her lap and told him the Bible story of the boy Samuel, of the baby Moses, the David boy, etc., and what the little boy said as the mother proceeded.

We venture to say that if any mother will begin such a process with her children at the age of four or five years, and continue it till the child is ten or twelve years of age, she will implant in that child a deep and abiding conviction that the Bible is the best and wisest of all books. We therefore heartily commend this book, and we shall be more than glad to get it for any mother who desires it from the publishers, Henry Altemus Company, Philadelphia, at their price of 50 cents. In conducting the "Arkansas Methodist" we recognize that one of the best ways of doing good open to us is to spread good books, inducing the people to read them and to teach their children to read them.

THE SUNDAY-SCHOOL.

PREPARED BY REV. GEO. MCGLUMPHY.

February 5.—Jesus at Jacob's Well.

John 4:5-14. (Study John 4:1-42.) Memory verses 13, 14.

Golden Text—"Whosoever will, let him take of the water of life freely." Rev. 22:17.

SUGGESTIONS TO STUDENT.

Take the entire section, verses 1-42, as the lesson. Be sure to get a clear and vivid picture of this sacred drama. Join that little group in its journey from Judea to Sychar. Ponder long and well the great truths that are set forth in it.

Time—Probably December A. D. 27.

Places—Judea; the great road from Jerusalem to Galilee; Jacob's well, still to be seen; Sychar, the modern village of 'Askar, some thirty-four miles north of Jerusalem.

Persons—Jesus, the Samaritan woman, the disciples, and citizens of Sychar.

I—THE SACRED DRAMA.

1. There is no need of apology for the name, except that instead of actors representing characters, we have the characters themselves before us. We are looking up real life. The finest scenes from Shakespeare are not to be compared to our lesson in character delineation and dramatic power.

2. We have three more or less distinct scenes, to-wit: Scene 1. Jesus and his disciples journeying afoot from Judea into Samaria. Scene 2. Jesus sitting weary on the well-curb, the disciples going to the nearby village to buy food, the coming of the woman to draw water, the conversation, the return of the disciples who silently wonder at finding Jesus talking with a woman, the hasty departure of the woman to tell her neighbors of the wonderful prophet she has found, Jesus talking with his disciples, the coming of many Samaritans from the village who beseech Jesus to return to Sychar with them and tarry awhile. Scene 3. Jesus preaching in Sychar with wonderful success.

II—SOME GREAT TRUTHS.

1. Jesus was truly human, so the long journey from early morning had made him very weary and hungry and thirsty. This brings Jesus very close to us.

2. He was never too tired to do good. He seized that brief opportunity to save a soul. He not only felt that he "must be about his Father's business," but also that he must do the work of him that sent him while it was day."

3. Jesus was superior to all prejudices, great or small. No other Rabbi would have talked with a woman, much less such a woman as he knew her to be. Though Jew that he was, he had none of the enmity toward the Samaritans. How slow we are to be Jesus' disciples in this!

4. He "despised not the day of small things." Outwardly considered the probability of doing good could not have been smaller. The preacher very tired, hungry and thirsty. The audience one lone, wicked woman. Yet what great results!

5. "He that winneth souls is wise." There never was greater tact in the approach to a soul. His very request, "Give me to drink," was sure to call forth the woman's reply, and that so naturally led to the offer of the "living water." A wise beginning is the victory half won.

6. Ignorance of "The Gift of God," like that of the Samaritan Woman, of "The Gift of God," is the reason of so much woe and sorrow. The world is not expecting anything from God. It doesn't know there is any gift from above, so it is seeking for its happiness in earthly conditions.

7. Ignorance of who it is that is offering "The Gift of God" is equally a cause of the sad condition of millions. They do not recognize who it is that stands offering them eternal life.

8. Salvation not only fully satisfies the soul,

but it satisfies it for *always*. Being within, nothing but a man's own acts can separate him from it. Too many are looking beyond the stars for heaven, the place to find it is within the soul.

9. The true worship of God is not dependent upon place, time, nor ritual, but upon the attitude of the heart. Wherever a soul trusts, loves and obeys there is true worship.

10. Jesus would not reveal himself at Jerusalem, not even to Nicodemus, for they were not ready to receive him, but he did reveal himself to the Samaritan woman because she was ready. Get your heart in condition to receive and God will give you any gift that heaven has.

11. Jesus' success in winning the woman's soul revived his body and mind so that he didn't feel the need of any nourishment. His rejoicing was so great that he declares his "meat is to do the will of him that sent him."

12. The woman of Samaria hurrying away to tell her neighbors about this wonderful person at Jacob's well, was a rebuke to the disciples, who likely never thought of telling the villagers who was passing by. Is she not also a rebuke to us?

13. The highest faith is not that which rests on the testimony of others, but that which is builded upon the impregnable rock of our own knowledge of Jesus Christ, when we can say, "We believe for we have heard him ourselves, and know that this is the Christ."

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

January 29—Jesus the Missionary to Men.

Scripture references: John 3:16; Galatians 4:4; John 12:44-50; John 17; Matthew 28:18-20.

The comments in the Epworth Era on this lesson should be read and studied by every league. Jesus Christ was and is a missionary to men. He said: "As my Father hath sent me." Paul said: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." He came from heaven; he was sent by the father, who loved the world so much that he gave his Son that any who believed in him might be saved; he gave his life in teaching, in sacrifice and in death in the fulfillment of this mission. His life was the light of men and in him is life.

Jesus Christ was himself a missionary, his teachings breathe a spirit of universal love and impel his followers to love mankind. This love of God and Christ for all men and the brotherly love among men which this necessarily inspires is the basis of Christianity. The love Jesus Christ had for men impelled him to come on the sublime mission that brought him to earth. The love we have for Christ will also impel us to love men and seek their salvation. The salvation of men is the mission that brought Jesus Christ into the world and is the mission upon which he is sending his disciples, "As my Father hath sent me even so send I you."

"The Book of Acts is our first great history of Christian missions. Its opening words furnish a profound suggestion toward a philosophy of missions. When Luke says that in his former treatise, his Gospel, he wrote of all that Jesus began both to do and to teach until the day that he was taken up, he clearly implies that in Acts he proposes to write of all that Jesus continued both to do and to teach after that he was taken up. He thus regards the work of primitive missions as in vital continuity with Christ's incarnate ministry. The personal ministry of Jesus did not cease with his ascension, but by his living spirit he carries forward the same work which, during the days of his earthly sojourn, he inaugurated. For Luke there is no break in the continuity of our Lord's life work. By his spir-

itual presence and activity he enters more vitally and intensely into the life and history of mankind than when under the limitations of the flesh. The work of Christian missions is thus none other than the earthly side of the present ministry of our unseen and enthroned Lord.

The Lord Christ, whose name we bear, left heaven for earth, and for all the limitations and sufferings and shame of earth, as the divine missionary to lost humanity; and if we have the mind and love in us which were in him the aim of our lives, too, will be missionary. Yea, the great God and Father of us all is a missionary God—a God who so loved the world as to give his only begotten Son for its salvation—and if we are truly his loyal children, our lives and our all are upon his altar for missionary sacrifice and service."

Unselfish Words.

Dear Brother Anderson—No one rejoices more than I at the commendation you are receiving for your work on the "Methodist." You are pursuing a brave policy and investing means to improve the paper. I felt that I had reached an age when the little means I had should be gotten together and invested where it would bring an income without labor. My chief concern is that the preachers and subscribers may promptly back your brave effort. It needs only that your patrons promptly pay for what they get to insure everything that they could ask in a church paper. Truly yours, J. E. Godbey.

From Tennessee.

I have been a pretty constant reader of the "Arkansas Methodist" ever since it began to be edited by Dr. Winfield and have always liked it. It has been a good paper for all these years, but was never better than it is now, so I think. I am very glad to see so many signs of spiritual prosperity throughout the church. We read of many souls being "born of the Spirit" at home and abroad; forward movements in missionary and general church work; many churches paying all assessments in full; many pastor's salaries being advanced above what they were last year—all these are good signs. Some say "Don't stress church finance too much." Well, I have never heard it stressed too much, but I have often seen other interests of the church neglected. I have very little patience with or confidence in that kind of religion that never has vitality enough to untie purse strings. "The liberal soul shall be made fat." A few persons I have seen who were driven from the church (they said) because a collection basket was poked at them every time they went. O, how starved and lean their stingy souls were. They would almost rattle in the hull of a mustard seed. For two weeks I have been fighting against a deep-seated cold and am now getting the upper hand a little. More when I get a complete victory. Jno. H. Nichols.

Between the Shears.

Both sides are standing firm,
Jaws set, eyes stern, hands clenched,
Neither will yield an inch.
Not a face has wavered or blenched.
Masters and men alike
Have the battle-joy in their blood;
Week after week of the strike,
And neither has aught to the good.
But step this way if you please:—
Look at that bowed gray head!
See the women on their knees,
Hear the children crying for bread!
Rust on the workman's tools;
Rust in the rich man's heart;
Dust in the locked-up mills;
And the wage and the work apart.
And the children cry for bread,
The children are wanting shoes;
What does it matter who wins,
Whether they gain or lose?

The cloth between the shears,
Are the old, and the little ones,
And the wives, who bear the brunt
'Twixt rising and setting suns.

—Margaret E. Sangster.

Bishop W. F. McDowell, Ph. D., S. T. D.

En route from one conference at Stuttgart to another at Fordyce, Bishop W. F. McDowell and Dr. W. P. Thirkield, general secretary of the Freedman's Aid and Southern Educational Society of the M. E. Church, visited the city. The Bishop preached a strong sermon at Scott Street Church Tuesday night. In the prime of magnificent manhood, scholarly, genial, spiritual, a college graduate, a pastor for eight years, chancellor of the University of Denver nine years, secretary of the board of education five years, he represents talent, training, varied experience and deep consecration. Wise is the church that elects such a man general superintendent and great the service which he may be expected to render. While we cannot commend the policy of his church in maintaining white conferences in the South, we extend a most cordial welcome to Bishop McDowell and rejoice in the satisfaction of the brethren over his firm, impartial, discriminating, spiritual administration.

His example is worthy of study by some men in high places.

A Statement.

We, the officers of the Williams Industrial College, Little Rock, Ark., are laboring to pay off the debt in full by the 15th day of March, 1905, so that we can arrange to complete the building and shops, and fix them up for use. The amount we owe is \$12,000 and we ask 12,000 people to give us \$1. Will you please be one of the 12,000 to give \$1? We are teaching the colored youth to work and make themselves useful in every line of industry. Please help us. We have 240 students, coming from six States, which means help to the United States at large.

Rufus S. Stout, President.

Ex-Gov. Dan W. Jones, President.

Col. H. L. Rammel, Vice President.

Hon. A. B. Poe, Secretary.

Col. Geo. Thornburgh, Treasurer.

of the Advisory Board.

Williams Industrial College is the property of the C. M. E. Church, is officially endorsed by the Little Rock and the Arkansas Conferences of that church, and is held by trustees regularly appointed by that church.

Our readers will recognize this as the church which we of the Southern Methodist Church, under God, created and set up in business after the civil war. We set them off to themselves to protect them against being disintegrated by the carpetbagger spirit that was rife in the South after the war. We did not set them apart from ourselves to get rid of them. We have always recognized them as being the most trustworthy element of the Negro race, and they have proven themselves to be so. They do not preach politics in their pulpits nor teach politics in their schools. Their leaders are trying to be faithful to the teaching we have given them. We have long believed that it is the height of wisdom on the part of Southern Methodists to turn all the money they have for Negroes into the channels of this church. And no money given them is better spent than the money that goes into their schools. We therefore give our hearty endorsement to this appeal of President Stout, who greatly needs the help he asks for and who is doing a great work and whom we know to be a man of ability and of integrity. He is the Church Extension Secretary of his church and is a good business man. Let everybody help him.

The failures of most men are for lack of self-denial, or, more properly, self-control. Some very capable persons are always purposing noble things but failing of their attainment because they will not pay in toil and patience the price of success.

Letter From Gilderoy.

The first chapter of St. John is a wonderful Scripture. It begins with the beginning. No matter how far we put that back, Christ was there, was with God, was God. All things were made by him, were made for him and without him was nothing made that was made. Christ was organic in the economy of God, in creation, in preservation, in redemption and in final salvation. He was first, everything else second. But for him nothing else, nothing material would have been. The whole creation of God is projected on the plane of Christ.

John the Baptist baptized with water, nothing but water, one of the commonest and most abundant elements in nature. Water is the element and not agent of cleansing. Its ceremonial use was typical of some higher and better thing. At the best John's baptism was preliminary, preparatory, an introduction to some better thing. John was a water Baptist. He came to open the way, to make ready a people for Christ, and he said, "I baptize with water, but Christ shall baptize with the Holy Ghost." I am a water Baptist, but Christ is a Spirit Baptist. I baptize with the element of cleansing, but he will baptize with the cleansing Agent. I with an element, he with a Person. My baptism is inferior, his superior. I and my baptism shall decrease and finally pass away, but he and his baptism shall increase and grow forever.

I suppose John baptized our Lord and most of his converts in the river Jordan, though the Word of God does not say so. He baptized some of them, perhaps our Lord, in Bethabara beyond Jordan. The place is not material, is not important. The place, the element, the subject and the administration may get in the way so that we cannot "Behold the Lamb of God that taketh away the sin of the world." The simple fact is that the Word of God is utterly silent about Christ or any one else being baptized in the river Jordan or in any other river, except in one verse. Thousands and tens of thousands of people get the word *river* to ringing in their ears till they think the New Testament is full of accounts of baptisms in rivers, especially in the river Jordan, and yet the fifth verse of the first chapter of Mark is the only place where the word *river* is used in connection with baptism.

It is evident that the Jews thought Christ would baptize when he came. How did they come to think this? Where did they get that idea from? Was there anything in the old prophecies concerning Christ that said, or intimated, that he would baptize with water or with the Spirit? All that the Jews knew about the promised Messiah, and they knew much, they got from the prophets. When John came baptizing they thought he was the Christ because he was doing what they expected the Christ to do. So they sent priests and Levites to John to ask him if he was the Christ. John said: "I am not." Then came this question, "Why baptizest thou then, if thou be not that Christ?"

In the study of this Scripture it might be profitable to turn back to see which of the prophets said anything on this subject. John must have been doing what they understood one or more of the prophets to have foretold. In Ezekiel 36:25 we read: "Then will I sprinkle clean water upon you, and ye shall be clean," and there follows the promise of the outpouring of the Spirit and the thorough cleansing of the heart. I suppose, for I do not certainly know, that John the Baptist was sprinkling clean water upon the people and this led the Jews to think he was the Christ. I feel confident they would not have regarded immersion in water a fulfillment of this Scripture. Be all this as it may, I would not be a stickler for the time, the place, the mode or the administration of water baptism. These are questions that can not be

authoritatively and definitely settled by the Word of God, and this is exactly the reason why we differ so widely about them. They are matters of inference and not of authoritative statement. If one has the higher baptism, the Christ baptism, the baptism of the Spirit, I will not quarrel with him about the lower baptism, water baptism. If we agree on the main thing, the essential thing, we can well afford to differ in love about the minor thing, the non-essential. In a word, if we agree on the thing why fall out over the sign? Yours,

Lula, Miss.

Gilderoy.

PERSONAL.

A good woman writes to ask us for the address of Rev. N. B. Fizer. His address is Okmulgee, I. T.

Mr. E. L. McCoy, representing the business interests of the Hendrix College Mirror, called last Monday.

Rev. Fred Little, of Jonesboro, while in the city to represent the temperance interests of his thriving city, made us a pleasant call.

Mr. D. M. Goodlett, of Ozan, one of the best farmers in Arkansas, while attending the Good Roads Convention called last week. We had like call from Bro. W. J. Hartsfield, of De Ann.

The junior editor was called to fill the pulpit of First Church, Little Rock, last Sunday, on account of the temporary illness of Dr. Andrews. There are mighty possibilities in this old church.

Rev. George M. Hill, who is now soliciting life insurance, called Monday. The unusually benignant smile which he is now wearing is his announcement of his entrance into grandfatherhood.

A telegram from Rev. B. A. Few informs us of the death at Ben Lomond Monday of the wife of Rev. W. W. Mills. Our deep sympathy goes out to our dear brother in this great loss and sorrow.

Rev. T. O. Rorie, the indefatigable and inimitable agent of our Orphan Home, preached at Winfield Memorial Sunday and took a substantial collection for his cause. Monday he paid his respects at our office.

Rev. J. H. Smith, Clinton, Ark., who located at the last session of the Arkansas Conference, was helpless with abdominal dropsy. He is without means and in great need of assistance. Some of his old friends would do well to help him.

We are very sorry to learn that our good sister, Mrs. S. E. Howell, Alma, who is one of the best women in the world and who has been worth her weight in gold to her church and community, had the misfortune to fall on the ice recently and break her arm.

Rev. Frank Barrett being sick on last Sunday, the senior editor went up to Searcy and filled his pulpit morning and night. Bro. Barrett has la grippe, and it is hoped he will be able to be out soon. It takes good preaching to satisfy his people—they are used to it—but they were kind to this editor.

We stopped at the Galloway and found everything running as smoothly as a well-regulated clock, with full school.

We are in receipt of a note from Rev. M. F. Johnson, one of our recent transfers from Louisville, which shows that he has been happily received on his charge at Altus and Coal Hill. He lives at Altus. We judge from the tone of his note that he has been recently married. We wish him all manner of success.

Our good brother, Rev. F. F. Harrell, Princeton, is "in clover." He had the unusual experience of being roundly pounded before he moved from Bearden to Princeton. He has been royally received at the latter place, and moves off finely with his work. The crowded condition of our columns forbids us to publish his well-written letter. This we regret, but he is by no means alone.

Rev. J. D. Sibert, the presiding elder of Searcy district, was with us for a little while last Saturday. He cheered our hearts by his good report of his own work and by his report of the increasing good will of his people toward the Arkansas Methodist. Later Bro. Fisackerly reported that Bro. Sibert held a very successful Quarterly Conference at Dye's Chapel and had fine services on Sunday.

ARKANSAS METHODIST

JAS. A. ANDERSON, {
A. C. MILLAR, { Editors and Publishers

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 25, 1905.

All matter intended to go into the paper must be addressed to James A. Anderson, Editor, 922 1-2 Main St., Little Rock, Ark., and must be written on separate sheet of paper.

All matter for the business office must be addressed to Anderson & Millar, 922 1-2 Main St., Little Rock, Ark. All drafts, postal orders and other remittances of money should be made in favor of Anderson & Millar.

All good things come high, and the better they are the more care they require.

Many of our prayers are defective coin; the "In God We Trust" has been left off.

The greediness of some men is appalling. If they owned the earth they would want it fenced and "posted."

If our salvation depended upon the correctness of our theory, as some of our brethren insist it does, many of us would fail.

If you have nothing but money, fame, prestige with their concomitants, anxiety, fear and worry, you are indeed in a sorry plight.

Some churches allow themselves controlled by one man or family, but you may be sure that church will never grow beyond that influence.

If you will notice you will find that men who have failed attribute it to other than themselves. So far as we are individually concerned, we never fail.

Our Lord never argued nor debated with any one; some of his disciples of today might be better if they would follow him more closely in that particular.

There are a great many of our people who sing "I care not for riches, neither silver nor gold," yet they know all the "high cuts" and have taken them to the accumulation of both.

One's salvation, primarily, rests on a sincere purpose to be holy. And the evidence that one is sincere is in an effort to conform our life to His life who said, "I am the way, the truth, and the life."

When the poor woman threw in her all, and our Lord commended her; it was not the amount that prompted his commendation; but the spirit in which she did it and what she had left after it was done.

Most of our people will hear a sermon approvingly, endorse it all the way through, go so far as to say we earnestly desire to have the life offered, but just here they stop; they will not pay the price, hence their religion is in knowing and desiring and not in willing and doing.

A Brotherly Word From the Editor.

We have stacks of matter on our hooks waiting its turn to get into the paper. We are deeply thankful to every brother who has written us a single line, and we are none the less so if his matter does not appear. But it is simply impossible to publish all the matter we have. We ask for patience and forbearance. We have this week condensed a great many communications, giving the material facts. Many of the brethren have made special mention of certain of their people who have shown them kindness, and we should be very glad to have their mention appear as they write it; but there are just so many square inches in the paper, and we are compelled to treat all alike.

Brethren, your news notes are just what we want; but you must condense, or many of you will not get in, do what the editor will. Condense your notes. Send only the material facts.

We are likewise crowded with obituaries. Con-

dense them also. We desire to give you a live paper; we trust we are doing it; but each brother is entitled to a chance, and each can have a chance only when all confine themselves to the material facts.

A Much Needed Reform.

For a number of years our commiseration has been excited when we have gone to one of our large city churches, and we have seldom attended one of them that it has not been excited. We have commiserated the congregation, but most of all we have commiserated the pastor. To see a service "railroaded through" as most of them are in order to get out on time, preacher nervous every minute, lest he give occasion for complaint of too long services, and people beginning to fidget when some nearby clock strikes twelve or some boarding house dinner bell begins to ring—this is a sight that both shocks our sense of decency and excites our pity.

There are a few exceptional preachers, like Dr. Robert McIntyre, who seem to have won their right from the people to preach a sermon of any reasonable length each Sabbath morning; but not one in a thousand of our city preachers will dare to do it. The only men who dare to take their time, take time to develop a great theme before the average city audience, take time to state it with fulness and with that strength that can only come out of a man who is free from all embarrassment, the only men who dare to do it are our eminent visitors, our Bishops, for example, whose position commands the opportunity.

And yet we are bold to say that no class of people stand in greater need of a full and robust Gospel message than do our people of the cities. There are a thousand things in their lives to divert their minds and hearts from the true ways of righteousness. They are in the midst of a whirl of business all the week, and when Sunday has come they need a rich and strong message. They have not the opportunity for reflection which their brethren of the rural regions almost always have; they are surrounded by distractions of which the latter know scarcely anything at all.

We are perfectly well aware it has been suggested that a preacher who is before the same people two or three times a week ought to be able to do his preaching in the use of short sermons. If you want something short, sharp and shallow this will do. If you want something light and touching, this will do, perhaps. But what shall we say of the ministry of a man who never reaches a place when he can preach a sermon really worthy of any great theme, a man who is capable, to be sure, of preaching a truly great sermon, but whose surroundings from Sunday to Sunday, and from month to month, are such that he does not dare to undertake it, and yet, after all, the very man upon whom the people must depend most of all for what they need?

It has been suggested that we have less music by the choir. Our observation has been that you cannot maintain a good choir at all if you attempt to apply to them the same cramping conditions that are applied to the preacher. They think they do not have to render service at that church, and they refuse to be cramped—they quit. The fact seems to be that the choir is about the only thing that is not cramped.

Shall we cut down the Scripture lessons? Shall we "railroad" the reading of God's Word in the services of the church? It is often done. Shall we speed through our prayers, make them short and sharp? We fear that we have seen that done also.

Let it be borne in mind that the adoption of our new order of service has distinctly added to our embarrassment. Still we are in favor of the order of service. It adds to the weight and dignity and reverence of the service. But if it is to be maintained by shortening up the sermons, the lessons and the prayers, till the haste through

them all becomes an indecency, then the order of service will prove a disaster.

We think that the only proper relief is to be found in enacting a provision through the General Conference making it mandatory upon all congregations using the full order of service to begin their services from fifteen to thirty minutes earlier, say at 10:30 or at least by 10:45. Congregations in the country and in the smaller towns, where there exists no such embarrassments as we have named, may well be left alone, beginning their services when it suits them. But as uniformity is sought in the new order of service, make it obligatory upon all congregations that use the full order to begin at an earlier time. A half hour added to the services of all our city churches would give time to worship God, time to think of God and to speak of the ways of God. We are scarcely taking time now to do more than rush through a "performance" of worship. What say our brother editors over the Southern Methodist connection?

A Remedy for Sunday Sickness.

Last week we had something to say about "morbus sabbaticus," or Sunday sickness. Our good friend, Hon. George Thornburgh, the former business manager of the "Arkansas Methodist" and the Sunday-school superintendent of Winfield Memorial Sunday-school, sends in a prescription, which he keeps on hand for gratuitous distribution among his people, as occasion may demand. He informs us that he makes no charge for this remedy, and so you are permitted to make use of it. Here is the prescription:

WINFIELD MEMORIAL SUNDAY-SCHOOL, LITTLE ROCK, ARK.

Prescription Department.

Remedy for Sunday Sickness and Laziness:

On Sunday morning rise at six; use plenty of cold water on the face; eat a plain, hearty breakfast. Then mix up and take internally a dose composed of equal parts of the following ingredients, namely:

Will.

Push.

Energy.

Determination.

Self-respect.

Respect for God's day.

Respect for God's Book.

Respect for God's house.

A desire to be somebody.

Stir well; add a little love just to make it sweet. Repeat the dose every three minutes until Sunday-school time, unless a determination to go to Sunday-school develops sooner. If the day is stormy, an external application of overshoes, rubber coats and umbrellas will be beneficial.

Geo. Thornburgh, Supt.

Reform School for Arkansas.

In his recent message to the legislature Gov. Davis calls attention to the fact that he has repeatedly stressed the need for a reform school where juvenile offenders might be separated from the hardened criminals and saved for lives of usefulness in the State. The governor further declares that it has been his policy to pardon all white boys under the age of eighteen confined in the penitentiary in order that he might thereby arouse public sentiment on the subject.

Undoubtedly the present situation is an embarrassing one. From one point of view it seems a questionable policy to undo the work of the courts as fast as it is done and turn the young offenders loose to be again haled before the courts until graduated into the criminal class at an increasing cost to the State. Yet if they are confined with the hardened criminals in the penitentiary their ultimate end probably will be the same.

That something can be done to save this class is well attested by the result of many experiments

already made elsewhere. The total number of schools in the United States in 1902 devoted wholly or in part to the reclamation of juvenile offenders was 92, with 624 teachers and 29,612 pupils. The most of these are in the North Atlantic and North Central divisions. Arkansas is one of the twelve States which have none. Our nearest neighbor on the north, Missouri, has three.

One of the Missouri schools, technically known as the Missouri Training School for Boys, is located at Boonville. It was organized sixteen years ago, since which time 2,500 boys have been under its charge. The provisions for assisting boys to find honorable employment after their discharge and for keeping in touch with them are inadequate, but, in spite of this, the superintendent has accomplished something along this line. He has kept a record of those who have gone out and from this it appears that seventy per cent have done well, many of them becoming upright and exemplary citizens. If this be true, certainly the policy is a good one when considered simply as a means of saving expenses to the State.

These results have been accomplished by an efficient management which has kept the school out of "politics" and "politics" out of the school. There being no bars to restrain and no officers to watch, the moral influence of the officers and teachers is relied upon to control the boys. Real interest in the welfare of the boys and faithful performance of duty have been the only guarantees of permanent service and of promotion. The board have generously appropriated some of their meager funds to provide religious instruction and their efforts have been supplemented by the churches of the locality.

The land and the first building for this school were supplied by the State. Several buildings have been erected since, largely by the labor of the boys, the State supplying the material, except the cut that. It were made by the boys. In this way we are able to save to the State and at the same time the boys received useful instruction in several trades.

A glance at the statistics of the reform schools as given in the report of the commissioner of education, shows that industrial training is the chief feature of their educational work. Some of them have long lists of subjects, such as free-hand drawing, mechanical drawing, clay modeling, paper cutting and folding, sewing, cooking, sloyd work, carpentry, carving, tailoring, shoemaking, engineering, forging, molding, vise work, farm and garden work, painting, laundering and office work. And this is undoubtedly right, for those who start out in life to prey upon society should be taught first of all to support themselves and contribute something to society. But some literary instruction is given also, and moderate library facilities are provided.

The question of providing such a school for Arkansas has been brought up in the present legislature and the people of the State should let their representatives know their sentiments on the subject. The juvenile offenders undoubtedly are numerous enough to warrant it. Only a few days ago three were arrested in Pine Bluff charged with serious crimes. If they are convicted and then pardoned, the State will have incurred a useless expense. We must save the State by saving the boys.

David Y. Thomas.

Hendrix College.

Hendrix College Notes.

Bishop Warren A. Candler, LL. D., of Atlanta, Ga., will preach the commencement sermon for Hendrix College June 14.

The Hendrix-Onachita debate has been renewed and the next contest will take place in March or April. The question as chosen and worded by the Onachita debaters is, Resolved, That as a general principle, continuous operation of those industries in the United States, supplying the ne-

cessities of life, be insured by legislation enforcing arbitration in the settlement of disputes between employers and employees.

The college Y. M. C. A. was well represented at the Ruston Conference, which met during the holidays. The delegates were Messrs. J. S. Utley, J. Y. McClurkin, W. B. Hubble and W. T. Mitchell.

Nearly all the old students returned after the holidays. Thirteen new students have entered, making the total enrollment to date 182.

Galloway Notes.

New Year's greetings to all the patrons and friends of Galloway.

The majority of the Galloway girls, with several new ones, returned very promptly from the Christmas vacation.

The prayer-meeting, which is held every Sunday evening, is a source of constant good. The meetings, under the leadership and management of the students, are made both interesting and helpful, and it is from them that the girls get the inspiration and thought so essential for the arduous trials and duties of the week.

The two literary societies, the "Irving" and the "Lanier," are working with much enthusiasm. The societies are a very necessary part of a girl's school life and no other thing creates college spirit as much as these do.

We were delighted to have with us on the 29th of November Mr. S. H. Clark, of the University of Chicago, one of the greatest American readers. Mr. Clark was well known to the audience and ably sustained the reputation he made on his first appearance with us. He portrayed the characters of Shakespeare's King Lear so vividly that the audience was speechless with admiration at the wonderful power of this great man.

One of the most entertaining features of the season was the recital by the pupils of the college Monday night, December 19th. The program was very interesting, and was as follows:

Creed, Linda Lassen—Miss Jessie Gallagher.
Letting Things Go—Miss Ruth Keith.
Etude, Moszkowski—Miss Irene Whitmore.
Solrey's song, Greig; Rosalie-DeKoven—Miss Leta Lowenberg.
Polish Dance—Miss Nettie McCormick.
Minty Malvina's Xmas—Miss Hazel Mitchell.
Concerto, DeBeriot—Miss Genevieve Headlee.
Godoliera, Moszkowski; Tarentelle, Rubenstein—Miss Ruth Barrett.
The Heat of Battle—Miss Pauline Eakin.
Melodie, Kiel; A la Bien, Acmill, Schutt—Miss Thonie Pruett.
The Sign of the Cross—Barrett—Miss Ennie Branch.

I Know a Bank—Parker; Allah—Chadwick, —Miss Huldah Babcock.

Shepherds All and Maiden's Fair—Nervin, Miss Fannie Bess Smith.

A wedding uniting two prominent families of Ohio and Arkansas was solemnized Thursday evening, December 22d, at 8 o'clock, in the parlors of Galloway College. The ceremony, said by Dr. C. C. Godden, president of the college, united in marriage Miss Daisy Mae Seiler, of Mt. Vernon, Ohio, and Mr. Robert Alexander Ward, Jr., of Searcy. Every detail of the wedding was in beautiful taste. The parlors were artistically decorated with palms, ferns and roses and presented a scene of unusual beauty. The bridal party, consisting of Miss Frances Jackson, the bride and her mother entered to the lovely strains of Lohengrin; they were met at the altar by the groom and his best man, Mr. Oran Ward.

Mr. Editor—Many of us regretted to see Dr. Godbey relinquish the editorial management of the "Arkansas Methodist." First, because of the high regard we had for him personally. But second, and mainly, because he possessed in an eminent degree the genius of an editor, and we

feared the paper would not maintain the high standard it had attained under his management. Well, after several months "on trial" we want to congratulate you and ourselves on the prophecy of a bright, newsy, strong paper. You have done well. We are delighted. Good words are spoken everywhere of the paper. Success is assured. Now that we have tried you and been convinced of both your ability and willingness to give us a first-class paper, will it be thought out of order for me to exhort our brethren to push the circulation of the paper by getting new subscribers and seeing that the old ones renew their subscriptions promptly? Brethren, be assured that in thus helping the paper you are helping yourselves. Nothing is truer than this: The more intelligent our people become in church matters the more willingly and liberally do they contribute to the enterprises of the church. The reverse of this proposition is equally true.

Our motto down this way for this year is, One thousand souls converted and added to the church and all claims paid in full. And in order to this—as an important factor to this end—we want the "Arkansas Methodist" in every home.

Brethren of the Prescott District, you did fairly well last year. You enjoy the distinguished honor of being the only district in our conference that paid the full assessment for foreign missions—not that each charge paid out in full but the aggregate made the full assessment on the district.

Now with the increased help you will get by putting the "Methodist" into every home, let us not be satisfied with anything less than an overflowing collection on all claims. We have no better constituency anywhere in the State than the people of this district. And, all in all, no harder working, more efficient body of preachers in the conference.

My preachers are all at their posts and at work. You will hear from them. Your brother, —
Thos. H. Ware.

Prescott, Ark.

Honor the dear old mother! Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips that have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You can not walk out into a midnight where she can not see you; you can not enter a prison whose bars will keep her out; you can not mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms, and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly and cheer her declining years with holy devotion.—Selected.

"How much do you expect to spend for your wife's birthday present?"

"About half as much as I shall."—Judge.

"You can hardly persuade Miss Oldgirl that marriage is not a failure."

"Why? She never did marry."

"But she tried and failed."—Smart Set.

General Lee to His Children.

Study hard, gain knowledge, and learn your duty to God and your neighbor—that is the great object of life.

In your youth you must be careful to discipline your thoughts, words and actions. Habituate yourself to useful employment, regular improvement and to the benefit of all those around you.

As to reading and music—all accomplishments will enable you to give pleasure, and thus exert a wholesome influence. Never neglect the means of making yourself useful in the world.

If you want to be missed by your friends, be useful.

You know my objection to incurring debt. I cannot overcome it.

You must patch up your house and get a sweet wife. You will be more comfortable and not so lonesome. Let her bring a cow and a churn. That will be all you will want.

Experience will teach you that, notwithstanding all appearances to the contrary, you will never receive such a love as is felt for you by your father and mother. That lives through absence, difficulties, and time. Your own feelings will teach you how it should be returned and appreciated.

I hope you will also find time to read and improve your mind. Read history, works of truth, not novels and romances. Get correct views of life, and learn to see the world in its true light. It will enable you to live pleasantly, to do good, and when summoned away to leave without regret.

Do not go out to many parties. Preserve your simple tastes and manners, and you will enjoy more pleasure. Plainness and simplicity of dress, early hours, and rational amusements I wish you to practice.

You must bear in mind that it will not be becoming in a Virginia girl now to be fine or fashionable, and that gentility, as well as self-respect, requires moderation in dress and gayety.

A farmer's life is one of labor; but it is also one of pleasure, and the consciousness of steady improvement, though it may be slow, is very encouraging.

If you can do nothing more than prepare a site, lay out a garden, orchard, etc., and get a small house partly finished, so as to inhabit it, it will add to your comfort and health. Then, too, you must get a nice wife. I fear you will fall in love with celibacy.

We must never yield to difficulties, but strive the harder to overcome them.

I am clear for your marrying, if you select a good wife; otherwise, you had better remain as you are for a time. An imprudent or uncongenial woman is worse than the minks.

A failure in crops will occur occasionally to every farmer, even the best, with favorable surroundings. It serves a good purpose, inculcates

prudence and economy, and excites energy and perseverance. These qualities will overcome everything.

You are very young still; and if you are virtuous and laborious, you will accomplish all the good you propose to yourself.

I hope that you are becoming more and more interested in making those around you happy. That is the true way to secure your own happiness.

A farmer's motto should be toil and trust.

People have got to work. It is creditable to them to do so. Their bodies and their minds are benefited by it, and those who can and will work will be advanced by it.—Ladies' Home Journal.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

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

Dr. R. M. Wilkins while experimenting with sulphur remedies

soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

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The Daily Arkansas Democrat

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

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NAME.....

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OUR YOUNG PEOPLE.

The "Clean Club."

Jennie and Eva sat on the edge of the curbstone in front of the latter's home, talking of the pleasant Christmas holidays just passed.

Each had been remembered with beautiful gifts, from loving friends, and each little heart beat with joy as they talked of the glad occasion.

"That reminds me, Eva," said Jennie. "I'll bet my bottom dollar that Fred Allison put that box of candy on the Christmas tree for you. Ain't he a honey?"

"That old rake?" replied Eva. "He's too flip for me, kid, but his candy is up to the notch. How did you know who gave it to me? Did some one put you next?"

Before Jennie could reply Eva's big brother Tom came down the steps and laying his hand on his little sister's shoulder, said:

"Didn't I hear you talking slang, little girl? Don't you know that isn't nice for pretty little girls like you and Jennie? Why don't you organize a club at school and get all the girls in your class to join it, and promise to quit using slang?"

As he spoke, Tom stooped and kissed his little sister, patted Jennie on the cheek and went whistling down the street to his work.

Eva stood, with a smile on her face, watching his retreating figure till he went round the corner. Then turning to Jennie, she said:

"Brother Tom is always after me about that. It don't seem to me that we use much slang, do you think we do, Jen?"

"Laws-a-mercy, no. He just ought to hear Mayme Little talk, if he thinks we use slang. Why, honest Injun, she can't hardly say a word without having some slang words to mix in. I tell you, she's a dandy!"

"But, say Eva, your brother Tom's idea about the club is a good one; suppose we try it and see how it works. Next Tuesday is New Year's day, and we will want to 'turn over a new leaf,' make new resolutions and all that sort of thing, so suppose we try it, just for fun? I think it would be snipious, don't you?"

"Now that's a slang word, Jen," said Eva, not noticing the question of her companion, "and I believe if some one called our attention to every slang word we use, we might be nearly as bad as Mayme Little."

"O, dear me, I'd hate to be that bad, for mamma said it is so unladylike to use such coarse language, and if we're drifting into that habit, I for one want to quit it right now."

"So do I, Jen, and I believe we could get all the girls in our class to join a club, and sign the pledge. I'm sure Dora and Bess will, for neither of them ever uses slang, but it will be like pulling eye-teeth to get Myrtle to stop. Let's get our pledge ready and go right now and see the other girls."

Two pairs of little feet went

bounding up the steps to Eva's room, and two little scribblers were busy nearly all the morning writing and re-writing a suitable pledge for so great and important an organization.

Finally they came down with radiant faces, and started on their journey with the pledge to which their own names were affixed.

"There come Dora and Nell down the street now; it will be dead easy"—Eva stopped suddenly, and threw her hand over her mouth.

"O, Jennie, was that slang?"

"I don't know, but I think it was."

At that moment Dora and Nell came up and soon the new club, with its binding pledge was explained. Both girls were glad to sign it, and felt sure it would be of great service in helping them use good language.

Myrtle was the next to read the pledge.

"No, indeed," said she, "I can't sign that—she's too tight a pledge for me."

"Now, Myrtle," said Jennie, "that is slang, and you see how much you need to sign it, so you can keep from using rough language."

"O, yes, I need it bad enough, that's right, but here's the thing that gets me: Suppose I sign it, and two minutes later I blurt out a slang phrase, what am I to do? I'd break my pledge you see, and I don't like to do that."

"Just read this again, Myrtle," said Eva. "It does not say, 'I will not use slang,' but 'I will endeavor to abstain from the use of slang.' Now couldn't you sign that?"

"I'm not ready to say just yet. Go to see the other girls and if they all sign it—why, maybe I'll do so, too."

Away they went, not the least discouraged by Myrtle's refusal, for they felt sure with the help of the other girls, they could easily win her.

Bess, Susie and Laura had gone for a drive, and would not return till dark, so the work could not be finished till tomorrow.

"Let's not tell any one except our

ANAEMIA

is thin blood. It causes pale faces, white lips, weak nerves and lack of vitality. A blood-enriching, fat producing food-medicine is needed. Scott's Emulsion goes to the root of the trouble, strengthens and enriches the blood, and builds up the entire system. For anaemic girls, thin boys, and enfeebled mothers, it is the standard remedy. It builds up and strengthens the entire system with wonderful rapidity.

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LITTLE ROCK, ARK.

Largest Shoe House in the State

MAIL ORDERS
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class about it, till it is all arranged, for I'm sure if Jack hears about it he will tease us, for he is a 'holy terror.' Oh, oh, I've broken my pledge, haven't I, Eva?"

"No, Jen, for you only promised to 'try to quit.'"

"Yes," said Jennie, "and I'll try, try again, and as Jack says, 'If at first you don't succeed, suc, suc, suc, till you do succeed.'"

Early the next morning two busy little folks were going to and fro, perfecting the organization of the "Clean Club."

None of the other girls refused to join it, and even Myrtle agreed to become a member, when she saw every one of her class had done so.

Jack found out about the club, much to the sorrow of the girls, for he teased and tormented them about it, and begged to be allowed to join, even promising to wear an apron and be a girl, but they decided that Jack said "too many bad words and didn't try to quit it."

It was real hard at first to remember every time, and one day when "Jack, the Tormenter," threw rocks against the house while they held their club, Eva so far forgot herself that she called to him to "cut that out."

After that the club voted to attach a penalty to each offense, requiring the offender to beg pardon of the one to whom the slang was spoken.

When the girls wore their new badges with C. C. in bright letters on them, Jack declared they stood for "Country Cousins," but Brother Tom said it meant "Certain Conquest."

Ruth Carr.

Martin Springs, Ark.

Dear Cousins of the "Methodist"—Here comes a little girl 14 years old. The "Methodist" comes to our home every week. I like to read the children's page very much. What nice letters Brother Lark writes. I just love to read them. We have Sunday-school at 9 o'clock every Sunday and prayer-meeting every Sunday night. I attend both and enjoy it well. Well, cousins, Christmas is here. I hope old Santa Claus won't forget me. I have four brothers, all younger than I. Their names are Martin, Curtis, Gussie and Jack. For pets I have a cat. Its name is Della. I live in the country. I never lived in the city, but I am sure I would like the country best. How many of the cousins like flowers? I do for one. I think they are so pretty. I think some of the wild ones are as pretty as the tame ones. Who has my

birthday, the 9th of March? How many of the cousins like to go to school? I do. I like to go in winter better than summer. I am in the fourth grade. Well, I hear the waste-basket just growling to get this ill-written letter. Will close by wishing a merry Christmas and happy New Year to Brother Anderson and the cousins and success to the "Methodist." I remain your cousin,
Elva Harvey.

Hollywood, Ark.

Dear Brother Anderson—We are two little children 9 and 13 years old. We are at our grandma's this week. She takes the dear old "Methodist," and we saw so many of the cousins' letters we thought we would write. Our grandmother lives at Hollywood, and they are building a new Methodist Church here. Brother Warlick is our pastor. We like him very much. He has been with us for three years, and we would like to have him again. We will close by asking a question: How long was Noah building the ark?

Roy and Lyda Wright.

Nobody knows how long Noah was building the ark. Some have supposed from a certain verse in the Bible that it was 120 years, but that is not what the Bible says.—Editor.

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"There be books and books," some edifying, some entertaining, and still others instructive. The average man is so busily engaged in the labor of money making, that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enable him to avoid.

There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this small book tells all about their causes and cure; it treats of the different forms of blind, bleeding, itching and protruding piles; describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply:

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W. H. M. SOCIETY.

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Send all communications to the editors.

TO GOLDEN LINKS AND JUVENILES.

Dear Young Friends: I wonder how many of our societies will bring an extra offering for our day school in China and our Conference pledge, which is a missionary from our Little Rock Conference. Won't each president and treasurer solicit among your friends, and give yourselves, and every member of your society, adding something to this cause, so that the amounts will be raised before March, 1905? I hope you are all hard at work and have added to your societies in prayers, spirituality, love and financial strength and members.

Please be sure to make your reports and send them to your District Secretary by the 1st of March, and send in your money to Mrs. Sarah Vance, Malvern, Ark., stating plainly what it is for. So much for Conference pledge (which is for a missionary from Little Rock Conference). The day school in China (the work of the Golden Links and Juveniles), and the free bed in hospital at Scarritt Bible and Training School. How I am praying for you, that you may do your part well.

Will your corresponding secretaries please write to me and send me a short report of the year's work, so I will know what you have done. Let the following questions please be answered:

How many women and girls in your church?

The name of society and where located?

Name of pastor?

How many members at beginning of year?

How many now?

The name of corresponding secretary?

How much money sent to Conference treasurer?

How much dues?

How much Conference expense fund?

How much Conference pledge?

How much Conference day school in China?

How much free bed in Scarritt Bible and Training School?

I have taken this way to reach you, as my time is so limited I can't write to each society. Will the pastors who have these societies on their charge please call their attention to this, and greatly oblige

Mrs. Robert Heriot,
1521 West Third Street.

W. F. M. S., White River Conference.

My Dear Sisters—I write to give you some account of our work and to wish you every joy and prosperity in the New Year we are entering. I am glad to tell you that property has been bought in Juiz

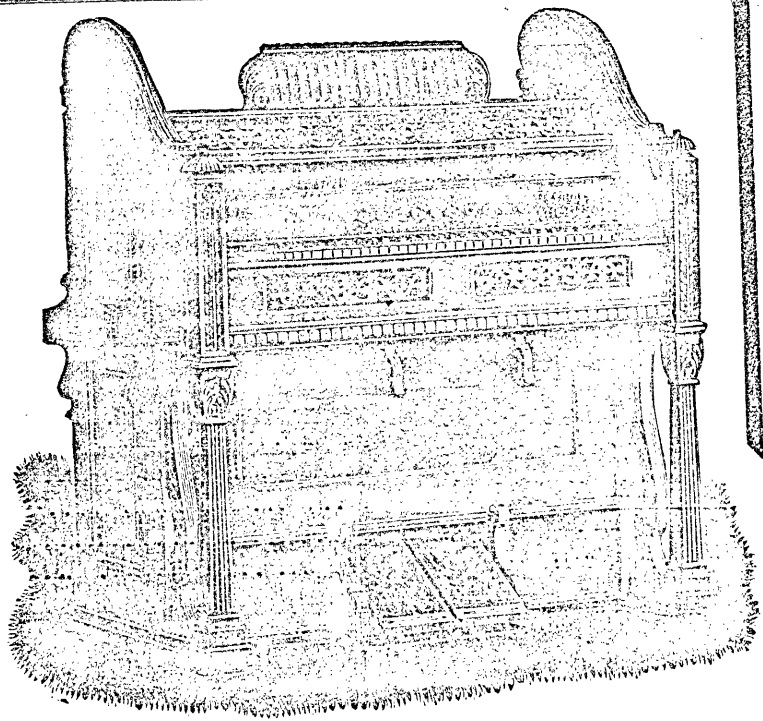
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for we will arrange to send the Farrand Special on trial to any church which is considering the purchase of an organ. ¶ The Farrand Special requires no more skill on the part of the organist than the ordinary Reed Organ, yet its music is incomparably sweeter and richer, on account of the pure, sonorous **Pipe Tone**. ¶ The Farrand Special carries our absolute warranty for ten years. ¶ Its price is \$175.00, and satisfactory arrangements can be made to purchase on easy payments if you wish.

Particulars and full description of the organ sent on application. Write today.

FARRAND ORGAN COMPANY,

1210 Twelfth Street,

DETROIT, MICH.

de Flora, Brazil, and our school that for fourteen years has been in rented houses, will now have a home of its own. The "Isabella Hendrix" it will be called, for one of the honorary managers of our W. B. M., the mother of our Bishop.

Dr. Polk and Miss Richardson sailed from Vancouver December 26 for China, on their return. Miss Waters and Miss Tarrant will come home on a health leave. Our missionaries who left Songdo and Wanan, Korea, on account of hostilities have returned and opened their schools. Our own Miss Case spent November and December at home. She was only able to meet with the Newport auxiliary and her own home one.

As she came at the express command of Bishop Candler to recruit the strength and vigor, lost in doing the work done by three women the year before, she had to rest, not travel and talk. While much improved, she was not robust when she left, December 26. School opened January 2, she writes. Pray much for her. In ordering your Christmas books I hope many of you got our own publications, "Life of Mrs. Juliana Hays," "Life of Mrs. D. H.

McGavock" and the "Life and Letters of Laura A. Haygood." The latter by Mr. and Mrs. O. E. Brown, should be in every Methodist home. The calendars for 1905 contain pictures of the new missionaries, in addition to the others, and are valuable to us, showing changes in appointments as well as calling for concert of prayer at set times. If you pursue the mission study in Dux Christus you should commence this month. The third page of cover to W. Miss. Advocate tells price and address from which to order these and other missionary publications. Now, last but in importance first, what have you done for our Bible and Training School? Is there yet no young woman in answer to prayer offering herself to be trained for foreign service?

My sister, Mrs. Trueheart, writes: "Our work grows, and thankful we are to have it grow, but growth means larger appropriations, and a larger appropriation means larger gifts from individuals and societies. See you to it." Sincerely yours,

Mrs. Mary A. Niell.
Batesville, Ark.

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Bookkeeping and Business Training \$40.
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JAMES' BUSINESS COLLEGE,
PINE BLUFF, ARK.

CHURCH AT HOME.

ROE CIRCUIT.—By the authority of Bishop Key I was changed from Jersey Circuit to the Roe charge, at which place we arrived the 16th of December. Brother Howard met us at the depot and we were kindly entertained in the home of the good people of Roe till our household goods came, and after we had got things straightened up at the parsonage, Methodists, Baptists and Campbellites joined in giving us a pounding that will be remembered by the preacher and family for several weeks. We have fine appointment, have preached at every appointment but one. We have a beautiful new church nearing completion at Hunter Chapel. We are also building a new church at Mt. Tabor, which will be completed by spring.

We are working, hoping and praying for a good year spiritually. To God be all the glory.

E. J. Slaughter, P. C.

SHERILL CIRCUIT.—I never did like to see a preacher tardy in reaching his new charge, so when read out for Sherrill I returned home on the first train, got a car, put all our things into it and was here on Friday after conference. The people were not expecting us so early, so they were having some work done on the parsonage; however, we were received kindly and have since been remembered by a nice pounding.

I have been around the entire charge and while at some places there are not many people to attend church, everything is hopeful. We expect to build a neat church at Humphrey in the near future.

J. D. May, Pastor.

HAMBURG STATION.—On Tuesday afternoon, December 20, we said good-bye to our friends at El Dorado, where we had spent four of the happiest years of our itinerant career, and turned our faces toward our new home at Hamburg. While the actual distance between these two places is not great, yet the route by rail is circuitous, and the changes are frequent, with long intervals between connecting trains. We came over the new E. & B. road to Colliston, La. Soon after crossing the Louisiana line we reached a small station, where there were one or two saloons and a drunken, disorderly crew came on the train as passengers. Our gentlemanly conductor proved himself master of the situation and after he had knocked one big fellow down and choked him into silence, and the writer, with the timely assistance of a two hundred and fifty pound drummer, had shoved another one headforemost into the rubbish car in front of our coach, order was restored, and we had no further trouble. After that episode I felt more than ever proud of Arkansas, for in more than thirty years experience in this State I have never encountered just such a motley crew as we had that night. If any

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If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

of my Union county friends have become skeptical about the good effects of prohibition they ought to travel from Vaughan station on the E. & B. around to Jones station on the Valley road, and be convinced of their error.

But I have said nothing about Hamburg. Well, we reached here at 5 o'clock Wednesday afternoon, December 21, and were met at the depot by several kind friends who proffered us the hospitality of their homes, but as our household goods had arrived by the same train we came directly to the parsonage and after about two days of unpacking and setting things to rights, we were comfortably settled in our commodious and recently improved parsonage, and were ready for the work of another year.

The people here have received us most graciously and have shown us much kindness. The stewards have devised liberal things for the support of the ministry. Our congregations are large and attentive and the general outlook is hopeful.

My predecessor, Brother Hilliard, has a large place in the hearts of this people. There is no finer spirit among us, and I find him a good man to follow.

J. A. Sage.

DES ARC.—I came to this place last Thursday and have had a very warm reception indeed. These people are of a real "Methodistic type" and are kind indeed to the "new preacher." We preached Sunday in the country to a large congregation, considering the cold weather, and at night in town to a very large audience also. We are praying for a happy and successful year's work. We will do some work for the "Methodist" soon. Pray for us.

L. M. Hundley, P. C.

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the Arkansas Methodist who writes for it, a trial bottle of Vernal Palmetton (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send today and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

HOLLY GROVE.—Dear Brother Anderson: The people of Holly Grove and Marvell have given us a hearty welcome. After giving us an extra pounding, they kindly consented for us to visit our old homes in Tennessee and Kentucky.

Brother H. B. Cox, after four years of faithful service, left this charge in good condition. We are expecting a good year. Sincerely,
Boone L. Wilford.

BAY AND MARKED TREE.—I thought as I have succeeded in getting moved into our parsonage just bought, I would pen a few words for the dear old "Methodist." The last conference created this new charge, and dear Bishop Key read me out to this newly-made charge. We have been on the work since the 29th of December and have been blessed with a glorious, nice pounding by the good people of Bay. We have met all the appointments, found good congregations awaiting us at every place. We will soon complete a nice thirteen hundred dollar church at Marked Tree, begun by Brother Taylor.

J. H. Barrentine.

NEWPORT.—Rev. M. B. Umsted, who is a very energetic pastor of his flock and who is always on the alert to the interests of his church, is arranging to have the entire interior of the Methodist Church remodeled and improved in the early spring. The Ladies' Aid Society have taken for their part the carpeting of the floor.—Newport Independent.

HOT SPRINGS.—We at Park Avenue, Hot Springs, are expecting great things from the Lord this year. We are moving off nicely. Had two accessions Sunday, January 8th, two men who are both husbands and are now with their wives in the church. In Hot Springs it is not a rare occurrence to find the wife of a household in the church but the husband out and with but little inclination to even go to church. While this is true yet we have in Hot Springs some of the finest Christian characters among both sexes.

The Crittenton meetings are still in progress. Mr. Crittenton and his colaborers, by the help of God, have done great and lasting good in the city. The services have been union. This week there will be three meetings carried on in the city, all under the direction of Brother Crittenton, and the pastors of the city. Evening services are to be conducted every evening at the three points—North, Central and South Hot Springs. We are to come together at Central Church every afternoon for an afternoon service when all shall come together in one great service and worship. Yours for Christ,
Jesse L. Leonard.

DARDANELLE CIRCUIT.—We have made one round on our circuit. Our people seem glad to have us back with them again. They are taking good care of us. We were remembered Christmas with many

A GREAT REMEDY.

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Trial Box Mailed Free.

This is the only remedy that goes directly to the diseased parts and is at the same time "constitutional." It reduces the inflammation, heals the ulcerated surfaces, stops the discharge, restores the hearing when impaired by Catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

Dr. Blosser's Catarrh Cure, in boxes containing one month's treatment, is sent, postage paid, for \$1.00. If you have not had a sample box, we will send one free by mail, postpaid. Address: Dr. Blosser Co., 102 Walton St., Atlanta, Ga.

nice things. We have plenty to eat and to wear. We expect by the help of God to do our best this year. Thank God for a place to work among such people.

Jas. R. Ashmore, P. C.

The Orphanage.

Payments to Orphans' Home since last report:

At Booneville—Mrs. M. E. Castleberry, \$2.50.

At McCrory—W. E. Jelks, \$5.

At Corning—Mrs. D. G. Gray, 50c.

At White River Conference—Rev. F. C. Sterling, \$10; Rev. C. Pope, \$1.50; Rev. R. A. Holloway, \$2.50; Rev. F. M. Smith, \$1; Rev. S. L. Cochran, \$2.50; Rev. J. E. Buchanan, \$1; Piggott Circuit Sunday-school, \$2.22; Dr. Z. T. Bennett, \$5; Rev. Jas. P. Ruff, \$2.50; Rev. N. E. Skinner, \$5; G. T. Garney, \$5; T. J. Williams, \$5; Mrs. Gregory, \$10; T. W. Walker, \$5; Rev. J. W. Cline, \$2; Miss Sallie Sumpster, 50c; Miss Willie Williams, \$2; At Harrisburgh—Col. J. J. Mar-dis, \$5.

At Cabot—M. Young, \$1; N. L. N., \$1; Mrs. Alice Baths, \$2.50; A. H. Moon and wife, 50c; J. M. Jolly, \$1; Louise Lowman, 25c; W. M. Hudson, \$1; Geo. P. Murrell, \$10; Mrs. N. M. Shinn, 25c; cash, \$2.60; Mrs. Rosa Perry, \$1; H. O. Davis, \$1; C. B. Maxwell, \$2.50; Mrs. E. C. Palmer, \$2; W. M. Patten, \$1; J. T. See, \$2.50.

At Newport—Mrs. S. R. Phillips, \$2.

At Morrilton—Mrs. Mollie McClure, \$5; R. A. Dowdle, \$5; Walter Riddick, \$1; collection Thanksgiving day, \$1.30.

At Hope—Rev. T. D. Scott, \$10; Mrs. L. M. Powell, \$1.36.

At Onalaska—T. C. Sinequelfield, \$1.

At Nashville—Thanksgiving collection, \$2.15; by Rev. J. C. Rhodes,

At Wilmar—Mrs. Freeman, 25c;

At Amity—Edwin Fincher, \$2.

At Tanzy—Mrs. John Bussy, 25c.

At Lono—E. Neeper, \$2.

At Altheimer—Rev. S. W. Rainey, \$10; Major W. H. Davis, \$50. Total, \$200.13.

Encouragement and Exhortation.

Editor "Methodist"—Permit me to say that having canvassed the question in a number of our quarterly conferences I find the "Arkansas Methodist" more popular than ever. I hear kindly expressions of the new management on every hand. While making an appeal at a recent quarterly conference, which I often do under Question 18, the thought came to me, How could we as a church carry on our work in Arkansas without this paper? Let me say deliberately that no agency which we as a church in this State are employing is more potent than our church paper! How it secures all our best efforts for good! It should be in every Methodist home. The fifteen thousand subscribers should be our lowest mark! Conference resolutions agree to this, but will amount to little unless they lead to action. Let the canvass begin in earnest and let each preacher push the claims of our paper.

Then what a paper we shall have and what a power it shall be for the cause of God. Fraternally yours,
J. B. Stevenson.

Mrs. W. W. Mills, wife of our pastor on Ben Lomond Circuit, died at the Methodist parsonage in Janes at 4 o'clock p. m., January 16. Obituary will be furnished later.

B. A. Few.

Mena, Ark.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof, address, Mrs. M. Summers, Box 205, Notre Dame, Ind.

WEST BATESVILLE.—We are now comfortably housed in our new home, and the outlook for a good year is very encouraging. Have received nine into the church with others to follow soon. We have a good and appreciative people to serve. I find there is a great deal of work to be done, just as much as a man can do. West Batesville is growing rapidly and the church must be awake to her interest, and house those settling on this side of Batesville. With proper attention it is only a matter of time until we will have a large membership and a self-supporting church. We have one of the best Sunday-schools in Batesville and our prayer-meetings are well attended. Our people know how to make a preacher feel at home and how to take care of him. They have given the preacher and his family a very hearty welcome, and a pounding that would have been a credit to a much larger place. May God's blessings ever abide with them and may this be the best year of our ministry.

W. T. Locke, P. C.

GAINESVILLE.—We are back at home at this charge, after an absence of eight years. I had served

this charge four years in succession. The good people received us back very kindly, giving us a valuable pounding, attended with such a kind Christian spirit. Not only Methodists but the other denominations were here, and one with us. Of course I could not find language to express our gratitude to them for their kind and generous reception.

The outlook is very promising for a successful year. Our congregations have been large and the services have been spiritual. On New Year's day at Beech Grove at 7 p. m. we had eleven penitents at the altar. About the same number at Gainesville last night indicated a desire to be saved by giving their hand. All this tends to increase the weighty responsibility on the heart of the pastor. I will look after the interest of the "Arkansas Methodist." We will expect you to attend our district conference, to be held at Gainesville. I am yours truly,

P. B. Wallis.

WALNUT RIDGE.—Our new young presiding elder, quondam editor, etc., was with us on his first round on the 8th and 9th inst., and preached and presided as if he had been P. E. for twenty years.

Our people were delighted with him socially and greatly edified by his sermons. Things "do move" on the Paragould District.

Cadesman Pope.

CAMDEN, ARK.—Last Sunday was a great day for Camden. All the Sunday-schools of the city met in four union services at the Methodist Church and canvassed among themselves the leading needs of our work in Camden. We will meet once a quarter during the year and discuss our needs. Rev. W. Fred Long was with us and did fine work. Your brother, W. F. Evans.

SMITHVILLE CIRCUIT.—We are hopeful of a good year's work in every way. The good people of Smithville came in the other night and gave the little preacher and his big wife a great pounding and the way the folks threw good things at them was a sight, but I think the way the little preacher and wife smiled that they really enjoyed the pounding fine. May God bless the good people who share their goods with us.

Last Sunday at about 12:30 p. m. our town was made sad by the visitation of the death angel in our midst. He came and called for his own our beloved friend and neighbor, "Low" Henderson. He was buried Monday.

May God comfort and console the bereaved ones is the prayer of one who loves and sympathizes with them. J. E. Kemper, P. C.

OSCEOLA.—We had the misfortune to have our parsonage destroyed by fire Sunday night. Lost everything. Building was insured. Fraternally, W. F. Rhew.

LONO CIRCUIT.—We reached our new field in time to fill our appointments on Christmas day. We have been received kindly.

When wife and the children, who

had been at her father's awaiting the arrival of our goods, reached the parsonage, January 5, we found a load of corn in the crib, and a new cook-stove and a dressed hog in the kitchen.

Father Atchley and daughter, and Mrs. Evans, came over the next day and after supper, while we were holding pleasant converse around a cheerful fire, a "storm" broke upon us. A large crowd, led by that sterling man, Brother Sterling Williams, marched into the dining room and deposited a load of good things on the table—just such things as a preacher's family needs when going to a new work. After a pleasant social time, Father Atchley led in prayer and all departed, leaving us to meditate upon the goodness of God, and the kindness manifested toward His servant by these good people.

L. M. Powell.

Lono, Ark.

HOLLY SPRINGS.—I feel very much at home in Holly Springs. The people gave us a most hearty welcome to their parsonage, and they proved their faith by their works. We arrived late on Friday evening, and next morning the arrangements were made for taking up our abode in the parsonage. Soon after the dishes were cleared away that night there began to appear signs of a storm, and in a few minutes the yard and house seemed to be full of men, women, boys and girls from all parts of the community and at once made their way to the dining room, where they began to deposit all kinds of good things for the table and smoke-house. As this was so pleasant a surprise for us, you can not imagine the anxiety of our hearts to make a nice appearance and at the same time show a true appreciation of this very nice act of kindness of the people of the community.

Our first quarterly conference has come and gone. Brother Cason was there in good time, and looked after all the business of the church in first-class order and preached us two good sermons.

Under the business management of Brother Cason it was decided by the board that they would pay the pastor's salary on the monthly plan. May the good Lord bless us and the "Arkansas Methodist."

John D. Dunn.

UMPIRE CIRCUIT.—I have just completed my first round on this circuit. The weather has been unfavorable yet at most of the appointments good congregations have assembled to greet their new pastor and hear him preach. We have a comfortable parsonage on this charge and have received the usual poundings. We are well pleased with our new home and our work in general and will try to make this the best year of our life. We are praying for a revival that shall begin now and last through all the years with conversion at the regular meetings.

H. L. Simpson, P. C.

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

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WASHINGTON, D. C.

Lonoke, Ark., Jan. 20, 1905.

Dear Brethren—As some of my mail still goes to Hickory Plains, please oblige me by stating in the "Methodist" that my postoffice address is Lonoke, R. F. D., No. 1, Ark. Do you know what has become of the Little Rock Conference minutes? Fraternally,

E. L. Beard.

Pine Bluff, Ark., Jan. 21, 1905.

A meeting of the preachers of the Pine Bluff District is called at Alt-heimer Tuesday, February 7th, at 3:30 p. m. The presence of every preacher is desired. We wish to plan for a forward movement in all the work of the church in our district. E. M. Pipkin, P. E.

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

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Little Rock, Ark.

Quarterly Meetings.

Searcy District—First Round.

Gardner Memorial.....Jan. 22, 23
Augusta Sta.Jan. 28, 29
West Point Ct., at West Point.....
.....Feb. 4, 5
Heber Ct., at Heber.....Feb. 11, 12
Cato Ct., at Cato.....Feb. 18, 19
Auvergne and Weldon Ct., at AuvergneFeb. 25, 26
Beebe Ct., at Beebe.....Mar. 4, 5
Wiville Ct., at Wiville.....Mar. 11, 12
Bethany Ct., at Sixteen Section.....
.....Mar. 18, 19
El Paso Ct., at Vilonia.....Mar. 25, 26
J. D. Sibert, P. E.

Camden District, First Round.

Camden Circuit at Buena Vista, January 28, 29.
Camden Station, January 30.
El Dorado Circuit at Bethel, February 4, 5.
El Dorado Station, February 5, 6.
Stephens and Waldo at Waldo, February 11, 12.
Bearden and Thornton at Thornton, February 18, 19.
Stamps, February 25, 26.
Hampton, March 4, 5.
Smackover at Norphlet, March 11, 12.
Strong at Strong, March 18, 19.
Onalaska at Eagle Mills, March 25, 26.
Junction City, April 2, 3.
J. H. Riffin, P. E.

Arkadelphia District—First Round.

J. R. Cason, P. E.

Ussery at Mt. Tabor, January 28 and 29.
Amity at Amity, January 29 and 30.
Arkadelphia Circuit at Mt. Pisgah; February 4 and 5.
Okolona at Okolona, February 5 and 6.
Hot Springs Circuit at Forest Home, February 11 and 12.
Malvern Avenue H. S., February 12 and 13.
Dalark Circuit at Dalark, February 18 and 19.
Social Hill at Midway, February 25 and 26.
Lono Circuit at Sandy Springs, March 4 and 5.
Central, Hot Springs, March 11 and 12.

Fayetteville District—Second Round.

Gravette StationJan. 28, 29
Gentry StationFeb. 4, 5
Springtown Ct., at Springtown
.....Feb. 4, 5
Siloam Springs Station.....Feb. 11, 12
Winslow Mission at Brentwood
.....Feb. 18, 19
War Eagle Mission at Poco Chapel ..
.....Feb. 25, 26
Prairie Grove Ct., at Vine Grove ..
.....March 4, 5
Rogers Station March 11, 12
Farmington Ct., at Farmington
.....March 18, 19
Center Point Ct., at Council Grove
.....March 25, 26
Bentonville StationMarch 26, 27
Bentonville Ct., at Hilemon Chapel
.....April 1, 2
Goshen Ct., at Zion April 8, 9
Lincoln Ct., at Lincoln ... April 15, 16
Fayetteville Station April 17
Springdale Station April 22, 23
Elm Springs April 29, 30
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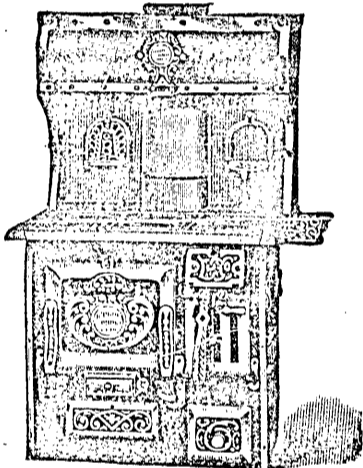
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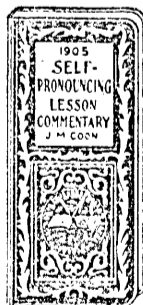
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