

# THE ARKANSAS METHODIST

Little Rock, Arkansas,  
March 15, 1905.

Vol. 24.

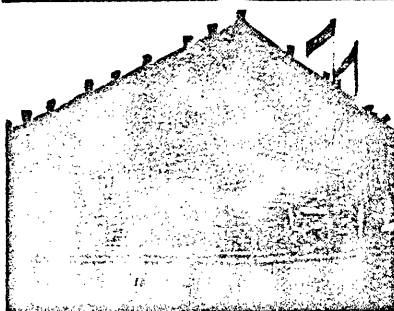
No. 11.

## AN APPEAL TO LAYMEN.

All the Pastors of our Churches in Arkansas are the Friends of the ARKANSAS METHODIST. They are Regular Agents for the Paper. We very much appreciate their help. We could not do without it.

Very Seldom Does a LAYMAN Do Anything Toward Helping Us to SPREAD THE PAPER. WHY Should NOT Our Brethren of the Laity help us in this work? The Paper is an Institution of the Church, it belongs to all our people. It helps the Sunday-school Superintendent; it helps the Stewards to do their work. There is no work to be done in all the Church that the Arkansas Methodist will not help you to accomplish that work. Get the paper into those homes where you have difficulty to get your work done, and in a few months you will see a difference there. Try it, Brethren of the Laity! Try it, and you will see that what we tell you is true. We want YOU to help us get the 15,000 subscribers for which we are pulling. It will help to make our Church great in Arkansas.

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**WARNING ORDER.**

In the Pulaski Chancery Court.  
M. E. Akin, Plaintiff, vs. John G. Rawls, and  
the unknown heirs of John G. Rawls, deceased.  
Defendants.

The non-resident defendant, John G. Rawls,  
and the defendants, the unknown heirs of John  
G. Rawls, deceased, are warned to appear in this  
court within thirty days and answer the com-  
plaint of the plaintiff, M. E. Akin herein.  
This the 24th day of February, 1905.

F. A. Garrett, Clerk.

Jas. Paschal, D. C.

Bradshaw, Rhoton & Helm, Solicitors for  
Plaintiff.  
J. G. Donaway, Attorney at Law.

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# THE ARKANSAS METHODIST

JAS. A. ANDERSON, Editors.  
A. C. MILLAR,

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Any old subscriber to the "Arkansas Methodist" who will send one new subscriber, remitting the regular subscription price, \$1.50, will receive as a premium a year's subscription to the Southern Agriculturist. This is a great Southern home and farm paper. It is issued twice a month and contains more reading matter than many papers costing twice as much. It is edited by Southern men who know the needs of Southern farmers.

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Little Rock, Ark.

## EDITORIAL NOTES.

Now is the time for all the preachers to make a diligent canvass for the paper. It will help you to do the work of the year.

On the 6th of February, Governor Davis pardoned Jack Ratchael, convicted in Franklin county for illegal sale of liquor.

We thank Dr. Ivey, of the Raleigh Christian Advocate for his recent good words relative to the quality of the Arkansas Methodist.

"You are making a good paper. I congratulate the good people of Arkansas upon a good conference organ."—Dr. Alonzo Monk, Fort Worth, Texas.

A great meeting is to be held in Fort Smith, beginning April 23, under the leadership of Rev. George Stuart. We wish our brethren there the greatest measure of success.

"I am pleased to know that the Methodist is forging its way to the front—increasing in circulation and growing in favor with the people."—Rev. R. A. Holloway, Louisiana conference.

On last Saturday, Governor Davis pardoned Lee Daniel, of Johnson county, convicted of illegal sale of liquor, and M. M. Carothers, Randolph county, convicted of "toting" a pistol and of assault and battery.

The business outlook of the whole country is most encouraging. This is the opinion of the great banking houses of New York. Let Southern people hold their cotton a while longer, live economically, raise more food stuffs, and we shall be all right.

The Rev. L. R. Barnett, Foreman, Ark., is entitled to the distinction of being paid further ahead on the subscription lists of the Arkansas Methodist than anybody else. He voluntarily sent in enough money a few days ago to pay up till January 1, 1909. How is that for an advance subscription?

We should like very much to have the Sunday School accounts of all our people in Arkansas. We give as good terms as can be given anywhere. If we maintain a depot of Methodist literature here in Arkansas, we feel like we should be sustained in our effort by our own people. Send in your orders now.

This is the last call for the names of Methodist people who are not now getting the Arkansas Methodist. We desire to reach every Methodist and every friend of the Methodist church in Arkansas with the Special Missionary number, to be sent out March 29. Send on separate list the names of all who ought to take the paper regularly. Names are coming in by the hundred. Let not one be left out.

Since the weather opened up, new subscribers are pouring in. Let them come on; let them come now. There is not a paper in Southern Methodism that covers its territory as well as the Arkansas Methodist. Still we ought to have at least five thousand more subscribers than we now have on our lists; and we think we are going to get them too. Make your canvass, brethren, and we will make the paper worthy.

One of our preachers writes us a letter asking us to say some strong words with reference to getting up the collections ordered by the Annual Conference early in the year. He says he finds a disposition in his charge, founded on precedent and on the plea that "we always pay up," to put off everything till the close of the year. He says further that he has learned by many experience and by many heartaches, just before conference, that it is very much the best way, even in a good charge, to pay up these collections among the first things of the year. We believe every word of this. Our Methodist people ought to quit serving the Lord on a credit; we ought to honor God by attending diligently and promptly to the work of His kingdom. It is certain that God is not honored when everything is put off till it is only by a sort of mortal agony that the claims can be met at all at the last. The good Bible rule, "Honor the Lord with the first fruits of thine increase" is the only sensible rule.

The latest news from the East is that after ten days of most desperate fighting, on a field of battle where more men were engaged than ever before fought with gunpowder, the Japanese have crushingly defeated the Russians. The latter lost 150,000 men. No estimates have yet reached us as to the losses of the Japanese, but they are known to have been enormous. The number could scarcely be less than fifty thousand. We do not know how much credit is to be given the reports of losses in battles of ancient times; but it has been a thousand years since there has been such carnage as is here—a thousand years, at least.

We have had a theory that the invention of modern arms, long range guns and rapid-fire guns, would put an end to vast carnage in war. The theory was that such arms would be so terrible in their execution that it would be a mere question as to who would "get there first" and get into position—that no army would charge such positions so equipped. That theory is exploded. This war has demonstrated that modern arms are yet used to kill people, not merely to frighten them, as it has also demonstrated fully

the power of a great steel-clad navy. The Japanese have astonished all the world—themselves included, we suspect—in the surpassing excellence of their achievements in all branches of naval and military service.

The defeat of Kuropatkin, in our judgment, means the real end of the war. Not that peace will yet be made, but that it breaks the backbone of Russia in the East, from which she cannot recover, do what she will. The Czar is showing himself too weak, on the one hand, and too obstinate, on the other hand, to sensibly close the war. He talks about Russian prestige and such like. He might as well understand. Russian prestige is lost forever in those regions.

### From the Nation's Capital.

From a corner of the gallery reserved for the families of senators, and which enabled one to see and hear better than from a seat in the press gallery, your correspondent witnessed the ceremony of the inauguration of the president. Tickets were issued for all gallery seats, and on the morning of the inauguration it was impossible to obtain admission to the capitol without one of these tickets, which had been given to the senators and members for distribution. Most of them had reserved them for their families, and the galleries were filled with their wives and daughters and friends. An hour and a half before the senate was called to order, every gallery seat was taken and the steps were filled with handsomely dressed women and girls. Promptly at half past eleven the ladies and children of the president's family arrived and took their places in the gallery reserved for them. Major McCauley in full uniform ushered Mrs. Roosevelt to the front row, and with great expression waited for her to be seated. But she did not sit down. Major McCauley motioned her again to the seat. Still she waited. Major McCauley looked uncomfortable. His eyes followed hers to the door of the gallery, and he understood. The Roosevelt children came tumbling in. The mother waited until she had rounded them up and gotten them all in front of her. Then calling them by name she distributed them and divided them in the seats with a truly maternal eye for extracting the best behavior from the crowd. Ethel Roosevelt, who is the most sedate of all the children, was given charge of one end of the line and the boys were separated by Alice, the eldest daughter, and by Mrs. Roosevelt. When they were seated, Mrs. Roosevelt herself undertook to assist the little ones in peeling off their reefers. The way she did it showed a long familiarity with the process and the solicitous way in which she took possession of the caps showed how well she knew the small boy's weakness of never knowing where his head gear is. Quentin, the youngest, retained his new grey kid gloves, which were only second in his admiration to the white rag which Theodore, Jr., had wrapped about a wounded finger.

The vice-presidential party followed, but the family of the vice president is not unlike Mr. Fairbanks. It is good looking, always correct, thoroughly respected, but never magnetic. The women were beautifully gowned and in some respects better looking than the great number of Roosevelt women on the other side of the gallery, but they did not attract the same curious and delighted interest.

(Continued on page 7.)

## CONTRIBUTIONS.

## To-day.

By B. F. M. Sours.

Today the sun is shining.

Ah! today?

It shone in glory yesternorn,  
And so alway.But eve, last eve, the sunset  
Slipped down the west,  
And the big sun traveled on  
While we had rest.Again a day is glowing,  
And I knowI must be up and at it now  
To reap or sow.The eve will come full early;  
If not done,The shadow o'er my work will fall  
At set of sun.Today is mine. I know not  
Beyond today.The heaven waits my grasp of faith—  
Or dark dismay.Soul, seize today thy portion:  
Travel wellThe path to sweet immortal fields  
Where dear ones dwell.Today is thine; thou rover  
O'er lands afar,Behold, the day will falter soon,  
And evening starClose up the volume written;  
And when told,Where will the record name thy home?  
On streets of gold?

Mechanicsburg, Pa.

## Improving Our Song Service.

A. H. GODBEY.

Some years since my friend, Prof. Wm. A. Webb, Professor of English Literature at Central College, said to me, "Why don't you take up the cudgel against our Sunday School song books? The amount of trash that gets into them is sickening." I did not carry out his suggestion—not from any disposition to disagree with him, but rather because my feelings were most nearly expressible by the cynical "What are you going to do about it?" But not infrequently, as I sat behind my sensitive nervous friend in Sunday School, I observed him fidget or suddenly lay aside the book when some particularly unhappy choral perpetration was in progress. And the name of my friend's tribe is legion—in fact, I have frequently done the like myself. But it's an old story. What are we going to do about it?

On the other hand I have observed my friend Dr. Woods, of the St. Louis Advocate, take up his cudgel a time or two within the year against those who have openly criticised Sunday School music as not being all that it should be. The tone of his championship is decidedly suggestive of "Great is Diana of the Ephesians." Certainly some unexplained prejudice against the critic has run away with the doctor's well known literary taste. I take it for granted that under ordinary conditions he will agree with Prof. Webb, and other Methodist professors of English literature whom I have heard voice the same complaint. But there are those who would be surprised at such criticism of much Sunday School music, and such persons most need the matter called to their attention.

Suppose one should call our criticism in question. Would he maintain that all of our songs are of equal literary merit? Would he account them equally valuable from a Christian, doctrinal or pedagogical standpoint? Or will it be contended that all persons are of equal literary taste? Unless these three points can be irrefutably established, we have a really unlimited field for criticism before us.

Take the question of literary taste. If an intelligent committee should be appointed to select the ten greatest hymns, from all eras of the

Christian Church, it would be safe to assume that a large proportion of our people are not familiar with them. I have more than once taken lists of such "greatest hymns" and tested the matter with various churches. Congregations by scores—hundreds—can be found, that never heard Cardinal Newman's "Lead, Kindly Light." They are equally unfamiliar with Henry F. Lyte's "Abide With Me." But also they know nothing of Shakespeare, Milton, or Browning, or Tennyson. Their taste in sacred song is abreast of their general literary culture. That is, in a nutshell, the secret of the condition of things that so vexes the sensitive soul of my friend, Prof. Webb. And that is why I feel it useless to "lambast" our song service, as things now stand.

We may expect that our Sunday School song books then will contain selections that are in a sense parallel to a school reader compiled by choosing bits from readers of all grades from the primer to the top. Yet even a primer must have a certain literary respectability. There is no reason why we should be of such catholic taste as to include every type of song from the most unmeaning lilted doggerel of a negro camp meeting, upward. I once knew a presiding elder whose favorite song was

Away up in heaven,  
Away up in heaven,  
Away up in heaven,  
A-settin' on a seat with Jesus.

Bless God my soul's happy,  
Bless God my soul's happy,  
Bless God my soul's happy,  
A-settin' on a seat with Jesus.

It can hardly be said be said that any particular Christian virtue was promoted by his repetitious singing, however pious the intent.

After all the literary features are what they should be, we have not disposed of the problem. We may paraphrase a shrewd saying and declare "Let us but compile the song books of a church, and we care not who writes its systematic theology." Crankisms and pious fads cannot live on the great hymns of the Christian Church.

But when we admit the necessity of a certain adaptation to the junior intellect, we have not countenanced an eternal childhood for our worshippers. Yet the fact is that so far as appreciation for our best and noblest hymns is concerned, a large proportion of our people live and die in a state of arrested development.

It is hardly worth while to spend so much space in statement of the facts, unless I be permitted to suggest some measures for improving the situation. The general public is not wholly devoid of taste, though its criticism is of the empirical, unconscious type, rather than of conscious intelligence. If in the domain of popular secular song, "Annie Rooney," "They're After Me," "McGinty," or "Bedelia," remained the "ne plus ultra," we might, indeed, despair. But it is just the fact that such popular catches cannot last beyond a single season that evidences an unconscious popular criticism, that is the ground for permanent hopefulness. Sunday School music that ranks in the domain of song about as the above do in secular song have the same ephemeral character.

Now, I venture to suggest that the improvement of popular taste in sacred song is to a certain extent within the domain of my friend Prof. Webb and his co-laborers in the field of literature. Since it is mainly a matter of general literary culture, these brethren, more than any others among us, should feel a responsibility for the desired improvement. "Palgrave's Golden Treasury" he uses as an excellent handbook of the best English secular lyrics.

Has it occurred to my literary friend to put his student to determining the finest devotional literature? Can a course in English literature be called really symmetrical or complete, if it does not deal seriously and at some length with the field of sacred song? For a large part of our population does not read general poetry at all. Sacred song is the only poetry known to it and that is heard more or less every week. All the more important then is it that this should be recognized as one avenue for the introduction of literary culture. Leagues pledged to memorial hymns do about half fulfil their mission. The kind of sacred song memorized will still leave open question. Here our teachers of English literature may accomplish much by wise courses by intelligent criticism, by reaching into academic grades—as well as into organized college classes; by having meetings of college Y. M. C. A.s occasionally take up the matter critically though reverently. A course of instruction of some kind for the Epworth Leagues is not satisfactorily worked; nor while other literature is critically considered in Epworth League papers need the critical spirit fear to take up the comparative merits of sacred songs.

And this is the field of nonsectarian religious literature. Sarah Flower Adams, with "Nearer, My God, to Thee;" H. F. Lyte, with "Abide With Me;" Newman, with "Lead, Kindly Light;" Charlotte Elliot, with "Just As I Am;" Fawcett, with "Blest Be the Tie That Binds;" Heber, with "From Greenland's Icy Mountain"—who can find denominational marks upon these popular songs? Really great Christian songs are non-sectarian.

## The Missionary Training School.

Nashville, Tenn., March 3, 1905.

To the Arkansas Methodist.

Since our last report, Dr. Julius Magath, Professor of Hebrew at Oxford, has lectured to the Training School on "Our Missions to the Jews." On Sunday after noon at Watkins Hall an evangelistic service was conducted by Prof. Magath for the Jews of Nashville, at which a large attendance was present.

Miss Belle H. Bennett, who has given such devoted and efficient service to the Woman's Home Mission work, spoke Sunday evening of the religious life among the Southern Highlanders. This was pronounced by some to be the most inspiring lecture delivered before the Training School.

At the Monday morning Preachers' Meeting, Dean Tillett read a paper giving a summary of the lectures and addresses delivered before the Missionary Training School and the Preachers' Meetings, giving special attention to the problem before Nashville Methodism and outlining a program for their solution.

In laying down a platform of united effort, the Dean called for committees to give careful study and attention to the following subjects:

To study the moral and religious welfare of boarders in uptown boarding houses, and the floating population of the city; that of the students; the laboring classes; a committee to supervise church and parsonage improvements, buildings and changes; a Methodist Hospital; a Woman's Training School and College; the religious life of prisoners; reformatories for children; the need of deaconesses; our duty to the negroes; a Mission to the Jews; our relation to the amusement question, and various other phases of modern city life.

The climax of our plans is in a quickening of the spiritual life of all our churches. The Dean urged upon all the pastors following up the inspiration of the Training School by a series of revival services in every pastoral charge. Dr. Tillett's paper was referred to a



special committee of three, who will report upon it at the next Preachers' Meeting.

At this point Dr. Lambuth read an extract from the following letter from Bishop Charles B. Galloway: "I am rejoiced that the Missionary Training School has been such a notable success. Let the closing hours be the beginning of a great connectional revival."

The meeting Monday night was a public service of Scripture reading and song, illustrated by the stereopticon, conducted by Dr. Lambuth and Bro. McCulloch. The audience numbered over three hundred, and was a demonstration of what may be gotten together in Nashville at an evangelistic service. All sorts and conditions of people were there, some of whom doubtless had not been to church for many years, ragged newsboys, factory workers, the unwashed and unfed. These people came out to see the free magic lantern show, but kept their places in perfect order for an hour and a half, with eyes fixed upon the pictures, hearing Bible stories and singing songs, the hymns thrown upon the canvas.

Tuesday evening, February 28th, the faculty and board of directors of the Missionary Training School met for supper and conference in the lecture room of McKendree Church. After the conclusion of the meal Dr. Lambuth, the president, called attention to the successful session that has just closed, and emphasized particularly the spirit of prayer and devotion that has characterized the Training School from the beginning. There have been some fifteen conversions in the religious meetings held during the session.

The Treasurer's report showed that it required practically \$2,000.00 to run the Training School during the two months. It was feared at first that there would be a considerable deficit to be provided for after the school adjourned; but the generosity of friends and excellent business management of the school make it possible to report that the first session closes with running expenses all met. It gives us great satisfaction to make this statement, and the church will likewise rejoice to hear it. One friend gave \$250, another \$200, and several gave \$100 each, and a great many lesser sums; Conference Mission Boards and individual churches also provided a number of scholarships.

The question of meeting the expenses of the school for another year was carefully considered by the Board of Directors. Three plans were discussed. First, to ask the General Board of Missions, which has general oversight of the Training School, to make an appropriation to meet the expenses of the school in whole or in part. Second, to depend upon the generosity of friends and scholarships from Conference Boards as was done this year. Third, to begin at once to build an endowment and increase it from year to year until ample income is provided. All three will be necessary for a few years, but the last plan will be the ultimate policy of the directors, and already at this writing the sum of \$800 with interest at 6 per cent, for ten years, has been secured for the Endowment Fund, and before this letter is published, we have every reason to believe the sum will be \$1,000 or over.

The Board of Directors endorsed the general plan of conducting the school pursued this year, and adopted the same for the next session. Some changes are proposed, such as leaving the afternoon free for reading and original research, and thus affording the student more time to follow up the suggestions received in class work.

A special committee consisting of Dr. E. B. Chappell, Dr. W. F. Tillett and Dr. O. E. Brown was appointed to draw up a paper containing a summary of the work of the Training School, together with such recommendations as the

Board of Directors may approve, and lay the same before the annual meeting of the General Board of Missions.

The work of publishing the addresses delivered before the Training School has already begun, and will be pushed to its completion. At least 100,000 copies of these lectures will be put in the hands of pastors and official members at a cost of five cents a copy, or less if ordered in lots 100 copies.

Dr. Lambuth read letters of congratulation from Dr. W. W. White, director of the New York Missionary Training School; from Mr. John R. Pepper, and Bishop C. B. Galloway.

Before closing this account of the Training School, it may be of general interest to know what the students themselves think of it, so we subjoin a few of their testimonies:

"The Training School has brought me in close touch with many of the greatest men of our church, who have brought things to pass in their appointed fields of labor; and this has been a source of inspiration to me. This school has served to better equip me for accomplishing larger results as a minister of the Gospel. The atmosphere, in both the lecture room and the Missionary Home, has been intensely spiritual, and out of such an atmosphere has come to me a larger vision of God and of service."

"The Training School has shown me some problems of whose existence I was ignorant; it has solved others for me which I had vaguely grasped at. More than all else it has helped me to believe that every evil condition can be removed by the grace of God."

"I consider the Missionary Training School an epoch in my life. It has given me a clearer insight into the true mission of the church, and its necessity to use the proper methods to meet the changing conditions and the problems which confront the church."

"I don't think I ever attended a meeting that helped me in so many ways, and I predict for the Training School a larger place in the vital aggressive work of our great church in the future."

With thanks to the Conference papers for their repeated courtesies, we commend the Missionary Training School to the thought and affection of the church.

A. M. Trawick, Jr.

#### Georgia Musings.

I have long thought that Peter was the most abused man of the apostolic college. Because of his one great offense in denying his Lord and because of his unwillingness to offend the Jewish party in the church, his fearless spirit at other times has been overlooked, and because he, the fisherman of Galilee, was so overshadowed by the cultured student of Tarsus, men have not given him credit for the real greatness of his intellect and his wondrous power as a religious orator. He was generally one of the bravest and truest of men, and only once did the sweep of temptation carry him away, and that was only for a moment. His second sermon delivered after he had healed the lame man in the temple has given me a profitable subject for my musings and from it I have learned some lessons for my today life.

I have learned that by no human power are divine effects produced. It was not by his power and holiness, the man was made to walk, and one should be careful to give to God the glory whenever his work is blessed. It has been very painful to me to read the apparently boastful letters of some preachers with reference to themselves. "My meeting was wonderful; God did a great work through me. This is the best meeting ever held in this place. I gave up the opportunity for being a great lecturer and making a fortune in order to be a simple soul-winner." "I had the most wonderful meeting the city has ever known. To God be all the glory."

The fact is that we would have no success at all if God did not do the work and not incidentally but as directly, as Peter disclaimed all power for himself and as he declared, "I am myself a man," or as Paul checked the multitude by saying, "We are men of like passions with yourselves." We should try to turn the gaze of men from ourselves to God.

I find Peter used the Old Testament in all his sermons as the basis upon which these sermons rested. He believed in Abraham, Isaac and Jacob, in Moses and Samuel and David. He spoke to the people who believed in these sound books. He made no qualification, he sought to explain no difficult things. He spoke as one who really believed the books divine. He spoke of the resurrection, as something he knew was true, and of the exaltation of the crucified as a fact they were to believe. The apologetic, doubting preacher is never the convincing one. We may just as well say at the beginning, "There are many things I cannot explain, and I will make no effort to explain. The Bible is the word of God. The Bible as Peter had it and as we have it, Jesus was crucified, he was dead, buried, and he did rise from the dead. He has sent forth the Holy Spirit. You can be saved through him and by him, and by him alone." I am weary with arguing and explaining and defending. I am a messenger with a message, not one trying to secure a hearing, but one demanding attention. More doubt has been disseminated by ministers preaching against it than perhaps in any other way. The man of God should speak as one having authority.

The direct appeal to conscience is the way to secure conviction. Glittering generalities accomplish nothing. "You called for Barrabas, the murderer." You cried, "Crucify him! crucify him! You killed the Prince of Life! You are guilty!" You were ignorant, it is true, and because you were, there is a possibility of pardon." Individualizing is very offensive and unwise, but direct preaching to groups and of whom are guilty is wise. Classes of people demand to be addressed directly. The want of close application is a defect in modern preaching. The sermons which have been powerful in their effects were nearly all made up of application.

"Repent and be converted; come to Jesus who can turn you from your iniquities. He will come again. There shall be a restitution of all things, a time of refreshing. He will blot out your transgressions and renew your natures. You are the children of the prophets, and of the covenants and may be blessed, but if you refuse to hear this prophet you shall be cut off and destroyed." There is directness, earnestness, almost a vehemence in this exhortation, which we would do well to imitate. The result of such preaching is always good. We need not fear repeating ourselves. We must. We have but one message. Charles H. Spurgeon, Joseph Parker said, had many texts, but one sermon. He had many sermons, but one "subject, salvation through Christ."

I am not here to straighten out political crookedness, nor to discuss questions of science, but to preach Jesus, and the resurrection.

Geo. G. Smith.

READY MONEY, by George H. Knox. Personal Help Publishing Co., Des Moines, Iowa.

This book sets for the conditions of success in business and the greater success of a useful and happy life. It is crammed full of common sense tersely expressed. There is not an uninteresting line in it, and the reading will benefit any man in any profession or employment. I can not recommend it too highly to young men. The personnel, the spirit, the conduct, the aims and principles, moods and manners of a sensible successful business man are finely presented.

J. E. Godbey.

## THE SUNDAY-SCHOOL.

PREPARED BY REV. GEO. McGLUMPHY.

### March 26—The Review. John i. 1 to ix. 41.

Golden Text—"But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." John 20:31.

Time—A. D. 27, 28, 29.

Place—Judea, Samaria and Galilee.

#### SUGGESTIONS TO THE STUDENT.

The Quarterly Review is always just what you make it—either a "drag" or a very helpful and delightful lesson. A variety of plans might be given for the present review, but space forbids more than one. We may call it "A Review of Chapters." (1) Sunday afternoon read thoughtfully, but not too slowly, the entire nine chapters. (2) During the week study the individual chapters, noting the leading facts and prominent teachings. (3) Make a brief outline of the nine chapters. The following outline is merely suggestive. It makes no pretense to scientific analysis.

#### FIRST CHAPTER.

1. The Incarnation, or the Word becoming flesh. This section of eighteen verses is an introduction to the entire Gospel.

2. The witness of John the Baptist to Jesus. This testimony is given to the deputation of Jews from Jerusalem, to John's own disciples, and to the two, Andrew and John.

3. Jesus winning his first disciples, Andrew, John Peter, Philip, Nathanael, and probably James.

#### SECOND CHAPTER.

1. Jesus' first miracle, or the turning of water into wine at the marriage feast in Cana.

2. Jesus cleanses the Temple at Jerusalem at the time of the Passover, and also performs miracles. Many believe in Jesus, yet he does not disclose his Messiahship to them, for they were not to be trusted.

#### THIRD CHAPTER.

1. Jesus and Nicodemus. The doctrine of the "new birth" declared.

2. God's great love for the world proclaimed, especially in verses 16.

3. The jealousy of John's disciples of Jesus' growing popularity. John's last and growing testimony to Jesus.

#### FOURTH CHAPTER.

1. Jesus at Jacob's well, and also in Sychar. The sharp contrast between Jesus' reception in Samaria and at Jerusalem. We have here the first announcement that Jesus makes of his Messiahship.

2. The healing of the nobleman's son, the first recorded miracle of healing. The salvation of the nobleman's entire household.

#### FIFTH CHAPTER.

1. The healing of the impotent man at the pool of Bethesda on the Sabbath day.

2. The beginning of the hostility of the Jews. Jesus, in their opinion has profaned the holy Sabbath. Jesus answers their cavils.

#### SIXTH CHAPTER.

1. The miracle of the loaves and fishes, which results in an attempt to make Jesus king in spite of himself.

2. Jesus walking on the water to succor the disciples who are caught in a storm.

3. The sermon at Capernaum in which Jesus takes the miracle of Feeding the Five Thousand as his text. He declares the great truth that he is the "Living Bread."

4. The going-back of many of his disciples; the steadfastness of the twelve.

#### SEVENTH CHAPTER.

1. Jesus taunted by his brothers who do not believe in him.

2. Jesus teaching at the Feast of Tabernacles. He proclaims himself to be "The Fountain of Living Water." The belief of some and the unbelief of many. The increasing opposition.

3. The attempt to arrest Jesus by the temple police. The anger of the Chief Priests and Pharisees. Nicodemus' mild protest.

#### EIGHTH CHAPTER.

1. Jesus continues his teaching. He proclaims himself to be "The Light of the World." The opposition growing still fiercer.

2. Jesus defends his Mission and Authority. Declares to the Jews that they are not children of Abraham but of the devil.

3. The attempt to stone him foiled by Jesus' hiding himself.

#### NINTH CHAPTER.

1. The healing of the man born blind.

2. The healed man brought before the Pharisees who inquire into the case, and finally excommunicate the man from the synagogue because of his defeating their arguments, and his steadfast testimony.

3. Jesus seeks the man and reveals himself to him. The man believes and worships.

## THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

### March 19—Drunkenness and the Betrayal of Trust.

(Luke 12:41-48.)

Our Lord has committed a sacred trust to every man and woman. The wise steward is he who administers his trust honestly and faithfully. Whatever interferes with the faithful performance of duty should not be allowed any room or hold in one's life. It cannot be denied by anybody that the habit of drinking intoxicating liquors is one that interferes with the right performance of duty. To give such a habit the least encouragement is very unwise. All drinkers begin the indulgence with the intention of restraining themselves to a few cups of liquor. Nearly all, however, who do not break off the habit entirely become drunkards and fill drunkard's graves. A drunken man cannot be trusted with responsibilities. The excessive use of intoxicants very soon renders a man incapable of filling positions of trust, and, therefore, puts him at a disadvantage in the struggle of life. It is already difficult for a drinking man to secure a good position with reliable companies or corporations, and it will become more and more difficult until the drinking man will finally be virtually barred by his own habits from all places of trust and responsibility. The victim of drunkenness has failed to meet his obligations to himself, to his family, to his fellow-man, and to his God. He has betrayed his trust. He has destroyed the confidence of men in him. He is a failure.

It is a fatal mistake for any youth to begin the use of intoxicants. He is putting his feet in the path that has led thousands to their ruin. The social drinking of our day is a snare to our youth. It is encouraged chiefly by the legalized whisky traffic which is a blot upon our civilization—a blot that the Christian voters of this land might and should remove. The price that must be paid for the privilege of indulging in this habit is the loss of confidence and respect of your friends and fellows, the recognition of the fact that you are rendering yourself incapable of meeting the responsibilities of life, the surrender of character and the hope of eternal life.

"A member of the swine family once happened upon a quantity of alcoholic liquor, of which he drank until stupified, but after recovering is said to have remarked, with much disgust, that he would never make a man of himself again."

The Epworth League boards of the White River and Little Rock Conferences have been

called to meet in the Epworth League room of Winfield Memorial Church in Little Rock Monday evening, March 20th, at the close of the sermon to be preached in that church at that time. It was desired that the board of the Arkansas Conference should meet with us and a request to that effect was sent to the chairman of the board but we have had no response to it. Matters of great importance in our League work are to be considered in this meeting, and these have been set forth in the call issued. We hope for a good attendance.

The following words occur in the report of the Epworth League Board of the Arkansas Conference at its session of 1903: "We are in great need of a State organization to bind our Leagues with a common tie and develop an Epworth League spirit." This need which has been recognized in every part of our State may be supplied by prompt and harmonious action on the part of those to which this interest has been entrusted by the conferences of the State. The way is open for us to inaugurate a movement which will bind the Leagues of the State together and increase their efficiency. A proposition to establish an Epworth League Assembly where we may unite the forces of the State in an effort to prepare for a forward movement in our work is to be considered by the boards. Let all our young people interested in such a movement write to the members of the League Board of their own conference what they think about this matter and let us know what action you would have taken.

#### The Ghostly Fiddle.

Dat's fiddle in de corner, whar he hung it long ago,  
'Fo' he gone ter sleep out yander, in de fallin' er de snow—

'Fo' he lef' us whar we roam,  
Played his last, sweet song er "Home,"  
Wid de teardrops tricklin' thro' it—  
Kaze he loved de music so!

But in dead er night—look! look!  
Wuz dat win' de shutter shook?  
Dar's a trimblin' er de strings,  
En once mo' de fiddle sings  
Lak' de angels come ter hear it  
Wid a flutterin' er wings!

En dat Shadder in de corner—by de lonesome chimney-place—  
It's movin' ter de music, en it's lak' de old man's face!

En de chillun closer creep,  
Lak' dey seen him in dey sleep,  
En dey dreams dey hears de music  
Dat once made de dimples race!

Does de witch-win', ez it go,  
Shake de midnight shutter so?  
What kin move de fiddle-strings?  
Fer once mo' de fiddle sings  
Lak' de angels come ter hear it  
Wid a flutterin' er wings!

—Frank L. Stanton, in Saturday Evening Post.

"Our language," said John Sharp Williams, of Mississippi, the Democratic leader of the House, "is certainly susceptible of much mutilation. I recall a statement made by one of the 'hands' on my plantation that I consider the most ungrammatical combination of words I ever heard.

"I had sent for him to do something about the house. Half an hour later he slouched up to me and said: 'Mr. Williams, I'm so busy out yonder I come down to say I cain't came.'"

"Huh!" put in Representative Clayton, of Alabama. "That's not in it with the remark a waiter made to me once in an Atlanta restaurant. I asked for some rare beef and he brought me a well-done piece.

"See here," I said, 'I want some rare beef—undone, you know.'

"Can't get it," said the waiter. 'We ain't got none that's no underdone.'"

## From the Nation's Capital.

(Continued from 3rd page.)

Almost simultaneously with the arrival of the presidential party the floor of the senate began to fill. The senators took their places, the members of the house filed in, the speaker of the house gaunt and solemn, took his place beside Senator Frye, president pro tem of the senate. The diplomatic corps in uniforms more gorgeous than birds of paradise were led by Count Cassini, the Russian ambassador, and the little minister of the Japs who alone of the diplomats, wore our convention black, brought up the rear. Vice President-elect Fairbanks took his place on the right of Senator Frye, and waited the coming of the president. The associate justices of the Supreme Court, in their long black robes, filed in and took their places and then a hush fell on the great crowd on the floor and filling the senate galleries when the same loud voice cried, "The President of the United States." All eyes were on the door by which he would enter. The house rose in a body. The doors swung back again and the president entered. Every face that had appeared at the door before was solemn and dignified as befitted the occasion, but the president, eager and pleased, smiled broadly on the whole scene. Catching the glance of his friends on all sides, he nodded to them and waved his hand to some. Proceeding down the aisle to the big red leather chair which had been placed for him in front of the platform, he continued smiling and bowing, the picture more of a pleased school boy than the president, president-elect of the country. As soon as he had seated himself his glance traveled to the gallery, and he smiled and waved to his family, and patted himself on the breast, as if to say, "See here I am safe and sound. No dynamiters yet." The young wife of the multi-millionaire senator whispered to the wife of the railroad magnate, "A letter was received by some means, escaped the secretaries and was delivered to Mrs. Roosevelt which said the president would be assassinated today. She is frightfully nervous." The president's children wavered to him, and Quentin for the time interested, said in a loud voice, "Huh, there's Papa!"

When the vice-president rose to take the oath, the president turned two-thirds around in his chair and watched the ceremony interestedly. He had taken that oath himself four years before.

After the new senators were sworn in, the president was escorted by the Chief Justice to the stand erected for him on the east front of the capitol. There he waited until the senate and its galleries had been emptied, and the people with tickets for the stand had taken their places. When he rose to take the oath administered by the chief justice, the crowd on the platform rose too, and Roosevelt turned and called back to them to "sit down." When there was order, he repeated after the chief justice the oath of office. His tones were loud and clear, and though the wind was blowing almost a gale, they were audible to nearly everyone on the platform, though not a sound that the chief justice made could be heard ten feet away. Before beginning his address, the president witnessed a scene that may or may not have been new to him, but which filled the people surrounding him with apprehension. The great plaza in front of the capitol had been cleared, and the people were held back about three hundred feet from the base of the stand. A double cordon of mounted police and soldiers preserved the line until the impatient crowd, seeing the president about to begin the speech and eager to hear his voice, broke through the lines at several places and made a rush toward the platform. In trying to get them back the police left their places and made wider openings for the pushing throng. Almost in a second's time there was a concentrated, mad rush for the front. Looking

down upon it, it was like the charge of an army. The police rode through the crowd, pushing and warning them to retire, but they had come, many of them from great distances to see and hear the chief executive, and they were not going to let a little thing like mounted and armed police prevent them. They crowded forward until they stood at the foot of the stand, and the president, realizing and appreciating their eagerness, delivered part of his address directly to them.

## Call of Orphanage Board.

I have received the resignation of Mrs. L. Wightman as matron of the Arkansas Methodist Orphanage, to take effect April 1. The Board of Trustees is hereby called to meet at the Orphanage Wednesday, March 3, at 1 o'clock p. m., to elect as successor to fill the place made vacant by this resignation of Mrs. Wightman. The Board is expected to take dinner at the Orphanage.

J. E. Godbey,

President Board of Trustees.

## On to Little Rock.

Dear Brethren—As the time for our great missionary meeting draws near, we find ourselves asking, who will be there? and what will be the permanent results of the meeting? With 325 preachers and about 300 laymen, with perhaps 100 women from our Women's Home and Foreign Missionary Societies, we ought to be able to create a wave of influence that will reach the uttermost bounds of the State and result in full collections and a revival in every charge. Brethren, don't fail to come and don't fail to observe Friday, March 17, as a day of fasting and prayer for the Lord's blessings on this meeting.

"On to Little Rock" should be our watchword; "All collections paid in full" our motto; and a mighty, sweeping revival our prayers. Yours truly,

Wm. Sherman.

## Our Church at Hot Springs.

Dear Brother Anderson—I wish to add my hearty endorsement to what has been said, through the columns of the Methodist, by Brothers Scott, Powell, Cason and yourself about our church at Hot Springs. By every token, all Arkansas, and in a general way all Southern Methodism, ought to rally to the help of our local congregation there and build a great church. We must have in Hot Springs a church building which will be an honor to Methodism, and meet the demands of the situation in that peculiar city. Such a church the local congregation could not build, even under normal conditions, much less are they able to build it now, since many of the ablest and best members are homeless and out of business. For more than a year our Baptist brethren have been seeking help throughout the South to build in Hot Springs a great Baptist church. In this they are wise, and the responses which have been made to their appeal show that the Baptists of Arkansas and the South appreciate the strategic importance of the situation. Now that our people there stand under the shadow of a great calamity, will Southern Methodists be less wise or less generous? I think not. Let our leaders in Hot Springs plan for the erection of a great church, and call on the church at large for help. I believe it will be given and given freely.

Hamburg, Ark.

J. A. Sage.

## Who Will Be First?

Dear Brethren of the Little Rock Conference—Our fiscal year ends, for our mission reports, March 31. Can't the Little Rock Conference lead in collections for 1905 by that date? Only one pastor so far has made a report on Foreign Missions. Since our last conference, Rev. F. C. Cannon, of Bearden, sent in \$31.25. We sent out the second quarter's dues for those serving missions in our conference on February 27 and

28, and trust the brethren have all received it in due time. Brother Ware, presiding elder of the Prescott District, requested the treasurer to send full amount to all pastors in his district. I know they rejoice that his circumstances will allow such generosity.

Mr. Editor, while I am writing, I want to say to the readers of our Arkansas Methodist, that I have been greatly benefited by reading Bishop Hendrix, Cole and Quillian Lectures, "The Religion of the Incarnation" and "The Personality of the Holy Spirit." The books are pure gold from lid to lid, and as full of intellectual and soul food as an egg is of meat. If you want something that will do you and your people good for time and eternity, just send Anderson & Miller \$2.00 and get these books. Lovingly,

W. F. Evans.

Camden, Ark.

The senior editor had the pleasure of preaching for the congregation of the Second Presbyterian Church, Little Rock, morning and evening, last Sunday, and has agreed to do the same on next Sunday. Some of the best people in this city belong to that church. We are glad to note that they extended a call to a gentleman last Sabbath to become their permanent pastor, Rev. Charles R. Hyde, of Chester, S. C., who had already agreed that if the call should be hearty and unanimous, he would accept.

## Notice.

Brethren will please send me the names of parties coming to missionary meeting, one representative from each charge and one representative also from each Woman's Society. If you miss the committee on entertainment at the train, then go immediately to Winfield church.

T. V. Ramsey.

## PERSONAL.

Rev. E. M. Birkin, presiding elder Pine Bluff District, dropped in on us for a few minutes last week. He is fattening on district work.

Rev. J. T. McBride, our pastor on Adona Mission, called last Monday on his return from his charge. We are sorry to have missed him.

We had a pleasant call last week from Rev. J. H. Bishop, Shiel, Mo. He is arranging to move to our State, and we give him welcome in advance.

Rev. W. F. Wilson of the Indian Mission Conference, stationed at Tahlequah, while visiting his family in Little Rock last week, called and gave an interesting account of his work.

Rev. John P. Lowry was in to see us last Friday, and left on the same day for Bardstown, Ky., where he is engaged to hold a meeting. Everybody knows that Brother Lowry does good, honest, solid work, or he will do nothing at all.

Hon. John Reagan, the last surviving member of the cabinet of Jefferson Davis, died of pneumonia at his home in Texas on Monday, the 6th. He was very old, and his career had been one of great honor and great usefulness to his country.

Dr. H. M. Du Bose is making a great effort to push the circulation of the Epworth Era up to twenty thousand. What is better, he is rapidly going up to his mark. The Era will then become a twenty-page paper. We wish the editor great success.

Last week Rev. Lewis Powell of Hot Springs, who was representing the insurance situation before a joint committee of the legislature, spent a few minutes in our office and gave us a clearer idea of the condition of our church in that stricken city. His enthusiasm is contagious. His church must have help. It will have it.

The junior editor left last Friday evening with his mother for Indianapolis, to attend the funeral of his mother's brother. The uncle was quite old and had been for some time in ill health, but his death was not expected at this time. The senior editor extends his sympathy to all concerned in this, the hour of bereavement. A good man has passed away.



## ARKANSAS METHODIST

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

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

REV. T. O. RORIE, Field Editor

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

LITTLE ROCK, WEDNESDAY, MARCH 15, 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 &amp; 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 &amp; Millar.

## The Russian Revolution.

The situation in Russia is growing daily more desperate. The officials are paralyzed and really terrorized by the revolutionists. No man knows what hour he will be blown to pieces by a bomb. Certain of the grand dukes, since the death of Sergius, have received notice that they are doomed men. Hundreds of thousands of men are on a strike and any day is expected to add to their numbers. A secret revolutionary tribunal seems to be directing affairs, sending out printed matter. We look for a volcanic upheaval in that whole empire very shortly. Who can blame these miserable millions? At just what point the doings and sayings of such men cease to be treason and become patriotism and philanthropy it might be a little difficult to say. Usually in human annals the man who fails is a traitor, as Washington would have been, if he had failed, and the man who succeeds is a patriot. We believe it is the rule among governments to recognize nothing as a rightful political corpus that has not gotten itself organized into a regular government of some sort. Perhaps this is the best that human governments can do; yet no revolutionary government was ever organized without acts of treason against the government it was seeking to overthrow, usually many acts of treason. The first man that moves in the matter is technically a traitor, the first man that throws a bomb to blow up, a tyrant is technically an assassin, though the same men will later be regarded as "belligerents" and entitled to the rights of belligerents. But it must be remembered that human nature has its rights, human nature as such, whether it be a man or a nation of men. Whenever rulers grind those rights into the dust, when the oppressed has suffered long, when he has no recourse but in his own right arm, whether he is yet organized with his fellows or not, is he not morally justified in drawing his own individual sword? If he perishes he is willing to perish a martyr to the cause of justice and truth, recognizing that his blood shall be seed which the winds shall spread. Were I a Finn or a Russian peasant today I should consider that I had an alienable right to rise against the Russian autocracy in whatever way would most effectually wipe it from the face of the earth. No set of men that ever lived has possessed the right to rob vast multitudes of all that is most precious in human life, perpetually trampling them into the dust. This is what the Russian bureaucracy has done in Finland and what it perpetually does for the millions of Russian peasantry. We ought with caution to approve the throwing of dynamite bombs, to put it mildly, yet every act upon the part of the oppressed classes under the rule of these beasts of prey, if the act be intelligently directed toward the cause of freedom must have the secret approval of all lovers of liberty. Not a drop of unnecessary blood ought ever to be shed, not an act of unnecessary violence ought ever to be done, but men have a right to do whatever is necessary to secure themselves in life and liberty, and sooner or later they may be expected to do it.

As to the Czar's rescript given out a few days

ago, to the effect that the people shall have representatives hereafter who shall participate in the government of the country, he is too late, or else he is too indefinite, for he does not promise that these representatives shall have more than a consultative power, which may or may not be any power at all. The hour has finally struck in Russia when the people are going to begin to be free, and nothing short of a constitution will now arrest the course of matters. Nothing short of a constitution ought to arrest it. It means much for the welfare of mankind that it should be so. It means much for the kingdom of God. The East shall be free, and the wave of freedom shall roll back over Russia. In the midst of it all our Lord is marching on.

## My Old Kentucky Home.

"We will sing one song for the old Kentucky home,  
For the old Kentucky home far away."

They gave a banquet in the banquet hall of the Business Men's Club at Cincinnati, when the Commission on Catechisms for the two churches had finished its work. I had mentioned to Bishop Walden my purpose to visit our old Kentucky home on Clifty Creek, Pulaski county, on my return. The band at the banquet had been informed of this and gave "The Old Kentucky Home," as a prelude to that expected pleasure.

I left Cincinnati at 8 p. m., and reached Somerset, the county seat of Pulaski county, at midnight. After breakfast, I hired a buggy and driver and went out seven miles northwest of town, to find the old home which my father sold in 1848, and which had been settled by my grandfather Kelly in 1803.

I found the farm as we had left it fifty-seven years ago. The old house was unchanged save that nearly sixty years had left upon it marks of decay. The weather boarding was the same yellow poplar, that had been sawed by hand and put on the house nearly eighty years ago. The house was of logs, which were well preserved. The five rooms and passage way were as we had left them. I was a boy eight years old then. There was not a house on the farm that we did not leave. The fences were nearly all where we left them. A few scraggy apple trees were still standing where we left an orchard in its prime, fifty-seven years ago. I walked down to the cliffs, just a quarter of a mile from the house—cliffs crowned with spruce and ivy as in my childhood—and there, amid scenes of which memory still held a perfect picture, I knelt, alone, to return thanks to the God of my fathers for all the sacred memories and influences which have blessed my life.

Mt. Zion Church, where our family worshiped, three quarters of a mile away, is still in use. The burying ground holds three generations of the people who have lived in the neighborhood. It is well kept, and I read, on the headstones, many names of people I knew sixty years ago. A new church is being built by the side of the old one. I had the pleasure of making a contribution to it on the spot.

The Kelly home is spoken of as a cherished memorial in the community. Seven Methodist preachers have gone out from it. Redford and Landrum both mention it in their sketches of the history of Methodism in Kentucky.

Returning to Somerset at night I picked up the daily paper and read a note about an old man who had gone out that day to see the home of his childhood. It said that he appeared to be about seventy-five years old. Too old by ten years, but I felt that old after a drive of twenty miles over a very bad road, with my trudging over the old farm—and the general decay of all things which I had seen—all save the spruce crowned cliffs of Clifty Creek. They belong to God Almighty's reserves. Sale or lease had not

changed them. Romantic pictures of my early memory.

"I saw them and they were the same,  
They had not changed like me in frame."

The groves have ever been God's temples to me, and the majesty of mountain solitudes my closet. Had inclination rather than duty guided me I should have lived like Thoreau by Walden Pond.

J. E. Godbey.

## The Southern Methodist Handbook.

The editor of the Raleigh Christian Advocate is at work on a handbook of Southern Methodism to be issued by the beginning of 1906. This Handbook will be a complete reference book on Southern Methodism, embracing matters of doctrine, polity, history, biography, bibliography and statistics. The Handbook will also contain a vast amount of general information touching Methodism and other branches of the Christian faith. The work will be artistic, containing many illustrations in the form of cuts and maps. The editor and publisher is determined to make it as complete as possible, fully meeting the demands of Southern Methodists and representing the dignity and strength of our great church. A complete bureau is being established so that all records and other sources of information may be exhaustively utilized.

## The Church Paper.

The church paper is the greatest factor in evangelistic work of the ministry for strengthening the membership and building up a fidelity for the church. The pulpit and the church paper are so closely allied in their mission, that the one cannot well exist without the other. They are complements of each other.

Mr. Wesley realized this fully, and made free use of printed matter in all his congregations. In this way he accomplished as much, or more, than by his preaching. The church paper has taken the place of the printed sermon, tracts, etc., to a great extent. This makes it more important.

What is said in the pulpit is often easily forgotten. If it is not forgotten in substance, it will be in its accuracy of statement. This will destroy its force. But if the deliverances of the preachers are followed by strong articles in the church paper, which is read by all the leading and loyal members of the church, they will be as seed sown upon good ground. They will not be forgotten.

The simple presentation of the fundamental doctrines of the church sustained in every point by the word of God and sent into every Methodist home from week to week, will do more to build up a church loyalty and refute the heresies that are continually encroaching upon the church than all other means combined. It will help to establish the new members, fortify the weak, give greater authority and influence to the strong, and produce harmony of thought and concert of action among the pastors and people.

The paper containing articles each week that are worthy of preservation, and that may be useful for future reference, becomes indispensable to the pastors. It will also add greatly to the efficiency of the whole church.

If the pastors will make it a point to call attention to the merits of the Arkansas Methodist, and point out the articles of greatest importance, it will prove to be one of the most effective means of putting the paper into every Methodist home. The paper will speak for itself when placed thus in the hands of the people.

A persistent effort to give good literature to the people is as much the duty of a Methodist minister as preaching, praying and visiting from house to house.

A young minister of the M. E. Church mar-



ried a member of another denomination. She was educated, and quite as well versed in Scripture as her husband. Unfortunately, she was opposed to everything Methodistic except her husband. Had he antagonized her in her belief, he, too, would soon have fallen into the catalogue of her dislikes, but by placing the literature of the church in her hands and asking her to read it, he soon won her to his faith, as ardent a supporter of the church as he himself had ever been. In the same way our pastors may win many souls from a life of sin to a life of righteousness, and many from an inactive indifference, caused by a lack of proper information, to a life of consecrated intelligence and activity.

A Methodist home without its church literature is like the South American without his tropical fruit—the South American *lives on his fruit*.

—Contributed.

#### That Hickory Shirt.

The remark I heard a young preacher make in the house of old brother Cornish, El Dorado, Ark., 1853, struck me with great force, but upon the wrong side. The remark was this, "A man stepped up to me today dressed in homespun and wearing a hickory shirt, wanted to be very familiar. I barely did shake hands with him, for I didn't think he was much." I could hardly believe my ears. But the lecture he got from his P. E. that day, I felt sure would make an effectual cure in his case, and teach him how he ought to behave himself in the church of God; but I suppose it did not, for he was expelled from the Conference at its next session. I knew that presiding elder, the Rev. A. H., many years after that—got some good lectures from him myself. I never saw him so severe as he was on this occasion. "And you," said he, "a minister of Christ, specially charged with preaching the Gospel to the poor; you, a disciple of him who became poor, visited the poor, mingling his tears with theirs, loving Martha and Mary and Lazarus, and yet you think it is condescension to shake hands with a poor brother!" These words have been a living memory with me, and I trust that in the effective years of my ministry, were of service to me. O that God may bless the young preachers of the twentieth century. The Biblical department of a great university, correspondence school of the same, comfortable parsonages, small pastoral charges, all giving them ample time and opportunity for study, in the language of one of our best young presiding elders, "puts them several leagues ahead of their fathers;" so that we need not to speak anything. They are young men of high ideals and are pressing to the mark and will get there, we trust. But, we trust, too, they will not forget that many of the greatest and most successful preachers were men who "served God with humility of mind," "clothed with humility," not lifted up with pride, nor puffed up for one against another. Short coats, gold framed eye-glasses, gold rings and parting the hair in the middle, or what not, just so that heart, mind and soul throb with yearning to save souls. Failure here means the saddest of all failures.

But this is drifting from the text—that same poor man, dressed in homespun and wearing a hickory shirt.

I am afraid we are neglecting the poor. Either in numbers, vital piety or efficiency, the rich, comparatively play but a small part in the evangelization of this world. The strength and hope of the church is, always has been, in the common people. What a tremendous emphasis the Savior placed upon his Gospel, when he said "the poor have the Gospel preached to them," an emphasis that means nothing less than evidence of his divine mission into the world. By virtue of

this charge the poor are entitled to the "fullness of the blessing of the Gospel of Christ," sermons the very best that can be made, visits to their humble abodes, pastoral to the last degree, assuring them of condolence and sympathy in seasons of affliction and sorrow. Get to the point where you can say to the very poorest: "For I am as ye are." Failure thus to minister to the poor lays any pastor liable to the fearful accusation: "Ye have despised the poor."

Let us look well into this matter; we watch for souls as they that must give account. To see a preacher of the Gospel, partial to the rich, fawning upon them and possibly straining charity itself, all to get money, makes me fear sometimes, that they would not miss it far, were they to say, "We seek not you, but yours." Not a syllable have we to say in disparagement of collections, all that is asked for, and more, is greatly needed, and there isn't a dollar on earth but of which God can say, "It is mine;" the Lord hath need of it. A hundred passages of Scripture might here be quoted in proof of God's love for the poor of this world, he does not intend that they be neglected. Dressed in homespun they may be, but many of them are rich in faith, and ready, hand, heart and pocket, to labor with their pastor in the Gospel, filling up amen corners and keeping the preacher out of the brush. The soul of the poorest member in your charge, my brother, is worth as much as that of the richest, and will shine as bright in your crown of rejoicing as that of a millionaire. And yet, some preachers are wont to say, "It is hard to do, visiting and working with the poor."

The brother I visited when on Rock Point Circuit, 1856, had lost all he had by fire, he and his family were living in a small log hut. I carried them a family Bible, and I believe wrote up their family record. I remember they had chicken and Irish potatoes for dinner, served upon the bottom of a large gourd. I never more felt that I was a preacher of the Gospel of the meek and lowly Jesus, than I did that day, as I knelt and prayed with that family on that dirt floor. Whether I did any good by my visit, God knoweth; but I do know, the memory of that visit is a very pleasant one to me tonight. When I left, the children were vying with each other, which should read the first chapter in that Bible. Thank God, it is written, "Blessed be ye poor, for yours is the kingdom of God."

James E. Caldwell.

Tulip, Ark.

#### Pastoral Visiting.

Editors Methodist: I have long since wanted to write upon the subject of "Pastoral Visitations," but knowing my inability to write for publication I have refrained from doing so.

But I want to indorse every word of Bro. J. P. W.'s article in issue of Methodist, 1st inst., under the head of "A Layman's Views on Pastoral Visiting."

This brother has hit the keynote from start to finish, and if there is not a change in some way just as well give up the idea of trying to Christianize the country.

I can't call to mind the time when I have seen a pastor with Bible in hand making pastoral visitations, they seem to have forgotten the obligation they take before the bar of conference that they would visit from house to house. Now, this is pretty plain talk for a layman, but facts are facts.

I consider pastoral visitations as essential to the growth of a church as the cultivation of the farm for a crop.

I have acted as steward a long time, and often when I would be rounding up the quarter-

age, have I been met with the remark, "I don't think I ought to pay anything; the preacher hasn't been in my house this year." Now, this is about as embarrassing to a steward as it is for the preacher to visit without an invitation.

There is another matter that cripples a preacher's influence, to have one or more boys about grown sitting around, day in and day out, doing nothing, smoking cigars, etc. If he don't put him to school he ought to put him to work at something. The supporters of the churches in the country are composed of farmers mostly. You go to one of them for quarterage and same of them will decline, saying their boys have to work, let the preacher put those big boys of his out to work—they are no better than my boys. I have been met with this, although not many of our class are farmers. By all means the preacher and his boys should never be idle.

One other matter and then I am through.

It is an evident fact that a great many people, and I am sorry to say some churches, are fighting the Methodist church on the money question, calling for money! money! money! Well, the Methodist church has to have money and so do other churches, but there is such a thing as putting too much stress on the money question. A great many pastors in contributing their field notes, especially just after quarterly Conference, start out by saying, "Our Quarterly Conference is over, finance well paid up, preacher's salary over paid," etc., and sometimes fail to say one word about the spiritual condition of the church. Now, brethren, as laymen we can and do hear remarks made about this that you never hear. Write more field notes and leave the finance off. The minutes of the Annual Conference will show what has been done.

Now, brethren, I hope you will take no offense at anything I have said. To mar or hurt your feelings is the last thought of my mind. I have learned to love you all, having been associated with you every year in District and Annual Conference for the last twelve years, I feel almost like one of you.

Hoping that we may all, both preachers and laymen, turn a new leaf and do more than we have ever done for the cause of the church.

Respectfully,

J. R. Metcalf.

Evening Shade, Ark.

We admit this letter because our laymen are entitled to be heard and because the writer is evidently a good and true brother, and not because we entirely agree with him on all the points raised. We desire to encourage our laymen to write.

Our preachers *ought* faithfully to visit their people; they *ought* to keep their children usefully employed, for few things are more disgusting in the eyes of good people than a grown-up boy lying around loafing, eating the bread that other people earn; and our preachers *ought* to report the spiritual condition of their charges, but Bro. Metcalf is greatly mistaken if he assumes that money has nothing to do with spirituality. What a man will do with his money is one of the best of all tests of a man's religious condition.—Editor.

#### Arkansas Patents.

Granted this week, reported by C. A. Snow & Co., Patent Attorneys, Washington, D. C.—Roy F. McPhetridge, Bentonville, spring line holder. For copy of any of the above patents send ten cents in postage stamps with date of this paper to C. A. Snow & Co., Washington, D. C.

The Presiding Elder of the Monticello District writes, "The paper is splendid; we ought to be kicked if we do not push its circulation."

Batesville District—Second Round.  
 Jacksonport ..... March 25, 26  
 Sulphur Rock ..... 29, 30  
 Jessup Miss. .... April 1, 2  
 Evening Shade ..... 8, 9  
 Cave City ..... 15, 16  
 Ash Flat ..... 22, 23  
 Salem ..... 26, 27  
 Bexar ..... 29, 30  
 Calico ..... 3, 4  
 Melbourne ..... 6, 7  
 Mountain View ..... 13, 14  
 Pleasant Plains ..... 17, 18  
 Deshea ..... 20, 21  
 Batesville ..... 28  
 Central Ave. .... 28  
 Bethesda ..... June 3, 4  
 Jas. F. Jernigan, P. E.

Dear Brethren—I trust you will all readily agree to this round, though it gives some of you a week day meeting. My purpose is to give each a full Sunday service on the third round, and aid any of you in revival meetings where it is needful for me to work. To do this I must make haste on this second round. Those whose Quarterly Conferences I did not attend on this round will please let me know when your next is to be held. In connection with W. M. Wilson and Hon. P. H. Wilkerson, our District Missionary campaigners, I am planning for missionary rallies during my third round. I trust every pastor will lay this matter on his heart, and make it a specialty in his prayers. Also our laymen. When the missionary obligation is off of the heart's altar, it renders all other sacrifices unacceptable to God. Let us do what we can do and that means our district clear as to every assessment and hundreds of souls for the glory of God.

Jas. F. J.

Morrilton District—Second Round.  
 Springfield Ct. .... Mar. 11, 12  
 Plumerville Ct. .... 18, 19  
 Perryville Ct. .... 25, 26  
 Conway Ct. .... April 1, 2  
 Arganton Ct. .... 8, 9  
 Clinton Ct. .... 15, 16  
 Morrilton Sta. .... 22, 23  
 Cleveland Ct. .... 29, 30  
 Mt. Vernon Ct. .... May 13, 14  
 Conway Miss. .... 20, 21  
 Quitman Ct. .... 27, 28  
 Quitman Sta. .... June 3, 4  
 Atkins Ct. .... 10, 11  
 Russellville Sta. .... 17, 18  
 Adona Ct. .... 24, 25  
 J. M. Cantrell, P. E.

Jonesboro District—Second Round.  
 Nettleton Sta. .... March 12-13  
 North Jonesboro ..... March 14  
 Jonesboro, 1st Ch. .... March 16  
 Bay and Marked Tree... March 25-26  
 Lake City Ct. .... April 1-2  
 Harrisburg Ct. .... April 8-9  
 Harrisburg Sta. .... April 10  
 Crawfordville and Marion, April 15-16  
 Vandalia Ct. .... April 22-23  
 Osceola Sta. .... April 29-30  
 Luxora and Rozel ..... May 2-3  
 Blythesville Ct. .... May 6-7  
 Blythesville Sta. .... May 8-9  
 Monette and Manila ..... May 13-14  
 Shiloh Ct. .... May 18-19  
 Trinity Ct. .... May 20-21  
 Cotton Belt ..... June 3-4  
 Dead Timber ..... June 10-11  
 District Conference at Harrisburg, May 25-28. This District Conference embraces a Sunday and all will be expected to remain for the entire conference.

M. M. Smith, P. E.

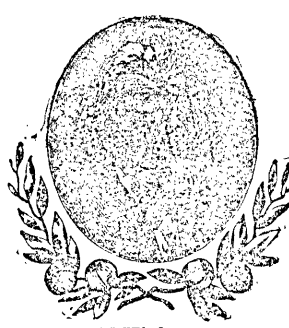
Paragould District—Second Round.  
 Paragould Ct. .... March 18, 19  
 Paragould Sta. .... 19, 20  
 Knobel Ct. .... 25, 26  
 Corning Sta. .... 26, 27  
 Portia Ct. .... April 1, 2  
 Walnut Ridge Sta. .... 2, 3  
 Boydsville Ct. .... 8, 9  
 Piggott Ct. .... 9, 10  
 Allala Ct. .... 15, 16  
 Rector Ct. .... 15, 16  
 East Paragould Ct. .... 22, 23  
 Paragould Sta. .... 28

# PREPARE FOR THE FUTURE! CREATE AN ESTATE!

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 General Manager.  
 Theo. F. King, { 2nd V. Pres.  
 Mgr. Agencies. A. S. Caldwell, Secy.

Send  
 me sample  
 of your  
 Policy  
 My age is .....  
 Name .....  
 Street .....  
 City ..... State .....

Pocahontas Ct. .... 29, 10 a. m.  
 Maynard Ct. .... 29, 30  
 Reyno Ct. .... 30, May 1  
 Gainesville Ct. .... May 6, 7  
 Lorado Ct. .... 13, 14  
 Smithville Ct. .... 13, 14  
 Mammoth Springs and Hardy... 14, 15  
 Z. T. Bennett, P. E.

Arkadelphia District—Second Round.  
 Hot Springs, Park Ave. .... March 18, 19  
 South Hot Springs ..... 19, 20  
 Arkadelphia Sta. .... 25, 26  
 Traskwood Ct. .... April 1, 2  
 Holly Springs Ct. .... 8, 9  
 Princeton Ct. .... 15, 16  
 Ussery Ct. .... 22, 23  
 Amity Ct. .... 29, 30  
 Social Hill Ct. .... May 6, 7  
 Dalark Ct. .... 13, 14  
 Okolona Ct. .... 20, 21  
 Arkadelphia Ct. .... 27, 28  
 Lono Ct. .... June 3, 4  
 Malvern Sta. .... 10, 11  
 Hot Springs Ct. .... 17, 18  
 Malvern Ave., Hot Springs ..... 18, 19  
 Central, Hot Springs ..... 24, 25  
 J. R. Cason, P. E.

Camden District—Second Round.  
 Fordyce ..... April 8, 9  
 Magnolia Ct., at Harmony ..... 15, 16  
 Magnolia Sta. .... 16, 17  
 Camden Ct., Union ..... 22, 23  
 Atlanta ..... 29, 30  
 Camden Sta. .... May 3  
 Lewisville, Walnut Hills ..... 6, 7  
 Stephens and Waldo ..... 13, 14  
 Camden, Fordyce ..... 20, 21

Bearden, New Hope ..... 27, 28  
 El Dorado Ct., Bethel ..... June 3, 4  
 El Dorado Sta. .... 4, 5  
 Smackover ..... 10, 11  
 Stamps ..... 17, 18  
 Junction ..... 24, 25  
 Onalaska ..... July 1, 2  
 Strong ..... 8, 9  
 J. H. Riffin, P. E.

Helena District—Second Round.  
 McElroy Ct. .... March 11-12  
 Wesley Ct. .... March 18-19  
 Wynne Sta. .... March 19-20  
 Wheatley and Hunter ..... March 25-26  
 Brinkley Sta. .... March 27  
 Parkin Sta. .... April 1-2  
 McCrory and DeView ..... April 8-9  
 Cotton Plant and Howell ..... April 15-16  
 LaGrange ..... April 22-23  
 Helena Sta. .... April 29-30  
 Laconia Ct. .... May 6-7  
 Turner and Shiloh ..... May 13-14  
 Holly Grove and Marvell ..... May 14-15  
 Haynes Ct. .... May 20, 21  
 Marianna Sta. .... May 21, 2  
 Clarendon Sta. .... May 27, 28  
 Forrest City Sta. .... May 31  
 W. C. Davidson, P. E.

The Boy With the Purpose.  
 Little man with cheeks so brown,  
 Eyes a-flashing and heart that glows,  
 Blood that hot like a mill-race flows,  
 Hope you life's highest prize to find,  
 Peace of body and soul and mind?

Work till the sun on your task goes  
 down!

Little man with the earnest eyes,  
 What if your coat be patched and  
 bare?  
 Holy each stitch, 'tis a mother's  
 prayer.  
 What if from boots brown toes peep  
 out?

Wake the welkin with joyous shout;  
 Work till the stars begem the skies!

Little Man with a purpose high,  
 Do with a will what you have to do;  
 Heroes are made from such as you;  
 Admirals, generals, president,  
 Are but creatures of grit and sense—  
 Work while the world swings through  
 the sky!

Little man with the soul so pure,  
 No height's too steep for a boy to  
 scale,  
 No sea's too broad for his ship to  
 sail.

There's nothing too great for a boy  
 to do

So he to self and his God be true—  
 Work while the round world doth en-  
 dure!

—William Hale, in Presbyterian Stand-  
 ard

## OUR YOUNG PEOPLE.

## A Puzzling Question.

We greet you, dear friends, in our kindest way;  
We are glad you are here, for we've something to say;  
Some questions to ask, for we're puzzled quite,  
We wish you to answer, to give us more light.

You send us to Sunday School year after year;  
We are taught to abhor both the wine and the beer;  
We are told there is poison in every drop;  
If to drink we begin, 'twill be hard then to stop.

God's Word tells us, too, that sorrow and woe  
Are the portion of those to the wine-cup who go;  
That mis'ry and pain in this world shall be given,  
And when life is ended no entrance to heaven.

We wish to inquire if this can be true;  
If all that God says you believe He will do;  
If Rum is the fiend we are taught to believe,  
Who lieth in wait all our hopes to deceive.

And if it is true, all these boys wish to know  
What you license it for, with its sin and its woe;  
Why you've planted a rumshop on every street,  
And spread such a net for our unwary feet.

We love you, and thank you for all you teach,  
But we ask you to practice, as well as to preach.

—Selected.

## Washington's Watch.

The Christian Watchman relates the following striking anecdote of Washington, in illustration of the practical good sense which he manifested in everything. The incident speaks volumes upon the character of the Father of His Country: "His personal friend, Gouverneur Morris, was about going to Europe, and Washington, along with several letters of introduction, gave him this charge, 'to buy him, at Paris, a flat gold watch; not the watch of a fool, or of a man who desires to make a show, but of which the interior construction shall be extremely well cared for, and the exterior air very simple.' What a mind of wisdom do these words suggest about men, as well as watches, 'the interior well cared for, and the exterior air very simple.' Boys, remember Washington's watch, and be just like it yourselves."—The American Boy.

A. B. POE,

THE

SHOEMAN

LITTLE ROCK, ARK.

Largest Shoe House in the State

MAIL ORDERS

Given Careful Attention.

Dardanelle, Ark.

Dear Brother Anderson—Here comes a little brown-eyed girl 13 years old. Have black hair, dark complexion, and brown eyes; weigh 82 pounds. I live on a farm and work in the fields. I have two brothers and one sister. I go to Sunday-school nearly every Sunday. Papa is my teacher.

I can milk, wash and iron, cook, scrub, sweep, churn, wash dishes, sew on the machine and do most anything in the house.

How many of the cousins like singing? I do.

I am a member of the Methodist Church. Brother Ashmore is our pastor. I think he is a good preacher.

As this is my first letter, will close. Hoping to see this in print, your friend,  
Ruby Carter.

Sidney, Ark.

Dear Brother Anderson—I am a little girl 12 years old, and my brother-in-law takes the "Methodist." I like to read the children's page, and thought I would write a letter to the "Methodist." I have three pets, a doll, a dog and a cat. My mamma and papa are both dead and I have two brothers dead and six sisters living. I will close, hoping to see this in print. From your cousin,  
Eva Wilkes.

Dear Cousins—I thought I would write to the "Methodist" for the first time. I am a little girl 12 years old. I haven't any mamma now; she has been dead nearly two years, and oh, how I miss her! I have a step-mother. I am a member of the Methodist Church. I have two sisters and six brothers, two of whom are married. Success to the "Methodist."

Carrie Holmes.

Muddy Fork, Ark.

Dear Brother Anderson and Cousins—I will write to you for the first time. I am a little girl 15 years old. My papa and mamma are both Methodists. I have five sisters and three brothers.

I go to school nearly every day. We do not have any Sunday-school now. I am a member of the church. I have one sister married. If I see this in print will write again. I will close for this time. Love to all the cousins and the "Methodist."  
Essie Webb.

Dear Editor—As I have not written before, I thought that I would write. I am a little girl 14 years of age.

Papa is a Methodist and mamma is a Baptist. I am a professor, but have not joined yet. I like to read the children's corner in the "Methodist." I take the Children's Visitor and like it very much. I have five brothers but I haven't any sisters. I have an organ and it is as much company as some sisters.

Papa keeps a postoffice and store. Well, I guess I had better close for fear of not seeing this in print. Your cousin,  
Pearl Smith.

Lamont, Ark.

Brundidge, Ark.

Dear Cousins of the "Methodist"

—Here comes a girl of 15 years. The "Methodist" comes to our home every week. I like to read the children's letters very much. What nice letters they do write. We have Sunday-school every Sunday morning, and we have preaching three times every month. I attend both and enjoy it well. Well, cousins, this is a new year, and let us strive to do more in the future than we have done in the past toward the will of God. I am a Christian and belong to the Methodist Church. Our pastor this year is Rev. H. T. Gregory. I would like to correspond with as many of the cousins as will write to me. Yours in the Lord,  
Jimmie Cooper.

Dear Cousins of the "Methodist"—I am a little boy ten years old and I live on a farm one mile and a half from Bono, and I live with my mother and little sister. Little sister and I go to school in good weather. I am in the fifth grade and she is seven years old and in the third grade. We have got a nice buggy and horse, and we can go to Sunday-school and preaching every Sunday night. I like to go to Sunday-school. I like to feed the hogs.

Jacinto, Ark.

Dear Brother Anderson—I am a little school-girl ten years of age. My teacher is Miss May Lea, of Princeton. She is a good teacher. She has 34 pupils. We have a nice Sunday-school. My teacher is my Grandma Taylor. Our preacher's name is Brother Dunn. He has preached for us one time. I think he is a good preacher. There was a Christmas tree in our school house, but we did not go, but Santa came to see us at home.

My sister is eight and my brothers are twelve and three years of age. Since I wrote last my little sister left us. She died the 26th of last March. She was only three months old. My oldest brother, sister and I belong to the church. We are going to meet little sister in heaven. I will close for this time.

Mattie Taylor.

Sulphur Rock, Ark.

My Dear Cousin—I will now try and write you a few lines this

## CONSUMPTION

Hope, fresh air, rest and Scott's Emulsion are the greatest remedies for consumption. Scott's Emulsion will always bring comfort and relief—often cure. Scott's Emulsion does for the consumptive what medicine alone cannot do. It's the nourishment in it that takes the patient in long strides toward health.

We'll send you a sample free.

SCOTT &amp; BOWNE, 409 Pearl Street, New York.



by our method. For the sake of the advertising, it gives us, we let you have all the profit. For particulars address PETER - NEAT - RICHARDSON Co. Wholesale Drugs, Louisville, Ky.

## PAPOOSE POPCORN

A New Seed Discovery for FORAGE, POULTRY, POPPING

A subscriber to the Southern Agriculturist secured the original seed from an old Indian in Northwest Texas. After experimenting with it seven years he wrote that paper: "With good ground and care it will make from 50 to 100 bushels to the acre, and planted thick and cut stalk and all it will make more feed and better feed than anything I ever saw. The old Indian said poultry fed on it would never have the cholera. I have not lost a fowl with cholera since I have been raising it. It also pops beautifully." This article brought hundreds of requests for seed, and now only a few bushels are left. Send 10c for a 3 months' trial subscription to Southern Agriculturist, 39 C. P. Bldg., Nashville, Tenn., and you will get 100 seed by return mail, also details of \$50 prize seed-growing contest.

evening, as I have nothing else to do. I want to tell you about my little pet chicken. It used to play with me, but it has got too big now. It comes and sits on the wash-bench and pecks the crumbs up that I drop. I am a little girl ten years of age. I have two sisters and five brothers. I am nursing my little sister's gray cat. It is a big cat and a good one, too. How is the good old "Methodist" getting along? I hope it is getting along all right. Now if I see this in print I will write again. Your little friend,  
Thyda Wilson.

Camden, Ark.

Dear Brother Anderson—Here comes a little Arkansas girl to join your happy band. I am eight years old. Papa takes the dear old "Methodist," and I like to read the children's page. I am going to school now. My teacher's name is Miss Artie Owens. It will be out Xmas. We are going to have a Xmas tree here. I have two sisters and one brother living and one brother and two sisters in heaven. My preacher's name is Brother Van trease. We all think a lot of him. He will leave for conference today. How many of the cousins like flowers? I do, and like to go flower hunting in the woods and gather wild flowers in the spring. Well, I will break off for this time, hoping this to miss the wastebasket. Your little cousin,  
Jewell Reynolds.

Peggs, I. T.

Dear Brother Anderson—I am a little boy thirteen years old. My papa takes the "Arkansas Methodist." We are the only people that take the paper around Peggs, I. T. We have been taking it about five years. When we first commenced taking it we lived near Protom, Mo. We like it fine. Our preacher's name is Brother Leatherwood. I belong to the Methodist Church. I hope to see this in print.

a. Rascom Butler.

Bono, Ark.



## SUPERIOR MERIT.

**Remarkable Curative Properties of a Remedy for Indigestion and Stomach Weakness.**

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owes its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs only, and is not recommended or advised for any other disease.

It is not a cure-all, but for any stomach trouble it is undoubtedly the safest, most sensible remedy that can be advised with the prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essences, pure pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; rest is nature's cure for any disease, but you cannot rest the stomach unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principle contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and rest and nourishment is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour watery risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

## Curse of DRINK

**DRUNKENNESS CURED TO STAY CURED BY White Ribbon Remedy.**

No taste. No odor. Any woman can give it in glass of water, tea, coffee or food without patient's knowledge. White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," the patient is a confirmed drunkard. Impossible for any one social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards, and the cures have been many. I cheerfully recommend and endorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Write Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain sealed envelope. All letters confidential and destroyed as soon as answered. White Ribbon Remedy sold by druggists everywhere, also sent by mail in plain package, price \$1.00.



## W. H. M. SOCIETY.

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

### Earnest Epigrammatic Etchings.

MARION NELSON WALDRIP.

If Jesus were here in physical form without a home you would, as a Christian, delight to give him a home. Build a parsonage and you build for him a home.

He said, "Inasmuch as ye do it to the least of these, my brethren, ye do it unto me."

Working for "the mountain whites" Will bring you to the mountain heights.

The "young man problem" in the town can be solved before he leaves the country.

Build a parsonage. Put a preacher in it. Let him go after the boy. The work is done. The problem is solved.

Every piece of furniture you place in a parsonage adds to the capital of the kingdom of Christ.

The woman who sends or goes down into the factory districts, to give light, love and liberty to those who are wearing their lives away, is as much a holy heroine as she who goes to China or Japan or India or the "Isles of the Seas."

The Woman's Home Mission Society is the "twin sister" of the Woman's Foreign Mission Society.

This is my commandment, that ye love one another as I have loved you. Continue in my love."

Don't be narrow in your work. Think that God's kingdom is larger than your "little meetin' house."

Worry wears. Work works wonders.

Does your work sometimes seem heavy? "Love lightens labor." Love for God means love for his needy ones.

Woman has always been Christ's friend. "Ye are my friends if ye do whatsoever I command you."

Is it worth while? Jesus did not ask that question. No, not even from the cursed cross nor when he wore the cruel crown.

Blessed are they that read, for they shall know. Help, by reading and writing, to build up a W. H. M. Society literature that shall be of the best.

We must grow in "gumption" before we can grow in Grace. Organization creates capacity for spiritual power.

Be local and you will be narrow. Be connectional and you will be broad. The "Aid" is local. The W. H. M. Society is connectional.

Unselfishness is spiritual selfishness. Helping others you help yourself.

A Chinaman's soul is as precious in an American laundry as it is in a Chinese opium den. The W. H. M. Society seeks to save him here in America.

Do your efforts seem small? Re-

member the heaven that made the loaf.

Faithfulness is all that God requires. "Be thou faithful unto death, and I will give thee a crown of life."

Fort Smith, Ark.

## MARRIED.

**DORTCH-POSEY.**—At the residence of the bride's parents, February 16, 1905, Mr. J. H. Dortch and Miss Georgia Posey, Rev. J. H. Bradford officiating.

**HELM-JOWERS.**—At the residence of the bride's mother, in Tuckerman, Ark., at 8 o'clock p. m., February 15, Mr. S. P. Helm and Miss Jennie Jowers, Rev. J. T. Self officiating.

**BAUGH-MATHEWS.**—At the home of the bride's mother, Des Arc, Ark., February 19, 1905, 8 a. m., Mr. O. C. Baugh to Miss Annie Mathews, both of Des Arc, Ark., Rev. Louis Hundley officiating.

**KEADLE-WELLONS.**—Feb. 9, 1905, at the home of the bride's parents, in Pine Bluff, Mr. Oliver P. Keadle and Miss Ethel Wellons, Rev. O. H. Keadle, father of the groom, officiating, all parties of Pine Bluff. The groom has been filling the position of stenographer and bookkeeper for Russell-Graves Brokerage Company nearly two years, and the bride has been filling a similar position for Pine Bluff Lumber and Veneer Company.

### Better Than Spanking.

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

### A Great Southern Business.

The Volunteer State Life Insurance Company, of Chattanooga, Tenn., advertised on page 10, is said to be the only "old line company located in the South. It compares favorably with the strongest companies, and is rapidly winning its way into the appreciation and confidence of the whole country. It will pay to investigate its policies.

**OLYMER CHURCH BELLS**  
ONLINE OTHER BELLS  
SWEETER, MORE DURABLE, LOWER PRICE.  
OUR FREE CATALOGUE TELLS WHY.  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Please mention this paper.

## RED CROSS BRAND OF

## Linseed Oil

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

Waters Pierce Oil Co.

**Painless and Potent—Cancer at Corner of Left Eye Cured in Two Months.**

December 29, 1903.

Dr. D. M. Bye Co., Dallas, Texas.  
Gentlemen—The Cancer is cured, I am happy to say, and my friends join me in expressing their gratifications for the cure. They think it is a cure final and effectual, and with myself admire your skill and praise the wonderful Oil Cure that you have discovered, which is painless and sure to cure if applied in time. Mine was of five years' duration and was increasing in size. It caused me many restless months of anxiety and despair thinking of a loathsome and painful Cancer to take my life out in such manner. But I persevered in the treatment. My prayer is that the good Lord may enable you to cure many others. I shall direct to you all whom I may meet that have Cancers. With best wishes for your success, I am,  
Most truly yours,  
D. G. HARVARD,  
Arredondo, Fla.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's office Dr. D. M. Bye Co., Box 462, Dallas, Texas.

### HERE'S WHAT'S WANTED.

**A Citizen of Little Rock Supplies the Information.**

One-half the complaints of mankind originate with the kidneys.

A slight touch of backache at first.

Twinges and shooting pains in the loins follow. They must be checked; they lead to graver complications.

The sufferer seeks relief.

Plasters are tried, and liniments for the back.

So-called kidney cures which do not cure.

The long-looked-for result seems unattainable.

If you suffer, do you want relief?

Follow the plan adopted by this Little Rock citizen.

Dr. F. Collins, one of the leading dentists in Little Rock, Ark., 505 1-2 Main street, residing at 1214 Scott street, says: "I have not the slightest hesitation in saying Doan's Kidney Pills are a remedy of merit. I tested them thoroughly. I had symptoms of kidney trouble and I procured a box at J. F. Dowdy's drug store. I must say I derived a lot of benefit from them and that I am pleased to endorse them."

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

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

We promptly obtain U. S. and Foreign

## PATENTS

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

## CASNOW

DEPOSITS IN PATENT OFFICE  
WASHINGTON, D. C.

## THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

## CAN YOU ENJOY A SQUARE MEAL?

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

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

DR. SPENCER'S ENGLISH DYSPEPSIA WAFERS.

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

British Pharmaceutical Co., Milwaukee, Wis. Distributors.

Price 50 cents a box.

For sale by

SNODGRASS & BRACY, LITTLE ROCK, ARK

# BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

## CHURCH AT HOME

ONALASKA.—I have just received a telephone message from Eagle Mills that Sister Sallie Perry has been called to her reward. She was a daughter of Rev. John M. Blakley, for many years a member of the Little Rock Conference.

Sister Perry was living with her son at the time of her death. She had lost her identity with the church in consequence of having moved from place to place without certificate of membership. I was by her bedside day before yesterday. She requested that her name be placed on the church register and said that she was trusting in Jesus.

J. R. Harvey.

CROSSETT, ARK.—We buried a Chinese heathen, Lee Bong, from our church today. This is the first funeral in our beautiful new church and in point of being the first is doubtless without a parallel in our country. Although still a heathen he was loved by the citizens and children of Crossett. The public school attended in a body and many citizens were present. Lee was our laundryman and won many friends from the gifts of Chinese lilies to his customers. One little girl whose picture he prized wept very much during the services. We buried him in the cemetery here. The casket was a beautiful one and was given by Mr. E. W. Gates, manager of our big mill.

J. M. Workman.

HAWLEY MEMORIAL.—My Dear Brother Anderson: We are in the midst of a revival. On Sunday, the 26th of February, we received seven in the church, on the 5th of March two, on the 13th four more, making a total of thirteen. Many are under conviction. Our church membership now numbers fifty-one. The Sunday-school is doing fine, the membership roll foots up 104. My desire is to see 200 enrolled before the end of the year. I must not forget to tell you about the banner league of the State, for its age, Six weeks' Membership, 32; average attendance, 35 to 50. Seven of my new members came through the League. Surely God has blessed Hawley Church. Pray that his blessings may continue with us. Fraternally,

T. W. Vaughan.

ATLANTA CIRCUIT.—Dear Brethren—The new church in Atlanta is completed and will be dedicated on the fifth Sunday in April. All former pastors are invited to be with us. Also the "Arkansas Methodist" staff. Everything hopeful on the Atlanta Circuit. The P. E., Dr. Riffin, very acceptable. The former pastor, Brother Burleson, much beloved by all the people.

D. D. Warlick, P. C.

JUNCTION, ARK.—Have received quite a number in the church since conference here and the outlook is good for the year's work.

Our first quarterly meeting will be held next Sunday and Monday



## How the Epworth Piano brightens up the home

Nothing else can take the piano's place. Nothing else can do so much to enrich the home life; to transform it. Its influence is so subtle and indefinable that you scarcely realize it day by day; but look back in five, ten, twenty years—you will see it plainly then.

The piano becomes a member of the family; its voice joins in the children's songs, the home songs, and the old familiar hymns; friends drop in—and the sweet musical voice of the piano lends its charm to the evening's enjoyment; it becomes woven into the family's very life. No use trying to tear it out after once enjoying its companionship.

And for this very reason, better get a good piano; the best piano your money will buy;—an Epworth Piano.

Other reasons for choosing an Epworth Piano are: its rich sweet sympathetic tone; the fact that you can try it in your home before you buy it; the fact that you will pay less for it than any other piano of similar quality.

We hesitate to ask you to "send for catalogue," it sounds so uninteresting. But our catalogue is in reality an interesting and instructive book of thirty-six pages intended to be helpful not only to those who are already looking for the best piano their money will buy, but also to those who are wondering whether any piano is worth the sacrifice.

It is the clearest and most helpful little book we know how to write, after many years of intimate knowledge of both the factory and the home end of the piano question. In writing, please say, "send me that little book, A Satisfactory Piano, at a Satisfactory Price." Mention this paper.

Williams Organ & Piano Company

57 Washington Street, Chicago

and new stewards will report. More than the quarter's salary paid.

Our people have received us kindly and seemed glad to have their same preacher back. They remembered us with quite a generous pounding.

Brother Rorie spent the last Sunday in February with us and represented the Orphanage. Very truly, H. D. McKinnon.

TEXARKANA NOTES.—The Methodist Pastors' Association met in study of First Church, March 6, 1905.

Present: Revs. James Thomas, J. C. Hooks, G. F. Franscombe and J. R. Sanders.

Religious services by Rev. J. C. Hooks.

Reports of pastors.

First Church. — Better prayer meeting than usual, specially the attendance of young people who held a social meeting in church parlors, where an hour or two were enjoyed so profitably. Congregation not so large as usual at 11 a. m. Sunday,

but good at night. Five accessions to the church by profession and four by transfer.

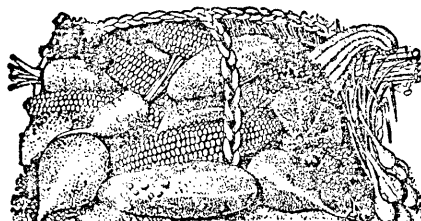
College Hill.—Good audiences at 11 a. m. and 8 p. m., when Rev. G. F. Franscombe preached, and at Maudeville at 3 p. m.

Fairview.—Fair audiences morning and evening. Special interest in sacramental services at 11 a. m. Preaching at 8 p. m. by Rev. G. F. Franscombe.

J. R. Sanders.

## 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 Palmettona (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.



### Garden Truck

can be raised profitably only in soil containing plenty of Potash. All vegetables require a fertilizer containing at least 10 per cent. actual

## Potash

Without Potash no fertilizer is complete, and failure will follow its use. Every farmer should have our valuable books on fertilization—they are not advertising matter but contain any special fertilizer, but books of authoritative information that means large profits to the farmers. Sent free for the asking.

GERMAN KALI WORKS  
New York—53 Nassau Street, or  
Atlanta, Ga.—22½ South Broad Street.

### THE OZARK NORMAL —AND— BUSINESS COLLEGE

Offers a Commercial Course at the same price as a Literary Course.

Offers Shorthand and Typewriting without extra charge. Has full Normal and Scientific Courses. Has Low Tuition, Cheap Board, Healthful Climate, Mountain Air. No saloons, or billiard halls. Write for Catalogue.

W. D. CRAWFORD, PRES.,  
Green Forest, Ark.

### FORTUNES MADE

By Investment in Little Rock

### Real Estate.

\$10 down and \$5 a week will buy a lot in the Capital City, estimated in ten years to have 100,000 population.

Improved property pays ten per cent net on investment. Write or call on me at 215 W. 2nd Street, Little Rock.

R. C. BUTLER,  
The Real Estate Man.

### IT PAYS

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

### TO KEEP POSTED

is profitable in business, an advancement to society, and a duty we owe ourselves.

Gazette Publishing Co.,  
Little Rock, Ark.

### WARNING ORDER.

In the Pulaski Chancery Court.  
M. E. Akin, Plaintiff, vs. Eliza J. Bulger and the unknown heirs of John Metzger, deceased, Defendants.

The non-resident defendant, Eliza J. Bulger, and the defendants the unknown heirs of John Metzger, deceased, are warned to appear in this court within thirty days to answer the complaint of the plaintiff, M. E. Akin.

Little Rock, Arkansas, March 8th, 1905.

F. A. Garrett, Clerk,  
Bradshaw, Rhoton & Helm, Solicitors for Plaintiff.  
J. G. Dunaway, Attorney ad litem.

### WARNING ORDER.

State of Arkansas, In the Supreme Court—ss.  
M. N. Scott, Appellant  
(5899) vs. Appeal from Sebastian Chancery Court  
Greenwood District

Anna Scott, Appellee.

The appellee, Anna Scott, is warned to appear in this court within thirty days, and defend this cause.

March 8, 1905.

A true copy from the record. P. D. English, Clerk.

### THE GREENWOOD REVIVAL

—Our town is stirred as never before, and the multitudes are flocking to hear the earnest and soul stirring sermons of Evangelist Andrews. God's Spirit is upon the people, and the work being wrought in our midst is the absorbing theme of conversation in every circle. About 150 conversions to date, and the work still goes on.

Pray for us.

Fraternally,  
George G. Davidson.

### MONTICELLO DISTRICT.—I

beg all the pastors to appoint delegates to the midyear missionary meeting at Little Rock March 20-24. Let me urge every pastor to be certain to attend. We need the information, and inspiration of this great meeting. Send to Dr. Anderson at once a list of every head of family in the charge who is not a subscriber to the "Methodist." He will supply your people with a free copy of the missionary issue. The District Conference convenes in Wilmar, Saturday, April 29th and continues till Tuesday, May 2nd. I have selected this time at the suggestion of preachers and laymen. Rev. W. C. Hilliard will preach opening sermon on Friday night, 28th. Wilmar will give you a royal welcome and entertainment.

W. M. Hayes, P. E.

March 3, 1905.

The London Times says: "A total membership (including probationers) of 7,895,418 is now claimed by the various sections of Methodism throughout the world, as compared with 1,049,401 in 1837. These are ministered to by 49,364 ordained ministers and 106,418 recognized lay preachers. The total number of places of worship is said to be 89,798, with 80,806 Sunday Schools, in which 6,567,739 scholars receive instruction. These have 812,418 teachers (including officers). In Great Britain and Ireland the Wesleyan Methodist Church has the largest membership, 536,641, followed by the Primitive Methodist Church, which has 197,036. The United Methodist Free Church has 82,010 members; the Methodist New Connection, 40,894; the Bible Christian Methodist Church, 24,662; the Independent Methodist churches, 9,052, and the Wesleyan Reform Union, 8,053. In Canada, and more recently in Australia, the various sections have combined and formed one church. That of Canada has 299,873 members, and Australia 139,501 members. In South Africa the returns of the Wesleyan Methodists give a membership of 95,428." These are interesting figures. On the basis upon which denominational affiliation is estimated—five to one communicant—the Methodist population would be about 40,000,000. This may be too large, but three to one, or 25,000,000 Methodists, is a conservative figure.

### Pine Bluff District—Second Round.

First Church ..... April 22-23  
Hawley Memorial ..... April 23-24

Alzheimer ..... April 29-30  
Sherrill ..... April 30 and May 1  
Redfield ..... May 6-7  
Roe ..... May 13-14  
Kingsland ..... May 20-21  
Lakeside ..... May 27-28  
Carr Memorial ..... May 28-29  
Bayou Meto ..... June 2-3  
Stuttgart ..... June 3-4  
St. Charles ..... June 17-18  
DeWitt ..... June 18-19  
Gillette ..... June 24-25  
Swan Lake ..... July 1-2  
Douglass and Grady ..... July 2-3  
Macon and Grace ..... July 7-8  
Rison ..... July 8-9  
Rowell ..... July 15-16  
Star City ..... July 22-23  
Sheridan ..... July 29-30

The District Conference will convene at Sheridan Thursday, July 27th, at 9 o'clock. The opening sermon will be preached Wednesday night, July 26th, by Rev. A. C. Graham.

E. M. Pipkin, P. E.

Fayetteville District—Second Round.  
Gravette Station ..... Jan. 28, 29  
Gentry Station ..... Feb. 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 Viney 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 Station ..... March 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  
F. S. H. JOHNSON, P. E.

Fayetteville District—Second Round.  
Gentry Sta. .... Feb. 4, 5  
Winslow Mis., at Brentwood ..... 18, 19  
War Eagle Mis., Pace Chapel ..... 25, 26  
Gravett Sta. .... 25, 26  
Prairie Gr'e Ct., at Viney Gr'e. Mar. 4, 5  
Rogers Sta. .... 11, 12  
Farmington Ct., at Farmington ..... 18, 19  
Center Point t., at Council Grove ..... 25, 26  
Bentonville Sta. .... 26, 27  
Bentonville Ct., at Hi'man Ch. Apr. 1, 2  
Goshen Ct., at Zion ..... 8, 9  
Lincoln Ct., at Lincoln ..... 15, 16  
Springdale Sta. .... 22, 23  
Elm Springs Ct., at Elm Springs ..... 29, 30  
Fayetteville Sta. .... 30, May 1  
F. S. H. Johnston, P. E.

Dardanelle District—Second Round.  
Lamar, Knoxville, at L'm'r. Feb. 25, 26  
Clarksville Ct., at Mt. Zion ..... Mar. 4, 5  
Clarksville Sta. .... 5, 6  
Dardanelle Ct., at Field's Chapel ..... 11, 12  
Dardanelle Sta. .... 12, 13  
Ola Ct., at Centerville ..... 18, 19  
Walnut Tree Ct., at Bethel ..... 25, 26  
London Ct., at New Hope ..... April 1, 2  
Danville and Rover ..... 8, 9  
Dover Ct., at Shady Grove ..... 15, 16  
Altus and Coal Hill, at Coal Hill ..... 22, 23  
Prairie View Ct. .... 29, 30  
Gravelly Ct. .... May 6, 7  
Ozark Ct. .... 13, 14  
Ozark Sta. .... 14, 15  
Belleville Ct. .... 20, 21  
J. B. Stevenson, P. E.

### Harrison District—Second Round.

Mar. 1  
Green Forest Ct., at Denver ..... 11, 12  
Lead Hill and Zinc, at Zinc ..... 18, 19  
Valley Spgs., at Western Grove ..... 25, 26  
Marshall-Leslie, at Marshall ..... Apr. 1, 2  
Bellefonte Ct., at Gaither ..... 8, 9  
Mt. Home Ct., at Oakland ..... 15, 16  
Mt. Home Sta. .... 16, 17  
Cotter Mission ..... 22, 23  
Yellville Ct. .... 29, 30  
Yellville Sta. .... 30, May 1  
Harrison Sta. .... May 4  
J. H. O'Bryant, P. E.

### BUSHEL'S FLOWERS

Wisconsin soil brings forth finer flowers than any in the world.

**For 30c**

We mail you postpaid, one package each of the Wisconsin Flowers—Carnations, Cosmos, Eschscholzia, Nasturtium, Peacock Poppy, Giant Blue Corn Flower, Sweet Peas, Clarkia and Asters, with a catalog value of over \$1.00. This low price is made to introduce Salzer's Free Blooming Flower Seeds, absolutely the finest on earth.

**For 35c**

Send 35c and this notice, and we will add to the above 10 packages, one American Beauty Oxalis (see above cut), catalog price 15c. This giant pink blooming Oxalis is the floral wonder of 1905. If ordered alone it costs 15c each, or 3 for 25c.

**For \$1.00 Postpaid**

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### Monticello District—Second Round.

Parkdale ..... Mar. 4, 5  
Wilmot and Portland ..... 5, 6  
Collins ..... 11, 12  
Monticello ..... 12, 13  
New Edinburg ..... 18, 19  
Warren ..... 19, 20  
Hamburg Ct. .... 25, 26  
Hamburg Sta. .... 26, 27  
Crossett ..... 28, 29  
Jersey ..... April 1, 2  
Palestine ..... 2, 3  
Tillar ..... 8, 9  
Snyder ..... 15, 16  
Lacey ..... 16, 17  
Dermott and Dumas ..... 22, 23  
Arkansas City ..... 23, 24  
Wilmar ..... May 1, 2  
Lake Village ..... 6, 7  
District Conference at Wilmar April 29, 30.  
W. M. Hayes, P. E.

### Texarkana District—Second Round.

Ben Lomond Circuit ..... Mar. 11, 12  
Lockesburg Station ..... Mar. 12, 13  
Gilham Circuit ..... Mar. 18, 19  
Bright Star Circuit ..... Mar. 25, 26  
Mt. Ida Circuit ..... April 1, 2  
Wilton Circuit ..... April 8, 9  
DeQueen Station ..... April 12  
Texarkana Circuit ..... April 15, 16  
Janssen Circuit ..... April 22, 23  
Foreman Circuit ..... April 28  
Richmond Circuit ..... April 29, 30  
Umpire Circuit ..... May 6, 7  
Fairview Station ..... May 13, 14  
Cherry Hill Circuit ..... May 20, 21  
First Church ..... May 27, 28  
College Hill Station ..... May 28, 29

The Sunday-school Conference and Missionary Rally for the district will be held at Foreman, April 25-27.

B. A. Few, P. E.

### Fort Smith District—Second Round.

Alma Ct., at Mt. View ..... Mar. 4, 5  
Van Buren Ct. .... 5, 6  
First Church, Fort Smith ..... 12  
Mulberry Ct. .... 18, 19  
Branch Ct., at Caulkessville ..... 25, 26  
Greenwood Ct., at Washburn ..... Apr. 1, 2  
Hackett Ct., at Hackett ..... 2, 3  
Van Buren Sta. .... 9  
Magazine Ct., at Wesley Chapel ..... 15, 16  
Paris Sta. .... 16, 17  
Carolan Ct. .... 22, 23  
Booneville Sta. .... 23, 24  
Waldron Ct. .... 29, 30  
Cauthron Ct. .... 30, May 1  
Huntington Ct., at Huntington ..... 6, 7  
Mansfield Ct., at New Hartford ..... 7, 8  
Charleston Ct., at Grand Prairie ..... 13, 14  
Ft. Smith Ct., at Lavaca ..... 14, 15  
E. R. Steele, P. E.

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OBITUARIES.

**SHARP**—John Sharp was born in Pulaski county, Ark., September 13, 1831; died at his home in Alma, Ark., November 21, 1904. He was reared near Little Rock. His father died when he was a small boy, leaving him the only boy in the family, to care for his mother and sisters. Thus he did faithfully and successfully. He went to Alma, Ark., in January, 1851. He was a large planter, owning a great tract of bottom lands. He was married to Miss Ella Wright, at Lavaca, Ark., September 12, 1856. Four sons were born to them. They with their mother mourn their loss. He was for many years an official member of the Methodist Episcopal Church, South, and died in the triumph of a living faith. He was the friend of many a Methodist circuit rider. His home was their home. This writer, when a "boy preacher," shared with his family the Christian hospitality of Brother Sharp and his wife. He was one of my stewards on my first circuit. He helped me. He helped many another preacher. He was really liberal to a fault. No man was turned away empty handed. As a husband and father he was a model. He was a bright optimist always cheerful and hopeful. As a citizen he was progressive, using his money and influence for the common uplift. A good man has gone to his reward. Earth is better because he lived here. Heaven is happier now that he has gone there.

Marion Nelson Waldrip.

**GARRETT**—Mrs. M. A. Garrett was born in Franklin county, Ala., January 14, 1832; departed this life, February 15, 1905. She was married to Thomas O. Garrett, October, 1852. Sister Garrett was converted in early life and joined the M. E. Church, South, and remained a member until death. Her death was caused by her clothing catching fire, and before help reached her she was so badly burned that she did not live but a few hours. She was a noble Christian woman, and gave evidence of her acceptance with God and her willingness to depart and be with loved ones on the other side of the river of death. She was loved and respected by all who knew her. She leaves seven children, four sons and three daughters and a host of relatives and friends; also a vacant seat in Harmony church, where she had worshiped for many years. The funeral service was conducted by the writer, assisted by Dr. A. D. Men and others. May God help the sorrowing ones to so live that they may meet her in the bright world above.

Geo. W. Logan.

Royston, Ark.

**PAYNE**—Sister Nancy C. Payne, born in Shelby county, Ala., aged 82 years, died in Thornton, Ark., January 13, 1905. Sister Payne was converted at the age of 16, and united with the M. E. Church, South. At the age of 20 she was happily married to Brother Herms Payne, soon after which they, with other relatives, moved to Arkansas, where they reared a large family of children to bless their memory. For many years Sister Payne has been a widow, and has reared all her children in credit. And as far as I know they all belong to the Methodist church. I shall ever be thankful to God that it was my privilege to be her pastor some years ago, and I am not mistaken when I say she did what she could for the Master's cause. She was conscious to the last moment, singing songs of praise to God in such a way as to remind us of Isaiah speaking of the Highway of Holiness. He said the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away. Her home was

one of abounding hospitality, cheerfulness and helpfulness. There the preachers always found a cordial welcome and real sympathy and support.

J. T. Baird.

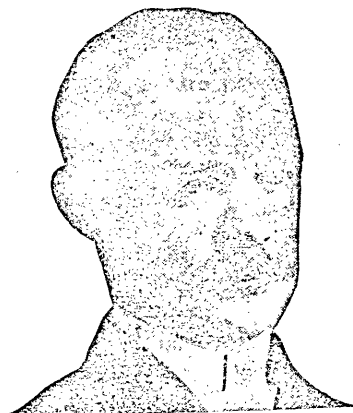
**COTNER**—Mrs. Martha J. Cotner (nee Lindsey) was born in North Carolina, March 2, 1831, and died at Wilmar in Drew county, Ark., February 19, 1905. When quite young her parents moved to Tennessee, where she was reared, and on the 15th of December, 1852, was married to Daniel N. Cotner. She was left a widow in 1882, with nine children. Only three survive her. Her life was a struggle against poverty, but she worked faithfully to bring up her children in the right way. A Christian mother, unassuming, quiet, unselfishness marked her character, a life spent devoted to others. She impressed the writer as one filled with humility, ever esteeming others better than herself. Her death was peaceful, expressing a willingness to die and admonishing her children and friends to live right and not to grieve for her, "for," said she, "it will only be a few years until we will meet again." Her last words were, "Let me go to sleep." A good woman, a faithful Christian, a devoted mother has gone. Let all the loved ones and friends meet her in heaven. Her pastor, A. M. Robertson.

**SCULL**—J. Fred Scull was born near Star City, Ark., and died in Pine Bluff, December 29, 1904. He was 26 years old the 15th day of last August. He joined the Methodist church when 15 years old. For the last two or three years he has lived in Indian Territory, at Lindsay. As the year was ending he was preparing to come home, but took typhoid fever. His brother went for him, but got no further than Pine Bluff. There he stopped a few days to rest, but rapidly declined. He died at Mrs. Wood's on Fourth avenue, this city. His father and mother and two brothers were with him. All spoke of his nobility of character. In sympathy with family. J. S. Hawkins.

Pine Bluff, Ark.

**SANDERS, MRS. LILLIE**—A good woman has gone from us at Traskwood. Exactly seven years from the day of her marriage, she took leave of her husband and three children, her mother and father and sister and other relatives and entered the portals of the good world. The patient sufferer was sicker than her friends supposed, and her death was the greater surprise. On Monday morning, February 7, 1905, her friends were shocked to hear that this meek-spirited, amiable woman was among us no more. Her distressed husband and loved ones may be assured of the richer condition of the cherished wife and daughter with her Lord. May she be the missing link in the chain that would not otherwise bind all her friends of earth to heaven. There seems to be few sadder providences than a mother's death, leaving these three young children. But as we believe in the Lord, this will be overruled to the good of the living and to the glory of God. The gospel of our Savior furnishes fewer consolations than in the fact that the heart-broken sorrows of the good are taken in hand of their Lord to make more ardent their desire for heaven and to make greater and richer their spiritual experience. Rom. 8:28. Mrs. Lillie A. Sanders was born December 10, 1877; married Sam T. Sanders, February 6, 1897, joined the Methodist church early in 1900. Her children are: Irene, Richard and Sarah; less treasure and friend of them from them. May they all meet in heaven. In sympathy,

John F. Taylor.



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### The Blessings of Old Age.

It is good to have the old for confidants when you are happy, good to have their consolation when you are sad. If your breast is torn with spiritual strife, or your heart bruised from grievous trials, go find some dear old friend who has suffered much. What comfort you get! He has met in close quarters the thing that affrights you, has passed through what you dread to undergo, and he has vanquished it all through patience and trust. An infinitely sweet and strong virtue of consolation belongs to venerable age, a virtue sanctified in the fires of suffering, and purified through great griefs. Little by little these elders have been lifted into a higher life where the desires and envies and ambitions of the lower life, even the thirst for happiness, have vanquished away. In them we no longer find anything but unalloyed kindness, self-forgiveness, serenity in sacrifice. For a man sensitive to beauty of soul and to moral realities, the mere presence of a person whose face speaks of this beautiful old age, relights the flame of courage and strengthens the heart, even in the thick of the cruellest trials. Those who have peace, bring with them the gift of peace; those who know resignation, do not simply teach it, but also communicate it. I am dumb with admiration before the moral splendors that hide quietly in certain lives of the aged. God alone is capable of measuring their richness. Such old age is the supreme flower of humanity.

Surely I love youth and know how to appreciate it. Not all the blossoms of the earth gathered into one mass would equal the beauty that radiates from the brow of twenty years, and if all the tender light of the stars could be focused together, all the blue of the sky and the sea and of the mysterious depths of forests it would not make anything comparable, O youth, to the light in your radiant eyes when hope dwells there, and love.

And yet there is something more precious, more moving, whose radiance is rarer than your freshness; it is old age, come through the crucible of human griefs, refined like pure gold, of which the poet says:

"Let flame leap forth from youthful eyes,

The eyes of age shed light."

—Selected.

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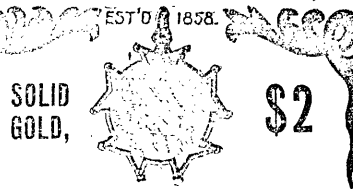
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