

THE ARKANSAS METHODIST

Little Rock, Arkansas,
April 19, 1905.

Vol. 24.

No. 21..

HE LIVES.

He lives! He lives! Let the tidings
Across the earth resound.
He lives! He lives! Let the echoes
Prolong the joyful sound;
For over all the ages
This joy new joy distills,
And heart to heart responding,
In living rapture thrills.

He lives! He lives! and the gladness
Will never cease to be.
He lives! He lives! Are you tempted?
His life is life for thee.
And while the days grow many
The gushing joy will swell,
And through eternal cycles
Re-echo: "All is well!"

He lives! He lives! and I know it---
He rose and lives for me.
I, I was the battle-wounded;
He won me victory.
And as the years roll onward,
Eternal life He gives,
For mine is life immortal,
Because I know, He lives.

Mechanicsburg, Pa.

---B. F. M. Sours.

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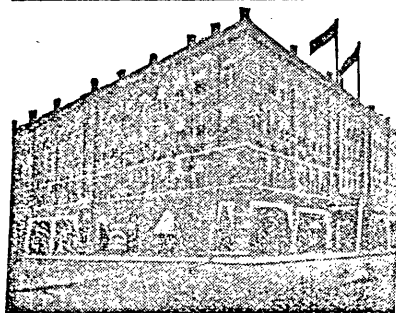
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2 Trains to Memphis:

2:00 A. M., 8:30 A. M.

2 Trains to Kansas City:

7:35 A. M., 9:05 P. M.

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8:35 A. M., 9:05 P. M.

4 Trains to Hot Springs:

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To any NEW SUBSCRIBER sending us \$1.50 with his address before May 1, we will send the ARKANSAS METHODIST and the Southern Agriculturist, both for one year, and in addition, post-paid, "Mr. World and Miss Church Member," or "Old Time Religion," or "Bible Stories for the Young," or "The Old Folks' New Testament," or any THREE of the following well-bound books: "Aesop's Fables," "Beside the Bonnie Brier Bush," "Black Rock," "Black Beauty," "Burns' Poems," "Life of Washington," "Longfellow's Poems," "Light that Failed," "Pilgrim's Progress," "Robinson Crusoe," "Pocket Atlas of the World." To save unnecessary correspondence, indicate second choices.

Write plainly and make remittance payable to Anderson & Millar, Little Rock, Ark.

EDITORIAL NOTES.

April 5 Gov. Davis pardoned Albert Bryant, who had been convicted of burglary and sentenced for three years by the Carroll county circuit court.

"The Woman's Foreign Missionary movement opened the way for the Woman's Christian Temperance Union. Women there learned to use their powers of mind and heart for God, and were soon ready for every other measure that would elevate the race."—Miss Frances Willard.

An inter-collegiate debate between Ouachita and Hendrix Colleges was held at the Capital Theater in Little Rock on last Tuesday night. The subject of debate and the speakers were as follows:

Resolved, That, as a general principle, continuous operation of those industries in the United States, supplying the necessities of life, be insured by legislation enforcing arbitration of disputes between employers and employes.

Affirmative, Mr. J. S. Utley, Hendrix; negative, Mr. W. J. Hammond, Ouachita; affirmative, Mr. Jeff Sherman, Hendrix; negative, Mr. Chas. E. Condray, Ouachita.

Ouachita won the decision. The whole performance was really a great credit to both institutions. The crowd that attended was immense. The Ouachita band furnished music, and Miss Foss, the expression teacher of Central Baptist College, added interest to the program by an excellent rendition.

Within the last week, since we sent out to the pastors a proposition that they might waive their regular commissions in soliciting till June 1st subscriptions for the paper, giving the new subscriber the benefits of our extraordinary premium offer, several preachers have sent in subscriptions, saying that they had waived their commissions and taken subscriptions at one dollar for the first year. We cannot do this, though we shall let such subscriptions as have already been thus taken stand. The paper is worth \$1.50 a year of anybody's money, if it is worth a cent. We cannot agree to cheapen it; \$1.50 must in every case be charged. We will send a half dollar's worth in premiums, premiums that cost us that much. But the difference is that people who begin taking the paper at \$1 will very likely be

dissatisfied if they shall not continue to do so, and the paper cannot live at such figures.

Remember now that in order to secure the premiums the cash must accompany the order. If a reliable party wants the paper, and has not the money, send in the name at the old rate, and let collection be made in the fall. Remember also that you have only to June 1st to avail yourself of the premium offer. We ought to have at least 2,000 new subscribers under this offer, and we can have them if our brethren will only go at it. Remember also that this offer applies only to subscriptions sent in. If some one from the office goes to the expense and trouble of securing the subscription, we cannot allow the premiums. The premium offer appears on this page.

Look Out, Temperance People!

We call attention, and we ask the immediate attention, of all our people to the fact that a bill is now being privately circulated, and may any day be introduced into the legislature, to enact a law exempting cities of first and second class in Arkansas from the provisions of our present local option law. The law at present provides that when a county, in any general election, goes "dry," then the whole county shall be "dry." This bill makes the cities of the first and second class independent of the county's vote, as such, and provides that a city may determine the whole matter for itself.

Of course the specious plea that cities have police regulations, and can take care of themselves, will be urged. But our temperance people must not lose sight of the fact that such a law as is here proposed would fasten the curse of saloons upon this State indefinitely; for it would mean that the "ward heelers" and hoodlums and all the wretched attaches of the whiskey business would be turned loose at each election, and they would be re-enforced by the corruption money of the brewers and wholesale men. We do not want such a law upon our statute books.

But mark this: If our temperance people go to sleep when such a measure as this is pending, you may depend upon it that it will be the day of triumph for the saloon. We ask every lover of law and order to write at once to his representatives here protesting against this bill; write "today," and get others to write. Nothing so influences legislation as the emphatically expressed will of the people themselves. Be sure the other side will express themselves. If you leave them to do the talking, we shall likely get this law imposed upon us. Give the matter immediate attention.

Easter.

One of the brethren submits the following: Editor "Arkansas Methodist"—Please tell me how Easter originated among the heathen, and what it meant to the heathen. Some object to Easter because the heathen believed in it.

We did not get our Easter festival from the heathen at all; we got only the name Easter from them, just as we got the name Saturday, the name Sunday, and all the other names of the days of the week from them. If the folks who object to celebrating Easter because of its name are going into the business of revising everything among us which has a name borrowed from the heathen, then they have on hand a large task.

In the early Christian Church there was the

festival of the resurrection. It was on this wise: The seventh day of Passion Week, corresponding to the last day that our Lord was in the grave, was observed with fastings and vigils. These exercises lasted into the night, till the cock-crowing of the morning, at which time it was supposed that our Lord arose from the dead. When that hour came, and the cocks began to crow, the stillness of the night was broken by the glad shouts of the people, joyfully proclaiming, "He is risen! He is risen!" There followed every demonstration of joy, such as the giving of gifts, the emancipation of slaves, the letting out of prisoners. The heathen were forbidden by law, after Christian law became established, to take any part in these demonstrations, or even to have any demonstrations of their own, at this time.

Now when the Gospel was carried into Germany and England, to our own forefathers, it was found that they had a custom of observing the breaking up of winter and the coming of spring by celebrating a festival in honor of one of their gods, Estera. The time of this celebration was called among them Easter time. The Christian festival was substituted for this custom, and fell at Easter time, and so came to be called Easter, just as the Christian Sabbath, falling on their Sun's-day, was called Sunday, and the fourth day of the week, falling on their Woden's-day, in honor of their god Woden, was called Wednesday. This is the history of the matter.

Vanderbilt Notes

Dr. Tillet is sojourning among the Eastern colleges.

An attractive feature at the noonday chapel service for more than a week has been the special music. Piano and vocal solos, as well as some chorus selections have been rendered.

Prof. H. B. Carre, who recently underwent an operation, has about recovered.

Rev. J. W. Dixon and Miss Margaret Denny were married in the University chapel on the evening of the 5th of April. Both parties were Vanderbilt graduates. Dr. Collins Denny, the bride's father, performed the ceremony.

Gen. Grosvenor, of Ohio, and Hon. Champ Clark, of Missouri, held a joint political debate at the Ryman Auditorium in this city on Wednesday night. It was a great privilege to see and hear such representatives of the great parties of our nation. They spoke an hour and a quarter each. The crowd was small.

Last Sunday night Prof. William R. Webb, of Bellbuckle, delivered an address at McKendree Church. He spoke of the will-power displayed by Daniel and his companions while in Babylonish captivity. The discourse was directed especially to young people. Prof. Webb is perhaps the most successful educator in the South, at least in training school work.

Hutchinson.

Editor's Appointments.

By request of Presiding Elder Few the appointments of the junior editor for Texarkana District are given:

DeQueen, Sunday, April 23.

Horatio, Monday night, April 24.

Foreman, Tuesday and Wednesday, April 25-26.

Ashdown, Thursday night, April 27.

Janssen, Friday night, April 28.

Mena, Sunday, April 30.

Yellow Credulity.

A. H. GODBEY.

That is the needed companion phrase for "Yellow journalism." Each explains the other: each thing characterized exists because of the other. Some weeks since I wrote of a case that illustrated each—the misrepresentation of a sermon that I heard Lyman Abbott preach. Numerous other illustrations have I noticed since then. I have attended a gathering that was viewed with hostility by a certain periodical. It published a "full report," which contains a few grains of fact, in an enormous tissue of falsehood. Examination proved that the "reporter" had never been near the gathering: the whole thing was the product of a vividly prejudiced and unveracious imagination. Yet the published tale was largely accepted as fact.

A noted political leader was to make a speech. The reporter told off to report him wanted to go on pleasure jaunt. He did so, and wrote up the speech from his imagination, only to be met with a howl of derision when it was published; for the great orator was sick, and did not get to the gathering at all. Such "fake" reporting and interviewing is perfectly understood in the journalistic world; it is less known to the public. A few weeks since one of these "yellow journals" published an assertion that a great university proposed to discard the doxology for a college song at its chapel services. There was nothing of it. But it was copied and apparently believed, by various editors of religious papers. And here is where we discover the "yellow credulity." Had the story been told to discredit the leading institutions of his own denomination, any particular editor would have been prone to repudiate it as a canard. But it made such nice ammunition for the sectarian prejudices. It is so pleasant to think that the other church and school is not so good as we are! It is the sort of blot we would like to find on the other's escutcheon—so let us believe it is there, even though we would be indignant of anyone believed the like of us! There is the root of this yellow credulity; we would rather believe evil of our neighbors than good. And it should be distinctly kept in mind, by a Christian public that this is the spirit to which "yellow journalism" caters. An editor, perhaps, has a further temptation. He is set to blow the trumpet, and warn the people. The bigger the warning, the louder the trumpet blast, the greater the advertised evil, so much greater the credit of the editor. Hence it is not well to spoil a remarkably good pretext for a blast by a too close scrutiny of the facts. The editor must keep himself and his paper in a transitory notoriety. Perhaps this will explain why the uncle of our Dr. David Morton said to him, "Davy, I don't want you ever to be an editor—for an editor always will lie—unless sometimes it's the editor of a religious paper!" (But "Davy" used to add, later years, that he wasn't so sure, himself, about that "unless!")

Another specimen of this "yellow journalism" and "yellow credulity" to match may be found in the reports published about a recent speech by Dr. William Osler, at John Hopkins University. It might seem the wise thing to assume that a man capable of holding a place in one of the gravest and most conservative of educational institutions, is not, at the moment of going to Oxford, an institution still more staid, and bound by centuries of tradition, likely to say particularly foolish things. But the victim of "yellow credulity" will invariably assume the reverse.

Dr. Osler has been represented, to quote one exchange out of many, as saying, "that professional men ought to be retired from active service at forty, and that men in general ought to be chloroformed at sixty." Neither statement was made by Dr. Osler. Anyone who will take the trouble to read his speech will see that he is

talking to young men; that he is emphasizing the fact that youth is the constructive period of life, the time of great visions, new ideas, impulses to progress. This truth is written on every page of history. However long the world's great men have lived, the general law is that their great contributions to the world's progress come from their own early years. Disraeli devotes a page or two to illustrations of this fact in his "Coningsby." Every Methodist preacher insists upon the same general law when he declares that the religious reconstruction of a life usually takes place under the age of twenty years. New wine, scientific, religious, or otherwise, does not readily find its way to elderly bottles.

Referring to advanced age. Dr. Osler speaks of "the incalculable benefit it would be in commercial, political and in professional life, if, as a matter of course, men stopped work at this age (60.)" Donne tells us in his "Blathanatos" that by the laws of certain wise states sexagenarii were precipitated from a bridge; and in Rome men of that age were not admitted to the suffrage, and were called *de pontani*, because the way to the senate was *per pontem*, and they, from age were not permitted to hither.

"In that charming novel, 'The Fixed Period,' Anthony Trollope discusses the practical advantages in modern life of a return to this ancient usage, and the slot hinges upon the admirable scheme of a college into which at 60 men retired for a year of contemplation, before peaceful departure by chloroform, * * *

"The teacher's life should have three periods; study until 25, investigation until 40, profession until 60, at which age I would have him retired upon a double allowance. Whether Anthony Trollope's suggestion of a college and chloroform should be carried out or not I have become a little dubious, as my own time is getting so short!" (He is 58.)

This paragraph speaks for itself. That it warrants none of the wild statements made about it, none of the denunciations of Dr. Osler, does not need argument. Terms like "impertinence," "ridiculous," "absurdity," "semi idiocy," fall back upon those who hurry into criticism without knowing the facts. The entire address, with editorial comment and approval, can be found in the "Journal of the American Medical Association" for March 4th.

So far as the principle of retirement at a specific age is concerned, we apply it in our itinerancy, making the question turn rather upon actual efficiency than upon a bare numerical statement of age. We apply it in our army and navy, the age limit being but little beyond what Dr. Osler suggests, and there is a strong sentiment in many quarters in favor of its reduction. In Europe agitation is going on to secure a system of retirements and pensions for laborers. In our own land, there is much popular impatience with our senate; and the impression is strong that we are hampered by the peculiarities of age, in that august body. The "Rome that never changes" is so because she gives the preference so generally to old men in her important positions. A Rome manned for a single generation with the young men whom Protestantism so often puts to the front could not remain the same Rome. But it is foreign to the present purpose to expand this particular theme. Rather let us conclude by insisting upon the need of a more cautious and discriminating use of the material offered us by the daily papers. And if we have to "suppose" something, in order to get a full comprehension of the actual facts, let us suppose good rather than evil.

"There are two kinds of people on the earth to-day—the people that lift and the people that lean," and a large part of those who lift are the noble women of our Zion.

"I Am Going To."

Many a person has said, "I am going to do so and so." But they never did. They put it off one day too long. Going to, and doing, are two very different things. I knew a man a few years ago who told me he was going to deed his property to Hendrix College. But he died suddenly, and the deed was never made. He waited until tomorrow to do what he should have done today. I am told in Brazil you can never get a man to do anything for you today. He will always say I will help you tomorrow. It seems that there are a good many of this class have found their way to this country.

"Say not so, and come again, and tomorrow I will give, when thou hast it by thee.—Solomon. There are a great many generous people who fully expect to help us pay the Galloway debt, but several of them have crossed the last river; others have suffered heavy losses. Geo. I. Seney gave Emory and Wesleyan Colleges each \$100,000 in the days of his prosperity. After his reverses, going through the campus of Emory and looking upon the elegant college his money had built he said to Bishop Haygood, "Thank God, that much was saved." Brother, do you want to save the same way?

Lay up treasure where neither moth nor rust doth corrupt and thieves do not break through and steal.

Seven thousand more, besides what we have promised, will pay the Galloway debt.

Let all who have promised pay now, and those who expect to help us don't wait to be urged. Send to me at Conway or Dr. L. E. Moore at Searcy. Fraternally,

D. J. Weems.

Roving Shows.

A worthless show is going through this section. If this were the only one in the country we would not note it in print. But there are many of them roving through the country pulling down tents and moving and stretching them again on the Sabbath as well as on any other day. One of these straggling bands of showmen with very poor horses moved into the quiet little town of Traskwood last Sabbath and stretched canvass in the quiet of the holy day. It had showed at Gifford on the night before, and on Sabbath morning pulled down tents and moved to Traskwood. Our Brother Weems, by my invitation, was there and was a real blessing to Traskwood, preaching four good sermons, besides making a fine lecture to the public school. Brother Weems went away from Traskwood with \$4.55, \$1.25 subscription. This roving little show with its poorly fed horses like the dry bones in Ezekiel's vision, went away with \$40 or \$50, from the laborers' hard toil. The preacher represented a vital interest, the Christian education of the daughters of Arkansas, the show with its one or more monkeys and clown singers represented nothing but Satan and worthlessness. Brother Weems and the show left the same day and how different were the tracks left behind! Money taken in does not measure the value of each but rather in inverse ratio. These showmen are equivalent to idlers. Just here be it said what a blessing is that man Stout, with the industrial school, to the Negroes of Arkansas! The idle white man and the idle negro are the bane of society. He is the slanderer of his Creator, who labored six days and commanded rest on the seventh. But the idler proposes to rest all the seven, and, with resulting dull moral sense, if he should turn his hand to work he had as soon it should be the Sabbath as any day. These showmen pulled down tents, moved nine miles and stretched tents again on Sabbath. Any person that labors not with head or hand, that does not minister to the well-being of man is an idler; and, like a leech on the animal, such a person saps the life from the body of society.

He eats his bread not from the sweat of his own brow but from the sweat of the brow of other people. The showman with his small wares going through the country is such a man. He gets the hard earnings of the laborer and contributes nothing, rather less than nothing to the country's material or moral good. The people that patronize this showman partake with him in the bad effect of his useless business and just so far stab with him at the good of society.

John F. Taylor.

LITERARY NOTES.

The Grand Canyon of the Colorado has been photographed in its aspects of grandeur and picturesqueness by Dwight L. Elmendorf. From his remarkable series of pictures an article in the May Scribner's will be illustrated with eight full pages, printed in tint. Benjamin Brooks writes a short impressionistic article about the canyon.

The April Century is a very interesting number. It presents the following table of contents:

Chateau of Luynes (drawing in color). Frontispiece. Jules Guerin.

The Chateaux of the Loire. I. Chinon—Chenonceau—Luynes. By the author of "No. 5 John Street," etc. Richard Whiteing. Pictures by Jules Guerin and Andre Castaigne.

The Wall Street Plan. A story. Elliott Flower.

A Wonder-Worker of Science. An authoritative account of Luther Burbank's Unique Work in Creating New Forms of Plant Life. II. William S. Harwood. Pictures from photographs.

Mrs. Lathrop's Love Affair. A story. By the author of "Susan Clegg and Her Friend, Mrs. Lathrop." Anne Warner.

Rose o' the River. II. A story. By the author of "Rebecca of Sunnybrook Farm." Kate Douglas Wiggin. Pictures by George Wright.

The Gordon Bleu of the Sierra. A story. Ethel Watts Mumford. Pictures by Leon Guipon.

The Ballad of Ping-Pong. (After Swinburne.) Harry Graham, ("Col. D. Streamer.")

The Immediate Future of the American College. Arthur T. Hadley, president of Yale University.

The Narrow Escape of Permillia. A Pennsylvania Dutch Courtship. A story. By the author of "Tillie." Helen R. Martin. Pictures by Charlotte Harding.

Three Characters of Tolstoi. I. Katia. II. Mariana ("The Cossacks"). III. Anna Karenina. Drawn by Sigismond Ivanowski.

Wild Pansies. A story. Gouverneur Morris.

The Vendors. Arthur Davison Ficke.

The Associated Press. I. Its General Foreign Service. Including interviews with President Loubet, King Victor Emmanuel III., Pope Leo XIII. and Emperor William II. Melville E. Stone. Picture of Melville E. Stone, from photograph. Headpiece by F. C. Gordon.

The American Nurses in Japan. Dr. Anita Newcomb McGee. Pictures from photographs.

Sandy. V. A story. By the author of "Mrs. Wiggs of the Cabbage Patch" and "Lovey Mary." Alice Hegan Rice. Picture by W. L. Jacobs.

Como in April. Robert Underwood Johnson.

A Mother in Egypt. Marjorie L. C. Pickthall.

Holy Saturday in Florence. The strange ceremony of the explosion of the car. Helen Zimern. Pictures from photographs.

Africa's Appeal to Christendom. Prince Momolu Massaquoi. Introduction by Rev. Josiah Strong, D. D. Portrait from photograph.

Yesterday. Margaret Ridgely Schott.

One of the Bronze Doors for the Boston Public Library. (From a photograph.) Daniel Chester French.

The Breaking Up of Gee Haw. A story. Emily Hewitt Leland. Pictures by A. B. Frost.

Scrap. A story. Lucia Chamberlain. Pictures by Frederic R. Gruger.

President Roosevelt as a Reader.

DEPARTMENTS.

Topics of the Times. Changing Russia—On the Good Citizens Yet Living—"The Future of the Metropolitan Museum"—Again.

Open Letters. French's Bronze Open Doors for the Boston Public Library. (B). Picture by Malcom Fraser.

In Lighter Vein. The Author's Agency (Julia Boynton Green)—Humor in School. I. (Agnes Deans Cameron)—No Royal Road to Learning. Picture by Boardman Robinson.

BETHEL-EL-BETHEL, is a poetical rendering of the story of Jacob and Esau, by Mattie Sanford Bull, the wife of our pastor at Gentry, Ark. We have read the book with no little interest. The verse is pleasing and there is a true poetic flavor in the way the story has been handled. It is not material that a poet should slavishly adhere to exact accuracy of historic detail—the fancy must, in the nature of the case, have some play. Milton, for instance, would never for a moment have pretended that in Paradise Lost he has stated accurately what happened. There is the truth of nature, truth of essence. It is this that the poet must bring out; it is this that our author has brought out. We congratulate ourselves on having among us a lady with such gifts, which, if not of the highest order, are yet certainly quite respectable. The mechanical makeup of the book is all that could be desired. It can be had either of the Arkansas Methodist or of the author. Price \$1.00.

NATURAL GOODNESS, by Rev. Randolph Mercein, is a very remarkable book, first published about fifty years ago, and very curiously out of print and forgotten till recently re-discovered and reprinted by Bishop Warren A. Candler, of our church. When it was first published Dr. D. D. Whedon said of it that it was one of the finest essays that ever proceeded from a Methodist pen, expressing the belief that if Mr. Mercein had lived—he died early—he would have been about the brightest star in our intellectual firmament. Dr. Alexander A. Lipscomb said of the author: "A most remarkable young man."

The book is a most diplomatic and adroit and strong arraignment of the doctrine of natural goodness. It is written in that chaste and elevated style that characterized serious writers of two generations ago, and yet it is entirely free from pedantry and from that semi-nauseating preciseness and stiltedness which was the bane of some writers of that day. It deserves to rank as a classic in its style. Bishop Candler has brought it out as an aid to the revival which we are all praying for. We pronounce it as well worthy of such a purpose. We shall take pleasure, great pleasure in helping to spread it abroad, and would advise every preacher in the land to read it.

LIFE IN A THOUSAND WORLDS, by Rev. W. S. Harris, is a speculative romance, wherein the author imagines himself as taking a journey to other planets, observing the conditions of life to be found in them severally, with the abuses that exist in society as he saw them. The book is an attack upon such abuses. For instance, the author finds that the trust abuse has so far developed in the planet Mars that the bluebloods there have a corner on rain and sunshine, forcing the toilers to pay a tax for them, a tax that grinds them to the lowest point of life, while these lords of the planet live in luxury.

The whole book is a very pleasant conceit, wholesome in its tone. We commend it. It is published by G. Holzapfel, Cleona, Pa., and is sold only by subscription.

"THE PAROCHIAL SCHOOL A MENACE TO THE CHURCH AND CURSE TO THE NATION," is the title of a rather remarkable book by Rev. Jeremiah J.

Crowley, a Catholic priest of Chicago. It is a terrible arraignment of purposes of Catholic priests in this country with reference to our public schools. The author says:

"Catholic clerical hostility toward the public school is a fact with which the American people will be forced to deal sooner or later—the sooner the better.

"I assert that it is the set purpose of the great majority of the Roman Catholic hierarchy in America to destroy, root and branch, the present system of American public schools.

"The Catholic clerical scheme to utterly destroy the American public school has these among other phases:

"1. The bringing of the public school into contempt by characterizing it as 'godless,' 'vicious,' 'a sink of corruption,' etc.

"2. The securing for the Catholic parochial school the largest possible share of the public school tax fund.

"3. The encouraging of other sects to start sectarian schools and to demand public moneys in payment for the secular education of the children.

"4. The securing of a Catholic majority on public school boards and on the teaching staff of the public schools in the hope of being able thereby to lower the tone of instruction and discipline in the public schools, and thus bring the public schools into disfavor.

"5. Securing the employment of nuns and monks as public school teachers.

"6. The prevention of normal school training of public school teachers.

"By these and other means Catholic ecclesiastics hope to destroy the public school system, and to make the parochial school supreme."

The book makes awful charges also as to the moral life of vast numbers of priest. The author claims to have done his best to secure investigations of these abuses by the authorities of his church both in this country and in Rome. He avows his sincere attachment to the Catholic Church and bemoans with apparent sincerity its moral condition. Exactly how much credit is to be attached to his recitals we cannot say, but if a tithe of what he charges is true, the average of morality among the Catholic priesthood of this country is exceedingly low. Yet it is just to say that he does not believe that all Catholic priests are bad. Nor do we believe it. We know some who are good men, and we doubt not that there are many such.

In anticipation of the early opening of the Uintah Indian reservation in Utah, the Denver & Rio Grande Railroad Company has just issued a pamphlet descriptive of the reservation and its resources. A very valuable map showing the new country to be opened up and the various routes by which the reservation can be reached is now published for the first time.

What is the strongest day of the week? Sunday, because all the rest are week (weak) days.

If a farmer can raise two hundred and fifty bushels of corn in dry weather, what can he raise in wet weather? An umbrella.

If a man on the front of an ice cart weighs one hundred and thirty-nine pounds, what does the man on the back weigh? The ice.

Why is a beehive like a bad potato? A beehive is a bee-holder; a bee-holder is a spectator, and a specked 'tater is a bad potato.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into sauce.—Christian Endeavor World.

"I am now in charge of a mission where we are preaching in twenty-five different languages; but their sins are the same, and the consequences of their sins the same."—Bishop Thoburn.

THE SUNDAY-SCHOOL.

PREPARED BY REV. F. M. TOLLESON.

April 23—The Entry of Jesus into Jerusalem. John xii. 12-26.

Golden Text—Blessed is he that cometh in the name of the Lord. Matt. 21-9.

Time—Sunday, April 2, A. D. 30, the morning following the supper at Bethany and of Olives five days before the crucifixion.

Place—Mt. of Olives, on the way to Jerusalem, in the city, and in the temple.

Place in Christ's Life—The last week of His ministry. His final effort to convince the Jews of His Messiahship.

We have studied the resurrection of Lazarus and shall during the quarter, study the resurrection of Christ, therefore it was deemed unwise to have another lesson wholly on the resurrection, as is usual on Easter.

The first days of the passover week were full events to Christ and His apostles. On the day which we now call Sunday, He rode triumphantly into Jerusalem attended by rejoicing believers. It has already been noised abroad in the city that Christ is coming and an enthusiastic multitude hurries out along the way to meet Him. Though on our Lord's enemies the conviction was impressed more deeply than ever that the continued success of Jesus involved their ruin, the common people were impressed that the time to make Christ king had arrived. Christ simply surveyed the courts of the temple and very quietly passed out of the gates and back to Bethany. No doubt much to the surprise of the multitude who saw in Christ not a spiritual but a temporal king who, with the power He had shown He possessed, could lead a revolt; throw off the Roman yoke, and help them to realize their great desire—a great Jewish kingdom. But Jesus made use of the enthusiasm of the common people to proclaim Himself the Prince of Peace. For this purpose He had secured an ass rather than a horse, which was the emblem of war. Evidently the Jews did not, at the time, see in this the fulfillment of the prophecy: "Behold, thy king cometh unto thee: He is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." Zech. 9-9. The next day as Christ returned to the city from Bethany, in the presence of His apostles, He "cursed" the barren fig tree; seeing in it a type of a senseless people to whose conscience He was now making final appeal. When He came into the temple He, as a son in His Father's house, drove out the buyers and sellers. On the following day, Christ finished His public ministry. Perhaps these Greeks who came were not proselytes, but they were seeking to know Christ personally and to know more about the salvation He preached. He had hope and peace and blessings the inner hearts of these men yearned to possess. He had "the words of eternal life." "The hour is come that the son of man should be glorified." At last His hour has come; the climax is reached.

Referring to His death, its necessity and its purpose, He uses that beautiful figure: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit."

Though Christ accepted the homage of the people on His entry into the city He knew that exaltation comes by abasement, that before His universal sovereignty can be recognized comes His death; that love of life involves life's loss; and the steady pursuit of a larger life retains all that is good in this; but men are slow to learn this great lesson. Today is Easter Sunday, so last Sunday was the anniversary of the "Entry of Jesus into Jerusalem." The apparent triumph of Christ, where the multitude thronged about Him with applause was as nothing when compared with His victory over death. Today

we commemorate the Resurrection of Jesus.

THE GIST OF THE LESSON.

1. It teaches the duty, privilege, and results of self-sacrifice for Christ.
2. That only by making the worldly life subservient to the higher; by surrendering the temporal; by putting righteousness, the service of God and the good of men above life and worldly comfort can one have eternal life.

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

April 23—The Empty Tomb. Luke xxiv. 1-12.

Topic for April 23

Scripture references: Luke 24:34; Matt. 28:6; Matt. 16:14, 15; Rom. 8:11; 1 Cor. 15:3, 4; Eph. 1:16-20; Phil. 3:8-11; Col. 3:1; 1 Thess. 4:14; 1 Peter 1:3; Rev. 1:18; Heb. 13:20, 21; 1 Cor. 15:14-19.

They who loved Jesus were disappointed to find that the tomb in which they had placed him was empty. This disappointment was soon to be turned to delight when they learned that he whom they had buried there was alive again. Seeking the dead they were brought into the presence of the living Christ. On this glad Easter morn many who have been seeking him find that he liveth still and imparteth life to all who come to him.

A Parable.

(Suggested by Mark 8:35-37.)

BY REV. J. M. BULL.

A man was employed to build a house. He had a plan given him by the Master Architect who employed him. The plan was of an ideal structure, beautiful as a whole and harmonious in all its details. I think there was not overmuch ornamentation to it, but it was not without embellishments, all the more beautiful because of their simplicity.

The terms of the contract were that the man was to have all he actually needed for living expenses during the building. He was also to be provided with all the necessary building materials of every kind, and of the best quality. He was also to have all the men he needed to help him in the work. When done the house was to be his, and in addition he was to have a reward so great that only a king could bestow it, and a place of honor in the kingdom.

The first thing the man did after studying his plan a little was to buy a saw—it was a very fine one of the best make and quality—and after looking at it awhile, he admired it so much that he concluded it was too nice to work with, so he varnished the handle and oiled the blade, and put it into a case with a glass front very much like those you will often see hanging up in a railway car. Then he bought another, and another, and another, and kept on buying—rip-saws, cross-cut saws, key-hole saws, riband-saws, and many others whose names even I do not know. Whenever he heard of a saw of extra fine quality or make, he bought it at once until he had hundreds of every description. And so on with hammers and chisels and planes and gauges and bits and braces, and I know not what all.

He had a large fortune bequeathed him and he spent the larger part of it in buying tools.

Once in awhile a man wiser than the rest said to him, "When are you going to begin building your house?" But only a few said anything to him about it, for he lived in a strange country among very singular people, the majority of whom applauded what he did, and said, if not in words at least by their actions, "That's just the end and object of man's being, to get tools, tools, tools."

So he kept on buying and buying until he had a large warehouse full of them. Once in a while a man or woman whose eyes had been anointed with a strange oil so that they could see things more clearly than other folk, would say,

"The man must certainly be insane, for the best thing a builder can do is to lay his foundation at once and *build* with his tools." Indeed the majority of the people in many of the churches in that land said, "Let us have tools by all means, never mind so much about the building—but tools, tools—that's the thing."

And so the years sped on, and nothing was done about the building. He was a very young man when the plan was laid before him, and now his head was sprinkled with gray, his eyes had lost some of their brightness, his step some of its elasticity, and, but for a dream he had one night, I suppose he would have gone on till the end without doing anything about it.

He dreamed he was in a land where tools count for nothing. Strains of the most delicious music filled the air, and sweetest harmonies of choruses by innumerable voices streamed in upon his soul like floods of golden glory. It was a hallelujah chorus. Something in the song seemed familiar to him, but if I may use the term familiarly strange, he felt an indescribable longing to join in the song, but somehow he could not—he did not understand the singing. In the pauses of the music he noticed people about him, clothed in spotless robes of purity, engaged in conversation, but while their words were well understood by him, the things they were talking about were so strange that they might as well have been spoken in Choctaw or Hebrew as far as his understanding them was concerned. He could not comprehend it, and his ignorance caused him such pain as he had never felt before. Then with the incongruity of dreams he thought he was at the same time near his warehouse of tools, which suddenly took fire. It was a fire no water could quench and which burned his finest tempered tools to ashes, which the winds scattered abroad—and then he knew that all his fortune—his life—was gone. He looked at himself and found to his surprise that he was entirely naked, and there he stood, a spectacle to men and to angels—a pauper in God's universe. And then he saw One majestic in mien approaching him. It was the Master Architect, who looked at him with grave, gentle eyes, which, however, burned down into the depths of his soul, and spake to him with voice as sweet as the tones of an Aeolian harp, but which shook his soul as though it had been thunder, saying, "Thou art weighed in the balance and found wanting."

Terrified, he awoke from his dream, and so deep was its impression that he said, "I *will* build."

And he laid a foundation after a sort, but it was on the quicksand. And then before the walls were of any height to speak of he began to build the scaffolding. He got the most costly woods for this purpose and had them polished to the highest degree and painted and varnished and put together with the utmost skill and nicety.

And so he went on and on, pulling up stage after stage, story after story, so to speak, of his wonderful scaffolding. One night a storm came, and when he woke in the morning he found his little foundation in ruins among the wet quicksand.

Some of the old foggy, cranky people I have mentioned said to him, "You ought first to lay a foundation on a certain Solid Rock we know of, and then go on with your building, using only such scaffolding as is actually necessary."

But on the other hand there were plenty to encourage him in his foolish way, and some, even in the churches, and many who were not, said to him, "You are all right; scaffolding is the thing after all."

And thus he went on through the revolving years.

But one night there was a storm. The thunder was so loud it shook the earth to its center. The vivid lightnings seemed one sheet of flame

over all the heavens. In an instant, not only was the scaffolding gone, but the earth itself was on fire. The Universe seemed to be going back to primeval chaos. The stars were melting away. Then he saw clouds like vaped exhalations from a sea of glory, and on the clouds, seated on a throne of splendor, One whom he knew to be the Master Architect, and again, as in his dream, those eyes pierced his soul, and again that voice spake, not to him, but to some of the attendants of the throne, saying, "Take ye the unprofitable servant, bind him hand and foot and cast him into the outer darkness; there shall be weeping and wailing and gnashing of teeth."

Is my parable plain? If not, then the words of the Master are. What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Methodist Calendar.

Fayetteville District, Elm Springs....	April 26
Morrilton Dist., Plummerville	May 4
W. H. M. S., W. River Conf., Paragould..	May 11
W. H. M. S., L. R. Conf., Texarkana...	May 14
Searcy Dist., Gardner Memorial.....	May 18
Jonesboro Dist., Harrisburg	May 25
W. F. M. S., L. R. Conf., Lonoke.....	June 7
W. R. Conf., W. F. M. S., Forest City...	June 10
Galloway commencement sermon.....	June 11
W. F. M. S., W. R. Conf., Forrest City...	June 10
Hendrix commencement sermon.....	June 18
Prescott Dist., Prescott	June 28
Little Rock Dist., Carlisle.....	June 20
Harrison Dist., Yellville	June 28
Monticello Dist., Wilmar.....	July 13
Arkadelphia Dist., Amity	July 19
Batesville Dist., Sulphur Rock.....	July 27
Pine Bluff Dist., Sheridan.....	July 29

Read our unprecedented offer on page 3.

From the Nation's Capital.

The title of "Diplomat in Overalls" seems destined to stick to Secretary Taft for many years. Secretary Hay, by his frank methods and simple, straightforward manner of saying things, long ago earned the sobriquet of "Shirt-sleeve Diplomatist," but Secretary Taft's methods are even more direct and his replies, when pressed to the point of giving categorical answers, are considerably more blunt than those of the secretary of State. When the president went away he informed the members of the diplomatic corps that when it became necessary for them to consult with a representative of this government they could communicate with Secretary Taft, who would be virtually, if not actually, acting secretary of State. Several of them have called on the secretary and have come away aghast at the simplicity of his methods and the frankness with which he answered the questions of newspaper men who subsequently inquired the purpose of each diplomat's call.

The first man to experience the breezy diplomacy of the big Ohioan was Baron Spec von Sternberg, the German ambassador. With bearing which suggested a cat about to seize its quarry, the German diplomat entered the State department and very soon was admitted to the presence of the temporary secretary of State. The tiny representative of Kaiser Wilhelm seated himself before the secretary, whose huge proportions made the diplomat look even more diminutive than ordinarily, and began, by a circumlocutory process which seems to be regarded as *de rigueur* by diplomats, to lead up to his subject when suddenly the secretary politely invited him to "come to the point." The baron pulled himself together, metaphorically speaking, and explained that his emperor had instructed him to lay before the president of the United States Germany's insistence on the "open door" in Morocco and to appeal to the sense of justice of

President Roosevelt in behalf of Germany's insistence that France had no right, by treaty with England, to assert her right to control the door of trade in Morocco. "The president has gone hunting, but you may be sure the United States will not object to any arrangements you may make with France or Great Britain or both, regarding Morocco," replied the secretary. Then the ambassador began all over again and doubtless supposed he was very cleverly drawing the secretary around to a point where he would express approbation of Germany's position, but in this he was mistaken. He enlarged upon the "open door in China" policy of Secretary Hay, to which the secretary replied, "Yes, we have commercial interests in China," and nothing further could the little Teuton elicit from the big cabinet official. After Baron Spec went away the newspaper men flocked in and asked the secretary what he came for and the secretary told them. When the frank account of his errand appeared in the afternoon papers the German diplomat is said to have almost fainted. Then he coined the expression, "Diplomat in Overalls."

Another disconcerted diplomat who attempted to "interest" Secretary Taft was Minister Legere, the comical little French negro who represents Haiti at the capital of the United States. Mr. Legere called to express the sorrow of his government over a dispatch which Minister Powell, our minister at Haiti, had sent to the State department expressing the belief that there were riots impending in Haiti. "Well, the riots did not materialize," replied the secretary, "so I guess no harm came to Powell's mistake." "But," protested Legere, "the dispatch has curtailed our ability to borrow money abroad." "You ought to be thankful for that," replied the secretary, who well knows that the greatest menace to Haiti's prosperity is the ability of her various administrations to borrow money abroad. Again the secretary told the members of the press the object of this diplomatic errand and Legere is reported actually to have wept when he saw the story in the public prints. The day after the German ambassador called, the French ambassador went to the secretary to explain the justness of the attitude assumed by France and again the secretary informed the press of the call and its object and now there are three foreign diplomats who are industriously setting the fashion of referring to Mr. Taft as the "Diplomat in Overalls." The term seems to amuse the genial secretary rather than to annoy him.

The senior editor on last Sunday finished an engagement of six weeks with the Second Presbyterian Church of this city. Various circumstances made it advisable that he should stay close about the office during these weeks, and it was thus possible to accept this "call" to fill their pulpit. He greatly enjoyed the Christian fellowship of this congregation, whose courtesies toward him have been abundant. He ventured to say to them that he had become so much at home among them that if the arrangement stood much longer he would join them in notifying the pastor who had been called, and who will be in his pulpit next Sabbath, Rev. Chas. R. Hyde, D. D., of Chester, S. C., that he need not come at all—we would just run the thing ourselves. However, we congratulate them upon the coming of an under-shepherd of their own, and wish for him the best things in his ministry here. We can assure him in advance that he will have one of the most pleasant congregations in Arkansas to preach to. Some of the best people in Little Rock belong to that church, and our Methodist people in very many churches that we know could do exceedingly well to emulate the way in which their leading men take charge of and conduct every interest of the church, without waiting for anybody to suggest that this or that ought to be attended to.

PERSONAL.

Miss Minnie Kinney, of Knoxville, was in our offices last Monday, supplying herself with some good books. She is teaching at the present at Knoxville.

Last Monday we had a pleasant call from Brother John P. Lowry, who had recently returned from Georgia and Kentucky, where he had held successful meetings.

The editors of the "Arkansas Methodist" desire to express their sympathy with Prof. C. J. Green and his wife, of Hendrix College, whose little daughter Ruby is undergoing serious afflictions.

On the occasion of the Hendrix-Ouachita debate, Prof. G. H. Burr, Prof. W. T. Martin, of Hendrix College, did us the honor to call upon us, as did also a large number of the students of that institution.

We were pleased to have with us this week several ladies from Conway, Mrs. W. A. Isgrig, the mother of our chief clerk, and Mrs. Laird, with a number of young ladies who accompanied them. They were one and all "mighty" welcome.

We were honored last week with a call by that sturdy champion of moral legislation, Senator F. O. Butt, of Carroll county. If all lawmakers would stand as he does for right, our State would become renowned for righteousness.

Rev. Russell R. Moore, of Arkadelphia, has recently been sick, but expects soon to be at his work again. We thank him for his good words about this paper, whose interest he says he is prepared to push at once within the bounds of his charge.

The junior editor spent last Sunday very pleasantly at Lonoke, preaching for Rev. B. B. Thomas, who transferred to us last fall from Memphis Conference. He and his charming family have been well received and are in high favor. Church and Sunday-school seem to be making healthy progress.

Last Wednesday Rev. J. R. Cason, presiding elder of Arkadelphia District, accompanied by his son, Dr. Roy Cason, called at our office. Brother Cason was in the city to attend the closing exercises of the Medical College, from which his son was that night to receive his degree of M. D. We always feel like congratulating a father who has the privilege of seeing his son's graduation, and the son on the pleasure of having his father present on such an occasion.

Hon. W. D. Vandiver, four times a member of Congress from Missouri, has been by Gov. Folk appointed State insurance commissioner. A staunch Methodist, the son of an itinerant, an alumnus of Central College, and, for many years before his political career, a successful teacher and college president, Mr. Vandiver is thoroughly qualified for any administrative duties. Perhaps his greatest service to Missouri was in bringing out Mr. Folk as a candidate for governor and in securing his nomination. His fellow-citizens, recognizing his conspicuous ability, will some day call him also to the gubernatorial chair.

We had on last Friday a very pleasant call from Col. J. F. Smith, a lawyer and planter of Marion, Ark. He is one of our staunch laymen over in that country. He tells a good story: When his son Frank, at present State senator from that district, was a small boy, his mother undertook to punish him one day, whereupon young Frank fled, running under the house. The colonel coming in, and observing that something had gone wrong, inquired of the mother the trouble. She told him that the boy had outwitted her, and was under the house. The colonel went out, peered under the sills, and the boy, crouching there, solicitously inquired, "Is she after you, too, pa?"

ARKANSAS METHODIST

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

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

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

LITTLE ROCK, WEDNESDAY, APRIL 19, 1905.

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

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

You object to propositions in a meeting. It is the surest evidence of a backslidden condition. A man who is right with God and knows it, will say so; it is very embarrassing to a backslidden man to be brought to a square issue; it is the one thing he has been accustomed to avoid.

Propositions are the only method by which we can develop and crystalize the work in its progress on the heart; the only way to make definite progress; you are uncertain of your own ground till you take ground.

Without making propositions we can do nothing at all with sinners, cannot begin with them. They have exactly the same reasons to offer against them that you offer; they are weaker than you, need your example—are you not willing to walk ahead of them if you can thus lead them to the kingdom?

The Cole Lectures of Vanderbilt University for 1905 will be delivered by Rev. Cuthbert Hall, D. D., President of the Union Theological Seminary, New York. His general theme will be "The Universal Elements in the Christian Religion." The opening lecture will be in the form of a sermon, and will be delivered in the chapel of the University on Sunday April 30, the subject being "The Church and the Christianization of the World." The remaining lectures will be delivered as follows: May 1, "The Bearing of Sectarian Movements upon the Christianization of the World;" May 2, "The recovery of the Apostolic Theology;" May 3, "The Constructive Office of Biblical Criticism;" May 4, "The Saviour of the World;" May 5, "The Larger Church of Christ." There is an increasing degree of interest manifested in these lectures with the delivery of each new series. They are open to the public free of charge. Dr. Hall's reputation as a pulpit orator and his well-known fraternal and evangelical spirit will doubtless secure for him a large and attentive hearing.

Communication With the Unseen World.

There is in Europe a professor who says that he is satisfied he has seen the signals of inhabitants on the planet Mars as they endeavored to get into communication with us. He thinks it only necessary for us to learn to read their code, and communication with that world would stand an established fact. All of which sounds, to the average man, quite chimerical. Yet who shall say that it is a wild dream?

Less than a century ago it would have been thought absurd for a man to think of communicating by wire across continent and ocean; less than a quarter of a century ago it would have been thought quite chimerical to believe that the power of the human voice could be made to reach a thousand miles; and less than a decade ago it would have excited ridicule among the "princes of this world" if they had been soberly told that messages could be sent thousands of miles without the instrumentality of wire or any substantial vinculum. Yet the telegraph is here, threading every continent and every ocean till it has become the nervous system of social and commercial life; and the telephone is here, lengthening out the auditory nerve to thousands of miles; and the wireless telegraph is here, with unknown promise and potency.

Along with this has come a marvellous extension of the powers of vision, extension beyond the wildest dream of men of a single generation ago. Who could have believed ten years ago that it would ever be possible to see through twelve inches of wood? Yet the X-ray will enable you to see distinctly a cambric needle with a foot of wood intervening! It is now said that a process has been discovered by which the swallowing of small globules of electricity will render the whole human body transparent, revealing distinctly any diseased spots. It is time we should begin to have some mental hospitality toward new ideas. Let us remember that all attempts at advancement have been met with ridicule upon the part of the "wise and prudent." Columbus, Fulton, Stephenson, Morse, and Burbank have all alike been put down by the "learned and practical" men of their time as visionaries. Let us not forget this.

It is not unreasonable to believe that the next great advance in the progress of the human race will be the discovery and the development of powers by which we shall communicate with the unseen World. There are many strange facts now known which point toward such an achievement. There are now living many sane and upright people who are thoroughly convinced that they do have such communications. They get information, sometimes about an existing situation that greatly concerns them, sometimes about past matters of great moment, sometimes about things to come, all without the agency of any of the ordinary means of information. So far as this writer is concerned, he unhesitatingly avows his personal belief in the existence of psychic powers lying beyond the region of the senses and available under proper conditions for obtaining information not obtainable through the use of the senses. That is to say, he believes in telepathy and allied psychic influences.

In so saying he does not forget that there are certain cautions to be observed in such matters. It has been proved a hundred times, for instance, that many people dealing in psychic matters are often mixed up with the grossest frauds, till it is safe to say that the mere fact of being a "medium" is sufficient to awaken the suspicion of fraud. It is also to be remembered that there is a natural love of the marvellous in the human mind, so that men take up instinctively with what is strange; it is to be remembered that the average man has very poor powers of observation, so that he does not see and hear accurately what really occurs; it is to be remembered that the memory is often faulty in recording such matters; it is to be remembered that the very love of the marvellous predisposes the narrator to exaggeration in making his report of what he professes to have experienced; and it is to be remembered that twice-told tales are very apt to grow with the telling. It is frankly admitted that the occult has been the favorite field of the charlatan. All reported experiences relative to this occult region are to be taken in the light of these facts. Still after all allowance has been made, we aver that there exists now a body of well attested facts which cannot be explained on any principle coming within the range of our ordinary faculties. Read the experiences of such devout and capable people as Lilian Whiting, author of "The World Beautiful," and read the reports of the London Society for Psychological Research, and the experiences of Hudson. Recur also to experiences of your own—almost every man has had one or more—entirely strange, judged from the standpoint of our ordinary sense-life.

Poets, the prophets in the world of letters, have long been telling us that the Unseen World is not the Far-away World; it is not unseen because it is distant—it is unseen because we do

not know how to see, as the world of the minute was unseen till we had the microscope, the worlds of stellar space were unseen till we learned the use of the telescope and the revelations of the X-ray were unseen till we learned the use of that instrument.

Consider the physiological facts of seeing. The medium of sight is luminiferous ether. Color is determined by the rate at which the waves of luminiferous ether are thrown off from the luminous body, four hundred trillions to the second gives the color of extreme red, and eight hundred trillions giving the extreme violet of the solar spectrum. If there be less than four hundred trillions of ether waves, you will see nothing at all, there will be darkness. This fixes the range of vision for us. It is certainly a very narrow range, for we can hear noises made by 16 sound waves per second, the lowest note the average ear can recognize, and if there be twice 16 sound waves, we shall hear a note that is exactly one octave higher, heard with equal distinctness. Now the hearing of the average ear will take cognizance of sounds and comprehend them if the sounding body doubles its vibrations not once—as in the case of sight—but about eleven times, the highest sound recognizable being that of a body sending off about 38,000 vibrations. This is only saying that both the eye and the ear are very limited faculties. They deal with bodies within a fixed rate of vibrations for sight and hearing. We know that the rates of vibration recognized by us through the eye are not the only rates at which ether is thrown off, and if we only had an eye that could perceive the higher rates, there is simply no telling what we might see. Such may have been the difference between the vision of Elisha at Dothan and that of his servant before Elisha prayed, "Lord, open his eyes," when the servant saw the whole mountain full of chariots of fire and horsemen of fire. And this may explain how all the holy men of old were enabled to see and hear the wonders of the Unseen and Silent World.

Now the Christian religion vouches for much that we name communion with the Unseen. We hold communion with God; the holy men of old held communion with heaven, and received their messages from the sphere of the invisible; St. Paul tells us of a specific experience wherein he saw and heard things unutterable in human speech; and the Bible warrants the belief that angels, at least, are in constant touch with us, ministering, albeit in unknown ways, to us who shall be heirs of salvation. Why should it be thought a thing incredible or even miraculous that a spirit should hold communion with a spirit? If Marconi can construct a mechanical instrument which is exactly adjusted to another mechanical instrument, so that the vibrations of one a thousand miles away can be caught and interpreted by the other—if he can do this, how can it be thought impossible that the spirit that is in man cannot catch the vibrations of another spirit? The condition of success with the two mechanical instruments is simply that they be perfectly adjusted to one another. Is not this precisely the condition of a successful communion by the spirit of a man with the Spirit of God? The more fully we are adjusted to God, the more we receive from God. Kinship of spirit is the point. Jesus himself was the highest example of this that ever was on the earth. Nor is it necessary to assume that the method of his constant communion with the Father was a special method, lying beyond the realm of Nature. It was doubtless supernatural not in that it was different in kind from the communion we may hold, but only in that it was above our degree of communion. We are coarse; we are sensuous, often sensual: there is nothing at all monstrous in the belief that if our spiritual

natures were freed from all moral pollution, we might hold natural converse with those who are in heaven, not far away, it may be, but all about us; not so much in a place as in a condition, emancipated, free, sublimated, but more real than when they were living with us. The next advance of our humanity may be into this sphere. It would be worth living for, and worth living in. It would add another whole hemisphere to our life, one infinitely brighter and grander than the hemisphere we know in our more than half animal lives. We should no longer sigh "for the touch of a vanished and the sound of a voice that is still."

The Growth of the Missionary Spirit in Southern Methodism.

FRED LITTLE.

The history of foreign missions in the Southern Methodist Church begins with the sending of Dr. Charles Taylor and Benjamin Jenkins to China in 1848. These were followed at intervals up to 1859 by fourteen others, one of whom, Young J. Allen, still remains in active service in the field. The disorganization consequent upon the Civil War, together with causes peculiar to the field, reduced the force to two, who during a great part of that period from 1861 to 1873, were left to their own resources.

The net results up to this last date were seventy-four native preachers, and two seasoned and experienced missionaries to direct the second period in the history of Southern Missionary effort. Today we have above one hundred and ninety missionaries, one hundred native traveling preachers, fourteen thousand communicants, and a plant—hospitals, dispensaries, churches, schools, parsonages, etc., valued at \$657,394. The domestic missionary record is not so easily summarized. The usual items that belong to that work have a place in it; the Indians, the negroes, our own fluctuating population, and among the last items to be added, city missions. For all missionary purposes and from all sources some three quarters of a million of dollars was raised and disbursed last year.

Whether these results indicate growth or decline of the missionary spirit in Southern Methodism will depend upon two things: The criterion of judgment for relative missionary endeavor, and the way one construes the missionary responsibility of the church under review.

Crowded into a table of statistics including all the churches at work in the field, and scaling their responsibilities by their numbers we come well down the list; of the other more exact measure of responsibility, viz., their material resources we have no account. What we do know is that the organized foreign and domestic missionary work of the M. E. Church, South, is only an incidental expression of its missionary spirit. The church itself is a product of the missionary spirit, its inception in common with the rest of Methodism, was in a great evangelical and missionary revival.

Its growth whether viewed as part of the whole of Methodism before the separation in 1844, or since has been one of the grandest records of missionary endeavor extant. It has not grown by the natural increase in the families of its membership, nor by the pervasive influence exerted upon communities. These doubtless have contributed their share to its growth, the principle cause of which has been the individual earnestness and aggressiveness in the work of evangelization characterized as the missionary spirit. If the criterion of the missionary spirit be the total evangelical results set over against the amount invested, or even the amount left when the investment has been made, we have a sufficient, and a very significant explanation of any seeming disparity in the relative missionary status of Southern Methodism.

Nevertheless, there is somewhat against us;

this growth has been the product of the spontaneous missionary zeal of the itinerant preacher. Its cost in actual cash to missionary boards and individual churches has been ridiculously small, but in material things, it cost him the fortunes he refused to garner in the day of his opportunity. These men who went out without purse or scrip almost, and who refused to stop by the way to make provision for their own declining years, demand of us that we shall inject into the body of the church as a whole the spirit out of which it was created.

The church has reached a period in its growth when the missionary spirit must express itself in corporative activity, when the old spontaneous missionary zeal must be rekindled and directed to the larger fields beyond as well as at the door.

The missionary spirit must be incarnated in an insistent idea.

Methodism is an organism rather than an institution; its perpetuity depends less on credal beliefs than on the power of vital religion, and that religion is summed up in faith and service, or the faith that works by love. The advantage of an organism over an institution is in its adaptativeness. The life is more than meat, to it, and the body more than raiment. Ideas are both its meat and raiment, but it must feed and clothe itself as the exigencies of life and climate demand. Ideas are the clothing of the spirit; they also mediate the spirit. Our pulpits must be set on fire with the great missionary ideas. The universal brotherhood of man, the universal worship of active service; not alone the analytical self-diagnosis of the past, but the joy of service, the manifestation of the spirit in work; the urgency of, and the opportunity for world-wide evangelization, the preaching of a new crusade that will clothe the spirit in ampler forms, that will bring the darkness of heathendom home to the conscience of the church as an intolerable reproach.

Organisms have this in common, their periods of growth, maturity and decay. The period of storm and stress for Methodism is passed, she is entrenched in her churches and schools, her foothold is secure, the record of her making sounds almost like romance, she has before her the comfortable prospect, if she will, of settling down and becoming a respectable institution where men can worship God according to the rites and beliefs of their fathers, where the shibboleths can be properly stated and defended, and the missionary collections regularly taken. She may enter on that period of her life when her fortune is practically made, and activity is mainly the reflex of habits acquired in more strenuous days, and when precedents take the place of ideas.

All this may go hand in hand with expanding missionary endeavor and "gratifying increase in the collections," but it will not meet her responsibilities, nor adequately embody the spirit that gave her birth. This is not intended so much for criticism as forecast: the period of maturity must be intercepted by a renewal of youth, and by a larger pledge of service to our divine Lord.

With the practical evangelization of communities the personal motive for missionary activity of individuals is lost, this must be supplied by the impersonal motives, if such they may be called, of Christ and humanity. These most intimate feelings must be enlisted for the great corporate movements of the church. The whole organism will have to be fired through with a revival, the leading note of which shall be the church's responsibility for the non-fulfillment of the commission of her Divine Lord.

Manifestly it is a great task, but it is also a great opportunity, and the reward will be commensurate. Individual consecration and a judicious use of the means at hand, will accomplish the work. The religious awakening of the

future will be missionary in character, the term broadly construed. Social service of every character is winning the thought of the people. The return to the concrete disposes men to test their beliefs not by metaphysics but by actual experiment. Men are disposed to realize their ideal not in an abstract City of God, but in brick and mortar and human happiness. Let us get at the facts, the missionary presses teem with them. Let the age-long sleep, or say night-mare, of heathendom be but realized and it will call forth all that is best in the church, and the church herself will renew her youth, while her men and means will go out with the gospel of the conquering Christ to the nations that sit in darkness.

In some quarters of the church they are awakening, somebody is getting close to the facts. Some conferences are over-paying assessments, some churches are supporting individual missionaries, some districts are attempting to take care of their own territory so as to provide for its thorough evangelization. In many parts of Arkansas we need district missionaries, men adequately supported and able, directed by a district board and under the supervision of the presiding elder. Approximately we raise \$25,000 a year for missionary purposes, not counting woman's work. This ought to be doubled and it can be when we determine it shall be.

Jonesboro, Ark., March 18, 1905,

From Louisiana.

The burning of the Central Methodist Church in Hot Springs, Ark., and the impoverishment of so many of the members and others of the city may be denominated as one of the great calamities of 1905. I suppose that is the same Central Church which was built in 1878, and in which the Little Rock Conference convened in December of that year. Bishop Doggett presided, and S. G. Colburn was secretary and Rev. A. R. Winfield, D. D., was pastor. The church had been built, painted and carpeted with some effort and the pastor and his flock were naturally very careful and particular with it. One day during the session of the conference Dr. Winfield discovered tobacco juice on the carpet, and he gave the preachers a severe lecture on "using the nasty weed and spitting where they had no business." Dr. R. A. Young, who was missionary secretary at that time, was present, and preached, it was said, a very powerful sermon on Tuesday night. A number of troubled consciences were reported the next day in different parts of the city. I heard Bishop Doggett on Sunday at 11 o'clock from 1 John v. 25, and it was well received. That afternoon at the Bryan House S. W. Mays, one of the stewards, said: "The Bishop can out-preach anybody on this hill."

Central Church entertained two conferences; one in 1878 and the other in 1886. Could the ashes and the debris arise and tell the history of the lost church and relate minutely just what occurred within her walls, no doubt the recital would be interesting and edifying to thousands. The sermons preached, the prayers offered, the hearts and consciences aroused, the vows made, the souls born of God and adopted into his family, the adult and infant baptisms, the accessions to the church and the marriages and funerals within her walls would be wonderful. Alas, for Central! Her ashes are scattered to the four winds, and are "clean gone forever," but no doubt her former friends and the friends of God will arise and build another house in a better location and of greater capacity and beauty. God bless Brother Powell and his bereaved people, the "Arkansas Methodist" and all of its readers and every member of the Little Rock Conference!

Ben Ami, La.

H. Armstrong.

In every age of his church, God has greatly blessed the work of woman. He is still blessing the Marys, the Marthas, the Lydias, the Dorcas, the Annas and the Priscillas.

THE TEXARKANA DISTRICT. SUNDAY SCHOOL CONFERENCE AND MISSIONARY INSTITUTE.

To Be Held at Foreman, Tuesday,
Wednesday and Thursday, April
25, 26 and 27, 1905.

FIRST SESSION. Tuesday Morning.

9:00—Devotional Service, Rev. W.
A. Steel.

9:30—Organization.

10:00—Easter Greeting, Mrs. P. C.
Barksdale.

10:30—The South as a Home Mis-
sion Field, Mrs. Clarence Huston.
What constitutes a successful home
mission society? Mrs. J. F. Giles.

11:00—Opening Sermon, Rev. M.
K. Irwin.

SECON DSESSION.

2:00—Devotional Service, Rev. J. R.
Sanders.

2:30—Missionary Literature, Mrs.
T. W. C. Anderson.

Tithing, Mrs. A. D. Jenkins.

Little Missionaries, Mrs. Alice
Park.

The Young People in the Church,
Miss Frankie Sanders.

The Inspiration of Foreign Mis-
sions, Mrs. W. O. Sims.

The Reflex Influence of Our Work,
Mrs. J. A. Thornton.

The Conference Field in the W. F.
M. Society Work, Mrs. Jas. Thomas.

Adjournment.

THIRD SESSION. Evening.

8:00—Sermon on Christian Educa-
tion, Rev. A. C. Millar.

FOURTH SESSION. Wednesday Morning.

9:00—Devotional Service, Rev. J.
B. Williams.

9:30—Why many Christians oppose
Foreign Missions, Rev. J. A. Hender-
son. Discussion.

10:00—Philosophy of Missions, Rev.
A. D. Jenkins. Discussion.

10:30—Methods of Getting Mission-
ary money, Rev. S. C. Dean. Discus-
sion.

11:00—Missionary address, Rev.
Jas. Thomas.

FIFTH SESSION. Afternoon.

2:00—Devotional Service, Rev. C.
L. William.

2:30—The Influence of Missions
upon the home church, Rev. A. J.
Baker. Discussion.

3:00—Missionary address, asking
every pastor to pay his assessment
in full, Rev. G. W. Forrest. Discus-
sion.

3:30—The Evangelization of the
world, Rev. W. M. Crowson, Rev. F.
W. Harvey.

4:00—The part prayer plays in
plannng for full collection, Rev.
Chas. Williams, Rev. T. H. Crowder.

4:30—Some of the benefits of early
collections, Rev. W. A. Steel.

4:45—Tithing, Rev. G. W. Forrest,
A. D. Jenkins.

SIXTH SESSION. Wednesday Evening.

8:00—Missionary sermon, Rev. A.
C. Millar.

SEVENTH SESSION. Thursday Morning.

9:00—Devotional Service, Rev. H.
L. Simpson.

9:30—The teachers meeting and
how to hold them, Rev. J. A. Hender-
son.

10:00—The origin and mission of
the S. S., Rev. J. C. Hooks.

10:30—The place and importance
of holding Children's Day Exercises,
Rev. M. K. Irwin.

11:00—How to organize the Sunday
School into a missionary society and
its work afterward, Rev. W. W. Nel-
son. Discussion.

EIGHTH SESSION. Thursday Afternoon.

2:00—Devotional Services, Rev. W.
W. Mills.

2:30—Best methods of organizing

and sustaining a Sunday School, Rev.
W. A. Steel.

3:00—How to lead the children of
the Sunday School to Christ, Mrs. N.
C. Jones. Discussion.

3:30—Equipment for service as
workers, Rev. B. A. Few.

4:00—The Epworth League as a
Means of Enlisting the Young People
in the Work of Missions, Mark P.
Olney.

B. A. FEW, P. E.

Monticello District—Third Round. In Part.

Parkdale May 13, 14

Portland and Wilmot.....14, 15

New Edinburg20, 21

Collins27, 28

Monticello28, 29

WarrenJune 3, 4

Hamburg Ct.....10, 11

Hamburg Sta.....11, 12

Palestine17, 18

Jersey24, 25

District meeting will convene in
Wilmar, July 13, and continue through
the 16th. The meeting has been post-
poned from April to this date on ac-
count of sickness, unreadiness and a
general lack of preparation. Let all
look forward to above date and be pro-
pared to make the meeting a great
success.

W. M. Hayes, P. E.

Little Rock District—Second Round.

Carlisle Ct.....22, 23

Lonoke23, 24

Oak Hill Ct.....29, 30

Maumelle Ct.....May 6, 7

Asbury13, 14

Hunter Memorial.....14, 15

England Ct.....20, 21

England21, 22

Austin Ct.....27, 28

Hickory Plains Ct.....28, 29

First Church.....June 3, 4

Winfield Memorial.....4, 5

Our District Conference will con-
vene at Carlisle, June 20, 10 a. m.
Opening sermon by Rev. W. A. Swift.
I hope to have the collections with
which I am specially charged, in hand
by the District Conference. It is ex-
pected that the preachers will give
like attention to those entrusted to
them; if not collected, at least sub-
scribed. And that the stewards will
report their collections in full to date.
A revival in every congregation and
all collections in full.

John H. Dye, P. E.

LOOKING FOR THE BEST PAVEMENT.

There is no more important subject
before the American people today
than the selection of the kind of pav-
ements that they want on their streets.

Half of the population of the United
States lives in incorporated towns and
more and more each year they are
looking for durable pavement.

What they want is a pavement
which will combine the lowest cost
and non-slippery features of the Mac-
adam with the smooth, hard surface,
noiselessness and sanitary features of
the Asphalt pavement.

They want a pavement that will not
be dusty or "ravel" as Macadam and
yet would not be slippery, crack, shift
and scale as Asphalt.

The wearing surface must have
three chief properties which have long
been recognized as essential to a good
road material. They are: hardness,
toughness and binding power.

After many efforts and much ex-
pense, a pavement has been discov-
ered which satisfies all of these re-
quirements.

The Bitulithic pavement, which is
made of carefully graded stone mixed
with bituminous cement, possesses
such strong adhesive power that the
pounding of horses feet will not loos-
en or pick the stone. It is elastic and
flexible and impervious to water and
wears uniformly.

It is being used in all of the most
important new pavements laid now-
days.

Save Your Daughter

No. 185 West 88th Street,
NEW YORK CITY, N. Y., April 3, 1903.

Wine of Cardui has been a blessing to my home. I have
often found that it was a great relief when I was weary or in
pain, but I am especially grateful for what it did for our
daughter and only child. I noticed that her menses were
tardy and she suffered with headaches and giddiness, heav-
iness in the abdomen and about the loins. This seriously in-
terfered with her studies and she had to discontinue several
of them.

A visitor calling on me and discussing the matter suggested that I give her a course
of your Wine of Cardui as it had relieved her daughter of a similar trouble. After my
daughter had used it for five weeks I found
a great improvement in her looks, health
and behavior, in fact she was a different
girl. The flow became regular and we
have not had any difficulty since.

Lizzie M. Thompson

TREASURER, RATHBONE MEMORIAL ASSOCIATION.

WINE OF CARDUI

Here the menstrual function had not been properly started and the un-
natural condition was making the young girl an invalid. The headaches and
giddiness, indicated something more than a mere temporary ailment. They
were symptoms of a functional weakness which would become more and more
aggravated as years went by. But Mrs. Thompson was ready to take advice
for her daughter's welfare and she gave the little sufferer Wine of Cardui and
now she is a well young woman.

If your daughter is sickly and frequently ailing the letter of this good
mother contains the best advice you can follow.

Wine of Cardui is the menstrual regulator that cures nine cases out of
every ten. Young girls, mothers and aged women find this tonic indispensable.

All druggists sell \$1.00 bottles Wine of Cardui.



I CURED MY RUPTURE

I Will Show You How to Cure Yours
FREE.

I was helpless and bed-ridden from a double rupture.
No truss could hold. Doctors said I would die if not operated on.
I fooled them all and cured myself by a simple discovery. I will
send the cure free by mail if you write for it. It cured me and has
since cured thousands. It will cure you. Write to-day. Capt. W.A.
Collings, Box 880, Watertown, N. Y.

\$300.00

FOR LETTERS ABOUT THE SOUTHWEST.

The Western Trail Magazine offers
six prizes aggregating in value \$300
in railroad transportation, for letters
from residents of Arkansas, Eastern
Colorado, Missouri, Kansas, Indian
Territory, Oklahoma, Texas and New
Mexico.

It wants letters that will induce en-
ergetic and ambitious men and wom-
en to settle in the great and growing
Southwest, and there engage in farm-
ing, cattle raising, dairying, fruit
growing and similar pursuits.

To accomplish the purpose which it
has in view, The Western Trail offers
the following prizes in railroad trans-
portation for the six letters which, in
the opinion of a competent judge,
shall be deemed best suited to its re-
quirements:

First Prize, \$100 in Railroad Trans-
portation.

Second Prize, \$75 in Railroad Trans-
portation.

Third Prize, \$50 in Railroad Trans-
portation.

Fourth Prize, \$25 in Railroad Trans-
portation.

Fifth Prize, \$25 in Railroad Trans-
portation.

Sixth Prize, \$25 in Railroad Trans-
portation.

The Conditions are Easy.

Letters should deal with the writ-
er's experiences since he settled in
the Southwest. They should tell how
much money he had when he arrived,
what he did when he first came, what
measure of success has since crowned
his efforts and what he thinks of that
portion of the country in which he
is located. Letters should not be less
than 300 nor more than 1,500 words
in length, and will be used for the
purpose of advertising the Southwest.

EXCURSIONS Pacific Coast Points

—VIA—



VERY LOW RATES

Tickets on sale on certain dates during April,
May, June, July, August and September.

All tickets good returning ninety days from
date of sale, observing extreme limit of Novem-
ber 30, 1905. Liberal stop-overs both going and
returning. For full information call on or ad-
dress J. A. Hollinger, P. & T. A., Markham and
Louisiana Sts., or Union Depot, Little Rock, Ark

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

Lula Haley, Plaintiff, vs. John Haley, Defend-
ant.

The defendant, John Haley, is warned to ap-
pear in this court within thirty days, and answer
the complaint of the plaintiff, Lula Haley.

April 12, 1905. F. A. Garrett, Clerk.

By Jas. Paschal, D. C.

E. S. & L. C. Maloney, Solicitors for Plaintiff.

Letters are desired not only from
farmers and farmers' wives, but also
from merchants, school teachers, cler-
gymen; from everyone who has a
story to tell and who knows how to
tell it. Poetical contributions are not
wanted.

All cannot win prizes, but by their
contributions they can assist The
Western Trail in its efforts to colon-
ize and upbuild the Southwest.

Contest closes June 30, 1905. Prizes
will be awarded as soon thereafter
as results can be determined. Ad-
dress The Western Trail, 736-144 Van
Buren Street, Chicago, Ill.

OUR YOUNG PEOPLE

Through Thick and Thin.

CHAPTER III.

BY RUTH CARR.

When Finley told Mr. Wallace of his intention of going away to school, he added, "I'll be glad, sir, if you can give Jim more of my work, and thereby raise his wages."

So it was satisfactorily arranged, and in a few days Finley packed his scant supply of clothing and started to the State University.

He had \$40 in his pocket, but if he bought a ticket it would take about half of the amount, so he decided to walk to school, a distance of over one hundred miles.

After the first day's journey, he stopped for the night at a farmhouse, where lived Judge Burton, an old-time friend of his father's.

When the judge learned of the boy's plans, and knew what a sacrifice he was making to attend school, he said, "My lad, I shall some day vote for you to represent me in the halls of congress, for a boy who will walk one hundred miles to college, will one day climb to the very top of the ladder, and I predict that in fifteen years you can have any office you ask of the people."

"Thank you, sir, for your kind words; I expect to do my best."

"For the sake of old times, lad, and the love I had for your father, I'd like to make you a little gift thinking perhaps you may need it before you are through school," said the judge, holding out a crisp new bill to the boy.

Finley's face flushed for a moment, as his proud nature asserted itself, and looking the judge in the eyes he replied, "I'm certainly obliged, sir, for your kind offer, but I have a little money and hope to earn enough to keep me in school. If I find that I need it, I shall ask you for a small loan, sir, if you agree."

"Certainly, certainly, my boy; any amount you need. I will gladly furnish you. Now don't forget to call on me if you ever need a friend, and may God bless and care for you, wherever you go."

As Finley felt the judge's hand rest on his head, and listened to his kind words, the tears came in his eyes and he renewed his determination to set his aim high, and reach it if possible.

For several days this sturdy young hero kept on his tiresome tramp through rain and mud, till late one afternoon he reached the city in which was located the university. He was tired, hungry and foot-sore, so stopping at a farm house on the outskirts of the city, he asked permission to get some water.

A gray-haired old man sat on the porch enjoying the bracing September evening.

"Certainly you may have the water, my son," said he kindly, "have you a long journey before you?"

"No, sir," tipping his cap, "I have come a long ways already, and am now at my journey's end. I wish to enter school here, and would

be glad if you could refer me to some one who might need a boy about the place to do the chores for his board."

"What can you do, my lad?" "I can saw wood, milk the cows, feed horses and stock, and can do housework if it is necessary," as his mind ran back to the days when he helped Nellie with the cooking and scrubbing.

"I have been in need of a boy about the place, for some time, for my wife and I are both getting old, and all of our children are married and gone. I'll tell you what we'll do; if the old lady is willing, you may stay here a month on trial and we'll see how we like each other."

"Very well, sir; I appreciate your kindness and shall endeavor to do my work so well that I may have a home with you during the entire session. Now, sir, if you will show me where to find the saw I'll soon have the wood ready for morning."

"Never mind that tonight, for you're tired from your long trip, but come with me and I'll show you where the horse and cow are to be fed."

Finley followed Mr. Graham to the barn, where he learned how the work was to be done night and morning.

After eating a hearty supper the tired boy asked to be shown to his room. Taking a small Testament from his grip, he read a chapter, then knelt and thanked God for bringing him to the end of his journey in safety, and for helping him to find so good a home. He prayed for Nellie and little Jim, that God would take care of them and keep them safely. He soon fell asleep and dreamed of the great things that Judge Burton had predicted.

Next morning, as soon as it was light, Finley hurried out of bed, cleaned the mud from his clothes and was soon busy about the work. Mr. Graham was surprised and pleased to hear the cheery ring of the ax in the chill frosty air.

"Listen, old woman," said he as he gently shook his wife. "Do you hear that ax? Haven't we a treasure of a boy?"

"A new broom sweeps clean, pa. I'm afraid it ain't goin' to last long," said Mrs. Graham drowsily. At that moment a gentle tap sounded at the door.

"Come in," and the boy entered with an arm full of wood, which he laid on the hearth and proceeded to build a fire.

A few minutes later it was Mrs. Graham's time to be surprised when she heard the fire crackling in the

kitchen stove, and the tea-kettle singing its monotonous song, while on the table sat the milk bucket full of warm, foaming milk.

"Yes, pa, we have a treasure of a boy if he will jest keep it up," said she, with woman-like suspicion.

(To be continued.)

To the Children.

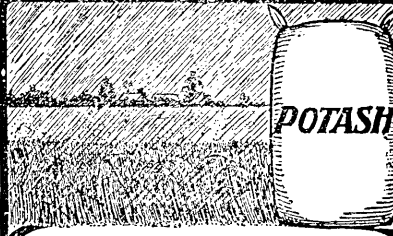
The editor desires a word or two with the children. We are glad to give space to as many children's letters as we can, though perhaps we cannot publish all that are sent. The paper has only so much space, and of course the children do not want their own letters to crowd out Ruth Carr and other people who write for them. We want every boy and girl, by the way, to read Ruth Carr's serial, "Through Thick and Thin," which is now running in the paper. But what we most wanted to say at this time is this: The children must be very careful in writing their letters. Be careful about your spelling, and do not use capitals where you ought not to use them, nor small letters where you ought to use capitals. We will print all the nice and well-written letters we have on hand before we take up those which are poorly written, and so one that is poorly written may not get into the paper at all. We have two letters now which we cannot print. One is from two little girls at Bono, whose names we cannot make out. Yet their letter shows they are smart little girls and help their mamma. The other is from a little boy at King's Mills. His letter is a little too long, but, what is worse, he wrote on both sides of the paper, and the printers always "kick" about that. Yet this little boy's letter shows that he loves God and hates lying and despises whisky. Be careful, children: use plenty of space, write distinctly and spell and punctuate correctly. Brother Anderson is a busy man, too busy to re-write your letters, and you must learn to write correctly anyhow.

Jacinto, Ark.

Dear Brother Anderson—I am a little boy 12 years old. I go to Sunday-school every Sunday and to prayer-meeting in the evening. Papa takes the dear old "Methodist" and I like to read the children's page. I have a cat and a dog for my pets. I live in the country. I have never lived in the city. I have no brothers nor sisters. I will ask a question before I close: Why was Daniel cast into the den of lions?

Cleveland Cables.

A young man who has been many years married, carefully laid down a piece of bread the other night and said to his wife: "I wish you could make bread such as mother used to make." The young wife smiled and remarked in a voice that did not tremble, "Well, John, I wish you could make the dough that father used to make." A hush as silent as death fell so suddenly that John almost lost his breath, and the bread-dough question hasn't come up for family discussion since.



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Mrs. Della Rodgers, Jonesboro,
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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.

Little Rock Conference.

The annual meeting of the Little Rock Conference Woman's Home Mission Society will be held in First Methodist Church, Texarkana, May 14-17.

The opening service will be the annual sermon by Bishop Joseph Key on Sunday morning, and all delegates are expected to reach Texarkana by Saturday night, 13th.

It is hoped that every auxiliary in the conference will be represented at this service, which will surely prove an inspiration and a benediction to all.

Mrs. W. H. Johnson, Dallas, Texas, will be another notable and helpful visitor, and the program promises a feast of good things day by day.

We hear the good people of Texarkana are preparing to make this one of the best meetings in our history, and they succeed in their undertakings.

The names of delegates and friends who expect to be in attendance should be sent, as soon as possible, Mrs. J. F. Giles, 119 East Sixth street, Texarkana, Ark., that the committee on homes may not have unnecessary labor.

We hope to secure reduced railroad rates on the certificate plan, and every friend and delegate is urged to secure a certificate from ticket agent on paying full fare to Texarkana. The failure of one to do this may prevent all from receiving reduced fares on returning home, as it is necessary for us to have a specified number of certificates in hand.

Let earnest and united prayer be made for this conference of Christian workers.

Mrs. W. H. Pemberton,
Cor. Sec. L. R. Conf. W. H. M. S.

Little Rock Conference W. F. M. S.
Texarkana, Ark., April 11, 1905.
To the Members of the W. F. M. S.
of the Little Rock Conference:

Dear Co-Workers—The Woman's Foreign Missionary Society of the Little Rock Conference will meet in annual session at Lonoke June 7-11.

If you have not already done so, elect your delegate at once to this meeting, and send her name to Mrs. Bettie Brown, Lonoke, that entertainment may be provided for her.

Watch the "Methodist" for the program features. Also for announcement of reduced railroad rates.

Let us pray most earnestly for God's abiding presence at this meeting that he may guide and approve our deliberations.

Rev. John W. Cline, returned

Little Rock Conference boy, will preach the annual sermon on Sunday, June 11.

We hope to have Sister Cline also with us, who will prove an inspiration to all present by her presence and counsel.

Take courage, dear co-workers, and work on. Our yearly reports that were received March 1 show an increase on all lines, especially on financial lines. We made the best financial showing during the past year of any in our history.

Lady managers, please see that a delegate from the Golden Links and juvenile societies are elected, and that they are represented. Sincerely your co-worker,

Mrs. James Thomas,
Cor. Sec. W. F. M. S., L. R. Conf.

Four Great Words.

REV. P. C. FLETCHER.

In this brief article I wish to analyze the four words which constitute the name of one of the great auxiliaries of our church.

1. "Woman's."

This has always been a name with which to conjure. She occupies a large place in the world's history. It was a woman who first taught man to obey and to disobey—Eve. It was a woman who became the first convert to Christianity upon the continent of Europe—Lydia. It was a devout woman who sat at Jesus' feet—Mary. It was a woman who was last at the cross and first at the sepulchre—Magdalene. It was a woman who established the first sewing society for the poor—Dorcas.

How beautiful the pages of our Methodist history are made by the names and deeds of good women—Susanna Wesley, Mary Fletcher, Lady Fitzgerald, Selina Shirley, Barbara Heck, Laura Haygood. To take woman out of Methodism would be to take from it a large part of its power and inspiration. God has greatly blessed her work, and is blessing it today. To substantiate this assertion we need go no further than to point the reader to the work being wrought by her both in the home and foreign fields.

"What is civilization? The power of good women," says Emerson. The little boy was not far wrong when he said: "God made woman out of man's backbone." "If there be any one whose power is in beauty, in purity, in goodness, it is a woman," declares Beecher. "Great women belong to history and to self-sacrifice," asserts Leigh Hunt. There are 37,000 of them at work in the Home Mission fields of our Methodism today.

The sweetest type of heaven is home. "Home—the nursery of the Infinite," exclaims Channing. Our women are home-builders. In Southern Methodism we have 4,216 parsonages, valued at \$5,164,915, which are being looked after by the Home Mission women. They delight in keeping the preacher's home in good condition. They are not forgetful of the unfortunate who are deprived of life's comforts. Last year

they sent 192 boxes to preachers; 379 to orphanages; 112 to mission schools, making a total of 683 boxes, valued at \$19,339.

"Home interprets heaven." A true home, where Christ dwells, is the gateway to heaven. Our noble women in establishing church homes, are not only contributing to the comfort and convenience of the itinerant Methodist preacher, but also to the laying of a firm foundation for our civilization, for without homes our people can never know the real meaning of earthly life. Homes are the nurseries of all domestic virtues.

3. "Mission."

The word "mission," as used here, means an effort to spread religious knowledge, either at home or abroad. The word has back of it the great command of the great Commissioner—"Go ye." The mission of woman to erring humanity has ever been a great one. There is a work which she can best do. Her tender religious nature, her gentle manner, her winning influence—these peculiarly fit her for much of the delicate work of the church of God. It was a gentle woman who laid her hand on a drunkard's shoulder, and led him to Christ, and that drunkard became the greatest temperance lecturer of the nineteenth century—John B. Gough. Her mission is to "touch" men for Christ. Her mission is to erect a lofty standard for man. Her mission is to be indeed "daughters of the King."

And this word carries with it the idea of a collective body of persons associated for a common object. It means unity, sympathy, solidarity, oneness. These 37,000 women, banded together, are almost working miracles in the church. The society during the year—1903-4—aided three parsonages a week. It employs 78 teachers and missionaries. It has church property valued at \$81,500. Such is the power of consecrated and united effort. But in our great church of nearly 2,000,000 members there ought to be at least 100,000 Home Missionary women. Quietly these women work from week to week, but they bring great things to pass. Already these little bands of women, throughout the connection, have donated to parsonages \$141,510.36, and loaned to parsonages \$45,050. Great indeed is the work of the Woman's Home Mission Society.

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balm Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. Bye, Drawer 1111, Kansas City, Mo. (If not afflicted, cut this out and send to some suffering one.)

If the Baby is Cutting Teeth

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

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Lame back is only one symptom of kidney trouble. Other symptoms are, being obliged to pass water often during the day and to get up many times during the night, inability to hold your urine, smarting or irritation, passing brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition and sallow complexion.

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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.
P. D. English, Clerk.

March 8, 1905.

A true copy from the record. P. D. English.
Attach with seal.

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CHURCH AT HOME

Dedication.

Presiding Elder E. M. Pipkin will dedicate our church at Hunter's Chapel Sunday, May 14th. All ex-pastors invited.

Roe, Ark. E. J. Slaughter.

RUSSELLVILLE, ARK.—Bro. J. M. Hughey closed a series of meetings here last week. He preached for us ten days and did great good to the church and the town. There is an intelligent growth going on as a result of the strong gospel sermons preached. I received six into the church yesterday as a result of the meeting. There are others to join later. Two of those received yesterday are young men of influence. This is encouraging.

The people of Russellville seemed to be more than glad to hear Brother Hughey preach, since he was reared in this county and went to school in this town, and has always held the respect and confidence of his earliest acquaintances.

The Sunday-school and all branches of the church work are improving.

Lon H. Eakes, P. C.

HONEST CONFESSION

A Doctor's Talk on Food.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confession of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all much advertised foods. Hence, I never read a line of the many ads. of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eruptions (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does. I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

USSERY CIRCUIT.—A note from the pastor, Rev. H. M. Harris, says that he is hard at work, after a severe winter and after several weeks' personal suffering with carbuncles. Everything is wearing a hopeful aspect on that charge. They have recently had a visit from Rev. J. A. Henderson, whose mother lives within the bounds of this circuit, and whose preaching was very much enjoyed. The pastor has the goodness to say that they are delighted with their church paper. He has our thanks.

SHERILL CIRCUIT.—We are moving along very well with all the interest of the church. The attendance at the regular church services is very good; have three Sunday-schools in operation; are endeavoring to get the young people and also the older people interested in song and prayer services; have received several members by certificate and are building a good, large church at Humphrey.

J. D. May, Pastor.

AMITY, ARK.—Had a good day yesterday; received thirteen at the 11 o'clock hour and one at the evening service, at which service we administered the sacrament, in which many members of other churches participated. Thank God for the spirit of love and Christian unity.

J. C. Colson.

NOBEL CIRCUIT.—Dr. Bennett assigned me to this place, which Brother Edwards had vacated for good reasons.

I left Conway with her good people and most excellent school at Hendrix March 11th. Oh my! my! how I did hate to leave, but nevertheless I thought it best to take charge of this work, as I had been holding the brakes for about six years to keep out of conference work. I was licensed to preach seven years ago with very limited education; have spent about half of this time in school, and yet there as a world of knowledge before me.

The people have received us very kindly, giving the usual "pounding." We are working and praying for a great revival this year, and are well pleased with the beginning. I have met most of my members and they are anxious for a good year.

Brother H. V. Johnson, of Maynard, was with us last Sunday and gave us two excellent sermons. He has a warm place in the hearts of this people, being an ex-pastor. Hope he will come again.

We want to get the "Methodist" in every Methodist home this year.

Our Home Mission and Aid Societies deserve praise for their faithful work, having done some much needed work on parsonage recently. Yours for the salvation of souls, Edward Forrest, P. C.

DARDANELLE, ARK.—God has wonderfully blessed Dardanelle with the greatest revival in its history. Figures cannot tell the story though there were at least two hundred conversions, not counting the scores upon scores of church members quickened into new life. Eighty

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

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

MACBETH, Pittsburgh.

three have united with the Methodist Church, some twenty-five the Baptist and twelve or more the Presbyterian, making in all not less than one hundred and twenty accessions to the church.

The meeting began Tuesday morning, March 21, and grew in power with each service until the last service, Monday morning, April 3. The merchants closed their stores from 9 to 10 in the morning and at 6:30 at night. The public school, all the higher grades, attended the morning service in a body. All of the churches heartily co-operated in the great work and no one could have told Baptist or Presbyterian from Methodist. One of the most remarkable features of the revival was the comparative quiet that prevailed in the most powerful services, even on the last Friday night of the meeting, when fifty were converted there was no wild excitement.

It is impossible to describe the transformation that has been wrought in Dardanelle; it must be personally experienced to be comprehended. "Blind tigers" are going out of business, the dance hall has lost its votaries, the opera house is now a losing investment. The various services of the church are marvelously increased. In a word, Dardanelle has had a real Pentecost.

In closing I wish to bear testimony to Brother Joe Ramsey, of Tennessee, who was with us in the revival. He is to me the ideal evangelist for (1) he preaches the Gospel and not himself; his sermons are logical, Scriptural, simple, clear, profound and fervid. He uses few anecdotes and less personal reference; (2) he uses no sensational nor claptrap methods, makes no wild assertions; (3) he has no song books to sell and never even hinted to the pastor that he expected a liberal offering; (4) he is the farthest possible removed from a "hobbyist" or a crank. He has the humility of a child, the heart of a woman and the mind of a man. May God bless him in his labor of love more and more abundantly. Fraternally,

George McGlumphy.

"METHODIST DRILLS," 10 cents a copy, 75 cents a dozen.

High Up in the Tennessee Mountains. from one to two thousand feet above the sea level are located many delightful Summer Resorts with the most picturesque surroundings, mineral waters in abundance, springs that never fail and pure mountain breezes insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inn to the humble farm houses where the charms of country life may be enjoyed to the utmost.

About April 15th the Nashville, Chattanooga & St. Louis railway will commence distributing a beautifully illustrated folder giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses with rates, etc.

Write for a copy before making your plans for the summer. Mailed free upon application to

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

Waters Pierce Oil Co.

"OLD TIME RELIGION" refreshes the spirit and revives faith. Cloth \$1, paper 35 cents. Anderson & Millar.

HOLLY GROVE AND MARVELL.—The Holly Grove and Marvell charge is moving along nicely. We have organized two Senior Leagues. Both are doing nice work. Some of our most active members have passed their three score and ten mark. Why shouldn't a man give his whole life to the Master? Our Sunday-schools are growing. Attendance on the preaching of the Word continues to grow.

Carpenters are busy repairing the parsonage and in few days we will have a neat little home. Good women, with good men to help, can make things come to pass.

Our meeting begins at Holly Grove Easter Sunday. Rev. W. J. Carlton, of McKenzie, Tenn., will assist us. He is an excellent preacher. We are hoping and praying for a great revival.

Boone L. Wilford.

VINITA, I. T.—I came up here last week to assist my uncle, Rev. H. H. Watson, in a meeting. When I arrived he had been running nearly a week, and had it under good headway. I have preached twice each day to large congregations, large in heart and brain as in numbers. He is serving a noble people, rich, intelligent, sympathetic, appreciative, earnest, and he is well and happy in his work. But I started out to tell about the meeting. We have a splendid choir, using "Revival Melodies," the best song book for revivals I have ever seen. We have had up to date seven bright conversions, with the church mightily revived with promises for even greater victories to come. Through the kindness of the "junior editor" and Dr. Corrigan, who consented to fill my pulpit at Pine Bluff, I shall be able to spend two Sundays here. I shall have turned my face homeward before this reaches the press. Fraternally, W. C. Watson.

BATESVILLE DIST.—The Batesville District Conference will convene July 27 at 9 a. m. Opening sermon on the 26th at night by Rev. E. M. Davis. Alternate, Rev. W. S. Southworth. The place of meeting is Sulphur Rock. A good attendance is expected. Come to work for the salvation of souls. When souls are not saved at a district conference your humble scribe calls it a Scriptural or an unscriptural failure. Bring your working spirit with you; this will please God and pleasing God, power divine will rest upon us, and that means souls for Christ. Amen.

Jas. F. Jernigan, P. E.

SHERIDAN, ARK.—Our first quarterly meeting has just passed. We had a Sunday-school conference in connection, beginning Thursday night. The topics discussed were very interesting, and we trust will result in good to the Sunday-school interest. Brother Pipkin came Wednesday, rendered us valuable help in the discussions, in the pulpit and in the homes of the people. We were sorry he had to leave Saturday. He had a good attendance

of official members at the quarterly conference. The stewards made a good report. We have received 20 members this quarter. Our Sunday-school at Sheridan is growing in numbers and interest. We want to make it the banner school in the Pine Bluff District. Our congregations are large and interest good. We have organized our Sunday-school into a missionary society; have organized a Woman's Home Mission Society. We expect to build a church house at Moore's Chapel. We will have train service on our railroad (Pine Bluff & Western) in a few days, which will give us connection with Pine Bluff, Benton, Hot Springs, etc. This will be an impetus to our already growing town. If one or both of our editors will come to our district conference we will treat you royally.

J. H. Bradford.

[Rev. T. J. Settle,

A superannuated preacher of White River Conference died at his home near Harrisburg, Ark., March 22. His funeral sermon was preached by his pastor, Rev. Z. D. Lindsay. A suitable obituary will be furnished for publication.

M. M. Smith.

Notice.

The twenty-third annual meeting of the Woman's Foreign Missionary Society, White River Conference, will be held at Forrest City June 10-14.

All auxiliaries are requested to send delegates so the attendance will be full. Names of delegates and conference officers must be sent to Mrs. S. H. Mann, Forrest City. Further announcement will appear later.

Mrs. J. C. Hawthorne, Pres.
Mrs. A. L. Malone, Rec. Sec.

Executive Committee.

The executive committee of the Board of Church Extension of White River Conference met at Newport March 8, 1905, according to previous announcement. We had several applications to the general board before us for consideration and in our judgment they were all important and meritorious. By authority from the general board we appointed a representative or church extension campaigner for each district. We trust this will meet their approval and that they will serve by the aid of their P. E.'s and the corresponding secretary of the general board, Rev. P. H. Whisner, Louisville, Ky., who will send them needed literature on application. We appointed for Helena District Rev. A. C. Cloyse; for Jonesboro District, Rev. Fred Little; for Searcy District, Rev. H. H. Hunt; for Batesville District, Rev. I. D. Melure; for Paragould District, Rev. W. L. Oliver. Fraternally,

P. B. Wallis, Secretary.

Brother Anderson—We are having a great revival. The interest is deep. The results have already been great and we are expecting to see many others saved.

W. M. Wilson.

Editor's Appointments.

Harrison, Ark., April 10, 1905.

Dear Brother Anderson—I send you list of appointments to be filled by yourself:

Eureka Springs—Wednesday, June 21, 7:30 p. m.

Berryville—Thursday, June 21, 7:30 p. m.

Green Forest—Friday, June 23, 7:30 p. m.

Leslie—Saturday, June 24, 7:30 p. m.; Sunday, June 25, 11 a. m.

Marshall—Sunday, June 25, 7:30 p. m.

Bellefonte—Monday, June 26, 7:30 p. m.

Harrison—Tuesday, June 27, 7:30 p. m.

Let me hear from you. Fraternally, J. H. O'Bryant.

P. S.—Brother Sherman is here assisting Brother Bearden in a revival. We are having a good meeting—several conversions already and the prospects for a great revival are good. O'B.

Prescott District—Second Round.

Murfreesboro Ct. April 29, 30.
Mineral Springs Ct. May 6, 7.
Nashville Sta. May 7, 8.
De Ann Ct. May 14, 15.
Prescott Ct. May 20, 21.
Centre Point Ct. May 27, 28.
Emmet Ct. June 3, 4.
Hope Sta. June 4, 5.
Nathan Ct. June 10, 11.
Gurdon Ct. June 17, 18.
Chidester Ct. June 19.
Pike City Ct. June 20.
Prescott Sta. June 22.
Harmony Ct. June 24, 25.
Bingen Ct. July 8, 9.
Washington Ct. July 15, 16.
Spring Hill Ct. July 22, 23.
District Conference will convene in Prescott on Wednesday, June 28, at 8:30 a. m.

THOS. W. WARE, P. E.

Harrison District—Third Round.

Huntsville, at Union Gap. May 13, 14.
Kingston Ct., at Fairview. 20, 21.
Eureka Springs. 25.
Berryville. 26.
Berryville Ct., Pleasant Valley. 27, 28.
Valley Springs, at Eros. June 3, 4.
Lead Hill and Zinc, at Liberty. 10, 11.
Green Forest, at Zion Hill. 17, 18.
Marshall and Leslie, at Leslie. 24, 25.
Mt. Home Circuit. July 8, 9.
Mt. Home Station. 9, 10.
Cotter Mission. 11, 12.
Yellville Station. 14.
Yellville Circuit. 15, 16.
Bellefonte, at Potts Chapel. 22, 23.
Harrison. 26.

The District Conference convenes at Yellville, June 28 to July 2. Examining Committee: For Deacon's and Elder's Orders and for admission on trial, J. J. Galloway, A. J. Cullom, W. H. Hatfield; for license to preach, Lee Bearden, John Womack, R. W. Goudelock.

J. H. O'Bryant, P. E.

An Easy Way to Make Money.

I have made \$1,000 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$1,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

Married.

DUFF-LYTLE—April 10, 1905, at the residence of the bride's father, G. E. Lytle, Esq., by Rev. J. D. May, Mr. L. W. Duff to Miss Ella May Lytle, both of Altshimer, Ark.

The OIL CURE FOR CANCER

I was a victim of cancer. I applied to Dr. R. E. Woodard, of Oil Cure fame, at Little Rock, Ark., for relief, in response to a published testimonial. I thank heaven that I did, for I am now sound and well. I have been well for quite a while. I was under the Oil Cure treatment but a very short time. I feel free to direct suffering humanity to the Oil Cure. While I was being treated I saw others treated, with the same result. The treatment is almost painless—did not have to stop my work while under treatment. Thanks for the discovery of the Oil Cure.

JUDGE J. N. SMITH,
Lonoke, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema; diseases of the eyes, ears, nose and throat, and, in fact, all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send to some suffering one. Enclose stamp for reply. Call on or address

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When public endorsement is made by a representative citizen of Little Rock the proof is positive. You must believe it. Read the testimony. Every backache sufferer, every man, woman or child with any kidney trouble will find profit in the reading.

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

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 other.

Give us your order for Sunday School literature and supplies of all kinds.

Contribution cards, 50 cents a hundred.

OBITUARIES.

FINE—Jessie Hazel Fine was born July 27, 1902; after five weeks of intense suffering, July 6, 1903, she was carried by the angels to that bright land where sickness and sorrow are strangers. All that willing hands and loving hearts could do was done, but to no purpose. Hazel was a bright, sweet child. During her sickness, she suffered great pain, with only now and then a pitiful little moan. It seems sad indeed that such a promising child should have been taken away just as she was budding into life, but God knows best, and in His wisdom, doeth all things well. Such rare and precious buds are transplanted from this cold and sinful world to the beautiful garden of paradise to bloom forever in the presence of God. May "daddy" and "mamma," as she called us, look up into the face of the blessed heavenly Father for a while. His ways are past finding out, but hereafter we shall know how fully this was a dispensation of His divine love.

Her Loving Mother.

HOUCK—Dr. W. A. Houck was born in Ash county, North Carolina, December, 1844. He was converted and joined the M. E. Church, South, when about 16 years old. Soon after this he entered the Southern Confederacy, where he served three years, losing his right arm in the battle of Gettysburg. After the war he educated himself and entered his chosen profession, the practice of medicine, in which he succeeded remarkably well. After having lived for several years in Scott county, Ark., he came to Washington Co., Ark., in 1896, where he lived till he was called to his reward, March 15, 1905. Dr. Houck served two terms in the State legislature. He leaves a wife and daughter to mourn his departure. A good man has been taken from us, but heaven is the richer.

J. W. House.

PRITCHETT—Jas. Parham Pritchett, son of Rhodam and Martha Pritchett, was born in Monroe county, Georgia, September 28, 1844, and died in Little Rock, February 14, 1905. He was converted and joined the M. E. Church, South, while a young man, but had always been a moral boy. He was married to Emma R. Shepherd, November 14, 1866, and to them were born eight children, five of whom still live. Brother Pritchett was a good man who was loved by many and always had the love and confidence of the people among whom he lived. He was loyal to duty as he understood it, a loving husband and fond parent. He was ready to make any sacrifice for the good of his family. He loved God and always labored for the promotion of His cause. He has fallen asleep, but in the hope of a blest immortality. A desolate widow, one son and four daughters are left to mourn for him. But they are trusting in God and believe it is well with him. We commend them to the love and mercy of our heavenly Father.

B. F. Scott.

WELLS—Mary W. Wells, daughter of Mary and Crawford Taylor, was born near Raleigh, N. C., February 15, 1855, and died near Junet, Grant county, Ark., February 28, 1905. She was left motherless when very young, and her father came to Arkansas with her, and he died, leaving her to the care of an uncle, Winham M. Taylor, to be brought up. She professed religion when 15 years of age and joined the M. E. Church, South, and lived in this church till her death. She was married to R. P. Wells in 1876, and to them were born five children, one dying in infancy. The other four all belong to the M. E. Church, South. I was often at the home of Brother and Sister Wells, and know she was a good woman, true to every duty.

She loved God, His church and His people. It was her joy to minister to His servants and the church in every way she could. Sister Wells in her last sickness spoke freely of her approaching death, of how and where she wished to be buried. She said to her loved ones not to weep for her; she would soon be with God. We laid her among the people she loved so well to await the call of her Lord. Her good husband and motherless children are sad and bereft, but are trusting in God. May they continue to trust in Christ, as she did, and they will be called some day to the place where there will be no sorrow or death. I expect to meet her above.

B. F. Scott.

TILLMAN—Mrs. Sarah Ann Tillman (nee Owens) was born in Williams county, Tenn., the 15th day of January, 1833; was married to J. L. Tillman at Dyersburgh, Tenn., December, 1852. She professed religion when 10 years old and joined the M. E. Church, South. She was the mother of eleven children, two only now living, Willie Worsly and Leana Bogal of Ward, Ark. The former is in Mississippi county, Arkansas. Sister Tillman was sick some time. She bore her affliction as a Christian until her summons came. She passed to her reward at 10 o'clock p. m., February 24, 1905. She lies in the Monk graveyard, Lonoke county, Arkansas. She leaves a sorrowing husband and two daughters. May grace sustain them.

W. A. Pendergrass.

COPE—Mrs. Mary McColum Cope. Death is always sad, but there are some we need and miss more than others. For more than fifty years Brother and Sister Cope had lived happily together. Most of these happy years were spent in this (Nevada) county. Sister Cope was born in Alabama, March 19, 1829, and died in Queen City, Texas, February 17, 1905. She was converted when quite young, joined the church and for more than sixty years was truly an ornament to the church. She never had any children, but reared some orphans, who knew no difference in her and their real mothers. She taught school for many years immediately after the war, and many of her pupils fill important places in church and state. She was a fine nurse and was often at the bedside of the sick. She was careful to entertain strangers, and the Methodist preacher always found a welcome to her home and hospitality. Several years ago Brother Cope was paralyzed and could not hold family worship, and for the past fifteen years she read the lesson and led the prayer. Her devotion to her husband was beautiful, and her prayer was to be spared as long as he, but death claimed her first. She was a good woman, intelligent, affable and hospitable, full of patience and love for everybody, especially the poor and unfortunate, she died in great peace. She was buried at Queen City to await the coming of her Lord. The Lord bless and keep Brother Cope his remaining years, and may they meet and spend a happy eternity together. Sincerely,

R. W. McKay.

Prescott, Ark.

ZOLLINGER—Ida L. Zollinger (nee Grippen), daughter of G. W. and Katie Grippen, was born May 19, 1888; was converted and joined the M. E. Church, South, at Clarendon in 1901; was married to Willie Zollinger, July 3, 1904; was thrown from a horse and killed, December 30, 1904. Ida had many friends, as was evidenced by the large concourse of people that attended the last sad rites at the funeral. She was always cheerful, and had a kind word for all. She leaves a husband, father and brother to mourn their loss. She was the idol of her father's heart, as her mother had preceded her to the glory land nearly six years ago, and the responsibility of

keeping house and being a sister and mother also to her little brother, five years younger than herself, fell upon her at the tender age of 13. She had many womanly ways, even at this age. It does seem so hard to think that one so young and in the prime of life, and so full of usefulness, should be snatched off and taken away from earth so suddenly. But we bow in humble submission to Him who doeth all things well, and never makes a mistake. While my heart is sad and lonely without her, and I shrink back in sadness, knowing I can never see her more on earth, nor hear her sing those sweet hymns (one in particular, "Savior Lead Me, Lest I Stray," which seemed to be a favorite of hers). I feel sure she has been led all the way, and while I am looking through a glass darkly, she sees plainly. But I thank God I am not as those that have no hope, but I can look with the eye of faith and see a happy reunion far beyond this vale of tears, where there will be no more separation, no more heartaches, no more good-byes.

Her Papa.

PIPKIN—The subject of this sketch, "Miss Susie Pinkston," was born in St. Francis county, Arkansas, March 7, 1867, and died January 8, 1905, in Thornton, Texas, being 37 years 10 months and 1 day old. She was married October 7, 1883, to Mr. A. J. Pipkin, Rev. D. M. Wilson officiating. Sister Pipkin united with the M. E. Church, South, in July, 1899, and remained faithful till called to her reward on high. She, with her now bereaved husband, was here on a visit to her afflicted brother-in-law, who himself preceded her just one week to the better land. As a Methodist pastor, it was my sad pleasure to officiate at the funeral of both, and while she was a stranger in our midst, yet a great concourse of our people of different churches met the "procession," and after scriptural lesson and a brief talk by the writer and a fervent prayer by Brother Johnson of the Baptist church, and several beautiful songs, we laid her to rest in our beautiful cemetery here, beside her brother-in-law, J. F. Pipkin, to await the resurrection morn. May this sad bereavement be sanctified to the good of her husband and children.

F. M. Winburne.

GRAMMAR—"Leaves have their time to fall and flowers to wither at the north wind's breath; and stars to set—but Thou hast all seasons for thine own, oh! Death." A short time ago God transplanted little Horton Fulsome Grammar from earth to heaven. He was six years old—a member of the Searcy M. E. Sunday School of the Primary Department. He was always present with a smile of greeting for his teacher and classmates, and ever had a perfect lesson. We miss him; yes, but we can be made better children by having that little link in heaven, drawing us away from the frivolities of earth and planting our affections in a world so much brighter than this. To Dr. and Mrs. John B. Grammer, who are so lonely without their dear and only son, we would say, mourn in hope, realizing that your heavenly Father has sent you a letter of love in a black bordered envelope.

A. M. N.

ERWIN—Mary C. Erwin (nee Dickson) was born at Walnut Hill, Ark., April 12, 1885, and died February 28, 1905. On August 20, 1904, she was married to Mr. W. Tilden Erwin, whom she leaves, with her father, Hugh Dickson, long and sorely afflicted, and her brother Edwin, to mourn her departure. Her life was one of patience and sunshine in the home, and like her sainted grandmother, Mary E. Dickson, by whom she was reared to womanhood, her consecrated life was tireless in church and Sunday School work. Her end was peace, and she rests with the saints, and with

them will rise unto life eternal at the last day. We mourn with the bereaved in Christian love.

W. F. Evans.

Camden, Ark.

(This is a model obituary.—Editor.)

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WARNING ORDER

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

W. A. Weldemeyer, Plaintiff, vs. W. W. Weldemeyer, F. A. Weldemeyer, J. P. Weldemeyer, Mary Weldemeyer, May Tully, Margaret Brumhafer and J. C. Crofts, Defendants.

The non-resident defendants, F. A. Weldemeyer, J. P. Weldemeyer and May Tully are warned to appear in this court within thirty days and answer the complaint of the plaintiff, W. A. Weldemeyer.

April 8, 1905.

F. A. Garrett, Clerk,
Jas. Paschal, D. C.

Bradshaw, Rhoton & Helm, Attorneys for Plaintiff.

J. G. Dunaway, Attorney ad litem.

Jonesboro District.

S. L. Cochran, F. E. Taylor and W. F. Walker are hereby appointed an examining committee to examine all applicants for license to preach, admission on trial or for ordination. M. M. Smith.

Death of Brother T. J. Settle.
Harrisburg, Ark.

Dear Brother Anderson—Brother T. J. Settle, one of our superannuated preachers, a great and good man, passed away the 3d of this month, and has gone to his reward. His obituary will follow later. Z. D. Lindsay.

Dear Brother Anderson—Please say through "Methodist" to all persons coming to our district conference at Elm Springs over Frisco railroad, let me know what time they will be at Springdale; I will send to meet them. It would be more convenient for all coming that way to be at Springdale Wednesday morning, April 26th, and we can send conveyance for all at once. J. M. McAnally.
Elm Springs, Ark.

Higden, Ark.

Dear Editor—I will write a letter to the "Arkansas Methodist." I am a little girl nine years old. My papa takes the dear old "Methodist," and I like to read the children's letters. I have five sisters and two brothers and three brothers and one sister in heaven. I have no pets. Edna Turney.

Prescott, Ark.

Dear Brother Anderson—I wrote to Brother Godbey and the cousins. He was kind enough to publish my letter, and I feel thankful. I am 12 years old. Papa takes the "Methodist" and has ever since I could remember. I told the cousins before we were going to build a new church. It is built and finished, all but the pulpit and painting. We are all proud of our nice church house. Brother Ware held his first quarterly conference the 12th of February. Papa and I went and carried dinner. Oh, it was so cold; the ground was all covered with snow. Brother R. L. Reese is our pastor. He often calls at our house. We all like him. Our Sunday-school goes all the time. I have no pets except six brothers younger than I. Your little cousin, Ethel May Ward.

Jonesboro, Ark.

Dear Brother Anderson—I am a little girl eight years old and go to school. My teacher's name is Lenny Sharp, and I go to Sunday-school when I can. My teacher's name is Mrs. Stodder. My pets are a cat and my dolls. Papa takes the "Methodist" and I enjoy reading the letters. Myrtle Lindsey.

Gurdon, Ark.

Dear Brother Anderson—I will write to the "Methodist." I am 11 years old. I like Ruth Carr's stories in the "Methodist." I am going to school now. My teacher's name is Miss Cora Hitt. I go to Sunday-school every Sunday I can. I wrote to the "Methodist" and my

CAME NEAR DYING

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

CURED BY CUTICURA

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

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

"He was bad about eight months when we tried Cuticura. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time.

INSTANT RELIEF

"I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think he would have died only for the Cuticura."

Mrs. M. C. MAITLAND, Jasper, Ont.

No return in 14 years: Mrs. Maitland writes, under date of Feb. 24, 1903: "It affords me pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease. He has been permanently cured and is hearty and strong."

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letter came out in print. My papa takes the "Methodist" and I enjoy the children's page. I have five sisters and one brother. My papa is a Methodist preacher. I have one sister at college in Arkadelphia. Maggie Bruce.

Houston, Ark.

I am a little orphan girl eight years old. My grandfather takes the dear old "Methodist." I like to read the cousins' letters. I go to Sunday-school every Sunday. My teacher's name is Mrs. Woods. I have no pets. I have one little sister four years old. I go to preaching every Sunday. My preacher's name is Brother McBride. We like him much. I am staying with grandmother and grandfather Vaught. I will close this letter for this time. My name is Lillie Andrews.

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