

THE ARKANSAS METHODIST

Little Rock, Arkansas,
April 26, 1905.

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ETERNAL VIGILANCE.

This has long been said to be the price of liberty. It is also the price of civic righteousness. We suppose the devil is never asleep. If he is, he manages to have on guard some of his trusty servants. If good people go to sleep, you may expect the enemy to sow tares!

These remarks are brought to the surface by the work of some men in the present legislature of Arkansas. We have already testified to our regard for the high character of a goodly majority of our present Senators and Representatives. The record they have made here this Winter is their vindication against any suspicions that might be indulged against them. But there are a few men here who have lost no opportunity to vote in the interest of mean whisky, in the interest of gambling on horse races, in the interest of Sunday base ball and other devilment. It is not necessary to call names. Let the people of this State mark these men---they undoubtedly will mark them! If they ever want your vote in the future for any office, remember them!

We called attention last week to a bill intended to saddle the liquor traffic on this State for years, by exempting cities of the first and second class from the operation of our present local option law. And then there is the bill to force all railways to operate their trains on the Sabbath! What are we coming to? Are men to be compelled by State law to violate Divine law? Is it not bad enough that the State permits railroads to run on Sabbath? And are we going to compel those who would observe the Sabbath to violate it? Have employes of railroads no rights that we must respect? Have not trainmen a right to be with their families and to go to church on the Sabbath day? And shall the statutes declare our disregard of their rights and God's law?

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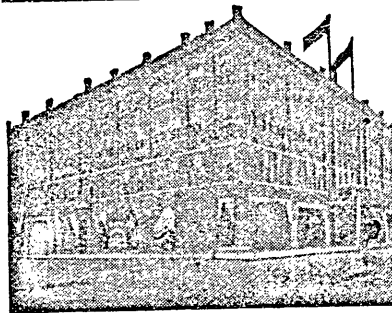
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In a climate where each season is a harvest season,
In a State where Winter is dethroned and Summer reigns supreme,
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Write plainly and make remittance payable to Anderson & Millar, Little Rock, Ark.

EDITORIAL NOTES.

Gov. Davis, April 19, pardoned Frank Clark, convicted in Lawrence County of carnal abuse and sentenced to three years in the penitentiary.

Push the work of the paper NOW. We want the 2,000 new subscriptions by June 1st under our extraordinary offer which appears at the top of this column. Push it NOW.

We keep on hand all sorts of cards and tickets for the little folk in your Sunday school work. They do not cost you much. They are beautiful, and will greatly please the children. Keep their interest alive by ordering a lot from this office.

Do not mix business matters with what you write for the paper, and do not address business letters to the editor. It causes you delay and causes us confusion. Write about business matters on a separate sheet, and address all business communications to Anderson & Millar. Any otherwise your business letter may not be opened at all till the editor comes back from some trip he is making, and by that time you will be out of patience waiting for what you have ordered.

We have engaged Rev. E. A. Tabor as field editor of the "Arkansas Methodist." He has finished what he went to St. Louis to accomplish, and turned it over to other hands. He returns to Arkansas where his heart always is, and whose interests he has long served. He will begin at once a gospel campaign for good citizenship, and as he goes he will do work for the "Arkansas Methodist," getting new subscribers and collecting for the paper. He has full authority to do all the business of the paper in places to which he goes. We ask of all the brethren that they give him their hearty co-operation as he labors for the paper. His work in this respect is not to supplant you, but to aid you. As to his gospel campaign for good citizenship, it is the same work substantially he has pursued in Arkansas for many years. Everybody knows he has been a blessing to the State in this department of service. He will hold meetings in all places that may be opened to him by the brethren, seeking the salvation of souls and giving special attention to questions of civic righteousness. We hope that the brethren will

open the way for him to accomplish great things throughout Arkansas.

The Facts.

The editors and publishers of the "Arkansas Methodist" would like to impress upon its readers that we are not running the paper, and the book business connected with it, for the purpose of making money. The paper was not established to make money, nor does either of its present owners hold it as his purpose in life to make money—we gave that up when we became Methodist preachers. When you deal with Brother Anderson and with Brother Millar, under the firm name of Anderson & Millar, you are dealing with men who are not here to represent themselves and their private opinions and purposes—they must represent the church and its work; the whole thing is established as an institution of the church, and it will be conducted as such. It has never, with the exception of possibly a very short time, some years ago, made for its owners anything beyond a respectable living. It is not doing more than this now, though there is no reason why it should not.

But the paper stands for exactly what the church as a whole stands for; is itself a part of the church, and works in harmony with the other parts. The church stands for a pure ministry, for missionary operations, at home and abroad, for Sunday-schools and Leagues, for Christian education, for all that gives promise of helping humanity. The paper stands for precisely the same things, exists to promote them. To put it otherwise: The men who conduct this paper stand for precisely the same things other Methodist preachers stand for; they are simply doing a specific and a very essential part of the work of the church.

This being true, when we make calls for your loyal and sympathetic support, we are not calling on you to support us personally—we are calling on you to support the church, as truly as you are called on to support the church when you are asked to pay your preacher or to contribute missionary money. Without your prayers and your money we should be just as helpless as your pastor would be. He does not preach piety and missions and Christian education to you for the money he gets out of you. No more do we. But he must get his salary, if he is to continue to preach to you. In paying his salary, you are not paying him personally; you are supporting the causes for which he stands, for without his efforts these causes could not be maintained. And when you pay for your paper you are not paying us, you are supporting these very same causes, which would languish but for the conference organ.

People sometimes fuss at us for telling them to pay up for the paper. What would become of the paper if they did not pay up? And what progress could Arkansas Methodism make if it did not have the paper or some other paper like it? It is not money we are after—we never keep any of it on hand; we send it on to places where it will do good, after paying our honest debts; but we are after an opportunity to accomplish our part of the work of the church, and the better the support you give the paper, the more prompt you are in paying all you owe it, the better can we serve God and the church in Arkansas.

"BIBLE STORIES FOR THE YOUNG," \$1.

Main Building of Vanderbilt University Burned.

On the 20th inst. the main building of the Vanderbilt University was burned down. We have few particulars at this writing. It is understood to have had \$75,000 insurance, with \$40,000 on its furnishings, library, apparatus, etc. The cost of the building itself used to be said to have been \$150,000, when the writer was there as a student, but its value is now given out by the papers to have been \$125,000. The library was the finest in all the South, containing 30,000 volumes. It is said to have been nearly a total loss. Its museum, which contained many specimens, some of which, of course, can never be replaced, was also destroyed. It is a great loss to the church in many ways. However, if the fire shall have the effect of rallying the sympathy of the church to the institution, it will not be an unmixed calamity. We have seen such result follow a great disaster of the sort. The truth is the Southern Methodist Church has never put much into that institution, and needs to get under it as she never has. It ought to be the crown of our whole Southern Methodist educational system, and all Southern Methodism ought to conspire to make it the equal of any institution of learning in the whole world. It has always been poor by the side of its competitors, and what it has has been given it by other than Southern Methodists, almost wholly. Let us rise and build!

On sentimental as well as practical grounds the news of this disaster will bring grief to the hundreds of men who were educated in those classic halls. It wipes from the earth a magnificent pile which has been associated with much that has been highest and best in our lives.

From the Nation's Capital.

The wonderful things which are being done for agriculture by science are hardly appreciated by those who do not enjoy the occasional opportunity of visiting the Department of Agriculture in Washington and so little is understood of the work of the department by many of the newspaper correspondents that even when there is a scarcity of news brief, and often only unintelligent, accounts of the department's work will find their way into the press.

One of the most remarkable of the recent developments of the department is its modern method of distributing nitrogen bacteria to farmers whose soil requires inoculation with these precious little fertilizer gatherers. The knowledge that certain plants improved the soil in which they were grown is almost as old as the world itself, and we find Pliny writing that, "The bean ranks first among the legumes. It fertilizes the fields in which it is sown as well as any manure." It remained, however, for the modern bacteriologist to discover why and how these plants, called legumes, added to the fertility of the soil. It was first discovered that the plants which added nitrogen to the soil secreted that valuable fertilizing constituent, in certain small lumps, technically called "nodules," which grew on the roots in great numbers. Further investigation revealed the fact that these nodules were produced by a form of microscopic life which possessed the capacity of extracting the nitrogen from the atmosphere and storing it in the nodules. Then came a halt. The seed from

(Continued on page 7.)

Caleb Brock, of Sacred Memory.

Caleb Brock was a brother of Rev. Moses Brock, a rather eccentric Methodist preacher of more than ordinary ability. My recollection is, they were born in the State of North Carolina. Caleb was wounded in the knee, in some of the early wars, which left him a cripple the rest of his life. He came from Mississippi to Arkansas and settled at Des Arc at an early day. He reared a family of at least two sons and several daughters. All of them are now dead, I think, except William, who still lives at Des Arc.

I first met Captain Brock, in June, 1869, at a District Conference, held by Bishop George F. Pierce, at Red Oak Church (now Mt. Tabor), in the Austin Circuit. I was his pastor in 1871 and again in 1876. During the latter year he died. He was my friend and counsellor. His life was an inspiration and benediction to me. I shared the hospitalities of his home, I occupied the "preacher's room"—a room built and reserved exclusively for that purpose. He was a walking encyclopedia of the early days of Methodism in America. I cherish his memory. He was a unique character, as simple as a child and as guileless as a saint. Jealousy, envy, malice had no place in his composition. He was a devout Christian and an intelligent Methodist. He knew and embraced the doctrines of the church. His loyalty to both Christ and the church was constant and true until death.

He had a good library of standard works which he had studied with care. His mind had been well stocked with substantial knowledge, which was brought out with facility and ease in conversation. His mind was peculiarly analytical. Knotty problems, intricate subjects, which puzzled and balked the mind of the young preacher, were dissected and made clear by a few sentences from his lips. He was a logician without seeming to know it. Syllogisms came spontaneously from his brain. And yet, prominent among his many virtues was modesty. All in all he was the most original character I ever knew. His thoughts, the manner of expressing them and the peculiar workings of his mind marked a distinct individuality.

It is, however, of the last years of this good man, I wish to write. A strange phenomenon occurred in his experience, on two separate occasions, which he could not account for or explain. These incidents he modestly communicated to me. I present them to the readers of the "Methodist."

One night, after he had retired and before he had gone to sleep, he thought he distinctly heard his sister, who lived in Mississippi, call him at his door. The voice was perfectly natural and familiar to him. He called his wife and told her his sister (calling her given name) was at the door. He arose, lighted a lamp, opened the door and cordially invited her in. She was not there. So sure was he that he had heard his sister's voice that he made a diligent search of the premises, thinking she was hiding somewhere as a prank. Now on lighting the lamp he noticed the clock and noted the time to the minute. The next day he received a telegram announcing the death of his sister, and a letter following gave the time of her death. This corresponded exactly with the time he heard her voice at his door. Now, this strange phenomenon was duplicated a year or two later by another sister who lived, I think, in North Carolina. At the exact time of her death, as announced in a letter received by him, he had heard her voice. Calling his wife's attention to their first experience he announced without hesitancy, the death of this second sister several days in advance of any news to that effect. He was no believer in dreams. He did not dwell in the realm of miracles. He repudiated, in toto, the doctrines of modern spiritualism.

In conversation with him, during the last few

weeks of his life, he said to me: "I am not here more than half of my time," and noticing a look that indicated that I did not understand him, he said: "My body is here all the time but I am absent from the body much of the time." There was no evidence of mental aberration. He was perfectly sane and rational on all subjects. He was not sick. He insisted that he was spending much time in company and conversation with saints "gone on before" and was ready, when asked, to give the subject of conversation and the persons with whom he had associated. Paul knew a man who was "caught up into the third heavens" and he could not tell "whether the body was present or absent." So it was believed by his most intimate friends, and myself, that he was simply relating his experience, as it was transpiring.

This godly man's piety was of no ordinary type. "He walketh with God" day by day. It had been his custom, together with his saintly wife, to review the events of each day and to know that they were right with God before closing their eyes in sleep. This had been their practice for forty years or more. They talked of death as husband and wife speak of going to town or church. The originality of his character was displayed in his death. He didn't die as other men die. He ate supper as usual and conducted the family prayers, after which he sang: "He leadeth me, O blessed thought."

Then turning to his wife he said: "Mary, the hour has come. My departure is at hand. I shall look for you on right soon." Then addressing his two sons he referred them to his life and asked them to take that as an example and guide. This finished, he asked William, the elder son, to assist him to bed. He straightened himself out on his back, folded his hands across his breast and asked William, saying: "My son, am I in a proper position?" On being answered in the affirmative, he asked again: "Are you sure?" When assured again, he said: "Lord Jesus, receive my spirit," closed his eyes and was dead. His iron will had simply laid hold of the wheels of life and stopped them.

I offer no theory, nor venture any explanation of the phenomena herein. I simply give facts. My honored old friend "sleeps the sleep of just" in the town of Des Arc, on the banks of White river. The memory of him still lingers with older inhabitants like "ointment poured forth."

T. H. Ware.

Saturday Evening Thoughts.

It is lazy Saturday evening, I know. A rather unfavorable time to commence an "occasional" to the columns of so wide awake a paper as the "Arkansas Methodist." A thought, however, strikes one right here, and I will drop it for the benefit of any whom it may concern, those disposed to indulge the luxury of a leisure hour; don't let that hour be on the holy Sabbath. Any Christian man or woman has, or ought to have, just as much good religious work to do for their own and others' souls on the Sabbath as they have secular work the six days preceding. In my day I have seen a great deal of this Sunday laziness; it is not sickness, and its victims do not need a doctor, unless it be the one that said to his patient, "Keep moving." Now, brother, don't take up that secular paper and stretch yourself on the lounge to read yourself to sleep Sunday morning. Listen for the church bell, dip into the Sunday school lesson papers, go with your children to the school, and if it isn't what it ought to be, give it the benefit of your helping hand, get on to the eleven o'clock hour's service as the busy bee gets on to the fragrant flower, get the honey out of your preacher's sermon; you will if you are wide awake and duly guboth cesa shrdhuctaioishrdhutaoinhrdyhtuaoimhr thoughtful. Be diligent in religious business, fervent in spirit, serving the Lord; do this and

you will feel at the close of the Lord's day that you have done a good day's business. Hope you will not say Sunday morning, "O, my head, O, my back." Wait till Monday morning for that. In the meantime, sing, "O, for a heart to praise my God." Up, my brother, and be doing while it is day. God and the work calls you, as well as the preachers, and I say it because I believe it with all my heart, the more you do now, the gladder you will be when the Lord of the vineyard says, "Call the laborers and give them their hire." Fine churches, comfortable parsonages and all other material improvements, are to be contemplated with pleasure and gratitude, but I verily believe there are many pastors whose hearts ache today, more for co-workers than any thing else.

I quote words here from our connectional Advocate, that every Methodist in this broad land would do well to ponder: A church of a thousand members, assembling from Sunday to Sunday to hear the choir sing, to sit in cushioned pews and pass a decorous hour, but which does nothing to save the lost, is a spectacle for men and angels." Another thought pressing gently to my pencil point as I write this evening, and one not very pleasant, but very full of comfort, is, our people love their old preachers, many tokens of which, if I may claim that honor, have come to me within the last month. These tokens humble me very much, and awaken memories of my pastoral life that are dear indeed.

To these expressions of loving remembrance upon the part of my old parishioners and their children, I beg to say, my heart is tenderly responsive. A letter from one of my forty-nine namesakes, and certainly one of our most aspiring young preachers, says, "Amen and amen" to my article on humility, and adds, "I do feel." Right there I was reminded of how humble a certain presiding elder would have one of his preachers be. Now, Bro. Mark was a fine preacher, and when he got hold of his favorite text: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" and had a good congregation, he was easily the equal of any man I ever heard for genuine eloquence. He was greatly interested upon the subject of holiness, and sought advice of his presiding elder, Bro. R. "Well, Mark, how are you getting on?" "Oh, Bro. R.," said Mark, "I do feel so humble, that I am the poorest preacher in"—here he hesitated a moment and added, "No, Bro. R., I can beat H—e preaching." These beloved brethren have long since been honored of God, as he will honor every faithful minister of his own glorious gospel. We may have laudable aspiration, ambition, if you please, to excel in pulpit O, let us, too, guard against that "decorous hour," not a moment of it to be trifled away, merely entertaining or amusing the people; we are there to work for Christ, to arrest attention and fix it, not in ourselves, but on the Lamb of God. Mighty theme! "On earth peace and good will to men"—angels could find no better—it ought to draw large congregations everywhere, and thrill hearts with, and attune lips to sing, "glory to God in the highest." It grieves me sometimes to see a disposition to make religion hush her mouth. One says, "The twentieth century Christians have learned to control their feelings." Smother a fire too much and you will put it out. Have the grandest organ and the best trained choir possible, if you will, but do, O do let pulpit and pew sound out the notes of gospel truth, in "demonstration of the Spirit and of power."

"Come Holy Ghost our hearts inspire."

James E. Caldwell.

Tulip, Ark.

Hamil's "Old South" is delightful reading. Only 25 cents. Anderson & Millar.

LITERARY NOTES.

CONFERENCE FOR EDUCATION IN THE SOUTH

Columbia, S. C., April 15.—Preparations have been completed for the eighth session of the Conference for Education in the South. This body meets in this City on the evening of April 26, and continues its session through the evening of April 28.

The Conference comes to Columbia by invitation of the Governor of the State, the Legislature of South Carolina, the State Department of Education, the educational institutions of Columbia, the Mayor, the City Council and the Columbia Chamber of Commerce. Attendants upon the Conference come from every quarter of the country, representing men and women interested in the general cause of education, people of affairs as well as people professionally associated with the schools. The address of welcome will be delivered by Governor Heyward.

THE NEW OUTDOOR MAGAZINE—THE COUNTRY CALENDAR.

The first number of The Country Calendar is an inspiring sign of the return of Americans to outdoor life. This new magazine of the Review of Reviews Book Company is a high-class production, not only in its large size, beautiful "dogwood" cover and sumptuously printed halftone illustrations, but also in its showing of such contributors as Ex-President Grover Cleveland, John Burroughs, Prof. L. H. Bailey, Secretary James Wilson, Dallas Lore Sharp, Henry C. Rowland and others. The contents for May are: Cover, "Dogwood Flowers," J. Horace McFarland; contents designs, Ernest Haskell; "Grover Cleveland Fishing" (frontispiece), photograph by azida Ben-Yusuf; editorials, "Children's Gardens," "Protect Bob White!" "The One Hope for our Game Birds," "Seedless Apples Next?" "Darwin's Science Put into Practice," "The Value of Scientific Breeding," "Spring in the Woods," "A World Clearinghouse of Farming," "New Victories for the Audubon Society," "The Thunder and the Dowser," "A Real and Lusty Yacht Race," "The President's Breath of Fresh Air," "Our Dogwood Cover," "The Mission of Sport and Outdoor Life," Grover Cleveland; "In May," John Burroughs, photograph by Rudolph Bickemeyer, Jr.; "The Farmer is Learning," James Wilson; "Every Man His Own Burlank," W. S. Harwood; "Spring Cleaning with the Beekeeper," Dallas Lore Sharp; "The Quest of Nitrogen," L. H. Bailey; "The Father of Dogwood Trees," Samuel B. Moon; "The New Style of Yacht Race," John R. Spears; "The Record Voyage of the Endymion," Henry C. Rowland; "The Woods and Meadows in May," Dallas Lore Sharp; "Whitelaw Reid, Country Gentleman," Robert Wickliffe Woolley; "The Golden Rule of Mission Ridge," William Lovell Finley; garden and orchard department, "Growing Roses in the Open" by Michael H. Walsh, "The Summer Succession of Salads," "Work in the Vegetable Garden for the Month of May," "The Month's Work in the Orchard" by E. P. Powell; trees and shrubs department, "Hardy Azaleas," "The art of Pruning Shrubs," stock and poultry department, "The Ideal Spring Feeding (poultry)," "How to Select the Family Cow," "Milch Goats, a New Industry," the country house department, "The Question of the Site," "To Estimate Roughly the Cost of a House," "A Homemade Water-supply," "A Country House Ideally Constructed," "Electrically Pure Water," stable and kennel department, "The Best Dog for the Country Home," "Breeding Colts," the country beautiful department, "The Basis of Our Effort," the automobile department, "One Man's Repair Experiences," "Co-operative Automobiles."

UNCOOKED FOODS AND HOW TO USE THEM.

—A Treatise on How to Get the Highest Form of Animal Energy from Food. With Recipes for Preparation of Healthful Combinations and Means. By Mr. and Mrs. Eugene Christian. 250 pages, 12 mo. cloth, price \$1.00. The Health-Culture Co., 153 West 23d Street, New York.

This volume considers the diet question from a point of view that has been taken by no other work. The authors claim that the application of heat in the cooking of food destroys some of the important food elements that were vital and organic by rendering them inorganic, including those that are needed in the building up of the system and the maintenance of bodily and mental health. The work opens with a general consideration of the food question, showing how life is sustained. The various products as cereals, fruits, nuts, milk, etc., are taken up with comparative tables of food values, times of digestion, etc., the effects of cooking are set forth, and the preparation of uncooked foods, showing that the doing away with this would emancipate woman from the thralldom of the kitchen and

the cook stove, and solve in a degree at least the servant question.

The practical part of the work takes up How to Begin the Use of Uncooked Foods, and the proper use of the Uncooked Foods, for various conditions. There are some 200 recipes for the preparation of fruits, cereals, vegetables, nuts, salads, cakes, puddings, sauces, creams, etc., with a seven days' menu. It will surprise the average reader that so much can be done to set and serve an attractive table of purely uncooked foods. The work is simple, straightforward, clear, complete and carefully written. While it is devoted to the questions involved in the use of uncooked foods, it takes a broad view of the diet question and offers many practical suggestions for the guidance of those who are interested in right living.

It points out that mixing foods in the stomach that do not harmonize is the cause of nearly all stomach diseases, and offers suggestions to remedy this error and also to cure stomach and intestinal troubles by correct eating or combining natural foods.

On the subject of the proper preparation of food, we are about as ignorant as most people. We are perhaps also about as intelligent. When you consider it, it seems quite strange that so little attention has really been given to the subject of the proper forms of food. If one-half that these authors so dogmatically maintain be true, they convict the civilized world of great and almost universal folly, folly which affects health, dignity of character and happiness. The subject is worth consideration as suggesting a solution of the ever-perplexing problem of domestic servants. We commend the book most cordially to our good women, and should be glad to order it of the publishers for any of our readers.

"Zion, Awake! Put on Thy Strength."

Said G. Campbell Morgan, in a recent sermon: "If you and I could stand above Wales looking at it, you would see fire breaking out here and there and yonder and somewhere else, without any collusion or pre-arrangement. It is a divine visitation, in which God—let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do through the simplest, who are ready to fall in line, and depend wholly and absolutely on me."

This divine power has manifested itself in the conversion of thousands, and the work still goes on without abatement. At the same time in England, the work of the American evangelist, Torrey and Alexander, is meeting with unprecedented success. Such a display of revivalism has not been witnessed in the British Isles since the days of Wesley and Whitefield.

To the thoughtful this great spiritual stirring seems to be one of the extraordinary manifestations of God's power which he grants his church from time to time. And yet this work began without observation. The religious papers at first began to bruit abroad the growing magnitude of its power until now the secular dailies are vying with one another in devoting large space to accounts of its progress. There is every indication that the movement is but in its incipency—that it will extend to other lands, and not cease until many thousands more have been turned from sin to righteousness.

The revival fire is beginning to turn in various parts of our own land. The Christian Advocate (Methodist Episcopal Church) reports:

"Extended revivals, covering whole communities, are in progress in the West. From the first fourteen days of the revival in Denver three thousand converts (or at least signers of pledges) resulted. On Friday, when stores were closed, ten thousand men and women participated in the meetings held in the middle of the day in the business section. The State legislature postponed its efforts to unseat the governor, and attended the mass-meetings. Every school was dismissed, and five hundred business houses and offices, including department stores, closed. In every window on the principal streets, including two saloons, cards were displayed proclaim-

ing that the doors were shut because of the day of prayer.

"The Evening Post of Friday published a dispatch from Burlington, Iowa, that between the hours of 10 and 11 o'clock every store and factory in the city was closed, in order that the employes might attend revival services. Many residences were daily thrown open for the accommodation of prayer-meetings, and Mayor Castor issued a proclamation urging all persons to close their shops and spend the time in worship. We hear also of many revivals in local churches."

Rev. W. J. Dawson, D. D. (an Englishman, and, at one time, a Wesleyan), has accepted an invitation from the committee on Evangelism of the Triennial Council of Congregational Churches to come to America and conduct an extended revivalistic campaign. This invitation has been accepted by the great English preacher at much personal sacrifice, as it has necessitated his resignation of his English pastorate.

This projected evangelistic campaign is to begin in the large cities of the East and gradually work its way westward to the Pacific coast.

Zion's Herald (Methodist Episcopal Church), in noting the portents that indicate that the present year will be remarkable for a widespread religious awakening, has this word of warning for the branch of Methodism which it represents—a warning which may well be heeded by all Methodists:

"It is unspeakably painful and bewildering to note that while the Presbyterians are thoroughly organized for this work, while the Baptists are maintaining their splendid evangelistic record, while Protestant Episcopalians are holding their 'missions' or 'retreats' and other gatherings tending to the deepening of the religious life and impressing the masses with the thought of their duty to God, and while the Congregationalists are profoundly earnest and expectant of seasons of refreshing and spiritual outpouring through the leadership of Dr. Dawson, the Methodist Episcopal Church, with its unparalleled record for evangelism, is almost at a standstill. The situation calls for profound searching of heart, for prayer, for deep humiliation, and especially for an end of boasting, for the marshaling of spiritual forces everywhere, and for an onward march of revivalism through the help of the Holy Spirit. Who will be sufficient for this unprecedented day and need?"—W. S. H., Richmond Christian Advocate.

"BIBLE TOOLS FOR BUSY PEOPLE," irresistible argument on doctrines of immersion, infant baptism, close communion, and kindred subjects, is good for troubled minds. Old price, \$1; now 50 cents. Anderson & Millar.

"I wonder what he ever saw about her that attracted him?"

"Perhaps the \$50,000 worth of diamonds and pearls with which her parents had decorated her."—Chicago Record-Herald.

Friend—I hear you're no longer living with your son-in-law.

Genial Mother-in-Law—No. I discovered that age and crabbed youth cannot dwell together.—Chicago Journal.

"When Stanley, starting in 1874, made his journey of 999 days across Africa, in the course of 7,000 miles he never met a Christian. There was not a mission station, or church, or school on all that track. Now there are scattered through inner Africa hundreds of churches and Christian schools and over 100,000 native Christians."—John R. Mott.

One hundred years ago three of the five great continents and two-thirds of a fourth were sealed against the Gospel of Christ. Today every nation of the earth invites the messengers of God's truth.

THE SUNDAY-SCHOOL.

PREPARED BY REV. F. M. TOLLESON.

April 30—Jesus Washing the Disciples' Feet.
John xiii. 1-14.

Golden Text—By love serve one another.
Gal. 5-13.

Time—Thursday evening, A. D. 30, two days after the inquiry of the Greeks, in our last lesson.

Place—An upper room in Jerusalem.

Place in Christ's Life—The evening before His crucifixion. We left Jesus in the courts of the temple teaching. This was Tuesday afternoon. He seems to have spent Wednesday at Bethany. On Thursday He sent some of His disciples to prepare for the Passover, in an upper room in Jerusalem.

We shall not be able to grasp the full meaning of Christ's act, unless we recall the strife among the disciples as to who should be the greatest, Luke 22:24-30; the ambition of James and John made known to Jesus; and the anger of other disciples consequent upon it, Matt. 20:20-28.

These disciples were still under the impression that Christ was to be a great temporal ruler and they show their desire to have good places in His kingdom. They seem to have been discussing these things as they gathered into the upper room.

John, in this lesson, begins by pointing back to this source from which sprang the strange action which he records; and tells why Jesus washed His disciples feet and what He meant by doing it. His conduct was the natural overflow of His unchanging love for His chosen ones. There was no virtue or merit in them which called it forth. He loved them while they were yet sinners; and, now, in spite of their dullness and earthly mindedness; their selfishness and lack of harmony; in spite of the knowledge that they would soon all forsake Him and flee; He loved them unto the end. This act of washing the disciples' feet is an evidence of His love; it is, at the same time, a lesson in charity and humility.

All good Jews were exact in their personal preparation for the Passover meal. It is quite probable that Jesus and his disciples had recently left one of the public bath houses of Jerusalem. Being lightly shod, as was the Eastern custom, and walking over the unpaved streets, they would come to the upper room with dirty feet. Oriental hospitality bathes the feet of guests; but, on this occasion, the host simply furnished the room made ready by the disciples and was not to be present and participate, so the duty of acting as host would devolve upon the disciples, but none of them was willing to seem beneath the others and make himself their servant; Jesus grasped the situation and acts as host and servant at once to teach the great lesson of humility. He made their physical condition a symbol of their spiritual condition, and of the spiritual condition of the church in all ages. There are many men and women whose Christianity is not to be questioned who become soiled and toil-worn from contact with the world. It is the duty of other fellow-Christians when they observe these faults, not to upbraid, but with charity both tender and discreet, try to cleanse them from these faults.

This is the meaning of our story and it is greatly enhanced by the humility and the love of Him who taught the lesson. Christ did this knowing that God had committed all things into His hands; in full consciousness of His divine origin He discharged this lowly service; He knew that He would soon return to God from whence He came; He did this knowing at the same time, that the devil had found in Judas fertile soil in which to plant the idea of betrayal. He did it as an example to Christians to the end of time.

This act was not of assumed humility, but the performance a real and needed but lowly service for the comfort of the disciples and to set them acting on clearer conceptions as to the spirit of Christ. There is no evidence that a new ordinance was instituted on this occasion; Jesus did not intend to add another rite, but to manifest the true spirit that should dominate their lives. He who seeks those whom he may serve; he who counts it joy to do the humblest service to relieve the physical needs or help a soul to God who can supply all the soul's needs, he who loses sight of self and honor and place and seeks only to serve and help without regard to whether rich or poor; high or low; has caught the spirit which Christ sought to exemplify by this act of humility and service to others.

GIST OF LESSON.

I. We should in humility and love help fellow Christians to be free from their infirmities.

II. Humility and service surely lead to true greatness.

III. The work of a true child of God is, that he joyfully permits Christ to have His way in his life. His life is one of submission and obedience.

IV. Christ ennobled service. There is Christlikeness in all true service.

V. Christ loves us with an unchanging love.

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

How Can We Best Use Our Epworth League?

I would submit that in the first place the best way to begin to utilize the young people of the church is to believe in them.

Some one truthfully said: "The Epworth League is another name for opportunity." It is an opportunity for the young people for their own sakes at a very critical period of their lives. It takes them at that time of adolescence when the proper influences brought to bear tell so remarkably in their future characters. How pre-eminently necessary from 17 to 22 years of age to place before the young, high ideals and ennobling examples! Providentially, the Epworth League steps in to do exactly this kind of work. It is not an addendum to the church, "but is an organic, providential, and necessary part of its life." The trend has been in the past in all evangelical churches to organize the young for their own interest. This was a recognition to which they were properly entitled. For their own sakes if for no other they should have a place for service in the church. Sweep and garnish them and provide no place for positive service for them, and the evil spirit will most certainly return with seven others worse than himself to reinhabit his former dwelling place. The time might have been when the church would sit down by the delusion that when they sow their "wild oats" and trifle away their youth and young manhood or womanhood, they will return with much crying and tears, and too often with marks of Cain upon them, to the folds of the church, but such a delusion, thank God, is well nigh abandoned. We are rapidly grasping the great, literal truth spoken by our Lord when He said: "Suffer the little children to come unto me." An opportunity is offered them to come to the Savior, and a place of service is provided for them in the kingdom of heaven. The time is no more as with our fathers. Then the young sat idle in the market places, and could truthfully say, "No man hath hired" us. They were commanded to keep still, and ordered to behave. At them was thundered a negative gospel, "Thou shalt not," "Thou shalt not." To have a cheerful countenance at church was a breach of conduct, and a hearty laugh was approximately a crime. Now, from the "cradle roll" in the Sunday School to the most aged member of the church, no man can say truthfully, if the leaders of the

flock do their duty, "No man has hired me."

This confidence thus expressed on the part of the pastors and leaders of the church in the young people will beget confidence on their part and in themselves. When they once see that it is possible for them to overcome evil, and that positive service in the kingdom is the shortest road to its accomplishment, then will they gladly serve.

(To be continued.)

District Meeting W. F. M. S., Ft. Smith District,
Van Buren, May 10, 11, 1905.

WEDNESDAY, MAY 10TH, 8 P. M.

Sermon—Rev. Wm. Sherman.

THURSDAY, MAY 11TH, 9 A. M.

Devotional Service—Led by Rev. W. J. Faust.

Preliminary Meeting—Appointment of committees.

District Secretary's Report—Mrs. E. R. Sharp.

Reports of auxiliaries.

AFTERNOON SERVICE, 2 P. M.

Prayer and Praise Service—Led by Mrs. E. L. Furry.

"How to Interest the Women of the Church in Mission Work"—Miss Anetta Denton.

General discussion.

"Woman's Responsibility"—Mrs. A. E. McConnell.

"How Can I Enlarge My Auxiliary"—Mrs. G. G. Davidson.

General discussion.

"Tithing"—Mrs. H. C. Kapp.

"What Is Christianity Worth to Me—To You—and the Service of Love"—Mrs. Geo. McCarrall.

"What the Woman's Foreign Mission Society Has Done for Me"—Everybody.

"The Model Corresponding Secretary"—Mrs. A. Mosley.

THURSDAY, MAY 11TH, 8 P. M.

"Woman's Work"—Rev. E. R. Steel.

Exercises—Van Buren Juvenile.

"A More Liberal Giving of Self, Time and Money"—Mrs. H. Haynesworth.

Mrs. Ella R. Sharp,

District Secretary.

Alma, Ark., April 22, 1905.

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
Jonesboro Dist., Harrisburg	May 25
Helena Dist., Marianna.....	June 1
Galloway commencement sermon.....	June 4
W. F. M. S., L. R. Conf., Lonoke.....	June 7
Hendrix commencement sermon.....	June 11
W. R. Conf., W. F. M. S., Forest City..	June 10
W. F. M. S., W. R. Conf., Forrest City..	June 10
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

The time of holding the Searcy District Conference has been changed from May 18 to July 6, 1905. The opening sermon will be preached by Rev. J. G. Parker.

J. D. SIBERT, P. E.

Arkansas Patents.

Granted this week, reported by C. A. Snow & Co., patent attorneys, Washington, D. C., Samuel J. Blocher, Bentonville, fruit jar holder and spiral wrench; John T. Crenshaw, Dermott, nut lock; Durand Whipple, Little Rock, support for umbrellas. For copy of any of above patents, send 10 cents in postage stamps with date of this paper, to C. A. Snow & Co., Washington, D. C.

From the Nation's Capital.

(Continued from 3rd page.)

these plants often failed to show any nodules whatever, and, of course, were equally ineffective in adding to the fertility of the soil. Then it was discovered that the plants which bore no nodules were inhabited by none of the nitrogen-gathering bacteria, and it was discovered that by bringing soil inhabited by the bacteria to one which had none, the legumes resumed their fertilizing characteristics. After this discovery it was no uncommon thing for farmers to pay large sums for earth from bacteria bearing fields, together with the heavy cost of transportation, and that practice is still somewhat in vogue. Now, however, the up-to-date farmer procures his "culture" from the Department of Agriculture, grows his own bacteria in a jar of water and inoculates either his soil or his seed, as he deems best, at almost no cost whatever.

In order to enable the enterprising farmer to inoculate his field with the nitrogen-gathering bacteria, the department sends on application a small package of bacteria, together with two packages of chemicals. One of these is put in water along with the bacteria, which are distributed in absorbent cotton, and are invisible to the naked eye, and the bacteria proceed to increase and multiply. Then the wiley farmer adds the other chemical, which is a form of nitrogen—not much, but merely enough to whet the appetites of the nitrogen-hungry bacteria. After their appetites have been whetted to a ravenous point, they are turned loose in the soil, and immediately enter the roots of the leguminous plants, where they store quantities of nitrogen, and when the crop, or the waste portion thereof, is plowed under, the soil is as much richer as it would be had many dollars worth of commercial fertilizer been applied.

The Supreme Court has rendered this week what Justice Harlan declares to be the most important decision rendered by that august tribunal in a century. In effect, the court has declared that the hours of labor cannot be fixed by law except in those industries where it can be clearly shown that the occupation is unhealthy. The case on which the court was called upon to pass involved the New York State law fixing the hours of labor in bakeries and confectionery shops within that State at not to exceed ten hours a day. The court declared the law unconstitutional in that it conflicted with the right of individuals to make contracts with each other. Of course the Supreme Court never commits itself beyond the question at issue, but from the tenor of the opinions, as well as from a previous opinion upholding the constitutionality of a Nebraska law, fixing the hours of labor in mines, it is evident that the court holds that in those occupations where the health of employes is jeopardized, the State, by virtue of its right to protect the health of its citizens, can limit the hours of labor.

The important feature of the recent decision is that it necessarily follows that congress could not prescribe a limit to the working day without violating the constitution, and this disposes of the prolonged agitation of the labor unions which have sought to induce Congress to enact a statute limiting the hours for labor in all manual employments to eight hours a day. There is, of course, an eight hour law now on the statutes, but that does not attempt to limit the hours of labor in private industries. It merely limits the hours of labor on government work to eight hours and is a very different proposition from that to which the labor unions have sought to commit the government. Of course there is no provision in the constitution which would prevent the government, any more than any other employer, from limiting the working day of its

own employes or of those who perform its work under the direction of contractors whom it employs.

The Supreme court has also rendered its decision in the cases of George W. Beavers, the indicted postal official, and of Henry P. Diamond, indicted in connection with the land fraud scandals. Both men have now exhausted their last resource in their efforts to escape trial in the District of Columbia, and government official predict that the time is not far distant when one more postal "grafter" will be behind the bars.

C. A. S.

We are in receipt of report of a stirring meeting in Batesville, where Rev. Joe Ramsey is helping Brother Wilson. Rev. J. H. O'Bryant reports also that a gracious meeting is in progress in Harrison, where Rev. Wm. Sherman is helping Brother Bearden.

Vanderbilt Notes

University Hall, the main building on the Vanderbilt campus is now a magnificent mass of ruins. On Thursday, April 20th, fire broke out in the garret and soon swept through the entire structure. It is supposed to have caught from an electric wire and had probably been burning for some time before it was discovered. Much of the library and the bulk of the laboratory apparatus were saved. The building and contents were insured for something like a hundred and fifty thousand dollars. The net loss will be great.

Final recitations for the day were in session when the alarm was given. By the use of Wesley Hall and other buildings, the work of the following morning went forward without a break. Mr. Holderness, the bursar, has established his office in the parlors of Wesley Hall, and the business of the University will proceed without interruption. The cool head of Chancellor Kirkland proved equal to all emergencies.

Plans for the future have not yet been laid, but we are confident that the friends of Vanderbilt will not allow her to suffer for lack of the necessary equipment.

Passion week is being observed at McKendree Church. Services have been held each night of this week.

Dr. Tillett has returned from his tour of the colleges, and his final meeting with the Hymn Book Commission. The hymn book is now in the press and will be given to the public as soon as possible. It will not be so large as the one we now use, containing only about seven hundred and fifty hymns. These, however, have been selected with great care, and each hymn has its own music.

The Cole Lectures will be delivered this year by Rev. Charles Cuthbert Hall, D.D., president of Union Theological Seminary. The general theme will be "The Universal Elements in the Christian Religion." The course consists of six lectures, the first of which will be delivered Sunday afternoon, April 30th, and the other five during the following week. We are looking forward with great expectation to the coming of this noted preacher.

Catalogues for the Biblical Department for the next year are now out. If any young preacher desire to secure one, it will be mailed to him, if he will drop Dr. Tillett a card.

Hutchinson.

Annual Meeting W. H. M. S.

To the Members of Little Rock Conference Woman's Home Mission Society.

Dear Sisters:

Again we come to you with a message of love and cheer in our labor of love for the Master.

Our hearts are buoyant with the hope of a

splendid annual meeting in Texarkana. The date is May 14-17, and many good things are in store for us if we only do our part. All delegates are expected to arrive in Texarkana Saturday, May 13th, and our first service will be the annual sermon on Sunday morning by Bishop Key.

A Young People's mass meeting will be held Sunday afternoon, and we hope all Young People's societies will send a delegate that great good may result from this meeting. Please elect your delegate at once, if you have not done so, and send her name to Mrs. J. F. Giles, 119 E. Sixth street, Texarkana, Ark., that there may be no confusion in assigning homes. We want this to be the best meeting in our history and we look to you to help us by sending a delegate from each auxiliary. The delegate should bring a report on regular blanks for the year ending March 5, 1905, and be prepared to give, in a few words, good points, that others may be benefited, and the weak ones that they may be corrected.

Delegates will pay full fare to Texarkana, Ark., and get a certificate from their agent in order to secure one-third rates home, should our attendance be large enough to give us this advantage.

Pray earnestly, dear Sisters, that the Spirit of Christ be among us to bless and direct us.

Yours, with love,

Mrs. F. M. Williams, President.

Mrs. W. H. Pemberton, Cor. Sec.

Hot Springs, April 20, 1905.

PERSONAL.

On his way to spend the summer in Mississippi Bro. W. H. Isom, of Tillar, stopped at our office and had his paper changed.

Last week Dr. W. J. Pinson, one of our progressive laymen at El Dorado, called and examined our Sunday school supplies.

Mrs. J. W. Cline and little daughter passed through the city last Saturday, on her way to join her husband at Chicago University.

Rev. J. M. Hughey received into the church at Conway, forty-five members, the result of the recent meeting which he held in that charge.

Mrs. J. H. Reynolds and children, of the Arkansas University, are visiting the family of the junior editor. Prof. Reynolds has also paid us a flying visit.

We had a call last week from Mr. N. B. Sligh, of Hot Springs, while here attending the Arkansas Bankers' Convention. Bro. Sligh is one of the best laymen in Arkansas.

Mr. A. D. Reynolds, cashier of one of the Ozark banks, secretary of our Sunday school at that place, was in to see us last week, supplying his Sunday school with perquisites.

Prof. D. Y. Thomas, for several years past professor of history and political science and vice-president in Hendrix College, goes to the University of Florida, at Lake City, Fla., at the beginning of the next scholastic year. Dr. Thomas' service at Hendrix has been of the highest and most scholarly order. We regret to lose him from that institution.

The junior editor is off among the good people of Mena District, according to previous announcement, having left Little Rock last Friday night. The senior editor will be off among the people of Fayetteville District before this paper comes from the press, attending the Fayetteville District Conference at Elm Springs, and making several other points in that region.

"Nearly the whole Roman Catholic world has been opened to Protestant workers within fifty years. It is only forty years since Japan began to admit foreign missionaries."

ARKANSAS METHODIST

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

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

REV. E. A. TABOR, Field Editor

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

LITTLE ROCK, WEDNESDAY, APRIL 26, 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.

Politics in Religious Bodies.

The Daily Democrat of April 17th has an editorial on this subject. Our friend of the Democrat is usually right. In so far as he deprecates the existence of political methods in church councils he is right in this instance. Yet we fear he was somewhat betrayed by his sense of editorial independence of thought when he undertook to point out the structural element in Methodist polity which tends to political maneuvering among Methodist people. An ecclesiastical statesman ought to make sure of his facts, and as to his facts our friend is surely mistaken.

He informs the public that "appointments in each conference are largely determined by the bishop and a 'cabinet' of district superintendents called 'presiding elders.'" When once a man has been elected a presiding elder he is in good position to secure good things for himself and his friends. Clergymen, being human, form a clique, elect one of their number presiding elder, and, having landed him in the 'cabinet,' enjoy the usufruct. This kind of politics has been characteristic of the Methodist organization everywhere in America."

Now, as a matter of fact, there never was a presiding elder, in the whole history of Methodism, anywhere in the world, elected to his office by his brethren. In the early part of the last century there were some in the church who insisted upon this method of choosing presiding elders, and the movement went so far that in 1820 the General Conference passed a law to that effect. Against this law, Joshua Soule, one of the greatest ecclesiastical statesmen the church has ever produced, whom the same conference had elected to the office of bishop, protested, and that on constitutional grounds, declining on account of the law to be ordained bishop. The General Conference, in view of this protest, suspended the operation of the law till the next meeting of that body, four years later, and then repealed it. This is the nearest approach the church ever made to electing presiding elders. It is not possible, then, that this kind of politics should have characterized Methodism anywhere in America, let alone everywhere.

The presiding bishop appoints the presiding elders, just as he appoints all the other preachers, the only difference being that he is usually more independent in his choice of presiding elders than he is in making other appointments, though technically he has sole authority in making any appointment. In as much as a presiding elder is, in effect, the bishop's deputy within his appointed district, and in as much as none but the abler men are supposed to be made presiding elders—and are therefore the better known to the bishop—he feels less called upon to take counsel, as he has also less need to do so. Still, as a matter of fact, again, it is exceedingly rare that a bishop will venture on so important an appointment without taking counsel. We believe it would be held among us that in more than half the rare cases in which appointments are made without advice, unless, indeed, the bishop is personally quite familiar with the field and the men, blunders are committed.

If the Democrat had said that occasionally it happens that the friends of a preacher will "log-

roll" with the bishop to get him made presiding elder, that is a thing which could happen in our economy. We would not care to deny that it has happened now and then. Nor would it be possible to devise any system of ministerial supply which men men cannot abuse. It has never happened that any system has been devised which men have not abused. In such a case the end to be sought is a system which will best spread the gospel. This being the end, Methodism may well challenge all the churches in existence to show a polity equal to hers. And the presiding eldership has has ever been one of the chief secrets of the power of this polity, for it has enabled us to use thousands of men in our ministry who without a presiding elder could not have been made available.

Politics in Conferences is a thing alien to the true spirit of our religion. Wherever it may be found it is deeply to be deplored. For it is more than alien; it is destructive of the very nature of religious life. Methodist preachers know this. Speaking for that particular branch of Methodism to which the writer belongs, he has this to say, after having spent more than a quarter of a century in the active work of our ministry, Political disturbances among our conferences are the exception, not the rule. They bob up now and then, for preachers, as the editor of the Democrat has observed, are human; yet nothing is surer among us than the downfall of the trickster. It is a thing that cannot be hid; the ecclesiastical politician will swiftly be recognized by his brethren, and to be recognized is to be doomed. His tricks may hold him up for a while, but he is certain to be submerged by that sense of fairness which characterizes Methodist preachers, as thoroughly as it does any class of men in the world; he must go, sooner or later, usually rather sooner than later.

Conference of Southern Baptist Educational Institutions.

It is announced that an Educational Conference, composed of the presidents and faculties of the Baptist institutions of the South, will convene at Kansas City, Mo., May 11.

Our Baptist brethren are to be congratulated on their educational enterprise and evident purpose to create a real system.

Our own Church has all of the machinery of a perfect educational system—an Education Commission to fix degree standards, a General Board with full authority to enforce these standards and classify institutions, and a Correspondence School for our preachers, to say nothing of our Annual Conference Boards with large power over secondary schools—but we need a fuller understanding and sympathy among those who are actually in charge of our various schools. Years ago the writer endeavored to secure a meeting of Southern Methodist educators, but received little encouragement. He still believes that great good would follow a convention in which representatives of all our schools could become acquainted and freely counsel together.

Let the movement begin by an informal convention of presidents and faculties of our Arkansas schools, held at some convenient season and itinerating among the schools.

The Meed of Men Who Fail.

A. H. GODBEY.

I observed a few weeks since that Dr. Hillis, in one of his popular articles, was emphasizing the certainty of temporal prosperity, or worldly success, for the diligent and faithful. The line of argument—let us rather say, assertion—is familiar enough. It is well that we should have something of this sort. It is well that the familiar periodical, "Success," should give us accounts of the characteristics of industrious men who have achieved a certain worldly success. It is well that these men should from time to time

tell us what they believe to be the principal reasons for their success. Yet many other people, of equal talents, of greater devotion and singleness of purpose, with no hampering personal traits, labor unceasingly for years, under the stigma of failure. Men have striven faithfully and earnestly for the solution of various enigmas and some careless youngster comes along and blunders at once upon the secret for which another had striven a lifetime. And too frequently a mere accident is heralded to the world as the result of patient and methodical research.

Our young people need to be told quite as much of the value of men who fail, and the value of failures. On the latter point I may remark I have known a man to parade himself in print as never connected with anything that was a failure. The reader was apt to comment, *sotto voce*, "Except his own character." Qualities, greatly to be desired, and of a kind calculated to endear him to those who know him best, were notably lacking in him. A few great defeats, acknowledged defeats, bringing real heart aches, would have wrought much for him. The success achieved was but the success of an energetically self-seeking man. On one occasion I suggested to a scholarly, modest man working away in a corner, some policy akin to that of the successful brother. He responded, "A man can't do that if he have the ordinary instincts of a gentleman."

I knew something about the certainty of the success which this brother undertook to secure. His aid was solicited in a struggling community, where there was no prospect—let me say possibility—of immediate statistical results. The man assured himself of fact, then declined to aid. I have been told of this policy on his part repeatedly. He would fain be a great reaper; he was not content to be a forgotten sower, into whose labors other men might later enter. And I have often mentally contrasted him with others who have silently chosen worldly failure, that they may leave a larger heritage to the future.

The Old Testament and the New give us contrasting ideals; the men who succeed, and the men who fail. In the earlier and cruder stages of religious development, all individuals and all nations, conceive the rewards of right-living in purely temporal terms. How crude the accompanying morals may be is not now germane to the subject. The rewards are stated in terms of worldly prosperity and adversity. Throughout the Old Testament this is dominant. It is relatively late in the history that we hear other views. When the prophets concluded that it was, after all, the best part of the nation that was carried to Babylon, the doctrine of certain temporal reward for the righteous was seen to need revision. The twenty-eighth chapter of Deuteronomy contained but a half-truth. We know the advance made in the New Testament. Men may suffer afflictions as severe and varied as those enumerated by the Deuteronomist, merely because they are righteous by preference. We are taught something of the significance of men who fail. And the new view view becomes a rallying point for the moral forces of the world. It makes and demands a courage the successful man can never have. It is said of Paul ere his conversion, "He is a chosen vessel unto me * * * for I will show him how great things he must suffer for my name's sake." The final temptation in the wilderness seems to me to raise the same issue. The tempter seems to say, "I know that you are the Son of God, and that all of the kingdoms of the world will eventually be yours. But your plans and ideals make your success too remote. There is too much hardship, too much suffering, for yourself and your agents. The world is mine now, and I can show you how to succeed. Don't be so straight-laced. Take a leaf out of my book. Let down the bars a little, and we can take every one into the church." And

over and over we may observe this same temptation faced today. Some men succeed, in the worldly sense; but their success does not bode well for the church. The highest of all courage is the courage of the other man, who fails, as the world measures things.

We need more emphasis in some churches, in some lives, on this virtue of the New Testament. Many a revival, running rippling along with shallow emotions and superficial ideas of Christian obligations, could be completely stopped by a single searching sermon upon the sacrifices and worldly failures that might come to some men as the result of Christianity.

Success is often the worldly criterion of morals. A traitor may be only a patriot who failed. The defeated side is the wrong side. That is the logic of the mediæval trial by battle. Modern minds have not shaken off the spell. Thousands of shallow brains found proof that Providence thought we were in the right because we defeated Spain. That sort of logic would suffice to leave the stamp of malefactor forever on Calvary.

The persistence, efforts, and courage of Columbus, are now familiar to us all. Suppose he had met a little more rough weather. The failure of the enterprise would then have been certain; and who would then have been so hardy as to praise the skill, courage and persistence of the great enthusiast? The hero is the man who dares to run a risk. He is not deterred because an unknown and incalculable element enters into his problem. If he knew more than his fellows he might be a wiser man, but not necessarily a better one. But in our present state of moral and intellectual development, we say such things only as glittering generalities. It is seldom one hears them applied to the individual case, where one has seemingly failed. Yet may we not legitimately do so? The pioneer who shows us where no path is possible, the explorer who proves where no oasis is to be found, the man who methodically tests the value of a certain principle of investigation in the great labyrinth of human knowledge where the key is hard to find, and where at every stage so many paths hold out equal promise—these all really contribute something to the movement of the world. We may see in the light of later investigations that their wanderings were foredoomed to failure; and we are then always in danger of neglecting to honor the high faith that scorned meaner aims and was unchilled by the indifference of the common multitude. Even the men who plod after perpetual motion, the philosopher's stone, the elixir of life, may have some instructive quality. We may find them grossly ignorant, yet concede them courage, daring, patience—which are higher qualities than mere information. The latter may be a mere accident. The difference between an Edison or Agassiz and a South Sea Islander may sometimes be wholly in environment; for which neither was responsible.

Browning makes Rabbi Ben Ezra apply the principle to his own case. Thinking of the unattained ideals, unaccomplished plans, unfulfilled desires, the old rabbi exclaims:

"What I strove to be

And was not comforts me."

It is perilous ground, where so much egotism lurks in human nature, as well as so much indolence. There are only too many who will be ready to apply such a principle to their own case, when they have no cause to do so. Yet it is none the less sure that thousands of modest, earnest souls of high ideals, elbowed into a corner and struggling almost hopelessly with a sense of defeat, need to apply this consolation to their own hearts. They need to understand that a great ideal, a sublime purpose, may be made to appeal to a man, not that that particular thing may be achieved, but that it may work some needed

effects in the life and character of him to whom the heavenly vision has come. It should be enough for such, that they have not been disobedient to the heavenly vision.

The Forward Movement in Maine.

Maine has been known for half a century as a prohibition state. Neal Dow and the Maine Law have been familiar terms from childhood. And Maine has stuck to her principles and her law nobly. Others may have grown faint and backslidden, but not Maine. She has been "faithful among the faithless found." Of course, she has had to meet the same difficulties that have confronted other states—faithless, conscienceless, false public officials, men who have no regard for the law or for their oaths. They have allowed the law to be violated with impunity, and, of course, its purposes have in such cases been defeated. Then "prohibition did not prohibit." No law can enforce itself. Because it was not in all cases enforced, its enemies cried out that it was a failure.

But a new and better day has dawned in Maine. Last week the legislature passed what is known as the Sturgis bill, designed to make sure the enforcement of the prohibitory law. This act goes directly to the heart of the matter. It authorizes the Governor to appoint a commission of three members who shall have the power to exercise in any part of the state "all the common law or statutory powers of sheriffs in their several counties in the enforcement of the law against the manufacture and sale of intoxicating liquors." That is direct and effective. If Mr. Sheriff in any county fails to enforce the law, the commission can step in and enforce it. The members of the commission will, of course, be men in full sympathy with the law, and will regard their oaths in this connection. The law will be enforced. The whole state is stirred up on the subject. A dispatch from Portland to the secular papers says: "Today the sheriffs of several counties sent out sweeping instructions regarding the enforcement of the law. In this city all places where intoxicants in any form or under any construction of the law had been offered suspended the sale, and thousands of dollars worth of liquors have been delivered for shipment to Boston."—Pittsburg Christian Advocate.

Duty to God.

A duty shunned or a duty delayed is a duty still. There is nowhere that a man can hide himself from the eyes of God. No man can cease to believe that he ought to do God's will. The excuses which men make for neglecting their duty cannot diminish their obligations. You may put off till tomorrow what conscience commands today, and when tomorrow comes with its cares and toils and temptations, it may be easier to defer again, but the obligation to serve God will not die or diminish its claims.

As the Lord of Hosts, in whose presence we all are, shall live, and as our souls shall live, so certainly will our obligation to serve him last as long as we have our being. We can no more flee from duty than we can flee from the presence of the infinite God. It is only by obedience to him that we can have peace.

You may not think so now, it may seem to you that much is to be gained and little to be lost by denying for the present God's claim upon your heart, but in that gentle whisper of duty, which you now so easily deny or suppress, is the very hiding of God's infinite power over you to make you happy or miserable forever. Duty done will make the voice of conscience sweet as the harps of heaven to your soul; it will make the cup of life run over with blessings; it will snatch the crown of victory from the hand of all conquering death. Duty neglected will arm the voice of conscience with the terrors of the judgment to come; it will fill the secret chamber of

the soul with reproaches and with the sentence of condemnation.

Think of this, O ye who have been neglecting duties till they are almost forgotten! They are duties still, and now in this gracious hour they are come back like God's angels of mercy, pleading for admission at the door of your hearts. If you continue to shut them out, they will be swift witnesses against you in the final day of judgment. Open the door and let them in. Give them a supreme command over your whole conduct. So shall every path of life be safe for your feet, and in the valley of the shadow of death you shall fear no evil.

Ghent, Ark.

Mrs. C. A. Caldwell.

From Texas.

Mr. Editor—The missionary issue of the "Methodist" is before me. We had not thought of its running over, filling eight additional pages. This issue alone is worth several times the subscription price of the paper. Like the sunny clime in which we live, it gets better further on. I positively cannot do without the "Methodist," hence am a life subscriber.

No issue is so much alive today as that of missions. We of the "cavalry brigade" are catching the spirit mightily. The fires are burning all around on many of our circuits. We are learning more of the Fatherhood of God and the brotherhood of man, and are anxious to pass the "good news" clean on around the world, to every brother wherever found dispersed about the globe.

Wishing you, Mr. Editor, and all your readers continued blessings, I am as ever,

I. F. Thomas.

The other good things Brother Thomas wrote strained our modesty, and so were cut out.—Editor.

Bishop Burt kindly appointed an Italian preacher to a Southern Methodist pastorate, Tampa, Fla., at the instance of Bishop Candler. In all our Methodism not a preacher who speaks the Italian language could be found, so Bishop Burt of Italy was approached for assistance, who readily responded with one of his trained preachers, giving him to us in that needy field of about 7,000 Italians without a Protestant preacher. Doubtless there is more in this than the mere loaning, so to speak, of a preacher to another denomination. It is to say the least a return to those days contemplated by our fathers when Methodism became two. The preachers North could come South and those South could go North at option and their exchange and interchange were provided for by the terms of separation, and the fact was contemplated and discussed by the Bishops as coming in the order of things and was to be regarded as no more out of the ordinary than when a member changing his residence should likewise change his membership, though remaining in the same branch of Methodism.—Pacific Advocate.

There would be an enormous increase in production if we were all paid what we think we are worth—and earned the money.—Puck.

What a world this would be if all the people who are making history were trying to turn out the right kind of a job!—Puck.

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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.

Monticello District—Third Round. In Part.

Parkdale. May 13, 14
 Portland and Wilmet. 14, 15
 New Edinburg. 20, 21
 Collins. 27, 28
 Monticello. 28, 29
 Warren. June 3, 4
 Hamburg Ct. 10, 11
 Hamburg Sta. 11, 12
 Palestine. 17, 18
 Jersey. 24, 25

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

W. M. Hayes, P. E.

Little Rock District—Second Round.

Carlisle Ct. 22, 23
 Lonoke. 23, 24
 Oak Hill Ct. 29, 30
 Maumelle Ct. May 6, 7
 Asbury. 13, 14
 Hunter Memorial. 14, 15
 England Ct. 20, 21
 England. 21, 22
 Austin Ct. 27, 28
 Hickory Plains Ct. 28, 29
 First Church. June 3, 4
 Winfield Memorial. 4, 5

Our District Conference will convene 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 expected that the preachers will give like attention to those entrusted to them; if not collected, at least subscribed. 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.

Batesville District—Second Round. April

Ash Flat. 22, 23
 Salem. 26, 27
 Bexar. 29, 30

Calico. May 3, 4
 Melbourne. 6, 7
 Mountain View. 13, 14
 Pleasant Plains. 17, 18
 Desha. 20, 21
 Batesville. 28
 Central Ave. 28
 Bethesda. June 3, 4
 Jas. F. Jernigan, P. E.

Morrilton District—Second Round.

Cleveland Ct. 29, 30
 Mt. Vernon Ct. May 13, 14
 Conway Miss. 20, 21
 Quitman Ct. 27, 28
 Quitman Sta. June 3, 4
 Atins Ct. 10, 11
 Russellville Sta. 17, 18
 Adona Ct. 24, 25
 J. M. Cantrell, P. E.

Jonesboro District—Second Round.

Crawfordsville and Marion, April 15-16
 Vannale Ct. April 22-23
 Osceola Sta. April 29-30
 Luxora and Rozel. May 2-3
 Blythesville Ct. May 6-7
 Blythesville Sta. May 8-9
 Monette and Manila. May 13-14
 Shiloh Ct. May 18-19
 Trinity Ct. May 20-21
 Cotton Belt. June 3-4
 Dead Timber. June 10-11
 District Conference at Harrisburg, May 25-28. This District Conference embraces a Sunday and all will be expected to remain for the entire conference.

M. M. Smith, P. E.

Paragould District—Second Round. April

East Paragould Ct. 22, 23
 Pocahontas Sta. 28
 Pocahontas Ct. 29, 10 a. m.
 Maynard Ct. 29, 30
 Reyno Ct. 30, May 1
 Gainesville Ct. May 6, 7
 Lorado Ct. 13, 14
 Smithville Ct. 13, 14
 Mammoth Springs and Hardy. 14, 15
 Z. T. Bennett, P. E.

Arkadelphia District—Second Round. April

Amity Ct. 29, 30
 Social Hill Ct. May 6, 7
 Dalark Ct. 13, 14
 Okolona Ct. 20, 21
 Arkadelphia Ct. 27, 28
 Lono Ct. June 3, 4
 Malvern Sta. 10, 11
 Hot Springs Ct. 17, 18
 Malvern Ave., Hot Springs. 18, 19
 Central, Hot Springs. 24, 25
 J. R. Cason, P. E.

Camden District—Second Round. April

Atlanta. 29, 30
 Camden Sta. May 3
 Lewisville, Walnut Hills. 6, 7
 Stephens and Waldo. 13, 14
 Hampton, Faustina. 20, 21
 Bearden, New Hope. 27, 28
 El Dorado Ct., Bethel. June 3, 4
 El Dorado Sta. 4, 5
 Smackover. 10, 11
 Stamps. 17, 18
 Junction. 24, 25
 Onalaska. July 1, 2
 Strong. 8, 9
 J. H. Riggins, P. E.

Helena District—Second Round.

Helena Sta. April 29-30
 Laconia Ct. May 6-7
 Turner and Shiloh. May 13-14
 Holly Grove and Marvell. May 14-15
 Haynes Ct. May 20, 21
 Marianna Sta. May 21, 22
 Clarendon Sta. May 27, 28
 Forrest City Sta. May 31
 W. C. Davidson, P. E.

Searcy District—Second Round. Apr.

Cabot Ct., at Jacksonville. 29, 30
 Newport Station. May 6, 7
 Beebe Ct., at McRae. 13, 14
 Argenta Station.
 Gardner Memorial.
 Auvergne & Weldon Ct., Turnip. 27, 28
 Cato Ct. June 3, 4
 Wiville Ct., at Friendship. 10, 11
 Heber Ct., at Hiram. 17, 18

Bethany Ct., at Floyd. 24, 25
 El Paso Ct., Vilonia. July 1, 2
 District Conference will be held at Gardner Memorial. Opening sermon by J. G. Parker, May 18, at 8 a. m. Conference will close May 22. Now, brethren, let us push the collections this quarter. J. D. Sibert, P. E.

Fayetteville District—Second Round.
 Elm Springs Ct., at Elm Springs. 29, 30
 Fayetteville Sta. 30, May 1
 F. S. H. Johnston, P. E.

Dardanelle District—Second Round. April

Altus and Coal Hill, at Coal Hill. 22, 23
 Prairie View Ct. 29, 30
 Gravelly Ct. May 6, 7
 Ozark Ct. 13, 14
 Ozark Sta. 14, 15
 Belleville Ct. 20, 21
 J. B. Stevenson, P. E.

Texarkana District—Second Round.

Foreman Circuit. April 28
 Richmond Circuit. April 29, 30
 Umpire Circuit. May 6, 7
 Fairview Station. May 13, 14
 Cherry Hill Circuit. May 20, 21
 First Church. May 27, 28
 College Hill Station. May 28, 29
 The Sunday-school Conference and Missionary Rally for the district will be held at Foreman, April 25-27.
 B. A. Few, P. E.

Pine Bluff District—Second Round.

Alzheimer. April 29-30
 Sherrill. April 30 and May 1
 Redfield. May 6-7
 Roe. May 13-14
 Kingsland. May 20-21
 Lakeside. May 27-28
 Carr Memorial. May 28-29
 Bayou Meto. June 2-3
 Stuttgart. June 3-4
 St. Charles. June 17-18
 DeWitt. June 18-19
 Gillette. June 24-25
 Swan Lake. July 1-2
 Douglass and Grady. July 2-3
 Macon and Grace. July 7-8
 Rison. July 8-9
 Rowell. July 15-16
 Star City. July 22-23
 Sheridan. July 29-30
 The District Conference will convene at Sheridan Thursday, July 27th, at 9 o'clock. The opening sermon will be preached Wednesday night, July 26th, by Rev. A. C. Graham.
 E. M. Pipkin, P. E.

Fort Smith District—Second Round. Apr.

Cauthron Ct. 30, May 1
 Huntington Ct., at Huntington. 6, 7
 Mansfield Ct., at New Hartford. 7, 8
 Charleston Ct., at Grand Prairie. 13, 14
 Ft. Smith Ct., at Lavaca. 14, 15
 E. R. Steele, P. E.

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Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmy Oils. Cancer, tumor, piles, catarrh, ulcers, fistula, and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. Bye, Drawer 1111, Kansas City, Mo.

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 Brunhafer 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, 1906.
 F. A. Garrett, Clerk,
 Jas. Paschal, D. C.

Bradshaw, Rhoton & Helm, Attorneys for Plaintiff.
 J. G. Dunaway, Attorney ad litem.

Potash

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Makes one feel grateful to the remedy.

Doan's Ointment has soothed hundreds.

Here's what one Little Rock citizen says:

L. Treadway, railroad conductor, now collector for the Retail Grocers' Association, residence 2215 Louisiana street, says: "For several years I had attacks of itching hemorrhoids and had almost given up hope of ever stumbling across a preparation which would give me permanent benefit. An advertisement in one of our daily papers induced me to go to J. F. Dowdy's drug store for a box of Doan's Ointment. An application or two gave me relief, and a continuation stopped the last attack. Up to date, there has not been a symptom of a recurrence."

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OUR YOUNG PEOPLE

Through Thick and Thin.

Chapter 4.

When Finley entered school, he found it would take him four years to complete his course, but nothing daunted, he set to work with a vim and energy, that had characterized his work in the past, for he believed "where there's a will, there's a way."

A feeling of home-sickness came over him when he received his first letter from Nellie.

"I'm so proud of my college brother," she wrote, "and some day when he gets to be a great man, I'll think maybe I helped in some small way to make him what he is."

"Bless her little heart," said Finley, under his breath; "she shall go through college herself, if I live, for she's been a constant inspiration to me, even when everything was dark, and I couldn't see my way out she never gave up hope. I really do believe the child prayed every day that God would open the way, somehow, for me to go to school."

On the following Sunday, Finley asked Mr. Graham the way to church, as he wished to enter Sunday school the first Sunday he was in town.

"You'll find the church on the corner next to Green's grocery. Mr. Freeman is the superintendent—he's a red-headed man, and wears glasses."

"Thank you, sir; I think I'll find my way all right."

On reaching the church Finley went in quietly and took a seat near the front, where he watched for Mr. Freeman. He didn't have long to wait, however, for soon a man answering the description Mr. Graham had given, entered the door leading a little girl. As he drew near the seat where Finley was, the boy arose, extended his hand and said:

"This is Mr. Freeman, I suppose; I am Finley Gibson. My home is in Prattsville, but I am here attending school, and ask the privilege of becoming a member of your Sunday school this morning."

"I am glad to meet you, my young friend, and I know Miss Anderson will be delighted to have you enter her class of young men."

When Finley was introduced to the boys, many of whom he had already met at school, he began to feel at home, for Miss Anderson was an excellent young lady who showed "her boys" much attention,

and as Finley said, "she has a way of making a fellow feel like he is worth something." Her words were full of wisdom, and Finley hungrily drank them in.

"It is a great misfortune for a boy to the indulged son of wealthy parents, who keep him hanging around home year after year in idleness. It is the making of many a boy, that he is early thrown upon his own resources, thereby learning to overcome the difficulties which he will be sure to meet in life's pathway."

Finley thought she must have heard the circumstances of his life, for her words seemed to fit his case so well. He treasured up her words, and often as he sat in the school room they came to him as a great inspiration to "do his best."

Life was not all sunshine with Finley, for soon his little savings had all been used, and unlooked for expenses that he must meet, came almost every day. His clothes were beginning to look worn, and his shoes were almost in rags; he hadn't the money for a new pair, and had no one to whom he could go for it. He might write to Nellie and ask if she and Jim had saved anything, but he felt sure it would take everything they had to live on. He hadn't paid his library fee, which was overdue, and how he was to get the money he didn't know. He wended his way home from school that afternoon with a heavy heart. "I don't see how I am to stay here—of course I can work for my board, but how will I get the money for my clothing and books? I don't care if my shoes are old, I'll stay here and study if I have to go barefooted, for Miss Anderson said it is often the making of a boy to be thrown on his own resources—well, maybe it is a blessing, only I can't see it now."

He sat up later than usual that night pouring over his lessons, and at midnight he knelt by his bedside and told God all about his trouble. Somehow as he rose from his knees he felt that God would answer his prayers at the right time.

Next morning he laced his worn shoes, a feeling of pride came over him, and he felt ashamed to appear at school with such shoes, but hoping no one would notice them, he hurried out to his work. As he milked the cow, he heard a familiar voice behind him; upon turning, he saw Wiley Drake, the idler of the school.

"Hello there, Simple Simon, how long before you are through pailing Bossy?"

Finley did not reply, for he knew Wiley only meant to pick a row, so he wisely refrained from a reply.

"O, I see you don't want to speak to your betters; I don't blame you though, for a boy who has to do a servant's job like that, can't expect to associate with the best people of the town."

"Look here, Wiley Drake," said

Bill Arp's Great Book

The Best of His Famous Writings, Selected by Himself Shortly Before His Death. Memorial Edition, printed from large type, with wide margins, Biography and Illustrations, \$2.00.

GOLDEN OPPORTUNITY FOR CANVASSERS. From every section of the South applications for territory are pouring in. Greatest seller issued in many years. Agents reporting as high as 12 orders per day. Liberal terms. Send 30 cents in stamps for outfit. HUDGINS PUBLISHING CO., Atlanta, Ga.

Finley, jumping up from his milkstool, "I'll have you understand that I am just as good as you are, sir, and because a boy is ambitious to have an education, and is forced to work his way through, because of misfortunes, is no indication that he is not respectable and honest."

"That's owin' to how you look at it."

"Well, you'd better move on, I guess, for it won't take me but about two minutes to wear you out if you hang on that fence much longer."

"No country Jake of your size can try that and live," said Wiley, with a blow. He thought to frighten Finley, although he really trembled with fear, lest the other would spring over the fence and put his threat into execution.

Turning on his heel he walked down the street muttering something about common, low-bred people.

When Finley finished his work, he gave his shoes an extra blacking, laced them a little closer to make them fit better, and started on his way to school. He didn't whistle this morning as was his custom, for his heart was heavy, and the library debt worried him.

"O, if I only had a father or uncle as most boys have, to whom I could write for money or shoes, how glad I would be. Well, I'll try not to care what people say about me now, and maybe some day I'll be rich—if I am. I will hunt up all the poor boys who need help in going to school, and not one will pass me without being helped."

As he reached the school building, two little girls met him at the door, and called him to one side.

"Finley, this is Miss Martin's birthday, and we've brought her a cake, all iced over, and we want some one to make a presentation speech for us. We thought you'd do it for us. We want to walk up to her desk and carry the cake ourselves, and we want you to walk ahead of us and say the speech as we hold the cake."

"I shall be glad to do so, girls, if you think I can do justice to the occasion—this is my birthday, too."

"O, you and Miss Martin are the same age, then?"

"O, no; I'm only eighteen years old, while she is about twenty-four. But what do you want me to say in the speech?"

"O, just say a lot about how the pupils all love her and—"

"Yes, and say something about many happy returns of the day, for that always belongs in a speech of this kind."

"All right, I'll have to study a

"From the Uncivil War to Date."

WARNING ORDER.
State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.
Allie Burger, Plaintiff, vs, James Burger, Defendant.

The defendant, James Burger, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Alice Burger. April 24, 1905.

F. A. Garrett, Clerk,
By Jas. Paschal, D. C.,
E. S. & L. C. Maloney, Solicitors for Plaintiff.

SPECIAL ONE WAY COLORIST EXCURSION

Via



Tickets on sale daily, March 1 to May 15, to

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1844

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HEADACHES and INDIGESTION

Sold on merit more than 60 years.

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—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 November 30, 1905. Liberal stop-overs both going and returning. For full information call on or address J. A. Hollinger, P. & T. A., Markham and Louisiana Sts., or Union Depot, Little Rock, Ark.

little while on it, but when the bell rings, I'll be ready."

(To be continued.)

The pipers are not made of pipes,
And cowards are not made of cows;
And lyres are not made of lies,

While bowers are not made of bows.
The wickets are not made of wicks,
And candles are not made of cans;

And tickets are not made of ticks,
While panels are not made of pans.

The cattle are not made of cats,
While willows are not made of wills;

And battles are not made of bats,
And pilgrims are not made of pills.

The cornets are not made of corns,
A hotel is not made of a hoe;

And hornets are not made of horns,
While poets cannot all be Poe.

—Selected.

A. B. POE,

THE

SHOEMAN

LITTLE ROCK, ARK.

Largest Shoe House in the State

MAIL ORDERS

Given Careful Attention.

The Opium Question.

American Missionary Societies have sent the following memorial to the president, which should be supported by a multitude of letters to him and to Hon. John Hay, secretary of State, from those who concur, and by editorials and other public utterances, and by like action in other Christian lands:

To the President of the United States:

Sir—The undersigned, official representatives of Missionary Societies engaged in work in China, and representatives of other religious, philanthropic, commercial, and educational institutions, are deeply impressed that the negotiations to be carried on between the Allied Powers and the Chinese government present an opportune time for our government to assist in bringing to an end the opium traffic in that empire. This traffic has been a terrible curse among all classes of the Chinese people, has brought desolation and sorrow into many thousands of homes, and its victims are multiplying with every added year.

The position of our government is most favorable for taking the initiative in this matter. Our own treaty concluded with China in 1884, absolutely prohibiting all American citizens from engaging in the traffic, and all American vessels from carrying opium to or between the ports of China, expressing as it does the sentiment of the American people, and our cordial good will toward China in helping to relieve her of this traffic, gives us strong vantage ground for asking the other nations to join in this commendable purpose.

As foreign nations will be urging a great extension of commercial privileges at this time, including the abolition of internal duties, and these privileges are necessary for the increase of commerce, they can most happily reciprocate what may be granted by China in this respect, by giving her their powerful help in delivering her from the multiplied evils of the opium traffic.

While objections will doubtless be made by some interested parties to the great decrease of trade which will be occasioned by the interdiction of traffic in opium, it ought to be borne in mind that this traffic is one of the greatest obstacles to all legitimate trade, absorbing, as it does, more than the whole amount of the value of the export trade in tea, and impoverishing the people so that they cannot expend, as they otherwise would, large sums for the products and legitimate manufactures of other countries.

The Chinese government has repeatedly declared its willingness and desire to sternly prohibit the cultivation of the poppy as soon as foreign countries consent to the prohibition of the traffic.

Such an act of humanity and justice on the part of our government at this time will greatly tend to increase good feeling among the Chinese officials and the vast multitudes of Chinese people.

No one thing could have greater effect in overcoming the revengeful feelings aroused especially in those regions of the country which have suffered most during the late troubles, and its whole influence throughout the land would be most beneficial.

It would be a most happy inauguration of the first new treaties of the twentieth century between western nations and China to carry out so humane and beneficial a purpose in the revision of treaties with that empire.

We therefore respectfully and earnestly urge upon our government to take the initiative in this important matter, and use its influence with the other nations concerned to bring about so desirable a result.

Is This the Perfect Paving?

In the daily papers of the South, and of the country at large as well, the street paving question is being agitated again this spring. The havoc that winter's frosts, hard spring rains and traffic have done to city streets makes the query, "Is macadam paving the cheapest after all? both pertinent and general."

Every city is pretty well convinced it would seem from their papers, that macadam has proved unsuited for streets in the up-town districts and for residential streets where there is much driving. And each municipality is looking to see what its neighbor is doing.

That macadam has good qualities which asphalt, granite blocks and brick do not possess is evidently admitted by the Southern press. So the search has been for some way by which the good footing and pleasant driving properties of the macadam might be secured without its dust and "raveling" propensities.

If macadam could be made waterproof and if the particles of stone could be permanently bound together, the perfect paving would be had. That is the prevailing sentiment. Such a paving would not be slippery and uncertain like asphalt, nor would it be noisy and hard on horses like bricks and blocks.

Quite a number of cities are confident that they have found the solution of the street problem in the Bitulithic paving that has been used pretty generally over the East and North and to considerable extent in the South in the past few years. This Bitulithic has been given the most unqualified praise by officials in cities that have put it down. It was awarded the gold medal at the St. Louis Exposition and that city has paved its most fashionable driveways with it. The municipal journals tell of very extensive contracts that have been let for spring and summer work.

New Equipment for Rock Island.

It has just been announced that to provide for the increased volume of traffic on Rock Island lines, a large amount of new equipment will be delivered, during the month of March, on orders placed several months ago. It is indicative of the industrial and commercial prosperity of Rock Island states that, even before the receipt of the new equipment, it has been found necessary to place another large order for delivery in the early summer.

The rolling stock which will be placed in service this month includes twenty new pattern passenger cars from the Pullman shops, which embody so many comfort-contributing devices that they make a distinct advance in day passenger equipment. This new departure will come as a

surprise to the western traveling public. Ten of the cars will be seventy-foot chair cars, furnished with sixty-four reclining chairs, seating as many people. The interior finish is Mexican mahogany; decoration is olive green, with plain green lines and the chairs are upholstered in green. The cars are equipped for lighting both by Pintsch gas and electricity and are fitted with electric fans, for ventilation and cooling.

The other ten cars are seventy-foot vestibule coaches, with seating capacity for eighty. The seats are upholstered in maroon plush; otherwise the decorations are the same as in the chair cars. All the cars have very large double plate glass windows and are equipped with Pullman standard six-wheel trucks.

One new feature that will be introduced in these cars is an improved draft gear with 125,000 pounds spring capacity of the ordinary passenger coach. On heavy trains, pulled by giant locomotives, this increased capacity of the draft gear prevents disagreeable jars in starting and stopping of trains.

Book Bargains and Premiums FOR New Subscribers.

Any of the books listed below will be sent postage paid on receipt of the price. Or any subscriber to the Methodist may select books to the value of 75 cents for each new subscriber at \$1.50. Cash must accompany order. We ask our readers to help us increase our circulation and offer them valuable premiums for their trouble. By a little effort a fair library may be secured. If sample copies of the Methodist are desired they will be furnished on application.

The following are twenty-five cent books. They are clearly printed from large type, on a good quality of paper, and durably bound in cloth, embossed with an artistic design in two colors, with side titles, and lettering in gold.

Title.	Author.
Aesop's Fables	Aesop
Alice's Adventures in Wonderland	Carroll
Andersen's Fairy Tales	Andersen
Arabian Nights' Entertainment ..	
Beside the Bonnie Brier Bush ..	
.....Maclaren	
Beulah	Evans
Black Beauty	Sewell
Black Rock	Connor
Bracebridge Hall	Irving
Bride of Lammermoor	Scott
Bryant's Poems	
.....William Cullen Bryant	
Burns' Poems'	Robert Burns
Children of the Abbey	Roche
Chimes, The	Dickens
Christmas Carol	Dickens
Cricket on the Hearth	Dickens
Favorite Poems	St. Elmo
Flower Fables	Alcott
Fairy Tales	Grimm
Grandfather's Chair	Hawthorne
Gulliver's Travels	Swift
Holmes' Poems	O. W. Holmes
Light That Failed	Kipling
Little Minister	Barrie
Longfellow's Poems, H. W. Longfellow	
Mine Own People	Kipling
Mother's Cook Book	Harland
Mrs. Caudle's Curtain Lectures ..	
.....Jerrold	
Paul and Virginia	St. Pierre
Phantom Rickshaw	Kipling
Pilgrim's Progress	Bunyan
Plain Tales from the Hills	Kipling
Pleasures of Life	Lubbock
Polite Life and Etiquette	Benham
Rip Van Winkle	Irving
Robinson Crusoe	Defoe
Scarlet Letter	Hawthorne
Scottish Chiefs	Porter
Soldiers Three	Kipling
Sticket Minister	Crockett
Swiss Family Robinson	Wyss
The Talisman	Scott

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Gospel Tents

They are our specialty, but we make any kind of tent that is made. DON'T buy before getting our prices. Yours truly, M. D. & H. L. SMITH, Dalton, Ga.

Tanglewood TalesHawthorne
Tennyson's Poems.....Lord Tennyson
Thaddeus of Warsaw.....Porter
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.....Verne
Vicar of Wakefield.....Goldsmith
Washington, George, Life of.....

.....Townsend
Water BabiesKingsley
Whittier's Poems.....J. G. Whittier

Wonder BookHawthorne
The following Henty Books for Boys, well bound, at 50 cents each:
The boy Knight.

By Sheer Pluck.

Facing Death.

Bonnie Prince Charlie.

Bravest of the Brave.

True to the Old Flag.

With Lee in Virginia.

With Wolfe in Canada.

The Young Midshipman.

The following Golden Hour Series, beautifully printed, containing half-tone illustrations, daintily bound, at 50 cents each:

AddressesBy Phillips Brooks

AddressesBy Henry Drummond

Book of Golden Deeds...C. M. Yonge

Christian Living.....F. B. Meyer

Lept for the Master's Use.....

.....F. R. Havergal

Let Us Follow Him.....Sienkiewicz

Natural Law in the Spiritual World.

.....Drummond

Paradise LostJohn Milton

Prince of the House of David....

.....Ingraham

The following illustrated books, bound in embossed leather with rich gold ornament, fancy end paper and linings, at 75 cents each:

Autocrat of the Breakfast Table

.....Holmes

Browning's Poems

John Halifax.....Mulock

Lady of the Lake.....Scott

Lalla Rookh.....Moore

Lowell's Poems

Lucile

Princess, The

Poe's Poems

Sesame and Lilies

Tales from Shakespeare.....Lamb

True and Beautiful

The following well-bound books for youth, at 75 cents each:

The American Speaker.

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The Blue Grass Cook Book.....\$.75

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All names and addresses should be plainly written. Be very careful in writing your order, so that mistakes may be avoided.

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Little Rock, Ark.

CHURCH AT HOME

Dear Sirs—I have undergone a surgical operation at the Deaconesses' Hospital, St. Louis, and shall be away from my work on account of it for two or three weeks. Very truly,

L. C. Craig,

4117 W. Beele, St. Louis, Mo.

NEW HARTFORD. — Dear Brother—We are having a great revival here. Thirty have professed up to date. A large attendance and fine interest. It is a union pastors' revival. We expect great results from the meeting. Have only begun. Your brother,

W. B. Wolf.

PRESCOTT, ARK.—The first round of quarterly conference shows a decided advancement over last year's reports on finances. We are also better organized and the outlook more hopeful.

I am making speeches for the "Methodist" and urging our people to take the paper. The paper is improving every issue. Your brother,

Thomas H. Ware.

W. R. Conference Notice.

Pastors desiring aid for parsonages will make application through Mrs. S. H. Babcock, Jonesboro, Ark., not later than May 5. An effort will be made to secure rates to annual meeting of Woman's Home Mission Society to be held at Paragould, Ark., May 11-14. Delegates will secure certificates from home agent, when they purchase tickets.

A. G. Dickson, President.
W. P. McDermott, Rec. Sec.

SCIENTIFIC FOOD

That Cures Patients Quickly.

"My experience with food has been considerable.

"For 20 years, I suffered with chronic indigestion, and bowel complaint which brought on general debility," says a gentleman of Danville, Ill. "I was very poor in flesh and everyone thought I had consumption. I was treated by the best doctors of several cities, but to no benefit.

"At last, I went to the hospital and while there began using Grape-Nuts, the physician giving me permission, and from that day I commenced to gain. By careful diet, and using judgment, I gained in flesh and strength, my lungs got better, and today I consider myself as well as men in general at my age of 60 years.

The other patients noticed that I gained faster under the same treatment and care and I told them to add Grape-Nuts to their diet and be careful not to eat meat, nor warm bread and starchy food. I can now eat anything in reason; I sleep well; bowels are regular and I have gained 22 pounds in flesh. Grape-Nuts food saved my life.

It adds to the health and comfortable living, makes the mind clear and prolongs life." Name given by Postum Co., Battle Creek, Mich.

HARRISON.—Editor "Arkansas Methodist"—We have just closed a good meeting here. We had eighteen conversions and fourteen accessions to our church. It was the best meeting we have had for years. I believe all our people were helped by the meeting. The conversions were, so far as we can judge, genuine. Most of them were converted at the altar of prayer. We rejoice at having had a revival in our church after years of failure. To God be all the praise.

Our Brother Wm. Sherman, of Van Buren, did the preaching, and it would be useless to say to those who know him that he did it well. He is an earnest, spirit-filled preacher of the Gospel of Jesus Christ. When he gets out of some place to preach, we'll take him up here in the "hill country of Judea."

Our work is in good condition. We are in great way to succeed, as we have never done before.

With love for all our people, I remain, yours fraternally,

Lee Bearden.

REV. I. A. VERNON.—Dear "Methodist"—My address is changed from Bloomingdale, Fla., to Dade City, Fla. On account of failing health I have taken a superannuate relation. I am very truly yours,

I. A. Vernon.

RAVENDEN.—Have spent some days in helping Brothers Craig and Kemper on the Imboden and Smithville Circuits respectively. When you fall into the hands of these brethren you may expect enough of preaching to do. The brethren are quite acceptably dispensing the everlasting word. Brother Kemper is not well, nor is Brother Craig. Brother Craig preached a powerful sermon at Walnut Hill in the presence of this writer a few weeks ago, and it was the writer's privilege to listen to quite an entertaining sermon from Brother Kemper last Sunday was a week, and this writer preached only three times for Brother Craig yesterday. This writer has not preached as often in one day before within a long time. On last night we had a good congregation here, as also at Williford 11 o'clock yesterday. To God be all the glory for any good done. This writer much enjoys reading our ably edited "Arkansas Methodist." God bless the editors and all its readers. Pray for me and mine. Fraternally,

J. F. Armstrong.

MARRIED.

BULAR-WILSON. — February 8, 1905, at the residence of the bride's parents, in Pine Bluff, Ark., Mr. C. C. Bular, of Lumber, Columbia county, Ark., and Mrs. Zanoah Wilson, of Pine Bluff, Rev. O. H. Keadle, father of the bride, officiating.

TOBIN-DUNN.—March 12, 1905, at the residence of the bride's father, Dr. C. B. Dunn, by Rev. F. R. Canfield, Mr. H. A. Tobin, of Hampton, Ark., to Miss Harriet Dunn, of Woodberry, Ark.

DUNN-TOBIN.—March 12, 1905, at the residence of Dr. C. B. Dunn, by Rev. F. R. Canfield, Mr. H. B. Dunn to Miss Mary Tobin, both of Hampton, Ark.

Deaf People Now Hear Whispers

Listening Machines Invented by a Kentuckian.

Invisible, When Worn, but Act Like Eye-Glasses.

Ever see a pair of Listening Machines? They make the Deaf hear distinctly. They are so soft in the ears one can't tell they are wearing them.

And, no one else can tell either, because they are out of sight when worn. Wilson's Ear Drums are to weak hearing what spectacles are to weak sight. Because, they are sound-magnifiers, just as glasses are sight-magnifiers.

They rest the Ear Nerves by taking the strain off them—the strain of trying to hear dim sounds. They can be put into the ears, or taken out, in a minute, just as comfortably as spectacles can be put on and off.

And, they can be worn for weeks at a time, because they are ventilated, and so soft in the ear holes they are not felt even when the head rests on the pillow. They also protect any raw inner parts of the ear from wind, or cold, dust, or sudden and piercing sounds.

These little telephones make it as easy for a Deaf person to hear weak sounds as spectacles make it easy to read fine print. And, the longer one wears them the better his hearing grows, because they rest up, and strengthen, the ear nerves. To rest a weak ear from straining is like resting a strained wrist from working.

Wilson's Ear Drums rest the Ear Nerves by making the sounds louder, so it is easy to understand without trying and straining. They make Deaf people cheerful and comfortable, because such people can talk with their friends without the friends having to shout back at them. They can hear without straining. It is the straining that puts such a queer, anxious look on the face of a deaf person.

Wilson's Ear Drums make all the sound strike hard on the center of the human ear drum, instead of spreading it weakly all over the surface. It thus makes the center of the human ear drum vibrate ten times as much as if the same sound struck the whole drum head. It is this vibration of the ear drum that carries sound to the hearing Nerves. When we make the drum vibrate ten times as much we make the sound ten times as loud and ten times as easy to understand.

This is why people who had not in years heard a clock strike can now hear that same clock tick anywhere in the room, while wearing Wilson's Ear Drums.

Deafness, from any cause, ear-ache, buzzing noises in the head, raw and running ears, broken ear-drums, and other ear troubles, are relieved and cured (even after Ear Doctors have given up the cases), by the use of these comfortable little ear-resters and sound-magnifiers.

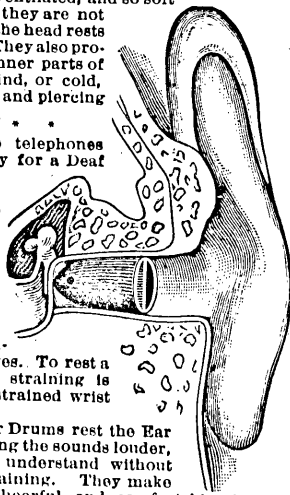
A sensible book, about Deafness, tells how they are made, and has printed in it letters from hundreds of people who are using them.

Clergymen, Lawyers, Physicians, Telegraph Operators, Trainmen, Workers in Boiler Shops and Foundries—four hundred people of all ranks who were Deaf, tell their experience in this free book. They tell how their hearing was brought back to them almost instantly, by the proper use of Wilson's Ear Drums.

Some of these very people may live near you, and be well known to you. What they have to say is mighty strong proof.

This book has been the means of making 326,000 Deaf people hear again. It will be mailed free to you if you merely write a post card for it today. Don't put off getting back your hearing. Write now, while you think of it. Get the free book of proof.

Write for it today to the Wilson Ear Drum Co. 256 Todd Building, Louisville, Ky.



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

W. L. Danley,
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Nashville, Tenn.

A Business Course

That begins in actual practice, continues in actual practice, and ends in actual practice sows self-confidence and self-confidence develops into success.

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That has been thoroughly mastered opens wide the door to the manager's private office and puts the individual in line for sure and rapid promotion and success.

If you desire to join the happy company that is marching to success, write for our special offer.

J. J. MES' BUSINESS COLLEGE,
PINE BLUFF, ARK.

CAN YOU ENJOY A SQUARE MEAL?

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

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

DR. SPENCER'S ENGLISH DYSPEPSIA WAFERS.

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

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

Price 50 cents a box.

For sale by
SNODGRASS & BRACY, LITTLE ROCK, ARK

WARNING ORDER.

State of Arkansas, in the Supreme Court—
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

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SILOAM SPRINGS.—We are getting along nicely. Sunday school larger last Sunday than at any time since I came. I took five new members into church.

Cordially,
F. M. Tolleson.

ALMA, ARK.—I enclose herewith P. O. money order to pay for renewal of my subscription to "Arkansas Methodist." I need not tell you I am enjoying your paper, for how could I help enjoying it? Every Arkansas Methodist should feel proud of our paper. May God bless you in your good work for Christ, and for universal Methodism.

Cordially,
A. H. Lark.

HUNTINGTON—The work here is prospering both spiritually and materially. New members are being received at almost every Sunday service.

We have just completed a fine well in the parsonage yard,—a work which should have been done years ago.

I will try to bring the "Arkansas Methodists" abreast with every other interest of the church. I like to have things, where I am, in a condition of poetic symmetry. No church can have a vigorous life until every separate part is in unison with all the other parts. It must be fitly joined together and compacted by that which every joint supplieth, etc., or it cannot live more than half a life or live that life long.

You are making a paper equal to any Conference organ of which I have knowledge, and deserve a liberal patronage.

Your brother,
J. A. Castel.

FT. SMITH CIRCUIT.—You can say for our work that we are not behind in everything. We are in a hopeful condition and prospects are good.

J. M. C. Hamilton

Bro. Hamilton accompanies this note with a good report on his work for the paper.—Editor.

CONWAY—Easter Sunday was a great day with us. A great crowd filled our large auditorium and Sunday School room. Forty-five were received into the church, forty-four by vows, twenty-two being baptized at the altar. On April 9 we began a series of services held by the pastor, continuing eight days. Last week was spent in personal work concerning the fruits of those meetings, with the results noted above. Our church work here is moving forward. The Sunday School, under the wise management of Prof. J. D. Clary, is the best I have ever been connected with. To it belongs much credit for the results of the recent meetings. Large audiences and increasing interest inspire the pastor to put forth his best efforts.

J. M. Hughey.

BATESVILLE—The revival services at the Methodist Church closed Wednesday night. The church was crowded to overflowing, all deeply

interested in the last hour's service. A testimony meeting was held, beginning at 7 o'clock. A great many arose and stated that they had been greatly blessed during Mr. Ramsey's stay in the city. Among the number were many who were converted during the meeting. Mr. Ramsey preached his last sermon from the text, "Behold What Manner of Love is This?" The great love of God for fallen men was presented as few had ever heard it before. To Mr. Ramsey's appeal many sinners went forward and expressed a desire for a better life. The results of the meeting can hardly be estimated, but it is safe to say that the conversions and reclamations were from 150 to 200. Of the number converted, fifty have joined the different churches, and a great many of the members of the different churches have formed new resolutions and expressed the determination to place themselves squarely on the side of a truly religious life. This means that all the churches have been strengthened and the cause of Christ is to be more closely looked after in Batesville.—Batesville Bee.

STEPHENS, ARK.—It may be of interest to your readers to hear of the prosperity of the Stephens Sunday School. The attendance has doubled within a quarter. The average attendance this month has been 135. A circle of a dozen teachers and pupils is at work on Dr. Hamill's "The Sunday School Teacher." Yours truly,
J. P. Womack.

CORNING, ARK.—Editor "Arkansas Methodist"—We have just closed a very fine meeting here. There were in all about fifty conversions and reclamations. Twenty-four have joined our church and some more will join us, and some will go to other churches. This was a remarkable meeting in many respects. The whole town was touched and moved. Almost every member of our church took an interest and received a blessing. The churches of the town were drawn close together; the members of the other churches attended and helped and rejoiced with us. Another remarkable feature was that almost all the converts were grown people—many of them married people.

In our meeting a year ago, we got many children and young people; this time some young people and many older ones. I was helped in this meeting by Rev. S. H. Babcock, of Forrest City, and Brother Tatum of Jonesboro. Brother Babcock did some extra fine preaching for us. He spent almost two whole weeks with us. Our people were much delighted and highly edified by his strong sermons.

Brother Tol Tatum is only a layman, but he sings and prays and exhorts with remarkable effect. God certainly blesses his efforts. He spent fifteen days with us, and left many friends here who will always love him for his faithful work among us.

Both of these good men are greatly loved by my people. We

thank God for their coming. Pray for us. Yours,

A. E. Holloway.

EUDORA, ARK.—We let the contract today for the building of a house of worship for the Methodist people of this town and community, and expect to lay the "corner-stone" some time next week. Your brother,

Ruffin T. Davis.

VALLEY SPRINGS.—Our work the (Valley Springs Mission) is growing. Our congregations are becoming very large. The last month shows an average attendance of 150, counting night and day service, and some very remote points. Collections almost secured in full. P. C.'s salary almost up to date. Yours in the work for Christ,

John T. Gossett.

Ho! For Denver!

Representatives of the three conference Epworth League Board met in Little Rock recently and after considering everything pertaining to the Epworth League Conference in Denver next July 5 to 9, decided on the Rock Island as being the best route for Arkansas Leaguers. A special tourist sleeper will leave Little Rock 4 p. m. July 3. Those wishing to take advantage of it may do so by paying \$3.25 in addition to the regular round trip fare of \$26.95 from Little Rock. We cannot think of a more delightful trip than this one. A great conference in which the greatest men of the nation will take part is worth attending. The Rocky Mountain scenery is unequalled in the world. For further particulars write us, or inquire of any (Choctaw) Rock Island agent. Special cars may leave other points if the travel demands them.

W. M. Wilson, Batesville.
M. W. Waldrip Ft. Smith.
T. O. Owen, Malvern.
J. M. Workman, Crossett.

Helena District Conference.

The Helena District Conference will convene in Marianna June 1-4, 1905. The opening sermon will be preached by Rev. A. M. R. Branson Thursday, June 1st, at 8 p. m. The following brethren will serve as committee on examinations: H. B. Cox, J. K. Farris and S. H. Babcock.

I sincerely desire and respectfully request and urge that every preacher in the district, both traveling and local—make his arrangements to attend this session of the District Conference and if possible to remain throughout the session. I also make the same request of delegates.

It is the special request of Bro. F. A. Jeffett, who will entertain the Conference, that all the preachers and delegates, and others who expect to attend the Conference, to write him to that effect at an early date.

Let every one of us go to this District Conference with the purpose through God's help to make this session a season of spiritual refreshing. My deep desire is that the Lord may

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

WARNING ORDER.

In the Pulaski Chancery Court.
De E. Bradshaw, Agent, Plaintiff, vs. J. C. Womble, Alice Womble, James Tunnah and H. A. Pittard, a partnership doing business as Tunnah & Pittard, A. C. Womble and the Victor Talking Machine, Defendants.

The non-resident defendants, A. C. Womble and the Victor Talking Machine, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, De E. Bradshaw, Agent.

F. A. Garrett, Clerk.
Bradshaw, Rhoton & Helm, Solicitors for Plaintiff.

J. G. Dunaway, Attorney ad litem.

BELLS.

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

pour His Spirit upon us all, even before we meet.

W. C. Davidson, P. E.

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

OBITUARIES.

MARTIN—Macajah David Martin was born in Atlanta, Ga., September 28, 1840. He was the son of J. J. and Jane Martin. His death came February 24, 1905. At the age of 19 he was studying law in the city of Atlanta. He gave up his studies at his country's call and joined the Confederate troops of Georgia. He was afterwards transferred to the army of Virginia, and took part in the battles around Chattanooga, participated in the campaigns in the Shenandoah Valley and was finally captured by the union troops at Gettysburg. After remaining in prison for six months, he was paroled. After the war he spent some time in Memphis, Tenn., but finally settled at Indian Bay, Ark., where he was engaged in mercantile and cotton business. Here he married Sarah E. Rodman and became the father of a family of six children. His wife and two children survive him. He was identified with the development and progress of the neighborhood in which he lived. He also took an active part in the social and political life of his county. He was ever ready to help in all religious and charitable work. For many years he has been a devoted member of the M. E. Church, South. He met with misfortune in his old age, but met it with the strength, patience and gentleness that characterized his whole life. He was a kind and loving husband and father, a true and generous friend, an earnest Christian gentleman. His character is summed up in the words, "unselfishness and purity of heart." Every one looked on Brother Martin as an upright Christian gentleman. After a short service, conducted by the writer at the church, the Masons took charge and quietly laid their companion to rest in the cemetery at Marvell, Ark.

Boone L. Wilford.

SEARCY—Nancy A. Searcy, daughter of Frederick and Luty Miller, was born in North Carolina, December 15, 1832; married to Calvin J. Searcy, June 4, 1861; died February 3, 1905. Thus ended a long and useful life. Sister Searcy was converted at 10 or 12 years old; joined the M. E. Church, South, and for more than sixty years she was faithful to her church and consecrated to her Lord. Her life was bright as the morning sun, and as quiet as the evening shadows. A gentle spirit has gone from us, and a bright light has gone out here, but has been relighted in the realms of glory to shine forever. She suffered long, but with perfect patience. She will be greatly missed at Wesley church, where she held her membership for more than twenty years. She has been one of the leaders of Methodism in the community. She died without a struggle. Some of her last words were, "Mother, this is our heaven now," "Victory!" Clapping her hands, she said, "Praise the Lord."

H. E. May.

MILLS—Mrs. Arena Atchley Mills was born in Grant county, Ark., in 1875; was converted when quite young and joined the M. E. Church, South, under the ministry of the now sainted James Y. Christmas; was married to Rev. W. W. Mills in 1896, and died at the Methodist parsonage at Janssen, Polk county, Ark., January 16, 1905. She was truly a good woman. Her husband says: "She read the Bible much and had family prayers when I was away from home; I never heard her say one unkind word about anybody." It appears that in her last illness the great shadowing and overpowering blessing of His presence came upon her and that her last conscious words were in extolling the matchless love of the blessed Savior. To the sorrowing husband, children, mother, father, brothers, sisters and

friends, live as she lived, die the triumphant death that she died and you shall meet her again in the habitation of the just at God's right hand.

B. A. Few.

Mena, Ark.

PLEDGER—Mrs. Jovis Ann Pledger (nee Johnson) was born January 16, 1848; died February 5, 1905; was married to Simeon Pledger, October 5, 1869; professed faith in Christ and joined the M. E. Church, South, under the ministry of Rev. W. H. Metheny, and lived a devoted and useful member of the church until the angel of death called her home. Her life was of that noble, pure type which has always been the safeguard of every Christian home. As a companion she was tender and loving. As a mother she was not only good, but her very earnest longing for the highest possible success in life for each of her children was perhaps paramount to every other consideration in her mind. Her tongue was a law of love to all with whom she came in contact. Her pure Christian life shined brightest in her last days. Truly a good woman has fallen, but the weeping ones who are left behind know where to find their lost of earth again.

John C. Shipp.

BLACKMAN—Rev. James Blackman was born near Jonesboro, N. C., 1820, and died March 5, 1905. His father moved in 1831 to West Tennessee, and settled near Jackson, the county seat of Madison county. At that time the county was sparsely settled and West Tennessee was little developed, and Jackson was but a small village. The people lived in log cabins, much of their furniture was of the Forked Deer bedstead style. What few school houses and churches that were in the country were made of logs cut from the forest, most of them being unhewed. Settlements were few and far apart. Under these primitive conditions, James grew to manhood. But his parents being of the purest and best Methodist stock, they brought their sons up in the most orthodox style of Methodism, from which training up none of them ever departed. Everyone of them became excellent citizens and model Christians after the manner of their father. In 1843 Brother James Blackman was united in marriage with Miss Miriam L. Anderson, who was also trained in the old school of Methodism, which made her a suitable helpmeet for such a young man. Four children were born to them, two of whom died in youth. The others grew to manhood. The elder passed away in February, 1902. The death of John left of this once unbroken and happy family but three, father, mother and their son, J. R., and now she lingers in the twilight, feeble and failing, at the ripe age of 85, but full of faith and ready to go when the summons comes. There has never been a time in the past sixty-two years that Brother and Sister Blackman's home was not fully open for the entertainment of itinerant Methodist preachers, from Rev. G. W. D. Harris, D. D., down to the last appointee, the former being the first presiding elder appointed west of the Tennessee river. And no preacher in the earlier and the later days ever sat down to a freer table, nor slept on a softer bed. As a neighbor and citizen no community had a better one than Rev. James Blackman. As a local preacher, the church has perhaps none truer, more faithful and efficient. He never wore out at his own church in the long run of his fifty or more years of his ministry. In revival work he had few if any superiors. He seemed never to tire in such labors, and he knew what to say to a penitent and how to say it. When he first began to preach I do not know, but I have known him thirty-

nine years, and he appeared at that time to be an old one. His ministry extended at least through fifty or more years. As a husband and father, he was all that wife or child could ask. To quote the language of his son, "Never a son had a more loving and devoted father. The older he grew the more I became attached to him. I now thank God that I was blessed with such a parent. It does my heart good to go back and see so much good that he accomplished." Noble tribute from son to father. The devil and evil men will not let a good man or a good woman leave this world without giving them a thorough trial in some way. I have seen Brother Blackman go through one of the darkest storms, but when the clouds lifted he stood forth the stronger than when it struck him. When he came to realize that the end has come, looking back he said to his son, "Robert, I thank God I am leaving this world without an enemy." He left a message for all his old brethren with whom he had fought life's battles, to meet him in heaven. He was laid to rest in the beautiful cemetery at Bethany church, where he and his family had always held their membership. The burial services were conducted by the Masonic fraternity, according to the beautiful and appropriate ritual of their order.

I. L. Burrow.

HEARON—Sarah Adaline Hearon, whose maiden name was Armstrong, was born in Alabama in 1849; married to R. L. Hearon in 1866; died at the home of her son, Prof. R. A. Hearon, in Grand View, Tex., March 11, 1905. They brought her to Hope, Ark., to be buried by the side of her husband. Here she had lived most of her married life. It was here her children were reared principally; hence, it is here she was best known. She was held in the highest regard by all. Their testimony is she was a good woman. She was of a retiring disposition, but her Christian character was positive and potent, as her home influences testify. All her children are religious and educated. Two of her sons are Methodist preachers, now occupying important stations in Texas; her oldest, W. J. Hearon, was once a member of the Little Rock Conference. Her other son for several years had charge of the public school at Hope, Ark., and is now occupying a like position in Grand View, Tex., a consecrated Christian man, a steward in our church. Such a life as hers never dies. She was left a widow sixteen years ago, but as long as she lived she kept the family life around her. They looked to her for council and comfort. She lived to see her last child educated, and in her last illness and death they were all with her. She suffered much, but was fully conscious of her condition, talked calmly of her departure and died in the full triumph of the Christian's faith. The funeral was from the Methodist church here. The public school dismissed and a large concourse of people joined to pay loving tribute to her memory.

T. D. Scott.

Hope, Ark.

PORTER—John A. Porter was born in Jefferson county, Ala., July 4, 1853; was married to Miss Lee M. Hinson, December 20, 1891; died at his home near Hunter's Chapel church, February 20, 1905. He was converted and joined the M. E. Church, South, in 1890, and it can be truthfully said he remained a true and faithful member until he was called home. Brother Porter was a good man, a loving husband, a kind father and a good neighbor. Brother Porter suffered for more than a year with cancer. He was never heard to murmur or complain. Time after time he expressed his willing-

ness to go. For fourteen years he had been preparing to meet his God. Brother Porter leaves a wife, two children and a host of friends and relatives to mourn their loss. Amid sorrowing friends we laid his body to rest in Hunter's Chapel graveyard to await the resurrection.

Edward J. Slaughter.

Roe, Ark.

WHITTINGTON—On Monday, March 13, H. B. Whittington departed this life. Brother Whittington was born in March, 1849, and married Rebecca C. Baker, December 13, 1874. Later in life he married Martha J. Jordan. By this second union, there are two children, Mrs. Ambers and Mrs. Hamilton. Brother Whittington lived and died in the same house in which he was born and reared. He was a good citizen. His friends esteemed him an upright Christian gentleman. May God bless his surviving relatives and help them to so live in this world that they can meet him in a better world.

C. L. Williams.

ANDERSON—Mr. Robert N. Anderson was born in the State of Georgia, in 1837. After the Civil War he moved with his family to Crawford county, Ark., and settled near Dyer, where he has since lived a worthy and honored citizen, until the 6th of March, 1905, when he went to his eternal reward. I visited Brother Anderson in his last sickness, and I do not think I ever visited a more cheerful, hopeful, happy Christian in my life. If I ever saw a ripe sheaf, ready to be garnered, he was one. He said he was lying up there on his bed with no aches nor pains and no fever. He said, "Brother Key, the Lord is mighty good to me. I am just waiting in perfect ease His summons." He really did not seem sick enough to die, yet in ten days after my last visit he passed behind the curtain in his sixty-eighth year. Brother Anderson was a kind husband, an affectionate father and was one of our oldest and best members of the church at Dyer. Peace to his ashes, and may we all meet him in the glory world. His pastor,

S. S. Key.

ANDERSON—Mrs. Lucy Anderson, daughter of Rev. W. H. Metheny (deceased), who for years was an honored member of the Arkansas Annual Conference of the M. E. Church, South, was born in Dyersburg, Tenn., October 12, 1869; was married to Mr. Robert Anderson of Dyer, Ark., February 11, 1891; died, February 20, 1905. This union was blessed with four children, Bonnie May and Oliver Doyle, aged eight and ten years respectively, and the little twins, who were not a week old at her death. Sister Lucy seemed to be all that her husband would have her be, as a wife. She was an affectionate, painstaking mother, and a consecrated, zealous worker in the church. There was not a cloud in her way. While she would have been glad for her husband's sake, and for the sake of her children, to have remained longer with them, yet she was perfectly resigned to go. After talking freely with her pastor, her husband, her brothers and sister and other friends, she fell on sleep. I write this obituary at her own request, and make it short, as she requested. Her pastor,

S. S. Key.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

Lula Haley, Plaintiff, vs. John Haley, Defendant.

The defendant, John Haley, is warned to appear 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.

Contribution cards, 50 cents a hundred.

Little Rock District Conference.

My Dear Brethren—Our district conference convenes at Carlisle June 20th and we are expecting a full attendance of the regularly elected delegates to both conference and League service.

Now we see no sign of diphtheria or smallpox here yet, and this is as big-hearted a people as you ever saw. No end to their stock of hospitality. Yet our town is small, and I will expect each pastor to send the names of his delegates to me not later than June 1, distinguishing between district conference and League conference delegates, as these must be provided for before any other applications can be considered. Our connectional men are included of course. Now, brethren, we want to make it as pleasant for you as possible while you are here, and we want your visit to be a benediction to our little town and community. So come surcharged with the spirit of God and praying for a baptism of the Holy Spirit on the conference and district. Yours, etc., J. H. McKelvy.

A Letter From a Layman.

Dear Brothers Anderson and Millar—When I become discouraged and low-spirited I take up the good and comforting "Arkansas Methodist," and I find words that cheer me when I read of so many new creatures in Christ Jesus. I love that saying, "Born again"—freed from sin. I am only a lay member. When I look back and see how little I have done for the blessed Lord it makes me feel so small. From this time on I am resolved to do all I can for the Lord. Some word that we might say to a poor sinner about his soul might sink deeper down into his heart than anything else, and lead him to salvation. We never know how much good we can do toward saving a soul from death and ruin. Oh, how much a kind word will do toward saving a soul. I feel so glad to say to the readers of the good old "Methodist" that as time passes away, and brings me nearer to the great judgment day, I am making ready to meet it, so that I may hear that blessed word, "Come up higher, and enter into rest." I have a large family in heaven watching for me, and I want to be able to say with Paul, I have fought a good fight. I have been made to rejoice this spring at seeing so many souls saved under the preaching of our dear Brother W. C. Watson, at Lakeside Church. We all love him. J. D. Cherry.

Pine Bluff, Ark.

Rev. E. S. Patterson, who was well known to many people here and about Oak Hill, where he formerly lived, died at his home in Richmond, Ark., Sunday morning, April 9, 1905, and was buried with Masonic honors at Oak Hill Monday.—Wilton Democrat.

While in Allene last Saturday we attended the second quarterly conference of the M. E. Church, South, Wilton charge, and were pleased

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Scalp Covered With Sores, Hair and Eye-Brows Fell Out—Agony for Eight Long Years — Doctors Were Unable to Cure.

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BY CUTICURA

"I had suffered terrible agony and pain for eight long years from a terrible eczema on the scalp and face. The best doctors were unable to help me, and I had spent a lot of money for many remedies without receiving any benefit. My scalp was covered with scabs, my face was like a piece of raw beef, my eyebrows and lashes were falling out, and sometimes I felt as if I was burning up from the terrible itching and pain. I then began treating myself at home, and now my head and face are clear and I am entirely well. I first bathed my face with Cuticura Soap, then applied Cuticura Ointment to the afflicted parts, and took Cuticura Resolvent for the blood. I was greatly relieved after the first application, and continued use of Cuticura soon made a complete cure.—Miss Mary F. Fay, Westboro, Mass."

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Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure.

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with what we saw and heard. It was a pleasure to note that the charge was reported in a prosperous condition religiously and financially, and that the pastor, Rev. J. A. Baker, was so heartily received and cordially encouraged in the work. Presiding Elder Few was present and gave to all kind words of cheer in the good work and those present were greatly benefited and encouraged. The stewards and trustees all made good reports. We could not stay for the Sunday services, but are told that they were well attended; that the communion and love feast services were very interesting and the presiding elder's sermon an eloquent one.—Wilton Democrat.

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