

The Arkansas Methodist

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"Speak Thou the Things That Become Sound Doctrine."

One Year, \$1.50.
To Preachers, \$1.00

VOL. XXII.

LITTLE ROCK, SEPTEMBER 9, 1903.

NO. 36

News and Notes.

THE CORNER-STONE OF THE NEW Methodist Church, South, of Texarkana, Ark., corner of Laurel and Seventh streets, was laid in the presence of a large concourse of people Monday afternoon. Addresses were delivered by the pastor, Rev. James Thomas, and by Rabbi Bogen of the Sinei congregation.

In Northwest Arkansas.

A partial list of our engagements in this section appeared last week in the Methodist. Accompanied by Mrs. Godbey we left Little Rock, on the Choctaw road, Wednesday evening. Our first stop was at Mansfield, where we were entertained at the parsonage, the home of Rev. S. S. Key. There was a good congregation to preach to in the evening. Brother Key has five appointments. This is the principal one, but Hartford, also under his charge, is a town of 2,000 population, many of whom may be counted as permanent citizens. At present business is good in this section. The great coal mines are causing the country to develop rapidly. Brother Key has done an excellent work, but there is great need that the service in these mining towns be increased. Missionary funds can be wisely expended here.

They have natural gas at Mansfield. It lights the streets, the churches, and many residences, and is largely used for cooking and heating. The pipes are already laid to Huntington which is only two miles away. We went up to Huntington Thursday and stopped at the parsonage with Rev. J. A. Castell and family, and preached to the people there at night. They have a population of 2,500 here. Our church has strengthened under the hand of Brother Castell, and the parsonage has been made very commodious. Our work is the most prosperous in the place, but there are frequent changes and some of the best supporters of the work have moved away this summer. Brother Castell's sons, James and Ebert, have good employment here and promise to be very useful and successful men. There are four

other preaching places in connection with this, but three are at mining camps where no societies are organized. There is preaching at our church at Huntington every Sunday night. Brother Castell's services are highly appreciated. He has the favor and love of the people.

Friday we reached Rogers and lodged with Rev. W. B. Johnsey and wife. They are permanently settled here after many years of great usefulness in the Master's service. They have built a new home in a very pleasant portion of the town, next to the home of W. C. Adair. Adair and wife are their friends in every need, but they have many friends at Rogers. Rev. B. M. Burrow has charge here. He helped us look after the interests of the Methodist. He holds an excellent congregation we are told, and is a strong preacher.

Service at Centerton Sunday morning and at Bentonville at night are the last we can mention in this report. Our home at Bentonville is with the family of Rev. J. H. Torbett, a supernumerary preacher, who still does much good service for the church and whose family do much to help the church here. M. N. Waldrip is at Bentonville. To the eye of a visitor everything suggests that our church at Bentonville is prosperous. The Sunday-school, under care of E. L. Taylor, is one of the very best. Brother Waldrip has a fine congregation. All the interests of the church seem to be well cared for. The new church building, erected during Brother Steel's pastorate, is tasteful and commodious. Bentonville is a delightful charge.

Washington Letter.

Late and authentic information from Turkey has placed this country in a somewhat unfortunate light because of the sending to Beirut of the European squadron upon what, from recent reports, appears to have been nothing more than the hilarious efforts of a half drunk Turk to celebrate a wedding. The first news received from Minister Leischman at Constantinople was to the effect that Vice Consul Magelssen had been

murdered. On the strength of this first dispatch the fleet under Admiral Cotton was ordered to Beirut. Soon after the issue of that order came a cablegram saying that Magelssen had not been killed, the shot having missed. This has been followed by reports to the effect that no attempt had been made on Magelssen's life, but that a shot had been fired in the vicinity of his carriage by a half drunken roysterer returning from a wedding. An effort was immediately made to intercept Admiral Cotton at Genoa, where he had gone to coal, but such expedition had the Admiral exercised that when the countermanding orders reached Genoa he had already sailed, and as there remained no possibility of reaching him before he got to Beirut, it was given out at the State Department that it had been determined not to countermand the original order. It is understood, however, that the Admiral will find orders to proceed elsewhere awaiting him at Beirut.

A report has been very much circulated during the past week to the effect that the failure of the Colombian Congress, thus far, to ratify the Panama canal treaty was due to the arbitrary position taken by United States Minister Beaupre at Bogota. Secretary Hay, however, does not believe that such is the case and says that all communications between Minister Beaupre and the Bogota government has been conducted under the direction of the State Department. It is said moreover, in Washington, that repeated attempts have been made by the Colombian government to force the United States to accede to exorbitant demands. It is believed here that the sole desire of the Colombian politicians is to "hold up" the United States and that their opposition does not emanate from patriotism or any special regard for the Colombian constitution. This being the case, the State Department notified Minister Beaupre that any amendments to the treaty would probably result in its defeat and the administration will take no further action in the premises, save that a request for more time to consider the

convention will probably meet with favorable action.

The Secretary of the Interior is finding it most difficult to secure the services of a man for the investigation of affairs in Indian Territory. Two different persons, each possessed of all the necessary qualifications, have been asked to undertake the work but both have declined and Secretary Hitchcock is now at a loss to know where to turn. The qualifications regarded as essential are hard to find. It is believed that a competent investigation can only be made by one familiar with Indians and their methods. He must be, moreover, a man with a judicial mind, preferably from the East, so that he will have no personal interests of friends to serve, and he must be a man of great force of character. It is not denied that there are grave abuses in the Territory and that drastic measures are needed to root them out but so tangled is the situation that only careful and capable work will serve to secure justice to all concerned.

The attention of Secretary of Agriculture Wilson having been called to the serious conditions prevailing throughout the "Light Leaf District" of the tobacco growing States, the Secretary said yesterday: "The trouble is that the farmers and planters are not sufficiently diversifying their crops. They are growing too much of a single variety of tobacco and the buyers are already overstocked. Under these conditions they can naturally dictate the price. The planters should give more attention to the cow and the pasture. The Department can do little to help them this year but next year it will turn its attention to the growing of more profitable varieties of tobacco, tobacco of the Cuban type. We have already established the Sumatra wrapper industry and it will take care of itself. We have already found some districts that will grow it and we hope to find more. Our ordinary filler tobacco brings about 10 cents per pound, whereas the Cuban filler brings upwards of 80 cents per pound. Planters who will turn their attention to diversified farming and grow small lots of the higher grade tobacco will make handsome profits."

C. A. S.

Temperance.

A Drunkard at Five.

Drunkard, cigarette fiend, tobacco chewer and smoker of pipe and cigar, Timothy Sullivan, five years old, lies listless on a couch in the Industrial Home for Children at Woodstock, Ill., as one of the most striking cases of the kind in the annals of infant victim of drugs and liquors, says a writer in the Chicago Tribune.

"Tiny Tim's" mother died in Elgin last September. The death caused no comment outside of the immediate neighborhood. She was not all a mother might have been, but the dead may rest. The father was a laborer addicted to drink. It was from him that the boy is said to have acquired the habit of smoking and drinking. And he smoked and drank like a veteran.

One day the father deserted the boy. Fear may have caused the flight, for the child and the father in a drunken stupor in the mean little cottage day after day had caused a growing comment. No one knows where the father went. When he was gone, however, the State came to the rescue. "Timmie," as he calls himself, went before Judge Southworth, of the county court at Geneva.

There were witnesses enough to the child's degradation and to the wretchedness and squalor of his home. Men and women testified to having seen the child drunk, to his smoking cigarettes and cigars, to his taste for both beer and whisky. The judge was wonder struck. In

DOCTOR SAID

"Quit Wrong Food and Eat Grape-Nuts"

An Illinoisan who has been through the mill says: "Last spring I was so bad with indigestion I could not digest even soft cooked eggs and doctor said I must eat predigested food and prescribed Grape-Nuts. I changed for the better before I had used one package, eating it three times a day.

"My improvement on Grape-Nuts food was so wonderful that I concluded to use your food drink Postum in place of tea and to make a long story short I have not been without Grape-Nuts and Postum since and my present health proves my doctor's wisdom in prescribing Grape-Nuts. I have got strong as a horse and well and I owe it all to your delicious food and Postum." Name given by Postum Co., Battle Creek, Mich.

In the making of Grape-Nuts food all the indigestible starches of the grain are transformed into Post sugar. Every particle of Grape-Nuts is digestible in the weakest stomach. Physicians have never found a stomach too weak to digest and assimilate it.

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

the effort to corroborate one phase of the abnormal tastes of the child he was offered a cigar in the presence of the court. The child seized it eagerly and told the judge that of all things he liked a cigarette best.

The judgment of the court was that Tiny Tim should be sent to the Chicago Industrial Home at Woodstock, Ill., and there he went in the care of Mrs. Styles, an officer of the court. There for over a month Timmie has made his home with Matron W. E. Bardwell, wife of the manager of the institution and mother to the forty-five children whom fate has made homeless elsewhere.

Cigarette victims are not new to the home. They have been numerous enough there that the matron at a glance can mark them. But by all odds Timmie is the youngest victim of the "coffin nail" that ever has come to the notice of the management.

When he was registered at the home he weighed only twenty-eight pounds. He had just two moods. Placed in a chair, he would sit there hour after hour, making no move nor asking to be moved or fed, or he would stand in one spot as long, with never a complaint, or, on the other hand, he would become offended at some of the little ones making a home in the place and would pounce upon them like a fury, using his nails upon his victims' faces with tigerish effect.

In the main the victim of the child's nails would be a technical aggressor. He would have bumped into Timmie or touched him with an elbow or crowded him in bed. When the victim had done so he found the way of the transgressor to be hard indeed. Thus one of the first movements toward the disciplining of Timmie was the cutting of his nails close and smooth to the skin. This, with an occasional slapping of his hands after an attack, virtually had robbed Timmie of the one interesting phase of his character, when the breaking out of the measles in the home and the inoculation of Timmie with the disease put him wholly out of the fight.

Today Timmie is referred to by matron and attendants in the home as one of the most pitiful cases within the history of the place. He was slower than any other child in the home in "clearing up" from the red rash left by the disease. His little lips were blistered as with a hot iron, and his closed trimmed finger nails were swathed in bandages to prevent his picking at his blistered lips. He lies bolstered up with pillows, with brown eyes roving about the room slowly, showing a shade of interest in most things, but without ability to lighten the expression of his face at anything pleasing to most children.



For Sores, Burns, Scalds, Ulcers, Ringworm, Tetter, Erysipelas, Scald Head, Itch, Pimples, Blisters, Inflamed Eyelids, Itching Piles, and all Skin Eruptions—use

HEISKELL'S Ointment

They all yield to its magical influence. Bathe the affected part, using Heiskell's Soap, night and morning, apply Heiskell's Ointment, and cure follows in a few days. At all druggists 50c. Send for free book of testimonials.

JOHNSTON, HOLLOWAY & CO.
531 Commerce St., Philadelphia.

"Gib Me Poterhouse Steak."

Two colored barbers, one an old man and the other a younger one, had the shop. The young one took off his apron and started for the door.

"Yo's gwine to get a drink?" asked the elder.

"Dat's what I's gwine to do."

"Go and get yo' drink. I used to do de same thing when I wuz young. When I wuz fus' married dah wuz a gin-mill next to de shop wha' I wucked, an' I spent in it fifty an' seberry cents a day outen de dollar an' half I eahned. Well, one maw-nin', I went into de butchah-shop, an' who shoood come in but de man what kep' de likker shop.

"Gib me ten or twelve pounds po-terhouse steak," he said. He got it an' went out. I sneaked up to de butcher and looked to see what money I had left.

"What do you want?" said the butcher. "Gib me ten cents' wuf o' libber," wuz my remark.

"It wuz all I could pay for. Now you go an' git you' drink. You'll eat libber, but de man what sells you de stuff will hab his po-terhouse steak. De man behin' de ba'eats po-terhouse—de man in front eats libber.

"I ain't touched de stuff fo' thirty years, an' I am eatin' po-terhouse myself.—Foxboro Reporter.

If the Baby is Cutting Teeth.

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

F R E E

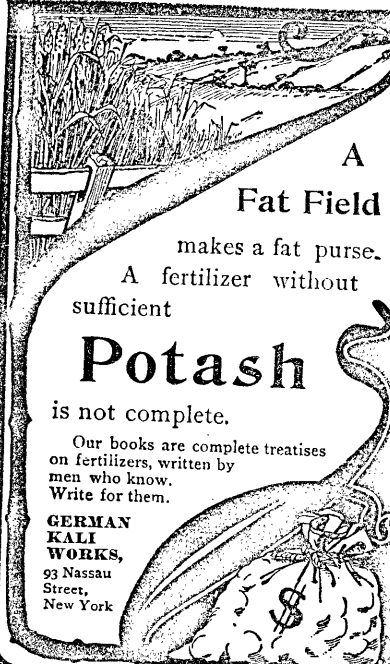
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Send 25c in stamps and we will mail you a one month's treatment of Woods Coldine and Malaria Tablets, the celebrated Remedy for Catarrh of the head, stomach, kidneys and bowels, Colds, grip, and that dreaded Malaria and Rheumatism.

Explain us your case for special directions. Have cured many and will cure you!

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A Fat Field makes a fat purse. A fertilizer without sufficient

Potash

is not complete. Our books are complete treatises on fertilizers, written by men who know. Write for them.

GERMAN KALI WORKS,
93 Nassau Street, New York

"IN THE GOOD OLD SUMMER TIME."

Not long now until the substance of the song becomes a stern reality to the people of the Southwest; hence it is time to pick out

SOME COOL AND HEALTHY SPOT

where the expended energy of a busy winter and spring may be recouped. With our assistance, the choosing of the place—where to go—is now an easy matter. It should be a place where the air is light and dry and easy to breathe, where there is good fishing and other sports, where scenic attractions abound, and where there are good hotels and first-class boarding houses; in a word, where one may take it easy and enjoy the passing hours in comfort and at reasonable cost.

THE DENVER ROAD

offers, direct, more of such attractive summer vacation propositions than any other line in the Southwest.

Drop us a postal card upon the subject and be convinced.

A. A. GLISSON,
General Passenger Agent, Fort Worth, Texas.

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The only railroad reaching the great health resort,

Eureka Springs, Ark.,

All the year around. If you are in search of health you can find it here. Pure water and plenty of it. Pure Air laden with pine odor. High Altitude, cheap living; good boarding houses, fine hotels.

The only railroad reaching the great Mineral and Fruit Lands of North Arkansas.

Harrison, Ark.,

is the town you are looking for, because it is in the very heart of the mineral region. Green Forrest, Ark., a very important town on our line, is in the center of one of the finest fruit countries in the world. In all the territory adjacent to our line the raising of Live Stock, especially Sheep and Angora Goats, can be carried on with larger profit than any other place in the United States. The raising of Fruit will be the greatest industry for the next ten years to come.

Eureka Springs, Ark.,

is the gateway to this great mineral country. This city with its modern improvements, hotels, forty-two free springs, electric car line and thousands of visitors brings city life within two hours ride of the zinc section. For further information address

GEO. WEST, Manager

ST. L. & N. A. R. R.

Eureka Springs, Ark.

Contributed.

Rev. Abel Carroll Ray.

My acquaintance with him began more than twenty years ago, and the more I knew of him the more attached we became. And now that he is gone from us, he deserves a tribute to his memory in our church paper, and I could not do better than to give a sketch of his life prepared by himself:

"Rev. Abel C. Ray was born in Henderson county, Tennessee, October 12, 1828; embraced religion at Hurricane Hill camp-ground September, 1847, and joined the M. E. Church, South, under Rev. Thomas Joiner. He was licensed to preach the Gospel by T. L. Boswell, 1859; moved to Arkansas August, 1859, and was employed by John M. Steele as Bible agent. He was admitted on trial into the Arkansas Annual Conference November, 1860, and appointed to Osceola Circuit, but at the close of the conference year, on account of the pressure of the war, he discontinued at his own request. He was ordained deacon in the local ranks by Bishop R. Paine at Covington, Tenn., 1865. He returned to Arkansas in the fall of 1866, and traveled the Marianna Circuit. He was admitted the second time into the Arkansas Conference October, 1867, and was reappointed to the Marianna Circuit and traveled it in 1868. He traveled Lewisburg Circuit in 1869, '70 and '71; (was ordained elder by Bishop J. C. Keener in 1870). He had East Fork Circuit in 1872; Clinton Circuit in 1873; Dover Circuit in 1874. His health and that of his wife being bad, he located one year. He was readmitted in 1875, and was appointed to the Ozark Circuit in 1876; Springfield Circuit in 1877; Mt. Vernon Circuit in 1878, '79 and '80; Springfield Circuit, 1881; Quitman Circuit, 1882 and '83; Mt. Vernon Circuit, 1884 to '86; Quitman Circuit, 1887, '88 and '89; Dover Circuit in 1890; Springfield Circuit in 1891, '92; Plummerville Circuit in 1893; Mt. Vernon Circuit, 1894, '95; Quitman Circuit, 1896, '97 and '98."

He was superannuated in the fall of 1898 and spent the remainder of his life on his home in the bounds of Quitman Circuit among a people he had served for eight years as pastor. In early manhood he married Miss Elizabeth Ann Massey, who proved a worthy helpmeet to him in his ministry and who preceded him to the glory world just seven months and seven days. Brother Ray died March 13, 1903, and a large congregation assembled at Mt. Pleasant Church to hear the funeral discourse and witness his burial. He was the most universally beloved man I ever knew. No greater man has ever been among us; now that he is gone

we expect his works to follow.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
Geo. W. Williams.

Letter From Missouri.

A brief study of the minutes of the Annual Conferences of the M. E. Church, South, for 1902 reveals the following facts:

There are 13 Bishops, 6,456 traveling and 4,816 local preachers and 1,523,747 members, making a total membership of 1,535,032, which is an increase for the year of 18,516, being less than 1 1-4 per cent.

During the year there was a decrease of 166 local preachers, 226 infants and 55 adult baptisms and 1 society.

The Sunday-school and church property page shows an increase in every column, except the indebtedness of parsonages, which shows a decrease in the debt of \$5,686.

A decrease which shows increase for which the church is indebted to the Woman's Home Missionary Society.

The church insurance page also indicates a prosperous condition, the decrease being evidence of increase.

The page for Benevolent Contributions and ministerial support is not blurred with the word decrease. Every column shows increase.

The total amount paid for missions is: Foreign, \$289,135.25; domestic, \$188,259.67, making a grand total of \$477,394.92, which is 31.3 cents per member.

In addition to the above, the Woman's Missionary Society paid \$104,017.97; the Home Mission Society paid \$46,197.27. Add these to the above and we have \$627,610.16, which gives 40.2 cents per member.

The following figures show the amount paid per member by each annual conference. This does not include the contributions by the women.

The Mississippi is the average conference, having paid 31.3 cents per member, that being the amount paid by the entire church. Twenty-four conferences exceeded that amount and twenty-one fell below it. The Germans work in the lead as they always have done.

Had the entire church given as much per member as the Germans it would have required the following figures to state the amount \$1,604,108.34. We ought to give one dollar per member. But alas! we give less than one-third of that amount.

1. German Mis. Conf.	\$1.04.5
2. Los Angeles .....	.70.4
3. Japan Mis. ....	.64.8
4. Montana .....	.60.1
5. N. W. Mexican Mis. ....	.57.1
6. Pacific .....	.55.5
7. Denver .....	.45.9
8. S. Georgia .....	.43.7
9. New Mexico .....	.41.9
10. Missouri .....	.38.8
11. Virginia .....	.36.7
12. Louisiana .....	.34.9
13. Baltimore .....	.34.54
14. Alabama .....	.34.52
15. Western .....	.34.4
16. N. W. Texas .....	.34
17. N. Georgia .....	.33.5
18. Florida .....	.32
19. Tennessee .....	.31.8
20. N. Carolina .....	.31.74
21. S. W. Missouri .....	.31.72
22. St. Louis .....	.31.6
23. Holston .....	.31.58
24. S. Carolina .....	.31.53
25. Mississippi .....	.31.3
26. Little Rock .....	.31.2

27. Texas .....	.30.9
28. West Texas .....	.30.8
29. Columbia .....	.29.3
30. Arkansas .....	.28.4
31. W. N. Carolina .....	.28.2
32. East Columbia .....	.28
33. Central Mexican Mis. ....	.27.2
34. N. Texas .....	.26.8
35. N. Alabama .....	.26.7
36. Kentucky .....	.25.7
37. Brazil Mis. ....	.24.7
38. Memphis .....	.24.1
39. N. Mississippi .....	.23.8
40. Louisville .....	.22.9
41. Indian Mis. ....	.21.7
42. White River .....	.21.5
43. Mexican Border Mis. ....	.17.9
44. Western Virginia .....	.14.1
45. Illinois .....	.06.4
46. China Mis. ....	.05.9

In 1896 the church contributed 23.8 cents per member. The Mississippi Conference paid 23.9 cents; German Mission, \$1.26; Montana, 88.5; Japan Mission, 76.7. In 1899 the per capita was 25.7. Holston was that year the average conference. The German Mission, 1.28.6; Japan Mission, 1.02.9. Our Missouri River flood of 1903 has gone to record as the most destructive flood ever known in that stream. In some places the water was fifteen inches higher than it was in 1844; in other places it was not as high as it was then. Many lives were lost and millions of property swept away.

That which is giving Missouri Methodism the greatest joy just now is the election of Dr. J. C. Morris to the presidency of Central College. He has taken hold of the work committed to his hands with an earnestness, zeal and intelligence that foretokens success. We believe a brighter day is dawning.

W. S. Woodard.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

They are the natural antidote for

liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

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

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

The Cotton Belt Route

The Pine Bluff train leaves Little Rock 8:05 in the morning and the train for Stuttgart, DeWitt, Gillett, leaves 4 o'clock in the afternoon. The Pine Bluff train connects with main line trains either direction with just a little stop-over at Pine Bluff—what most people want. The Stuttgart train is handy for people "up country" who want to come into town and get back home same day. But let the Cotton Belt ticket agent tell you about these trains.

The Cotton Belt Route.

To the South and Southeast

No line offers better service or faster schedules from Chicago, Louisville, St. Louis or Cincinnati to points South or Southeast than the Louisville & Nashville Railroad. Two trains daily to Nashville, Birmingham, Atlanta, Memphis, Montgomery, Mobile, New Orleans, Florida and Gulf Coast Points. Stopover privilege at Mammoth Cave, one of the wonders of the world. All trains solid vestibuled and composed of modern Pullman Sleepers, Free Reclining Chair Cars and Electric Lighted Dining Cars. Rock ballasted road bed, insuring easy riding and no dust. Information as to rates, time and descriptive advertising matter will be cheerfully furnished by

C. L. STONE, Gen. Pass. Agt.

Louisville & Nashville R. R.
Louisville, Ky.

Contributed.

Texas—Crops—Negroes.

REV. B. H. GREATHOUSE.

Dear "Methodist"—After all is said that can be said for all parts of the country, old Arkansas is one of the best places in the Union to live. Texas is a great State. There are all kinds of lands and people in it. On the coast we have the oil and rice and lumber, but the cities of Beaumont, Houston and Galveston are the strongholds of whisky, and of course there is much wickedness of all kinds in that region. It can't be otherwise where whisky is king. In central Texas—the cotton region—the boll-weevil is playing havoc with the cotton again. It is estimated that some counties will not make more than one bale to ten acres.

The fruit crop of East Texas is a failure this year, but corn and cotton crops in this part of the State are fine.

Prohibition is making rapid strides all over the State, excepting the coast region, where the foreign element live. It is to be hoped Arkansas will never be a place of refuge for Germans, Swedes and Bohemians, for where they congregate intemperance and Sabbath-breaking prevail. The race question is becoming more and more complicated here. Wandering, homeless Negroes are constantly committing outrages, and this fact is taken advantage of by the worst element of the white race to maltreat good Negroes.

I am sure the majority of the Negroes in this country want to do right, but the outrages of the trifling element keep the race question up constantly. The only remedy is the strict enforcement of law over white and black alike. But in some communities there is not enough moral sentiment back of the officers to secure the enforcement of law. It is the honest conviction of many good people that the president's position on the Negro question makes the Negro more aggressive than he has hitherto been. The fact that it has been published all over the country that he ate with Booker T. Washington and refused the white children access to the white house lawn because the Negro children had been excluded, has made the Negro feel that he was for them to pretty nearly any extent. Personally I believe the president is honest and wants justice to prevail, but he does not understand the Negro problem in the South. His experience with the Negroes at Santiago is not such an experience as he would have if he lived with his family where his women would be in constant dread of violence at the hands of Negroes thirsting for social equality.

The older and better Negroes deplore the situation very much, and do not feel secure because they

cannot know what minute some man of their race will commit an act that will throw the whites into a frenzy.

One Negro has been killed and one house has been blown up by dynamite and other houses have been shot into in this place lately. I have gone with other white men to make speeches to mass meetings of good Negroes, and this fact was brought out. No church Negroes have been guilty of intruding on white women in this country. Bishop Bebee said in my pulpit three years ago that no member of his church had ever been lynched. Their pastor here says this is true. Yet if so, it is a very great credit to the Negroes who have stuck so close to the Southern Church. There is a suspicion in this country that in many places the anti-prohibitionists are stealthily troubling the Negroes in prohibition districts to make it appear that prohibitionists would take their liberty, if they could. Whether this is true or not we have antis in Texas who are none too good to resort to this or any other vile scheme. It is also true that the church Negroes are not doing the foul deeds of their race, neither are church folks doing violence to good Negroes. It is the wicked, ungodly element in both races that causes the trouble. So far as I know no good white man have been drawn into it, except where his family has been invaded by some worthless Negro. The question calls for wise legislation and the election of brave, honorable executive officers. There never was a time when there was such a demand on our officers to do their duty bravely. This question can never be settled by race prejudice; it can only be settled on the principles of equity, and no just man wants it settled otherwise.

Stops **Painkiller** **Cures**
Chills **(PERRY DAVIS')** **Cramps**

Georgia Letter.

Georgia Methodism is moving forward, and its most significant movement at this time is probably expressed in the effort to raise \$100,000 for the building of an institutional church at a central point in the city of Atlanta as a memorial to John Wesley. And this will be done.

Georgia Methodists usually do what they undertake to do. Atlanta is a great railroad center, and is itself rapidly growing, so that it furnishes a floating population difficult to reach by the present congregations. It is thought that a "down-town" church of an institutional character will solve the problem. It is hoped that it may do so, but this "urban problem" grows out of conditions existing in the hamlets and rural districts, and, in my opinion, in the smaller communi-

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ties.

Following this movement is one recently inaugurated by Hon. Dupont Guerry, newly elected president of Wesleyan College, to erect upon the campus of the college a memorial building to Mrs. Susanna Wesley. The Methodists of the State are taking hold of this new proposition with their usual enthusiasm, and no doubt a creditable building will be the final outcome of Mr. Guerry's suggestion.

Bi-centenary celebrations have been observed in most all the larger points in the State, and as a result of these meetings the secular press has been teeming with Methodist information and Methodists generally greatly stimulated in their loyalty to their church.

The District Conferences have all been held, and now the "brethren" are headed for the annual meeting. In most cases the missionary assessments have been paid,

and it is confidently expected that the South Georgia Conference will roll up its usual surplus. The Vidalia Circuit will approximate 200 per cent on missions, with a net increase in membership of 150. The Lord has greatly blessed your scribe and his people this year.

Solon H. Bryan.

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Literature and Review

Browning's Message to the Twentieth Century.

Rev. Cecil M. Aker.

This is an age of transition and progress. Old things are fast passing away and all things are becoming new. Even our systems of theology are changing, and men no longer look upon God as a vindictive, arbitrary ruler, seated afar off upon a throne of gold and ivory, but as a living, loving friend and father of humanity, who is immanent in the world, in society, in the heart of man. But a time of transition is always a time of danger. Some will mistake the changing of the forms of creeds and systems as the obliteration of the truth and substance, as man develops in his onward march toward the goal of perfection, his knowledge of God should so increase that past systems of belief would not suffice; but God will ever remain the same, howsoever much our notions about Him may change. In a time like this there is great need of a strong-minded, large-hearted man who can encourage and inspire the weak, the doubtful, the tempted, to a livelier hope and a stronger faith in the immutable verities of time and eternity. Such a one is Robert Browning.

He is eminently fitted for a messenger to this progressive age of science and skepticism, because he is pre-eminently sane. No saner man ever walked the world's ways. Though he is superior in intellect and lives where "the eagles fly and the stars run their far and splendid courses," yet he is still man; though man grown tall and sublime. He is entirely human in his love of life for its own sake, in his love of nature and friends and wife and child. His appreciation of life in all its aspects was intense and immense. He thinks, sees, serves and loves after a colossal fashion, but is as natural in his large life as a lesser man is in his meager life.

Browning is not only natural and sane, but he is very scholarly and scientific. He has not only natural gifts and graces, but he has also a trained intellect. He is abreast of the learning of his age. You will not easily puzzle Robert Browning with a book of logarithms, nor blind him with physiological dust, nor daze him with a show of chemical formulae. He too can philosophize about causes and effects of things, and explain the natural phenomena of the world about us, as well as the agnostic scientist. He affirms that the wonderful discoveries of the microscope have not brought us one step nearer to solving the great mystery of life and being:

"To know of, think about—
Is all man's sum of faculty affects
When exercised on earth's least atom,
Son!
What was, what is, what may such
atom be?
No answer! Still, what seems it to
man's sense?
An atom with some certain properties
Known about, thought of, as occasion
needs,
—Man's—but occasions of the Uni-
verse!
Unthinkable, unknowable to man."

Browning is also fitted to be a messenger to this age, because of his keen insight into its needs and the high development of the faculty of observation. To these faculties was added a thorough acquaintance with almost the whole sum of human knowledge. Therefore as a Christian poet he could give some very cogent reasons for the faith that was in him. Such a teacher at such a time will certainly have a

message of peculiar force and significance.

One thing Browning would impress upon this age of skepticism and despair is that there is hope and good even in the worst conditions. He sees even the goodness of God in the sin and pain and misery of the world about him. Even in contemplating the wretched corpses at the morgue, he says, he hopes—

"That what began best can't end worst,
Nor what God blest once prove accursed."

Where others despair, Browning finds cause for hope and faith. It is this struggling with evil, he maintains, that brings out the beautiful traits of character just as the beautiful design of the Dresden vase is brought out by the hot furnace fires and the friction of the polishing stone. He shows us in "The Ring and the Book" how Pompilia, the poor unfortunate, uneducated girl, was made perfect through suffering. "She leaped all at once from a mere animal existence to all the grace and dignity and beauty of the highest type of womanhood, as the chrysalis in one bright hour, from the dull earth below, bursts into the summer air with gold and glory on its wings." The poor murdered creature sees how suffering has raised her and says of God: "In His face is light, But in His shadow healing too."

Also in "Rabbi Ben Ezra" he shows how all life's experiences are meant to make out of us vessels fit for the Master's use. Just as the lump of clay is placed upon the potter's wheel and shaped into a cup or pitcher by the application of the hard instruments to the whirling clay, so our characters are moulded and fashioned by the hard experiences of life.

Another message which Browning gives this age is the unceasing exercise of every faculty that God has given. He, like Carlyle, preaches the gospel of hard work. He recognizes that a cessation from work means degeneration and death. In every realm nature withdraws her gift from those who are too lazy to use it. Neglecting vision, the mole is punished with blindness; neglecting to use the sap, the branch withers. Work is life; idleness is atrophy and death. Browning says in "The Ring and the Book:"

"And so I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare; happy that I can
Be thwarted and crossed as a man,
Not left in God's contempt apart,
With ghastly smooth life dead at heart,
Tame in earth's paddock as her prize."

Browning also brings to the men of this new century the message of faith in our fellowmen. He had great confidence in humanity and the possibilities of life. He had an appreciation of the worth of an individual such as few men have possessed since the days of the Nazarene. He says in "Fra Lippo Lippi:"

"The world and life is too big to pose for a dream."
Also in "Saul" he exclaims:
"How good is man's life, the mere living! how fit to employ
All the heart and soul and the senses forever in joy!"
And again in "Rabbi Ben Ezra:"
"Perfect I call thy plan;
Thanks that I was a man."

This large confidence in man's worth runs like a thread of gold through all of Browning's poems, not shining here and there, but running as a clue to his teaching throughout.

This trust in man enables Browning to give a new view of individual worth. He believed that men were worthy to be trusted. He does not ask if it is safe to trust them; or whether it were not best to go about life in a cautious manner. He always dealt with men as worthy of confidence. He was never submerged and saddened nor disappointed and made hopeless by the failures to rescue and elevate his wretched fellow beings. To him it was always safe to trust them. He calls man "A God, though in the germ." Because of this great confidence in mankind Browning believed that God also was interested in the welfare of men and a believer in the possibilities of what His creatures may do and bear and become. Satan is the great arch-cynic of the world, and stands at the head of those who disbelieve in the possibilities of mankind. It is the Calibans who think that God is not interested in His creatures, and loves not the work of His hands. Our poet finds so much that is lovable in the human soul that he concludes that—

"* * * the All-Great were the All-Loving too."

But Robert Browning's confidence in man is predicated upon an unfaltering trust in God. On this account he is especially wholesome in his advice to this generation, which is flooded with books deeply tinctured with atheism and agnosticism. "In the lay sermons and essays of Huxley and Tyndall and Frederic Harrison and W. K. Clifford skepticism appears militant and trenchant. Over Carlyle it is the shadow of a noonday tempest; over Emerson it floats like a cumulus of evening vapors, luminous and beautiful, alluringly transfigured in the golden lightning of the sunken sun. In the vivid and picturesque historical studies of Renan and Froude, skepticism is at once ironical and idealistic, destructive and dogmatic." But no such charges can be brought against our Browning. It is helpful to turn from those men of learning, whose works breathe the miasma of skepticism and doubt to the healthy, life-giving sunshine of faith and hope in God, which sheds a halo of light and warmth upon almost every page of his works. He tells us—

"That God dwells in all
From life's minute beginnings up at
last to man."

And again he says:

"* * * God is seen God
In the star, in the stone, in the flesh,
In the soul and the clod,
And then looking within and around
me, I ever renew
(With that stoop of the soul which in
bending, upraises it too),
The submission of man's nothing-perfect
to God's all-complete,
As by each new abasement in spirit, I
climb to His feet."

These are some of the things which Robert Browning has to say to the century which we are just entering; and we would do well to profit by them. In this day when there is such clashing of interests in all the spheres of life, when materialism and commercialism are engrossing men's minds we need to meditate much upon the message of this greatest teacher of the last century. He not only taught men how to live by precept, but by his noble example as well; and today wherever there can be found a sincere soul who is struggling with doubt and disappointment or clambering the steep of self-denial or searching for the pure white flower of truth and righteousness, there Robert Browning will be found as the wisest of counsellors and the best of friends.



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Sept. 13—David Becomes King. 2 Sam. ii. 1-10.

Golden Text—"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. cxxxiii. 1.)

Time—About 1056 B. C.

Places—Hebron, one of the oldest cities in the world, eighteen miles south of Jerusalem; Jabesh-gilead and Mahanaim, in the district of Gilead, which lay immediately to the east of the Jordan, between Bashan on the north and Moab on the south.

Had David been a restless, narrow, ambitious man, he would have thought himself a long time coming to his kingdom and his crown. Samuel had privately anointed him ten or twelve years ago, and his title to the throne of Israel rested upon the highest of all sanctions—God himself had so ordained. But the delay and the vicissitudes through which he had passed were enough to have put to the test the faith of any ordinary man many a time. A narrow, selfish spirit would have utterly failed amid these trials, where so often the purpose of God, as announced by Samuel when he anointed him, seemed on the point to fail. But David had a broad, magnanimous, healthy nature, deeply spiritual. The blood of Boaz and of Ruth was in him.

Withal, he came into his kingdom soon enough. It was not too late in his life to allow him plenty of time to achieve the very highest success. He was only 30 years of age, and he had forty years yet ahead of him in which he was to reign, and during which time he raised the kingdom of Israel to the highest pitch of prosperity and glory, making every department of its life the envy of the world.

Further, he needed all lessons that had come to him during these years of sore trial. He had been about the court of Saul enough to get the rusticity rubbed off of him, and to begin to get a good idea of the dignity and state which becomes a king. He had been there enough to get acquainted with all the leading men of the nation, and to get laid down to himself what were the best principles of government. He had learned there, and in the experiences which had come to him in his flight and exile, the art of war. He had seen at Saul's

court, and in other experiences, almost every side of human life and of human nature. He had been in a school in which to learn patience, forbearance, courage. In the midst of all that had come to him he had kept a sense of God about him. When now he had reached thirty years of age he was well prepared for the work before him.

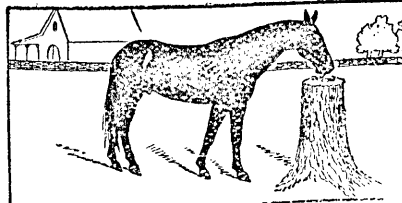
Thus it was that after the death of Saul and his sons David inquired of the Lord whether he should return to the cities of Judah, and he was instructed to return. He was further directed to make Hebron, about eighteen miles south of Jerusalem, the center of his government. Jerusalem was as yet in the hands of the Jebusites.

David immediately opens communication with the other tribes of Israel, by sending a commendatory message to the men of Jabesh-gilead, who had buried the bodies of Saul and his sons. He opened the way for these northern tribes to join him, now that he had been acknowledged king over Judah. But Abner, cousin to Saul and his commander-in-chief, had already installed Ishbosheth, Saul's weak son, upon the throne. It took Abner and this puppet-king of his five years to run the Philistines out of the land. Meanwhile there was mild civil war between Israel under the Ishbosheth-Abner combination, on the one hand, and Judah under David, on the other hand, David acting on the defensive till a great decisive battle was forced on him, which battle goes with the side of David, of course.

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The committee has given us an admirable reading course for this year. Every league should read it. Much of the permanent benefit to the league members from this organization must come to them from study of such books.

Sept. 13—Feasting That Makes Lean Souls. Ex. xvi. 2-5; Ps cvi. 13-15.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Daily food is needful for the body, but man is something more than a mere animal. His mind and moral nature also require food.

His mind requires truth. The more man knows of truth the stronger does he become. Consider what power he has gained and is still gaining over nature. Increase of knowledge advances man nearer to God.

The moral nature must find strength and life in goodness, in imparting good to others, and so increasing the sum of happiness. There is a will of God which regards especially the mind and the soul. To do his will is to feed the immortal nature of man.

Inordinate indulgence of appetite is always a testimony of weak moral nature. So frequent is the demand in great undertakings, that hunger and want and pain shall be endured, that no ease loving man can ever be truly great or good. The body must be held in subjection to the purposes of the soul. This from our "Helps to Devotional Meetings" is to the point:

"The body is the house of the soul. In it the soul lives, moves, and has its being. Through its windows the soul looks out. Through its doors the soul receives and sends its messages and transacts its daily concerns. Anything that weakens or strengthens the house hurts or helps the tenant.

1. Gluttony makes the body dull. It is as if the supply of air in a house had become foul, and those who live in it grow drowsy for lack of pure oxygen. This continued state leads to asphyxiation of soul. The habitual glutton and winebibber finally looks swinish.

2. It affects clearness of mind. After a big dinner how hard is it to be intellectually bright. At an afternoon Sunday service the sleepers are numerous.

3. It emphasizes the carnal over the spiritual. The body is valuable, but the soul more so. The

body must be fed. Labor was ordained, and in the sweat of man's face must he eat bread. But he was not to labor for bread as cattle graze, simply to have beefy bodies. If so, the heaviest man should be applauded, as the blue ribbon adorns a prize bullock. Jesus does not prohibit care and industry for temporal things, but he subordinates them to the spiritual. Do not fatten the body and starve the soul.

4. It closes up the soul against the Holy Ghost. To continue the figure, we cannot reach the inhabitants unless we go through the doors and chambers of the house. The soul is reached through the body. If the body is asleep, or in a swoon, or dead, so far as this world is concerned God cannot reach or affect the soul. Any indulgence that shuts a door or closes a window of the body, that barricades any avenue leading to the sanctum where the spirit dwells, necessarily impedes or prevents the free entrance of the Holy Spirit. A man who is drowsy from over-eating or intoxicated from overdrinking is not susceptible to the influences of religion. As long as he is thus imbruted, preaching is vain, and any effort to reform or save him is like casting pearls before swine."

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A Good Beginning

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Now is the time to begin the work of cleansing and building up the blood and strengthening the weak places in your constitution. During the cold winter months we are compelled to live indoors and breathe the impure air of badly ventilated rooms and offices. We over-work and over-eat, and get too little out-door exercise, and our systems become clogged with impurities and the blood a hot-bed of germs and humors of every kind, and warm weather is sure to bring a reaction, and the poisonous matter in the blood and system will break out in boils and pustules or scaly eruptions and red, disfiguring bumps and pimples. Make a good beginning this season by taking a course of S. S. S. in time; it will not only purify your blood and destroy the germs and poisons, but promote healthy action of the Liver and Kidneys and give you a good appetite at a time when you need it most.

S. S. S. improves the digestion and tones up the Stomach, and you are not continually haunted by the fear of indigestion every time you eat, or troubled with dizziness, nervousness and sleeplessness. There is no reason to dread the coming of warm weather if you have your system well fortified and the blood in a normal, healthy condition. It is the polluted, sluggish blood that invites disease germs, microbes and poisons of every kind and bring on a long train of spring and summer ailments, break down the constitution, and produce weakness, lassitude, and other debilitating disorders. Eczema, Acne, Nettle-rash, Poison Oak and Ivy, and other irritating skin troubles are sure to make their appearance unless the humors and poisons are antidoted and the thin, acid blood made rich and strong before the coming of warm weather.

A course of S. S. S. now would be a safe precaution and a good beginning and enable you to pass in comfort through the hot, sultry months and purely vegetable and is recognized as the best blood purifier and the most invigorating and pleasant of all tonics. Write for our book on "The Blood and Its Diseases."

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HORRIBLY AFFLICTED WITH BOILS,



I had a horrible attack of boils that broke out all over my body and from which I could get no possible relief until I began taking your medicine, and from my experience I can safely say S. S. S. is the best blood purifier in the world.

Mrs. M. P. SMYTHERS,
Wytheville, Va.

THE BEST TONIC AND APPETIZER,

While living in Sherman, Tex., I became a victim of impure, watery blood. I ran down in appetite and energy; was scarcely able to get about and had to stop off and rest occasionally. I took S. S. S. and began to improve at once, and after a thorough course became strong and well.

I think S. S. S. the best medicine I ever used as an appetizer and general tonic.

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Washington & Philadelphia

And Return

September 14 & 15.

Write for full information,

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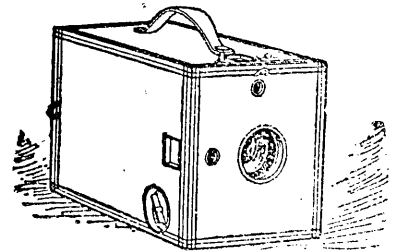
Warning Order.

State of Arkansas,
County of Pulaski.

In the Pulaski Chancery Court.
James F. Miller, Plaintiff, vs Ada Miller, Defendant.

The defendant, Ada Miller, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, James F. Miller.

Chas. M. Connor, Clerk.
September 1, 1903. By J. H. Shoppach, D. C.
John Barrow, Solicitor for Plaintiff.



BARGAINS

—IN—

Cameras and Kodaks

This Week.

No. 1067—Vive Special Folding Camera,
List price, \$15.00. Bargain price..... \$8 00

No. 1053—One only Adlake, 4x5 Camera
Regular, with twelve steel plate holders, new. List price, \$12.00. Bargain price..... \$7 50

JNO. A. JUNGKIND,
812 Main St. Little Rock, Ark

Warning Order.

State of Arkansas
County of Pulaski

In the Pulaski Chancery Court.
John Granville, Plaintiff, vs. Maggie Granville, Defendant.

The defendant, Maggie Granville, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, John Granville.

Chas. M. Connor, Clerk.
September 1, 1903. By J. H. Shoppach, D. C.
John Barrow, Solicitor for Plaintiff.

When writing to advertisers, please mention this paper.

THE ARKANSAS METHODIST.

J. E. GODBEY, D. D., EDITOR.

REV. A. H. ODBEY, A. M., ASST. EDITOR.

REV. J. R. HARVEY, FIELD EDITOR.

WEDNESDAY, SEPTEMBER 9, 1903.

As to Lynching.

Several cases of the lynching of Negroes, occurring recently in the Northern States, have called out deliverances on the subject from all our Northern exchanges. It seems to be regarded as incumbent upon editors to make their deliverances on this subject very impressive, and much that is written about lynching impresses us as born of the excitement of the hour, and exemplifying the rhetorical power of the writers more than their knowledge of facts. Many declare that the increase of this crime is startling. Prof. James writes to the Springfield Republican "The incessant examples of the custom, and its continued impunity, are spreading with fearful rapidity throughout our population." Now, this is a hasty speech of a man who had taken no care to learn the facts, but, having "the pen of a ready writer," sat down, and, as some of our correspondents say, "dashed off" his stirring deliverance. Here are the figures for the last decade as to lynching. In 1892 the victims of lynching were 235; in 1893, they were 200; in 1894, 190; in 1895, 171; in 1896, 131; in 1897, 166; in 1898, 127; in 1899, 107; in 1900, 115; in 1901, 135; in 1902, 96.

There is much encouragement in these figures. We may add that the current year has made a lower record than even the last in the first half of it. When this fury is passed 1903 will probably show the lowest lynching record of the last twenty years.

It is represented by the Daily Record-Herald of Chicago that white men commit, with impunity, the crime for which Negroes are lynched. That is a monstrous falsehood. Has any one known a case of rape and murder committed by a white man "that went unpunished?" White men are not committing the crime for which the Negro is lynched.

It is represented that race prejudice is the cause of these lynchings. Let us see. In May, 1897, at Sunnyside, Texas, six Negroes were lynched by their own people. The newspaper thus stated the case: "Seven young Negroes proceeded to the house of an aged colored man, killed him, and after assaulting two young colored girls, killed them, and set fire to the building. Bloodhounds were placed on their track. They were soon overtaken, hanged and riddled with bullets." A case has just occurred in Florida. At Lake Butler, Fla., July 18th, in which a Negro was lynched by his own people for the "common crime." About a year ago a similar case occurred near Wynne, in this State, in

which the fiend was rescued by the officers from being lynched by his own people.

When we are told that this lynching is from race prejudice, is it meant that any people, white or black, North or South, will ever come to regard the most terrible of all crimes perpetrated against their wives and daughters with cool blood? Some represent that the crime for which the Negroes are lynched is one to which they are provoked by denial of social equality. That, too, is a mistake. Brutal lust, with no conscience to restrain it is the whole matter.

There are those who tell us this crime was not known in the days of slavery. It was known and was not very uncommon.

In the summer of 1853 our neighbor, John Raines, came home to find his wife and daughter with their brains beaten out with an axe. A little girl whom the fiend had spared said "Denis did it." Denis was a Negro who worked on the farm. Denis was burned at the stake at Georgetown, Petis county, Missouri.

What remedy shall we find for lynching? One says education. Where shall we begin—in Delaware or Illinois or in Arkansas? Recent developments show that like causes produce like results North or South.

The example of the Delaware preacher entreating the mob to let the law take its course, when the victim was his own daughter, is ideal, almost divine. Is our hope to educate the masses up to this point? Then cease to talk of immediate reform. Say no more. "Something must be speedily done," for heaven's sake, if this is our remedy, give us a little time.

Meantime, that juries will ever be found to deal with their neighbors, fathers and brothers of murdered victims as murderers because they visited swift judgment on the murderer is not likely. Special laws, inflicting reasonable correction on such persons, and a change of venue for the State, to put the trial beyond the limits of local influences, we have often said, and say again are needed. The example of law officers who when pushed to the last fire upon the mob should be commended. They do their duty. Nothing will so quickly check lynching as simple faithfulness to law on the part of officers.

A similar example of firmness to that showed by Gov. Durbin, of Indiana, had been shown by the governor of Mississippi, and all the right thinking people commended it.

The editor of the Christian Index, the organ of the Colored M. E. Church, has spoken wisely in regard to this matter. The Negroes themselves must make it a point to take up this matter, and do their utmost, for their own sakes, to stamp out this terrible crime with

which they are charged. Some of their leaders are taking positive ground for this. The good relations of the white and colored people of Little Rock is exceedingly gratifying. A few years ago a Negro bravely leaped into the river here, periling his life to save some white people. The mayor called a meeting of citizens at the opera house to honor this noble act, and in the presence of the city authorities and a crowded theater the brave, true man received a medal of honor.

Some time ago, when a Negro was charged with the "common crime," the leading Negroes of Little Rock called a mass meeting and offered a reward for his arrest.

Again, when a Negro was arrested under accusation of such crime, our brave Sheriff Kavanaugh protected him from violence with a strong hand. Our help is in the law, and the communities where the law is upheld have been able to deal with the Negro question in the only way which promises improvement of conditions.

The figures we have given show that we are making progress in the right direction. The progress will be slow. But there can be no swift reform or remedy. The South has had to pay the cost of the lurid rhetoric of Northern journals in their calls for swift reform. Recent examples have made them a little milder in their tone. Really if some one will hunt up the statistics we believe that as many Negroes have been lynched for the "common crime" in the North as in the South in proportion to the number of such crimes committed.

We hear that an Immigration Aid Society, backed with large capital, has been formed to send Negroes into New England from the overcrowded districts of the South. That is well. Let our Northern friends help us bear the "white man's burden." It will be a means of grace to them, and it will be better for the Negro, too. For the people North and South want to see the Negro prosperous and happy, and all will help him when they see the way. We must have agreement of the whole nation as to what is best for the Negro. Meantime we shall all agree that the churches and schools among the colored people can not but prove for their good, and if their teachers and preachers will thoroughly arouse them to rescue their race from the fearful disgrace of the crime so often committed by them progress toward better conditions will be made.

We have no right to expect that that progress will be rapid.

This, from the Christian Index, the organ of the C. M. E. Church, of America, a paper published at Jackson, Tenn., is to be commended:

"THE AFRO-AMERICAN COUNCIL.

"The Afro-American Council, which was held in Louisville, Ky.,

July 1, had a splendid attendance. We regret very much that circumstances over which we had no control prevented us from being present. The address to the public was a magnificent one. It was devoid of all incendiary utterances, and unhealthy forebodings. It was concise and pointed. This is not a time for impassioned speeches or hothead discussions of the negro question. Really they are productive of more harm than good, and really are the incentives of the weaker minds to seek revenge. The colored man in Boston and New York does not understand the relation of the negro to the white man in the South and of the conditions of things in general. It is easier to advise at long range with epithets and inflammatory remarks than to do the same on the battlefield. It is up to the negro in the South to bring about a reformation by ceasing committing that nameless crime which calls forth Judge Lynch."

The Toy Pistol

REV. J. H. RIGGIN, D. D.

The shocking murder recently in the Publishing House is only an example of the alarming prevalence of this crime all over the land. Evidently murder is increasing and a tendency is manifest in every rank in society to rashly shed blood, human life is cheapened, and the crime does not horrify the public as it used to do. What causes all this?

No doubt various causes conspire to this dreadful result, but in my opinion the toy pistol is chiefly responsible. For thirty years parents generally have been supplying their boys with toy pistols. What is a toy? It is for the child to use as an imitation of the real implement, which he is to use when grown up.

The little girls have dolls, and toy stoves, tea sets, tables, beds and other furniture, because they are to be mothers and housewives when they are grown. Boys have toy horses, cattle wagons, hammers, building blocks, engines and trains of cars, etc., because when grown up they are to use the real things which these represent. If a boy is given a toy pistol to play with, it means that he is to have a real pistol when he is a man, and he expects to have. What is the real pistol for? To kill people with. It has no other use. The boy is taught that when he grows up he is to carry a pistol and kill people.

He will do this unless delivered from the mind in which he has been trained in childhood by his father. The boy who has been taught by his father to carry a toy pistol has been trained up to be a murderer. The young men all over the land have been trained to murder—taught it at home, and there need be no surprise that they follow their training.

I have six boys. Not one of them

has ever had a toy pistol. Breasting the tide of popular example, I have forbidden them to buy them or receive them as gifts, nor do I allow boys, even though they be preachers' sons, to bring a toy pistol on my premises.

"The pistol totter is at heart a murderer," said a judge in charging the grand jury. True, and the boy furnished with a toy pistol is being educated to be a pistol totter when a man.

A Change.

In the State of Arkansas the M. E. Church, South, now has three Annual Conferences, "The Arkansas," the "Little Rock" and the "White River."

The names "Little Rock" and "White River" are too small for our growing Methodism in these two conferences, and in the Arkansas Conference the territory is too small for the great name "Arkansas."

The time has come for a change of names. Blot out all the names and boundary lines and then divide the state into two parts by a line from east to west, thus forming only two conferences and naming them North Arkansas Conference and South Arkansas Conference.

O. H. Tucker.

Epworth League Institute, at Malvern Sept 23d.

Our district conference in Hot Springs agreed unanimously to hold early in the fall a district league institute. The first services will be held Wednesday night, 23d, and close Friday night, 25th. The time is favorable for a great meeting. The brethren will be through with their meetings. It is just at the beginning of the league year. Brethren, pastors and leaguers, whatever your plans are, let us arrange to have as nearly as possible concert of action. The results will amply repay. The purpose is not simply to stir up enthusiasm, but to study plans and methods. Dr. DuBose will be with us. It will not be a delegated body. Every one interested is invited. Malvern offers free entertainment to all. Let the pastors asked to assign topics send the names of persons to whom given at once. Cannot send out programmes till I get them.

T. O. Owen.
Chair. Dist. E. L.

Rev. P. C. Fletcher.

There will be universal regret when the following, taken from the Fort Smith News-Record, is read:

GIVES UP HIS WORK.

The many friends of Rev. P. C. Fletcher will be pained to learn that he has been forced by ill health to give up his work at Eureka Springs and will have to retire from the ministry for at least a year. Rev. Fletcher is one of the most popular ministers who ever occupied the pulpit of Central Metho-

dist Church of this city. While here his health began failing and he was assigned to work at Eureka Springs in hope that the change would restore him to health. During the last year his health has broken rapidly and for the last three weeks he has risen from bed and been driven to the church to fill his appointments. Mr. Fletcher strove valiantly to complete his quadrennial at Eureka Springs but his physicians have advised him that the only hope for restoration to health is to quit now. He has all his conference work up for the year and he had only to fill his pulpit for eight more weeks. Just as soon as Mrs. Fletcher can pack up, Rev. and Mrs. Fletcher will leave for California and Colorado, where they will remain several months.

Rev. Fletcher arrived in this city Monday and is confined to his bed at the residence of M. M. Garmon on Lexington avenue. Mrs. Fletcher will join him here as soon as she can wind up their affairs in Eureka Springs.

Texarkana, Sept. 3.—Monday afternoon at 3 o'clock the cornerstone of the First M. E. Church, South, will be laid according to the ritual of the church. The service will be conducted by the pastor, Rev. James Thomas, late of Little Rock, Ark., assisted by the city pastors and the bricklayers' union.

The Texarkana band will lead the unions in their parade, and short addresses will be made by Dr. Joseph Bogan, Rev. James Thomas and Bishop E. E. Hoss of the Methodist Episcopal Church, South.

The church which is being built will be one of the handsomest in the State. It is being built of dark pressed brick with stone trimmings. The cement work alone cost nearly \$1,000. The building when finished will have cost about \$35,000.—Arkansas Democrat.

Although quite a number of the recently appointed Methodist boards of the city were out of the city, about forty convened in the chapel of First Church last night at 8 o'clock, where the first meeting in the new forward movement was had.

Presiding Elder Dye called the meeting to order and announced the hymn, "Blest be the Tie."

Mrs. Thornburgh was invited to the piano and the hymn was beautifully rendered, all joining in full voice.

Dr. T. Y. Ramsey, pastor of Winfield Memorial, made an able prayer. The president then read the 133d Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity." He said the hymn and the Psalm indicated the conditions that should obtain in all Christian churches. Divided, defeat was inevitable. United, they are unconquerable. He did not read his address prepared for the occa-

sion, but briefly outlined the duties of these boards, the great work to be done, and called for brief speeches.

Dr. Ramsey, Col. Thornburgh, L. B. Leigh, R. L. Hattaway, J. B. Dickinson, Lem Kirkpatrick and others responded. Without exception the speakers endorsed this forward movement. The meeting was not only harmonious but enthusiastic. Pastors Few and Hammonds were present and brimful of facts and figures and enthusiasm, but the chair reserved their speeches for the next meeting to be held soon, and to which the public will be invited.

Rev. J. M. Workman, of Benton, responded to a call and said he was familiar with the situation here, and knew what a great work these boards had to do. He gave the movement his strong endorsement. After adjournment they repaired to Hochbaum's, where a delightful time socially was had. Presiding Elder Dye and the pastors are to be congratulated upon so auspicious a beginning.—Arkansas Democrat.

Notices

To the Preachers of Arkadelphia District—Please send me the names requested of you several days ago. We cannot publish the programmes for the Institute till they come. Urge your Leaguers, and all who should be, to attend, and to send their names for entertainment at once. Do not expect to be provided for unless it is known that you will be present. Let the pastors and League presidents take the Institute to heart, and we will have a great meeting. Yours for the work,
T. O. Owen, Chairman.

Sept. 8.

Searcy District.

I earnestly desire, and herewith request, all the pastors of the district to meet in Searcy October 7 at 2 p. m. and remain until the morning of the 9th, that we may plan and arrange for a vigorous campaign for the closing of the year. I greatly desire every pastor to come. Don't fail; we need the inspiration and association of the occasion.

We desire that this be a season of grace. May He anoint us afresh for our work. Your servant,

M. M. Smith.

No Camp-meeting.

Chapel Hill, Ark., Sept. 5, 1903.

Dear Friends—Being engaged in my protracted meetings which yet continue, it has been impossible for me to make preparations to shelter and care for the people that would attend the Norwoodville camp meeting, and I am informed "there is sickness in almost every house" near there. I have been advised on his and other accounts to postpone the meeting. I acquiesce. I am willing at any time to be led by the church and public interest. So we will not have any camp-meeting. Personally I regret this very much,

as I believe it would have been to the glory of God, and a blessing to all that did attend, and I pray that God may not hold any one accountable for its failure. I am your servant,
Silas T. McWhorter.

Personal.

Rev. F. E. Dodson called Friday.

Rev. J. C. Hooks will preach for Brother Sanders at Mena next Sunday.

Rev. A. Turrentine spent Saturday in the city, having missed connection of his train.

Labor Day was celebrated very extensively in this city. The procession was quite long.

Rev. S. C. Vinson came up last week to see his sister, at Germania, who is very sick.

Rev. John P. Lowery has returned from a meeting in Tennessee and will go next to Texas.

Prof. Parish reports a fine opening of his school at Pea Ridge, the Pea Ridge Normal College.

Rev. James Thomas, on his way to help Brother Henderson in a meeting at England, called Tuesday.

Bro. John T. Taylor, of Pine Grove, came in Tuesday just to shake hands and pay his subscription ahead.

Misses Anderson and Evans, of Conway, were cheery callers Tuesday on their way to Galloway College.

Rev. J. R. Sanders, of Mena, is in the city to see his mother, Mrs. Rayburn, who had a stroke of paralysis last Sunday.

We heard yesterday that Rev. B. G. Johnson, the old soldier of the cross, was dying. If so, a long and useful life has closed.

Rev. J. M. Workman called last week, on his way to England to perform the ceremony which made Rev. Philip Herron a benedict.

Brother Frank Babcock was a pleasant caller Thursday. He was on his way from Oklahoma City to Jonesboro to visit his parents, Rev. and Mrs. S. H. Babcock.

We congratulate our brother, Rev. Philip Herron, on his marriage. May his success be even greater as a preacher than heretofore, and may they both find happiness and usefulness.

Moffet Rhodes, son of Rev. J. C. Rhodes, pastor of Fairview Church, Texarkana, has been elected principal of the public schools of Texarkana. Prof. Rhodes is not yet 21. He is a graduate of Arkadelphia Methodist College.

Mrs. Fowler, the wife of Col. A. S. Fowler, of this city, departed this life Sunday afternoon. She had been sick some time. She was a most excellent Christian lady. She was temporarily out of membership in any church, but was a faithful worker in the Home Mission Society of Winfield Church.

Brother R. P. Ramsey and wife (nee Miss Dot Thornburgh) are back from a two weeks visit to Mississippi. While at Durant they heard the Rev. R. G. Porter (Gilderoy) preach, and Mrs. Ramsey sang a solo for his congregation. They report Gilderoy as still a vigorous and very successful preacher and pastor.

Christian Life.

Conscience.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years in-
creased.

And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight;
And things that I thought were dead
things
Were alive with a terrible might.

And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

And I thought of my former tremb-
lings,
Of the judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I felt that the future was pres-
ent,
And the present would never go by,
For it was but the thought of my past
life
Grown into eternity.

Then I woke from my timely dream-
ing
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.

And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.

So I sit alone with my conscience,
In the place where the years in-
crease,
And I try to remember the future
In the land where time will cease.

And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me.
—Charles W. Stubbs, Dean of Ely.

Have a purpose for each day as
you enter upon its duties.

The perfection of wisdom is the
right employment of time.

One's character quickly weakens
while he halts in an undecided
state of mind.

Give an account to yourself at
the close of each day for the man-
ner in which you have used its
privileges.

The busiest men that have ever
lived, and those who have accom-
plished most have found time to
make a daily record of what they
did.

Prayed For His Friends,

It is a very significant record
which we find in the book of Job
that "the Lord turned the captivity
of Job when he prayed for his
friends." Very sorely they had

grieved him. They poured vitriol
upon his affliction instead of balm.
They added to the tortures of bod-
ily pain by thrusting his soul
through and through to find some
festering spot, some poison spread-
ing moral death. He longed that
God would search him rather than
such men. Yet after all in humil-
ity Job prays for his friends—not
for himself—and while he prays
for his friends his bonds are loosed.
The light of life began to return.
Soundness of body came back to
him. His affairs began to prosper
as of old. Sons and daughters
grew up around him. His latter
days were full of peace.

Pray for others, seek the good
of others. Be patient toward those
who would even add to your af-
fliction. A loving heart within is
more than any sunshine without.
Our own good is bound up in the
good we may do others.

Gaining Strength Daily.

Horsford's Acid Phosphate not
only corrects disorders which un-
dermine health, but also builds up
the entire physical system. A val-
uable constitutional tonic.

An insurance agent told us the
other day the following story: "In
South Alabama a gentleman had
his house destroyed by fire. He in-
sisted on a cash settlement with the
insurance company, but the agent
insisted on rebuilding the house. In
a few weeks the same agent called
on this gentleman and wanted to
insure the life of his wife. "No,
sir," said he, "if she were to die,
you fellows would want to get me
another wife instead of paying the
money."

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Permanent relief: "My daugh-
ter contracted chills in 1877. No
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temporary relief, no tonic kept
them off. Two bottles of Hughes'
Tonic cured her completely. She
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7:20 a. m.	9:25 a. m.
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G. W. THOMAS, G. P. A., Hot Springs

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No. 3 daily	No. 1 daily			No. 2 daily	No. 4 daily
11:34 p. m.	11:25 a. m.	Lv.	Chicago	5:04 p. m.	6:53 a. m.
9:00 a. m.	8:40 p. m.	"	St. Louis	7:00 a. m.	7:15 p. m.
2:21 p. m.	"	"	Thebes	"	12:01
2:45 "	"	"	Cairo	"	11:30 a. m.
7:48 "	7:40 a. m.	"	Paragould	8:12 p. m.	6:18 "
8:50 "	9:00 "	"	Jonesboro	7:20 "	5:30 "
8:30 "	9:00 "	"	Memphis	7:30 "	5:45 "
11:05 "	11:30 "	"	Fair Oaks	5:00 "	3:25 "
11:54 "	12:23 p. m.	"	Brinkley	4:05 "	2:35 "
12:23 a. m.	12:50 "	"	Clarendon	3:32 "	2:04 "
1:01 "	1:35 "	"	Stuttgart	2:53 "	1:24 "
2:40 "	3:15 "	"	Pine Bluff	1:10 "	11:54 p. m.
5:09 "	5:55 "	"	Camden	10:35 a. m.	9:20 "
11:25 "	"	Ar.	Shreveport	"	4:25 "
8:40 "	9:05 "	"	Texarkana	7:20 a. m.	6:00 "
9:05 "	9:30 "	Lv.	Texarkana	6:55 "	5:40 "
2:50 p. m.	2:42 a. m.	Ar.	Greenlie	1:34 "	11:40 a. m.
4:45 "	5:45 a. m.	"	Sherman	"	9:45 "
5:20 "	6:25 "	"	Dallas	10:30 p. m.	9:15 "
6:25 "	7:20 "	"	Ft. Worth	10:15 "	8:20 "
2:15 "	2:20 "	"	Tyler	1:55 a. m.	12:05 p. m.
5:10 "	5:03 "	"	Corsicana	11:15 p. m.	8:55 a. m.
7:35 "	7:15 "	"	Waco	9:00 "	6:35 "

Ask nearest Cotton Belt agent for complete time tables, rates and
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free scholarships for college graduates in Biblical Department cover cost of board. Fully
equipped laboratories and museums.

WILS WILLIAMS, Secretary.

For the Young People

Letter From Fred Lark.

Dear "Methodist"—Please let me write a little more. I cannot easily tell you why I am pastor of our church at Wheatland and not in Arkansas. We had quite a fine trip over here last fall—over the same old Rockies and Sierra Nevadas, I have written about before. Our trip was new from one point of view. We came back here with a babe, our little Lois, who was near three months old. She was quite a public speaker—she takes after her father. The first night of our trip she had an unmerciful spell of colic, and cried. Well, it became quite distressing to all of us. She soon waked up a number of sympathizers. We were doctoring all we could, and one kind lady said, "Give her some brandy," and a gentleman came close up by us and said, not very high, "Whisky is the very medicine she needs, and I have it right back there in my grip." The lady had her article present. A good Christian father said, "Never give her one drop of whisky or brandy. I have raised ten and never used

TRIP THAT PAID.

Ten Miles to Get a Package of Postum

Some sufferers won't turn over a hand to help themselves but there are others to whom health is worth something. A German woman living in the country made a 10 mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good frau's letter says: "From a child I had been used to drinking coffee daily but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches and dizziness. Then I had such an uneasy feeling around my heart that I often thought death to be near.

"I gave up drinking coffee and tried hot water but that did not taste good and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee and I determined to try it."

"I had to go 10 miles, to get a package but I went. I prepared it carefully according to directions and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappeared, it is seldom that I ever have a headache, my nerves are steady and strong again and I am otherwise strong and well. My husband has been lately cured of his sick headaches since we threw coffee out of our home and have used Postum. Name furnished by Postum Co., Battle Creek, Mich.

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

one drop," and I believe he said he would let one die first. By this time lights might have been dispensed with, for there were two shining, hot faces staring at Lois. We gave her "something" and she got better, and fell asleep and was pretty good after that. Every fellow passenger was very kind to us, seeing that we were doing all we could to keep our babe quiet, but one evening later, Lois had quite a hard spell of colic again, and a dignified lady who was about the next sleeper, came walking down our aisle and stopped right by us and said to all the rest, "You have fine music in here." Mrs. L. and I caught on. I felt beat and Mrs. L. looked mad. Oh, how mad. No one laughed or said a word. Contempt was written on every face. She walked on ahead and then came back by us and passed, and said something real kind to Mrs. L., but not a smile, nor a look, nor a word would she give her. I mumbled something out. The lady left unobserved, and a look of contempt rested on every face for some minutes. We were strangers but friends. How sweet all the tokens of kindness coming from every human heart. The world feels as one. Some of those people afterwards proved to be sinners before God, but God was in them. I love men. I love all men. But the woman was logically correct; the Lark was furnishing good music and what else could you expect her to do under the circumstances? Our Lois stood the trip finely, and now belongs to all the church. What a joy she is to us. All days are not alike. Some are much darker, but all days are alike with brightness when Lois is about. God knew what the home needed. How rapidly she has grown. When she came she could not hold her little head up alone. She was soon sitting alone, and the first thing we knew she was rolling over and over all about the room. You can't imagine what an effect that had on us. She got to getting on her hands and feet and then she began backing that way all about, and the first thing we knew she was crawling everywhere. She is always wriggling when awake and is not good at church. She has literally spoiled one of my sermons. I used to preach with some degree of power my sermon on "Parental Control of Their Children"—the sermon all old bachelors are prone to preach. I trust to be able to preach a modified form of it sometime. When her grandparents are not present I give her a little sample of palmistry now. It seems necessary at times. She is now beginning to walk and say "mamma" and "dada." We are earnestly trying to teach her to say "papa," but—well, I am afraid I am "dada" in spite of all we can do: anything sounds sweet from her. She is al-

ways busy. She has much to do during the day between her two naps and bed time. There are so many shelves to unload, and vessels to empty out. If she is at all quiet we hasten to her, for she is into mischief. We found her one day in the midst of a heap of eggs and one was smashed, and she had smeared her mouth with the egg. She was not presentable, and only yesterday she reached up, where we thought it to be impossible, and pulled a glass dish full of blackberries down into her face, and was quiet. We found her setting on berries, eating them, and berries were scattered everywhere over the floor and her face was speckled all over, where the berries had hit her, and stained her face. No one loves Lois as we do. I speak simply from my heart of her; some mother may enjoy these words, a little. I trust we will not be called to linger and weep over her little things about the place, but that God will spare her to a noble Christian womanhood. We have presented her to God as best we can and pray for her every day.

Well, I am not through.

F. A. Lark.

Our Letter Box.

Marsden, Ark.

Dear "Methodist"—I am encouraged to write from the numerous letters I see published in your children's and young people's page. I live in the neighborhood of Sardis Methodist Church, South, Bradley county. Our house of worship will be ceiled overhead and seats made for it when we lay by crops. It is finished all but that, with the exception of putting a third coat of paint on it. We heartily invite you, Mr. Editor, to come down and preach in our neat country church house. Sabbath-school is had at first and third Sabbaths each month. The pastor has Bible questions to be looked up in the interval of preaching appointments. This month we have eight or ten questions to answer from the Book of Leviticus. Next month we will have about fifteen questions from the Book of Numbers. We have in our home for study catechisms Nos. 1 and 2, the Thigpen Catechism and McTycire's Catechism of Bible History. I am trying to learn. They are useful to study. My father takes the "Methodist" and if this little note is worthy I shall be pleased to see it in some weekly visit of your good paper. Respectfully,

Carl Hickman.

Kings Mill, Ark.

Dear Dr. Godbey—As I have seen so many nice letters in the "Methodist" I thought I would write a line for the paper. I was converted three years ago at Bethel Church, under the influence of Rev. J. D. Kelley. I am a little boy, ten years old, my father takes the

dear old "Methodist" paper and I enjoy reading the children's notes very much. We stand under the arms of the Lord. He is our Savior, He is our Teacher; He is our Leader, through this world. Let us be good boys and girls and get home at last.

Cousins, excuse me. This is my second time to write to the "Methodist." I have four brothers and three sisters. My oldest brother is on the Evening Shade Circuit.

Erney Kelley.

Arkadelphia, Ark.

Dear Brother Godbey—I will write for the first time. My little sister wrote some time ago, and I thought I would write this time. I am a little girl just eleven years old. My papa takes the dear old "Methodist," and I love to read it, especially the cousins' letters. Well, my school is out, and you know I am sorry, for I like to go to school very much. I have a sweet and good teacher. Her name is Miss Lottie Weber. Well, we now have a nice new church at this place, and a good Sunday-school and prayer-meeting and a League and I attend it all and try to do my part. I know I am little but you know the Lord has a work for little ones to do and I aim to do what I can so long as I live, so when Jesus calls me home to rest I can meet with my dear little brothers and sisters who have passed. I have several brothers and a little sister who have passed over to that beautiful land on high, where the wicked can never enter and the righteous shall never die. I hope this will miss the wastebasket. Yours in Christ,

Alma Messer.

WOMEN'S SYMPATHY.

Is Proverbial—Little Rock Women No Exception.

How much we owe to the sympathetic side of womankind! When others suffer they cheerfully lend a helping hand. They tell you the means which brought relief to them that you may profit by their experience. Read the testimony given here by a Little Rock woman.

Mrs. Fanny May, of 708 East Ninth street, says: "I had a constant dull pain across the back for some months which was increased if I exerted myself or took cold. I used several simple household remedies but got little, if any, benefit from them. Seeing Doan's Kidney Pills recommended so highly by good, prominent people I made up my mind to try them and procured a box at J. F. Dowdy's drug store. The treatment after a few doses helped. To say I endorse the preparation mildly expresses what I think of it."

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THE ARKANSAS METHODIST.

GEO THORNBURGH, BUSINESS MGR

WEDNESDAY, SEPTEMBER 9, 1903.

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

Our Church at Home.

Notes by the Way.

In passing through Texarkana, en route to Brother Few's district conference, I had time to look on the work of construction of Brother Thomas' church, which, when completed, will be one of the most beautiful and up to date churches in our conference.

Brother Few's district conference at Ashdown was a success. All the preachers present, and reports encouraging. In some respects this is the best district conference I have had the pleasure of attending in a long time. I was impressed with the possibilities of our western border, and with such men as Few, Sanders, Steel, Hooks, Crowson, Thomas and others equally as deserving, we may expect great things in the near future. There is no part of our great State that offers more or better inducements for energetic, wide awake farmers or fruit growers. De Queen, though having had nearly every business house in it destroyed by fire a few years ago, presents the appearance of great prosperity. Solid blocks of bricks, with banks and large stocks of merchandise, canning factory, saw mills, electric lights and a street sprinkler, and a railroad "tearing through the wilderness" in the direction of Hot Springs. These things look to me very much like prosperity. Brother Steel is singing and praying and preaching and working all the time. He has added much to the parsonage this year, and few of our preachers have a nicer or more comfortable home. It looked to me like they have a kind of admiration society up there between the preacher and his family on one side and the people on the other. I was not able to decide just who had the advantage. I am sure the people have in numbers, but it strikes me that the preacher and his folks lead in capacity. I was greatly pleased to see so many young people in attendance upon the League work. I have not found anywhere more young men and women interested in church work.

The beautiful city of Mena is the highest point south of Fort Smith on the K. C. S. railroad. It has one of the most delightful climates—nights cool and pleasant all the time.

Our Mena Hendrix Academy is located here. The building is of modern architecture and is constructed of pressed brick. The students' home is situated near by the academy and is a modern two-story frame building, well plastered and

THE WEALTH OF ARKANSAS



Last week we told how the "poor" people of France paid a billion dollar war indemnity from their savings and how rich France is now and always will be on account of their national trait of saving.

What can we say of Arkansas? Is it not true that the frugal, persistent saving man is a rare exception instead of the rule? Is it not also true that no State or nation is ever permanently and safely rich except it is done by saving? That's how the wealth of the rich States of the United States was accumulated. Is it not time that the present generation and the coming one especially should be started on the road to success and satisfaction?

This advertisement is written in the interests of a Savings Bank, the instrument through which the great majority of the present wealth of the world has been accumulated.

We suggest that the readers of this article ponder on this subject and investigate the institution on whose behalf it is written. An inquiry sent through the mail will bring you a statement of finances, etc. In the same way a letter dropped in the postoffice will bring a check or money order for deposit. Banking by mail is a new but very practicable method. Four per cent interest paid on deposits.

The UNION TRUST CO.

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Deposits.....425,000
LITTLE ROCK, ARK.

ventilated. The citizens of Mena are proud of this school, and the Methodists over the State, and especially the Texarkana District, should rally to its support. The work done in this institution is equal to the work done in the preparatory department of our best colleges. Let the friends of the school work to fill the school to overflowing.

The Jonesboro District Conference at Blytheville was presided over by Brother Babcock. He is finishing his fourth year on that district. I heard many expressions of love and esteem by preachers and laymen. The preachers had good reports and were hopeful of great ingathering of souls. I was much impressed with the possibilities of that part of our State.

J. R. Harvey.

WALNUT HILL CIRCUIT.

We have held our peace so far, and have not troubled you with messages, but we feel that it will be for his glory to tell you what God is doing for us. We opened fire on the enemy here August 2 and after a week's engagement we were reinforced by our beloved Brother A. E.

Holloway, ex-presiding elder of Batesville District, who, while presiding, signed the paper for this writer to try to preach and afterwards used his influence to get this place for us this year. Of course we love him. He did some fine preaching and God met with us. About 25 souls were either reclaimed or converted, and 16 accessions to our church. Some will go to other churches. The church was revived and we expect many more to be converted as the result of this meeting. The people all love Brother Holloway. Owing to previous arrangements, wife and I had to start to Williford on Saturday morning to attend quarterly conference, also protracted meeting to follow. Our good P. E., Brother Umsted, was at his post. We had an interesting time, although all of the points were not represented. Our reports are coming fairly well, and especially at Ravenden Springs and Williford.

Brother Umsted seemed to be at his best, and preached two very unctuous and helpful sermons on Sunday. The meeting continued until the next Sunday night. The results are as follows: Eleven conversions, two professions of sanctification, church revived and five accessions. Others to follow. It does me good to see people fall at the altar, go down to the bottom, pray through to Christ, and then rise with shining faces, leaping and praising God. It's enough to convince infidels. I will give one remarkable case: We dismissed the congregation one night, but there was a mother at the altar, who did not want to leave. We all knelt down, and she began to pray. Oh, what agony and groans under the load of sin! But it did not last long. She rose with a shout, and soon began to pray for her husband.

He was at the altar next night. God heard that woman's prayer. After he came through we asked sinners to come and shake hands with him. One young man came; got under conviction as the man talked to him and soon he was converted and went to praising God. Well, praise the Lord for the old-time power. I am writing too much, but remember, Dr. Godbey, this is my first letter. I will not write so much next time. Brethren, pray for us; we are out and out for God.

J. O. Damron.

MORRILTON DISTRICT.

Rev. J. M. Cantrell, presiding elder of Morrilton District, reports some fine meetings in his work.

Rev. J. N. Villines has had a revival at several places on his circuit.

Brother Witt, at Quitman, has had a revival, and Brother Floyd on the Quitman Circuit, has had revivals at different points.

Brother Williams on Plummerville also has had God's blessing on his work.

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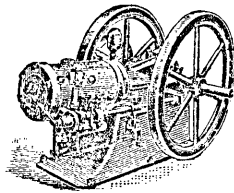
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BIRMINGHAM, ALA.

Brother G. W. Brown has had a great meeting at Sunnyside.

Brother Wright, Morganton Circuit, has had some fine meetings and Brother Biggs of Mt. Vernon Circuit. These all will doubtless send us reports ere long.

AT SUGAR GROVE.—We have had an excellent meeting—15 conversions and 10 accessions. Here I was sick for a few days, but the meeting continued. To date there have been about 40 conversions and 61 accessions on the Magazine work. To Him be all the praise.

O. H. Tucker.

NASHVILLE.—We closed a three-weeks' meeting last Sunday night. The attendance and the interest was unusually good from the beginning to the close of the meeting. The attendance at the morning service ranged from seventy-five to more than a hundred. At the night service the house was full and often crowded. The influence of the meeting was deep and widespread. The church was greatly revived—a number of conversions and additions to the church. Our gross increase to date is forty. I was assisted by Forney Hutchinson, one of the most efficient and promising young preachers of the conference. No preacher is more highly esteemed or influential in his home community than he.

My people expressed their appreciation of the man and of his efficient service by presenting him with a purse of \$75 at the close of the meeting.

C. O. Steele.

BLYTHEVILLE CIRCUIT.

After Brother Rudder left this circuit I made one round on it, and then started my protracted meetings. I began at New Life August 8th. We had at that time several cases of sickness, and a good many of our working members were disabled, yet it seemed to be the only

time, for we had no house to worship in except a dwelling house, and if we were to wait till September and then go in an arbor or a small cabin, we could not expect very much, so we started and on Sunday night there was one conversion. Thursday we closed with one convert and one accession to the church. On the 20th of August we started another meeting at New Hope. Here we had several conversions and four joined the church and three or four more to follow.

A. J. Johnson.

GAINESVILLE CIRCUIT.

We are in the midst of our revival meetings. Our first was at Camp-ground Church. Convened the second Sunday in July. Continued eight days. Seven professed faith in Christ. Several were reclaimed. The church revived. Six additions to the church. Second meeting at Friendship class—eight days duration. One conversion. Several backsliders reclaimed. Three additions to the church.

We closed our third meeting last Sunday with Oak Grove class with a grand victory for the Master's cause. Twelve professed a living faith in Christ. Several that once enjoyed religion but had made shipwreck of their faith were reclaimed. We had 25 additions to the church; two infants baptized, nine family altars erected, church wonderfully revived. Some say it was the best meeting ever held at Oak Grove. This scribe has done most of the preaching. We are now at Hurricane Church, with prospect for a good meeting. Will give results later. Pray for us.

H. E. May, P. C.

CHERRY HILL CIRCUIT.

We held our first revival meeting at High Land, which resulted in the conversion of three precious souls, all of whom joined our church. One backslider was reclaimed and the spiritual state of the church was wonderfully improved. The brethren at this point are building a church, which is to be a good house for this community when completed. Our meeting at Grenade's Chapel was not so good. It rained out the meeting. No conversions at this point, but the church was revived considerably. I have just closed a fine meeting at Cherry Hill, resulting in a spiritual feast to all who attended. Sinners were convicted and mourners truly converted. Sixteen additions to the church. Several will join the Baptists and others may join our church. Children ten years of age were heard to shout the praises of Jesus. Men and women, the heads of large families, were made to cry out from the deep of their souls. "Men and brethren, what shall we do to be saved?" and in a few minutes found peace and pardon in a crucified Lord. One old grayheaded father stood up and thanked God for salvation and said he had been reclaimed from a life of

sin and sorrow, and a new song was put in his mouth. The house was crowded to overflowing every night, and we had good congregations in day time. We were assisted by our local preachers. First old Brother Eeds, up in the eighties, preached some soul-stirring sermons, and did some most excellent work besides. Brother Eeds has been a local preacher over fifty years. He is still zealous and powerful in the cause of Christ. May the blessing of God rest upon him and Sister Eeds, his faithful companion, in their declining years. Brothers W. E. Justice, John Simpson, L. J. Johnson and J. T. Miller, all L. P.'s, of the Methodist Protestant, rendered excellent service and preached to the delight and edification of all. And last but not least, Brother Harry Simpson, P. C. on the Bryant Circuit, preached the two last sermons, which proved a blessing to us all. Harry is a most excellent young man, and a good preacher. Brother Harry was called back to his old home by telegram to the sick bed of his darling babe, which passed away to the loving Savior August 21, 1903. Pray for us. We are just starting our meeting at Board Camp.

W. F. Campbell, P. C.

TOMBERLINS, ARK.—This charge is tending upward spiritually. We have just closed a meeting at Tomberlins, with average success in every way. First, Brother Henderson, of England Station, rendered some excellent service of preaching several sermons that were accompanied by the power of God and his holy spirit, to the saving of souls. Then later Dr. Dye came and held our third quarterly conference. He remained with us and did some good preaching and also made an impression upon our people that will last. They say he is an "old time, up to date P. E.," and all love him.

After his return home Rev. A. P. Few, of Asbury, Little Rock, came and spent several days in the meeting. He rendered some most efficient help by deep and effective sermons. The meeting was closed Saturday night with a "sweet spirited" service, conducted by Brother Henderson, who also administered baptism to the persons who had found the Lord, and we closed with a high spiritual tide and the revival fire ablaze. Ten added to the church.

Louis E. Hundley, P. C.

Hendrix College

Opens Friday, September 25th. The opening sermon will be preached Sunday, October 4th, by Rev. Frank Barrett. Respectfully,
Stonewall Anderson.

The Heart of Wesley's Journal. Here you get at Wesley's spirit and life as nowhere else. \$1.50. By mail, \$1.60.

Married.

HERRON-TEMPLE—Rev. Phil S. Herron, of the Oak Hill Circuit, and Miss Irma Temple, Wednesday, September 2, 1903, at England, Ark., by Revs. J. M. Workman and J. A. Henderson.

BURTON-FARRIS—Sept. 2, 1903, at The Inn, home of the bride's mother, in Mena, Ark., Mr. John T. Burton and Miss Lillian Farris, Rev. J. R. Sanders officiating.

POFF-NAVE—Near Tomato, Ark., on the 14th day of August, Dr. Poff, of Barrfield, Ark., to Miss Laura B. Nave, of Tomato, Ark., Rev. A. J. Johnson officiating.

BROWN-BROWN—At the parsonage in Washington, August 20, Miss Ada Brown, of Lockesburg, and Mr. Lee Brown, of Prescott, Rev. H. D. McKinnon officiating.

JOHNSON-THOMPSON—At the residence of the bride's parents, August 9, 1903, by George W. Williams, Mr. W. T. Johnson and Miss Amy Thompson, both of Hanna, Ark.

HOLCOMB-BELL—At the residence of the bride's father, Judge George A. Bell, Mr. J. F. Holcomb to Miss Leila Bell, Rev. W. M. Crowson officiating, all of Lockesburg, Ark.

Quarterly Meetings.

Batesville District—Fourth Round.	
Jamestown ct.	Sept 5 6
Calamine ct.	Sept 12 13
Evening Shade ct.	" 19 20
Ash Flat ct.	" 26 27
Camp ct.	October 3 4
Salem station.	" 4 5
Bexar ct.	" 10 11
Newburg ct.	" 17 18
Melbourne ct.	" 24 25
Mt. View ct.	" 31
November 1	
Cedar Grove ct.	" 7 8
Cushman ct.	" 14 15
Batesville station.	" 15 16
Sulphur Rock ct.	" 19
Jacksonport.	" 21 22
William B. Hays, P. E.	

Helena District—Fourth Round.	
Forrest City Sta.	Sept. 6, 7
West Wynne Ct.	Sept. 12, 13
LaGrange Ct.	Sept. 19, 20
Marianna Sta.	Sept. 26, 27
Wesley Ct.	Oct. 3, 4
Laconia Ct.	Oct. 10, 11
Bledsoe Ct.	Oct. 17, 18
Cotton Plant and Howell.	Oct. 24, 25
Brinkley Sta.	Oct. 25, 26
McCrory and DeView.	Oct. 31, Nov. 1
Blackton and Turner.	Nov. 7, 8
Holly Grove and Marvell.	Nov. 8, 9
Wheatley Ct.	Nov. 14, 15
Helena Sta.	Nov. 20
Clarendon Sta.	Nov. 22, 23
Wynne Sta.	Nov. 23, 24
Haynes Ct.	Nov. 28, 29
W. C. Davidson, P. E.	

Monticello District—Fourth Round.	
Hamburg Cir. at Extra.	Oct. 3, 4
Hamburg Station	Oct. 4, 5
Arkansas City	Oct. 6, 7
Star City Cir. at Star City.	Oct. 10, 11
Lacey Cir. at Prairie Hall.	Oct. 17, 18
Monticello Station	Oct. 18, 19
Jersey Cir. at Spring Hill.	Oct. 23, 24
Palestine Cir. at Pattsville.	Oct. 24, 25
Warren Station	Oct. 25, 26
Mt. Pleasant Cir. at Rock.	
Springs	Oct. 31, Nov. 1
Portland and Wilmot	Nov. 4, 5
Snyder Cir. at Snyder	Nov. 7, 8
Crossett Station	Nov. 8, 9
Parkdale Cir. at Parkdale.	Nov. 14, 15

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Lake Village	Nov. 15, 16
Carriola and Carmel.	Nov. 14, 15
Dermott Cir. at Dermott.	Nov. 17, 18
Douglass and Grady.	
	Nov. 19, 20
Watson Cir. at Watson.	Nov. 14, 15
Tillar Cir. at Newton's Chapel.	
	Nov. 21, 22
Cadesman Pope, P. E.	

Searcy District—Fourth Round.	
Auvergne and Weldon.	Sept. 26-27
Beebe Circuit	Oct. 3-4
El Paso Circuit	Oct. 10-11
Bald Knob Mission	Oct. 17-18
Argenta Station	Oct. 24-25
West Searcy Circuit.	Oct. 31, Nov. 1
West Point Circuit	Nov. 7-8
Heber Mission	Nov. 14-15
Cato Circuit	Nov. 21-22
Cabot Circuit	Nov. 22-23
Searcy Station	Nov. 25
Augusta Station	Nov. 28-29
Newport Station	Nov. 30

Pastor's Motto.

Deeper consecration, greater fidelity, the work must be put in good shape for my successor. Conference collections in full.

Stewards' Motto.

Pastor's salary in full; fidelity in the stewardship. If I were personally responsible for my pastor's salary would I not make greater efforts to collect it. The Lord has abundantly blessed the people. They have the means. Lord help me to collect for thy servant.

Members' Motto.

I will do my whole duty. The Lord will bless no one who only does part of his duty. He loves both a liberal and a cheerful giver. Does he love me? "He that soweth bountifully reapeth bountifully, and he that soweth sparingly reapeth sparingly." What shall my harvest be? I will make three persons happy. The pastor by paying liberally on conference claims. I will make the steward happy by paying him my quarterage without troubling him to come after it. I will make myself happy by doing my whole duty.

Our Motto.

"Whatsoever ye would that men do to you do ye even so to them, for this is the law and the prophets." Your servant,
M. M. Smith.

W. H. M. S. Department.

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

1. Do our auxiliary superintendents know they are our main support in disseminating our news items? We do not want these items to be read, but to be told in the monthly meetings. Make the news of our church of more interest than any local gossip. Much of our growth in numbers is in your hands. Wherever we get a woman interested in this work she will join our rank.
2. Now that everybody will soon be at home from their summer vacation, we are expecting many good items to report from our conference corresponding secretary, district secretaries and auxiliary superintendents of literature and press work.
3. The committee on education visited the Brevard school, and after thorough and prayerful investigation decided we could not refuse to respond to such a call. So with faith in God and our women they accepted the gift for the board.
4. This Brevard school is in the mountains, about forty miles from Ashland, N. C. A three-story building with beautiful location. It will be turned over to us in the fall free from debt and ready for immediate work. It is to be a boarding as well as day school. At least four teachers will be required. The girls are to do all the domestic work of the building, and to emphasize this department they are to have an industrial teacher.
5. There is said to be great promise in this open door the Brevard school brings. Now we must meet the faith of our leaders as they shoulder this great responsibility. Funds must come from somewhere; let it be from new members. Oh, for every woman in Methodism to have part in this work!

V. S. M.

Missions in Sunday-schools.

(This excellent paper was sent us without a name.—Editor.)

It would be well for us to observe the strong language of the Discipline where it says, "Let every Sunday-school be organized into a missionary society, auxiliary to the Board of Missions." During the past year there were many thousands of scholars enrolled in the Sunday-school, and if the amount contributed by the Sunday-schools be compared with the number of scholars enrolled it will be found to be so small for each individual as to impress even the dull observer that many of our schools are doing little or no mission work and contributing almost nothing to the support of missionaries.

If, then, this condition results

from our indifference does it not put us to shame? And is it not time for us to be up and doing for the cause of Christ?

It is not denied that there are many poor children enrolled in the Sunday-school. But it is equally true that the children of the wealthier class also attend. Then if the administration in each school were truly in earnest in training and teaching each child to give freely, what a different result would there be! And a child trained thus, to give from love to God, becomes a permanent giver, and the dimes of childhood become dollars in manhood and womanhood.

But not yet have we attained the greatest possible good from this line of work. The educational effect of the regular contribution of means will be attended by the investment of prayer. The reflex influence of prayer is again the enlargement of purpose and desire to advance our Lord's kingdom, and the devotion of means and the investment of prayer will frequently result, under God's hand, and the leadership of the Spirit, in the most gracious of all results. The givers will give their own selves to the Lord, and we shall realize again and again this result from our educational work in the Sunday-school.

The little boy whose heart was stirred by the appeals of the missionary, and having nothing to give when the collector came by said, "I give myself to Jesus for the missionary cause," was but the ripe, rich harvest of just such efforts as we should be earnestly cultivating.

Our best and most useful missionaries must come from such training as this. Surely God will require at our hands that we shall have done our best, and anything short of what has been accomplished under similar conditions will be less than is well pleasing in his sight. Does it stagger our faith to think of the Sunday-schools accomplishing as much as the youthful missionary societies? This would be a great work and yet we could accomplish many things and bring about wonderful results, if we would only make our efforts in this line true and lasting.

That the work ought to be done, no one will doubt; that the Sunday-school has the resource none can question; that the world waits and God expects is equally true. Then let us address ourselves at once to the task. Let us make the Sunday-school really a missionary society or a missionary school. Let us set aside a certain Sunday in each month as missionary day, and devote that day's collection to missions. Let our efforts at educating run parallel with those adopted by schools and colleges. Let us look forward to a lifetime service from the children thus educated. Educate them with the definite purpose of working and praying and giving

to missions for life. Then, and then only, shall we have permanent results. What hinders the immediate effort to plant the Gospel in every nation and island and home in all the earth, within the next few years? Nothing but the faltering zeal and undecided purpose of the mass of Christian believers now on the earth. Are we, the Christians of today, awake to the claims of this glorious work? Do we understand that this vast responsibility rests upon us?

That it is possible, now, as never before in the world's history to preach the Gospel to all the nations is clear and do we mean, God helping, that this work shall be done ere we die? Then let us not shut our eyes to our duty, but arouse ourselves at once and begin some work for the glory of the Master.

Christ came to save the world. Then let us strive as never before to Christianize and raise to the purest level, every side of man's nature.

Let us bring our Christianity to bear upon all sides of life, influencing and molding our whole environment—social, industrial and political, not in a way to drag our religion down, but to lift all life up, and by the pureness of our own lives render easier the full Christ-like life to others. This recognition of the teaching of Christ to every feature of life here on earth will bear fruit in a tenfold more effective way than any that is presented to man.

The Sunday-school has no more important work than its missionary enterprises—the giving of the Gospel to all the world. Then let us ask divine wisdom, that these great problems of his kingdom, as it advances, may be finally solved in a spirit of knowledge and love to the glory of his name and the honor of his church.

The signs of the times, the lessons of the past, the indications of the future, the call of Providence and the voices, which come home to us by every breeze and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of a people who expect to conquer the world.

There are great questions that engage thought, and problems that must be dealt with and solved, but there is no question higher, deeper or more sacred than that of Christian missions.

Out from the very shadows of the cross, and even while the ties that held Christ to this earth were giving way, his word was an imperative "Go." With this word ringing in our ears, and remembering that our Lord counted it the greatest work his church would have to face, shall we think it of little importance, or fail to do our duty in obeying that command? Standing before the cross, that must be un-

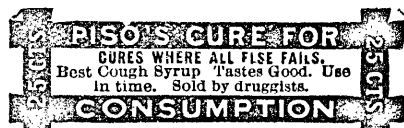
veiled, and hearing that cry from lips that spake as never man spoke, and remembering that our Lord is just the Savior that this world with its sin and sighs and broken hearts and crushed hopes needs, now can we withhold the bread of life from those who are perishing without it?

The world's need of Christ and the Gospel is becoming more and more evident as the years roll off into the changeless past. But its needs though great are not greater than our ability. The failure to meet them cannot be charged to the lack of ability but to the lack of disposition.

What we need to do is to arouse our people, and preach and teach the Gospel of paying unto the Lord his part until the grasping spirit shall give way and the hoarded treasures of this earth shall be laid at his feet. We must devise means and employ methods that will not only multiply the givers but that will induce regular systematic giving. No plan will work for itself. Giving will not become systematic without plan, but we must adopt some plan that will reach the masses of people. We may none of us ever hear the call to go into heathen lands to help save those who never heard of Christ, and his love, but the call to gather means necessary to keep our representatives there rings in our ears and if we are faithful to this call I doubt not that we shall meet in our Father's house from darkest heathen lands some we help to save.

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At Rest.

Obituaries, if brief and correct, will be published as written. If not brief they will be condensed. Poetry and resolutions will not be published. Writers must sign their names. Memoirs must reach this office in three months after death of the subject.

SCOTT.—Judge Joseph Scott was born in St. Clair county, Ala., February 20, 1829. He came to Arkansas with his father's family in 1833, and settled in that portion of Pulaski county that later formed Saline, where he resided continuously till his death, occurring on the 18th of August, 1903. School advantages in Arkansas were very limited in his earlier years, but on reaching his majority he was able to serve his fellows in the several capacities to which they called him with credit to himself and satisfaction to them. His services at various periods of his life as deputy sheriff, justice of the peace and as county and probate judge for twelve or fourteen years were of a high order. He served his lodge of A. F. & A. M. as master satisfactorily. He was also a member of the Chapter of Royal Arch Masons in Little Rock. In all places of honor and trust he showed himself worthy the confidence reposed in him. He was thrice married. To him were born five sons and three daughters. Two sons by the first marriage and three sons and three daughters by the second. One daughter died in infancy. They are all highly respected citizens and members of the church where they reside. One, Rev. T. D., is an honored member of the Little Rock Conference. His last wife, to whom he was married in 1890, survives. To her it was given to watch and wait with him in his declining days, which she nobly did. She and his loving sons and daughters in Arkansas anticipated his every want. One son resides in Texas and one in California. He was converted in middle life (about 1873), and joined the M. E. Church, South, at Salem Campground, which relation he sustained at death. While he deferred the matter of his own salvation so long in life, to the writer he frequently expressed his desire for his boys to join the church, which greatly rejoiced him when they did so. He was a strong defender of the right as he understood it. That he was held in high esteem in the vicinity in which he lived was evidenced by the large concourse of friends at his burial by the Masonic fraternity. He rests on the hill near his late residence. Peace to his ashes.

Sam T. Scott.

LOWE.—Sister S. E. C. Lowe was born in Goff's Cove, Cleburne county, Ark., June 13, 1872. She died August 17, 1903, after an illness of seven months. Sister Lowe was converted in 1888, in September, and joined the Missionary Baptist Church. She was married to William Lowe in December of 1892 and united with the Methodist with her husband, in which church she lived a consistent member until death. Her last illness was severe, but she bore it patiently and without a murmur. Sister Lowe had strong faith in God. She has left the evidence to us that Christ is able to save to the uttermost. She died in the full triumphs of a living faith. She has left us the evidence that she was saved. Her life was God-like, meek and lowly, following Christ through evil as well as good report. She was willing to deny herself for Christ—a cross-bearing Christian. She was loyal to her church, true to her husband and her community will greatly miss her. May God bless the

bereaved and give them strength and grace to follow in her footsteps, that they may meet in glory, where sickness, sorrow, pain and death are felt and feared no more. In sorrow we have the comfort of knowing that by and by we shall land on the sunny banks of sweet deliverance, on Canaan's happy shore. We extend our sympathy to the sorrowing.

T. H. Wright, P. C.

BRADEN.—C. F. Braden was born in Lauderdale county, Miss., October 25, 1861; converted near his home in 1878; moved to Crittenden county, Ark., in 1883, and died at his home near Marion, Ark., August 8, 1903. His days in Arkansas were spent in and near Marion. We knew him to love him. The large procession which followed his remains to the cemetery fully testified the high esteem in which he was held by all that knew him. The church and the community have lost one of their truest and best men. In official position in county as well as the church, he was an humble, unassuming Christian, in word, in life, in act. His language at all times was chaste enough to be spoken before the most modest lady. He never indulged in slang phrases or an impure use of language. It was said by one in whose office he remained for some three years, "That he would suffer his head and arms torn from his body rather than deny his Christ, and was the most consistent Christian he had ever known." The writer has known Brother Braden nearly three years. He was the most willing counsellor I have ever had on the intricate problems that often stare us in the face. He would often say, "Prayer is the way out." A few days before his death I asked him if he had any fear about the future. His answer was, "No; I have been preparing for this ever since my conversion." He was patient to the last, and when told by his physician, "You have only a few moments," he said "Amen! Amen!" and quietly smiled as he floated out into heavenly seas to meet wife and others who were waiting in the Beautiful City, where clouds, sorrows, parting scenes, sickness and death are no more. Brother Braden leaves a little daughter, near relatives and many friends. Let us resolve to meet him. His pastor, S. F. B. Marion, Ark.

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CROSSLEY.—Died, near Dalark, Ark., June 20, 1903, Sallie E. Crossley, wife of Edward Crossley. She was born in Putnam county, Ga., November 12, 1856. She has belonged to the Methodist church since she was twelve years old, and has lived a beautiful Christian life. Her death is mourned by many friends and relatives. Oh, the sweet words—mother and wife! and she is gone never to return. Dark, dismal hours to children and husband. The Lord who gave her work to do has said, "Come up higher." A Friend.

COLVERT.—Maud Colvert (nee Robinson) died August 22, 1903, at her home in Portia, Ark. She was converted in girlhood, joined the M. E. Church, South, and lived a consistent member until death. She leaves a sorrowing husband and little babe, besides mother, four brothers and two sisters, to mourn her loss. Sister Colvert was raised in Izard county, Ark., and is a sister to Dr. W. J. Robinson, of Portia, and J. P. Robinson, of Greene county, Ark. May the good Lord comfort the heart-broken mother and family. May they all trust in Jesus, then some day they will meet to part no more, where there will be no more death.

J. R. Edwards, P. C.

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On August 22, while the preacher was away from home engaged in a meeting, the storm came. It struck the parsonage with a considerable force, mainly of the young people of Bearden. In possession of the real P. C. (Mrs. Harrell), they left many good and useful things.

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