

The Arkansas Methodist

J. E. GODBEY, D. D., Editor.
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News and Notes.

THE RECENT HEAVY RAINS HAVE caused overflows in the Arkansas and White rivers, and the worst is not yet reached. Thousands of acres of cultivated land are under water and it is thought that the damage to the crops must prove very great. 23.2 is danger line at Little Rock. The water now stands at 26 feet Tuesday, 4 p. m.,

FROM THE RUSSO-JAPANESE WAR there is little to report this week. There are unconfirmed reports of the sinking of one Russian and four Japanese war vessels. It is certain that Port Arthur is closely invested, and it seems certain that Kurapatkin has sent a force of no considerable strength to harass the Japanese rear. Heavy fighting at Port Arthur may be expected this week.

A SHORT TIME SINCE TWO MEN, Ian Perdicaris and Mr. Varley, his son-in-law, the first an English naturalized citizen of this county, were seized by bandits at their home near Tangiers, Morocco, and carried away. The object of the seizure was to obtain a reward for the release of the prisoners. This was expected to be obtained from the sultan of Morocco, because England and America will hold the sultan responsible. The name of the bandit chief who holds these prisoners is Raisoli. The terms which he demands of the sultan for release of the prisoners is a sum of money and governorship of a small province. The United States has sent seven warships to Tangiers.

WE HAVE, IN A FORMER ISSUE, noticed the strained relations now existing between the French government and the vatican. Some time since the president of France, Loubet, visited the king of Italy without paying his respects also to the pope. This was a cause of deep displeasure to his holiness, and in a letter recently sent to Prince Albert of Monaco, the pope used language extremely offensive to the French government. This letter, of course, was not expected to become known to the French. Being known and published the French government at once recalled its minister, M. Nicard. It is thought that the matter may lead to the dissolving of the concordat. This concordat

was established in 1801 between Napoleon First, consul and the pope. It recognizes the Roman Catholic church as the state church, makes provision for the support of the clergy but reserves to the State the right of nominating the bishops. There has been a growing sentiment in favor of abolishing the concordat of late years and the present difficulty will greatly strengthen that sentiment.

Vanderbilt Notes.

The senior class of the Biblical department for 1904 consists of six members. Hoyt M. Dobbs, of Alabama, will represent the class at commencement.

Many of the brethren write, signifying their intention of attending the preachers' institute. It runs from the 15th to the 22d of June.

Last Sunday I spent a very delightful day with Brother Twitty and his excellent wife. It was further, my privilege to make an address at his children's day service. In many respects Trinity Church has the most remarkable Sunday-school I have ever seen or even read about. Nearly all the members of the church belong to the Sunday-school and vice versa, and on last Sunday, out of a membership of a hundred and forty-three, a hundred and forty-two were present. Imagine my surprise when the secretary reported \$59.68 as collections for Children's Day. Trinity has the banner Sunday-school of the Tennessee Conference. The people are hospitable and appreciative. It is truly a pleasure to be among them.

On Wednesday evening the citizens of Nashville held a memorial service in honor of the late Rev. J. O. Rust. The various Baptist churches had held similar services, the Sabbath before. For eight years Dr. Rust was pastor of the Edgefield Baptist Church, and during that time became remarkably popular throughout the entire city. A few months ago he accepted a call to Seattle, Washington. He had hardly begun his work when he was stricken with paralysis and died. The Wednesday night meeting was held in the Vendome Theater, in order to accommodate the crowd. Chancellor J. H. Kirkland presided, and eulogistic speeches were made by three distinguished lawyers. It was a very proper expression of the city's appreciation of a noble and worthy citizen.

I visited this afternoon for a short while the session of the Nashville District Conference. The conference will consume but a day and a half at most, and the presiding elder suggested that they dispatch business and finish up in one day. District conferences don't mean much in the city any more.

Letters from two or three friends indicate that a reference to Gov. Davis in my notes of two weeks ago was quite probably generally misunderstood. It stated that while passing through the Mammoth Cave I stopped beside the rock pile, erected to honor of my State and "gave three cheers for Jeff Davis." The cheers were for my State. It is represented abroad by its chief executive. I love the State of Arkansas. As to its governor, I do not consider it within the province of these notes to pass, either favorably or unfavorably, upon the character of civil officials, or other public men.

Hutchinson.

From the Nation's Capital.

The Republican campaign committee spends some part of every day at its headquarters here, conjecturing what class of partisan literature it had better send out as an appeal to the doubtful districts. The speeches of Lodge, Dooliver, Dalzell and Allison will be fired off through the mails by the hundred thousand, and two or three speeches in defense of the president's acquisition of the Panama belt will be given an immense circulation. It is the purpose of the committee to allude to our outlying possessions only briefly and incidentally, the president having repeatedly informed the country that the discussion of their rights and wrongs is closed.

At the Riggs House the Democratic congressional committee occupies a suite of six or eight rooms. Col. Cowherd, of Kansas City, and his associates are now figuring to determine what speeches and other public documents will be most effective for distribution in forty-two close and contested districts.

During the week we have entertained the British mayors and public men who have come to this country to study the methods by which we have attained municipal perfection and purity. Speeches were made at the banquet table, but it does not seem to have occurred to any orator to warn Lord Lyveden that perhaps he had better not es-

cort his party to St. Louis, Philadelphia, New York, Minneapolis, Grand Rapids, and some other cities that might be named. Of course the lion roared amicably and the eagle screamed affectionately. The chief commissioner of Washington, MacFarland, our mayor in fact, declared in a plaintive voice that he regretted that he did not know the names of all the royal family. Many toasts were proposed to President Roosevelt, King Edward, Lord Lyveden and others were drunk standing. Milord reminded the people of the United States that the flags of the two countries were very much tangled together and that "the hearts of your people beat with the instinct of empire." He said that if Americans and Englishmen would fight on the same side, "It would ensure the peace of the world."

The project to make Washington the headquarters of art and music in the United States seems quite Quixotic to the citizens of New York and Cincinnati, but still there are a good many with both money and accomplishments who cherish the fond dream. The fact that all Americans have a proprietary interest in this city and everybody feels that he is a part owner, inclines people of wealth to do what they can towards its decoration and embellishment. On Monday, Trinity College of Women received as a present the gift of shapely buildings and a gallery of paintings, statuary and etchings valued at \$500,000. It was the gift of Judge and Mrs. O'Connor, of Los Angeles, Cal., and is to be known as the O'Connor collection. There are 425 choice works of art. Of these ten are original statues, 115 are oil paintings, chiefly copies of religious masterpieces in Italy, and 239 are engravings and etchings in black and white. Besides this, the foundation has been laid here for a national conservatory of music. It is under the patronage of the Baroness Hengelmuller, wife of the Austrian ambasador, and her protegee, Miss Von Unschuld, will be its first president. It is the ambition of its faculty that the conservatory shall rank with the celebrated conservatories of Paris, Leipzig and Brussels, so that ambitious American youth need not go abroad for the best musical training.

C. A. S.

Contributed.

General Conference of the M. E. Church.

BY REV. I. L. SPENCER.

The great missionary exhibit that has been held under the executive superintendency of Secretary S. Earl Taylor, of New York, has done a good work. It has dignified the cause of missions in the minds of the people. Many have an idea this work is a little side issue, but they are undeceived when they are permitted to see the scope of the tremendous work of a single denomination. The exhibit has afforded practical helps to organizers of missionary classes, to Sunday-schools and to young people's societies of all denominations. One year ago this branch of the church broke all records in a missionary convention at Cleveland, O., where \$330 was subscribed to mission work in a single night. About 100,000 visitors have attended this exhibit.

A generous wealthy gentleman, whose mother is a Methodist, donated the rent of the great building in which this exhibit is held to the missionary society, amounting to \$1,500.

There is a lay delegate in the General Conference who is responsible for the legal controversy regarding the location of the Mason and Dixon line as affecting New Jersey and Delaware, which question is still pending in the United States supreme court, although the agitation was begun way back in the 60's. He is Charles B. Lore, now chief justice of Delaware, and one of the most active members of the laity. During the session the notable official's tall, attenuated figure, crowned with snow-white hair, has attracted attention upon the floor constantly, and the wisdom flowing from his lips always has been listened to with great interest by all.

The balloting for Bishops was interesting all through and especially so on to the last ballot. Dr. Thomas B. Neely, came out as winner after Drs. Wilson and Burt, to whom I referred in my last. He is one of our noted men. Has been a prominent figure for many years. There was no little surprise among some at his large vote, as it was the desire of many that young men should be elected, but his great ability and prominence impelled his friends to support him. He received a large vote for the episcopacy in the General Conference of 1896 and 1900. He has been a member of six General Conferences, leading his delegation each time. He is an acknowledged parliamentarian and strong preacher.

The great scholar and educator, Dr. James R. Day, president of the University, Syracuse, N. Y., was elected. On the thirteenth ballot the race had narrowed down to Drs. Day, Cooke and Quayle, but Day was in the lead, and when this was

announced, men and women stood and applauded, waving their handkerchiefs, while cheers could not be suppressed. It was with suppressed excitement that the delegates and visitors awaited the result of the next ballot, and before it was read there was a whisper near the speaker's stand that Dr. Day was elected. Dr. Buckley was on the rostrum when the tellers appeared, waved his hand toward them with a gesture of resignation, declaring that no orator could compete with such an attraction and resigned his place.

When final report of the balloting was made it was found that Dr. Day had been elected, the conference was thrown into a tumult of excitement. When order had been restored the newly-elected Bishop was escorted to the platform, by Bishops C. C. McCabe and Cyrus D. Foss.

Now imagine the surprise of the conference at the next morning session, when this newly elected Bishop walked upon the speaker's stand, made a lengthy statement and at its close read his resignation!

As he concluded his address there was scarcely a stir in the conference. All sat as if bereft of the power to speak or even to understand what had taken place, and the silence was far more eloquent than the usual commotion which follows nearly every speech in the conference.

He was at this hour more fully convinced than ever before that he ought not to give up his educational work for the office and work of a Bishop. These are his concluding remarks:

"But I do feel myself deeply moved to continue in the work of Christian education. Therefore, with the greatest reverence for your wisdom and authority, and keen distress that I must disappoint those who have elected me to this high office, and regretting to have caused you a moment's delay in your important business, and thanking you without attempting the impossible task of finding words adequate to express my sense and indebtedness to you, I submit herewith most respectfully my resignation of the office of Bishop to which you have elected me.

"I venture to make one request of you. Give me your confidence and belief that I have sought honestly to find my duty in the fear of God and all good conscience.

"If I am mistaken I know that it is not because I have not been willing and anxious to know and do the will of God, for I know there is neither safety nor success in following any other voice."

Dr. Buckley moved that Dr. Day's resignation be accepted, and the conference so voted.

Ten editors of the church publications were elected on one ballot, for the next four years. Most of these were re-elections of incumbents. Dr. D. L. Roder, who was at

one time a member of the Missouri Conference, M. E. Church, South, and whose father was also an honored member of that church, was elected editor of the Pacific Christian Advocate. He came in with 642 votes out of 657 cast. He is the editor of the Daily Christian Advocate for the conference, and the excellent work done by him since the opening of the session has made for him many friends.

The long talked-of and vexed question has finally been decided, that of merging the benevolent societies. Three benevolent boards, instead of five. This has been the most difficult problem that has thus far come up for solution. The new arrangement groups the benevolences as follows: First, Board of Foreign Missions; second, Board of Home Missions and Church Extension; third, Board of Education, Freedman's Aid and Sunday-school and Tract Societies.

The conference after but little discussion, except that which took place in the committee on itinerancy, voted upon the restoration of the time limit, and by a strong majority it was decided to let the law remain as it is, for the reason that the present law had not been sufficiently tested.

Four missionary Bishops have been elected for the following fields: Rev. I. B. Scott (colored), for Africa, Rev. W. F. Oldham and Rev. John E. Robinson for Southern Asia, and Rev. Merriman C. Harris for Japan and Korea.

Dr. S. J. Herben has been elected to succeed Bishop Berry as editor of the Epworth Herald. He first entered the field of church journalism as assistant editor of the paper of which he is now to be chief. He served in the capacity of assistant for four years and then became assistant editor of the New York Christian Advocate.

The following are the assignments for the Bishops for this quadrennium:

New York—Bishop Fowler.
Boston—Bishop Goodsell.
Philadelphia—Bishop McCabe.
Washington—Bishop Cranston.
Cincinnati—Bishop Berry.
Chicago—Bishop McDowell.
St. Louis—Bishop Fitzgerald.
Denver—Bishop Warren.
Chattanooga—Bishop Wilson.
Minneapolis—Bishop Joyce.
Portland—Bishop Moore.
San Francisco—Bishop Hamilton.
Shanghai—Bishop Bashford.
Zurich, Switzerland—Bishop Burt.

Buenos Ayres—Bishop Neely.

Considerable discussion arose in the conference whether or not the Bishops should be heard upon the locations assigned them. This thought occurred when a delegate made the motion that the report be adopted without discussion. He said some of these men are located a long distance from home, that the

circumstances of some of them ought to be taken into account and they should have a chance to be heard. "We've had to take the same medicine," called out one of the delegates on the floor. The report was adopted just as it came from the committee.

The eleven newly elected Bishops were consecrated Friday evening, May 26th, in the Pavilion. The service was very impressive and the great conference room was thronged with people. Bishop Warren had been chosen by his colleagues master of ceremonies and so carefully were all details planned that no hitch occurred anywhere in the service. The table on which the Bible rested and at which the candidates knelt had been presented to Bishop Spellmeyer by members of his own conference delegation, and the kneeling cushion was a gift to Bishop Burt from the McClintock Association of Drew Theological Seminary, through Mrs. Clinton B. Fisk.

Beware of Ointments for Catarrh That Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Take Hall's Family Pills for constipation.

We have had a number of inquiries as to when the new Hymn Book would be published. For our information, we wrote our publishing house, and Smith & Lamar answered as follows: "While we cannot state accurately when the new Hymn Book will be ready, we think we are safe in saying that it will be issued about the first of next January."

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General Passenger and Ticket Department.

St. Louis, Mo., April 16, 1904.

Agents and Connecting Lines—Effective April 18th, our train service to and from Memphis will be re-established on same schedules as were in effect prior to April 6th. No. 1 leave Memphis 9:15 a. m.; No. 2 arrive Memphis 7:20 p. m.; No. 3 leave Memphis 8:20 p. m.; No. 4 arrive Memphis 7:35 a. m.

R. H. Laing,

Asst. Genl. Pass. & Ticket Agt.

E. W. LaBeaume,

Gen. Pass. & Ticket Agt.

A Serious Question.

Is it a fact that the Methodist Church, South, is going to go on for the next century like it has for the last 25 years of the past century, and not administer discipline save as it applies to the preachers? I make bold to say the church has in its membership open sinners and violators of law on the following indictments: First, dancers; second, theater-goers; third, drunkards and drinkers; fourth, card players, both in parlors and in saloons. These are open sins against church law and order. It is a wonder that the ministry is somewhat disposed to be worldly. But let it be known that a minister swears, drinks, goes to play houses or plays cards at home or elsewhere, even for fun or prizes; he has "complaints" lodged against him in the church court that has jurisdiction over him. Or if he frequents the dance, and becomes a partaker thereof, he is called to an account. All of which is right. But what of the membership of our church? The common talk is "that I don't think I could get a committee to act when it is likely to lead to a trial." Is it possible that from such a disloyal membership as this our future ministry is to come? Who will say no? From just such it must come, or not at all. Then what, how will it be before the half century mark is reached before this disloyal spirit will fasten on the ministry and it be said "a Bishop can't get a committee of trial in an annual conference." "If the foundations be destroyed where will the temple stand?" Another and a more alarming view. These sinning members sin in the sight of the world. The world justly says: "If this be Christianity then I don't want it." Not an illogical judgment either. Then what? Looking up through the membership to the ministry the world will say, "They that make them are like unto them, and so is every one that trusteth in them." Confidence gone and going in the membership it is but cold logic to say it will soon be gone in the ministry. The Roman Catholic Church today is a living witness on the stand. It is administer discipline or die. "A tree may do its own pruning," but a tree is not a church. Methodism once did this, and it had a clean, loyal and true membership. But how must it be done? Just like it was always done, according to the rules, and laws of our church. Who must begin. My presumptuous reply is, first, the Bishops must insist on it; second, the P. E.'s must do the same; third, then the pastors will get at it as in days gone by. "But it will cut our membership." Let it cut; better to be cut half in two than die. How does an army keep a tried and true soldiery? By rigid discipline; desertion is not tolerated. We are an army of the living God, but my,

my, the deserters! It is appalling. Who will lead out of this ditch of moral and spiritual death? We may be strong as to members, and finance. So are the Catholics. France has repudiated Romanism on three counts—first, patriotism; second, on ethical grounds, and third, on the fact that it extorts money from the people as a chief end, and how far are we from this? When such as this emanates from one of our chief men, Dr. Tigert, "And now we have the best as the last." And the finance is considered this "best." Discipline would cut off much of this, but is it not better to enter heaven "halt, lame or blind than have ten of each and be cast into hell?" It is a serious question. Who will answer?

An Itinerant.

North Alabama Items.

It has been my pleasure and profit to worship often with our First Church in this city. Dr. C. B. Riddick began his second term of service there in December last. Twelve years previously he completed a very successful quadrennium as pastor, closing out with the completion and occupancy of that elegant and commodious church edifice. He left to serve Broadway, Louisville, without an opportunity to preach in the new house. For years the congregation has been anxious for his return. Their wishes gratified, great joy and thrift are manifest in all departments of church life. The congregations tax the seating capacity of the immense auditorium and the services are full of spiritual vigor. The prayer meeting is an occasion in the current life of the congregation. The good doctor is proving that exceptional pastor who can build up and maintain an attractive prayer meeting. They have a well-attended and profitable class meeting. Dr. R. is not only a thoughtful and suggestive but decidedly spiritual preacher. Rarely does one hear sermons with so much unction. As in other and all times such preaching impresses a community for all that is good in this life and hopeful for the one to come. Since his return he has received 125 members, many of them on profession of faith. June 1 he will move into a new parsonage. It cost \$10,000 and I don't know a more elegant structure of the kind in the South. Thus he will leave a double monument to tell of hard and consecrated work for the Master in Birmingham.

Rev. W. E. Foust is serving Pratt City Station for the second year. His going there looked as if intended he should "lead a forlorn hope." The congregation had begun the erection of a church edifice, seemingly, far beyond their financial ability to complete. They were discouraged and divided and the enterprise had come to a dead halt. A debt of \$12,000 confronted

them. By wise management that debt has been reduced to about \$4,000 and a roomy and nice two-story parsonage built and occupied. If Foust keeps in touch with the source of all power and grace he will round out a quadrennium with a clean balance sheet and merit enough to entitle him to a first-class district. Where so much is being done there is always spiritual life. The congregations are large and the most responsive company of saints I have worshiped with of late.

Rev. J. L. Brittan is serving Bessemer Station for a second year. He is a scholarly and consecrated preacher. He is aided in his work by an exceptionally cultivated and religious wife. Bessemer is the largest and most important adjunct to this city. A new church is needed and will come in its time. A Sunday with them was counted a pleasure and profit.

Rev. W. T. Andrews is in his fourth year as pastor of Avondale Station. Everything in the size, appearance and spirit of the congregation indicated harmony and growth. In some respects there is not a more delightful charge in our conference. Brother A. has the habit of succeeding.

Bishop A. Coke Smith spent a recent Sunday in our city, preaching in the morning at Five Points and in the evening at First Church. Both sermons were much appreciated, the one in the morning having great breadth of view and fervor in delivery. At the close of the night service it was many times remarked that the pastor could beat that preaching. And yet, judged by any right standard, the Bishop is a great preacher and useful episcopos.

I am obliged for a copy of "Bulletin of Vanderbilt University Biblical Department." Every member of our church ought to read and ponder its contents.

M. H. Wells.

Birmingham, Ala.

If the Baby is Cutting Teeth

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

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Contributed.

Our Trip to California.

Los Angeles, Cal., May 16, 1904.

We, a party of three, left Little Rock for California on the 6th. Our first stop was in Kansas City, where we had three hours. Camille and myself visited Scarrit Bible and Training School. We found every one busy getting ready for the Alumni exercises, which took place on Tuesday night. There were nineteen graduates, the largest class they have had. We were shown through the building by one of the graduates. She was very enthusiastic over the school, spoke of the lovely Christian home influence of the school. We first visited the two drawing rooms, the back one was furnished by Mrs. Hogan and has her picture hanging in it. There was a brick brought from the walls of Jerusalem by Bishop Galloway and put in the mantel. Mrs. Hogan carpeted the front drawing room also. Next was the reception hall, or the historical room. This room has a brick from Cokesbery College, the first Methodist college in America. One brick from Love-ly Lane Church, Baltimore, where the first General Conference M. E. Church was held. One brick from Kingswood school, England; one from the great wall of China. This room is in memory of Mrs. Carry Waterbery, who was an invalid, and it is kept up by her husband. The students' volunteer hall is nicely furnished by this year's graduating class. We found all the rooms neatly and newly furnished. We find the lectureship of Mrs. Wightman lacks three hundred dollars of being completed. One room, a study hall, was beautifully furnished by the Missouri Home Mission Conference.

The girls seemed so devoted to the school and enjoyed the domestic part of their education as a pleasure instead of a burden. They have the work so divided as to be pleasant for all. One of the girls from Alabama said she had learned how to do all kinds of domestic service. As the girls take their turn and do all the work, even laundry. Some will be missionaries, some deaconesses and some Bible teachers in the churches at home. Miss Gibson is anxious to complete the Wightman lectureship and establish free beds in the hospital for those not able to pay, yet need the medical and surgical service. All trunks were packed and the girls were arranging to depart for home. We were sorry we could not accept the invitation to stay for the exercises at night. I hope at our conference we will not fail to assist in this great work of preparing our Lord's workers. But we must go on. We left Kansas City at 10:40 a. m. for Pueblo, Col. Here we stopped for three hours and visited the Palace of Mining exhibit, which has a nice park

around it. The building was not opened until 1 p. m., so we did not see it. But outside we saw a block sawed from the oldest tree in Pueblo. Under its shade the Indians had camped and from its branches 14 men were hung at one time. Buffalo Bill had often held councils with the Indians under it. It measured 8 feet 23 inches in diameter and 33 feet in circumference. It was a bodock tree, and had four large patches of wood put in where the wood had been cut out of souvenirs.

Again we take the train and on we go over the Rio Grande through the grand gorge, and watch the old Arkansas river as it races down through this canon as if in a great hurry to get away. The view of snow-clad mountains were always near, but at Tennessee Pass our train stopped to change engines and as snow was everywhere, we all had a game of snowballing. Miners' camps were on both sides of the road all the way up, with flumes for conveying water for washing the mineral from the dirt. We have two and sometimes three engines to pull us up the mountains. The train continues the climb until we reach Soldiers' Summit, when one engine went down ahead of our train and one pulled the train which dropped down seven miles grade, which was very steep and rapid. 'Tis here the trains get away sometimes, so the engine that preceded us cleared the track and was ready to assist in catching the train in case the engineer lost control of it. Tennessee Pass is the continental divide; the streams of water now flowed to the Pacific, while those on the other side flowed to the Gulf of Mexico.

Now we start through the plains of Utah. By the use of irrigation the land produces well. We passed Salt Lake City, but did not stop. Our next stop was at Ogden. Here we met a pleasant family of four persons who lived there. They were on their way to Los Angeles. We had a pleasant trip through the 40 miles on the shore of Salt Lake, and then through the 40 miles of snow sheds. This country is bare and isolated, except now and then the shanties where the people live that take care of the snow sheds. After we finished that 40 miles we entered California, which seemed like Paradise, with flowers everywhere and the flumes that conveyed the water for irrigation down the mountains. It never rains here. So it is from snow that the people look for water. Abundant snow means large crops, for the people in this section. We pass large vineyards and orchards of plum, cherry and lemon trees. See many currant bushes and vegetable gardens. At 6 o'clock p. m. we reach a bay, where the train is taken over on a large boat. For 30 miles we move along the San Francisco bay and reach Oakland, where we leave the train and cross the bay in a ferry

boat to San Francisco. Here we stop at the New Western hotel, and at night our party visit Chinatown with a guide who explained the mode of living. We first visit the largest mercantile house of Sing Fat & Co. There were many beautiful things here and everything was clean looking. The firm presented us with small yellow flags with the dragon's picture on them, which is the Chinese god, and told us we would be safe as long as we carried these flags. We next visited the Baptist mission and found a good many boys there with two white young ladies teaching them. Next we went to the Y. M. C. A., where we found many more. Then we went to the opium dens. The scent was terrible. Here we found them smoking, and one old man explained all about the drug and then the beds where 69 were accommodated were shown us. These were built like scaffolds in the wall and had one layer of matting on them and small wooden blocks covered with matting for their heads. All this was under ground and not a window for light or air. The kitchen had a brick furnace like a blacksmith shop in it to cook on. The toilet room was by the table. Above was smoke and dirt with only a tallow candle for light. They cook with wood, and steal that, as each one that boards there is expected to bring a load when he comes to meals. Our feet stuck to the floor as we walked. We saw them sewing, making overalls and clothes as we passed their stores. They make their jewelry behind locked doors and work night and day. If several men are in business together they have a lock for each one and their money is not touched unless every one of the firm are present. They don't trust any one. They are very superstitious. On new year every Chinaman must be out of debt on that day; if not, he commits suicide before the sun goes down that day. We visit an old man that had many curios, among which was the higher courts of China, made of figures, which worked by machinery. He had a stone which he claimed was five hundred years old, and he traced many pictures of animals and birds on it, which looked plain to us, as he traced them, but before it seemed a blank piece of marble with a dark cloud across the center. This Chinaman claimed to be a thousand years old. Next we went under ground to a home of a Chinaman, who had a family of eight children, ranging from 12 years down. These little fellows sang Sunday-school songs for us and while singing "We are Soldiers Marching," they marched around a table. This family was converted and taught in the Baptist mission. Everything was clean and neat here, but over their heads was a Chinese saloon and dance hall. We did not go in this, but as others

entered we saw several white girls in there in the dancing rig, performing for their men admirers. How sick I felt, beholding such wretchedness and filth. How I prayed to our God to send the light of his love and peace to these wretched people and cause them to arise out of their squallor. We next visit an alley where the slave women sit behind grated windows and holloa to us as we pass. I could stand no more and begged the crowd to return to the hotel, where the scent still followed us. The next day we visited the Cliff House and seal rocks where the seal in large numbers lie on the rocks and sun themselves, then turn somersaults into the water and swim around in parties of eight and ten like they were having lots of fun. We visited Golden Gate park and then returned to hotel, where we rested and packed our baggage for a trip to Los Angeles next morning. I will tell you more next time. Your friend,

Mrs. Belle Heriot.

The Orphanage.

REV. T. O. BORIE.	AGENT
G. H. KIMBALL,	SECRETARY.
City Hall, Little Rock, Ark.	

Field Notes.

Serious sickness in my family at Arkadelphia kept me from getting to Marianna the fourth Sunday in May, but I did visit some churches nearer home. I preached at Ozan the fourth Sunday at 11 a. m. Brother Lawlis, the pastor, is reading good books and trying to get persons contributed to the home. ready for his life work. Several J. E. Goodlet and his good wife and Brother E. M. Campbell showed me special favors.

At 3 p. m. I preached to a good crowd at St. Paul, two miles from Ozan. At 8 p. m. I preached at Nashville to a small congregation. Monday night found me back at Arkadelphia attending the commencement of the A. M. C. Of course I felt special interest as my boy was graduating. Thursday I spent in DeWitt, where the Pine Bluff District Conference was being held. My engagements were such that I had to leave DeWitt without a chance to enjoy the fellowship of the brethren, or to represent the Home as it should have been done. Friday night was spent in the hotel at Newport and Saturday I preached at Bethesda, twelve miles out from Batesville. Brother W. H. Calaway had invited me to visit them and represent the orphans. He met me at the train, took me to his home and brought me back to Batesville Sunday afternoon. Brother Calaway is a man of affairs. He loves the church and labors to advance the cause. He has a bright, nice family. We had dinner on the ground Sunday. I preached at 11 a. m.

and at 3 p. m. to great crowds. There were hundreds of children and nice looking young people present. I have not seen a more hopeful field. The congregation at Batesville Sunday night was not large, but was very attentive. I was interviewed in the kindest possible manner in the home of Brother and Sister J. A. Holmes. By the thoughtful kindness of this brother I got to see all over Batesville Monday. Monday night I preached at Sulphur Rock. C. Hendrix Newman had drummed up a good crowd after 3 o'clock in the afternoon. Tuesday night I preached at Bald Knob. Wednesday I heard Dr. Monk speak at Galloway. These lines are being written in the hotel at Searcy. T. O. R.

Literature and Review

WHAT JESUS IS DOING.—Why Regeneration Destroys the Appetite for Strong Drink. By J. F. Shorey, convert and helper of Moody and Sankey.

This book is made up from the experience of the writer and the testimony of others regarding the power of the Holy Spirit to destroy the appetite for drink. It brings forward a host whom Jesus has rescued and saved from the depths of dissipation and made shining lights in his church.

London, Alfred Holmes, 13th and 14th Paternoster Row; 35 cents, by mail.

THE STORY OF THE CHURCHES is the title of a series of books intended to constitute a full condensed church history, published by the Baker & Taylor Co., New York. Volumes from 250 to 300 pages, \$1.08, by mail. The Baptists and Presbyterians is the title of the first volume. The history of the Baptists is written by Henry C. Vedder, D. D.; that of the Presbyterians by Charles L. Thompson, D. D. This is a beautiful and convenient volume. The series will be highly valued by those who wish to have a convenient history of the churches and a fair statement of their teachings.

LAZARUS.

Rev. J. Marvin Nichols, A. B., of the North Texas Conference, has published a booklet bearing the above title. It sets forth the doctrine of man's salvation as symbolized in the raising of Lazarus. The treatment is very beautiful and instructive. The reading of the book will contribute to Christian devotion.

It is one of a "Silent Hour Series," which the author is publishing. Price 15 cents by mail.

SCRIBNER'S MAGAZINE.—We have Scribner's for June. Some of its most interesting articles are the following: "The Trail of the Saxon," by John Fox, Jr.; "The War of 1812," Capt. A. T. Mahan, U. S. N.; the serial story, "The

Under-Current," chap. xvi, by Robert Grant, to be continued, is a very attractive story. Charles Scribner's Sons, New York; \$3 a year.

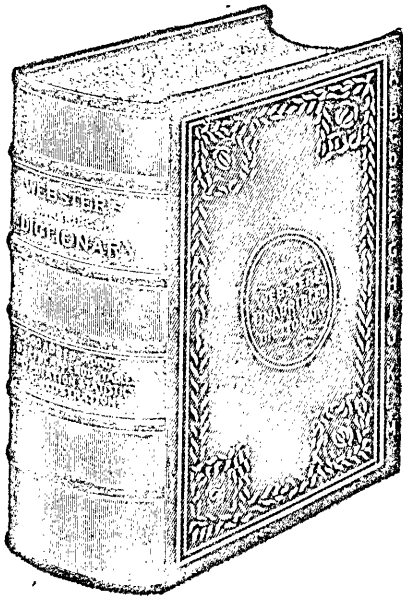
THE STUDENTS' OLD TESTAMENT.—Charles Scribner's Sons are bringing out a work to facilitate the understanding of the Old Testament Record.

This work gives a logical and chronological arrangement of the Old Testament, rearranging systematically the early songs, primitive traditions, tribal stories, laws, exhortations and historical narratives. Where there are two or more different versions of the narrative, as is often the case in the first twelve Books of the Bible, these versions are printed side by side. It gives a clear translation not only of the words, but also of the ideas and the spirit of the original texts. The introductions and explanatory notes will give all needed explanations of obscurities of the texts and of the historical and geographical connections.

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WARNING ORDER.

T. W. Wilson J. P. Court. Big Rock Township, Pulaski county, Arkansas.

Union Trust Co., Agts., Plaintiff, vs. Belle M. Bailey and W. A. Bailey, Defendants.

The defendants, Belle M. Bailey and W. A. Bailey, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Union Trust Co., Agts.

June 4, 1904. T. W. Wilson, J. P.
S. S. Wassell, solicitor for Plaintiff.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

June 12—Christ Crucified.

Mark xv. 22-39. Memory Verses, 25-27.

Golden Text—"Christ died for our sins according to the Scriptures." (1 Cor. xv. 3.)

Time—A. D. 30. Friday of Passion Week, between the hours of 9 and 3 o'clock.

Place—From Pilate's judgment hall to Calvary, a skull-shaped prominence a little outside of the city limits.

Our lesson deals with the most painful scene in the whole history of our world. The factors that enter into it are: The most keenly sensitive man that ever lived, and the most self-abandoning man who had most reason to expect the world's gratitude, who had done more for it than any man that ever did live, and was still proposing to do more for it than any man could do—this man is rejected, betrayed, slandered, abandoned, persecuted, blasphemed, and most cruelly tortured to his death. These are the factors seen by us; there are doubtless yet beyond all this depths which we cannot fathom. The cry of utter desolation, coming from such a heart, under such conditions, perhaps no human mind can comprehend. He drank to its bitterest dregs the cup of death.

When he had been condemned by Pilate, he was led out to a spot called Golgotha, in Hebrew, Calvary in Latin, Place of a Skull, in English, a little north of northwest of Jerusalem, just outside the city limits. It is a mistake to speak of this place as a mount, for it was only a slight elevation in the shape of a human skull, whence its name. He went through the streets and out of the city with his cross upon his back, and with a painted sign hung around his neck, telling what he was accused of, "King of the Jews," written in three languages, Hebrew, Greek and Latin, meaning that he had been condemned for setting himself up as king. This accusation was nailed to the cross, over his head, when he had been himself nailed to it, through both the hands and the feet, and hung up.

Before hanging him upon the cross they offered him a narcotic, which he refused, preferring to die in the use of his faculties. His companions in suffering were two robbers. The rabble about him jeered him and taunted him. The company contained—shameful sight—some of the chief priests and scribes, whose business there was to see the matter to its end. They stirred the rabble to a continuation of their reviling, for the place was near a great public road leading into Jerusalem, and there was danger that some of the pilgrims who thronged along the highway might recognize



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| 3. Devil's Optical College. | 16. Expert Inventors of the Broad Highway. |
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| 5. The Devil's Pawn Shop. | 18. The Festival. |
| 6. Satan's Law Departments. | 19. The Missionary College. |
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him as the prophet of Galilee, and foment a trouble to rescue him—it was necessary to cover him with shame and keep him so covered to the very end! Thus did he die, and he died for us, for our sins.

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The annual meeting of the Southern Baptist Convention will be held in Nashville May 12-18, 1904. For this occasion the LOUISVILLE & NASHVILLE R. R. will sell round trip tickets to Nashville at ONE FARE plus 25 cents for the round trip, tickets being on sale May 10, 11 and 12, 1904. These tickets will be limited for return ten (10) days from date of sale, but an extension until June 6 can be secured by depositing tickets with the joint agent at Nashville and upon payment of 50 cents. From Texas points rate will be ONE FARE plus \$2.25 for the round trip, dates of sale May 8, 9 and 10. Same rate will be in effect from Arkansas, Indian Territory and Oklahoma, dates of sale May 9, 10 and 11. Rates, time tables and full information can be secured from

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9:40 a. m.; 5:10 p. m.; 8:20 p. m.;
9:00 p. m.

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June 12—Drunkenness Classified. Gal. v. 19-21.

Drunkenness is classified in our lesson in a very dark catalogue of sins, and as almost any sin may result from drunkenness we must regard it as a crime in itself.

A drunken man has surrendered self-control. Reason is dethroned for the time and inflamed passion takes control. The evil side of nature is always represented in a drunken man. The devil finds such his most ready instrument. Not one man in ten is a drunkard, but as to crimes two out of three are committed by drunken men.

But aside from actual crimes we must regard the life of a drunkard one continual crime. Such an one is disqualified for all the duties and functions of true manhood. He is a burden to those whom he should support and guide. He brings grief and fear where he should bring happiness. The drunkard is a fallen and ruined man, and those who are bound to him in life mourn for him more bitterly than they mourn for the dead. Intemperance, like other vices, makes its approach gradually and insidiously. Liquors are agreeable stimulants. They seem to impart vivacity and strength. They relieve the present languor. But they stimulate to action when rest is needed. The languor which invites to repose is the real friend of the man whose brain or frame is overwrought. It is not stimulation but repose that he needs. The stimulant imparts no strength but quickens to abnormal activity and so hastens the waste and weakness. By it the nerves are disordered and an ever-increasing demand for stimulants is created. The course of that man is always downward who tampers with wine. He advances to greater indulgences and though he sees his ruin is dragged forward. For a time he consoles and justifies himself in the thought that he can escape when he will, and then meets us with the confession that escape is hopeless.

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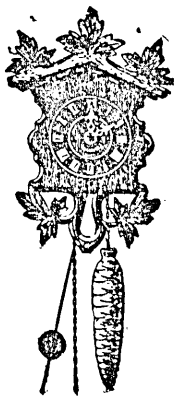
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ROAD NOTICE.

Notice is hereby given that an application will be made on the 25th day of June, 1904, to the Pulaski County Court, praying that a new road and public highway be established in Pulaski county through Union and Big Rock townships, commencing on the Arch street pike on or near a line between sections 4 and 9 T. 1, S. R. 12 W, thence east about one-third of a mile, thence northeast to Primrose Chapel, thence northeasterly to the Sweet Home pike, a distance of about 5 miles.

James Dorrough,
Frank Nichols,
Will Dixon, et al.,
Petitioners.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Amanda Darby, Plaintiff, vs. Harry A. Darby, Defendant.

The defendant, Harry A. Darby, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Amanda Darby.
Chas. M. Connor, Clerk,
May 28, 1904. By J. H. Shoppach, D. C.
James A. Gray, solicitor for plaintiff.

We have tried for years to get what might be called a perfect fountain pen but could never satisfy ourselves until we found the A. A. Waterman Modern Self Filler. We believe we can give perfect satisfaction with this pen. It does not leak at all when carried in the pocket. Price, \$2.00 by mail.

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GODBEY & THORNBURGH,

LITTLE ROCK, ARK.

THE ARKANSAS METHODIST

J. E. GODBEY, D. D., EDITOR.
 REV. A. H. GODBEY, A. M., AS'T EDITOR.
 REV. T. O. RORIE, FIELD EDITOR.
 WEDNESDAY, JUNE 8, 1904.

The work of the preacher is not to set before the people right ideals so much as to lift them up in their daily living to the plane of convictions well established and professions freely made. A sound teacher may still be a very poor guide. The inspiration of good example and a heart aglow with love is indispensable to a true pastor.

Hardships endured in the service of God are only badges of true devotion when they are voluntarily accepted and cheerfully borne. One who murmurs is always put down as a recreant in spirit, who would shun the burden and conflict if he could. Though he fall in the fight he is still counted a coward.

Allegiance to the cause of Christ often demands of us reproof of those who claim to be, and are in truth, the servants of Christ as much as ourselves. Paul withstood Peter to the face in the matter of his conduct toward the Gentiles, and says "he was to be blamed." The test of Christian fidelity is that such reproofs are given in the spirit of Christ and received in the same spirit. To resent such reproof as an "intended personal wrong" should be far from any one who claims to follow the teachings of Christ. We need the admonitions of the brethren as much as their commendations.

A Vital Question.

The support of the church paper is as true a test of religious devotion among the church members as is the support of the preacher. It is a test of the love of the cause which the church represents. It has been told us a hundred times by the preachers that intelligent devotion of their churches is always represented in the list of subscribers to the church paper. People whose hearts are enlisted in the cause of Christ are instructed and strengthened, fed in mind and heart by the weekly church paper.

In some of the conferences of the M. E. Church resolutions have been passed recommending that no man be put into official position in the church who does not take and read his church paper. Such a course of action on the part of pastors would soon bear fruit in a better instructed church membership and in a higher Christian life. Our own General Conference at its last session, inserted among the questions to be asked in the quarterly conferences one regarding the circulation of the church papers.

And now the Bishops of the M. E. Church, in their episcopal ad-

dress, make this recommendation to the General Conference:

"In view of the importance of having office-bearers in the church who are religiously and Methodistically intelligent, we recommend that paragraph 96 of the Discipline be so changed that the quarterly conference shall not be at liberty to elect or approve for membership therein any steward, class-leader, trustee, Sunday-school superintendent or Epworth League president who is not a subscriber to some one of our weekly church papers."

There has been in a few years past an awakening of the church to the power of the press. The press far more than the pulpit will control the public mind of the future. The pulpit is comparatively powerless over any family whose daily reading is of literature that is wholly secular, or impregnated with a sentiment of indifference to religion or of open scepticism. The religious paper must meet and oppose this influence of doubt and of worldliness that is today rolling in upon the church like a flood.

It behooves the preachers to study the use of the church press, making it the vehicle for giving their best and most carefully prepared thought to the people whom it is their business to instruct. The paper carries to tens of thousands the thoughts which have comforted but a few score of Christians when delivered from the pulpit.

The Self-Conceited Man.

Humility is the mother of the virtues. Where humility is lacking all the virtues are lacking. A self-conceited man is never a just man. The spirit which leads him to think of himself more highly than he ought to think leads him to deny to others their dues. A self-conceited man is bribed by flattery as an avaricious man is bribed by gold. He is too selfish for abiding friendship. His esteem of you depends upon your paying constant court to him. The egotistical man is always a selfish man, absorbed in himself, he judges all men to be ruled by self-interest. He knows only to approach men by appeals to selfishness. He thinks to bind them to his service with some promise of gain. You must always give place to the self-conceited man. You must honor and reward him above his service or he is offended. You must put him forward in every movement. He will be a bell sheep or quit the flock. You must make yourself a sycophant to flatter his vanity or he will be your enemy.

A Vain Excuse.

Church membership creates no obligations. The obligation to serve God is not created by us. It rests upon us in the church or out of it. We do not make this obligation; we cannot escape it. Yet how common it is for people to do what they

would condemn in a church member, making the excuse, "I do not belong to the church." If our only hope of salvation is faith in Christ and obedience to him, when we come up before God what will our plea avail, that we never claimed to serve him, never professed to love or trust him; never acknowledged allegiance to him?

Church membership creates privileges. It affords instruction that we may grow in the knowledge of the truth. It affords fellowship, purer and more faithful than the world can offer. It draws us into communion with Christ through impressive ordinances and sacraments. It is a very solemn thing to join the church, a much more solemn thing not to do it.

A Colored Bishop.

We have watched with considerable interest the attempt to elect a colored Bishop, and find that the same tactics which were used in former General Conferences are being employed at the present time, namely, to encourage our colored brethren to indulge the hope until the votes of the Negro delegates were secured almost solidly for some white candidate or candidates, and then gradually forsake the candidate they presented as a suitable person to be elected a Bishop. Dr. Bowen is the peer, if not the superior, of some with whom the bargain was made. He is a man of rare intelligence, of solid piety and administrative ability, a man in every way worthy of the honor. The only difficulty is his color and in saying this we distinctly mean that prejudice is in the ascendant. Dr. George Elliott presented a proposition which was rejected by those who stated that no color line must be drawn in the General Conference, and equally resisted by the colored brethren who were decidedly opposed to the election of a colored man to exclusively preside over colored conferences, but when the election was held the color line was very marked, and Dr. Bowen never had the ghost of a chance of election. And we very much doubt his acceptance if a nomination as missionary Bishop is made. This position has been accorded to the work in Africa from the days of Bishop John Wright Roberts until this hour, and it would not in any sense be a concession to the claim made by our colored brethren. We have been closely identified with the work among them and deeply interested in their welfare. Personally we have no desire for their separation, but it does seem to our mind that to maintain their self respect, and best serve the interests of the work among them they should set up a distinctively colored work, having their own Bishops and other officials, competent to guide, to protect, to foster and maintain a separate church organization, and we believe

that the sentiment of the Methodist Episcopal Church would be in favor of giving them much if not all the property now used by them, besides material help until such time as they could carry forward every church interest without supplementary aid. So far as we know the disposition of the leaders and the great mass of the members of our church every reasonable facility and support would be afforded. We were impressed and so stated to some of our colored brethren that a union with that branch of the church which the Methodist Episcopal Church, South, set off, and which it, in a sense, tenderly regards at least to the extent of material aid and wise counsel might unite with our colored brethren, of which there is no better class of Negroes in this country. Such a combination would be numerically strong, and financially able to carry forward the work both North and South, and the union of these two bodies would do much to cultivate and unify Methodist and patriotic sentiment. The difficulties existing between the Methodist Episcopal Church and the Methodist Episcopal Church, South, do not exist between the two bodies to which reference is made. We are well aware that some of our most able colored brethren are not favorable to this project, they would prefer to take the crumbs that fall from our table to having a whole loaf of their own, even though we should engage to furnish the butter to spread thereon, but current events ought in our judgment to compel them to see that while a few of their race may by their remaining among us occupy places of honor and emolument, the great body of those who form the membership of our church among them must suffer great damage. Nothing would more certainly stimulate, elevate and increase self-respect, self-help, and final victory for the interests to be served. What earthly reason could we have for the separation? We have no axe to grind, no ambitions to serve, no favors to ask. We have been as all our colored brethren who know us and the attitude we have maintained toward them, their faithful friend and advocate. If such action should now be taken, the sympathy and support of the Methodist Episcopal Church will be extended to help in promoting and perpetuating the interest of such an organization, but if deferred, the time will come that the severance will be demanded by self-respecting colored people. It may be at the cost of disruption, disorder, disgrace and perhaps defeat.—The Philadelphia Methodist.

A Practical Official.

"After the reception of a class of bright-faced children into the church, a silver-coated steward was heard to say: 'I made the calcula-

tion, and the whole class will not add seventy-five dollars to our income.' A remark like that is almost enough to make a preacher mad. He ought not to get mad, because that steward is too diminutive to stir up even a case of "righteous indignation." Such a steward ought to wear a suit of clothes covered with dollar marks. It is to be hoped that he has repented, and that he now looks through spectacles of glass rather than of silver wheels."—Midland Methodist.

But who controls the board of stewards in a Methodist Church? Not one is elected but upon the nomination of the preacher in charge. Did the preacher that nominated this man not do it with especial reference to finances, chiefly his own salary?

After forty-three years of service as a minister this writer is persuaded that the whole church can be put upon a higher plane and quickened at the very heart of it by giving precedence to vital piety and heartfelt religion above money considerations in the making up of the official boards of the church.

A True Utterance.

Dr. Lovett, editor of the Wesleyan Christian Advocate, has this to say as to the reason why men do not attend church better:

"Men are not now any more than they have been in the past turning away from the faithful preaching of the Gospel of Jesus Christ.

"They have grown tired of the pulpit's substitute of sensationalism for the eternal verities of the divine revelation. Sensational themes with somewhat of spectacular and dramatic accompaniments have flared up and lighted for awhile, but they have burned out and will light no longer. Men have come to a pardonable disgust for men who claiming a commission from heaven to a lost world, have so far forgotten the dignity or holiness of their mission as to resort to clap-trap methods and sensational utterances and call it preaching."

Notices

Please announce that the vacancy caused by the death of Brother Hawley has been supplied by the appointment of Rev. J. S. Hawkins. E. M. Pipkin.

MONTICELLO DISTRICT CONFERENCE.

I wish the ladies of both Foreign and Home Mission Societies will have representatives present. They will have a hearing.

Local preachers, please all attend. Have written reports of your work during the year.

Sunday-school and league workers, be present on Friday as Brother Workman will probably be present and will help us much. We expect to have Rev. R. W. McKay present to represent Conference

Mission Board. Come up praying. W. M. Hayes, P. E.

The White River Conference Epworth League will meet in Helena June 28-30, not 26-28, as was stated in the "Methodist" last week. Let every one who expects to attend notify Brother H. G. Henderson at once. Let every league of the conference send three delegates with the pastor and president of the league. Delegates from charges where no league is organized are also desired. We very much desire a large attendance. A good program has been provided.

W. M. Wilson, President.

SEARCY DISTRICT CONFERENCE

The Searcy District Conference will meet at Bald Knob July 13. Preachers in charge will please see that the quarterly conference journals are on hand. Rev. James F. Jernigan will preach the opening sermon at 8 p. m. July 13th.

Committee on License to Preach—Rev. W. M. Wilson, Rev. Frank Barrett, Rev. J. T. Self.

Committee on Deacons' and Elders' Orders—Rev. N. E. Skinner, Rev. N. E. Gardner, Rev. Cademan Pope.

Local preachers are ex-officio members of the conference. We hope to see each preacher in charge, local preacher and delegate in place at roll call to remain until after Sunday. All the work of the district will be revived. Let all the leaders come together and plan for a successful year. Each preacher should send the names of his delegates and local preachers to Rev. H. T. Gregory, Searcy, at once, that homes may be provided for all.

J. D. Sibert, P. E.

Searcy District Camp-Meeting.

The Searcy District camp-meeting will begin at Heber, Ark., July 24, 1904, to continue 15 days.

All the preachers of the Searcy District are expected to be with us, at least one week, and are hereby requested to so plan their work and take this opportunity to recuperate by the use of the splendid water here.

The preaching will be done by the pastors of the district and others who may avail themselves of the opportunity to come. So bring along your best revival sermons. There will be free entertainment for the preachers.

Everybody invited to come and bring their tents and wagons and camp and drink their health in our excellent sulphur and chalybeate waters and spend a season of worship in the good old fashioned camp-meeting way.

Good board and accommodations can be had in hotels and private boarding houses at reasonable rates. For further information regarding this apply to pastor or Hon. Jas. Mitchell.

Our highest aim is to honor the

Lord in saving souls. To this end we make urgent request that all pray for the Spirit's power to be with us. We extend a special invitation to our editor to be with us. J. T. Self, P. C.

The Sunday-school Convention at Jerusalem.

When all the delegates were enrolled at the beginning of the convention in Jerusalem on April 11 they numbered 1,526, from 25 countries, distributed as follows: United States, 701; Jerusalem, 377; England, 206; Palestine, 72; Canada, 63; Scotland, 31; Turkey in Asia, 19; Ireland, 11; Japan, 6; Wales, 5; India, 5; Mexico, 5; Bulgaria, 3; Egypt, 3; Russia, 1; Switzerland, 3; Denmark, 2; Turkey in Europe, 3; Australia, 2; West Indies, 2; Austria, 1; Germany, 1; Madeira, 1; South Africa, 1; New Zealand, 1; Newfoundland, 1. By denominations the enrollment was: Church of England, 231; Presbyterian, 199; other Presbyterian bodies, 22; Baptists, 188; Congregational, 177; Methodists, 230; Greek Orthodox, 43; Lutheran, 32; Friends, 28; thirty-four other bodies, 175; not mentioned, 197.—Christian Intelligencer.

Church Notes.

The Cumberland Presbyterian General Assembly by a vote of 167 to 75 recommended union with the Northern Presbyterians. The proposition will now go to the presbyteries. There is little doubt that the union will be consummated. The Cumberlands have about 185,000 members. An important matter is that the proposition for union by the Northern Church allows separate presbyteries and synods for other races.

A writer from the Southern Presbyterian General Assembly which has just held its session in Mobile, comparing the report of the year with that made at the assembly held in Mobile 35 years ago, gives the following figures. Then there were 54 presbyteries, now 82; then there were 840 ministers, now 1,517; then there were 1,469 churches, now 3,044; there were then 82,014 communicants, now 235,142. The contributions then aggregated \$872,355, now \$2,255,649. The greatest increase has been in the missionary contribution, which has grown from \$20,000 to \$236,528. This is full one dollar per member, probably the best showing of any church.

The General Assembly of the Northern Presbyterian Church held at Buffalo, expressed a desire for closer fellowship with the Presbyterian Church, South, and by resolution declared all aspersions cast upon the Southern Presbyterians by former assemblies withdrawn. The Southern Presbyterians received the information of this action with

deep feeling, and appointed a committee of conference to consider the whole question of closer relations of the Southern Presbyterian Church with other Presbyterian reformed churches and to report to the next General Assembly.

Personal.

Dr. W. R. Lambuth has gone to visit our missions in Brazil.

Rev. J. J. Galloway sends us this week five new subscribers.

Dr. Hardin of Fort Smith was a pleasant caller Wednesday.

Prof. R. L. Hutchins, of Jacksonville, was a caller Monday.

The Camden charge is out on the call for ten new subscribers.

Mrs. O. W. Scarbrough, Newport, gets a dictionary this week for five new subscribers to the Methodist.

Bishop Galloway will sail for his conferences in the Orient about the middle of July. Mrs. Galloway will accompany him.

We acknowledge with thanks receipt of programme of annual exercises of Blackstone Female Institute, Blackstone, Va., sent us by Rev. James Cannon, Jr.

Bishop Hoss sailed from Boston for Naples, Italy, May 28. Bishop Duncan will attend to any necessary work in his episcopal district until his return, which is fixed for August 15.

Rev. F. E. Dodson closed his meeting last night. Five gave their names for church membership. Rev. J. H. Bradford of Simpson, Ark., and Rev. F. N. Brewer of this city, assisted in the meeting.

Brother Thornburgh, our business manager, has been elected president of the American Insurance Company. This company does an extensive business insuring houses and personal property against loss by fire, lightning and wind.

Among the graduates of the Ward Seminary, Nashville, Tenn., this year, were Miss Mabel Claire Bryan, daughter of Mr. J. D. Bryan of Bentonville; Miss Dardis McDaniel, daughter of Judge E. S. McDaniel of Fayetteville; Miss Caroline McRae, daughter of the late Dr. K. G. McRae of Camden. Special certificates in music were awarded to Miss Elizabeth Tappan, daughter of Maj. James A. Tappan, and Miss Hattie Short, daughter of Dr. F. E. Short, both of Helena.

The Infant Catechism, by Mrs. Thornburgh still stands at the head as the best catechism for little children. If you have not tried it, send for sample copy.

Godbey & Thornburgh.

Are you going to the World's Fair? If you are, it will pay you to get full information regarding Rock Island Coach Excursions before completing your plans. Your nearest ticket agent will gladly give you this information.

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Christian Life.

The Old Family Altar.

How clearly the memory of it comes back to me after all these years! I close my eyes, shut out the present, and lo, I am living it all over again. It is evening, and the candles are lighted. The family gathers around the fire—father, mother and seven stalwart lads and healthy girls. After the newspapers were read, the day's happenings discussed, and the outside world duly disposed of, father would say: "Get the books." We knew what that meant; and he would read to us from the blessed Bible—to us now a very Gibraltar against the world's wave-beats. And the precious words come afresh down the years, sweet and soothing as "the pulses of a lute when the waking hand has passed away;" "The Lord is my shepherd, I shall not want." And a picture of "green meadows" and "still waters," and the strong, gentle shepherd close beside his flock, stands out even more vividly now than then. When we sat around that family altar we did not understand what David meant. Now it is a living picture; for in the years long since, when in our wilderness we could not trace our paths and thought we heard the howl of the wolf or the vulture's scream over our dead hopes and we shivered in fear, the same strong friend found us, and we were held as with hooks of steel to the faith of our fathers. And again: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Impossible experience was that to us. Surely David must have been of other workmanship. Aye, when fourscore years and more had sprinkled our mother's hair with white, and she entered that valley, we heard her say: "For thou art with me; thy rod and thy staff they comfort me." O Judah, thy jewels are rich, and they are forever flashing their glory into the darkness of death, making it luminous as morning!

Then again, as father read on to us through the years, we would hear the heart-cry of the psalmist "out of the depths," and when "all (the) waves and billows had gone over (him)" and no helper was near, he took hold on "God his rock"—his everlasting salvation. We wondered what this strange experience could mean; was it real? Ah, truly we have learned at last that each heart hath its own unwritten history, but "the waves and billows" are there just the same, also the "rock," thank God! When my sister Julia, who was the first to go, was stepping down into death's Jordan, she smiled back to those who wept, this triumphant message: "Underneath are the everlasting arms!" No mystery now; for in the school where shepherd, prophet, seer and king had learned to sweep each tuncful

harp, we too have been pupils. And often from the quivering chords—taut with the tension of faith without sight—the broken strains have rolled upward: "O give thanks unto the Lord, for he is good, for his mercy endureth forever!" And as we walked with Moses and Isaiah and Job and David and St. Paul and John the beloved, we heard through the holy oracles a voice saying to us: "The Lord God of Abraham and of Isaac and of Jacob is also thy God." Ay, and the Urim and Thummim have not failed us.

At the close of the Bible lesson, father would line a hymn, and, standing up, the voices of parents and children would blend in holy song. As far back as I remember, this was a part of our evening devotions. How we loved to sing! I can hear my sister's voice even yet, though her lips have long been dust, rising full, rich and true above all others, in that dear old hymn rarely sung nowadays:

"Savior, breathe an evening blessing
Ere repose our spirits seal;
Sin and want we come confessing;
Thou canst save and thou canst heal.

"Though the night be dark and dreary,
Darkness cannot hide from thee;
Thou art he who, never weary,
Watchest where thy people be,"

Or in that other blessed bygone note:

"The day is past and gone,
The evening shades appear;
O may we all remember well,
The night of death draws near!"

And our voices took on a faith which put every fear to sleep when the closing verse was sung—

"Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears."

Sometimes in these later years when all in our home is wrapped in sleep, I lean back in my easy chair, close my eyes and I see them all again—it seems almost real and yet father has been gone so long! And the singing? Why, I involuntarily join their matchless music:

"Forgive me, Lord for thy dear Son,
The ills that I this day have done;
That with the world, myself and thee,
I, ere I sleep, at peace may be."

My brother was the last to join the heavenly company. As he neared the mysterious bourne, he exclaimed, with the rapture of St. Paul: "Whether in the body or out of the body, I cannot tell; God knoweth. I see mother! I see you; surely the two worlds are one and the rest is so sweet!—sweet as it is to the tired laborer who lies down to sleep." And the old faith sparkled back from that family altar:

"Teach me to live that I may dread
The grave as little as my bed;
Teach me to die that so I may
Rise glorious at the awful day."

Oh, the prophetic glory of it! Surely the Lord was in that place and we knew it not.

Then, the singing ended, father poured out his soul in prayer for

us, committing us to the care of the great Shepherd, who is also our faithful Creator and whose intimate connection with our lives we no more doubted than we did our mother's love. Surely these slender threads of family devotions were largely entering into the strength of the mighty cable by which our frail vessels have been making for the haven of eternal calm. Father, mother, sister and brother have all passed on before, but the holy influence of that evening altar holds those who are left with the strength of the hills.

In the home of my recent adoption, where scores of little ones pass under my touch, I feel no sweeter joy or more bracing atmosphere than when I gather them about me in the evening and say, as father used to say to me: "Get the books." And no music of the skies was ever sweeter than the half a hundred little voices repeating the same holy Scriptures and joining in the same old hymns that left such sacred impress on my life. And if the benediction of this family altar hallows the aftermath of these young lives as that of the old home does mine, then their evening journey will, like mine, be to the sound of lute and harp. May it be so!—E. E. Wiley, in Christian Advocate (Nashville).

A Word to Preachers.

If I could, I would have every preacher, as he enters the pulpit, yea and for hours before, feel just as serious as it is possible for a human soul to feel. I will illustrate this point by a physician I once saw at the bedside of a patient. His face buried in his hands. He was evidently wrapped in deepest thought. Some one spoke to him; he said, "Do not disturb me now; my patient is in a most precarious condition; something must be done and done quickly or her life is the forfeit." O, my brother, there sit before you today perhaps a score of souls in infinitely more precarious condition than any case of mere bodily ailment; souls for whom the blessed Lord did himself heavenly bliss forego; souls that must forever live in raptures or in woe. They are perishing in sin, hastening to eternal death, and your God has put into your hands words whereby they may be saved. Your business is to save them. You have a Gospel that is the power of God unto salvation. O, don't let anything or anybody disturb you now. I tell you that doctor's responsibility was as the dust of the balance as compared to yours. Be serious now, for God's sake, be serious; preach the preaching your Master bids you, and as near as you can preach it, as he preached it. Give thy soul no rest until you have fully and faithfully declared the whole counsel of God, until you can say in truth, "I am pure from the blood of all men." It is a great thing for a preacher to gain attention and hold it; to draw

large congregations, but infinitely greater is it to draw souls to Christ, to get them fully awake to their danger and their remedy; to get the church up to the standard of 1st Thess. 1:3. This would fill an angel's mind; it ought to fill yours so full as to exclude the slightest vestige of lightness. God bless all our preachers with a little more seriousness, Holy Ghost earnestness.

J. E. Caldwell.

Hints for a Christian Home.

1. We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, let us lift up the heart in prayer.
5. If, from sickness, pain or infirmity, we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

—Christian Standard.

SISTER'S TRICK

But All Came Out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale.

"I was a coffee fiend—a trembling, nervous, physical wreck yet clinging to the poison that stole away my strength because for a fleeting moment it stimulated my weakened powers. I mocked at Postum and would have none of it.

"One day my sister, Mrs. U. S. Showalter, substituted a cup of crisp, hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice to the good this cereal drink can do. I will not try to tell it for only after having used it can one be convinced of its merits." Name given by Postum Co., Battle Creek, Mich.

Ten days trial shows Postum's power to rebuild what coffee has destroyed. There's a reason.

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

For the Young People

Have Your Flint Picked.

Did it ever occur to you how many men rose to fame, or at least to notoriety, in the late "war between the States," who were either "culls" in civil life or runts in the race of mediocrity? Who ever heard of Thomas Jonathan Jackson or Hiram U. Grant before the big battles "sounded the heroic syllables both ways?" It is known that Thomas Jonathan held on with a raveling rope to a position in a school of suckling warriors in the interior of Virginia. He had "seen service" in Mexico, yet at middle life could not command a salary beyond the pay of a "floor-walker" in a "department store." Grant was making a sorry living on "hard scrabble," a poor piece of land loaned by the father of his wife. Forrest was an unlettered "sawmill-man" in a Southern swamp. Pat Cleburne was an unknown Irishman, enlisting with a musket. But they had sand in their craw all the while.

—J. J. Lafferty.

Only a Little Heathen.

She was a very wretched little heathen, too, far up in Alaska. Her parents were dead, and no one loved her; all regarded her as a burden and wished she were out of the way. Her long soft hair was a tangled mat, her big dark eyes were generally full of tears, her dark, smooth skin was dirty, and on her half-starved little body hung her sole garment, a ragged cotton frock. In this guise she strayed into Mrs. W.'s mission school, and heard wonderful singing and wonderful things. She heard that most of the things she knew were bad and better unknown; that most of the things she did were bad and better not done; that there were many good things to do which she had no chance to do; that there was a heaven where she was never likely to go, and a Savior of whom she knew nothing. Not that things were put in this way, but the teacher taught, and the little heathen made her own deductions. She had a little conscience, too—a stupid, sleepy little affair, which suddenly became very wide-awake, and cried out against all the miserable little sinner did or said.

Among all the pupils the teacher's heart fixed on this poor waif, and longed to rescue her. Well, one Sunday some Indians who claimed power over this little girl set her to cleaning fish while teaching was going on; and just out of reach of the teacher's voice she cleaned salmon, and plenteous tears ran down and helped wash her fish, as she stood barefooted in the slush, the raw wind blowing her ragged gown. Suddenly the teacher stood beside her.

"None of you love this child, no one wants her; I claim her for mine. I will feed and clothe her, and she

shall go into my home, and not come to your houses to live any more."

So the Indians gave the child to the teacher. The teacher took her home, put her in a tub of warm water, and scrubbed her clean with carbolic soap; then she cleaned and combed and braided her long hair, put on her a clean nightgown, taught her a prayer, put her in a clean little bed, and gave her a kiss. Next day the little heathen was clothed in tidy garments, and began to learn sewing and housework, and her letters, and how to be good.

She was a very happy little Indian now; but by and by there grew up in her child heart a great wish for an "American doll," only a little doll such as sells here for ten or fifteen cents, but costs more in Alaska. She began saving her pennies to buy a doll. One hot summer day she picked seven or eight quarts of berries, for which some one gave her ten cents. That afternoon at school the lesson was about Christ, who "though he was rich yet for our sakes became poor." This made the little girl think. Before she went to bed she came to her teacher with her beautiful ten cents. "Teacher, divide—Jesus half, me half." She would wait a little longer for her "American doll," and give something to Jesus, "who loved us, and gave himself for us." I am glad that when Christmas came, this rescued child-heathen got two little dolls on the Christmas tree. In six months this little girl learned to speak English, to read her English Testament, to write her name, to sew pretty well, to do many kinds of housework, to be tidy and pleasant-mannered. Now her face is bright with smiles, she is clean, plump and well clothed. Whose pennies went to help this wonderful change, to send the missionary, and give her means to rescue this little heathen? For this is a true tale, every word of it.—Julia McNair Wright.

Our Letter Box.

Curtis, Ark.

Dear Brother Godbey—As my oldest sister has written to the dear old "Methodist," thought I would write, too. I am a little girl 10 years old. I do not go to Sunday-school. I live so far from the church. My uncle is the superintendent. We have preaching once a month. Brother Bruce is our pastor. I will close. If this misses the wastebasket I will write again.

Lillie Dawson.

Curtis, Ark.

Dear Brother Godbey—As I have seen so many nice letters from the children I thought I would write one. I am a little girl 12 years of age. I have three sisters and four brothers. Papa and mamma take the dear old "Methodist" and I like to read the children's letters. I am not going to school. We did not

have any winter school. For pets I have two dolls and a cow. I will answer Maude Chastian's question. There is 929 chapters in the Old Testament. I will ask a question: How long did Noah live after the flood? I will close, hoping to see this in print. Your little friend,

Esther Dawson.

Grigsby, Ark.

Dear Brother Godbey—I will write a few lines to you all for the first time. I am a boy of seven years old. I go to Sunday-school every Sunday. My dear, sweet mamma is dead and has gone to live with the angels. I want to be a good boy like her, so I can go to live with her. I have a sweet little sister five years old. Her name is Willie Bell. We are on a visit to see dear old grandpapa and grandmamma. His name is Dr. Bell. Papa lives in Augusta, Ark. He is a lawyer. I will close for this time by asking you all to pray for me. As ever,

Rolfie Eldridge.

I'm going to school. I'm in the third grade.

Plumerville, Ark.

Dear Brother Godbey—I am a little girl eleven years old. My papa takes the dear old "Methodist" and I love to read the children's letters. Love to go to the post box to get the mail. The first thing I look at is the cousins' letters. I am so glad that you publish letters for us children, and that we little folks can hear from one another. If this misses the wastebasket, I will write again. Your friend,

Ella Yancey.

Magnet, Ark.

Dear "Methodist"—Since there has been but one letter from this place I will burden your columns with another. Our day school closed last Saturday. My sister, Eliza, was our teacher. We pupils are all very sorry. Not, as we trust, because we must go to work but because we became attached to our books. Our pastor came over and delivered us a talk on the last day. My sister, Lee, will perhaps teach near here the coming summer. All of my sisters go to Sunday-school each Sunday, unless providentially hindered. Our excellent superintendent, Brother L. E. Wilcox, is always at his place. My sister (Lee) is my teacher. We have had a church debt on hand for some time, but we shall pay it all off this year. We have the paint ready to paint our church and it will accordingly be made beautiful when our people get time from the crops. At our Sabbath-school last time we organized a Bible Teachers' Study Circle. Brother L. E. Wilcox is our leader. I have three missionary hens and my younger sister has two. We are going to do what we can to raise missionary money. There are quite a number of girls on this circuit engaged in the same work.

Hawks are very bad in this country. The presence of this unwelcome intruder in the barnyard is often not known until he is flying off with the helpless chicken screaming in its claws. I forget the loss of chicken from sympathy for it in its screaming helplessness. If the law puts a price on the head of the wild-cat. Why should it not have a premium for this destroyer of our barnyard pets? I will answer the question asked lately, "Where did Jesus go when he went to Capernaum?" He went into a house where he healed a paralytic and again he went into the synagogue where he preached and drove the devil out of a man. I will answer Josie Smith's question, "What two places in the Bible teach us that the world will be destroyed by fire?" Malachi 4:2, Peter 3 ch. Your young friend,

Carrie Cox.

TURN OVER TIME

When Nature Hints About the Food.

When there's no relish to any food and all that one eats doesn't seem to do any good then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest and eating too much and too quickly of food such as is commonly served in hotels and restaurants, these together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite until the next meal, with no sensations of hunger, weakness or distress as before.

"I have been following this diet now for several months and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts with complete satisfaction and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion and therefore need a food that is predigested and concentrated in nourishment." Name given by Postum Co., Battle Creek, Mich.

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

Our Church at Home.

CHERRY HILL CIRCUIT.—

We are moving along very well to be serving a people whom I have been living among for 20 years. We are behind some on finance, but we are enjoying religion. The fifth Sunday in May was a great day with us. Brother G. W. Logan was with us at Cherry Hill and preached two sermons to a congregation of five hundred people. At night we went to Highland, where he preached again. We have moved into our new church at Highland, though it is not quite completed. We are expecting to build two other churches this year. We are working, praying and hoping for a great revival all over the work.

W. E. Justice.

POCAHONTAS, ARK.—We have just closed a very fine revival meeting of two weeks duration. Brothers J. F. Armstrong, E. P. Minton and E. M. Johnson assisted the pastor in this meeting. Brother Armstrong is one of our superannuated preachers and did the best preaching of his life here. Brother Minton is the much beloved pastor of the Baptist Church and rendered valuable service all during the meeting. Brother Johnson is of the "Church of God" in Illinois and he is a good preacher, strong and faithful in our Master's work. All say that this was the best meeting that has ever been in the Methodist Church at Pocahontas. We had three bright conversions, who joined our church on profession of faith. Our congregations were large all during the meeting, and I feel that lasting good was done. Pocahontas Station is getting to be one of the best charges in North Arkansas.

We have doubled the membership since we have been here. This is our last year here, but whoever Bishop Key may send here next year should come feeling that he has a good charge. It has been said that we have the best parsonage in the Paragould District. We have some good, true loyal Methodists here—faithful in every respect, but the devil, too, is here in all his strength.

A. C. Graham, P. C.

REDFIELD, ARK.—We observed children's day here yesterday. Our young people proved that they wanted success and they certainly did succeed.

Notwithstanding the rain we had a nice crowd. The program was well rendered.

Miss Mary Watson, of Sulphur Springs, furnished the music for us. Yours,

P. S. Herron, P. C.

MORRILTON DISTRICT—THIRD ROUND
Atkins circuit June 16, 19
Russellville Station.... June 25, 26
Springfield Cir. at Sunny Side..
..... July 2, 3

Conway Mission at Round Mountain July 9, 10
Conway Station July 11
Economy Circuit..... July 16, 17
Cleveland Circuit at Dry Springs July 23, 24
Mt. Vernon Cir. at Bethlehem..
..... July 30, 31
Quitman Station Aug. 5
Morganton Circuit at Bryant's Chapel Aug. 6, 7
Clinton Circuit at Walnut Grove Aug. 13, 14
Quitman Circuit at Pleasant Hill Aug. 20, 21
Adona Circuit at Ada.. Aug. 27, 28
Perryville Cir. at Esau.. Sept. 3, 4
J. M. Cantrell, P. E.

PINE BLUFF DISTRICT, THIRD ROUND.

First Church June 4, 5
Rison at Bethlehem... June 25, 26
Sulphur Springs at Good Faith July 9, 10
Alzheimer at Wabbaseka.. July 10, 11
Stuttgart July 16, 17
Sherrill at Humphrey.. July 23, 24
Star City at Star City.. July 30, 31
Kingsland at Grace .. July 30, 31
Lakeside Aug. 2
Bayou Meto Aug. 6, 7
Douglass and Grady.. Aug. 13, 14
Swan Lake Aug. 14, 15
Gillette at Camp Shed.. Aug. 20, 21
Redfield at Shiloh..... Aug. 17
Roe at Shiloh Aug. 27, 28
St. Charles at Pleasant Grove...
..... Aug. 28, 29
Riverside Aug. 25
DeWitt Sept. 3, 4
Sheridan at Prattville.. Sept. 10, 11
Rowell at Mt. Olivet.. Sept. 17, 18
E. M. Pipkin, P. E.

CAMDEN DISTRICT—THIRD ROUND.

Buena Vista June 25, 26
Lewisville and Stamps .. July 2, 3
Bearden and Thornton.. July 9, 10
Junction City July 17, 18
El Dorado Station ... July 24, 25
Stephens and Waldo July 30
Magnolia Station Aug. 6, 7
Magnolia Cir., Harmony... Aug. 9
Atlanta Aug. 13, 14
Fordyce Aug. 20, 21
Victoria at Corinth..... Aug. 25
El Dorado Cir. at Pleasant Hill Aug. 27, 28
Walnut Hills Sept. 3, 4
Camden Sept. 10, 11
Smackover Sept. 17, 18
Hampton Sept. 24, 25
Onalaska Sept. 25, 26
District conference July 28
J. H. Riggins.

JONESBORO DISTRICT—THIRD ROUND.

North Jonesboro June 27
Nettleton Station June 29
Monette Circuit July 2, 3
Jonesboro Station July 7
Harrisburg Station July 9, 10
Harrisburg Circuit July 11, 12
Earl and Parkin Cir. ... July 16, 17
Vandale Circuit July 23, 24
Marked Tree Circuit... July 27, 28
Golden Lake Circuit .. July 30, 31
Crawfordsville and Marion....
..... Aug. 2, 3
Osceola Station Aug. 6, 7
Luxora Station Aug. 13, 14
Blythesville Station Aug. 16



MRS. L. M. THOMPSON,
Director,
BEETHOVEN
MUSICAL SOCIETY.

Don't Neglect Yourself.

1468 Second Street,
LOUISVILLE, KY., April 14, 1903.

I have been weak and sickly for the past four years, caused by irregularity and carelessness regarding the laws of health, but about five months ago my condition became very serious. I had severe backache and suffered a constant dull pain in my head. I spent weary, painful days, and miserable, restless nights. The doctor told me that I must have patience.

His medicine did not, however, give me even temporary relief and as I had been told of the curative qualities of Wine of Cardui I decided to try it.

I found that it relieved me of pain. As my general health improved my other troubles were gradually diminished and after five weeks' use of the Wine of Cardui I was once more a well and happy woman.

Mrs. L. M. Thompson

WINE OF CARDUI

Wine of Cardui regulates the menstrual flow, banishes headaches, backaches and bearing-down pains. Severe headaches, bearing-down pains, indigestion, loss of appetite and nervousness are symptoms of female weakness and should be given prompt attention. If you are troubled with menstrual irregularities do not let them run on. They will certainly grow into dangerous and chronic troubles. Get a bottle of Wine of Cardui and begin treatment at once.

All druggists sell \$1.00 bottles of Wine of Cardui.

Barfield Mission Aug. 17, 18
Blythesville Circuit ... Aug. 20, 21
Trinity Circuit Aug. 24, 25
Shiloh Circuit Aug. 27, 28
Lake City Circuit Aug. 30, 31
Cotton Belt Mission... Sept. 3, 4
M. M. Smith, P. E.

DARDANELLE DISTRICT — THIRD ROUND.

Dardanelle Station June 12, 13
Ozark Station June 19, 20
Ozark Circuit June 25, 26
Belleville Circuit at Ranger....
..... July 2, 3
Prairie View at McKendree
..... July 9, 10
Clarksville Circuit at Spadra...
..... July 16, 17
Clarksville Station July 17, 18
Ola Circuit July 23, 24
Danville and Rover July 30, 31
Gravelly Circuit Aug. 6, 7
Walnut Tree Circuit... Aug. 13, 14
Lamar and London.... Aug. 20, 21
Altus and Coal Hill... Aug. 27, 28
J. B. Stevenson, P. E.

FT. SMITH DISTRICT—THIRD ROUND.

Mulberry Cir. at Shiloh.. June 11, 12
Van Buren Station 12 p. m.
Alma Circuit June 18, 19
Van Buren Cir. at Lee's Ck....
..... June 26
Fort Smith Circuit at Cavanaugh July 2, 3
Huntington Misison July 3, 4
Branch Circuit at Branch.....
..... July 9, 10
Hackett and Bonanza.. June 16, 17
Greenwood at Washburn
Hackett and Bonanza.. July 23, 24
Charleston Cir. at Pleasant Ridge
..... July 30, 31
Mansfield Cir. at New Hartford
..... Aug. 6, 7
Booneville Station Aug. 13, 14
Magazine Cir. at Wesley Chapel

SCHOOL AND CHURCH BELLS

AT \$5.35 for 20-inch 165-pound, 570-pound, we sell all sizes of bells at one-half the prices usually asked. \$1.31 buys best 50-pound farm bell. Finest crystalline metal, quality and volume of tone unequalled. Guaranteed against breakage for 5 years. For most astonishing bell offer, liberal terms, complete catalogue, write for FREE CATALOGUE OF BELLS. Address: SEARS, ROEBUCK & CO., Chicago

..... Aug. 14, 15
Carolan Circuit Aug. 16
Paris Station Aug. 20, 21
Waldron Circuit Aug. 27, 28
Cauthron Circuit Aug. 29
The Fort Smith District Conference will convene at Branch July 7-10. Committee on examination: J. M. Hughey, S. S. Key, O. H. Tucker.
Henry Hancesworth, P. E.
FAYETTEVILLE DISTRICT — THIRD ROUND.
Fayetteville Station .. June 11, 12
Springtown Circuit at Falling Springs June 18, 19
Gentry Station June 19, 20
Farmington Cir. at Cincinnati..
..... June 25, 26
Siloam Springs Station.. June 26, 27
Lincoln Circuit at White Rock..
..... July 2, 3
Prairie Grove Circuit at Prairie Grove July 9, 10
Center Point Circuit Oakley Chapel July 16, 17
Winslow Circuit at Campbell School House July 20
Goshen Circuit at Goshen
..... July 23, 24
Springdale Station July 24, 25
Bentonville Circuit at Bright Water July 30, 31
Rogers Station July 31
Huntsville Circuit Aug. 6, 7
War Eagle Mission at Rock....
Branch Aug. 9
Elm Springs Circuit at Thorn-

berry Aug. 20, 21
F. S. H. Johnston, P. E.

Galloway Day, Jonesboro District.

At commencement I turned over to Brother Weems, agent for Galloway College, the following amounts from the places noted:

Crawfordsville and Marion.	\$40.00
Jonesboro Station	40.00
Osceola Station	26.65
Luxora charge	11.54
Trinity charge	10.02
North Jonesboro	7.02
Monette	3.00
Lake City	2.00
Shiloh	1.30

For the above amounts I hold Brother Weem's receipt. Some of the charges that have paid I think will do more yet. Some that have not reported will report later. An interested preacher and an interested people on every charge in Arkansas could pay the debt in one day.

M. M. Smith.

An Appeal From Japan.

At a fully attended meeting of the Missionary Association of Central Japan, a representative organization, held in Osaka, March 15, 1904, after the reading of a paper on the subject of "Missionary Endeavor Under War Conditions," and a spirited discussion following, a resolution was unanimously adopted authorizing the officers of the association to call the special attention of the Christian public in foreign lands to the present great crisis in the history of Japan, as a Christian opportunity, very extraordinary in character.

We are at the commencement of what promises to be a stupendous struggle, the burden of which will be sorely felt by the soldiers, their families and the nation, whatever the final issue of the contest may be. The solemnity of mind and deepened sense of need so widely occasioned by the dangers and sorrows incident to war are preparing the hearts of many for a welcome reception of Christ and the better hopes and more enduring joys of his Gospel. It is of the utmost importance therefore that the church should grasp the present situation with all the power of an inspiration and signalize this event in Japan's history by a generous and vigorous response to the call it makes to Christian faith, sympathy and devotion.

The drain upon the wealth of the country is already being felt by the Japanese churches and by the institutions which they support, increasing the difficulty of maintaining self-support. It will be necessary, therefore, in order to conduct evangelistic enterprises in any way commensurate with the present opportunity, to call upon the churches abroad for special funds and contributions. For the distribution of tracts and Scriptures, the visitation of the sick and wounded in hospitals; the holding of preaching ser-

VICES for the thousands of soldiers waiting in Japan and for the sending of chaplains with the armies going to the front, the various mission bodies and Japanese churches, acting separately and in co-operation, have already begun to plan and to work. But for the successful and continued prosecution of so vast an undertaking adequate provision cannot be made from local contributions alone.

We therefore have felt constrained to appeal to the sympathies of those who enjoy the blessings of peace, with the hope that the spirit of Christ may move in a special manner upon the heart of his church, causing an increased flow of appropriations and donations to this field, through the duly constituted missionary agencies, for the purpose of carrying on greater evangelistic effort suited to the enlarged opportunities occasioned by the war. Signed:

S. H. Wainwright, Chmn.
(Mission of M. E. C., S., U. S. A.)
C. T. Warren, Vice Chmn.
(Church Missionary S., England.)
H. Laning,
(American Episcopal Mission);
J. H. Scott,
(Am. Baptist Missionary Union);
Geo. Gleason,
(Y. M. C. A., U. S. A.);
Standing Committee.

Program for Hendrix Commencement.

Sunday, June 12, 11 a. m.—Commencement Sermon, by Dr. Walker Lewis of Little Rock.

8 p. m.—The Annual Y. M. C. A. Sermon, by E. R. Steel of Fayetteville.

Monday, 13th, 10:30 a. m.—The contest for the Arkansas Methodist Declaration Prize.

8 p. m.—The Inter-society Debate.

Tuesday, 14th, 10:30 a. m.—The closing exercises of the Academy. Debate by members of the Senior Class.

8 p. m.—The Annual Alumni Programme. An address by Mr. Menifee House of Little Rock.

Wednesday, 15th—Graduating exercises. Literary address by Hon. H. L. Ponder of Walnut Ridge, Ark.

The Board of Trustees will meet Monday, June 13, at 2 p. m., in the library of the college.

Program of the Vanderbilt Biblical Institute.

WESLEY HALL, NASHVILLE, TENN.,
JUNE 15-22.

All the members of the Institute are especially urged to attend promptly the daily devotional exercises, which will consist of a series of consecutive spiritual studies on "The Christ of the New Testament." These studies will be conducted by Dr. W. F. Tillett.

PROGRAMME.

Wednesday, June 15, 8 p. m.—Opening address, Bishop Warren A. Candler.

Thursday, June 16, 8:30 a. m.—Devotional study: "The Christ of the Synoptic Gospels."

9 a. m.—A study of "The Ethnic Preparations for the Christian Doctrine of Immortality." Conducted by Dean W. F. Tillett. The special topics are: (1) "The Beliefs of the East Indians and Persians," Dr. H. C. Tolman; (2) "The Beliefs of the Babylonians and Egyptians," Dr. J. H. Stevenson; (3) "The Beliefs of the Greeks and Romans," Dr. John M. Webb.

11 a. m.—Lecture: "The Glory of Service," Bishop C. B. Galloway.

3 p. m.—A study of "The Sources of the Christian Doctrine of Immortality." Conducted by Dean W. F. Tillett. The special topics are: (1) "The Doctrine of Immortality as Revealed in the Old Testament," Prof. Thomas Carter; (2) "The Doctrine of Immortality as Revealed by Christ and Interpreted by Paul," Prof. H. B. Carre; (3) "The New Testament Teaching as to Christ's Second Coming and the Millennium," Rev. Fitzgerald S. Parker.

8 p. m.—Address, by Bishop W. W. Duncan.

Friday, June 17, 8:30 a. m.—Devotional study: "The Christ of the Fourth Gospel."

9 a. m.—A study of "The Christian Doctrine of Immortality." Conducted by Dean W. F. Tillett. The special topics are: (1) "The New Testament Conception of the Intermediate State," Rev. S. M. Godbey; (2) "The Christian Doctrine of the Resurrection," Rev. J. C. Persinger; (3) "The Christian Doctrine of Heaven," Dr. Felix R. Hill.

11 a. m.—Lecture: "How We Got Our English Bible," Dr. John A. Kern.

3 p. m.—A study of "The Christian Doctrine of Immortality." Conducted by Dean W. F. Tillett. The special topics are: (1) "The Teaching of the New Testament as to the Future Lot and Final Destiny of the Wicked," Dr. A. J. Lamar; (2) "Existing Errors: Annihilationism, Universalism, Second Probation," etc., Dr. G. A. Lofton; (3) "What Special Truths of Eschatology Need to Be Most Emphasized in Our Day?" Symposium.

8 p. m.—Address: "The Value of the Bible in National Life," Dr. G. B. Winton.

Saturday, June 18, 8:30 a. m.—Devotional study: "The Christ of the Acts of the Apostles."

9 a. m.—A study of "The Life of Christ." Conducted by Dr. E. B. Chappell. The special topics are: (1) "The Value of the Sources for the Life of Christ," Rev. T. A. Kerley; (2) "The Dramatic Outline of the Life of Christ," Prof. J. L. Cunningham.

11 a. m.—Lecture: "Christ the Measure of Character," Prof. W. R. Webb.

3 p. m.—A study of "The Life of Christ." Conducted by Dr. E. B. Chappell. The special topics are: (1) "The Historic Situation: A Survey of the Opposing Forces," Rev. G. L. Beale; (2) "The Thirty Silent Years: The Preparation of Christ for His Work," Rev. C. A. Waterfield.

Sunday, June 19, 9 a. m.—Devotional study: "The Christ of Experience," with Love Feast, Dean W. F. Tillett.

Monday, June 20—8:30 a. m.—Devotional study: "The Christ of the Pauline Epistles."

9 a. m.—A study of "The Life of Christ." Conducted by Dr. E. B. Chappell. The special topics are: (1) "Christ's Teaching Concerning the Kingdom; Points of Conflict with the Pharisees," Rev. J. W. Cherry; (2) "The Period of Retirement; Its Meaning for Jesus and His Apostles," Dr. H. M. Du Bose.

11 a. m.—Lecture: "Athanasius," Prof. Collins Denny.

3 p. m.—A study of "The Life of Christ." Conducted by Dr. E. B. Chappell. The special topics are: (1) "The Passion Week: The Triumph of the World Forces," Rev. C. R. Wade; (2) "The Forty Days: The Triumph of Christ," Rev. J. T. Curry.

8 p. m.—Lecture: "The Prophet and Priest," Prof. J. H. Stevenson.

Tuesday, June 21, 8:30 a. m.—Devotional study: "The Christ of the Petrine Epistles."

9 a. m.—A study of "American Christianity." Conducted by Prof. O. E. Brown. The special topics are: (1) "Providential Preparations in America for English Christianity," Prof. O. E. Brown; (2) "The Struggle for Religious Liberty," Prof. F. W. Moore.

11 a. m.—Lecture: "Athanasius," Prof. Collins Denny.

3 p. m.—A study of "American Christianity." Conducted by Prof. O. E. Brown. The special topics are: (1) "Revivals of Religion in the History of the American Church and Nation," Rev. W. T. Haggard; (2) "The Influence of the Methodist Church in Our National Life and History," Rev. A. M. Trawick.

Wednesday, June 22, 8:30 a. m.—Devotional study: "The Christ of the Epistle of James."

9 a. m.—A study of "American Christianity." Conducted by Prof. O. E. Brown. The special topics are: (1) "Some Aspects of American Romanism," Dr. G. B. Winton; (2) "American Christianity and Our Social Problems," Dr. J. D. Hammond.

11 a. m.—Lecture: "The Higher Criticism," Dr. H. M. Himill.

3 p. m.—A study of "American Christianity." Conducted by Prof. O. E. Brown. The special topics are: (1) "Sectarianism and Union Movements in American Christianity," Rev. L. R. Amis; (2) "Representative American Preachers," Dr. J. A. Kern.

8 p. m.—Closing address: Chancellor J. H. Kirkland.

The awarding of Certificates to Correspondence Students.

GENERAL INFORMATION.

All the exercises of the institute will be held in the chapel and lecture rooms of Wesley Hall, on the campus of Vanderbilt University. There will be no charge for lectures or class work. Board in Wesley Hall will be placed at actual cost—not more than seventy-five cents a day for lodging and three meals. The fare will be plain and simple, just such as is served to theological students during the session of the University. More expensive boarding houses and hotels are in easy reach of the University for all who may desire them. There are no fees of any kind.

Each attendant upon the exercises of the institute who expects to board in Wesley Hall must bring with him a pair of sheets, a pillowcase, and such towels as he may need for his own use. These articles, however, may be purchased at moderate cost by those who may not wish to bring them.

On account of the Confederate Reunion, which meets in Nashville, June 14-16, the railroads, beginning June 10, will sell tickets to Nashville and return for one cent a mile each way, which is the lowest rate ever given by the roads. By depositing these tickets and fifty cents with the special agent in Nashville, the time limit of the tickets may be extended until July 10, thus giving ample time for a trip to St. Louis in case one desires to visit the Fair. A round-trip ticket from Nashville to St. Louis, good for ten days, will cost not more than \$12.

All who propose to attend the institute should write to Prof. J. L. Cunningham at an early date, stating whether or not a room in Wesley Hall is desired and the probable time of arrival. On arriving at Wesley Hall application should be made at the office of the Correspondence School (No. 1, Wesley Hall), and a registration card will be issued, which will admit the holder to the privileges of room and board in the Hall and to all exercises of the institute. Those arriving in the city late at night should not report at Wesley Hall until the next morning. All electric cars marked "Broad Street," going west, pass Vanderbilt University.

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.
Mrs. J. C. Holcomb,
Morrilton,
Arkansas Conference.

Send all communications to the editors.

LITTLE ROCK CONFERENCE.

"Forgetting those things which are behind, and reaching forth unto those things which are before." Phil. 3:13.

Since we realize that real success is being and doing what God has sent us here to be and do, we can not rightly carry out any true or noble object in life by looking backward, for this creates a spirit of despondency; but we are to "reach forth unto those things which are before" and if the battle of yesterday was lost we have time today to win another.

EIGHT POINTS OF EXCELLENCE.

- (1) From March, 1903, to March, 1904, the growth in membership of our W. H. M. S. was 5,674; increase in cash collections, \$7,615.43.
- (2) Increase in number of boxes of supplies sent, 246; increase in value of supplies, \$4,918.97.
- (3) Collections for connectional work amounted to \$59,414.99. By vouchers for city mission work, \$11,110.23.
- (4) Collected for local work, \$122,164.32.
- (5) One hundred and fifty parsonages were helped to amount of \$13,122.96.
- (6) Increase in city mission boards, 5.
- (7) This has been the most successful year financially the society has yet known.
- (8) "The best of all—God is with us."

MRS. JOHNSON'S RESIGNATION.

It was with profound regret that the board accepted Mrs. Johnson's resignation as superintendent of press work, on account of ill health. Each conference superintendent also with great reluctance accepts this change. We had learned to love her for the work's sake and then she had enthroned herself in each of our hearts as a very dear friend. We will always be able to do better work for having been associated with her.

HER SUCCESSOR.

Mrs. Ed F. Cook, of Thomasville, Ga., has been appointed superintendent of press work by the executive committee, and has already begun her work in the spirit of love and success. We have pledged her our co-operation. We welcome her as our leader and co-laborer, and pray God's richest blessings on her, that she may ever be guided in all she undertakes by him who never makes a mistake.

Let me again urge the hearty co-operation of each auxiliary superintendent of the press work. We can

make our efforts in this department accomplish great things for the cause of Home Missions and for Christ if we will put ourselves into this work for his sake.

We are to continue work along the same lines we did last year, viz., to present our bulletins in our monthly meetings and use the press wherever we can. The blackboard helps to make our needs and work speak for themselves.

Woman's Board of Foreign Missions.

From McTyre Memorial Church, where the Woman's Board of Missions is in session, I send loving greeting to friends and dear co-laborers in Arkansas. Mrs. Wightman, in the chair, looks quite the elect lady, who was with us at Winfield Memorial, a few years ago. The Lord is the health of her countenance. Officers are all in place with exception of Mrs. Hargrove, who has not yet returned from Jerusalem. The spirit of courage is bright in the meeting, and aggressiveness and progressiveness are evidenced in all the work. Dr. Margaret Polk, of Soochow, is at home for rest and is a welcome visitor, as is Miss Helen Richardson from Shanghai. These give large interest to the convention. Four new candidates have been accepted and will be appointed by the Bishop. Dr. Lambuth delivered a most comprehensive address on Japan, leaving China to Bishop Wilson, and Cuba to Bishop Candler. They preached the power of Christ and the resurrection, and all the people heard them gladly.

Thanks to our God for the great work of the women of Southern Methodism. I pray that my beloved sisters of Little Rock Conference Society may come together at Malvern in the spirit of confident reliance on our Lord. I trust that Sister Thomas may be so relieved of anxiety as to be with us in full freedom and may the great Master of assemblies be with us to own and bless our work. Cordially yours in his name,

Lou A. Hotchkiss.

Jacksonville, Fla.

Better Than Spanking.

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

Arrest It—\$50 Reward.

A bottle of Ec-zine will be sent free to every reader of the Methodist who is suffering with any kind of skin disease or eruption—Eczema, Blind or Bleeding Piles, Blood Poison, Fever Sores, Tonsillitis, Diphtheria, Pneumonia, Rheumatic Pains, Smallpox, Chiggers, Itch, or any other Germ disease or sore of any name or nature.

\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, but ask druggist to send for free sample of Ec-zine, which always gives relief and permanent cure, or write The Ec-zine Co., A 425 Ashland Block, Chicago.

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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. Memorials must reach this office in three months after death of the subject.

HOLMES—Nathaniel Holmes was born in Mississippi, June 22, 1843; married to Miss Flora Tillar, March 22, 1877; died at Selma, Ark., March 19, 1904. We feel that a good man has gone from us and he will be sadly missed in the church and in the community where he lived, as well as in the bereaved home where he leaves a companion and two daughters to mourn their loss. Brother Holmes was a good citizen and a very useful man in the community. He took an active interest in whatever he thought was for the best interest of the community. Naturally unselfish, he labored for the public good. He loved his friends and was never happier than when he could in some way minister to their pleasure or comfort. He had been a devoted member of the M. E. Church, South, for a number of years, and was a zealous worker in the same until the last. No pastor, who has labored here will ever forget the kindly ministries of Brother Holmes and family. One of the last things he did was to take an active interest in getting some needed repairs at the parsonage. Brother Holmes was a great sufferer for several months, but died in great peace. When the end came he said he was ready to go. We laid his body to rest in the family burying ground at Walnut Lake, and feel assured we shall see him again in the resurrection morn. His pastor, E. F. Wilson, Selma, Ark.

BREEDLOVE—John W. Breedlove, the son of Simpson and Sarah Breedlove, was born in Green county, Mo., August 14, 1852. Of his two brothers and three sisters, together with his parents, all preceded him to the other world. Moving to Texas when a boy, he later lived in Washington county, Ark., where through economy, industry and hard study, he became a well educated man. About thirty years ago he settled near Muldro, I. T., where he at first taught school, later engaged in the mercantile business and proved himself a man of much enterprise. August 25, 1875, he was married to Miss Carrie Benton, with whom he lived happily till death took him away, May 18, 1904. Twelve children blessed their home, eleven boys and one girl. Five of the boys have already obeyed the summons to the land beyond. Brother Breedlove was a self-made man. His early opportunities were meager, and only through the severest toil did he rise to become one of the most influential men in all his section of country. Besides his industry, he was every inch a gentleman, courteous and thoughtful, he had numerous friends. He was one of the most unselfish men it has been my good pleasure to meet. He always looked with the deepest interest and sympathy upon those who in any way needed his help. Generous far beyond most men, many are those who will remember him with the deepest gratitude. Though always a strong believer in God, not till March 11, 1904, was he baptized and received into the First church here. The writer was much impressed with the faith he manifested then, and more profoundly impressed as his religious experience deepened to the end. He died in the triumphs of the living faith. Though the family had lived in Fort Smith for some six years, it

was his desire to be buried at Muldro, and there on May 20 we laid his body to rest, surrounded by the largest throng of people this writer ever saw follow any one to his last resting place. May the blessings of Providence ever attend the widow and children.

J. M. Hughey.

WRIGHT—Grandma Wright, as she was called with us, went home April 30. She was a member of our Bethlehem church, Maumelle circuit, Roland her postoffice. She was seventy years of age or more. She had been a widow for years. She leaves two children and several grand children. She was a true Christian.

B. F. Martin.

DAVIS—On the 2nd days of April, 1904, Sister Hannah Davis, of Roland, Ark., was called to her reward. She was about fifty years old. Her children are all grown. She leaves a husband and four children. She was born and reared in Pulaski county, Ark. She died where she had spent her life. She has been most of her life a member of the church, and as a Christian fulfilled her duties well. She sleeps in Jesus.

B. F. Martin.

WEBB—The angel of peace, which men call death, has come into our circle of friends and took one to her rest. A mother, a friend, and true follower of Christ dropped the burdens of life without a struggle or pain, to receive the crown offered to all the faithful in the Lord. Sister Mary V. Webb was born March 7, 1830, in Hyland county, O., where she spent twenty-five years of her life; and at which place she met and married Joseph H. Webb, whose name she bore until her death. Her husband died twenty-six years ago, leaving her and the only son born to them, J. W. Webb, to live for and love each other only as a devoted mother can love a son, and a worthy son can love his mother. How touching it was to see that son, whose head tells of the years gone, by his own request helping to bear the remains of his aged mother to its last resting place, and with streaming eyes bid her goodbye. Her membership in the Methodist church from early childhood, and her love for its precepts to a ripe old age does not say to the bereft son "Whither I go ye cannot come," but bids him stand where they part until he too shall see the salvation of the Lord upon those who have finished their course with joy. Sister Webb entered into her rest May 18, 1904. God had fulfilled His word with her in that He had blessed her with long life upon the earth, and gave her a quiet hour in which to finish her work on earth. Her suffering was short, if such she had, her testimony gave evidence of full assurance, and now her joy must be unspeakable and full of glory. May the Lord abide with the only son and his entire family, is the prayer of his pastor.

A. C. Cloyes.

THOMPSON—Rev. William Lent Thompson of Hanna, Ark., was born in Nelson county, Ky., October 27, 1844; moved with his parent to Indiana in 1851; professed religion at eleven years of age and joined the Methodist church. Brother Thompson moved to Arkansas, January, 1893, settling in a community where our branch of the great Methodist church was established. After examining our book of Discipline he and his family cast their letters in and identified themselves with us and made useful members. He was a true Methodist and well informed in her doctrines. He was licensed to preach after coming to this country, but was never able to preach very much. During his last sickness he told me he felt impressed when young that he ought to preach, and if he had yielded himself

to the Lord he could have made a preacher. He had served in nearly all the official capacities of the church, and made a most excellent Sunday School teacher. Brother Thompson was twice married, his first only living a short time; his second wife and six children are left to mourn his departure. As I had charge of that part of Quitman circuit where he located when coming to Arkansas, he became attached to me, and ever regarded me as his friend. He had some severe trials in his life, but assured me that the Lord had brought him out more than conqueror. His last sickness confined him to his room from September, 1903, till February 9, 1904. He gave full instructions regarding his burial and funeral services, requesting me to preach his funeral from Rev. 14:13. He told me not to make any eulogies at his funeral. He was a plain, good common man—did not try to flatter nor want any to flatter him. He requested his family not to grieve for him, but trust in the Lord, for He would provide. He exhorted his two boys, Jesse and Asa to take care of their mamma. Just before he breathed his last he repeated, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

G. W. Williams.

MARTIN—Our little town, Traskwood, has had special visitation of sickness the past winter and spring. One after another has been summoned, leaving sorrowing ones behind, and one of the saddest instances of death's harvest was the passage hence, April 30, 1904, of Mrs. Dora A. Martin. Her sorrowing husband and her seven children, the youngest less than a month old at mother's death, have given up the richest of earthly treasures. May the comfort wherewith the Lord comforteth His people be sought by the bereaved ones. In this time of their loneliness, may they all realize that God is a companion that can more than fill the vacancy of wife and mother. The neighborhood turned out in sympathy with the loved ones when on the first Sabbath in May her mortal remains were put away. The subject of this sketch was born April 11, 1866; was married to George B. Martin, January 25, 1883; joined the Methodist church in childhood, and was called away from earthly scenes, April 30, 1904. One of her children, some years ago, preceded her into the other world. We commend her loved ones to God, who can drive away the shadows from their pathway and make the light of His truth to shine there. We trust that they will accept the blessings of help heaven is so willing to extend, and which they so greatly need.

John F. Taylor.

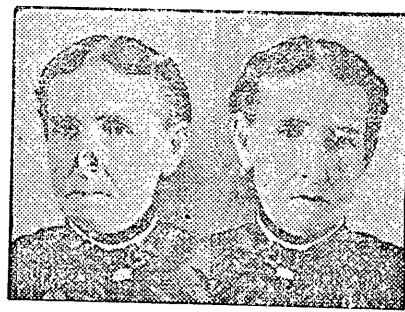
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Glenwood Springs, Col., June 1 to September 30	40 00
Ogden and Salt Lake City, Utah, June 1 to September 30	43 00
Springfield, Ill., June 4, June 6, 15 40	
Marianna, Ark., June 19, June 24 4 05	
St. Joseph, Mo., June 28, June 30 17 40	
Atlantic City, N. J., July 9, July 10	33 45
Cincinnati, O., July 15, July 17 ..	21 40
Louisville, Ky., August 12, August 15	17 90
San Francisco, Cal., August 15, September 10	47 50
Atlantic City, N. J., June 1 to 4 33 45	
Fayetteville, Ark., June 10 to 14 7 00	
Indianapolis, Ind., June 26, 27 ..	19 85

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THE ARKANSAS METHODIST

GEO. THORNBURGH, BUSINESS MGR.

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

WEDNESDAY, JUNE 8, 1904.

Methodist Calendar.

at Bentonville June 4-8
 W. F. M. S., Little Rock Conf.,
 at Malvern June 8-12
 W. F. M. meeting, W. R. Confer-
 ence June 17-21
 Helena District Conference, at Clar-
 endon June 22-26
 Arkadelphia District Conference, at
 Arkadelphia June 23-26
 Jonesboro District Conference, North
 Jonesboro June 22-26
 Monticello District Conference, at
 Hamburg June 30
 Paragould Dist. Conf., at Portia...
 July 7
 Little Rock District Conference,
 Hunter Memorial, L. R. July 25
 Camden Dist. Conference
 at Stephens July 28

Just for Fellowship.

I have three good religious news-
 papers coming to my desk every
 week, full of good news and glad
 tidings from all over our broad
 land. These three papers are the
 "Arkansas Methodist," the Baptist
 Battle Flag and the Baptist Ad-
 vance, all good papers. I take all
 three of them, so I can keep up
 with all the good work of our
 churches. If a man keeps up with
 all the good church work he must
 take some good religious newspa-
 pers. I could not afford to do with-
 out one or more religious papers,
 so I told Brother and Rev. W. W.
 Christie to have the "Arkansas
 Methodist" sent to me. So it comes
 all O. K. I live next door neighbor
 to Brother Christie. He is a fine,
 good man, good neighbor, a high-
 toned, Christian gentleman, a good,
 sound preacher, and is doing a
 good work on the Austin Circuit.
 He has had nearly all of his
 church houses repaired and rebuilt
 together. Brother Christie is a
 good business man. He is a hus-
 tler in his Master's vineyard. He
 and I work together some in the
 church work. I do love the Metho-
 dist brethren and sisters, because
 my brothers are Methodists. Eat
 two of us are Baptist preachers. I
 am an old man, 50 years old, but
 a young preacher. I have been
 preaching about three years. My
 long-time friend, Rev. W. E. Glover,
 has invited me to help him in
 his meeting this summer. He is
 on the Carlisle work this year.
 Brother Glover and I have been
 working in meetings together for 30
 years. He and I are pretty good
 yoke-fellows. I think we have the
 unity of the spirit and when one is
 full of that he can, by the grace of
 God, do great things for the Master.
 Hoping for grand success in the
 vineyard of the Lord and the sav-
 ing of many souls this year, your
 brother in Christ,

R. H. Wallace.

Red Oak, Ark.

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with Cuticura SoapAnd Gentle Applications of
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 Cuticura Soap and gentle anointings
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FEB. 12, 1898.

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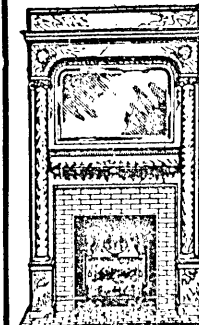
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