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VOL. XXIII.

LITTLE ROOK, JUNE 29, 1904.

NO. 26

News and Notes.

THERE IS EVERY PROMISE THAT this will be a prosperous year financially, especially for the South.

IT IS ESTIMATED THAT THE wheat crop of this year will exceed the big crop of last year by 20,000,-000 bushels.

THE PEOPLE AT LARGE ARE CONfident of Folk's election for governor, although the Democratic machine is solid against him. They say he is stronger than the machine.

THE JAPANESE HAVE BEEN ALmost uniformly successful since the beginning of the war and the general sentiment now is that they will be winners in the contest. have shown a courage and patriotism hardly surpassed in history, and their knowledge of the art of war in its very latest developments and their resources have been called to the attention of the world, and will give them higher rank and more considerate regard in the comity of nations.

During the past week Admiral Togo reports that the Russian fleet at Port Arthur came out of the harbor on the 23d and that he engaged the fleet, sinking two battleships the cascades at the fair here is more and one first-class cruiser: Japanese fleet was practically uninjured.

The seige of Port Arthur on the land side is suspended for a time, two divisions of the beseiging army having gone northward to operate in conjunction with the forces Gen. Oku and Kuroki against Kuropatkin. It is not thought that Korupatkin will risk a general battle with these forces but will withdraw his soldiers from the peninsu-The Japanese forces on the peninsula are reckoned at 150,000 fighting men.

Easy Work for the Republicans.

The Republican national convention which was held at Chicago last week seems to have had easy work. Everything went off as Mr. Roosevelt desired. The platform endorsed his administration and the acts of the Republican party in the past, and appeals to the people to trust the party to solve any problems which may arise in the future, outlining no particular policy.

Mr. Roosevelt was unanimously nominated for the presidency, and old friends at Kirkwood.

Charles W. Fairbanks, of Indiana, was nominated for vice president by acclamation.

Cabinet Changes.

Secretary of Commerce and Labor Cortelyou has resigned to take the management of the Republican campaign for president, and Victor H. Metcalf, of California, succeeds

Attorney General Knox has resigned and is succeeded by William H. Moody, of Massachusetts, secretary of the navy, and Moody's place in the navy department is filled by Paul Morton, of Illinois.

World's Fair Notes.

The exhibits of Japan at the World's Fair attract especial attention. They display a large col- $\operatorname{lection}$. Their vases, screens, carving and needlework are the most artistic and the most beautiful goods of the kind on exhibition. Their entire display is enthusiastically admired.

The Inside Inn is one of the curiosities of the fair. The people go round at meal time just to see six thousand people being served at one time in the dining hall.

It is agreed, even by Chicago people, that the scene presented from impressive and more beautiful than the far famed Court of Honor of the Columbian Exposition.

The reservation for Russian exhibits at the fair is not yet occupied. It is a little interesting that the Japanese have asked that it be turned over to them.

The daily attendance at the fair is now from 80,000 to 90,000. It is estimated that in order to pay expenses there should be an average of 170,000 daily attendance from the opening April 30 to the close November 1.

The most beautiful thing at the Columbian Exposition was Court of Honor." Even the people of Chicago acknowledge that scene from the Cascades here more beautiful.

The Fourth of July will be great day at the fair. On that day we are to have the test of the airships.

The editor of the "Methodist" and his wife left the Epworth Hotel on Saturday afternoon and went out to spend the Sunday with

From the Nation's Capital.

A lively excitement prevails in the offices of Mr. Cortelyou around the desk of the chief inspector steamboats. He sees just as few newspaper men as possible, and is a rival of Judge Parker in taciturnity. The steamboat horror in the East river makes it interesting to know that the law prescribes a penalty of \$100 for each passenger received on board any steam not having official certificates approval from Cortelyou's department, and "every inspector willfully certifies falsely touching any steam vessel, as to her hull, accommodations, boilers, engines, machinery or their appurtenances, or any of her equipments, or any matter or thing contained in any certificate signed and sworn to by him, shall be punished by fine of not more than \$500, or imprisonment of not more than six months, or both."

But the most astounding provision of the law is that which pays inspectors, not according to the efficiency of their service, but according to the number of steamboats which they can inspect in a year! In districts inspecting one hundred and fifty steamers the inspector's salary is \$1,800. In districts inspecting five hundred steamers, the inspector's salary is \$2,500. Besides this, they are paid traveling expenses. Of course the tendency of such a provision is to extreme haste, carelessness and recklessness. It offers every inspector a bribe to neglect his duty. It pays him just as much for inspecting a two-ton pleasure yacht as for the Fall river steamer. Is it any wonder that under such a wicked arrangement inspectors hurry from dock to dock and overlook the great floating palaces? It is obvious that the 2,500 life preservers on the General Slocum had not been properly looked at at all. How could they be, under prevailing conditions? How could the fire hose be tested under a law which paid the inspector to neglect it? Is not all this horrible to think of? The very least that Secretary Cortelyou can do is to see that serious punishment is inflicted on delinquent inspectors. Then he ought to see to it that congress repeals the abominable law which hires an inspector to set death traps for the unwary public. Inspector Lundberg, for instance—ought he to be out on bail in view of the massacre of innocents in his district?

Racing and Betting.

It has been argued that horse racing was an innocent sport if it was disconnected from gambling. the other hand, it has been contended that the attraction at race courses was the betting more than the horses. In proof of the latter we quote from Arkansas Gazette of June 22 a report of the Chicago race track:

"Chicago, June 21.—There be no more horse racing at Washington Park this year and a report was in circulation tonight that the track where so many American Derbies have been decided will be abandoned. The stand taken by the city authorities prohibiting betting in any form at the track is responsible for the curtailment of the present meeting.

With the elimination of the bookmaker race-goers refused to patronize the track and during the last two days not enough money was taken in at the gates to pay the employes of the track, to say nothing of the purses for the races, which amounted to an average of \$4,000 a day.

When the edict by Mayor Harrison against betting at the track was issued last week it was believed by the officials of the club that the patrons would pay admission to the park to witness the racing, regardless of the betting. That this supposition was wrong was plainly evidenced on last Saturday, when the American Derby was run. When last year's derby was decided between 50,000 and 60,000 people passed through the gates at the track. Last Saturday when it was known there was no chance to hazard money on the results of the races the attendance was fully 15,-000 less. Yesterday, with the same restrictions regarding wagering money governing the races, not over \$1,500 was taken in at the gates. A year ago on the corresponding day ten times that amount was paid in at the gate. Today matters were even worse, less than \$600 being secured in paid admissions, making today's attendance the smallest that has ever witnessed thoroughbreds run at Washington Park."

L. J. Alexander, a business man of Argenta, and Albert Dolick, of the same place, went fishing last Sunday to Lowry Bay, near Little Rock, and during a thunder storm were struck by lightning and killed.

C. A. S.

Contributed.

Henderson College.

So it seems that the "A. M. C." has taken advantage of leap year and changed her name at the age of fourteen. Amen. It would have been a pleasure to me to have attended the ceremony. Capt. Henderson's timely gift of more than \$11,000 certainly deserves this hon-The putting of the property completely under the de facto control of the church is surely a consummation long and devoutly wished. The times were also ripe for the adjustment of the course study to the requirements of the General Board of Education. The refitting of the building, beautifying of the campus, rehabilitating of the young ladies' park and many other material improvements go "pari passee" with its literary advancement. A most fortunate selection as chairman of administration is Hon. John H. Hinemon, A. M., whose early training at the great Bingham school sarted him on the high road to success in matters of discipline and administration and whose conspicuous success as teacher and superintendent goeth without the saying in Arkansas. The faculty which he and his colleague choose (or have chosen) can be accepted without question. The matter of Christian education is to be emphasized. "American Christian gentlemen," as one of the trustees wrote to me, have sufficient talent to fill its chairs. Our church, with its 1,600,000 members, enough scholarship to meet all the requirements of all its schools. With a great conference to back it and 2,000 ex-pupils—Henderson now to push it, the college will forge forward till Milsaps, Emory, Wofford will lie awake at night nervous for their laurels. Henderson College—Chairman Hinemon! "These are names to conjure with, Brutus." Granville Goodloe.

Ardmore, I. T.

Georgia Letter.

Around the city of Macon are several suburban villages, East Macon, Vineville, South Macon, in each of which there is a Methodist Church. As I am a superannuate and by my disability am. not able to go abroad, I generally take my live. It is a village of nice homes The street forty-five years ago. railroad goes by my door, and I southern suburb for five cents. In this considerable village lives that people. They are engineers, machinists, builders, small merchants, a comfortable, plain church, neatly Hemphills and Chandlers, of At- nities where I am sure that the furnished, a good pastor, a cosy lanta, all of whom were poor boys, preacher needed now is the man send for catalogue.

parsonage and a large, well dresspreacher is an earnest, sensible, gifted young man, and it is a pleasure to worship with them. This visit to discount this suburban work, and gives me a good text for a letter.

There is no danger that menaces us more seriously than that of losing our hold on the working classes. The society in large cities becomes more and more segregated. The people who have inherited wealth, the bankers, the wholesale men, the men who conduct large retail stores, the doctors and lawyers, get together in one group. They generally attend what is known as the first churches in the small cities and go with the up-town people in their march from the centers of trade to the suburbs. These churches are generally greatly desired by pastors, and when Methodist churches are greatly considered by Bishops, and they are certainly worthy of Then there are consideration. churches of another grade-what are generally known as second churches, where the attendants are small merchants, mechanics, bookkeepers, clerks, teachers, people of refinement but not of large wealth. In these second grade churches very preached on soul winning, and he much the same order of things is found as in the first churches. The Bishops do not know them quite so well, and they are more easily suited with pastors. Then there are the churches such as I am now writing of which are among the working people, who have gone to the suburbs to get cheap lots for their vice as was common in my youth own houses, or cheap rents. These working people are very independent in their circumstances, and in their spirits. They are not highly educated, but they are by no means unlettered. They want good grammar and fluent speech from their preachers and they demand men of strong minds. They are the bone and sinew of the community who go to work at 7 o'clock in the morning and work till 6, with an hour in which to eat their lunches and smoke their pipes. They are generally sober, steady, home-loving They send their children to folks. the pubile schools, take the afternoon daily, and if the preachers suit them go to church Sunday morning and Sunday night and to the protracted meetings, and from built up in days gone by. Take as and of wealthy, cultivated people. printer boys when converted and am able to ride five miles to the time. Take men like the Hoyt as Methodists in the North. Men and railroad employes. They have Samuel Cupples, of St. Louis; the are scores and hundreds of commu-

who came from this class of worked, intelligent congregation. The ing people—not mechanics all, but the Bible, and knows what Wesley farmers, teachers, and small merchants. There is a tendency now oftentimes to not to supply it with service at all, or an inefficient young novice, who is training, is sent them. As far as Methodism is concerned the most important centers are not the high steeple churches but the small churches, which get hold of the working people. They do not need a young man of advanced culture, who has don; nothing but read books and hear lectures. They want a man of experience who knows them, values them, and is wililng to share with them what they have. I was struck with the service today. Nothing could be less like the service which would pass muster in a high steeple church. The pastor began it with a song from a chorus choir. Then the regular hymn, then fervent prayer, then the Bible lesson, then the collection, then a song from all, and then the sermon. He preached the old-time Gospel. His picture of hell was as lurid as that of Jonathan Edwards. He aimed to arouse conviction. His voice was loud, his gestures earnest, his denunciation fearful, his admonition faithful, his appeal tender, and then the altar was crowded with penitents and sobs and subdued shouts, and earnest but short prayer followed. It was such a serat camp meetings, and did me good and did good to all who were present. It will be fifty years yet before our people will reach the height our young theologues think they have reached now, and when these old-time usages will be uncalled for. Such services were common in high steeple fifty years ago, but then high steeple was the only church in a village, as this suburban church is now. It is simply absurd to try and bring all churches to one plan of work, and to try and mould all our ministers after one pattern. We need plain men of strong minds, if of limited culture, for some of our city churches, as well as we need colelge bred men for others. The rude, unlettered man who dresses uncouthly, whose grammar is bad, these people Methodism has been whose gestures are awkard, who knows nothing of social proprieties, lages. In one of them, Vineville, I illustration: The Harpers were sons will be as much out of place here of a Methodist printer. They were as the scholar who knows more about everything than working peo-I am living where I married nearly printers and publishers in their ple. My repeated condemnation of young manhood. Great publishers the deification of culture I do not at the last and Methodists all the think is born of ignorance of what it is, nor of a failure to appreciate brothers, of New York, so famous it. The man who springs from generations of cultivated people and excellent class known as working who, like George Williams, of who has given six children colle-Charleston, and Col. Cole, of Nash- giate advantages is not likely to ville, the Lithgows, of Louisville; undervalue book learning, but there

who knows men, who believes in and Methodism is, who can live on \$600 a year and save money, who can eat his dinner in a carpenter's kitchen, without any kind of repugnance, who loves his people, who believes in hell, and is not afraid to preach it, and who, above all, has a feeling sense of divine love in his heart, and preaches Jesus as a free and a full Savior with tearful eyes and divine unction.

We must awake to the fact that the building of railroads and shops and factories has brought to us a demand for a different kind of work than our leading churches are doing, and we must now get nearer to the working people. It is simple gumption to say that the plain men who made Methodism would have done more if they had been trained in theological schools. They would have been unfitted for the work they did. We needed them as they were. We need them now. We want the doctor at high steeple, and are glad he gets his \$3,000 a year and his parsonage, but we want John Smith at Smith's chapel, even if he does cry and stamp his feet and amen and hallelujah, and we want churches where people will shout glory, and weep at the altar, and where a lovefeast is still a benediction. We must take care of our boys in overalls if we ever hope to hold the owners of the railways or manufactories, and we must care of the cash boys and shop girls if we in after time will have merchant princes and their wives. The sad history of the past teaches us that wealth and society ways are not favorable to Methodist religion. Geo. G. Smith.

Macon, Ga.

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No. 4.

ANNUAL CONFERENCES.

I have attended in my time a great many Annual Conferences, something over thirty—I do not here disclose my identity. Theyare great gatherings. Their fellowship is most delightful always, the preachers have on their clothes, and usually also their best behavior. No set of men are so cheerful and hearty in their good humor as Methodist preachers. They are always ready for a good story-it must be clean-and they are the greatest fraternity in the world. The conferences have more business to attend to than they did when I was a young man. There is more machinery and there is a wider range of activity. I do not sympathize with the view that the preachers have less religion than they used to have. A man's religion is to be judged not by emotional manifestations merely, but what the man is willing to do for the kingdom of God. Tears and songs and shouts are all good, we say nothing against them, but we insist that they are not the only into your ears; the preachers and evidences of devotion to Christ, nor are they always the truest.

When I first went to annual conferences I thought the Bishop was an oracle of wisdom, that he belonged to an order which ranged itself above the lay saints and above the preachers. I knew the "old panel," when Kavanaugh, Pierce, Doggett, McTyeire and Marvin were the princes of our Israel. I think still that they were great and good men, worthy among their fellows to stand in the high places in the church of God. I think we have good and great men still in that office. But one mistake of mine was that I expected too much of Bishops; I forgot that they are men, that they need the honest sympathy of their brethren in their work, that we need as sincerely to pray for them as we do for other people, that they are but men, and liable to be misled. In all my dealings with them I do not recall a single instance, among the dead or the living, when I did not believe that the Bishop was sincerely trying to do right in the matter of handling our men, albeit I have seen some of them make blun-They must have been more ders. than human if they had never made

The conferences used to have no "politics." There was little use for politics where all the appointments were about on a level, and where there was not a one in the list that was worth "scheming" for, so far as its honors and emoluments went, and where the preachers were almost "all of a whatness" also. There was the old line of heroes, whose leadership nobody was disposed to question, Ratcliffe, Hunter,

Winfield, Steel, John Harrell. Roberts and some others, all of sacred memory now, and all worthy of the confidence reposed in them in their way. There were such "rough-andreadies" as old John Mann, with his piercing eye fixed on the presidsay how many more, lest I might ing Bishop, as his tall form stood on the conference floor, and his voice said in firm tones to the Bishop, "George Pierce, look John Mann in the eye!" There were a few of the quaint old fellows like John Rhyne, ready to hackle one of his fellows by bringing charges against him on the floor of the conference, and laughing about it for years afterwards, with no bitterness in it all. All these we had, but the most of us were of a sort, had no special ambitions, and no temptations in the way of good school towns, where the children might be educated, and no good stations with comfortable salaries and good parsonages-there were none of these things to put bees to buzzing in our bonnets and whole swarms of them buzzing around the ears of the Bishops. It is well for the church that we have good schools and good salaries now in many places; but just let me whisper a word or two the people ought to pray and think, lest our prosperity become our snare. I am very grateful that I can say that the scheming Methodist preacher is the very rare exception. I know that the great body of them are as honest and as true as any set of men under the sun. I know this, and I have had the best of opportunities to arrive at the truth. If now and then some fellow arises who makes it his study to keep himself afloat, and who tricks around to do it, and will do it even if he has to upset some honest man, we need not on that account be greatly disturbed. They may even mislead the Bishop, fill him up with their view of things; I have seen that done, but, after all if the observation of all my past years has not conducted me to a wrong conclusion, these fellows ultimately find their own place, and are greatly to be pitied. An honest, faithful and diligent Methodist preacher has nothing to fear from any quarter. He cannot be kept down. Even if a Bishop is given a wrong impression of him and he gets a sad "dis-appointment," it is him when he himself will tell you that he has received more honors and more confidence than he himself has deserved. If there be any variation from this rule you may put it down as exceptional, for the rule is that way.

Johnquill.

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Contributed.

White River Conference W. F. M. S.

of W. F. M. Society of White River Conference convened in Jonesboro June 17-21.

The handsome church was beautiful with many growing ferns, palms, oleanders, hydrangias and geraniums banked about chancel and pulpit. The dainty souvenir programmes, the gracious reception at the home of Mr. and Mrs. E. F. Brown, the well prepared and appropriate music by the choir, the the well executed programme by children on Sunday afternoon, the cordial hospitality of the open homes proved that kindly forethought had been taken by the several committees of arrangement. The addresses of welcome from Mrs. W. P. Klapp, Miss Annie Davis and Mrs. Jane Armstrong were well conceived and forcefully delivered, and the response by Mrs. C. E. Crook, of Newport, was graceful and to the point.

The sermons by Dr. H. G. Henderson, of Helena, were exceedingly helpful. In the morning he gave us the most optimistic answer to the question, "Watchman, what of the night?" At night he presented the true and false ideals of life from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

The attendance of delegates was small, but the reports sent brought joy and thankfulness for last year's success, and for the hopeful outlook at present. The increase in dues, the special contributions to scholarships, to day schools, to Bible and training school and the \$1,014.07 on our missionary's salary show that the missionary spirit is growing, the missionary conscience is being quickened.

The business sessions were interesting; the discussions disclosed thorough information about our mission fields, our methods, our resources, our needs.

Mrs. R. C. Morehead gave the report from the board meeting at Jacksonville in a most instructive and interesting way.

Mrs. Babcock, our president, gave a comprehensive talk about the Bible and Training School, the account of her recent visit there when she saw the girls at work, felt the wholesome, atmosphere normal about the home, heard Miss Howell teach the class in sociology, talked with the young ladies who are preparing for service in the foreign and home land, had luncheon with them in their large beautiful dining room and then went with them into their city mission Sundayschools and day nurseries—the relation of all this brought the training school very near to us. An of- in its place, but the former is offering of thirty-five dollars was ten neglected. So I wish to speak made to purchase an art square for

by the White River Conference. yet all on fire with holy zeal for Would that some bright young woman from our conference would of-The twenty-second annual session | fer herself and be trained there for the best service of our Master.

It was thought best to hold our meetings early in the spring, hoping to secure a larger attendance.

Mrs. Babcock was re-elected president, but declined to accept because her school room duties will prevent her giving the necessary time to he urges is that which will save this work.

The conference deeply regretted the absence of our corresponding polished with eloquence of latest secretary, Mrs. Neill, who was detained at home by the extreme illness of her little grandson. So efficient is her leadership, and so earnest her devotion that her presence always insures a good meeting. The following are the officers for 1904-1905:

Mrs. R. C. Morehead, vice president.

Mrs. Robert Neill, corresponding secretary.

Mrs. A. L. Malone, recording sec-

Mrs. P. A. Robertson, treasurer. Mrs. Geo. Willey, secretary Helena District.

Mrs. John Wallace, secretary Searcy District.

Mrs. Della Rodgers, secretary Jonesboro District.

Mrs. James Johnson, secretary Batesville District.

Mrs. P. A. Robertson, alternate to board meeting.

Mrs. S. H. Babcock, conference

The next place of meeting is Forrest City.

The missionary's salary was again pledged and apportioned thus: Helena District, \$300; Jonesboro District, \$250; Searcy District, \$150; Batesville District, \$100, and Paragould, \$50.

Mrs. A. L. Malone, Recording Secretary. Jonesboro, Ark.

The "Word to Preachers."

Editor "Methodist"—I want to thank Rev. J. E. Caldwell for his "Holy Ghost earnestness" in giving 'A Word to Preachers' in last "Methodist." His article is in keeping with his life when our pastor in Arkadelphia years ago. Then I was a young man, and his very earnest prayers and preaching, and his serious life as pastor, made all feel that his greatest desire was to "draw souls to Christ." I feel I am a better man for having known and loved such a good man as Brother J. E. Caldwell. It is best to give honor where it is so justly due in life than to wait until an expastor is dead, and put all the flowers upon his coffin and grave. The latter is a beautiful token of love in honor of one of our dear super-

God, though his physical infirmities have been so great for these years. How we have watched him every session of conference, he looking with intense interest on all the proceedings, but not able to hear anything, and we have as often wished his ears could be opened so he could hear as in other years. Only the kind of serious preaching souls and edify the church. mons that are literary excellencies style, minus spiritual fervor, are a great waste of time, ability and means, beside the spiritual dearth they bring upon the church. Bishop Wilson, in his great sermon at conference in Hope twenty-two years ago, upon the text, "Not by might, nor by power, but by my papers, published without the au-Mrs. J. C. Hawthorne, president. Spirit, saith the Lord," said that the most effective preaching to save souls was done by the humble and consecrated undergraduates. Even some of these undergraduates afterwards lapse into the too quiet and fun-loving habits of older brethren, and in a measure their lives become fruitless, as compared with their early earnest preaching, when the Holy Ghost led them. We fear the Holy Spirit is often grieved with our want of seriousness, and throwing off so easily the burden of souls. We older ministers see the dangers, and warn our younger brethren, who in turn are to warn the generations following. May Brother Caldwell's prayer be answered that he will have great occasion to rejoice before he is called to his reward, is the prayer of one of his fellow-workers. J. R. Sanders.

Texarkana, Ark.

The Ideal Evangelist.

- 1. He comes not for the purpose of getting up a revival, for genuine revivals are not man-made; they come down from heaven in answer to prayer.
- 2. He comes not as a self-appointed messenger, without church authority and responsible to none, but as one called of God and authorized by his church.
- 3. He comes not to do all the work himself, but has confidence in the ability of others, and solicits the co-operation of all God's people.
- 4. He comes not with a new and sensational Gospel, but with the plain, old-time Gospel which has proved the power of God unto the salvation of every one that believ-
- 5. He comes not to set the pastor aside and take charge of his work. No man should be authorized to do that; no, not an angel from
- 6. He comes not to magnify his own office, and minify that of the pastor; if he cannot extol the pasthe Florence Malone room, kept up annuated brethren, whose soul is torate and cause the people to think

more of their minister, he prefers to stay away.

- 7. He comes not to make a specialty of any one Bible doctrine to the minification or neglect of others, but he preaches all Bible doctrine and duties from repentance to heart purity.
- 8. He comes not to secure a long list of card conversions, or any other kind of conversions that require the preacher's magnifying glass to discover them, but he believes in the old-time conversion, which, when people get it, they know it, and are not ashamed to tell it.
- 9. He comes not to annoy the people with appeals to buy his books, for he feels that he has a higher calling than that of the book agent.
- 10. He comes not to urge people to subscribe for independent church thority of any church, and responsible to none for the doctrines and theories advanced. No; he believes in a church, belongs to a church, and is loyal to that church.
- 11. He comes not to burden the people with frequent collections for his support, refusing to work unless he can secure a stipulated and exorbitant sum. No; he does not preach for "filthy lucre," and, while he feels the responsibility of supporting his family, he is willing to trust the Lord and the church in this matter and cheerfully accept what the church feels able to give him.
- He comes not at all unless the church feels the need of a revival, urgently demands him, and is ready to heartily co-operate with him.—Rev. N. B. Cooksey, in Central Christian Advocate.

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LOUISVILLE & NASHVILLE R. R. Max Baumgarten, D. P. A., Memphis, Tenn.

WARNING ORDER.

State of Arkansas, County of Pulaski-ss. In the Pulaski Chancery Court Lizzie A. King, Plaintiff, vs. George C. King

Defendant.

The defendant, George C. King, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Lizzie A Chas. M. Connor, Clerk,

June 28, 1904. John Barrow, solicitor for plaintiff.

Premiums For All.

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Little Rock, Ank

WARNING ORDER

State of Arkansas, County of Pulaski.---s In the Pulaski Chancery Court.

C. L. Townsend, plaintiff, vs. Mamie Townsend, defendant. The defendant Mamie Townsend is worned to

appear in this court within thirty days, and answer the complaint of the plaintiff, C. L. Tow Chas. M. Connor, Clerk.

June 15th, 1904.

A. N. DeMers, solicitor for plaintiff.

WARNING ORDER.

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

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 pressure the complete of the days, and answer the complaint of the plaintiff, Union Trust Co., Agts.

June 4, 1901. T. W. Will S. S. Wassell, solicitor for Plaintiff. T. W. Wilson, J. P.



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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

July 3-The Kingdom Divided. 1 Kings xii. 12-20.

Golden Text-"Pride goeth before destruction, and a haughty spirit before a fall.

Time-By the common chronology, B. C. 975.

Place-Shechem, the modern Nablus, about 27 miles north of Jerusalem.

Last year we studied the reigns of David and Solomon. We come now to study the history of their successors.

When Solomon died he left an empire to Rehoboam, his son. The population of Israel was six hundred thousand, and the territory of Israel was 13,000 square miles. But Solomon reigned also over a vaster extent of neighboring territory, till his dominions covered 60,000 square miles. The wealth of the kingdom was vast, and its trade connections were perhaps the finest to be found in all the world. It was an era of prodiguous national prosperity. But Solomon had not exercised a wise statesmanship after all. He had enriched the nation at the expense of the masses of the people. The vast wealth was concentrated in the hands of the few, the sure precursor of trouble and oppression in all times. He had performed much of the work of building and fortifying by forced labor, after the odious fashion that has always prevailed in eastern nations. He had ground down the masses of the people with intolerable burdens of taxation. Jeroboam had attempted a revolt before this, but found himself too weak to effect it, and had fled to Egypt.

When Solomon was dead, Rehoboam his son was proclaimed king. It was a great opportunity for the young man, had he possessed either piety enough or statesmanship enough to have used the opportunity. The people of the ten northern tribes immediately called an assembly looking to a redress of their grievances. Jeroboam had returned from Egypt, and was there to head them. They laid their grievances before the young king. He asked three days in which to consider. At the end of that time he had taken counsel with the old advisers of his father, on the one hand, and with the young who had grown up with him, on the other hand. The old men advised him to yield; the young and dissolute and senseless fellows who were about him advised defiance. He accordingly returned a ruthless and an insolent answer to the people. Whereupon they raised the cry of "To your tents, O Israel," that is. "Back to your homes and prepare for war!" or "To your tents

war!"

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Relieves asthmatic paroxisms in shorter time than anything known mouths and throats in a short time.

Cures that old toothache as soon as it touches the nerve.

Puts the baby that is crying with that awful colic to laughing in a few seconds.

Takes the hurt out of that boy who is crying and almost going into fits from a nail wound in his foot, and puts him on an easy run

Two or three doses of 80 drops each cures that flux or diarrhoea without further medical aid.

Cures colic in man or horse as soon as it reaches the stomach.

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in an incredibly short time.

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fool. It has been said that Solomon had a thousand wives and one son, and he was a fool. Was he any more of a fool than many another young man with glorious opportunity has shown himself, however? God has left to us every one a kingdom, with vast possibilities. What are we doing with it?

If its resources had been wisely used, and held together, there is simply no telling how much faster gone forward. Yet God had pro-It was all over with the young was, "It was of the Lord." When bottle.

we will not travel according to God's plan, he will make another, though we must suffer the difference between the two. He will ever do the best we will let him do for

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Trains to St. Louis:

2:30 a. m.; 7:40 a. m.; 8:20 a. m.; 9:40 a. m.; 5:10 p. m.; 8:20 p. m.; 9:00 p. m.

2 Trains to Memphis:

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July 3-Our Nation's Dependence.

Psalm xxxiii. 13-22.

The Lord was ever the ruler and judge of nations in the thought of the Hebrews. Their successes and their scourgings were from him, and there was no ground of true prosperity but his favor. And this is the faith which the Bible teaches us. "The Lord looketh from heaven and beholdeth the sons of man." He is heir Creator and Ruler, and is constantly taking account of them. He has his laws, and his far-reaching and unchanging purposes. And the history of the nations shall write it out at last. The Lord is often ploughing with stubborn cattle, and the furrows are sometimes very crooked, but the yoke and the whip will bring all about at last.

Kings and mighty men and horses are not things to trust in. Earthly powers may develop proudly as Babylon or Ninevah or Rome. But there is a power to which they must be subservient or fall. The ground upon which a nation can trust is alone its obedience to God, its harmony with his purpose.

There is a sphere of freedom assigned to men. They can trans-gress God's law. They make their destiny according as they obey disobey him.

National safety and prosperity are in the moral character of their people. All things exist for the people, and according as they are made wise and happy the ends of the increasing wealth of our country government are attained. Any accumulation of material resources, unattended by increased knowledge and wiser self-control brings a curse to the people. Poverty forces self-control in many ways which are profitable. If the wealth which ought to aid self-endeavor to high attainment is made the occasion of relaxing endeavor then effiminacy results, and the nation falls by its own prosperity. That has been the history of many great nations in the past. David, the author of our lesson, rightly taught that individual goodness constitutes the solid foundation of the State.

It is the work of religion to lay this foundation. "Righteousness exalteth a nation; but sin is a dis-grace to any people." This is the teaching of the Bible and its truth is self-evident. Religious conscience is the support of the State.

But our lesson teaches that when

regard for his individual servants. There is more happiness in any event to the righteous than to the wicked. There are always personal benefits for personal goodness.

Upon this faith the good man rests securely. "The Lord knoweth them that are his."

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death and to keep them alive in famine."

As respects our own nation we believe that God in an especial manner founded it. We may say it was born out of the struggle to preserve religious faith and conscience toward God. And religion has done more to shape laws and institutions in this nation than in any other, not through a union of church and State, but in the free exercise of individual conscience, so that our recognition of religion is not merely formal but, in so far as it prevails, real.

The history of our country also seems to us to reveal the hand of Providence. One dark and terrible shadow in the civil war passed over the nation. But it has emerged from that cloud and the sun of prosperity shines full upon us now.

Our future hope is in our virtue, our peril in our increasing wealth. A great peril it is, and its effects are clearly seen in the corruption of many of our people and in the perversion of legislation and the administration of law. If the church so that honors and salaries affect ministers more than the salvation of souls our decline will be rapid. The supreme problem of the hour is whether the church can meet with increasing religious zeal and faith, the ever increasing power of worldliness. It has not generally been so in the history of nations that the church increased in spirituality when worldliness was most prevalent without. We look upon with fear.

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.... 33 45 Cincinnati, O., July 15, July 17.. 21 40 Louisville, Ky., August 12, August 15 17 90

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Godbey & Thornburgh.

THE ARKANSAS METHODIST

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

WEDNESDAY, JUNE 29, 1904.

A Policy of Expansion.

Until of late years the expectation has been that every one of our preachers appointed to circuits or stations would be watchful of opportunities to extend the work of the church by establishing new societies wherever openings appeared.

It is in this way, that nearly all our societies have come into existence. The natural order of development being first the preacher, then the church. We must enter new fields, not regarding pecuniary compensation but holding it always the greatest compensation to win new victories for the Master's cause.

By the self-denying services of our preachers the number of our societies has been constantly increased, and a great missionary work done, without money, because the missionary spirit was in hearts of our preachers, and very genius of our itinerancy.

Now, if we begin to make salary and not opportunity the measure of service, we reverse this order. The preacher will cease to go before the church to organize and build up, but reckon that the church must go before him, and when able to give him a living call him into service. Then we cease to be aggressive, cease to exhibit the consciousness of a divine commission to save souls. In the estimation of the people we become men who serve for hire.

Under this view of measuring work by salary, instead of enlarging we begin to consider whether this or that weak society can add anything worth while. If not, let it be dropped, and the time given to some church that is willing to give increased pay for increased service. Thus we begin to draw in the lines and in the course of years are found wondering that we have not grown numerically, while we have built better churches and are paying preachers better salaries.

When we spoke a short time ago to a presiding elder of this reversal of our former policy, he said that he could name at least twenty places in his own district where we had organized societies and abandoned them.

There is another matter we are in danger to forget. Our preachers must live with their people. Under the old regime, when the preacher buildings. depended on his horse for locomotion, he was obliged to live with the people, but now a preacher often lives outside of his circuit, or away from his station. He gets better conveniences for his family-congenial neighborhood, medical service when reeded, school advantages, etc. . But the preacher has these things at the cost of useful- visit the fair.

ness and success upon his charge. The people whom the preacher serves have a right to expect that he will live among them, and live as they do. This has always been may be in proper sympathy with the flock which he serves. In surrendering the idea that the preacher must live with his people we surrender an essential condition to success in our work.

We can not allow that a preacher shall place the temporal comfort of his family above the spiritual interests of the people he serves. In a word, we must say that a free, loving, joyous service is alone consistent with the profession that we make that we have given up the world for the love of souls, that we are sent of God to declare his message of salvation to the world, and our meat and drink is to do the will of him that sent us.

At the Fair

We left Texarkana on Monday afternoon, June 20, and came to St. Louis, via the Cotton Belt railroad in seventeen hours. It was our first through trip on this line, and we found accommodations way satisfactory.

Our lodging place is the Epworth Hotel, which accommodates about 1,500 people. The building is of brick, three stories, well ventilated, and situated three squares from the fair grounds. We find Dr. Carlos, presiding elder of the St. Louis District, M. E. Church, president of the hotel company, occupying rooms here. The guests are an orderly class of people, most of them church members. There is a hall or chapel in the building for religious service.

Wife and I had engaged a room some time before coming for \$1 a day for each, but guests who had not engaged lodging pay \$1.50. Board is on the European plan and costly, but many go out for meals or buy lunches. One who comes here may count upon \$2.50 a day as the expense, taking meals in the building. We think most of the people are pleased with the accommodations. We meet many who get board and lodging at \$10 a week by going some miles away. For all extra accommodations prices are very high.

On the fair grounds the visitor will find water convenient and seats on which to rest, without cost. One can sit down and rest almost anywhere except in some of the large

We found the Arkansas building a beautiful structure, very well pro vided with chairs, tables and ice water, and met there Mr. Bradford. our commissioner of agriculture. who is the host.

We mention these things for the

THE FAIR ITSELF.

To one who visited the Chicago as fair, the first impression of this is disappointing. There the whole of the White City could be seen from titution is exacted by the Babynecessary in order that the pastor many points of view. Running round the enclosure on the elevated intra-mural railway, the whole ting a thief up for a term of years ground and its buildings were seen as in a picture. The ground being to those he has robbed, would not imalmost level, the canals and lagoons everywhere, and the magnificent display of all manner of plants made a scene of enchanting beauty. There are here some finer views than the Chicago fair presented, and the buildings for exhibits are larger but much of the ground is without ornamentation and even the most beautiful portion of the grounds must be seen in sections.

It were quite useless to enter upon any detail of what is to be seen. The exhibit is the largest ever presented, and gives a view of the arts, industries and manners of all the principal peoples of the world.

Preaching and Practice.

A. H. GODBEY.

Jesus said no greater prophet had ever arisen than John the Baptist, yet that the least in the kingdom of heaven was greater than he. Many expositions of the text are given, which need not here be reviewed. A single feature is sufficient for the present.

It is familiar to the most casual reader of the Old Testament that the prophet voices the highest ideals of the ancient Hebrew; and the ritualist is the object of repeated assaults. But why is the prophetic ideal not realized? We are accustomed to lay it to the depravity of the nation. But such great ideals act, the Roman was the more efficient could never have arisen amongst a people so utterly depraved as the modern preacher often represents the Israelites to have been. The Almighty has never raised up a Saul of Tarsus out Fuegia or cannibal Africa; and we know His methods sufficiently well to be sure He never will. Where then is the cause of failure? We must recognize that it lay in the limitations of the prophet himself. He could preach, but he could not organize work of the Hebrew prophet. On with any efficiency. He assailed the Hebrew judiciary; he did not systematize it. He criticised Hebrew worship; he did not alter the organization. We may not suppose that the Hebrew was naturally a worse man than the Babylonian; yet Babylou became a center of law and justice for the ancient world as the Hebrew people never could be. The Babylonian studied organization; and his system of checks, revisions, the with the elements for every hour courts of appeal, changes of venue, requiring written records for every important transaction, reduced the history. Rome's ideal kept her state possibilities of legal injustice to a alive twelve hundred years; the or-The Hebrew did not minimum. learn all this till he was taught it 400. Greece, destined like the Hebenefit of our readers who desire to in Babylon. It will he seen that the brew, to give the world magnificent Babylonian sets himself the problem ideals without knowing how to or-

of the prevention of wrong, as well question of $_{
m the}$ In every .case where ing .it. posisble, such thing restitution is exacted by the Babylonian law. Our system of shutand doing nothing to make amends press a Babylonian as having justice for its aim.

The Hebrew prophet also strove to prevent wrong; it was not enough to punish crime. But he did not know how to give this organic form. He had no legal standing in the clumsy courts, no authority in the organized priesthood, no ancient Mosaic enactment conferring specific legal powers upon him. He was compelled to appeal solely to the moral sense of his hearers; to keep alive conscience in the nation; and this amounted to little, so long as it did not result in system, order, organization.

The early Roman, with his marvellous genius for political organization also met the same problem: how to prevent oppression of the well as how poor, as punish it; and right did he do it. He created the tribune of the people; he made that personage sacred; none might arrest or lay hand upon him. made no laws, passed no decrees, but he might forbid all legislation, stop all proceedings, if they endangered in any wise the interests of the masses of the poor. His work was tremendous, and he long did it well. As compared with the Hebrew tribune of the people, the prophet who preached but could not man.

Yet all the carefully devised system of records, registrations, affidavits, appeals, revisions, appeals, checks and balances devised by the ancient Babylonian; all the powers of veto, injunction and challenge of proceedings that constituted the usefulness of the Roman tribune, could not be permanent, if the moral sense of the nation were not kept alive. They needed the particular the other hand, his work without theirs would be even more short lived. It is a recognized law of psychology, in the pulpit and out, that nothing so quickly blunts or destroys the finer sensibilities of human nature than continually stirring of them without organic results. So Babylon's law, in a locaunnatural, geographically where she had, like Holland, to batof her existence, carried her through thirty-five hundred years of great ganized Hebrew state did not last

ganize, was even shorter lived as a our disappointments, however, I am measurable our debt to each.

mind of Christ. He seemed to intimate that He had nothing new to say; the prophet had said enough. But this was not in working form. The movement He contemplated should meet that necessity. For the practical needs of the world, He would rather have a handful of plain fishermen who knew from the perils of their vocation something of the value of co-operation and organization, than a whole Sanhedrin of doctors, who could say, but not do; and nowhere did He perceive a greater defect in the Hebrew character than its inability to realize how much the despised Gentile had to teach him. The ancient prophets do not seem to have seen it-excepting Ezekiel. But his great code, cast on Babylonian lines, was never in force; the "rebellious house" would not accept it. The permanence of the Hebrew in our midst can be considered fairly as a proof of his unreadiness to learn from other nations; his permanence may be considered as much a vice as a virtue. The Hebrew had a line of great preachers; Christ's kingdom has had a line of great organizers; assimilating and learning from all the world.

Church Extension.

" Louisville, Ky., June 21, 1904.

My Dear Brother Godbey-1 send you some items for publication in the "Arkansas Methodist" on the subject of "Church Extension," hoping they may aid in exciting larger interest in the very important work we have in hand. First let me indicate the need of the special work of Church Extension both in the Home and Foreign field. The general minutes for 1903 report 3,471 societies without a house of worship. Our China mission 60 societies and 23 churches. Brazil has 56 societies and 16 churches Japan has 15 societies and 10 churches and the three Mexican conferences 172 societies and 65 churches. These reports do show how large a proportion of the churches we now have are unsuitable and must soon be substituted by better ones.

The great need of the ehurch is shown too by the fact that at the annual meeting of the board in April we had urgent applications for \$136,570 in donations and The utmost \$110,300 in loans. the board felt that they could, with the means in prospect, agree to de was to donate \$47,000 and loan \$62,000—though, if possible, they would gladly have provided for every applicant. Some of our people when we fail to grant their applications become lukewarm in the cause of church extension and thus make it necessary for us to disap-

national power. Let us accord to thankful to say that there has been each his due; great is their work, im- a steady increase in the contributions by the church for the church Perhaps, then, such was in the extension cause from year to year and that the increase in 1903 over the collections of 1902 was over \$14,000. I am sorry however to state that the deficiency for the year was over \$30,000. Some of our people assume that the demand for church extension will diminish with time, but the fact is that in the year 1903 there was an increase in the number of congregations in our church of 664, an increase in the number of our church buildings of 218. This looks as if the demand for church extension is to continue to increase rather than diminish. Let me now indicate the relation our people in the three conferences in Arkansas sustain to the cause of church extension. You have in your three conferences 1,209 congregations and 889 church buildings; of these 889 churches 372 have received aid from church extension. The 320 congregations that are now without a church can not prosper as they ought till they are suitably provided for, and who can tell how much church extension aid and encouragement will be required to secure these 320 churches in the near future? More than one-third of the churches in the three conferences have received aid and the aid amounts to more than one-ninth of their value, and it is probable that a still larger proportion of the value of the churches that are now lacking will have to be provided by church extension if these churches are to be built in the near future.

> The object of this letter, as you can well see, Mr. Editor, is to stimulate our people in Arkansas to pay assessments in full for church extension. The assessments are the same as last year and the deficiency in the three conferences last year was \$1,399.38. May not hope for payment in full in each of your conferences this year? Wishing for and praying for the largest possible success for all your good people in all your good works. I am yours truly,

P. H. Whisner, Corresponding Secretary.

Canvassing for Students.

To the Patrons of Galloway College-Dr. Godden has requested mo to superintend the canvass for students this summer.

Prof. F. S. May will canvass in Northeast Arkansas, Mrs. Keith in Southeast Arkansas and Louisiana, Mrs. Potts, Pope county, Dardanelle and other points; Miss Desau Dorsey, Indian Territory and Scott county, Ark.; Rev. W. A. Steel. Southwest Arkansas; Rev. T. D. Scott and Rev. J. W. White, South Arkansas.

agents cannot reach. We have agents working in Southeast Missouri. We had to refuse quite a number of girls the last two years, so if you expect to secure a room write Dr. C. C. Godden at Searcy, Ark., or contract with some of the solicitors at once. Quite a number of rooms have been taken. The catalogues are being sent out. Write D. J. Weems, Agent. for one.

A Correction.

Dr. Godbey-You make me say that our St. Louis friends gave \$86.50 to Galloway College. It should be \$586.50.

D. J. Weems, Agent.

Worldly Amusements.

"The General Conference of the Methodist Episcopal Church took no action on the paragraph in the Discipline forbidding certain forms of amusement, chiefly, as would appear, because such action would have been interpreted to be a retrocession from the well-known attitude of Methodism. Yet the paragraph is a mistake. We are glad there is nothing of the kind in our own book of Discipline. The General Rule covers the case as it should be covered, leaving all questionable matters to the conscience of the individual and the judgment of his pastor."—Nashville Christian Advocate.

Is not the editor of the Nashville Advocate mistaken when he says there is "nothing of the kind in our Discipline?"

What about the chapter "on Worldly Amusements," page 345 of the Discipline of 1902? What does the editor of the Advocate do with the sentence in that chapter which says "this General Conference accepts the same as having equal force and authority as if contained in the body of the Discipline"?

If this chapter in the Appendix has no force why cumber the book with it?

As a layman who has to do large ly with young people I shall be glad to hear an explanation of the mat ter from the Advocate editor.

Geo. Thornburgh.

In Memory of Rev. J. M. Hawley.

From the Home and Foreign Mission Societies, Pine Bluff, Ark., First Church.

On May 24, 1904, our church and city suffered a public calamity in the death of Rev. James M. Hawley. The influence of his pure and noble life is felt by the oldest and youngest alike, by every one that knew him. Therefore be it

Resolved, That in the untimely death of our beloved pastor our societies have lost a true supporter, an inspiring leader and one so worthy of our love and confidence.

He was a gentleman of the highest type; his Christ-like spirit, gen-I will work in the western part the, refined nature, made him a point more and more. With all of the State and at points the other living example, to his church and aging report of Lakeside Church.

friends. We feel that he has made the world better by having lived in

To the bereaved wife and little son we extend our truest, warmest sympathy.

To the honored father and other relatives we heartily extend sympathy. Our societies and all departments of our church and entire city are grieved over the sad death of this good and noble man.

Resolved, That a copy of these resolutions be sent to the family and same furnished to "Arkansas Methodist."

> Mrs. R. H. M. Mills, Mrs. W. T. Hyslop, Mrs. Florence Hearn, Mrs. R. M. Knox, Mrs. W. T. Young, Committee.

A Correction.

Dear Brother Godbey-In my communication on the General Conference of the M. E. Church, in your issue of June 8th, speaking of the missionary convention at Cleveland, Ohio, the types make me say "\$300 were subscribed to mission work within a single night," when it should say \$330,000. Yours very truly, I. L. Spencer.

Personal.

Bro. Hanesworth expects Bishop Key at his district conference at Branch, July 7-10.

Brother Wilmans, of Newport, one of our oldest and best members, was a pleasant caller Wednesday.

George C. Pope, son of Rev. Cadesman Pope, has been honored with a cadetship in the United States military school at West Point.

Rev. J. B. Stevenson, of Dardanelle, and Rev. J. H. Glass, of Ozark, were in the office Thursday on their way home from Nashville, Tenn.

Dr. H. G. Henderson, of Helena, preached the annual sermon to the W. F. M. Society of the White River conference. The sermon was complimented very highly.

The Rev. T. W. Hayes and his children are having a family reunion this week at the home of his daughter, Mrs. Hinton, in this city. His children are all present and the occasion is a very pleasant one.

"The History of the Woman's Foreign Missionary Society" is an interesting and valuable book of 180 pages, by Mrs. F. A. Butler, editor of the Woman's Missionary Advocate. Every woman (and every man for that matter) should read it.

Rev. James Thomas lectured to a full house at Winfield Memorial Church last night. The lecture was under the auspices of the City Union Epworth Leagues of Little Rock. The lecture was good and greatly enjoyed by the auditors. Bro. Thomas honored our office with a short call.

Rev. W. C. Watson lost his youngest child, about six months old, last Thursday, at Pine Bluff. The funeral was at Hunter church, Little Rock, conducted by Revs. Pipkin, Ramsey, Hammond and Few. Bro. Watson is assured of our sympathy., He called while in the city, and gave an encour-

Christian Life.

Unto Thy Feet.

Unto thy feet, O Savior divine, I come with my troubled life; I am so weak, so weary with all The constant tumult and strife.

Teach me to smile when the way is rough,

And sing when the day grows sad Into my heart thy sunshine put And make thy tried one glad.

Fill me so full of thy own pure life That each day may be lived for thee;

Then neither the strife nor the woes of life

Can darken the days for me. -Gerrit Smith.

Faith's Prayer.

Lead me, dear Lord, by Thine own hand.

Where'er the path may go; It may be fair or desert land, I do not need to know. I only need to trust Thy care, To know Thy love is sure, To let Thee all my burdens bear, And in Thy strength endure.

Teach me, dear Lord, in Thine own wav.

Whate'er I ought to be; The lessons may be hard to say, The path too dark to see, But holding fast Thy pierced hand I can not go amiss; Until I reach the unseen land By faith I'll walk in this.

Guide me, dear Lord, by Thine own

eye, In every step I take; So shall I feel Thee always nigh, And live for Thy dear sake. And looking up to Thee, my Guide, Thro' darkness or thro' light, May I in trustful faith abide Till faith is lost in sight. -Emma Graves Dietrick.

Patience.

Christian patience is not mere endurance and long waiting. That may come of indifference or indolence. To be firmly established in the right, conscious of God's approval and willing to stand upon that ground, whatever temporal thing may result, that is Christian patience. It is settled and calm, but it is strong and brave and dili-

It is armed with faith that all will be well at last.

The Cross of Christ.

The cross of Christ. This is the point to which everything worthy of the name of Christianity is drawn, and the great orbit round which it revolves. What is Christianity without the cross? What is religion without a crucified Savior? What is faith or hope, peace or joy, if they are not streams from the smitten Rock? Are they not all illusion, the mirage of the desert, ropes of sand to the needy ones around? Take away the cross, and you take the sun out of the firmament, leaving all religion cold, dark, and dead. * * * What is it that draws the ascription of praise from that multitude which no man our faith in him when he is out of portunities of the twentieth century can number, gathered out of every sight and beyond hearing, and when can not be effectively improved exagent about it.

kingdom and nation and clime and tongue, but in the sight of the "Lamb as it had been slain" in the midst of the throne? In the church church militant and the church triumphant, the cross of Christ is and without it there is nothing .-Frederick Whitfield.

The Faith of the Minority.

The men of faith are always the nen of forward movements. Unbelief is always a coward. Its favorite watchword is "We are not able." It grossly exaggerates obstacles and meanly minimizes advantages.

At the Diet of Spires the timid Melanchthon was on the point of agreeing with the Catholic princes that the Lutherans should be silent, preaching no more, if they were guaranteed immunity from persecuiton. Luther wrote instantly to his nervous, temporizing colleague, "If you put the eagle in a sack I will soon let him out." Men have always been trying to imprison truth, but it is too mighty to be held in prison, and seems to gain strength from every such attempt.

Two things are required of a well; it must not freeze in winter, it must not run dry in summer. Two things are required of piety; it must not be chilled by adversity, it must not wither in prosperity.

Through difficulties we reach to higher altitudes. Two men traveling come to a mountain. One says, "I can go no farther." The other says, "This is here that I may climb." The greater the tribulation the greater the triumph.

Faith and Sight.

"Seeing is believing." This is an old adage, which has a most evident meaning, but at the same time a most superficial meaning. There is very little faith or trust required where everything is in sight. "Seeing" is a form of evidence that leads to partial knowledge. If certain statements should seem incredible, it may be that "seeing" would make faith easy. If a negro, who had always lived near the equator, and who had always found water in liquid form, were told that cold weather could be severe enough to turn the liquid into solid—water into ice—he might shake his head he came to Canada for a winter season his vision would help him to understand the truth, and the old adage would be exemplified, "Seeing is believing." His sight would stimulate his understanding, and thus faith is made easy.

The strongest faith, the noblest trust, however, is exercised when we walk by an inward conviction and not by sight, or any sense per-

doubts on his character or his course. There is no real test put upon faith or trust when all the above and the church below, in the elements are in sight. God is in-"No man hath seen God visible. at any time." Here is a great the great attraction of all hearts, challenge to our faith, and a real test of our trust. Can we, by faith, do as Moses did? He endured as seeing him who is invisible. The old adage—"Seeing is believing," had but little to do with the great faith of the Old Testament heroes. Faith was the evidence of things not seen-they walked by faith and not by sight. In the sphere of divine friendship and in the sphere of human friendship, the strongest faith is exercised, and the noblest trust is shown when, having not seen, we yet believe.—The Christian Guardian.

The Apostolic Spirit of Faith. The practical thing to do is to

have the apostolic spirit, and then so much of the apostolic power will be given as is exactly suited to a believers personal needs and social, civic, and eccesiastical duty. We are aware that a tendency has always been observable here and there in the church, to hark back to apostolic times and to compare with them our own type of piety, much to the disparagement of the latter. Primitive Christianity, has been assumed to have been purer and more efficient because of its historic nearness to the sources of Christianity. And there is no one with a spark of godly pride in him who would, if he could, detract in slightest degree from the glory of those early confessors and martyrs. At the same time, considering that the majority of first-century believers were probably not extraordinary people, the glorification of the simple primitive type of Christianity, at the expense of the more complex modern type has perhaps been overdone. Even though it be granted that in individual instances, in the primitive age of church history, the temperature of zeal rose higher, it may also be the case that nowadays there are more believing people proportionately who are moderately zealous than there were then, Then the spirit of piety may have risen higher in certain standpipes, but nowadays it is more generally and say, "I can not believe it." If distributed in moral irrigation over social areas which the Gospel has reclaimed from a wilderness of sin to become instead a garden of the But still the need is for more of

the apostolic spirit, which we have defined to mean a willingness to go anywhere for Jesus Christ, and to do and be anything for Him. A consecrated Christianity is powerful in every age, and a "Christianity" ception. We trust a friend most that is not consecrated is a travesty truly and most deeply if we hold on the name. The enlarging op-

some appearances or reports cast cept by believers who lay their all on the altar. We have not a doubt that Christianity is to be the religion of the new century, but if so, its future success can be secured only by a close following of the apostolic method of constant waiting upon God in anticipation of the steady descent of power from on high.— New York Observer.

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SOUTHERN BAPTIST CONVENTION..

SOUTHERN BAPTIST CONVENTION..

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

J. H. RIDGELY,

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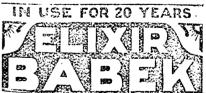
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The Rock Island will run an exceedingly low rate excursion to St. Louis June 13. Ask your nearest ticket

For the Young People

Ministers' Boys.

Are you the son of a minister, or are some of your boy friends ministers' sons?

It is a common saying that ministers' sons turn out badly. don't you believe it. There is noted French scientist who has studied into this subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's great men. Here, for instance, are some of the names: Agassiz, Hallam, Jonathan Edwards, Whatley, Parkham, Bancroft, the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson Charles Kingsely, Matthew Arnold, Dean Stanley, Macauley, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay Fritz Greene Halleck, Morse the inventor, Justices Field and Brewer, United States Senator Dolliver and many others in the senate. American Boy.

A Remarkable Blind Boy.

Stephen Mellinger, who lives near Denver, Pa., does things remarkable for one who moves, as he does, in everlasting darkness. When the boy was 2 years old be blinded himself with a hatchet. That was 16 years ago. Stephen is still blind, but his misfortune has not been allowed to interfere in the least with his usefulness. He works in the field. He sows, uses the rake and spade, helps harvest the crops, climbs trees, and what is still more ramarkable, drives spirited horses and rides a bicycle.

The blind boy is as bright and cheerful as any of his associates. He is able to harness a horse unaided and to drive several miles to the village, where the household supplies are obtained. Every morning it is his duty to hitch one of the horses to a milk wagon and drive a mile to Denver. In this drive he is compelled to cross railroad tracks at two points. The young man does not work, ride or walk in a hesitating manner, after the usual fashion of the blind. On his wheel he rides with much of the confidence of one possessed of full sight.—Pennsylvania Methodist.

Habits.

Ned was watching grandpa put on his shoes. "Why do you turn 'em on?" he asked.

"Did I?" said grandpa.

'most every morning.

Grandpa laughed. "I didn't notice that I shook my shoes, Ned; but on when I was in India."

"Why did you do it there?"

"To shake out scorpions or centipedes or other vermin that might be hidden in them."

"But you don't need to do it here, for we don't have such things."

"I know; but I formed the habit and now I do it without thinking. "Habit is a queer thing, isn't it?"

"It's a very strong thing," said grandpa, "remember that, my boy A habit is a chain that grows stronger every day, and it seems as if a bad habit grows strong faster than a good one. If you want to have good habits when you are old, form them while you are young, and let them be growing strong all the while you live."—Mayflower.

To the Children.

Well, children and young people, I believe I said I would write again this week. I told you that Sulphur Creek is a creek that has many mineral springs all down it, and people come from all over the west to drink this water. Every one is sick some way or other. There is a body of French Jews here that came down from Oregon, men and women. I heard them jabbering away on French a few days ago. They talk French when they do not want us to understand them. There have been some Digger Indians here, a woman her daughter and her daughter's little son, and the old woman's hus band came every now and then They put up a rude tent on the hillside and the poor old squaw bathed herself in the mud-water for rheumatism. They did not use the bath house, but did as they have done for generations back; they got out in the creek in open daylight and bathed to their heart's content. If vou came along and found them bathing, all you had to do was to turn your head and eyes the other way and give them privacy, which we felt inclined to do. It makes one feel sad to go to Wilber Springs, the Sulphur Creek bath house and hotel, and see the lame people there -men and women using crutches, and canes, and wrinkling up their faces in pain as they try to move, but it makes you glad to see them leave sound and well or nearly so they seem so happy. One big fat man came, got well, and, when he left, he gave his cane to another rheumatic, boasting that he would not need it again. He went off and celebrated by getting on a big spree at Colusa, a town in the valley This brought all his rheumatism over to shake 'em before you put 'em back on him. Poor man! they are nearly all drunkards and dissipaters; so have brought all this trouble on "Why, yes, you did; but I didn't themselves. They have a room of see anything come out. I have to their own and they spend most of shake the sand out of my shoes their time playing cards, telling dirty stories and swearing. Some people say they don't believe in a hell to which lost souls go. It was a I got in the habit of shaking my hell on earth to me to go and sit shoes every time before putting them awhile in that room. What must it

women here are dancers, and the men dancers, drunkards and gamblers, and physically they are rheumatics. The way of the transgressors is hard. One very talkative, friendly young man said: I came and sat down in the room, after taking a bath—it is dangerous to go out immediately into the open air after taking a hot sulphur bath 'Say, where are you going to preach tomorrow?" I said, Sulphur Creek." "Well, when are you going to preach for us up here?" I replied that I would be glad to preach any time when I could. He cried out, "O, wouldn't it be fun!" He thought it would be fun to have preaching, but another old sinful man, who was suffering almost death that evening with rheumatism sat near; his face was red with fever, his eyes showed extreme bodily pain. He said immediately, "I expect we all need preaching," and he said it so earnestly my very soul went out to him, for I could see a hungry spiritual life back of it F. A. Lark. ลไไ.

Beware of Ointments for Catarrh That

as mercury will surely 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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Our Letter Box.

Hello to the Cousins and Dear Brother Godbey—As I have not seen a letter from this place, I thought I would step in and enjoy a chat with you all.

My papa is the pastor at this place.

We have been living here going on two years. Mamma died last summer and was buried here, and of course this place has great attractions for us.

I have a sister and brother in heaven and I want us all to live so as to meet them.

We have a good Sunday-school and I go every Sunday.

I am teacher of the small boys' class, and have thirteen members.

As tomorrow is Easter we all go out for an Easter ramble.

I am a member of the Methodist Church. I have five sisters and a brother. My brother is pastor atCleveland this year.

Wishing you all a happy life-time be where a soul has banished God and success to the dear old "Metho- Sunday School meeting, June 28-30.

enitrely away from it. Most of the dist," I will bid you adieu. And if this misses the wastebasket will come again. Always your true and faithful friend,

Grace Villines.

Marked Tree, Ark.

Dear Dr. Godbey-As I have never seen any letters from this place I thought I would write and I am a little girl 14 years old. I live with my sister. I have five sisters and one brother. We didn't have any school this winter. Cousins, how did you all enjoy Xmas? I know some of you had a nice time. My brother takes the "Methodist," and I enjoy reading children's page. We didn't have any Sunday-school this winter. We have preaching once a month. Our preacher's name is Brother Taylor. So I will close. If this misses the wastebasket I will write again. Your Eula Pittman. cousin.

Dear Dr. Godbey-This is the first time I have ever written.

School is going on now, but will be out the 20th of May. the fifth grade at school.

I like my music about as well as my other studies.

I have no trips to tell about, so ${\bf I}$ will tell about my home. We have many nice places to play. a good bit of shade and is so pleas-

Papa and mamma take the Methodist' and I love to read the letters best of all.

I have one sister in heaven and hope to meet her there. Brother Hundley is our pastor and we love him dearly.

My Sunday-school teacher's name is Mrs. Hazen.

Well, that dreadful wastebasket is reaching for my letter. Love to all the cousins.

Annie May Wheatley.

Hilo, Ark.

Dear Brother Godbey and Cousins. I am a little girl 11 years old and can do most any kind of house work. I have five sisters and no brothers living, and one sister dead. I do not go to school now. Our school was out last November. I go to Sunday School every Sunday. My sister Jimmie is my teacher. Some of the cousins tell about their pets. My pet is my baby sister. She is fifteen months old today. Brother J. A. Foster was our pastor. His health failed and he went to California for his health, and we have no pastor now. I saw a long piece in the dear old Methodist from our last year's preacher, Brother J. F. Taylor. We liked him and like to read his pieces. I will close for fear of the basket. Your little friend,

Ida Kate Neal.

The Rock Island has made a rate of a fare and a third for the round trip to Camden, Ark., for the benefit of those who desire to attend the State

Our Church at Home.

CROSSETT STATION .- I did not reach the conference at El Dorado last November, but our report was there. We had added about seventy members to our roll, and all excess on conference collections.

The Bishop kindly returned me to this charge for a second year, whereupon our board of stewards raised our salary from \$600 to \$800. This is being paid through the bank the first day of each month.

Ever since our church has been organized here we have worshiped in a temporary house furnished us by the Crossett Lumber Company. This we have now abandoned; for on last Sunday we held our opening services in the new church, the handsomest in Southeast Arkansas. It is a splendid modern structure, consisting of an auditorium, lecture room, gallery and pastor's study furnished throughout with oak furniture and lighted with electricity The seating capacity is 325 to 350 and the building cost upward of \$3,000. The lumber company gave us the grounds and one-half the cost of building, and on last Saturday Mr. C. A. Buckner, a friend, but not a member of the church, went out with a list, and in a few hours secured the remainder of the \$3,-

Thus, I think, the people of Crossett have broken the record. A town only two years old has supported its preacher from the begin ning and built an elegant church. and has never asked the mission board or church extension board for a cent.

We have a very efficient and business-like board of stewards, our Sunday-school superintendent and teachers are equal to the best, and every department of the church is in fine working order.

We will announce the date for the dedication of the church soon.

I have never seen anything equal to the generosity and public spirit of these people. More than half of the money raised for our building was paid by men who do not belong to the church, and they contributed in sums ranging from \$5 to \$100. But I will close for fear I draw upon my town the hungry eyes of some brother who "covets earnestly the best gifts." I am comfortable and happy and in no hurry to move. Fraternally,

A. M. Shaw.

PERRYVILLE, ARK. — We have had considerable sickness, but we are, thank God, still in the fight for God and humanity. Just closed a 10 days' meeting here at Perryville last night. The church was revived and I think we are on higher ground. There was 15 or more professions of religion. We took into the church 12 new members, baptizing eight of them and

ceived the others by vows. I hope that old Perryville will be a better town than it has been heretofore, and will do more in the future for the church. Brother A. J. Anderson and wife were here on a visit from Cossa, Texas. He belongs to assessments paid in full with some the Texas Conference and is stationed at Cossa. We had him while here to help us in the meeting. He did some very good, solid preaching for which we are very glad. J. H. Smith.

> HOPE, ARK .- Our second quarterly conference for Hope charge was held today. The work shows a moderate progress. We have had twenty-nine accessions since conference. The enrollment in the Sunday-school shows something more than fifty over last year. The home department class numbers one hundred and two. The cradle roll nineteez. Finances are in a healthy condition. We have done \$240 of improvement on the inside of the church, \$50 has been expended on the parsonage.

> My board of stewards today offered me a month's vacation, the time to be at my own option.

> The choir, under the leadership of Mrs. T. R. Billingsley, is one of the best I ever saw. We like the new order of worship.

T. D. Scott.

Pulaski County Sunday-school Conven-

On June 24 and 25 the second quarterly institute of the Pulaski County Sunday-school Association was held at Christ Episcopal Church, Little Rock. The following is the program as executed:

OPENING SESSION.

Bible reading and devotional Rev. T. Gordon Smeade.

Convention called to order, appointments, etc., H. P. Edmonson, president.

The Child in the Home, Rev. J. D. Hammonds.

The Child We Teach, Mrs. F. L Sutton.

The Teachers' Training Mrs. L. L. Whitney.

SECOND SESSION.

Song and Praise Service, led by Rev. J. M. Barkwell.

Home Department—What Is it? Round Table Leaflet, Col. Geo. Thornburgh.

The Teacher and His Scholars, Rev. T. Y. Ramsey.

THIRD SESSION.

Song and praise service, led by Rev. J. M. Beadles.

The Parent and Child with Relation to Sunday School, Gov. Dan W. Jones.

Sunday-School Records, R. W. Porter.

Discipline—How Obtained, W. T. Burall.

FOURTH SESSION.

June 25, 1904.

Church Builder, Hon. Fay Hempstead.

How I Graded Our Sunday-School, H. P. Edmonson.

How to Secure Attendance, W. E. Berthe.

Delegates to State Convention were elected as follows:

G. H. Kimball, Lem Kirkpatrick, Dr. C. C. Stephenson, J. D. Arnold, George Thornburgh, U. S. Bratton, C. W. Greenwood, Mrs. Judge W. S. McCain, T. W. Mirricle and R. E. Wait.

The association also pledged \$200 toward the State work. Each Sunday-school in the county is also entitled to three delegates. The convention will meet on Tuesday, Wednesday and Thursday at Camden.

FIFTH SESSION.

Devotional, Rev. Walker Lewis. Teachers' meetings, Rev. Q. C. Davis.

Teacher Problem, Rev. Geo. O. Bachman.

Teaching Normal Lesson, Mrs. L. L. Whitney.

The Superintendent's Relation to Pastor, Rev. J. K. Smith.

The Sunday-school, viz., Evan gelization, Rev. J. N. Jessup.

SIXTH SESSION.

Devotional, Rev. J. T. Christian. Child Nature and Its Study, Rev. Geo. O. Bachman.

City Missions and the Sunday-School, Rev. J. U. H. Wharton.

The Lost Boy and His Value, W. Fred Long.

County Secretary's Report State Convention, Geo. H. Kimball.

The report showed a gain in the last three months of 844 enrollment in Sunday-schools in the county.

Prohibition in Texas.

Dear "Methodist"-We have just passed through a hot prohibition election in this county—Cherokeebut local option carried by one The brewers thousand votes. their last national meeting raised six million dollars to fight local option in the South. They sent this county from Dallas a Frenchman, a white lawyer, a negro preacher—Presbyterian—and a Campbellite preacher (our Brother Granville Jones, of the Christian Church, who fights whisky so hard won't object to me calling this fellow a Campbellite). So you see their plan is to flood the country with foreigners to tell the local people how to run their business. If you folks in Arkansas have not been annoyed by this kind of element paid by Eastern beer money you certainly will be sooner or later. Texas people have about made up their minds to tell all such foreigners that we don't need them in our business when they invade counties hereafter. I hear that course has already been pursued in a county or two with good effect.

Devotional, Rev. T. Y. Ramsey. We have in Texas one Mrs. Zeh-The Mission Sunday-School as a ner, who is a cousin to the late is in the warmest part of the fight.

"Sammy Coulburn," of Little Rock. She is perhaps the strongest single power for prohibition in Texas. Few counties go wet where she gets a fair show at them. The whisky men have brought on an election in several dry counties this month. The results in every case were increased majorities for local option. There are indications now that the whisky men are working in the interest of the prohibition party. They want to get it into politics, but the local option sentiment is too strong. can't afford to lose the help of our churches and this we would do if it was thrown into politics. whisky men would be glad to see it get into politics to get rid of the preachers and women. Well this part of Texas is doing well. Our peaches and tomatoes and potatoes are bringing us lots of money.

Church affairs are moving on nicely. The preachers' institute at Georgetown was not quite so large as it was last year, but it seems to have been more satisfactory. Bishop Hendrix in his brotherly way did great work. One thing in connection with school work in Texas I don't like. Our teachers nearly all go to the Chicago University. for their training and post-graduate work.

If our own university can't give what our own teachers need, it is high time we were getting it in a condition to give it so they will not have to go to Chicago, where every tradition and sentiment that is peculiarly dear to the South is either combatted or ignored. It may be all right, but I would prefer our teachers to get their finishing touches where they will not have to matriculate with negroes. It is answered that so it is in all the great schools of the North. So it may be, but why not prepare our own university for this work with this objectionable feature left out. If our Southern teachers are to be educated under such circumstances it does not take a prophet to see what the results will be so far as the sentiments peculiar to the South are concerned.

The Southern Methodists do not endorse either the political or semireligious (Baptistic) atmosphere of Chicago. What an inconsistent thing it is then for most of our teachers to go there for better equipment. Surely if there is any real love of Southern sentiments in the South some rich men will do away with this necessity and turn our teachers to our own university, where they can get training in an atmosphere in harmony with the whole South.

B. H. Greathouse.

The good people of Mena are trying to suppress the blind tigers. There is much excitement in the town. We doubt not Brother Doak

The Demand for Time.

The cry comes from many quarter, "Let us return to the old paths" religiously. This universal cry means a need.

First, we don't take time to carry out the programme of the Methodist Church. Our Book of Discipline requires that we pray privately and in our families. The days of family prayers have passed by so far as the majority of our membership is concerned. Have not got time. There must be a revival of prayer before there is any great tidal wave of religion.

Search the Scriptures. Have not got the time. Why? By the time I have read the secular paper, I have no time for Bible reading. The secular paper should be looked over but the Word of God is needed for daily food.

We are commanded to fast on Friday before each quarterly conference. Have not got the time. We hear it said that when the sainted Drs. Winfield and Hunter were on the districts they brought the revival fire with them to the quarterly conference. The truth is, the membership of the charge had been engaged in prayer the day before for the success of the meeting and were anticipating a glorious revival. They were not disappointed.

Then these presiding elders were prompt in meeting all of their appointments and had time to stay until the meeting was over. The lovefeast, which is a part of our church, was held on Sunday morning under the direction of the P. E. and P. C. This was a great meeting. Why not have them now? Have not got time. This service prepared the preacher and congregation for a great service at the 11 o'clock hour. Then the sacrament of the Lord's Supper was administered. All, or nearly all, partook of it. Why not administer the sacrament at all of our quarterly conference occasions now? Have not got the time.

It is a wonder that the Lord pays any attention to our feeble pretentions and gives us the blessings he does.

Our quarterly conferences are little more than business meetings of the church and more time is given to the eighth and ninth questions than all of the others combined. Why not discuss the general state of the church? Have not got the time.

Who is to blame? Those in authority. Let the P. E.'s and P. C.'s direct the affairs of the church in order and in decency. Then the membership will not be slow to fall in line.

The district conference is sometimes run through with in two days and I have heard of a district conference lasting only one day. What can be done in so short a time? Why carry out a little pro-

gramme and have a preaching match or two.

Let us take time to do our work and do it well. Honor the means of grace and of the church; then God will bless our labors. If he does not we are not to be blamed.

W. W. Christie.

Married.

GRACE-MAY.—At the Methodist Church in Ozan May 18 at 8:30 p. m., Mr. Lee B. Grace, of Hope, and Miss Sallie May, J. F. Lawlis officiating.

OWEN-CONNOR.—At the residence of the bride's mother at Austin, Ark., on June 8, 1904, Mr. E. F. Owen, of Ward, Ark., and Miss. Emma Connor, of Austin, Ark., W. W. Christie, officiating.

JOHNSON-CHAMBERS. — At the residence of Dr. Dismukes, near Walnut Hills June 15th, by R. J. Raiford, Mr. W. F. Johnson to Miss Carrie Chambers. Mr. Johnson is the oldest son of Brother J. Z. Johnson, of Columbus, Ark., and Miss Chambers is the efficient music teacher of Walnut Hills. God bless this couple.

KEELY-FULLER. — June 1904, at the Methodist parsonage, Pike City, Ark., Mr. Othic Keely to Miss Alpha Fuller, Rev. J. A. Parker officiating.

COPELAND-HARE.—June 16, 1904, at the home of the bride's parents, Pike City, Ark., Mr. Harrison Copeland to Miss Lula Hare, Rev. J. A. Parker officiating.

DOANE-PURCELL.—June 22, 1904, at the home of the bride's parents, Pike City, Ark., Dr. S. N. Doane to Miss Fannie Purcell, Rev. J. A. Parker, officiating.

HILDERSHIN-BRIDGES.—At the residence of the bride's mother n Pine Bluff, Ark., June 26, 1904, Mr. William Hildershin and Miss Lillie Bridges, all of Pine Bluff, Rev. S. C. Vinson, of New Edinburg, and Rev. T. W. Vaughan, of the West End mission, officiating. The young couple start in life with right prospects and the hearty, congratulations of many friends. May their journey on life's sea be pleasint and prosperous.

The saloon men of Little Rock have organized and elected a full et of difficers.

The words of Jesus as recorded in he New Testament have been put nto a small book chronologically arranged by A. Hallett, of Los Angeles, Cal. The book is quite novel. nteresting and valuable.

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Mrs. Della Rodgers, Jonesboro, White River Conference

Mrs. V. S. McLeilan,

1818 Chestnut St., Pine Bluff, Little Rock Conference

Mrs. J. C. Holcomb.

Morrilton,

Arkansas Conference Send all communications to the editors

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and thy seed shall possess the gate of his enemies.

'THINK ON THESE THINGS.

During the past century the population of the United States creased 14 fold; Protestant membership increased 54 fold; all Methodism increased 92 fold; Southern Methodism increased 246 fold. Truly "we are living in a grand and awful time; in an age on ages telling, believing is sublime."

IMMIGRATION PERIL.

In the month of March over 51,-000 immigrants were landed in New York City. These have gone out to all parts of our land. Most of these are uneducated and unacquainted with the laws of our country and may become a menace to our civilization. Do we, each one, realize our privilege to help subjugate these aliens to the cross of Christ? OPPORTUNITY.

"Every opportunity is an obligation." Our special work last year was to increase the number of auxiliaries and enlarge our membership by adding new members to those already organized. Did each member measure up to her opportunity? We still plead for those who are interested to awaken the one nearest her. If each member of our W. H. M. S. was a persevering. earnest worker, we would not only take "our country," but the "world for Christ."

INDIVIDUAL RESPONSIBILITY.

From our new officers in our Little Rock Conference W. H. M. S. come many expressions of willingness and great desire to do their whole duty. This is what our Master needs, "willing instruments." In the early dawn of this conference year may many realize her responsibility to fullfill her obligations. As every twinkling star adds beauty to the night, as every grain of sand adds its quota to the general equipoise of the universe, as every tiny insect fills its place in the zoological realm, so each one of us is a part of God's great plan for the redemption of the world, and it is written, "Every one shall give an account to God."

Cures Chronic Cases.

"Your Hughes' Cures every time: Tonic for chills and fever has never failed yet, and I have sold it to a number of chronic cases. It cures them eevry time." Sold by druggists, 50c and \$1.00 bottles.

Prepared by ROBINSON-PETTET CO., (Inc.) Louisville.

W. F. M. S. Department.

W. F. M. S., Little Rock Conference.

The society met at Malvern June 8, Mrs. Hotchkiss presiding.

Welcome addresses were delivered by Mrs. C. S. Cooper for the Methodists, Miss May Archer for the Presbyterians and Mrs. Williams for the Baptists. Mrs. Geo. Thornburgh responded for the conference society. Mrs. Hotchkiss made a fine address, giving much helpful information. Mrs. Thomas' annual report was as usual full of information and statistics regarding the work at home and abroad.

There were about 60 delegates present. Malvern entertained the society with ease and true Southern

hospitality. Mrs. F. M. Williams, president

of the Home Mission Society of the Little Rock Conference, was present and gave cordial greetings from the Home to the Foreign Society. The following information was given in regard to the Scarrett Bible and Training School. Founded about 14 years ago. Had 49 students last year; 33 Bible students; 16 in nursery department; 10 States represented in Bible school; seven States in nursery department. Bible students all Methodist but not necessarily so. Six denominations in nursery department; 253 in hospital; 13 with incurable diseases; 183 have been cured; 238 operations performed in surgical department. A demand for free bed is urgent for charity patients; 22 beds in hospital. The Wightman scholarship has been completed. The Trueheart lecture course is to be taken up this year. Miss Case is the only missionary graduate from Arkansas.

The conference treasurer, Mrs. Vance, reported collections as follows:

Arkadelphia District\$563.70 Camden District 381.99 Little Rock District..... 647.06 Monticello District 305.86 Pine Bluff District 195.08 Prescott District 57.85 Texarkana District 90.95

Sister Marshall, the mother of missions in Arkansas, was affectionately remembered. Lonoke was selected over Warren as the place at which to hold the next annual session.

Officers were elected as follows: Mrs. Hotchkiss, president (twen v-second time).

Mrs. A. M. Robertson, vice pres dent.

Mrs. Mattie B. Sumpter, recordng secretary. Mrs. Jas. Thomas, corresponding

ecretary.

Mrs. Sara Vance, treasurer. Mrs. S. W. C. Smith, auditor.

District Secretaries—Little Rock. Mrs. Geo. Thornburgh; Arkadelphia, Mrs. L. W. Smith; Camden. Mrs. J. K. Thompson; Pine Bluff, Mrs. L. H. Reeves; Prescott, Mrs. by First Vice President.

- Howell; Monticello, Mrs. E. V. Carr; Texarkana, Mrs. W. O. Sims.

A delightful reception was tendered the members by the Malvern Auxiliary Home Mission Society at the beautiful home of Mr. and Mrs. Vance.

On Sunday morning Hon. Joseph Jamison delivered a missionary address of great power and Mrs. Hotchkiss raised one hundred dollars for life membership. Mrs. Robertson conducted a children's mass meeting in the afternoon, at which Mr. Jamison and Rev. Workman spoke. On Sunday night Rev. J. M. Workman, of Benton, preached the annual missionary sermon. It was a strong, fervent and helpful sermon and greatly pleased the society and audience.

The thanks of the society were voted the "Arkansas Methodist" for space in the paper.

The Young People's Society has been changed to Golden Links and the society urges the organization of them in every charge possible.

To District Secretary Young People and Juveniles—The Woman's Foreign Missionary Conference of Little Rock District is over and we were glad to see so many young people and juveniles present, and hear the fine reports from these Especially were we resocieties. joiced to hear a little man read: We have twenty boys in our society and the offices are filled by them, and it at the meeting. that is why we have done so much work. A fine report he had. How I wish the boys would come in these societies and work. What a glorious world this would be if the boys and President. men were true Christians. If we lady managers would start this work in all the societies, preachers and Christ and superintendent of Golparents help it along by invitation to join and reminders to attend and praise the boys and girls when they make an effort to live right, like the world does when they make a home run in bassball or dance the highland fling or beat in gambling with cards, we would see our young people more religious, and when these are truly converted and trained in the Lord's work and His vineyard is made the fashionable resort, you won't have any trouble with the middle aged and old people. Let all true Christians pray for our children and young people, and when you arrange for their pleasure, go to as much expense and trouble to make them enjoy themselves in a Christian way as you would to give a progressive euchre party, or a swell cotillion. Don't cry down your religion, but let it come first and God will help you to do the rest. Some resolutions adopted at confer-

ence are as follows: First, that we recommend Golden Links and Juveniles be organized in all churches where there are none.

Second, that tithing be taught in all the societies and the work be done

Third, that the sum of 20 cents a member for a year be collected from all Juveniles for conference expense fund, 5 cents each quarter; half of this be sent to Conference Treasurer (the other to be paid on delegates expenses to conference). This in parenthesis is an explanation as given by older societies.

Fourth, the paper, "Little Worker," the maps of mission lands, missionary cameos and the game of mitto be used in these societies.

Fifth, that a report from Juveniles be read before the adult societies once a quarter by a Juvenile.

Sixth, that a public meeting be held once a quarter with a straight missionary program, and parents and friends be invited and new members solicited.

Seventh, that as a conference we try to support a day school in China and a bed in hospital in Scarritt Bible and Training School.

Eighth, that delegates put these resolutions before their societies the first meeting after getting home and once a quarter after that.

Now, a few suggestions to lady managers:

1. Have an honor roll and put the names of all members that have paid their dues and conference expense fund each quarter; have this read at public meetings.

2. That each child be encouraged to work for its missionary money, and have them tell how they earned

3. Use the Buds and Blossom cards; you can get them by sending to Mrs. Trueheart, Nashville, Tenn. Give this work to the Second Vice

May we work well this year for Your co-worker for our Lord. den Links and Juveniles Societies, Mrs. Belle Heriot.

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A Chance to Make Money.

A Chance to Make Money.

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At Rest.

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

BARREN.-Sister Agnes Barren was born in Indiana, September 26, 1851, emigrated to Arkansas with father and mother when an infant, was married to James T. Barren October 8, 1868, and God entrusted to their care six precious jewels as an increase in their home. One little son hath preceded mamma to the better land to greet her happy home, leaving four sons and one daughter to mourn the departure of mother. Weep not, loved ones, as those that have no hope for mamma will be looking out the pearly gates with little brother, watching to meet you at your coming. with father, you that have enlisted under the banner of our Christ press on, and you that have not permit me. as your mother's pastor, to beg you to give yourselves to mamma's God Sister Barren professed religion at the age of twenty-five, while at the washtub washing. She was loved by all, as was evident from the concourse of people that attended the burial service. As her pastor I learned to estteem her very highly for her work's sake. She was all business for loved ones and the Lord. She lived a consistent member of the Methodist Episcopal Church, South, unto her death, June 10, 1904, a loving mother and an affectionate wife has We can not bring her back, but thank God we can all meet around the throne where parting will be no more.

Hugh Revely.

HATCHER.—Another good man has gone from us, Dr. W. J. Hatcher, of Imboden, Ark. He closed his work June 10, dropped the pains and crosses, incident to this life, bidding farewell to those of us who mourn his untimely leparture. Dr. Hatcher, as many know, was a very active man in the professional world, but while he was the very spirit of the practical he never lost the sense of sympathy and love, and fellowship was not dulled, but made more delicate as he poured his life into the discharge of duty. keeping with Nature no account of heartbeats. When the angel of peace, which men call death, hovered over the pain-lacerated body and took him to his well-earned rest, the people knew that a friend had gone from their midst. But since to all earthly work an end must come, our words of farewell to a fellow workman should not alone be those of grief that man's common lot has come to him; but a joy, amid the shower of tears, that his work has been done worthily. Some men so weave themselves into the moments and hours that it almost seems that time would linger when they depart. But stop it does not, nor even pause; but undisturbed time wings her endless and unwearied flight, and the world's progress rolls her race on and up toward the light, realizing at every turn more and more of the true, the beautiful and the good. May the mantle, made so beautiful by the immaculate blood of his Christ, fall upon the son of his youth, who must now bear the professional honors, is the prayer of his pastor. Rev. A. M. R. Branson having been called to assist in the funeral will write the obituary of the useful and A. C. Cloyes. good man.

STUBE 3.—J. E. Stubbs was born August 15, 1882, was converted and joined the M. E. Church, South, under had been given to the service of such

the ministry of W. H. Metheney. On March 20 this beautiful life closed at the home of his sister, Mrs. John Sullivan, where loving hands did everything possible but the Lord took our brother to the home above. By God's grace we will meet him over there. James R. Ashmore.

WELLS.—The subject of this sketch, Elias M. Wells, was born in Giles county, Tennessee, October 22, 1827, and moved to Mississippi while young. He was married to Miss Nancy E. Harrington in 1850. There were born to them eleven children, and three died in their infancy. The others lived till they were grown and married, and all were members of the church. moved to Dallas county, Ark., in 1865, where he spent the most of his re maining life, rearing his family and attending to the duties as a citizen and a Christian. He spent a few years in the Indian Territory and Texas. He died in Texas at W. T. Wells', his son. Brother Wells was a devout Christian most of his life. He joined the M. E. Church, South, while young, and with his saintly wife demonstrated the religion of Christ at home as well as in public. He was an official in his church most of this time, which demonstrated the confidence his church had for him. It was his joy always to serve the church and do what he could to further the cause of Christ. His home was always the preacher's home, as many can testify who partook of his hospitality. Brother Wells was a true and good man, as those who knew him can testify. He died August 14, 1903. His influence still lives. B. F. Scott, Pastor.

TAYLOR.—William M. Taylor was born near Raleigh, N. C., March 26, 1818. He moved to Arkansas in 1858, and settled in Grant county, where he spent the most of his remaining days. He was married three times. last wife still lives to mourn his de-parture. He was the father of one son and three daughters, all of whom are living. He was a member of the M. E. Church, South, about thirty-one years and was a very faithful member. It seems he realized that much of his time had gone to waste and he wanted to redeem the time and lived very close to his God while he served him. He often said he wished he could live as he thought each day was his last on earth. He was spared the old age, loved and respected by all who knew him. He was spared the pain of a lingering sickness, dying very suddenly April 7, 1904. May God bless his loved ones and especially aged companion. You know where he is.

B. F. Scott, Pastor.

ZACHRY.—Mrs. Sarah · E. Zachry was born in Lincoln county, Ga.. June 27. 1824, and died at Lockesburg, Ark., April 19, 1904. She was the wife of Marlin M. Zachry, who died at Camlen in the Confederate service during he early spring of 1865. Sister Zachry began her Christian career early in ife, joining first the Baptist church. After remaining in that church for more than a quarter of a century she united with the M. E. Church, South. spending another quarter of a cenury with her children in that branch of the Lord's house. One of the most marked characteristics of her Christan life was, faithfulnes in attendance ipon the services of her church. This vas true of her until she grew so aged and feeble that she had to abandon her place largely to others the last year or two of her earthly pilgrimage. She was never demonstrative but of a quiet and gentle disposition, yet strong n faith and firm in her adherence to convictions of right and truth. She loved the Savior and his cause, and rejoiced that more than a half century

a gracious Lord. She was left a widow with six sons and three daughters looking to her alone for paternal care and guidance. She filled well her responsible place and all but one son, and a daughter, survive her, and are joined by numerous relatives and friends in mourning the loss of this good woman. They sorrow, but not as those who have no hope. She is lost to us here, but will be found in the sweet beyond.

W. R. Harrison.

MORTON.—Brother S. C. Morton was born in Fayette, Jefferson county, Miss., December 17. 1845. He came to Little Rock in 1883, and joined the Spring Street Methodist Episcopal Church, South. now known as Winfield Memorial, and remained a faithful member until his death on the night of the 19th of February, 1904. He was converted when a boy and at once united with the church. On October 21, 1884, he was married to Miss Mattie Brown, of Little Rock, with whom he lived happily until his death. Dr. A. R. Winfield, then pastor of the church, performed the ceremony. Bro. Morton was a good man. His conversion in his youth was so bright and joyous that the memory of the blessed experience was a constant source of delight. He loved to talk about it and to tell also of the frequent recurrence of the joys of the same experience. He was useful in many ways in the church for some He held official positions as steward and trustee and did his duty as a faithful man of God. He was quiet and unobtrusive in his manner, but genial and helpful in his association with men. He was a good citizen, strong in his convictions of right and wrong, with the courage to manifest them. He was a fond and loving husband and kind and tender father. For some months before he died he was an invalid and deprived of the privileges of the church, but was constant in his private devotions. He prayed a great deal and when the summons came he was ready. He died in peace with his sorrowing family around to receive his tender farewell. He rests

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THE ARKANSAS METHODIST

GEO. THORNBURGH.

BUSINESS MOR

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

WEDNESDAY, JUNE 29, 1904.

Methodist Calendar. Monticello District Conference, at Hamburg.....June 30
Paragould Dist. Conf., at Portia... July 7 Batesville District Conference at NewarkJuly 6-9
Ft. Smith District Conference, at Branch..... July 7-10 Searcy District Conference

at Bald Knob.......July 13
Little Rock District Conference,
Hunter Memorial, L. R....July 25 Camden Dist. Conference at StephensJuly 28

"A Serious Question" Reviewed.

Dear Doctor-Admitting that the article under consideration contains much truth, in fact is full of truth, that it is all truth is hereby disclaimed. It is not big enough to hold all the truth, and there is some truth on the side of the layman. "An Itinerant" in his first para-

graph intimates that discipline is

administered only "to preachers."

This is granted with some reserva-

tion. In my humble judgment it

is not applied to as many of them as need it. I have been a member of the church 30 or more years and much of that time steward and all the preachers who have been in charge where it has been my pleasure and profit to serve, will bear testimony that I have been faithful in the temporal things of the cause of our Master, and during this period we have had all sorts of preachers, except Bishops D. D.'s, for our shepherds. They have, as a rule, been good men, strong preachers and useful in building up the cause of Christ. But they (and this includes P. E.'s) have been lacking in vigorous, allthe-way work, the year in and the year out. The preachers are our servants and we are entitled to their labor. They are expected to make sacrifice, forsake homes, and lands, and fathers, and mothers, and families for the Lord's sake, and the Gospel's, and it has not been impressed on me that they have reached this self-denial summit in service, and devotion to their Lord and for the souls of men. When this is lacking in the ministry is it a wonder that worldliness is to be found in the membership? The ministry is to be a wholesome example to the flock over which the Holy Ghost hath made them "overseers." And a strict observance to their duties as preachers inspires and leads the membership to higher and holier attainments in personal experience. "Like priest, like people," contains more truth than sentiment. Faithfulness is what the Master demands, and it is what the church wants. It has been my sore dis-P. E. on the Sunday afternoon be- violation of the law of our church, product is a wood-filler and finish-

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it removed all scales and scabs. From
that day I was able to go out, and in a
month my face was as clean as ever."
THOMAS J. SOTH, 317 Stagg St.,
Brooklyn, N. Y.
The above letter was received in 1898

and he again writes us Feb. 19, 1903, "I have not been troubled with eczema

The agonizing itching and burning of the skin as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants, and anxiety of wornout parents, as in milk crust, tetter and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Resolvent are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evi-The agonizing itching and burning of is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard whin cure of the civilized world.

skin cures of the civilized world.

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fore his work was done. But he meets me by saying "duty calls "Duty to what?" me." church, home or some secular project or Masonic call? I grant that duty calls us to church work in many instances, but who of the elders will stand up with clean hands and say, "Behold me"? Duty points to but one thing at a time, and until that is done there is no claim beyond, nor any voice that should be heeded. I say to my preacher, "Brother J., you chase sinners like I do dollars all through the week and you will catch 'em just like I do the dollars. I chase the dollars all the week and rest on Sunday; you chase the sinners all day Sunday and rest all the week." Now I admit, as in the beginning, the forceful truths as presented in the article of an "Itinerant." Sorry to know, and I do know it, that we have members of the church who

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such members should be disciplined, and I am willing to do my part of it, but judgment must begin at the house of God ("the preachers), and let it come on down the line until the whole house of the Lord is cleansed of all its unworthy men and women. This is my first attempt to get into the paper and I am going on up in the sixties and God knows my heart and he is my judge as to motives in presenting a layman's side of a "serious question." I think an agitation of this subject will be beneficial, and help us all get right, stay right, do our duty, die happy and get home to A Layman. heaven.

World's Fair Art Items.

Giacomo Brogi, an Italian artist from Florence, Italy, who has the installed a fine collection of pic-Palace of Liberal Arts at the World's Fair. The pictures are intended to show the versatility of the exhibitor in his particular line of work, which is photography and the publishing of pictures of various kinds. Several very creditable photographs of street scenes in are exhibited, and several portraits, ncluding members of the royal family of Italy.

About fifty large photographs, llustrating scenes along the line of the new sanitary and ship canal of Chicago, have just been added to the exhibit of the sanitary district of Chicago in the Liberal Arts Topographical models building. show how the canal has been comoleted from Chicago to Joliet and the photographs illustrate some of the problems of engineering which have been overcome.

One exhibitor in the Palace of Liberal Arts has utilized the raw material used by him in manufacpleasure to witness the going of live year in and year out in open turing in a unique manner. His

and the law of God, and I think er made from a beautiful, pink quartz, found in Connecticut; and the pillars at the four corners of the booth have been built of rough pieces of this quartz; laid in cement, adding much to the attractiveness of the display.

No Small Potatoes These.

Last week we noted the recent sale in England of two potatoes of the El Dorado variety for \$175. A gentleman has since shown us an article from an English newspaper of the 5th ult., giving the present price of El Dorado potatoes as \$750 a pound. The article mentions a fight in the Scotch courts between a celebrated potato-grower named Atkinson, and the grower of the El Dorado, Mr. Findlay. Mr. Findlay promised Mr. Atkinson in December, 1902, to sell him a stone of distinction of being the photogra- these potatoes, deliverable in the pher to the court of Italy, has just autumn of 1903 or spring of 1904, for a guinea (\$5.20) a pound. tures in the Italian section of the There was no written contract on either side, and when last year, between September and December, the price leaped up to \$750 a pound, Mr. Findlay declined to fulfill his promise. Mr. Atkinson thereupon took action for non-delivery damages of \$10,000. The defence was that there was no agreement to de-Florence and other cities of Italy liver, and that even if there had been, the contract was an English contract, not in writing, and for value over \$50, and that therefore plaintiff could not recover. But the judge held adversely, and so Mr. Atkinson will get his fourteen pounds of El Dorado potatoes at \$5.20 per pound instead of the market price of \$750 per pound.-Christian Guardian, Canada.

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