

The Arkansas Methodist

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

THE GOVERNMENT DEPARTMENT of Agriculture entered upon the experiment of propagating in Texas a Gautamalan ant, said to be destructive to the cotton boll weevil. But a Texas farmer has filed suit to prevent the experiment. We sympathize with the farmer. Texas has ants enough—ants of many varieties—and as to their destructive character, the people have no doubt. That any species of ant would flourish in Texas can hardly be doubted. But if the Gautamalan ant should thrive as well as half a dozen other tribes of ants do in Texas and not understand that he has orders from the United States government to destroy the weevil, the last state would be worse than the first.

THE NATIONAL DEMOCRATIC CONVENTION which convened in St. Louis June 6, on the first ballot nominated Chief Justice Alton B. Parker of New York as their candidate for the presidency. Henry G. Davis of West Virginia was nominated for the vice presidency unanimously. On hearing of his nomination, Judge Parker sent to the convention notice that he favored the exclusive gold standard. The telegram created some excitement, but Parker was answered that the platform had given no deliverance on the question, and contained nothing to preclude him from accepting the nomination. Mr. Parker's announcement that he regards the gold standard as irrevocably fixed was a manly utterance. It had been said that he was afraid to speak upon any question or issue. He has spoken bravely at the right time and in the right way, verifying the adage, "He who knows how to speak knows when to keep silent."

THE TUG OF WAR IS FULLY ON between the Japs and Russians. Their main armies confront each other. The news of the week includes no very important engagement but many skirmishes in which the Japanese have been uniformly successful and their armies seem to be closing in upon the Russians in a way to force a general engagement soon. On the 9th the Japanese took Kai Ping and the neighboring heights, after three days skirmishing. The same day they occupied Kin Chow. The Russians seemed to regard it satisfactory that they suffered no great loss of men in surrendering these

positions. At Port Arthur the besieging army gains some ground. The main army is ten miles away. The Japanese occupied Takushan mountain, three miles from the Port, July 6. They are seeking a position from which their batteries may play on the fleet in the harbor.

The Russians report that they with the aid of their fleet captured a Japanese battery July 7.

Two Russian volunteer ships have passed out of the Black Sea through the Bosphorus. It is expected they will wait in the Red Sea the coming of the Baltic squadron.

It is evident the Russians are on the defensive at all points. Their policy is to avoid a general engagement. They seem to think this can be done for some weeks, because the rainy season is now on. They expect to gain everything if they can gain time. Reinforcements to Kuropatkin are being sent forward as fast as possible. A general engagement is expected soon, but the rains may delay it.

Qualifications of a Steward.

The Bishops of the M. E. Church in their address to the General Conference at Los Angeles, recommended the enactment of a law that no man should be elected to any office in the church who does not take his church paper. This was only taking the church paper seriously, as an agency for Christianizing the people, and carrying on the work of Christ. One who never attends church or hears preaching is hardly fit for an official member in the church. The reading of religious literature, and especially acquaintance with the affairs of one's own church seems to be essential in an official member.

The Midland Methodist suggests that a good measure of information should be possessed by a steward. The suggestion brings to mind a case which called forth a rather unique interpretation of a steward's qualifications from Bishop Marvin.

A young preacher complained to Bishop Marvin that one of his stewards had paid his assessment in bacon, charging twelve cents for it, when bacon was worth only ten cents.

Enter complaint against him and put him out of the stewardship, said the Bishop.

What should be the form of complaint, asked the brother. Lack of

information necessary to discharge the function of the office, said the Bishop. No man is fit for a steward in the Methodist Church who thinks that the Lord don't know the price of bacon.

From the Nation's Capital.

A committee of Texas planters is here earnestly inquiring what they shall do to be saved from the terrible boll weevil, which seems bent on the destruction of their great State. During the last ten years it has destroyed a vast area of cotton in Texas, having advanced from Matamorás in 1894 northeastward to the Red river and the Sabine. The suggestion of Prof. Riley eight years ago that a broad belt be established along the Rio Grande in which the cotton plant should be prohibited was not adopted by the planters and the destructive pest has advanced about fifty miles a year ever since. Secretary Wilson, of the department of agriculture now calls on the planters of Louisiana and Mississippi to prohibit the growth of cotton within fifty miles of the Mississippi river. This remedy should not be impossible to realize any more than the burning of buildings to prevent the spread of fire, because the growth of rice as a substitute for food has made immense progress in both Texas and Louisiana, and because variety cropping has been found very profitable wherever adopted.

Dr. O. F. Cook, of the agricultural department, arrived in New Orleans from Guatemala on Tuesday bringing with him eighty-nine beer bottles full of the mysterious ants which kill the boll weevil and protect the cotton in Central America. Some anxious Texan has applied for a writ of injunction to prevent the introduction of these ants to Texas, holding that the antidote would be worse than the bane.

Your correspondent this morning called on Prof. Galloway, chief of the bureau of plant industry of the department, and Dr. H. J. Webber, of the laboratory of plant breeding, and they said: "This anxious Texan is off his base. This ant which Cook found in Guatemala is not a vegetarian. It is insectivorous, and seems to prey only on this weevil. It will not eat any part of the cotton plant. Cook found cotton growing there successfully in spite of the boll weevil and thought he had discovered a grade of cotton

immune to its deprivations. After careful inspection, however, he found that these little ants protected the cotton by killing the weevil. The ants are fond of the sweet liquid found in the nectarines of the cotton plant. After the weevil gets in its work no nectar is forthcoming. Consequently these police ants watch for the weevil and kill him by stinging him to death so that the plants will bear their delicious food.

"It is not intended," continued Dr. Galloway, "to release these ants upon the crops of Texas; we are merely going to experiment with them and see if they will do what we hope they will do. We shall take a coop, like that one yonder, open on all sides, snugly enclose it in mosquito netting invert it over a boll-weevil infested cotton plant, plant three or four of the ants inside, and see what happens. We know some things and guess other things. We know that the boll weevil will eat nothing but the cotton boll, and if he cannot get that food, he starves to death. We know that in Guatemala this ant will kill the weevil for reasons of his own. Will he do it here, under other conditions, and will he survive the Gulf States' winter? This we shall find out. Something radical must be done. If no preventive is found, this weevil will advance to the Atlantic, leaving desolation in his path. Old weevils generally die as cold weather comes on, but they have provided for the continuance of their species in the larval, pupal and adult stages. The few that live till spring breed to beat the band. One female will produce a progeny of 13,000,000 in a season—an unlucky number for cotton planters. If cotton is planted very early it stands a good chance of getting out of the way before the weevils get in the way, and if every planter carefully cuts and burns all his old cotton plants and corn stalks it will tremendously reduce the danger by destroying places of hibernation."

The bureau of agriculture has 75 men in Texas investigating the ravages of the boll weevil and trying to find a preventive. Even if Dr. Cook's ants should fail, it is hoped that a cotton plant will be found which is distasteful to the weevil. He is an epicure and demands the present boll, as far as is known, but by interbreeding and artificial selection, there have already

(Concluded on page 4)

Contributed.

Lights and Shadows of an Itinerant Life.

CHARACTER SKETCHES.

When he joined the conference he was a crude youth. He had very little education. He was always awkward in the pulpit. It goes without saying that he had to live upon a very small salary for many years. His manners were not attractive. He was regarded as simply a sound, honest man who had religion and a call to preach it to others, and he had not much else. Such were the disadvantages under which he began life. But he took the places assigned him; he could be counted on to stick to his bush; his brethren believed of him that he also stuck to his Master and walked with him. His eye gradually grew brighter; he gathered knowledge after a slow and laborious way, but he gathered it nevertheless; he came more and more to be trusted, and, after years of faithful toil gained recognition as one of the first men of the conference. His unattractive outward appearance has never left him, except as he borrows good looks from his reputation. He is still awkward in the pulpit, but he holds his place. His manner, though awkward, is not rough, his touch is light and sensitive.

I knew another man who entered the conference with very meager equipment, who never expected to amount to very much in our ministry. All he wanted was a way opened to follow the call of God, which he felt to be upon him. There was every reason to believe that he would have made money rapidly if he had remained in the laity, and some of his relatives begged him to stay out of the ministry. They had a suspicion that he did not have sense enough to make much of a success of it, not that he lacked common sense, but that he lacked preparation, and it was too late to make preparation. But he went in, and he went in with a purpose to back down from nothing. He traveled large and hard circuits, on little pay. He had few books and no money to buy others, and would have known but little of how to use them if he had them. Here was in reality a hard struggle. If a little inordinate ambition had been mixed up with it, the struggle would have been intolerable, perhaps would have been abandoned. But the man found his highest satisfaction in doing with great diligence the work set before him; he asked for nothing but a place to work from year to year; he was wonderfully industrious in his work, and astonishingly persistent in it; he simply poured his life into it. The reader does not need to be told what has become of this man. He also has long been one

of the first men of the conference. Constant devotion to helping others in almost all ways has given an air of graciousness to the man.

Still another man entered the ranks later on. He was the embodiment of rugged honesty, loyal to the marrow to every interest of his church, and faithful to his trust always. He was always as good a man as either of the others described above; he was rather better prepared for the work than either of them. He has been good and useful. He is really a very strong character, markedly strong, has strong common sense, is diligent and intelligent, a man of great intrinsic worth. Yet he has never advanced much in the counsels of the conference, nor much in the character of his appointments. Why this difference? No doubt that has been a great puzzle to the man himself. It is always a puzzle to a man who knows himself to be true and loyal and intelligent and industrious, always a puzzle to him to understand why he does not get on in the world, especially when he sees all around him men who have less sense, less loyalty, and less industry getting on. This particular man has stood where he was when he entered chiefly because of his manners. His manners are not offensive either; he has believed so much in mere intrinsic worth of character that he has never cultivated tact, and has paid almost no attention at all to the lighter graces, the small accomplishments that set off character. Now intrinsic worth is the greatest thing in this world, is the greatest thing in any world, it is the pearl of greatest price, for which a man can well afford to sell all else that he has; but we may as well understand that if another man comes along who has intrinsic worth adorned with accomplishments, introducing itself with a sweet and gracious manner, maintaining itself in your presence with dignity on its own side and with consideration for you, on the other hand—this man is going to leave a bald and bare intrinsic worth far behind in the race of life. What is more, these lighter accomplishments lie on the surface, are continually visible, and secure for their owner an advantage that will put him far ahead before real character has become known. And what is still more, the world, the often shallow and hollow world, but still the world in which you must get on and which you ought to try to influence for good, will run after your accomplishments even when it has found out that as to intrinsic worth you are shady or worse. Finally, as the preachers say, you will find that men in authority in the church, from official boards up to Bishops, will be partly blinded by what Lord Chesterfield calls "the lighter graces," and will put forward many

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a man whose intrinsic worth is far below that of their fellows who are even more intelligent and capable. But it is no use to quarrel with this fact, it is one of the laws of the social fabric and we had best obey it.
Johnquill.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof, address, Mrs. M. Summers, Box 205, Notre Dame, Ind.

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Vox Clamantis.

Itinerant is on the rampage. The Methodist Church is going to the bugs. And its all for lack of discipline. Think of it. Girls that dance and go to theaters, men that drink, society folks that give card parties all in the church. These people ought to be turned out; certainly they ought. Old-fashioned Methodism didn't tolerate such. Oh, not at all. Our Methodist Church is gone unless we enforce discipline.

Who is to blame for all this? The Bishops, of course. Yes, the Bishops first. True, they are not pastors of churches and have no authority to turn folks out. But they ought to make the pastors do it. Next after the Bishops the presiding elders are to blame. They ought to enter complaint in the conference against the preacher who don't enforce discipline.

Now as to the Bishops. Do they not warn and exhort and instruct? See Discipline, par. 669.

"We urge our pastors to give all diligence in warning our people against the danger of every kind of worldliness, and to execute, with love and fidelity the requirements of the Discipline in all cases of the violation of our General Rules. The mild but firm administration of discipline is an integral and essential part of our economy."

With this instruction given by the Bishops, sanctioned by the General Conference, and printed in the Discipline, Itinerant has little ground to lay blame on the Bishops.

As to the presiding elders was Itinerant ever a presiding elder? And did he make the preachers enforce discipline? And did he ever enter a complaint before conference against a preacher for not enforcing discipline? Or did he report them all to the church paper and conference as doing splendid work?

Is Itinerant a pastor? Has he always kept his own work free of the worldly folks of whom he complains? Has he set an example in all that he exhorts us to do?

This complaint of Itinerant is "a voice crying in the wilderness" in some undefined latitude. It suggests the reflections above.

Inquirer.

The Making of a Saint.

A. H. GODBEY.

I knew him years ago. Young and not diplomatic, he was appointed to a struggling church in a Western town. It was a strategic point, and much was expected of the young man. But when it came to grappling with the important problems of the church, he was found wanting. A year convinced him and the church that they were not made for each other. He explained to me that he "had lost his rabbit's foot on 'em!"

Another important city was open to him, and thither he went. A

drayman failed to bring his goods from the depot soon enough. The preacher's remarks upon the subject were delivered with unction, and produced a profound impression. In other ways he did not impress the community so much. There was much worldliness in the church, and the pastor was greatly perplexed by it. He sought counsel of older men who told him he must bravely go to work and insist upon discipline. He was thoroughly cowed by the prospect. It was easier to lament the fallen estate of Zion. At the end of the year he sought the opportunity of ministering to a more righteous people. The charge he would leave made no protest.

He went then to another State. In a brief time much the same report was heard from him. I asked a friend, "What is the matter with Z?" Said my friend, "He's a coward!"

It might have been well for the brother if some one had told him this verdict. He seemed to have no consciousness of his defect or his duty. That there could be cause for discipline in a church seemed to him so abnormal a state of affairs that he became convinced that the church was hopelessly corrupt. His own great virtues grew incessantly by the contrast. His voice was heard lamenting the lack of Scriptural holiness in the land.

The end of such an one is fore-ordained. Too pure to remain in the degenerate church, he at length withdrew. His connection with the church militant brought him early to his saintship. It is to be regretted that it did not bring more to the church.

It is an old story; the story of the man who finds it is easier to be a hermit, absorbed in contemplation of what ought to be, than to take an active share in bringing it about. It is an easy way to acquire a reputation for extreme saintliness, with the unthinking and the unsaintly. But the calm judge of men and the earnest, active church worker soon recognize a spurious article.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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From the Nation's Capital. (Continued from 1st page.)

been found cotton plants that are immune to certain diseases. The bureau of plant industry and the division of entomology are working together at the argicultural laboratory established at Victoria in Texas where a large force is endeavoring to solve this serious problem along the lines of Darwin's evolution of species. A serious cotton disease in the Carolinas has been stayed by the government's interbreeding strains of sea-island and upland cotton that have proved to be resistant to it. The average boll weevil is about one-sixth of an inch long, and if he were sharded, would closely resemble in personal appearance the Cimex lectularious who, like the Guatemalan ant, is carnivorous and does not hesitate to keep awake in any old thing that is called a bed, provided it is otherwise inhabited. C. A. S.

Catholic Church in Jerusalem.

St. Louis.—Through special permission of Archbishop Glennon, Catholic services are conducted on Sunday afternoons in the church of the Holy Sepulchre, within the walls of "Jerusalem" at the World's Fair. The services are conducted by members of Jesuit and Franciscan orders, alternating.

At 4 o'clock last Sunday afternoon, a Jesuit father, assisted by another member of the order, celebrated mass in St. Helena's Chapel of the church.

The congregation was a devout one, consisting for the most part of Greek Catholics, Catholic Armenians, Assyrians and Coptics. It included all the Oriental Catholics residing within the walls of "Jerusalem," and many others on the World's Fair grounds, in addition to Catholics in American and European garb. Heretofore 1,500 members of various religious denominations residing on the world's fair grounds have been without a place of religious worship.

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City Hall, Little Rock, Ark.

Field Notes.

Dear Doctor—Say in the Methodist that I am receiving contributions for the Orphanage from Sunday Schools every week, and a number of brethren have assured me that they will give the children a chance yet before the year is out. All they need is a chance.

T. O. Rorie.

Arkadelphia, Ark.

Paid to Orphans' Home from June 13 to June 27, 1904:

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At Turner— Rev. Henry Smith... 1 00, At Holly Grove— E. R. Sewell... 1 00, Received at office— Sunday School at Marvell... 6 36, Total... \$219 40

A Suggestion Worth Noting.

Well does our splendid contemporary, the Northwestern Christian Advocate, of Chicago, put it: "We hope the time will come when the head of every Methodist home will not only feel it to be his or her duty to have in the family a Methodist paper, but will also feel it to be a duty to place such a paper as an evangel of Christ in the hands of unconverted friends until they shall feel the need of its weekly visit and subscribe for it themselves." Assured are we that no Methodist home is properly furnished which is without some one of our Methodist weeklies. Indeed, there is a lack somewhere if this need is not felt in every Methodist home. It should not be necessary to state it, much less to prove it. How can any minister feel that his whole work is done until he has prevailed upon his families to take a Methodist paper? Then, too, no gift carries so much in inspiration, edification and permanent gratification, for its small cost, as an annual subscription to a Methodist weekly for a family or person unable to take it.—Zion Herald.

God's Care.

I remember a man, said D. L. Moody once, who enlisted in a war and left a wife and two children, and the wife was not in good health. One cold day in November, in the first year of the war news came that he was shot in battle, and the mother was in great sorrow. Soon after the landlord came around for his rent, and she told him her trouble, and said she would not be able to pay the rent so regular as before, as she had only her needle by which she could obtain a livelihood; sewing machines were just coming in then, but as she could not buy one she had a very poor chance. The man was a heartless wretch, and he said that if she did not pay the rent regularly he would turn her out. After he went away the mother began to weep. Her child, not quite five, came up to her and said:

"Mamma, is God very rich?" "Yes, my child." "Can't God take care of us?" "Yes."

"Then what makes you cry? Mayn't I go and ask him?" The mother said she might, if she liked. The little child knelt at her cradle bed, where the mother taught her to pray, and the mother said the child never looked so sweet. She stood weeping over her misfortunes, and the child knelt

and said: "O Lord, you have given and taken away my dear father, and the landlord says he will turn us out of doors, and my mamma has no money. Won't you lend us a little house to live in?"

And then she came out to her mother and said: "Mamma, don't weep. Jesus will take care of us; I know he will, for I have asked him."

It is upwards of twenty years, and that mother has never paid any rent from that day to this. A beautiful cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burnt up her house, a second little home was put up for her, and there she is.

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Hello, Jack! Glad to see yer. How's the wife and little Mirander. Hearn she was sick with ther measles. Pesky things! There're meaner'n weasels Had 'em once myself, yer know, Never had a harder row to hoe.

How be I! Well now I say, When you were here t'other day And saw me layin' thar in the corner, Guess you tho't I wuz a gorner. Tho't so myself, too, by gum! Though I wouldn't let on so tu hum.

Didn't want the folks all afeard, So I just joked and cut up and jeered. Tho' the pain cut up some, you bet; And often my eyes were a'most wet With the tears that I couldn't keep back It beat me more'n once, for a fack.

What got me up? Now you're shoutin! Don't blame me, Jack, if I 'gin a spoutin And most wear off a leg or arm A 'telling' of this cure like a charm That put me right up on my feet When doctors and all were stone beat.

Vitae-Ore—the folks call it as sells it; Vitae—meanin' life, as they tells it. And life is what it gave me, that's certain. When the Lord had 'most rung down ther curtain Why man! It's that quick, just like lightin' Ther enemy just quit and stopped fightin!

Take Hum some for the darter, Jack. Use it and give all others ther sack; Take my word for it hum to the wife Just tell her it sure is the Ore of Life And you'll learn to bless it just like me That ought ter, as any and all can see.

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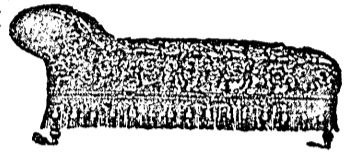
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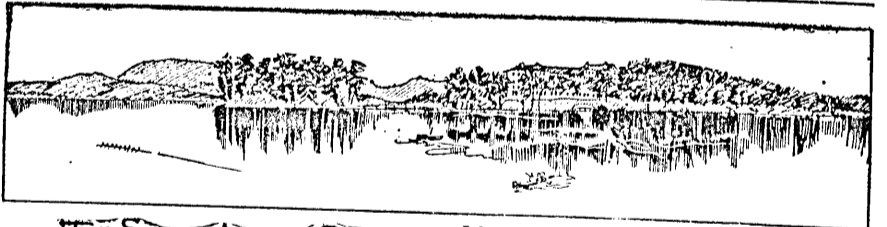
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July 17: Asa's Good Reign.

2 Chron. 14:1-12.
Golden Text—Help us, O Lord, our God; for we rest on thee. V. 11.

Place—Asa reigned in Jerusalem; the battle was about 25 miles southwest of that city.

Time—Abijah succeeds Rehoboam B. C. 957; Asa succeeds B. C. 955, and reigns 41 years, beginning while Jeroboam was still on the throne of the Northern Kingdom, and lasting through the reigns of about seven kings of the kingdom of Israel.

Rehoboam began his reign over Judah, like Jeroboam, of Israel, by making energetic preparations to guard his frontiers. But the principles of a true manhood were not in Rehoboam, and after a few years he descended into the life of a luxurious and voluptuous Oriental prince. He set up idolatrous shrines throughout Judah and Benjamin, with licentious rites. The fruits of this speedily appeared. The stamina of the people had already sadly deteriorated under the splendid voluptuousness of Solomon; it decayed rapidly under the licentiousness of Rehoboam. Within five years Shisak, king of Egypt, invaded his kingdom, and inflicted upon him a most humiliating defeat, carrying off an immense amount of treasure, which Solomon had collected, and especially the shields of solid gold which Solomon had hung in the temple. A dissolute life means—dissolution, for a man or for a nation of men!

The only things worth recording in the reign of Abijah seem to be that he inflicted a great defeat upon Jeroboam, and that he walked in the steps of his father, as it respects idolatry. There was enough of the salt of good men in his kingdom to save it from ruin—till there could be a funeral.

Asa comes to the throne, and the whole scene changes. He set to work heroically to overturn idolatry in all its forms and to abolish the "high places," the unauthorized seats of worship of Jehovah, scattered around through the land. He cut down the groves, overturned the altars, burn up the images, and commanded the people to worship according to the law and to obey the Lord.

His righteousness brought him great quiet and great prosperity. He found plenty of time and plenty of resources to put his kingdom in a state of defense. His army was something over a half million of valiant men. Under Rehoboam Judah had speedily sunk into vassalage to Egypt; under Asa, she was speedily to take her place again as a great power. Zerah, the Ethiopian, probably the leader of the forces of Egypt, brought in to en-

force this same vassalage, comes with an army said to have numbered a million of men. Read Asa's prayer to God in the presence of this great host; behold his spirit there, his humility and his unwavering trust, coupled with energetic action on his own part; and then see the result, how he overwhelms the invader, driving his prodigious army in utter rout from the country—the only battle an Israelitish army ever won over a great world-power—look at these things, and see in them the one lesson of history; that God is the greatest factor upon any battlefield, and that he is ever upon the side on which are found the true principles of righteousness and the true interests of the human race. To put it in other words: In righteousness is strength. This principle may have seemed to fail for a while, and to fail in the lighter skirmishes of warfare; but it has never failed in great world-crises. "The kingdom is the Lord's, and he is the governor among the nations."

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To the Members and Friends of the Methodist Episcopal Church, South, in the State of Arkansas:

Dear Friends—We have established in this state, at Little Rock, a school known as Williams' Industrial College, named in honor of Bishop R. S. Williams, D. D., of the C. M. E. Church. The object of this institution is to train the colored youth along the following lines: Agriculture, Carpentry, Blacksmithing, Harness Making and Repairing, Shoemaking, Painting, Brick Laying, Masonry, Laundering, Sick Nursing, Cooking, Dress Making, Cabinet and Upholstering Work, Watch Making and Repairing, Dairying and Domestic Training. Along with these special industrial departments we give a Normal or Teachers' Training Course.

The school has run one term with an enrollment of 156 students. Several of the above-named departments were in operation during our first term.

This school is being fostered by members of the Colored Methodist Episcopal Church in America, the church organized and set apart by the M. E. Church, South, on the 15th day of December, 1870, at Jackson, Tenn., at which time our parent church pledged herself to help us in time of need, which pledge she has never broken. Now that we are in great need we appeal to you, as members of our parent church, for help. We have bought a beautiful site for our institution in the city of Little Rock, which site had two brick buildings on it already. Since we purchased we have built a thirty-two room girls' dormitory, a twelve-room boys' dormitory, and a blacksmith, boiler and machine shop combined. In fact, we have raised over \$3,000 in one year's time for this institution, and we are

still raising money daily from our people. Yet we are in great need of funds at this time; therefore, we appeal to every member of the M. E. Church, South, and friend to industrial education, for the negro race in the South to give us \$1.

The following well known white gentlemen of this state constitute the advisory board of our institution: Ex-Gov. Dan W. Jones, Hon. A. B. Poe, Col. George Thornburgh, Hon. H. L. Rammel, Messrs. Ike Kempner, T. H. Sims, Hon. T. M. Mehaffy, Hon. P. D. English and Hon. H. T. Bradford. All money is to be sent to Col. George Thornburgh of the Arkansas Methodist, treasurer of the board, who will receipt for the same.

This money is to be used to furnish our two new dormitories, and to equip our various industrial departments before mentioned for use by September 7, 1904.

RUFUS S. STOUT, President.

We know of the educational work being done by the Williams Industrial College through the energy of Rev. Rufus S. Stout, president, whom we heartily indorse, and we unhesitatingly second the appeal he makes, for the institution has special claims upon our people, and we beg, for him, at least, the small amount asked for.

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The defendant Mamie Townsend is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, C. L. Townsend.
Chas. M. Connor, Clerk.

June 15th, 1904.

A. N. DeMers, solicitor for plaintiff.

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July 17: The Grace of Self-Restraint. Psalm xxxix. 1-8.

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One who has but ordinary capacity, who sets his hand to a worthy enterprise and persists in it will surely succeed. Almost anything is in the reach of a man who is able to control himself.

That one may govern himself rightly he must understand his needs. There is no greater mistake than for one to say of a thing, "I don't like it," as his excuse for neglecting it. The sluggard does not like to work and this dislike will be his ruin if he does not conquer it. A schoolboy may not like to study. He must conquer this dislike or be a dunce. As a general rule it is the thing which we most dislike that we need especially to attend to. The dislike shows the weak point which especially needs attention for its strengthening in order that a symmetrical character may be developed.

Self-control must be early learned. To defer it is to surrender to appetite and passion. The evil propensity only strengthens by delay. One who would conquer an evil disposition has no time to lose. He should set about his work at once. To delay is like delaying to extinguish a fire. The especial work of judicious parents is to teach children self-control. But if one has gone forth from the paternal roof with appetites or tempers or habits which need to be conquered, let him lose no time in beginning his work.

Self-control in the best sense means not only temperance, prudence and industry, but it means the holding of life's conduct true to right aims and to the highest ideals of moral rectitude.

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THE ARKANSAS METHODIST

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

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

REV. T. O. RORIE, FIELD EDITOR.

WEDNESDAY, JULY 13, 1904.

A preacher who knows how to organize a church never comes in depreciating the work of his predecessor. Neither does he publicly advertise that his church is in bad condition, nor does he make any promises of what he will do. He has a keen eye for sincere, earnest men and women. He gets them to work. It is like starting fire in a heap of coals. The coal kindles very slowly. It glows more and more fervently.

Our Diversions as They are Related to Religion.

When Mr. Wesley gave rules to the United Societies, first called Methodists, he prohibited, among other things, "The taking of such diversions as cannot be used in the name of the Lord Jesus." Diversion is here a term to cover all relaxation from toil—everything in which we turn aside from daily work to obtain rest for body or mind. The Christian is to reckon that there is a moral character even in pastimes and rest, and that they are to be judged according to their moral influence upon ourselves, and our influence upon others while engaged in them. Mr. Wesley's rule is of self-evident obligation. It bids us carry religious conscience into every act and sphere of life. It involves neither less nor more than the Apostle's injunction, "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The rule of Mr. Wesley recognizes that there is need of pastimes, and that there are diversions which may be taken in the name of the Lord, although as to Wesley himself we know that he gave little countenance to pastimes of any sort.

One who applies this rule must thoughtfully consider his actions at all times, and always maintain conduct and spirit and aim befitting Christian character and profession. While he attempts to do this, the question will daily arise whether this or that pastime or diversion can be used in the name of the Lord.

There is no question more frequently put to the minister by the church member than that concerning diversions: "Is this right or wrong?" If the minister doubts that such questions are put seriously and of good intent, let him undertake to answer them specifically, and categorically in every case. The preacher is not likely to keep up with all the games and pastimes which are invented for the diversion of the young. Generally he knows but little about them. He cannot venture to specify all diversions which are improper. When

roller skating began, leading church members took stock in skating halls, and a Southern Methodist Bishop was quoted as expressing the view that roller skating would prove a social reform by substituting this amusement for the dance. But the roller skating, when put to the test, proved so corrupting and so vile that even municipal authority rose up to prohibit it.

Diversions which cannot be used in the name of the Lord are many. But since they constantly change and multiply, no pastor can be responsible for keeping before his people a catalogue of the good and the bad, and, indeed, this is a matter about which most of the laity know more than the preacher, and are better prepared to pass judgment than he. In the minds of some of our preachers who grow weary with the questions about this diversion or that, it seems that the church should end the matter by laying down specific laws. They want relief. They want the church to do what they do not dare to do—what they know not how to do. But the church can no more specify all diversions which are sinful than can the preachers, and especially as new ones are continually coming forward it seemed best to leave Mr. Wesley's rule without specification to the conscience both of the pastor and the member.

But it has proven impossible to hold this position strictly, for if ever discipline is administered under the General Rule, it must make a particular ease against some particular diversion. This the preacher was compelled to do or end his obligation respecting the rule with simple admonition.

The history of administration here took the course which might have been expected in such conditions, viz., a conscientious preacher calls a brother to account. The brother appeals on the ground that there is no specification of any particular form of diversion. The appellate court must sustain the lower court, and so interpret the law in reference to a specific sort of diversion or reversing the lower court leave no ground for judicial administration under Wesley's rule.

THE LAW INTERPRETED.

In the year 1858 a case of trial and appeal compelled an authoritative interpretation of the law in one point at least. The decision then rendered has been carried down and will be found under the head of Decisions Rendered by the College of Bishops, in the last edition of the Discipline, paragraph 560: "A presiding elder decided in the case of a local preacher, complained of for having the art and science of dancing taught, that the case came under the rule of the Discipline forbidding improper tempers, words and actions." This decision, on appeal, was sustained by the bishop on the ground that it is contrary to

the spirit of the Discipline, and of the New Testament to teach the art and science of modern dancing anywhere, or to practice promiscuous dancing anywhere, and all the bishops concurred."

REPORT OF THE COMMITTEE OF FIFTEEN.

It was well that while the rule of Mr. Wesley was left to the conscience both of the members and the preachers in order that it might not be powerless, to indicate at least that the preachers should be sustained, within certain bounds in their application of the rule of specific diversions. Under these conditions the General Conference of 1900 appointed a Committee of Fifteen on "Worldly Amusements." This committee reported, quoting from a former Episcopal address:

¶ 665. "Amongst the indulgences which cannot stand this solemn test (the name of the Lord Jesus) is the modern dance, both in its private and public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in it is a justifiable ground of judicial action by the church authorities." The report continues, paragraph 666: "In this same condemnation, as equally contrary to the Scriptures, which declare that 'the friendship of the world is enmity against God' to our General Rules and to the vows which all our members have assumed, this General Conference would include card-playing, theater-going, attendance upon race-courses, circuses and the like. These offenses are, likewise, justifiable grounds of discipline."

In all this the careful reader will see that while the bishops and the General Conference have expressed their view of certain popular diversions as being contrary to the spirit of our Discipline, and to the spirit of Christianity, it is only said that persistence in these things is justifiable ground for judicial action. The pastor who interprets such conduct as a violation of the rules, and proceeds accordingly shall be sustained. In the further course of their address the Committee of Fifteen urge the pastors to judicial proceedings against those who indulge in the diversions named.

Par. 669. "As a further remedy, we urge our pastors to give all diligence in warning our people against the dangers of every kind of worldliness and to execute with love and fidelity the requirements of the Discipline in all cases of the violation of our General Rules."

Referring to this address, the General Conference declared: "We heartily endorse the aforesaid deliverances as containing the just and correct interpretation of the law in the premises, and as such this General Conference accepts the same as having equal force and authority as if it were contained in the body of the Discipline, Par. 660.

Thus the address of the Commit-

tee of Fifteen, in order to interpret the law, was almost compelled to enter upon specifications, and so the most popular and common diversions which are leading away our people are definitely named and the General Conference declares this interpretation of the law authoritative. The report of the committee also urged judicial proceeding under this interpretation of the rule.

POSITION OF THE M. E. CHURCH.

The M. E. Church, dealing with this same question of "Diversions which cannot be taken in the name of the Lord Jesus," has not left so much to the conscience and judgment of the members or their pastors. Their Discipline does not merely give opinions, advice and admonition at this point, as our Discipline does, in the Address of the Fifteen, but inserts in the body of its laws the following:

Par. 248. "Imprudent or Unchristian Conduct—In cases of neglect of duties of any kind, imprudent conduct, indulging in sinful tempers or words, the buying, selling or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property in or on which to manufacture or sell intoxicating liquors, dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing parties or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and Discipline of the church—first let private reproof be given by the pastor or leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On the second offense the pastor or leader may take one or two discreet members of the church. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled."

A careful comparison will show that there is little difference between the two Disciplines on this subject. But there is a little more liberty of action on the part of the Southern Methodist pastors in dealing with diversions and amusements.

OUR FLAG IS STILL THERE.

As to the spirit of the church upon this matter of worldly amusements, we can give no better indication than the following from the Buffalo Christian Advocate, which, under the head, "Our Flag Is Still There," reports the action of the late General Conference at Los Angeles:

"One of the most exciting and most able debates in the recent General Conference was on the subject of 'amusements.' The question was whether paragraph 248 should be retained or removed. This ques-

tion had been thoroughly discussed in the church papers months before the conference met.

"The matter of course was first referred to the Committee on the State of the Church. There were sixty-five memorials on the subject that came before the committee, fifty-five to retain and ten to remove or modify the paragraph. Twenty-nine of these memorials came from annual conferences, and of these but two favored any change. Quite a number of the ministerial delegates argued for the removal of the paragraph on the ground that it kept many young people out of the church, and yet the young people were practically unanimous for its retention. Not a single League throughout the whole church asked for its removal. A single Epworth League petition contained two thousand names for its retention. The laymen were practically unanimous for retaining the paragraph. Not a single Lay Electoral Conference throughout the whole church asked for its removal, and only two laymen in the conference spoke in favor of removing it."

After the discussion the vote stood 188 for a change, 441 against.

At Newark and Portia.

The editor of the "Methodist" attended the Batesville and the Paragould district conferences last week.

The attendance of preachers at each was good, but there were but few laymen comparatively. The financial condition of each district is good and the crop prospects encourages confidence of a good report at the end of the year in this regard.

The preachers have just begun to hold their protracted meetings. Rev. John Lowry was engaged to protract the meeting at Newark, where the Batesville Conference was held.

Rev. W. B. Hays seems to be in good health and spirits and to have the affairs of his district well in hand.

Rev. M. B. Umsted presided in the Paragould district conference, held at Portia. An excellent spirit prevailed. The preachers were especially desirous for revivals. The spiritual state of the church in each charge seems to be fairly good. The temperance sentiment is strong, yet the pardon of so many violators of the liquor laws has been discouraging.

General Notes.

Brother Morehead, who is preacher in charge of Portia Circuit, has begun a good work at Hoxie. He has organized a woman's missionary society of 17 and the people have bought a lot on which to erect a church at Portia. Much good work has been done.

The Batesville district conference was offered property at Sulphur Rock worth \$5,000 for a dis-

trict high school. The conference voted to accept it, assuming no financial obligations.

The interests of Hendrix College were represented at both the district conferences by Rev. Stonewall Anderson. His speeches did much to inspire the zeal of the brethren in Christian education. The enrollment of the college last year was 198.

More Diligent.

The laymen in a meeting of their own at the Monticello District Conference, adopted the following resolutions:

Be it resolved, That we as stewards will go from this district conference, to formulate plans whereby a greater portion of the pastor's salary may be paid in the first half of the conference year.

Resolved, That we will be more diligent to our duty as stewards, and try to measure up to the standard of a steward as laid down in our discipline. Submitted and adopted.

W. H. Blankinship,
Chairman.

W. A. Birch, Secretary.

Very Sad.

Sulphur Rock, Ark., July 9, 1904.

Editor Methodist—A sad accident happened to Misses Ethelind and Jessamine Hodges, aged 20 and 18 years, respectively. They were drowned in Big Creek, south of this place. Miss Ethel, as she was called, went to have the contract signed for a school, which would have opened Monday, July 11, 1904. A heavy rain had fallen while they were in the neighborhood, and as soon as the rain ceased they started home. Big Creek was swollen and very swift. The rest of the story is conjecture, for no one saw them enter the stream, and it was some time after the sad accident occurred until it was known. Miss Ethel was found in a drift near the ford and Miss Jessie was found a mile below. These were sweet Christian girls and were very much devoted to the church and Sunday School. They were laid to rest Sunday afternoon in the same grave in Sulphur Rock Cemetery. Their father and mother, Dr. and Mrs. R. Hodges have the sympathy of all the community. May God bless and sustain them in this their saddest trial.

C. H. Newman.

In Thankfulness.

Mr. Editor—Will you allow me thus to express our thanks to our brethren and friends, who have helped us to bear our burden in the loss of our sweet baby boy by writing us words of sympathy and assuring us of their prayers in our behalf. Next to the ministry of the Eternal Comforter, the sympathy of kind and loving friends is the greatest panacea to enable us to bear such sorrow, and in this connection, we want to express our thanks to the good people and pas-

tor of Hunter Memorial Church in Little Rock, who did so much to aid and comfort us. Such ministry is never forgotten. My own people here did all that could have been done by kind hands and loving hearts to alleviate the pangs of sorrow and to lighten the burdens of life. My daily prayer is that I make them a better and more useful pastor. Sincerely,

W. C. Watson.

Pine Bluff, Ark.

Pastors and Presiding Elders Objects of Benevolences.

At a District Conference we observed that a preacher referred to his salary and the presiding elder's salary as "benevolences." He said the "benevolences" were not well up, and referred to deficiencies on salaries. Is this "a form of sound words?" According to the views of some people it is. Even church members think that what they contribute to the support of the church is a gift, going beyond all claims of duty, justice, debt or reasonable expectation, a work of benevolence, an overflowing goodness of heart, a mercy dropping as the gentle rain from heaven, an uncovenanted grace for poor dependent and unworthy pensioners from the free bounty of a compassionate people.

We protest. This is not "a form of sound words." The highest obligations of men are unwritten obligations. They are not specified by any statutory laws. A man may say, I am under no obligation to pray, to read my Bible, to serve God, under no obligation to read to inform myself. Why not let every effort to enlighten the people, to teach them virtue, purity, faith in God stand still? But herein are the highest obligations, and men exhibit nobility of nature as they acknowledge and feel as a sacred debt and duty claims which rise above the direct and stern demands of law which does not project its demands and its penalties into the higher realms of moral and spiritual life. He who places himself in that realm voluntarily, earnestly and yet feeling that if he should fail he could not answer for his conduct before good men or high God, only such a man rises to the dignity and duty of true manhood. The men and women who build churches, support religious papers, pay preachers, support religious schools, these are God's elect. These are they whose influence will go down in blessing to the coming generations.

Church Notes.

The last General Assembly of the Presbyterian Church took measures to reach with the Gospel the mass of foreigners constantly being poured upon our shores. Their movement ought to be followed by other Protestant churches. The Catholics are far more attentive to the foreigners than are we.

The benevolences of the Methodist Episcopal Church, heretofore operated by six separate boards, are hereafter to be consolidated under three boards, namely, the Board of Foreign Missions, the Board of Home Missions and Church Extension, and the Board of Education, Freedman's Aid and Sunday-Schools.

A commission of fifteen persons was appointed to rearrange the work according to this plan adopted by the general conference.

The Methodist Protestant General Conference voted unanimously in favor of the proposition to unite in one church with the Congregationalists and United Brethren.

Since the action of the M. E. Church General Conference upon our proposition for federation it becomes unlawful for either of the Methodist Episcopal churches to open work in a place where the other is established without consent of the presiding Bishop.

Rev. C. J. Green is attending the Chicago University preparatory to his work at Hendrix College next year.

Personal.

The postoffice of Rev. A. C. Graham is Searcy.

Rev. Frank Barrett of Searcy was a caller Thursday.

J. A. McDurmit, vice president of the North Texas Conference Epworth League, died June 21.

Rev. F. E. Taylor, of McCrory, has doubled the subscription list of the "Methodist" in that charge.

Prof. J. D. Clary made us a call Monday. He is looking after the interests of Central College.

Rev. James A. Anderson has purchased a house in Conway. Perhaps he is expecting a property boom there.

Rev. J. A. Sage has appointed Rev. R. T. Davis as sub-agent for Henderson College in the Monticello district.

Rev. W. C. Morehead was not able to attend the district conference, being sick and unable to fill his pulpit on Sunday.

Rev. Stonewall Anderson attended the Batesville and Paragould district conferences and spoke on the subject of "Christian Education."

We acknowledge a pleasant note from Rev. H. B. Cox commending our utterances upon the refusal of Dr. Day to be ordained a Bishop.

Brother and Sister Thornburgh spoke at Henderson's Chapel Sunday night. He on Sunday-schools, she on Foreign Missions, as district secretary.

Rev. J. A. Henderson and Rev. Jas. Thomas, Clara McCray and Mrs. R. A. Holloway, wife of Rev. R. A. Holloway of Conway, went up to the Fair Monday night.

Dev. D. J. Weems represented the Galloway College at the Batesville district conference and also at the Paragould district conference. He has been very persistent and successful as an agent.

The official board at Lake Side Church have advanced the salary of their pastor, Rev. W. C. Watson, \$200, and paid up the salary to date. Bro. Watson has received into the church 108 persons since conference.

Christian Life.

Faith.

The faith of ages past is ours,
The oracle of God;
The perfume sweet of fadeless flowers
On which the ages trod.

By knowledge man has failed to find
God or His plan for men;
The heart must trust until the mind
Shall know the truth again.

The love of God to us revealed
In His atoning Son,
May be to us a book that's sealed,
Though love and life are one.

By faith the sons of men must creep
Back to the gates of day—
Must seek God on life's rocky steep,
And trust Him though He slay.
—Frank Moore Jeffery, in *Observer*.

The Bravest Battle.

BY JOAQUIN MILLER.

The bravest battle that ever was
fought;
Shall I tell you where and when?
On the maps of the world you will find
it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay not with eloquent word or
thought,
From mouths of wonderful men;

But deep in a walled-up woman's
heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troop, no bivouac song;
No banner to gleam and wave;
But O! these battles they last so
long—
From babyhood to the grave!

Yet faithful sill as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.

O, ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories
fought
Were fought in these silent ways.

O, spotless woman in world of shame!
shame!
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born.

The Blessing of Solitude.

REV. FRANK M. BRISTOL, D. D.

Solitude is one of the soul's most unfailing restoratives. Commendable in many respects as this strenuous American life may be, is it not possible for us to pay too much for our wealth and rapid progress? Is there not danger of overtaking those nervous energies which will be quite as necessary in holding as they have been in gaining the heights of prosperity? An army may dash into battle with an impetuosity which it will not be able to maintain, and thus even in the long struggle defeat itself. What profit to us will be all our social prestige, our commercial daring, our industrial supremacy and our national world-power, when our vitality and nervous energy become exhausted and the brain-fog sets in?

We may live too fast; we may

strain our individual, social and national powers to an excessive and fatal tension.

In the spiritual life of man—yes, and in the mental life, the professional life, the business life—there is often need that we lie down in green pastures, walk beside the still waters and there find the necessary soul-restorative, David's secret of spiritual rest.

That grand old poet understood the philosophy of getting the most out of life. Nor did he experience the fatigue of such a strenuous life as ours. That poet, soldier and king never forgot the free, wholesome and restful shepherd-life of his boyhood, when he led the flocks of Jesse into green pastures and beside the still waters. Many a day he doubtless longed to quit the royal courts of Jerusalem for the "green fields and babbling brooks" of Bethlehem. The sweet and holy ministrations of solitude have yet to be learned and appreciated. The imagination and emotions, the judgment and reason, the faith-power and the will-power, find stimulus and nourishment in that quiet, retrospective, introspective and prospective aloneness which gives the soul a chance to become acquainted with itself.

There is nothing more inimical to highest culture and spirituality than perpetual "society." We have no argument to make against society. That is a necessary and inevitable institution. Our contention is against the social restlessness, the demands which engross and enslave the life. We are not advocating the cloister, the stupidity and ennui of the hermitage, but simply an occasional, if not a frequent, soul-bath in the cleansing, invigorating silences and inactivities, a quiet walk beside the still waters of solitude. It is a blessing for the soul to pass into a quiet calm now and then, where no ripple is seen on the waters, where scarcely a zephyr is felt or even the flutter of a sail. The poet experienced the nervous strain of life when he sang, and sang for you and me as for himself:

"Calm soul of things! Oh, make it mine

To feel, amid the city's jar,
That there abides a peace of thine
Man did not make and can not mar.

"The will to neither strive nor cry;
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live."

Jesus, the "Calm Soul of Things," said to this hurrying, worrying humanity, "Peace I leave with you, my peace give I unto you." The psalmist found that in God's philosophy of life there were a place and a time for restful leisure. "The Lord is my Shepherd. He maketh me to lie down in green pastures. He leadeth me beside the still waters." American society needs more calm, more quiet, re-

generating breathing-spells. Its very purity, rejuvenation and vitality require this, as trees do that rest in winter to recuperate for new blossoms and new fruit when spring and summer shall return. Society may become exhausting and enervating—physically, mentally and morally. And that is fatal to a healthy, vigorous home-life and national life. It is remarkably true that there was never so much "society" in Jerusalem, Athens, Rome or Paris as in its most thoughtless and corrupt age, when it stood on the brink of political anarchy and ruin. The culture and civilization of a people are found in their quiet solitude, rather than in their social whirl and whirl. To what degree are the people thoughtful, meditative, given to study, self-discipline and control? This is the important question. To ask, How constantly are the people given to public excitement, amusement, parade to dress, show and gossip? is to ask, How much of the animal survives? Herbert Spencer would say it is to ask, How much of the ape remains in their composition? This is not an objection to society and social intercourse, but a protest against those social imperatives and tyrannies which leave men and women no time for solitude and its higher spiritual blessings. Mr. Ruskin has said: "An artist should be fit for the best society, and keep out of it." Why the artist and not the lawyer, the author, the merchant, the teacher, the housewife? We can not go to this extreme with all—hardly with the artists, poets or geniuses of any sort. This, however, is an extravagant, Ruskinesque way of saying, Do not let "society" be your master; do not be a slave to it; if you are, you can be nothing else.

We find the ideal man, Jesus, preparing for his life-work by retreating to the solitude of the wilderness, there to be tempted and tested. The Spirit led him into the solitudes. Even by the Son of God and King of saints there were important questions to be settled, severe battles to be fought, high and holy masteries to be gained, before the great, characteristic achievement of his life-mission could be wrought. Some people do not withdraw from the crowd long enough to become well acquainted with themselves. There are thoughts, convictions and purposes here in the soul that demand a hearing. Possibilities are here, knocking at the door of their imprisonment and claiming their opportunities. Sit down and talk with yourself awhile; lie down in the green pastures of meditation and listen to the inner voices of your better self. Yes, and that quiet of the solitude may be disturbed as you learn there are battles for you to fight, silent battles;

battles with the smokeless powder and noiseless guns, but battles of duty and of destiny. One is honest with himself when alone walking beside the still waters of sober judgment. He dares then boldly to say to himself: "I know you. No masks! Come, now, own up. Stop your pretense. Begin a better life. Break that chain. Shake yourself from the dust. Stretch yourself for your great duty. No cowardice! No skepticism! No nonsense! Make a man of yourself, and that quickly."—From "The Religious Instinct of Man."

WRONG TRACK

Had to Switch.

Even the most careful person is apt to get on the wrong track regarding food sometimes and has to switch over.

When the right food is selected the host of ails that come from improper food and drink disappear, even where the trouble has been of lifelong standing.

"From a child I was never strong and had a capricious appetite and I was allowed to eat whatever I fancied—rich cake, highly seasoned food, hot biscuit, etc.—so it was not surprising that my digestion was soon out of order and at the age of twenty-three I was on the verge of nervous prostration. I had no appetite and as I had been losing strength (because I didn't get nourishment in my daily food to repair the wear and tear on body and brain) I had no reserve force to fall back on, lost flesh rapidly and no medicine helped me.

"Then it was a wise physician ordered Grape-Nuts and cream and saw to it that I gave this food (new to me) a proper trial and it showed he knew what he was about because I got better by bounds from the very first. That was in the summer and by winter I was in better health than ever before in my life, had gained in flesh and weight and felt like a new person altogether in mind as well as body, all due to nourishing and completely digestible food, Grape-Nuts.

"This happened three years ago and never since then have I had any but perfect health for I stick to my Grape-Nuts food and cream and still think it delicious. I eat it every day. I never tire of this food and can enjoy a saucer of Grape-Nuts and cream when nothing else satisfies my appetite and it's surprising how sustained and strong a small saucerful will make one feel for hours." Name given by Postum Co., Battle Creek, Mich.

True food that carries one along and "there's a reason." Grape-Nuts 10 days proves big things.

Get the little book, "The Road to Wellville," in each package.

For the Young People

To the Children.

Children, did you ever take a trip on a mountain stage? You have all been on the train pulled by a big iron horse, but did you ever go on a stage pulled by real horses? It is a very fine trip, but becomes very tiresome if you are long on it. Let me tell you about our trip up to Sulphur Creek on the stage last month. We took the stage at Williams, a little town on the Southern Pacific railroad. Sulphur Creek is southwest of Williams, 28 miles right back in the mountains, the coast range. We could not be taken on the regular stage, so the Bartlett Springs Stage Company sent us out in a carriage. There were too many passengers that day to go in the small stage run just then. So we set out in our carriage, pulled slowly by two slow horses driven by a nervous, slow man who was running for office and had to halloo and speak to everybody along the way. We made in for the blue mountains, came to them, went up, up a canyon with great mountains towering up on each side. Starting at 2 o'clock p. m., we came by 4 p. m. to the Mountain House. This was the station on the road where the Sulphur Creek line branched off from the main Bartlett Spring's line. The Bartlett Springs stage was gone on, and under the shed stood our three-seated Sulphur Creek stage, waiting for us. I saw that it meant travel. The four sleek horses were restless in their anxiety to go. Two fine grays, two sorrels. There was a red-headed young man for driver, a man with strong grip of lines—he killed several horses last summer by his rapid driving. We were put in the middle seat. Two drummers and the driver sat up on the high seat at the front. The drummers smelling of whisky and all three smoking cigars and passing their smoky benediction down on us. In the back seat was a lone little drummer, smoking silently, but it was quite a jolly crowd, and we forgave partially their other imperfections. A crack of the whip and away we dashed, on a good mountain road. I had traveled behind horses before but never saw anything like that for horse travel. I had been used to traveling rapidly on the level and down grades, but this stage went on a run up great hills, down hills, swinging madly, as it were, around great curves, high up on the mountain sides, on the brink of a dangerous precipice for an instant, over a great bridge or down into a mad stream of mountain water, ever on the run, on the run. Trunks bumping behind, we rolling from side to side or holding savagely on to the seat in front. This our speed ever, till we came to the great dividing mountain between the Sacramento valley and the Bear river. Up this

great mountain we went, and the horses must walk, it is so steep, stopping every now and then to rest, for the sweat poured from them. At last we reached the top of it and made our start down the steep decline to the beautiful Bear valley, red like the sun in its covering of California poppies—but see, feel, we are almost dizzy as our horses dash in a mad gate down this mountain. I never saw such running, and it not a runaway. We almost literally struck the Bear valley, dashed down it for five miles, into Sulphur Creek canyon, up it for about three miles and—Sulphur Creek. About six o'clock p. m. Twenty-eight miles in less than four hours, and 13 miles of that distance behind slow horses. What must have been our speed from mountain house on! I tell you it takes several days to get over a trip like that. Mrs. Lark lived over it and is still alive and of course I am.

F. A. Lark.

Our Letter Box.

Ash Flat, Ark.

Dear Brother Godbey—My papa takes the Arkansas Methodist and I have been reading the children's letters for quite a while. I enjoy reading them. I thought I would write a letter from this place. Papa is preacher on the Ash Flat Circuit. I am a little girl 10 years old the 4th of April. Mamma gave me a book called "Edgar's Struggle" for a birthday present. I think it is very nice. Virgie and Thelma Brawley, two of my schoolmates, each gave me a nice present. I am going to school. Mr. Billingsley and Mr. Cooper are my teachers. I have one brother and two sisters living and one little sister dead. If this escapes the waste basket, I will write again. Your friend,

Orilla J. Robertson.

Dear Brother Godbey—It has been quite awhile since I wrote to the dear little friends and cousins through the columns of your much beloved paper. They will all remember when I wrote last, mamma and myself had just a short while previous come to my brother's at this place, and every one was a stranger to us. But now we have many dear friends and acquaintances here and feel like we were at home. I believe we have the best Sunday-school in the State. I know we have the best superintendent that could be found, and our pastor (Brother Sage) is so kind to all of us that it is just a pleasure to go to Sunday-school. We have splendid teachers. My teacher's name is Miss Len McHenry. I love her dearly because she is so kind to us and I think she is a lovely woman.

We are now preparing for Easter. I know we will have a splendid time. I have not been in the Sunday-school much this winter on account of having been sick some my-

self and brother's family have all been sick from colds.

We are very thankful to the good people of El Dorado for their kindness during our sickness. They were very kind to us and our dear pastor was very watchful, too. He was sure to know each day if we had all the help we needed. We love these people dearly and would be as sorry to leave them as we were to leave our Mt. Carmel friends and schoolmates.

I will close by asking this: Who were Moses' father and mother? With much love to the cousins and hoping you all a happy Easter, I remain your friend,

Fay Henry.

Hampton, Ark.

Dear Brother Godbey—My father takes the dear old "Methodist" and I thought I would write to it. I am a member of the M. E. Church, South. I have been a member five years. I love God and his people. I think every one ought to be a member of some church. Our pastor, Brother Canfield. I think he is a good man. I am sorry to know that Brother J. Y. Christmas is in bad health. I think he is a good preacher. We have no Sunday-school or prayer-meeting.

We had a very good meeting last summer. Brother J. F. Taylor helped in the meeting. He is a good preacher and a fine young man. I am sorry he has gone so far away. Well, I guess I had better close for this time. Yours very truly,

Ella Porter.

Dear Brother Godbey—I am seven years old and this is my first time to write. As it is Easter Sunday, I went to grandmamma's on a visit. I got so many pretty Easter eggs, sister and I. She is five years old. Our dear, sweet mamma is dead, and is in heaven. My papa is a lawyer and lives in Augusta, Ark. He is married again and I have a sweet, good step-mamma and a little baby sister three months old. I love her, too. I will close for this time. Love to all my little cousins. Good-night. I am as ever yours,

Ralfe Eldridge.

Brief Hints For Bright Girls.

Some one has suggested fifteen things that every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

Shut the door, and shut it softly. Keep your own room in tasteful order.

Have an hour for rising, and rise. • Learn to make bread as well as cake.

Never let a button stay off twenty-four hours.

Always know where your things are.

Never let a day pass without doing something to make somebody comfortable.

Never come to breakfast without a collar.

Never go about with your shoes unbuttoned.

Speak clearly enough for everybody to understand.

Never fidget or hum, so as to disturb others.

Be patient with the little ones, as you wish your mother to be with you.

Never keep anybody waiting.

Never fuss, or fret, or fidget.

The girl who has thoroughly learned all this might also be called a Mistress of Arts.—The Sunday-School Visitor.

TUNING A PHYSICIAN

He Got Out, and Then in Tune.

If coffee has you where your nerves demand it each morning you have a wreck ahead sure.

Think back for a year and notice how the sick spells grow on you instead of getting less.

You are running into nervous prostration or some fixed disease absolutely certain, and when it suddenly takes full possession you will find nothing, absolutely nothing, in drugs that will heal you. Nature demands penalty for the daily hurt to the nerve centers by the coffee, and you must pay the full price.

A physician of Cornwall, Ont., says of himself: "For years coffee was to me what rum is to the toper but I kept getting worse and worse in health.

"I suffered from continuous nervous twitching, insomnia, restless, miserable nights, nerves all gone. Craving for coffee was intense but it put me lower and lower in health. Something must be done, so I tried leaving off the coffee and using Postum Food Coffee. The first trial wife and I were both disgusted for we were careless in brewing it, but we went carefully into the subject of preparing Postum and found we had only allowed it to brew about five minutes, and that won't make good Postum. So next time it was boiled full fifteen minutes after boiling began, then served with good cream, and it was toothsome and delicious. That marked the beginning of my return to health. Now I sleep well, the old twitching has disappeared, and in short I am well again. My good wife has also been much benefited by leaving off coffee and using Postum Food Coffee. We have abandoned the old coffee for all time." Name given by Postum Co., Battle Creek, Mich.

There's a reason why so many intelligent people and physicians drink Postum in place of ordinary coffee.

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

THE ARKANSAS METHODIST

GEO. THORNBURGH, BUSINESS MGR.

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

WEDNESDAY, JULY 13, 1904.

Methodist Calendar.

Monticello District Conference, at Hamburg.....	June 30
Paragould Dist. Conf., at Portia.....
.....	July 7
Batesville District Conference at Newark	July 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 Stephens	July 28

Our Church at Home.

Ft. Smith District Conference.

Editor of the Arkansas Methodist—By request of the brethren, I send the following report:

The Fort Smith District Conference convened at 9 o'clock a. m., with Presiding Elder Hanesworth in the chair. After prayer and devotional service, Brother J. A. Castell was elected secretary. The roll showed most all the preachers and delegates in the district present.

We began our meeting on Sunday before the conference, assisted by our dear Brother Thompson, who, inspired of God, aided his hearers to prepare for the "pouring out of the Holy Spirit upon us." Truly God was among us.

Every member of the conference came feeling his dependence on God, and with Psalms and songs we praised Him in spirit and in truth from the very beginning until the close. We were charged and surcharged with the anointing oil of God. Shouts and praises were heard throughout the conference.

Finally the roll call showed every preacher in the district present and a large number of delegates and visitors.

The oldest members said they had never witnessed such a spiritual gathering—a regular old Methodist camp-meeting time indeed. Brothers Hughey, Tucker, Keithly, Sherman and Wright did the preaching, and as God spoke through them the congregations were melted to tears.

Six young men, Brothers Earl Edney, Olen Cole, Arthur Smith, James Ball, E. Dyer, W. J. Faust, Jr., were licensed to preach, and Revs. James Cannada and W. B. Wolf were recommended to the Annual Conference. With one exception this was said to be the finest class of young men ever licensed in the Fort Smith District. Seven of them will go in a body to Hendrix College this fall. Glory to God for such a gift of laborers.

The reports were exceptionally gratifying. All the causes were prospering.

We adjourned Friday night, and as many of the members returned

to their homes they felt it was good to be here.

Truly it was a remarkable gathering—no discord amongst the brethren to mar the good feeling; nor did they alone receive the blessing, but every home in Branch and surrounding country has been blessed as never before.

Seven of the ministers tarried with me through Sunday, much to their joy, for then we reached the climax. Despite a heavy rain, we had a wonderful day. Our beloved Presiding Elder preached with effectual power, hearts were touched as never before, fathers, mothers and young people came hungering for a pardon from sin. We received two into the church at 11. At 3 p. m., after an old-time love feast, Brother Hanesworth took our collection for the conference assessment, and over one hundred and five dollars were received, so we have our assessment more than covered. Thanks and praises to God. Last night the congregation was estimated to be one thousand, and as God's message was being delivered through Brother Hanesworth, great power came upon us, and now as God has tested our faith, may we have a still greater baptism, and see His kingdom come and His will be done until every soul shall be brought in subjection to God. Brothers A. H. Lark, B. W. Wells, J. D. Maddox and W. D. Young were elected delegates to the Annual Conference, and Brothers James Cole, J. R. Chastain and W. R. Gannaway alternates. The next conference goes to Waldron. Pray for us.

W. B. Wolf, P. C.

Monticello District Conference.

The thirty-fifth session met June 29-July 3, at Hamburg. All the pastors of the district were present except one. There was only a small delegation of laymen. Our Presiding Elder, W. M. Hays, did his part to make it a spiritual meeting, and every way profitable. It was a good meeting. The usual committees were appointed, and brought in reports. We licensed to preach William H. Duncan, Edgar G. Seay and John H. Clark. Brother Duncan and Brother Seay are both of preacher stock.

We renewed the license of the following local preachers: C. W. Warren, J. T. Cheiers, E. F. Reynolds, J. M. Robinson, M. P. Timberlake, A. B. Carpenter and J. G. Watts. Rev. J. L. Cameron was recommended to the Annual Conference for Elder's Orders. The lay delegates to the Annual Conference are, W. H. Blankenship, L. S. Eatmon, J. A. Simpson and R. T. Davis; alternates, W. A. Birch, J. W. Barnett.

Wilmar was chosen as the place for the next District Conference.

The conference finished its business by noon Saturday, but most of the preachers and delegates spent Sunday with the Hamburg people.

Those who heard him, say that the Presiding Elder preached a great sermon Sunday. The writer was sent to Crossett to preach to A. M. Shaw's delightful congregation. The town of Crossett is beautiful. The whole thing belongs to the lumber company. It is a gem right out in the pine woods. Decidedly the most beautiful frame church I ever saw has recently been completed at a cost of \$3,200, and is free from debt, and belongs to our denomination. But I was writing of the conference.

W. P. Whaley, Sec.

Ravenden, Ark., July 4, 1904.

Brother Godbey—Quarterly meeting of Walnut Hill Circuit, Brother Edwards being P. C. and Brother Umsted P. E., closed a successful session last night. Brother Umsted preached three good sermons and at 11 o'clock yesterday, Sabbath, was quite a success. He is a lovable fellow and grows in influence and usefulness all the time. God bless our brother always is my prayer. Pastor Edwards is a sight. No one can avoid loving Brother Edwards, if thrown with him much. If you heard him preach he will learn you something. These brethren have a warm place within the heart of this writer. Sister Edwards held a missionary rally last night, of which home missionary society within the Walnut Hill Circuit she is a prominent leader. Our sister knows how to rally her forces and talk missions to the people.

May her zeal and devotion to the great cause she has espoused be attended with the happiest results. Doctor, it seems our "Arkansas Methodist" is getting better in my humble judgment all the time, and I am astonished that so few of our members take and read the paper. Did you know, Brother Godbey, that not a few of those of our church who subscribe for the paper and who receive it at their respective postoffices do not read the paper? Not a few treat our church literature like they treat the Holy Bible—don't read it. When you get our people to hold family prayer in their homes and to read the Bible, some portion of it every day and to read our church literature, we will have no trouble on the support of the ministry and the support of missions. May we all rally in this regard and plant the Gospel standard in every land. Fraternal-ly,

J. F. Armstrong.

Fannie Crosby, the author of many of our most beautiful hymns, has just passed her 84th birthday. Miss Crosby has been blind from her childhood. She is said to be in need and the M. E. Church observes Fannie Crosby day for her benefit and as a memorial of her.

We sell collection envelopes for churches and Sunday Schools. Neatly printed. Sent postpaid, 500 for \$1.00.

Notices.

Please announce through the "Methodist that Bishop Key will dedicate our new church at Stamps, Ark., on the fifth Sunday in July. All former pastors are invited to be present. A. M. Robertson.

Dr. Godbey—Please state that Rev. T. O. Owen will work in South Arkansas for Galloway College. Rev. J. W. White finds that it will not be convenient for him to give his time to this work. Fraternal-ly, D. J. Weems.

MENA AND MT. IDA CIRCUITS CONCERNED.

Changes of appointments on the Texarkana District, third round:

I will hold the third Quarterly Conference for Mena Circuit July 23 and 24 in stead of August 6 and 7, and the Mt. Ida Circuit Quarterly Conference on August 6 and 7 instead of July 23 and 24, as published. B. A. Few, P. E.

DEDICATION.

Wheeler Springs church on the New Edinburg Circuit will be dedicated the fifth Sunday in this month. All the ex-pastors and presiding elders are cordially invited. Bishop Key is expected to be on hand. The Editor has a reserved seat near the chicken pie. Pray for us. Yours truly,

S. C. Vinson.

Very few of the preachers as yet have sent in the names of their delegates to the Little Rock District Conference. Please attend to this promptly. We will try to meet all the trains, but should we fail to do so, take an East Ninth or an East Fourteenth car and get off at Barber. League delegates will please send their names to Lem Kirkpatrick, 1010 Welch St.

J. D. Hammons.

LITTLE ROCK DISTRICT CONFERENCE.

The Little Rock District Conference will convene in Hunter Memorial Church, July 26, 9 a. m. Bishop Key has kindly consented to be present and preside. The second day, Wednesday, will be devoted to League work. Pastors are not only expected to be present themselves, but, if possible, secure a full attendance of lay delegates. If any of the delegates cannot be there, notify the alternates and urge their attendance. The various committees have already been selected and announced.

Let us come together not for a good time socially simply nor chiefly, the exchange of fun-provoking anecdotes treasured for the occasion, but prayerfully expectant of a gracious revival of religion, the fire and fervor of which shall be carried by all to their respective homes and charges. Our college representatives will be heard with pleasure. The preachers and delegates will report at the church on their arrival.

John H. Dye.

Little Rock, Ark.

Batesville District—Third Round.
 Mountain View Ct. July 16, 17
 Desha Ct., at Desha. July 19, 20
 Calico Rock, at Iuka. July 19, 20
 Salem and Camp, at Camp.
 July 30, 31
 Ash Flat Ct., at Ash Flat.
 July 31, Aug. 1
 Evening Shade Ct., at Sidney.
 Aug. 2, 3
 Batesville Sta. Aug. 7, 8
 Melbourne Ct., at Forest Chapel
 Aug. 11, 12
 Bexar Ct., at Bexar. Aug. 13, 14
 Sulphur Rock Ct. Aug. 20, 21
 Calamine Ct. Aug. 23, 24
 The pastors and church confer-
 ence secretaries will please have all
 the records and registers at the con-
 ference for examination.

W. B. Hays, P. E.

ARKADELPHIA DISTRICT — THIRD ROUND.

Malvern Station July 2, 3
 Arkadelphia Station July 4
 Ussery Circuit July 9, 10
 Amity Circuit July 11
 Clark Circuit July 13
 Okolona Circuit July 16, 17
 Social Hill July 23, 24
 Traskwood July 30, 31
 Holly Springs. Aug. 4
 Princeton Circuit Aug. 6, 7
 Dalark Circuit Aug. 9
 Lono Circuit Aug. 11
 Hot Spring Circuit. Aug. 13, 14
 Malvern Ave. Aug. 20, 21
 Central, H. S. Aug. 21, 22
 Park Ave. Aug. 27, 28
 South H. S. Aug. 28, 29
 J. R. Cason, P. E.

To the Leaguers of the Little Rock District.

Dr. Godbey: Please allow me space in your paper to announce our District League program, to be held in connection with the Little Rock District Conference at Hunter Memorial Church, Wednesday, July 27 inst. The Leagues will take up the entire morning and afternoon services until Tuesday evening, when the opening sermon of the District Conference will be preached. All delegates will be entertained by the City League Union. All Epworth Leagues of the district are requested to elect their delegates and notify Brother Pat W. Snodgrass, President City League Union, so that provision can be made for their entertainment. Commencing Tuesday morning, July 26, the program will be as follows:

9:00 a.m.—Devotional services, 30 minutes, led by Lem Kirkpatrick, Little Rock.
 9:30—The Devotional Department, 10-minute paper, discussion 10 minutes, Charles Diehl, Little Rock.
 9:50—Charity and Help Department, 10-minute paper, 10 minutes open discussion, J. E. Hicks, England, Ark.
 10:10—Literary Department, 10-minute paper, 10 minutes discussion, Miss Bertie Anderson, Little Rock, Ark.
 10:30—Social Department, 10-minute paper, 10 minutes open discussion, Miss Susie Hicks, Lonoke, Ark.
 10:50—League Finances, 10-minute paper, 10 minutes open discussion, Rev. M. W. Manville, Bryant circuit.

11:10—The Junior Department, 10-minute paper, 10 minutes open discussion, Mrs. Fields, Bryant, Ark.
 11:30—What About the Disinterested Member? 10-minute paper, 10 minutes open discussion, Geo. Buzbee, Little Rock.
 2:00 p.m.—Devotional services, 15 minutes.
 2:15—Missions, 10-minute paper, 10 minutes open discussion, Fred Elza, Benton, Ark.
 2:35—What a Country League Can Do, 10-minute paper, 10 minutes open discussion, by Miss Minnie Raper, Bryant circuit.
 2:55—The Young Member of the Senior League, 10-minute paper, 10 minutes open discussion, Miss Grace Willeford, Des Arc, Ark.
 3:15—Duties of District Officers, 15-minute paper, 15 minutes open discussion, Rev. W. W. Christie.
 3:45—Business session.
 Lem Kirkpatrick, President.
 Little Rock District League.

First Glimpse of Civilization.

The World's Fair at St. Louis differs from all its predecessors in that the largest number of strange people ever collectively assembled in the history of the world have been gathered within the thirteen hundred acres of the Fair's confines. Since the last World's Fair at Chicago our country has extended its boundaries thousands of miles, and thus an entirely new phase has been put upon what might be called our racial contour. The discovery of new peoples in the Pacific ocean, whose country is now tributary to our flag, seems to have whetted our appetite for the closer study of the tribes who were within our original borders from the dawn of time. Among them none form a more curious or interesting group than the Mokis and Zunis from the Painted Desert of the Colorado in Arizona and New Mexico. These perfect specimens of the human genus are the descendants of the Cliff Dwellers who have occupied the region from a time when the memory of man runneth not to the contrary. As their name indicates they occupy the caverns in the cliffs of the Colorado river. All of them abide in well-regulated family groups hundreds of feet above the surrounding level. Slender ladders connect their various abodes and in their native state they live a life of contentment and quiet, cultivating the arts of peace, in strange contrast to the existence they led when their ancestors had to defend themselves from the northern savage invaders of the lower river country which was first occupied by them. In the Cliff Dwellers' concession at the World's Fair there are three hundred Mokis and Zunis sojourning in an immense rock built especially for them. This vast mass of cement towers hundreds of feet above the nearby thoroughfare. At home they annually dance the Snake Dance, a ceremonial which the United States government has ordered scientific reports on. In this dance the Moki priests charm venomous snakes and, holding them in their mouths, implore Gitche Manitou, their deity, for rain. It is of record that the answer comes from the clouds in gentle showers and with unfailing regularity. Beyond the rock in which these Mokis and Zunis dwell at the World's Fair, is a theater in which they show their skill as dancers, necromancers and miracle workers. They are today the most highly civilized of North American Indians. Their children differ in appearance from the papooses of other native tribes, and are raised with the utmost gentleness. The men and women do not resemble the North American Indians of the

mountains and plains. They appear as a distinct race.

Sweet Gum.

We wonder if there is a child that has been raised anywhere in the South who has not had the pleasure of chewing old-fashioned sweet gum, the kind that comes from the sweet gum trees of our native forests. For more than thirty years this gum has been gathered by the Valentino Company, of Nashville, and by them has been cleaned, purified, and made into a most delightful and healthful chewing gum. Most of it is obtained from the sweet gum swamps of Tennessee. It is taken into the factory and here freed of all foreign substances, and incorporated with pure refined sugar and healthful flavoring. It makes one of the most delightful gums that we have ever had the pleasure of using. It is unlike anything else on the market. In fact, there is no wonder that it has become so popular through the entire country. The Valentino Manufacturing Company of Nashville is now offering one of their Dollar Boxes of this Gum for only six cents provided you will send them the advertisement that will be found in another part of this paper.

Married.

RIDEN-GRIFFIN. — At the Lakeside parsonage in Pine Bluff, Ark., June 20th, by W. C. Watson, Mr. Alvis Riden and Miss Anna Griffin.

FOSTER-MATTHEWS—At the Lakeside parsonage in Pine Bluff, Ark., June 22, 1904, by W. C. Watson, Mr. W. N. Foster, of Clarendon, Ark., and Miss Sam Matthews. May the blessings of God attend both of the above couples throughout life.

CLARK-PARHAM. — At the home of the bride's parents, Rev. J. A. Mason and wife, Dr. Herbert Clark to Mrs. Lulu Parham, June 1, 1904, Rev. S. H. Babcock officiating.

STOUT - STILLWELL. — On June 8, 1904, at the Methodist Church, Brinkley, Ark., Dr. T. J. Stout was married to Miss Edith Stillwell, Rev. S. H. Babcock officiating.

ALTMAN-JOHNSON.—At the M. E. Church, South, Forrest City, Ark., June 19, 1904, Enor Altman to Miss Mary Johnson, S. H. Babcock, officiating.

JOHNSON-BECK. — At the home of the bride on June 19, 1904, Marsh Johnson to Miss Mattie Beck, S. H. Babcock officiating.

ZOLLINGER - CRIPPEN — At the home of the bride, William Zollinger to Miss Ida Crippen, July 3, 1904, by Rev. Sidney H. Babcock.

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. King.
 Chas. M. Connor, Clerk,
 June 28, 1904.
 John Barrow, solicitor for plaintiff.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
 In the Pulaski Chancery Court.
 Winnie Robinson, plaintiff, vs. Melvina Hill, defendant.
 The defendant, Melvina Hill, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Winnie Robinson.
 May 31, 1904.
 By J. H. Shoppach, D. C.
 Maloney & Maloney, solicitors for plaintiff.

Life of Paul—Stalkers. 30
 Miracles of Our Lord—Spurgeon,
 2 vols 2.50

4 DAILY TRAINS TO HOT SPRINGS

VIA

The Little Rock and Hot Springs Western Railroad

AND

Iron Mountain Route.

All trains leave Little Rock from the Iron Mountain Union Depot.

Lv Little Rock 7:30 am, 7:40 am, 2:20 pm, 7:15 pm. For further information, apply at Union Ticket Office, Markham and Louisiana St's, or Union Depot.

J. A. HOLLINGER, P. & T. A., Little Rock.
 G. W. THOMAS, G. P. A., Hot Springs

ST. LOUIS SOUTHWESTERN RAILWAY COMPANY.

General Passenger and Ticket Department.

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

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

R. H. Laing,
 Asst. Genl. Pass. & Ticket Agt.
 E. W. LaBeaume,
 Gen. Pass. & Ticket Agt.

TO EASTERN AND NORTHERN SUMMER RESORTS.

The Louisville & Nashville Railroad affords the Fastest Time and Finest Service from New Orleans and Memphis to all the noted Summer Resorts in the East and North. Tickets will be on sale after June 1st at very low rates to Niagara Falls, Mammoth Cave, Put-in-Bay, Old Point Comfort, Waukesha, St. Paul and Minneapolis, French Lick, Petoskey, Oconomowoc, Mountain Park and to the Mountain Resorts in Tennessee and Kentucky, tickets being limited for return until October 31, 1904. The Louisville & Nashville operates Double Daily Trains out of New Orleans and Memphis for all resorts mentioned. Trains are wide-vestibled and carry modern Pullman Sleepers, Electric-Lighted Dining Cars and Coaches ad Free Reclining Chair Cars. For rates, time tables and further information, address below-named representatives of the Louisville & Nashville R. R.

N. B. BAIRD, T. P. A., Little Rock, Ark.
 MAX BAUMGARTEN, D. P. A., Memphis, Tenn.



PINE BLUFF.

Improved service to Pine Bluff via the Cotton Belt Route. Two trains each way daily. Note the very convenient schedules:
 Leave Little Rock 8:05 a. m., 5:00 p. m.
 Arrive Pine Bluff 10:35 a. m., 7:30 p. m.
 Leave Pine Bluff 8:00 a. m., 3:50 p. m.
 Arrive Little Rock 10:30 a. m., 6:20 p. m.
 Remember this is via the Cotton Belt Route. Ask Cotton Belt agent for folder.

W. H. M. S. Department.

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

Parsonage Work.

(Read at the annual meeting of the Arkansas Conference at Dyer. Written by Mrs. G. G. Davidson, Greenwood.)

The parsonage work of the Home Mission Society touches every unselfish heart and surely every Christian heart. The crying need of this work was borne in upon the consciousness of Dr. Morton as he was trying to extend the strong arm of church extension around the struggling congregations of our Western conferences. And it found an expression in the heart and life work of the now sainted Lucinda B. Helm. Her motto, "A home for every pastor," was born of a consciousness of their need; and her life work was given to the effort of laying this work upon the hearts of the consecrated womanhood of our church. Slowly but steadily has this interest of our beloved church grown upon us until now, after seventeen years of organized effort, we may see some of the fruits of our labors, yet the needs are still great. The demands upon us are imperative. If our ministry is to do its work uncomplainingly surely they must be provided with homes. The parsonage holds a position directly vital to a successful pastorate. Nothing is more trying to the earnest pastor than to take this family to an uninviting field of labor, and then be put to his wits end to find some nook or corner where he can stow them away, uncomfortably though it be, and insufficient for their needs. Many a self-sacrificing itinerant wife has felt her heart sink and her courage fail as she has been forced to realize that like the Master there was "no room at the inn," and literally she had not where to lay her head. To meet this crying need and to help in building a parsonage in every charge where aid was needed, the Home Mission Society was organized. It seemed an insignificant thing to ask of those who love our church to give of their abundance ten cents per month to meet the pressing need. But time has shown the wisdom of the plan, and the consecrated life of Lucinda B. Helm has been crystallized into a mighty factor in church work. Many a struggling congregation has had reason to thank God for that life which touched so many responsive hearts and brought them into sympathetic and helpful touch in their work of parsonage building. Do you know what a donation of \$50 means to a small congregation striving to put

a roof over the preacher's head? How it stimulates them to greater effort! Some one has called Methodism a wheel, the itineracy the rim, parsonages the tire. Many of our pastors with their families have found comfortable homes in difficult fields, and have been enabled to stand in their place doing the work assigned them, only because the helping hand of the Home Mission Society has been extended. But what are we doing in the work of parsonage building? While we have broadened our usefulness by gladly entering other fields of labor and have wrought successfully wherever we have gone, yet our efficiency in the one work for which we were organized has not been impaired. While statistics are dry and unpalatable to the mental taste nevertheless it gladdens our hearts to know that we are aiding in the erection of two parsonages a week. That more than twelve hundred preachers' homes stand as monumental evidence of the faithfulness of our society to this interest. While ten cents per month seems a small amount, yet out of these mites we are contributing more than ten thousand dollars a year to build homes for our preachers. Since the organization of our society we have donated more than one hundred and thirty-five thousand dollars to needy parsonages, and have helped by means of loans to the amount of sixty thousand dollars. God has blessed our efforts in parsonage work. Our work seems providential as it stands so closely related to the great interest of church extension. Hand in hand we are endeavoring to plant the church and the pastor's home side by side and our success bears the mark of loyalty to this interest.

But there is much yet to be done. preachers are without homes. And this hardship falls upon those who are least able to bear it. Men with small salaries and large families after expensive moves often find themselves without a parsonage home. Bishop Key once said that "to place the preachers was not much trouble, but to care for the preachers' wives and children was a care that weighed heavily upon him."

Oh, do we realize what hardships and privations come to these homeless homes! Shall we not with our thirty thousand members soon realize the glad consummation of the consuming prayer of our sainted founder, "A home for every pastor"? We have fifteen charges within our own conference without parsonages. We have many others that need the thoughtful, helpful care of a local society. In almost every charge there is need of repairing, beautifying and furnishing these itinerant homes, until the pastor as he comes will feel that he is among a people that have an

interest in his comforts and surroundings.

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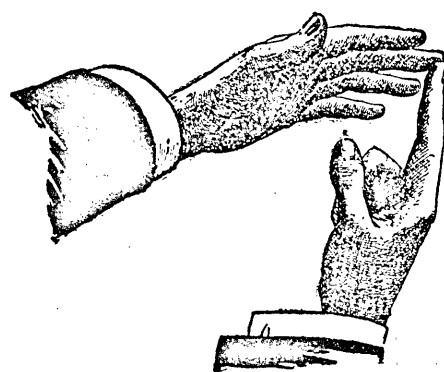
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WATSON.—John Powell, the little son of Brother and Sister W. C. Watson, was born in Hope, Ark., December 1, 1903, and died in Pine Bluff, Ark., June 23, 1904. The funeral was held from Hunter Memorial church, Little Rock, June 24, Hunter church being one of Brother Watson's former pastorates. The interment was at Oakland cemetery. He came as a flower to gladden the home for a short time only, but God knows best and is better able to take care of the little ones than any earthly parent. We can't understand all of God's plans but we shall know some day and then his infinite justice will be revealed. May His spirit comfort the bereaved ones, enabling them always in their darkest hours of sorrow to look to the future when there will be a glorious reunion, and to say "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

J. D. Hammons.

BRYAN.—Pearl Euvonia Bryan was born July 11, 1880, and died at Traskwood, Ark., June 4, 1904. She joined the Methodist church, October, 1900, and was faithful in attendance upon its services until consumption interfered. Her mother and her only sister had been summoned hence by the same disease. Nine months Miss Pearl lingered in resignation awaiting her end. She said to me a short time before the end, "I suffer so, I do not care what time I go," and "I don't think it will be long." She was ready she said, and her loved ones and friends believe she was not mistaken. Hers was the fellowship in bodily suffering with her Master before the call up higher. Her spirit thus chastened and refined must greatly rejoice in the presence of the Lord of her health and peace. She has forgotten perhaps the light afflictions, which were but for a moment, because it has worked out for her the far more exceeding and eternal weight of glory. She leaves a father and four brothers. Grieving not as those that have no hope, may they resolve to meet again.

John F. Taylor.

HOGAN.—Mrs. Dollie Wright Hogan was born April 1, 1854, in Tipton county, Miss. She was converted at 16 and joined the M. E. Church, South, moved from Mississippi to Independence county, Ark., in 1871. She was married to J. L. Hogan, October 19, 1873, moved to Baxter county, Ark., in 1884, and died on Sunday, June 19, 1904. She was the mother of nine children, two of whom preceded her to the home where she now is gone. Sister Hogan was a victim of consumption and suffered eleven months. She was kind and patient through the long tedious suffering; though loath to leave her family she was only waiting the summons to "come up higher." On Friday before her departure on Sunday she called her husband and children to her bedside and gave them her parting message with many entreaties that they all meet her in the home of the saved. Then she sang, "Jesus Lover of My Soul." She continued rational and interested in the comfort of every one until just a few hours before she went away. She sank into an unconscious state and slowly faded from the earth realm away. She lived a noble Christian life and her "works do follow her." Some day we

will all go and meet her. Till then, let us be occupied with the Master's service. L. L. Seawell, P. C.

Gassville, Ark.

LIGHT.—Sister Ada Light was born near Augusta, in Woodruff county, Ark., March 11, 1878. She was converted under the ministry of Rev. W. R. Foster, of the White River Conference in 1893, and joined the Methodist Episcopal Church, South, at Union, in what was once called Union and Revel charge. She lived a faithful member of the church militant until she was given a place in the church triumphant. This change came after a long illness, in her home near New Hope Church, May 17, 1904. Sister Ada's life was beautiful because it was lived in faithful performance of the duties arising from the relations she sustained to her friends, to her father's family, to her church, and to her heavenly father. She leaves a father, mother, three sisters and two brothers to mourn her going. May they live lives full of faith as this dear departed one did and finally meet her in heaven. Her pastor,

D. H. Colquette.

Atkins, Ark.

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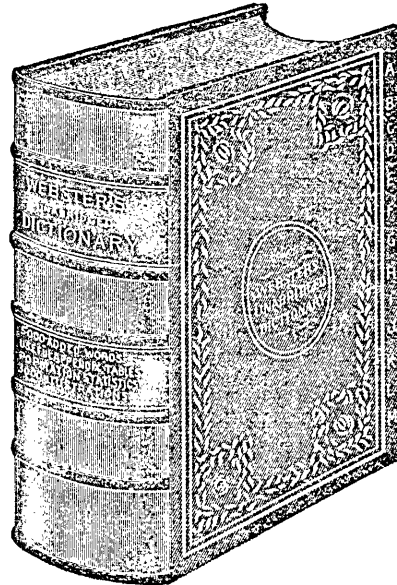
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