

# The Arkansas Methodist

J. E. CODBEY, D. D., Editor.  
GEO. THORNBURGH, Business Mgr.

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## News and Notes.

LAST WEEK THIS PAPER NOTED the prompt punishment of three negroes who were convicted of assault upon Mrs. Biddle, of Burlington, N. J., and stated that imprisonment for 15 years, all that New Jersey allows, was no adequate penalty for such a crime.

During the last week a movement has been begun by members of the bar in Pennsylvania to have a law passed by the next legislature, grading assault like murder under cases of the first, second and third degree and making the punishment the same as murder; for the first degree death, for the second imprisonment for 15 years, for the third imprisonment according to discretion of the judge.

THE MEAT PACKERS' STRIKE came to an end on the 20th inst. after a continuation of nine days. On the 21st, 50,000 packers resumed work. The employers will take back union men. All are to be reinstated within forty-five days. The matter of wages will be determined by an arbitrary committee of three. Other conditions will remain as they were before the strike.

Almost immediately after the above announcement in the papers that the strike was settled comes the report it has been renewed. Hardly had work been renewed in the packing houses of Chicago when charges that the packers had violated the terms of settlement by discriminating against prominent union men, another strike order was issued and the vast industry again stood still.

LAST WEEK THIS PAPER REFERRED to the passage of two Russian volunteer ships out of the Black Sea, through the Dardanelles into the Red Sea. These ships on reaching the Red Sea were turned into war vessels and have been patrolling the sea, arresting the merchant ships of other nations and taking from them any goods bound for Japan which might be regarded as useful in war. The British government has sent to the czar a vigorous protest against this action. Germany has also sent her protest to the czar. The right of belligerent vessels to halt neutral ships to ascertain if they carry goods which are contraband of war is not denied by the laws of nations, nor is it denied that merchantmen or volunteer

ships have a right to pass the Dardanelles. The question involved, so far as international law is concerned, is whether its provisions are not violated by the transforming of merchant vessels into warships after reaching the Red Sea. This ground England will maintain, no doubt, and on the ground that Russia has acted in bad faith insist that no more Russian vessels capable of service in war be allowed to pass out of the Black Sea.

France, which is regarded as Russia's ally, does not approve the holding up of neutral ships by vessels alternately flying commercial and naval flags.

Sunday, July 17, the Russians made a desperate effort to recapture the Motien Pass, but were finally repulsed with a loss of about 2,000 men. The Japanese loss was reported at 289.

Authentic news has been received of heavy fighting on July 18 and 19th concerning which there are many rumors, but it is made plain that the operations ended in a Russian retreat. Gen. Kuroki advanced on the 18th, his purpose being to capture Kiaotung, a strong position on the Chi river, northwest of Motien Pass and east of Anping. The conflict culminated in the afternoon of July 19th. The Russians retired northward.

It is stated from St. Petersburg that the cruisers which Russia bought of Germany had joined the Vladivostok squadron.

### From the Nation's Capital.

A talented and even brilliant member of congress has exhibited himself on the streets of Washington during the last week in a state of conspicuous inebriety—in other words, fighting drunk. A neighbor of mine when he told me lifted up his hands and exclaimed, "What a pity that congressional morals are nowadays at such a low ebb—drinking and fighting!" Then he alluded to the two or three small quarrels between members that have taken place during the last year.

I recalled other congresses and came to the conclusion that this is probably the soberest congress the country has ever seen. Fifty or sixty years ago inebriety was so common that it created little comment. When a member staggered into the house and made a maudlin effort at oratory he was laughed at and led into the cloak room, but

nobody thought it worth mentioning. When half the men in the land occasionally or frequently got drunk, a sporadic case of tipsiness caused no comment. The fuss that is now made over a transient lapse from temperance on the part of three or four senators and members is a high tribute to the general sobriety of congress. Since the close of the civil war drunkenness, for the first time in the history of the human race, has become thoroughly disreputable. As late as when Kossuth was in this city there was a scandalous scene. The banquet in his honor was held at the National Hotel, speeches were made by Cass, Webster, Shield, Seward, Marshall and others, and several prominent guests got into such a condition that they had to be helped away from the table. The great Magyar and his suite were carried back to the Metropolitan, only four doors away, in carriages; but one was so helpless that he tumbled into the "bridal bed" with his boots on and refused to be disturbed. Conditions have greatly changed when a man cannot get drunk in public or be seen emerging from a gambling saloon without injury to his reputation. Different, indeed, was it in "the good old times"—the hey-day of "Blifil and Black George," when Pendleton kept open his "palace of fortune" on the avenue and presided at a sumptuous dinner every day at five, in full dress, surrounded by twenty or thirty members of the house and senate, cabinet ministers, generals, diplomats and judges, attracted by the pleasures of the duplex table—the faro table immediately succeeding the dinner table. The cuisine was presided over by an artist; the wines were bought at auction when bankrupt German dukes sacrificed their cellars. Everything was luxurious, and scores of distinguished gamblers chased the ivory chips around the green baize till the morning came in with its glow. Humphrey Marshall being appointed minister to Russia in 1852, dropped into Pendleton's the night before his departure to play "one farewell game" and he lost all the money he possessed, his entire outfit, and six months pay in advance—and then Pendleton lent him enough money to carry him to the Snowy Empire where he doubtless taught the funny game to the subjects of the czar. And when the great Pendleton died the mayor of Washington and senators and mem-

bers bore his pall, and the president of the United States attended as chief mourners. And there was no scandal about it. Ah, times have changed!

Among the stories told of the house when it met in what is now Statuary Hall, is one of a member who was permitted to keep his vallet in the cloak room to take care of him when he became helpless, and another of a chairman in committee of the whole who caused great consternation by suddenly insisting on going to bed, gavel in hand, under the speaker's desk. Such things do not happen nowadays.

There were three terrible drunkards in the house just fifty years ago—Tom Marshall and Jim Sprigg of Kentucky and Felix McConnell of Alabama, all Whigs, I believe. They were regular rounders, and liable to make a scene in the house any time. Marshall was pretty sure to be drunk when anything great was expected of him. Jim Sprigg drank as much as he could get and was made very happy by it. One night he had a barroom fight on Pennsylvania avenue with a loafer and had an ear bitten off. "We welcome back to Kentucky," said Prentice in the Louisville Journal, "all there is left of our gallant fellow-citizen, Hon. James C. Sprigg." Felix McConnell should have been baptized Infelix. He was a very brilliant and erratic member, quick at repartee, witty, well informed, and the delight of the house when on his feet, drunk or sober, but he was sensible enough to know that drunkenness in public places was becoming unfashionable, and being humiliated by having his habit alluded to on the floor he returned to his room at the National and committed suicide.

Why multiply instances? With greater civilization come improved manners and morals, and every congress has been more sober, peaceable, and better behaved than its predecessor. In this congress there are scores of men who take a drink occasionally, but there is not one confirmed drunkard. Even the half dozen who sometimes drink too much have kept their self-respect, and pay to temperance the tribute of concealing their weakness.

C. A. S.

We have a supply of the book of Psalms suitable for use in connection with the new form of worship. Prices, 15 cents and 25 cents.

## Contributed.

### Tennessee Correspondence

RUFUS E. TRAVIS.

This writer undertakes the breaking of no new ground. But some reflections on the means, work and results of the revival are here given. The Holy Spirit stands related to the entire text of the Holy Scriptures. Everything vital and authentic comes from the Bible. Its fundamental doctrines of the atonement, depravity, repentance, faith, regeneration and adoption preached by a man called of God are the ground on which the revival may be expected. God in man and man in God is the result. The work that goes beyond reason results in experience. If we are anything as Methodists we have an experience. Clap-trap should have no place amongst us. It is a curse. Preaching the Word and prayer hold a large place in the revival. "Preach the Word" is the divine command. With the preacher the responsibility is great. Sacraments cannot save. The blood of Christ must. The genuine revival does its own advertising. Printer's ink is inconspicuous beside a soul born of God. Erudition and attainment are impotent to regenerate the spiritual in man. He is not born or tutored into regeneration. God has reserved that right to himself. Born from above is being "born of God." Our doctrines are not questions of caprice. But the doctrines of Methodism, in some parts, from my point of view, are no longer the edged tools with which the masters once felled the forests. Speculations, ethics and questions of casuistry have come in and shouting is left mainly to the niggers. Ezekiel, with the mountain rim perhaps for his pulpit preached to the "slain"—his congregation in the open valley. Peter, at Pentecost, with a motley crowd, saw the silence of his congregation broken by a baptism of fire. Both the prophet and Peter preached the great doctrine of redemption respectively to their congregations. Conversions followed. By the preaching of the Word is the knowledge of sin. God reveals the way to the hearer. A change from "death to life" was once thundered from Methodist pulpits. We have now some fine theories. Once the verities of our doctrines were life and joy in the Christian experience. Old altar fires were familiar and kept burning. The audience-room had not become a voting precinct. Give us all we may know in this life, but don't take our altar-fires and put them into strange hands. To my mind, the last twenty-five years have grown a sordid Gospel. Current religion, the times do declare, is more or less sensuous.

Doctrines are set in cant phrase. Experience is scant because sentimental revivals have won out. Broth and spawn are plentiful with su-

perficality and worldliness playing their part. Let's go back and get the "fire-range." Sinai was in deep slumber till God touched it. Fired by strange power, Wesley took the field and later McKendree belted the continent. They had each a message. Fire was in their bones. The heritage they left us together with many others of their like who preached the Word, was their fidelity to duty and doctrine. Their light is yet blazing in two continents.

### Information Wanted.

The discussion that is being carried on in the "Methodist" at present concerning some teachers in Vanderbilt University leads me to ask these wise men who have more than "a smattering knowledge" some questions for information.

1. Is the story of Jonah allegorical or is it a history? If it is allegorical and not a truth, isn't the burial and resurrection of our Lord liable to be considered the same? Matt. 12:40: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." And if this be not truth—if Christ be not risen, "Our faith is vain and we are yet in our sins." The same view will apply to Abraham, Elijah and others.

2. Are we not on dangerous ground, and liable to drift down to where we will only accept the Bible as a very good guide in morals, and our Lord, as a first-class gentleman, whose moral character is worthy of imitation, but one who only had "a smattering of knowledge" because he referred to these Bible characters as real?

Now I have been preaching that a big fish swallowed Jonah and that Abraham was ready to offer Isaac, etc. Now, my dear brethren, who have more than "a smattering of knowledge," when I gave my heart and life to God and the Methodist Church, I accepted the fifth article of Faith, which says the Bible "is the Word of God," just as I did the other 24, and if you have found anything there that is wrong, you ought to let the weaker brethren know it, so they can preach the truth, the whole truth, and nothing but the truth. As for me, I shall try to follow the old paths, until I find something better and I do not suppose there will be any serious objection. But we cannot afford to be "carried about with every wind of doctrine." It matters not who may introduce it. I assure you that I am not the least biased either way, but this criticism ought not to be engaged in as it is. What you boys need is not knowledge, for you are all giants in that respect, but you need experience. There is a way to handle such things as you mention, and that is the right way. I know it looks a little foolish for a

mouse to tackle a giraffe. But the "Lord hath chosen the foolish things of the world to confound the mighty." So suffer a word of exhortation, boys, and, using the language of the Savior, "What I say unto you I say unto all, watch." Yours fraternally,

J. H. McKelvy.

### The Bible in the Family.

I take it that every clear-headed and pious-hearted father and mother supremely desire the salvation of their children. I say clear-headed, first, because it is written, "It is not good for the soul to be without knowledge." This knowledge, or better, this wisdom, which is from above, takes a comprehensive view of the greatest undertaking ever assigned to two souls, the teaching, training and guidance of their children "in the nurture and admonition of the Lord" in the way they should go." Verily I say unto you, that Solomon in all his glory had no more need to get upon his knees, spread forth his hands toward heaven and pray, "Give therefore thy servant an understanding heart, that I may discern between good and bad," than you have to pray for the wisdom to command and guide your household with discretion. I would not presume to be censor upon this subject; I may, nevertheless, be permitted to beseech you, turn not away from this thought, until your mind and will be in perfect harmony with God's.

But this is digressing from the path I had marked out for this humble communication.

There is great complaint in almost every part of our Zion now, of irreverence, among our young people, for sacred things, and I partly believe it. Why is it thus? With all deference to superior judgments, I beg to show mine opinion.

1. It is a deeply felt conviction with me that this lamentable want of reverence upon the part of our dear young people for religious services and for religion itself, is largely attributable to the neglect of the Bible in the family. This book is the divinely given constitution and digest of domestic government, the very existence, peace, happiness and immortal destiny of the family is inseparable from the teachings of this blessed volume. Who doubts it? Who can doubt it?

I want to say, and I know whereof I affirm, to some of you pastors, that some of your flock are without a line of the holy Scriptures in their families. It is a better preacher than you are. I don't care who you are.

And now, parents, suffer the word of exhortation. Give God's Word the place in your families it deserves. Yes, I will say it imperiously demands, and let it not be there not as a sealed or closed book, I read it reverently, devoutly; let your children see that you do love it.

Hear, O parents, what God himself says to you: "And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever."

One of the truly great men says: "From the time at my mother's feet, or on my father's knee, I learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures." Webster.

I earnestly commend these words to the thoughtful consideration of every parent that has the salvation of his children at heart.

Perhaps more anon.

J. E. Caldwell.

Tulip, Ark.

### Cancer—How Mrs. Margaret E. Cox, of New Moon, Ala., Saved Her Life.

Dr. D. M. Bye Co., Dallas, Texas.

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With the best love to you and your kind treatment to me, I remain, your true friend.

Mrs. Margaret E. Cox,  
New Moon, Ala.

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### 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, 1901.

Chas. M. Connor, Clerk,  
By J. H. Shoppach, D. C.  
Maloney & Maloney, solicitors for plaintiff.

### A Proposition.

Dear Doctor—I have been giving some right serious thought to the subject of “a proposition.” I find in Webster’s common school dictionary this definition: “A thing proposed; offer of terms.” I will not burden myself nor the reader with what the “International” says, for I think this short, and comprehensive definition sufficient for the purpose I have in writing this letter. And here I want to give what seems to me to be the practical definition of the term, “It is something that most men and women reject when it signifies, or is in connection with personal salvation, or when it calls for individual work leading to the salvation of others.” I am comforted here with more than one thought as to the best way to get this idea on the heart, and in the mind of the reader. Will a personal question carry it safely to the heart and head? Are you a Christian? If so, how came you one? Did you not accept a proposition that embodied the plan of leading you to Jesus? Did not some one say a good word to you? and indeed as well aid you? The answer no doubt is “yes.” But now here comes the same round to you, and you say, “I don’t like so many propositions?” You go further, and say “I see no need of just making proposition after proposition. People get tired and worn out over so much of it.” It may be a sort of strange philosophy that is here presented, but it is not the person who accepts the offer and chance to work, who gets “tired and worn out” with propositions, it is the one who rejects and little by little kills out the conscience to work and alas, finds himself weary, pettish and worn out by refusing to obey the call to duty. There can be nothing successfully operated either for good or evil that does not find its starting point in a proposition. And the trouble today in our revival efforts is not with the pulpit altogether, but a great deal is in the pew. The word of God for it, “Jesus saw Matthew sitting at the receipt of custom, and said come, follow me, and he arose and followed him. This is plain, a proposition, an invitation and accepted right on the spot. This not only may be used in teaching the Christian a lesson of prompt and cheerful obedience to rightful authority, but also the sinner. Jesus was the preacher, Matthew the congregation. Christ proposed, Matthew accepted. Did he feel like it? I don’t know. I don’t know who does know, but he followed; he arose and followed, feeling or no feeling. The preachers of today preach a plain, full and free salvation just like our Lord did, but people refuse, church members refuse, as a body to give their ready, willing, anxious support to a movement, and herein lies many a failure that is charged up to

the pulpit when it is a debt of labor, the pew has failed to pay. If I should say some things here that are in my mind the sin of audacity would at once be charged up against me in some hearts, albeit at the risk of being clear before God and guilty to all men, I venture to say it. It is the church member listening to Satan’s proposition today that is retarding the growth of Zion more than any one thing. The devil knows the value of a proposition, he knows just as long as a church member accepts his “I don’t feel like it, or don’t you do anything, or don’t you say a word, or don’t you go to church today, or don’t you sing, or don’t you pray. You just do nothing; sit still; don’t you stand up even; don’t accept a thing the preacher asks you to do; just be quiet, still, orderly, dignified; you know you are nervous and excitable. It will make you sick, and “such like,” of the which I tell you that they who are guilty of such “cannot inherit the kingdom of heaven.” Inasmuch as ye did it not unto one of the least of mine, ye did it not unto me. Depart! depart! If the tide keeps on the “propositions doctrine” will be washed from our borders; then what? Well, let him answer who knows. Jas F. Jernigan.

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## The Orphanage.

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City Hall, Little Rock, Ark.

### Field Notes.

Late trains landed me at New-ark after the district conference had closed. I preached the second Sunday in July at Walnut Ridge to a small congregation and at Corning that night. Went back to Walnut Ridge Monday night, but was rained out; preached at Hardy Tuesday night and at Black Rock Wednesday night. I preached Friday at Bald Knob where the district conference was in session.

The preachers and delegates to this conference were the most patient set of men I ever knew. They sat perfectly still, allowed me and Brother Crowe to bore them nearly to death. My conscience has been hurting me ever since for talking so much over there. The 3rd Sunday was spent at Searcy. I enjoyed the good fellowship of the preachers who are there visiting the springs. I never thought half so much of Galloway College before as I did that day. There is a sweet Christian atmosphere all about there. I received many high compliments on my sermon, but I thought a man who could not preach under such favorable circumstances ought to go back to school. I raised more money for the home that day than I had raised during a whole week before with two district conferences to attend. There were fourteen additions to the membership of the church that day. I am having a hard time, but occasionally I come to an oasis in the desert. Mrs. T. W. Fisackerly at Walnut Ridge, Mrs. W. E. Hall at Black Rock and Mrs. W. M. Wilson at Augusta waited on me like I was a prince. "When the mists have cleared away," what a flood of golden light will shine upon these saints forever. Brother Frank Barrett and Rev. F. E. Taylor showed their interest in the orphan by paying my hotel bills. I bid for no man's favors. I don't need them, but I take favors shown me as given to the orphan. In as much as ye do it to me ye do it to them. I get a stray contribution every few days from some Sunday school. Let the good work go on. Wednesday, the 20th, I preached at McCrory. Mrs. Dr. Hargis and Dr. Fakes and others expressed an interest in the Home in a substantial way. Thursday night I preached to fifteen white persons at Augusta.

July 22, 1904.

T. O. R.

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### Those Vanderbilt Skeptics, Again.

Mr. Editor—I regret that Brother White seems to take my letter so personally. I did not mean to ruffle his feelings. I respect him as a Christian gentleman and am sure he meant to be sincere. I don't care to deal in any personalities and if I were too personal in my first letter it grew out of my astonishment at his extreme position. I held then as I hold now, that with so short a stay in Vanderbilt he has not sufficient knowledge to pass such a judgment. I am sure if Brother White were to take the entire course, or even spend a year there, he would change his opinion of these men whom he so harshly criticises.

He however goes off at a tangent when he begins the discussion of the book of Jonah. I did not defend the allegorical interpretation of that book, but simply stated such had been the view of many eminent Christian scholars and that merely was not just ground on which to call them skeptics. I am also aware that many Christian scholars hold the traditional view, but none of them deny its divine inspiration. I am as much opposed to hypercriticism as any one, but I have respect for a Christian scholar's opinion.

I think Brother White's mistake is in the loose use of his terms. He did not say these men are skeptical about the book of Jonah, but that they are "skeptics." Now he should know that the meaning of that word as applied to a man's religious views is "one who doubts or disbelieves the fundamental principles of the Christian religion." That involves

a great deal more than the question he raises about the book of Jonah and that was what I supposed he meant by his term "skeptics."

As I said in my former article, these men are elected to their positions by the board of trustees and approved by the Bishops. Then what right has any man with only three days' experience within the walls of Vanderbilt to criticise? He says we can learn from reading. That is just what I am trying to obviate in the writing of this article. Suppose Brother White's wholesale denunciation of Vanderbilt professors had gone by unchallenged then somebody could have said, "I read in my church paper that our Vanderbilt professors are skeptics and I suppose it must be true for no one denied it."

He asks, "What Bishop holds that the book of Jonah is an allegory?" I did not say anything about the Bishops believing the book of Jonah an allegory. I said the Bishops adjudged these men of the faculty sound and capable of teaching young ministers. Our young men of this State need what Vanderbilt can give. She is our institution, and instead of criticising her faculty, who are self-sacrificing in their labors for us, we should lend our support. I am sure any man who has been in Vanderbilt only three days has no right to criticise when our Bishops and leading church men do not. Now, Brother White, my intention has not been to "jump on" you, as you suggest, but to let the readers of the "Methodist" know there is one in the State of Arkansas, and I know I am not the only one, who does not believe the professors of our Vanderbilt theological school skeptics.

I respect them, I honor them, and though with my limited knowledge I may not agree with them on all points, yet I would not for my right arm, accuse them of being skeptics. It is too serious a thing to be dealt with frivolously or turned off into personalities. J. D. Hammons.

TEN THOUSAND WORDS OFTEN Mispronounced, by Henry P. Phyfe, is a revised and enlarged edition of "7,000 Words Often Mispronounced," the remarkable success of which induced the author to subject it to a careful revision, and to append a supplement of 3,000 additional words. This little book will be found a complete handbook of difficulties in English pronunciation, including a large number of proper names and words and phrases from foreign languages. Price, \$1 net.

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

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Kam Bacon has a story, "The Levitation," in the August issue, showing some of the students in a young school, including the "Elmwood Society."

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#### WARNING ORDER.

State of Arkansas, County of Pulaski—ss.  
 In the Pulaski Chancery Court:  
 Minnie Albert, Plaintiff, vs. James Albert, Defendant.  
 The defendant, James Albert, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Minnie Albert  
 Chas. M. Connor, Clerk,  
 July 25th, 1904.  
 Jas. A. Gray, solicitor for plaintiff.

#### Jap Printers at Work.

St. Louis.—The first number of the Japanese-American Commercial Weekly, the newspaper in the Japanese and English languages published at the Exposition, is just out. The paper is a commercial weekly published by Hajime Hoshi, author of the book, "Japan and the Japanese Exhibits at the World's Fair," and a "World's Fair Souvenir Edition" will be issued each week at the Palace of Liberal Arts.

A complete Japanese composing room has been installed there by Mr. Hoshi. In this exhibit all the type is set by Japanese workmen, who use the letters of the Japanese language and several thousand Chinese characters in setting the Japanese section of the paper. This comprises about half of the sixteen pages of the paper. The remaining pages are in well-worded English.

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July 31: Omri and Ahab.

1 Kings 16:23-33.

Golden Text—Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14:34.

Time—Omri began his reign B. C. 929 (revised chronology, 889).

From Jeroboam to Ahab was a sad national plunge, rapid fall into all the elements of evil that can enter into the life of a nation. We have seen that in introducing unauthorized forms of worship, Jeroboam laid the foundation of all forms of sin. He probably did not intend that his worship of the golden calves should mean more than that the calves were symbols of the true God, and should mark for the northern kingdom the seat of his worship. Nevertheless the whole thing was a palpable violation of the second commandment, sure to degenerate into a violation of the first commandment. The time never was, such is the grossness of human nature and its constant tendency to materialism, the time never was when men could long tarry on the mere worship through visible symbols—the symbol becomes the thing symbolized, and we have bald idolatry. When idolatry has come in, there is no limit to the wickedness and superstition which may follow. The only authoritative guide ever given to men whereby to regulate their conduct has been the Revelation of God, and when men have consented to depart from that, or to make up substitutes for it, it is the voice of universal history that ruin follows close upon the heels of their action.

So there followed Jeroboam Nadab, walking in the same ways; and revolution, with murder and proscription, overturned his throne; Baasha, a common soldier of the tribe of Issachar, being the usurper; and he gives twenty-four years of the same miserable rule; then comes Elah, who was murdered during a drunken revel by one Zimri, who usurps the throne by right of murder, while the people choose one Zibni and the army chooses one Omri. Zimri had the good sense to burn down his palace over his own head after a reign of one week, while Omri and Zibni had the patriotism to plunge the country into a civil war for four miserable years, till the former gains undisputed title to the throne. The nation then takes a fresh plunge downward under both Omri, 12 years, and his son Ahab, the Nero of Hebrew history, for 22 years, with Jezebel, the most infamous name in the annals of Israel, figuring meanwhile as the queen, the Lady Macbeth, of Ahab. On the whole this is the most terrible chapter in all Israelitish history; frightful in its enormities. A most striking contrast was even

then under their very eyes; the reign of Asa, of Judah, covering the reigns of six of these miserable fellows, who used the throne to ruin the northern kingdom. We have seen how Asa prospered, and how the nation was made strong in all the elements of national life. It all happened right under the very eyes of the other kings; their places were not forty miles from the court of Asa. Surely their hearts were set within them to do evil.

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## Epworth League.

July 31: Christ and Mexico.

Psalm lxxvi. 4-2, John iii. 16, Acts ii. 39.

The religion of the Hebrews was for all the world. The Jews thought of their Lord Jehovah as a conquering king who should bring all nations under his sway. The heathen should be given to his anointed for an inheritance and the uttermost parts of the earth for a possession. In harmony with this faith the New Testament sets forth our Lord Jesus Christ as the king foretold in Old Testament prophecy who should subdue the nations. His dominion is spiritual. His conquest is primarily of the human heart. He is the Redeemer of all men, as declared in John iii. 16. He tasted death for every man. The world today is watching the progress of Jesus' kingdom, as the most significant development of human history. Never so rapidly as in our own time has that conquest advanced. It seems to us now an assured fact that in a little while all the nations of the earth shall be Christianized.

We take from our Epworth Era the notes which it furnishes in regard to Christianity in Mexico:

### HISTORY AND PRESENT CONDITION.

The discovery of Mexico was closely followed by its occupation by the Spaniards, and as early as 1521 Cortez and his followers had despoiled and subjected the gentle Aztecs whom they found in the country and forced upon them an outward observance of the Catholic religion. The barbarous treatment of the natives was equaled only by the terrors of their conversion to the new religion. Fire and sword compelled an allegiance to a form of belief, itself ignorant, superstitious, arrogant, and blighted with greed for gold, which furthermore lost what purity it had possessed by a hopeless intermingling with the old pagan faiths of the country. Religious and political oppression bred revolution, and in 1820, after ten years of struggle, Mexico, led by the patriot priest Hidalgo, declared herself free from Spain. Thereafter, many years of wars and intrigues and dictators, including the proclamation of a liberal constitution in 1857 by Benito Juarez—one of Mexico's greatest men and a full-blood Indian—and the unhappy attempt of Napoleon III to place Maximilian of Austria on the throne of a Mexican empire, finally came to an end in the return to power of the Republican party in 1867. Among her patriots of this last struggle was Diaz, who, since 1884, has occupied the presidential chair with wisdom and energy.

### RELIGIOUS NEEDS.

Catholicism in Mexico has shown itself in some of its worst features. Its treatment of the natives was merciless; it drained the wealth of

the country, so that at one time the church was said to own two-thirds of the wealth of Mexico, and the luxurious indolence of the priests even called forth remonstrances from Spain. This luxury resulted in immorality of every sort among the priesthood, and naturally the people were no better than their priests. Catholicism has been from the beginning the enemy of popular liberty, using her wealth unstintingly to overthrow republicanism, and finally it has been superstitious and full of unspiritual practices; it has purposely held the people down in ignorance, and has denied them enlightenment and truth. The present ruler of Mexico wisely sees the most urgent need for efficient education and industrial stimulus, and justly he recognizes that Catholicism is the sworn foe to education and the industrial progress which education alone can bring.

### WHAT PROTESTANT CHRISTIANITY CAN DO FOR MEXICO.

Some people think that because Catholicism teaches the religion of a Savior, because it seems to do much good in our midst, it is enough for Mexico. Not so. In the first place, Catholicism is in its very best form in America, because it has to compete with other churches; in Mexico it is almost a monopoly, and its worst forms show themselves. Secondly, mere repetition of Christ's name does not save. Salvation for an individual or a nation comes only when they begin to see inwardness of Christ's life and understand through him their own relation to God the Father. Catholicism is a religious form, but is without the vital element of life and the transforming power of a spiritual regeneration. The individual cannot come to his God in Catholicism; he must go through a priest. The individual cannot himself know the truths of God save as the priest tells him; consequently he cannot see the true life he is to lead save as he copies the life of the priest. Our preachers may show us truth, but it is only as we each one of us look upon Christ with our own eyes and copy after him directly that we come into fullness of life. The individual in Catholicism may not think for himself, hence the difficulty in maintaining a republican form of government where each man has to answer his questions by the light of his own conscience. The man who has faced the problems of life, and has found his religion for himself and has gone directly to the throne of God, alone is capable of living the life of free, noble Christian manhood.

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2:30 p. m.; 7:05 p. m.

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

2 Trains to Memphis:  
9:40 a. m.; 2:00 a. m.

2 Trains to Kansas City:  
7:35 a. m.; 8:45 p. m.

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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 27, 1904.

The circulation of the church paper is an important work of Christian education.

Hendrix College enrolled 198 students last year; let us carry the matriculations to 250 this fall.

This is the time for our preachers to circulate college catalogues and to preach and talk Christian education to the people.

With all our zeal for education it is a terrible thought that we are sending more of our young men to the penitentiary than are graduating from all our colleges.

We have made creditable progress in our educational work, but there is not one parent in fifty who yet understands how much the temporal and spiritual interests of their children depends upon education.

Though the preacher speak with the tongue of an angel in declaring the Gospel, self-seeking and ambitious aspiring will neutralize it all, so long as it is remembered that the Gospel teaches "in honor preferring one another."

## Editorial Correspondence.

We left the city of Little Rock Wednesday evening, July 13th. Half the day following we spent at the Fair in St. Louis. Some improvement had been made in the appearance of the grounds since we were there two weeks before. The lawns and flowers were fresher, the pavements more extended and exhibits fuller.

We left St. Louis Thursday night on a Wabash train and Friday night found us at Niagara Falls.

## AT NIAGARA.

We made a halt here last year on our way to Ocean Grove. We need not write again of our impressions of Niagara Falls and the picturesque scenery down the river to Lake Ontario. It may well detain any traveler who has a day to spare, no matter how often he has seen it before.

Mrs. Godbey had not seen the place, and her participation in all the pleasures which these scenes afford made our two days rest here especially delightful—an idyl in our common history, to be remembered and talked of.

We attended the St. Paul's Methodist church on Sunday. Rev. Orville Poland, pastor. The house of worship is an old-fashioned, substantial structure with stone front. The parsonage by its side is a cheap and plain frame building hardly creditable to the congregation.

The sermon was on the life in Christ—the science of it, the meta-

physics of it. We may characterize his deliverance as strong meat for speculative Christians, but for simple minds and hearts burdened with sin, neither a warning nor an invitation nor an edifying discourse.

It is very entertaining for a scientific man to be shown how food is digested and assimilated, to nourish the body and drive forward the functions of physical life. There are laws of spiritual digestion and growth, hence a science of religion. But it is fortunate that he who knows nothing about the science can eat and digest food as well. God does everything by law. We learned that when a boy, and the knowledge answered many a vague "Why?" and "Wherefore?" But the great hungry, perishing world wants to be hearing always the cry, "Let him that hath no money come; buy wine and milk without money."

Yet our preachers need to understand the progress which the scientific world is making and avoid statements about religion which science plainly contradicts else they will make skeptics instead of converts by preaching what no sensible man can believe. Some people express their faith in the truth of the Bible in a way that destroys other people's faith in it. We have heard much foolishness of preaching which did not tend to salvation. Speculations, theories, scientific expositions, belong to the lecture room rather than the pulpit.

Monday evening we were at Ocean Grove, having come by way of Philadelphia. To Philadelphia from St. Louis by way of the Wabash and Lehi Valley roads, with stopover at Niagara, makes a delightful tour, and \$21 is exceedingly cheap for it. The roads are smooth, the sleepers elegant, the meals served on the cars good. We heartily recommend this route to our readers who may have occasion to travel this way.

## OCEAN GROVE.

The name suggests shade and sea breezes. But we have not enjoyed much of either since our coming. The ocean front is destitute of trees and the sun glares fiercely on the pavements and houses and white sands, and for two days the breezes have been off on a tour to fan the cheeks of people who gather upon some other beach than this.

They say that the years are bringing a change of air at Ocean Grove—a little cooler religiously. The holiness meeting is held every morning from 9 to 10 a. m., as for years past. But the movement has not brought the fruit which it promised, and the feeling is common that the best style of holiness is not to be found under a "holiness" label. The meetings are fairly attended. The young people's meeting held year after year from 9 to 10 a. m., under leadership of Rev. Yatman has not dimin-

ished in interest. Probably two thousand persons attend this meeting every morning. Short speeches, music and prayers fill up the time. The order of service inspires pure sentiment and invites to heavenly meditation.

But all things here are done "decently and in order." No trains are allowed to stop here on Sunday. No bicycle riding is allowed. In so far as law and order can exclude evil influences they are excluded. The people here are religious folks who have come for rest chiefly, but who desire religious instruction and association as well. Daily morning prayer is held in the boarding house where we lodge.

The Sunday services are at the great Auditorium and many thousands attend. There are frequent concerts and almost every day a meeting of some special society. The Woman's Temperance Union have today, the 20th. Yesterday the Woman Suffragists. Their meeting created no interest. Not a hundred women attended, counting visitors. The public sentiment is that Woman Suffrage has not sufficient advocacy to be an issue.

Ocean Grove has its troubles. Asbury Park lies alongside of it. One railroad station serves both corporations. The boundary which separates the two does not appear to a stranger. But Asbury Park is not devoted to religion. It is growing more worldly. Sunday entertainments are given this season, and now they are petitioning for railroad trains on Sunday. The Ocean Grove people had secured a contract with the roads not to stop their trains on Sunday. This was done by giving a large plot of ground to the road on which valuable buildings have been erected so the contract is likely to hold. But Asbury Park may get a separate depot and invite Sunday excursions.

## MEETING OF THE COMMISSION.

Ten o'clock a. m. Wednesday was the hour for the meeting of the commission. At the time Bishop W. W. Duncan, Bishop A. Coke Smith, Dr. J. J. Tigert, Dr. A. O. Wilson and this writer were present from the Southern wing of the commission, and Bishop Walden, Bishop Merrill, Dr. S. O. Royal, Frank L. Brown and Dr. Jennings, of the Northern. Dr. Hopkins and Blackwell came in later. Bishop Merrill took the chair, opened the meeting with reading the Scriptures and prayer. Drs. Royal and Tigert were elected secretaries.

The meetings are being held in the Senate chamber of the convention hall, where we met last year. It appears that we shall finish the work in a few days, and that this will be the final meeting of the body.

Before we send this off the weather has become very favorable. The breezes are fresh and cool, and this

seaside resort is beginning to fulfill our expectations of refreshment, although while here we shall be very busy at work.

## The Passing of Christian Endeavor.

It could not be expected that the Christian Endeavor movement would maintain indeterminably the enthusiasm and growth which characterized the early years of its history. It was one of those providential movements which had a special mission, and which has brought the young people of the church more to the forefront in the service of the church. Like many kindred movements in the past, it may have had its day and performed its mission. Whatever may be its fate, its influence will abide and continue to operate to the glory of God. the Herald and Presbyterian says:

"From many quarters comes the expression that the Christian Endeavor movement is rapidly waning. There is no doubt about it. Multiplied meetings and great conventions have had their day, as directed in the early days of the organization. This does not mean that the work or religious life of the young people in the churches is passing away. Far from it. There has been an enthusiasm over a movement that seemed to some to mean a winning of the young people from the life and control of the church. It had its day. It did good in many ways. The young people are still with us to be trained. Most of the young people of ten, fifteen or twenty years ago belong to the middle-aged classes of the church. The work will go on, in some form and under some name, under direct control of the churches, just as the Sabbath-school does. It is a branch of work for each local church and denomination, rather than for outside organization and direction."

The above is from the Christian Intelligencer of New York.

It was inevitable that the enthusiasm which characterized the Christian Endeavor movement a few years ago should abate. The fuel had to burn out. It could not last. When its organization had extended to most of the large churches in cities and towns where social conditions favored the movement, there came a check in the rapidity of its growth and numerical strength. These churches also were destined to realize less from the movement than they expected. The chief matter which was overlooked was that the vast numbers yearly enrolled in the Christian Endeavor did not mean recruits out of the world into the armies of Christ. These young people were already members of the church. They were, many of them, engaged in church work. The enlistment in the Endeavor meant no more to the church than the putting on of a new uniform means to soldiers or



to an army. They may be no more efficient soldiers in the new uniform than they were in the old. The conquests of Christ's Kingdom are not won by change of dress or tactics. The Endeavorers did good and are doing good. But most of them were doing about as much good before they formed the Endeavor.

It is thus with many movements in the church. We rely on them as if they were new forces and count those enlisted in them as new soldiers enrolled in the Master's cause. But often we have only a new dress for the soldiers. The strength of the church is in pure lives devoted to Christ's service. Such are always serving the Lord in efficient ways. They are worth more to the church without drill or special uniform or mobilization than all the formal Christians can ever be, no matter what machinery wields them.

We are not finding fault with the Endeavor, or with like movements. We are only pointing out the reasons why the church is likely to expect too much of such organizations and experience for that very reason a flagging of zeal from this disappointment of its hopes.

#### The Education of Successful Men.

BY WM. W. SMITH, CHANCELLOR OF THE RANDOLPH-MACON SYSTEM.

(This article, written by Mr. Smith, is valued so highly by Dr. Harris, the United States Commissioner of Education, that he has ordered 1,250,000 copies for free distribution.)

The editors of "Who's Who in America" have rendered the country a service by inducing more than ten thousand of the men now living in the United States who are "most notable in all departments of usefulness and reputation" to report their education. These men have won enviable distinction, and the facts they give will help answer the questions, "Does education help one to success?" and "What amount of school training helps most?"

According to the last census there are in the United States 14,794,403 males over thirty years old. The United States Bureau of Education estimates that these are divided educationally as follows:

Class 1—Without education .....	1,757,023
Class 2—With only common school training or trained outside of organized schools .....	12,054,335
Class 3—With regular high school training added .....	657,432
Class 4—With college or higher education added	325,613

Omitting the few persons under thirty years old, the report from 10,704 notable shows: Without education, none; self-taught, 24;

home-taught, 278; with common school training only, 1,066; with high-school training, 1,627; with college training, 7,709; of whom 6,129 were college graduates. That is:

From the 1,757,023 of Class 1, no notable reported.

From the 12,054,335 of Class 2 came 1,368, one for every 8,812. (Twenty-four of these report themselves as self-taught, 278 as privately taught.)

From the 657,432 of Class 3 came 1,627, one for every 404.

From the 325,613 of Class 4 came 7,709, one for every 42.

It thus appears:

1. That from 1800 to 1870 the uneducated boy in the United States in any department of usefulness and reputable endeavor as to attract the attention of the Who's Who editors, and that only twenty-four self-taught men succeeded.

2. That a boy with only a common school education had, in round numbers, one chance in 9,000.

3. That a high school training increased this chance nearly twenty-two times.

4. That college education added gave the young man about ten times the chance of a high school boy and two hundred times the chance of a boy whose training stopped with the common school.

5. That the A. B. graduate was pre-eminently successful and that the self-educated man was inconspicuous.

From the nature of the case it cannot be claimed that these classifications are exact, but they are based upon the fullest statistics ever obtained, and the necessary estimates have been made by government experts. It is also doubtless true that other circumstances contributed to the success of these trained men, but after all reasonable allowances are made the figures force the conclusion that the more school training the American boy of that period had, the greater were his chances of distinction. How will it be in this century?

It is unnecessary to extend this inquiry to woman. Education is practically her only door to eminence.

Department of the Interior, Bureau of Education, Washington, D. C., March 22, 1904.—The above estimates have been verified carefully in this office and are believed to be substantially correct.

W. T. Harris, Commissioner.

#### Rev. J. M. Hawley's Library For Sale.

This finely selected library of theology, classics and standard works of literature is offered for sale at greatly reduced prices.

This is a splendid opportunity for the young preachers of the State to make valuable additions to their libraries. Among them may be found the "New International Encyclopedia," Meyer's Commentary,

Typology of Scripture, by Fairbraine, Pope's Systematic Theology and many others of great value to students, and of course that should include all Methodist preachers. For further information write either Sister Hawley or myself.

W. C. Watson.

Pine Bluff, Ark., 1504 Pine St.

#### Henderson College.

Greensboro loses one of her best citizens in the departure of Prof. J. W. Parker, who leaves Sunday night to accept a position as musical director and teacher in Henderson College, Arkadelphia, Ark., near Hot Springs, a co-educational institution.

Prof. Parker came to Greensboro Female College ten years ago under the administration of Dr. Reid and remained under all the administrations and until the college was burned last winter. This left him nothing to do, but with no trouble whatever he formed classes in music and has been doing very well. Some weeks ago, however, a tempting offer came to him from Arkansas and while he did not want to leave Greensboro, where he has a beautiful home, he felt constrained to accept.

Prof. Parker is not only a most proficient music teacher, but he is one of our most progressive citizens, taking an interest in the advancement of Greensboro, yet withal a quiet, unostentatious gentleman, never meddling, or as the boys say, making himself numerous—no desire to get on the band wagon, but always willing to help pull the wagon. For years he has been organist at the First Presbyterian Church, where he has given great satisfaction. He is a master of this wonderful instrument and his absence will be sorely felt. In fact the place, so far as The Record is informed, has not yet been filled.

Mrs. Parker, who left a week or more ago to visit friends in Ohio, en route, will also be greatly missed. She has been prominently identified with church work and like Prof. Parker, is quiet and a lady of many lovable traits of character.

All Greensboro wishes them the greatest prosperity, at the same time hoping that at some time or other they may find it to their interest to return.—Greensboro, N. C., Daily Times.

#### Only for Politicians.

It seems that drinking habits disqualify men for all occupations but that of the politician. This note from the California Search Light tells of the progress a good cause is making:

On the Kansas division of the Santa Fe railroad six men employed in train service were recently discharged for frequenting saloons. The only accusation against these men was that of visiting places where liquors are sold, and that is

regarded and treated by the Santa Fe road as sufficient cause for immediate dismissal. Much attention has been directed to this action of the Santa Fe company, and while the liquor men have attempted to resist it their efforts have proved of but little avail, as the company unyieldingly adheres to its rules forbidding its employes from visiting places where intoxicating liquors are sold.

This indicates the trend of public thought with reference to the liquor problem and is prophetic of similar action upon the part of other railroad companies and great business enterprises.

#### Personal.

Brother Talkington, pastor of Cato Circuit, called Friday.

The eleventh annual campmeeting at Beebe, Ark., will be held July 29 to August 7.

Rev. R. H. Wallace, of Red Oak, called Friday. He is a good Baptist but takes the Methodist to keep him level.

Rev. J. M. C. Hamilton reports a good meeting going on at Spring Hill. Thirty-five conversions and meeting not done.

Rev. T. A. Bowen reports a fine revival going on at Central Avenue church, Batesville. Eighteen conversions and thirteen accessions to July 22nd.

Dr. O. E. Brown was not able to attend the meeting of the first commission of the M. E. Church and M. E. Church, South on the order of worship and the catechism, which met at Ocean Grove, July 20. He was the only member absent. A resolution expressing appreciation of his services and regret for his absence was adopted.

YOUNG—Mrs. Young, wife of Dr. J. M. Young, of this city, was killed by an electric wire Wednesday last.

F. G. May, agent of Galloway College in the W. R. Conference, called Wednesday.

Reese—Bro. W. F. Laseter writes us that on July 17, Sister E. F. Reese, mother of Rev. R. L. Reese, departed this life at the home of her son, Jas. Reese at Sheridan. We extend sympathy to the bereaved ones.

EVINS—Capt. John Evins, of Lanark, Bradley county, died July 9, 1904. All the presiding elders of the Camden district, and all the preachers in charge of the Hampton circuit since the war will remember "Old Captain Evins."

#### Married.

July 4, 1904, in a buggy in front of the parsonage at Hickory Plains, Ark., Mr. W. Y. Mize and Miss Cora Little, by Rev. J. M. Powell.

July 10, 1904, in Earl, Ark., by Rev. S. L. Cochran, Mr. Dolph Smith, of Crawfordsville, Ark., to Miss Annabel Nance, of Earl, Ark. May peace, love and happiness crown their lives on earth and throughout all eternity.

At Rock Springs Church, Dallas county, Ark., July 3, by Rev. Robt. C. Atchley, Mr. Isaac Hudson to Miss Luby Dunn.

## Christian Life.

### Christian Courage.

Workman of God, oh! lose not heart,  
But learn what God is like;  
And in the darkest battlefield  
Thou shalt know where to strike.

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when he  
Is most invisible.

Blest, too, is he who can divine  
Where real right doth lie,  
And dares to take the side that seems  
Wrong to man's blinfolded eye.

Then learn to scorn the praise of men.  
And learn to lose with God;  
For Jesus won the world through  
shame,

And beckons thee His road.  
—Frederick W. Faber.

### The Path to Happiness.

Jesus Christ calls you to happiness not through self-indulgence, but through self-sacrifice. The cross that he bears he bids you bear; the suffering he took for love's sake he lays on you, or asks you rather to lay upon yourself. There is higher happiness than indulgence of self; it is sacrifice of self for the sake of love. Is there any happiness in this world of ours like the delicious happiness of a mother? Is there any sorrow in this world of ours like the exquisite sorrow of a mother? In this strange symphony of our human life the minor and the major key are twined together, and life passes from the one to the other with transition so rapid as to be bewildering. Did you ever think that the highest expression of joy is a tear, and the highest expression of sorrow is a tear?—Lyman Abbott, D. D.

### Little Kindnesses.

There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper would be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—Josephine Pollard.

### The Unseen Chariots.

I have not a shadow of doubt that if all our eyes could be opened today, we should see our homes, and our places of business, and the streets we traverse, filled with the "chariots of God." There is no need for any one of us to walk for lack of chariots. That cross inmate of your household, who has hitherto made life a burden to you, and who has been the Juggernaut car to crush your soul into the dust, may henceforth be a glorious chariot to carry you to heights of heavenly patience and long-suffering. That misunderstanding, that mortifica-

tion, that unkindness, that disappointment, that loss, that defeat—all these are chariots waiting to carry you to the very heights of victory you have so longed to reach. Mount into them, then, with thankful hearts and lose sight of all second causes in the shining of his love who will carry you in his arms safely and triumphantly over it all.—H. W. Smith.

### Furrow by Furrow.

Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly; our life's plan, if we read it aright, is beneficently designed; we are not abandoned to blind chance; confusion and entanglement can only come by our choosing to refuse guidance and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely ordered whole, which even our failures cannot mar; for God only asks of us our best and bravest, and if we give him these, we need not grieve over-much if some of the furrows refuse to run straight. The failure may be success after all, as far as our discipline is concerned. \* \* \* Our very failures may be an answer to our doubts—evidence of a time when we shall neither faint nor fail, when the acre will be freed from weeds, and ready for a fair harvest. For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. We who have tasted the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—Sunday at Home.

### Leave it With Him.

When we are absolutely sure of the duty, we need not stop to calculate results. The man who is wise, conscientious and unselfishly devoted to his duty can well leave the results with God. In the highest sense we have nothing to do with results, because when we stop to calculate them we are sure to project our own selfish personality into the things of God and we fail because we are anticipating effects rather than discharging duty. If, for example, a man has a distorted or confused idea of the text, "Bring ye tithes into my storehouse and I will pour you out a blessing that ye shall not be able to contain it," and gives to the Lord with the idea that he will get more back in material gain than he gives, he fails both in duty and in results. It is a duty to give of his substance to the Lord's work. If he gives out of a spontaneous and irrepressible love for the Lord, gives because he feels that at any cost the Lord's work must be done, he will have his re-

ward in the consciousness of having done his duty, and yet the Lord will give him greater resources because he has already proved his conscientiousness as a steward of the things of God. If he looks at it the other way, he proposes a barter and trade business with the Lord that is as sacrilegious as it is cool in its calculating spirit. Why not just go on doing right with a single eye, a serene heart, a dutiful spirit, and leave the consequences with God? Certainly we have no reason to fear him. He who looks into the innermost recesses of our hearts cannot be deceived by any subterfuge, however well we may attempt to conceal it or however innocent it may appear to others.—Methodist Protestant.

### If the Baby is Cutting Teeth

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

## MORPHINE Opium, Whiskey And All Drug Habits Cured Without Pain at Your Home.

If you are addicted to these habits you think you will quit it. You won't; you can't unaided; but you can be cured and restored to your former health and vigor without pain or the loss of an hour from business at a moderate cost. The medicine builds up your health, restores the nervous system to its normal condition; you feel like a different person from the beginning of treatment. LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovington, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address, Dr. B. M. Woolley, 300 Lowndes Bldg., Atlanta, Ga., who will send you his book on these diseases FREE.

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## ST. LOUIS SOUTHWESTERN RAILWAY COMPANY.

General Passenger and Ticket De-  
partment.

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

Agents and Connecting Lines—  
Effective April 18th, our train ser-  
vice 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.

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## For the Young People

### Letter From Fred Lark.

On our Sulphur Creek stage the hotel man at Wilber Springs, just below us here, had printed "Sports, fishing and hunting," and a lady with a twinkle in her eye, printed "no" before fishing and hunting, and made the advertisement tell the truth. Though there are a few deer on the mountains, and many coyotes bark up our canyons and kill our chickens and turkeys, when they get a chance. But as for fishing, there is none. Fish can not live in Sulphur Creek. Too much sulphur in it, but the song of the frog is heard in our land, singing their purely natural song. They are here by the millions. They thrive well on sulphur water, just like humans. Some one told me before we came up here that there were no pests up here at Sulphur Creek, no spiders, or snakes, or ants, or flies. I went on my way rejoicing and he his, thinking how funny I would look when I met the whole catalogue of pests when I came up here, and I did have a funny internal feeling. It takes more than hot sulphur water and sulphur air to kill pests. I guess the more sulphur and the hotter it gets the more evil things. We have to be always on the lookout for rattlesnakes, for there are many here. We have not seen one yet and trust we never shall. We have no long hind-legged, malarial mosquitoes, but many short-legged ones, and their bite is just as painful and their song just as weird. Our friends—or enemies—the flies, are here in unusual numbers. Our little cottage is up against a mountain and is shaded enough to form a cool retreat. In evening our door screens are black with them and they promenade up and down our porches and hold services all over our house and play about all over our bodies. Before Mrs. Lark and Lois awake at morning—I am so glad to tell this—I arise and chase flies. I take my enemy, the apron, or my washtub apron, and make its strings fairly whiz as I pursue them. I chase them from under cupboard and tables, and nooks and corners, and march them out at the door. I march till my wrath is cooled and say, "Well, we'll rest better today." Well, next morning the same job is to do over. As for ants, we have four lines of march into our house, and three sizes of ants. One line comes in from the west, another from the east. I give these largest ones coal oil to drink, and they leave for awhile. But in our rest we suddenly see that a very tiny little red ant has tumbled, precipitately, into our milk pail, and the cream must be emptied out. But this catches most of this kind for a time, and we rest again, only to find that a middle sized red ant has gotten into our cooked fruit and

another emptying follows. It is now one or all three kinds at work to get our stuff. To my fly chase is added an ant killing and cleaning at morning. While Mrs. Lark and Lois were out riding one evening I came into our cottage to meet a long-tailed lizzard walking about in our sitting room, seemingly at home. I knew that if I expected to keep Mrs. Lark with me in my work and not go home to her father that beast must be killed. So the chase began. Behind bureau he went, out came bureau into middle room, away he went, me after him. I set an earthen pan on top of him and rode it a half minute, only to find my enemy in perfect health when I let him go. There was a look about him which said eloquently, "I would like to take shelter up your breeches leg," and I said, seeing the wrath of my wife, if I caught not the lizzard, "Breeches or no breeches, you must be killed." So I lunged forward and set my foot on top of him, and this power meant something. I had not gone barefoot in childhood for nothing. I stood nimbly on one foot—a long, ugly tail came up. I heard internal organs cracking and breaking; I let up and found my beast still alive, but defeated. I soon dispatched him and bore his maimed corpse out and laid it along side the grass in the yard. I did not mention my episode to Mrs. Lark on her return, for I knew that she must sleep that night. I showed my lizzard to a man of this country next day and found out that I had probably killed a young gila monster, a very poisonous lizzard. I must quit this time, not mentioning the way the rats or mice play foot-race on the cloth ceiling over our bed after we have retired. But with all these things we have fine health up here, and live happily.

F. A. Lark.

### In California.

Dear Children—I left off at the ferryboat and San Francisco. From there we took the Southern Pacific Valley line through San Clara valley. A level country with large olive, plum, peach, white walnut, figs and cherries, orchards and large vineyards. The grape vines were so large that they did not need a support. Usually they had three vines cut off three feet above the ground, and these were three or four inches thick. From these the branches sprang and grew the grapes. It was not grape season while we were there, but a friend who has been there five years told me the grape crop was the most wonderful of California fruits. He said the bunches of purple grapes grew like the one spoken of in the Bible. The one the spies brought back from the land of Canaan. There was no fruit for sale except cherries. These were nothing extra. The orange farms are not very near San Francisco, and while there we had small

ones a little larger than our June apples, the small ones I mean. These were 30 and 40 cents a dozen. The weather is warm and some dust, but no cinders, as the engines burn oil—but a peculiar scent; is unpleasant. It is the smell of burning oil. The cities along this route are large and some handsome buildings are seen from depot. The flowers are large and beautiful. Each house aglow with them. We arrived at Los Angeles at 9:30 o'clock Sunday morning, much soiled and tired from our long journey. We had breakfast and made inquiry for friends. Found them all gone on a trip to Redlands, Riverside and San Diego. We rested and after dinner took a car for Elysian Park. I noticed the old missions on our way, but when we came in sight of the park it was a dream of beauty. The land was on the side of a steep hill and had a small leaf vine with pink stars shaped flowers, which thickly covered the steep grades where the streets were cut through, and looked like a velvet carpet thrown over it. The streets were good and concrete walks everywhere with concrete steps up the slope and drives and walks with the little moss we see in the country here in boxes, planted as a border. The flower no larger than a dime here was as large as a cup there, and such rich color. We found geraniums six to eight feet tall, full of large blossoms. The calla lilies six to ten inches long by five and six wide. The roses were as large as saucers, and nowhere did we see "Don't pull the flowers" or "Keep off the grass." The palm trees were very tall, like our pines, and ivy, geraniums of different colors, flowers climbing to the top of them. The vines were beautiful. We walked and wondered if heaven could be more beautiful. Our souls expanded in thanks to God for his kindness in permitting us to be there. The sun was very warm and after our climb and walk we returned to the Hollenbeck Hotel and rested from our long trip. The trees were eucalyptas, looking something like our sycamore, but were red where the sycamore is white, and the leaf was longer and slim. Monday the crowd had returned and we attended convention, meeting old friends and making new ones. After dinner we go to Rodondo beach, a 17-mile ride on street cars, through the strawberry farms and small towns, where real estate dealers seemed busy, as many were on the grounds with visitors trying to make sales. The berries the hotel served to us were tasteless and smaller than ours and faulty. I do not think California can boast of her berries, if what we saw were fair samples. The farms all had the irrigating ditches on them and the water was flowing over some. We noticed men going ahead of the water and with a hoe opening small

trenches to direct the water. They informed us the farmer has double work there, as he has to lead the water, you might say, over the farm and then follow it to keep the ground from caking. I will tell you more next time.

Belle Heriot.

Cincinnati, Ark.

Dear Brother Godbey—As I have never seen any letters from this place, I will write. I go to school, and Sunday-school. Miss Lula Wolford is our school teacher and Mr. Mack Passley is our Sunday-school teacher. I am an orphan boy. My father and mother and two brothers are dead. I am in the fifth grade. Our school will be out the last of this month. I have two sisters living. I will close for fear of the wastebasket.

Baker L. Wilson.

### RACE DONE?

#### Not a Bit of It.

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor, in fact I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was just wasting away, growing thinner every day and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food which had done much good for her and she finally persuaded me, and although no other food had done me the least bit of good my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again, but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts for I want to see my friends well and strong.

"Just think that a year ago I was dying but today, although I am over 55 years of age, most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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



## Our Church at Home.

### District Conferences.

The thirty-fourth session of the Searcy District Conference was held in Bald Knob, Ark., July 13-15. Rev. J. D. Sibert presided over the conference in such a way that no one thought of it being his first district conference as presiding elder. All of the pastors but two were present, and they were kept away by sickness. Several delegates and local preachers were present. It seemed to be the general opinion that this was one of the best conferences that has been held in this district for years.

The presiding elder had planned carefully for the session and the pastor at Bald Knob, Brother H. T. Gregory, had provided for the entertainment of all who came, and all parties concerned were praying for and expecting a gracious meeting; and so it is not surprising that the session proved to be a blessing both to visitors and to citizens.

The reports of the pastors were very encouraging. They showed that the spiritual interests of the several charges of the district are receiving careful and prayerful attention, and that the finances are in advance of former years. The pastors are planning to bring up all claims in full this year and their reports indicate that this district will show everything paid on all of the conference collections. The missionary enterprises of the church seem to be receiving more attention and missionary rallies being held in nearly all of the charges.

Brother J. D. Rodgers was received as a local preacher from the Missionary Baptist Church and the annual conference was requested to recognize his orders as an elder.

Brother James Henry Gibson of the El Paso circuit was licensed to preach. The characters of the following local preachers were passed and their licenses were renewed: J. E. Wier, J. M. Talkington, Jr., J. P. Ruff, and J. W. Ross. J. E. Wier and J. M. Talkington were recommended to the Annual Conference for deacon's orders.

The characters of the following local elders were passed: A. B. Gerlack, G. T. Sawyer, P. L. Davis, H. F. Harvey.

The characters of the following local deacons were passed: H. T. West, S. F. Porter, Frank Bridges, C. H. Overton, J. W. Bridges and J. E. Buchanan.

The following licensing committee was elected: F. Barrett, W. M. Wilson, N. E. Skinner and Cadesman Pope.

F. Barrett, W. M. Wilson, J. E. Wilmans, J. F. Jernigan, J. S. Sanford, Otho King and D. W. Pope were appointed as a committee to provide a district parsonage for Searcy district.

Only a few of the local preachers of the district made any report to this Conference. This disregard for the requirements of the discipline by those who are leaders in communities is not helpful.

I. B. Airheart, Otho King, G. W. Dobbins and J. M. Talkington, Jr., were elected delegates to the Annual Conference. D. W. Pope, C. R. McPherson, W. R. Bishop and W. M. Ellsberry were elected alternates.

Gardner Memorial Church, Argenta, was selected as the place to hold the next District Conference.

Bros. T. O. Rorie, D. J. Weems and J. D. Clary were present and each represented his cause before the Conference. These brethren were welcome and their visit and their sermons and addresses were highly appreciated. Bald Knob entertained the Conference royally. Bro. Gregory maintained his reputation of looking after everything carefully by providing everything that could be expected for the comfort and convenience of his guests. We had a pleasant and profitable season together and we hope that its influence may be felt throughout the entire district in results that will abide.

Bro. E. P. Crowe, a former pastor in Searcy District, was present and enlivened some of the sessions and recesses by his wit, humor and good sense. Bro. Crowe is doing a great work in behalf of the cause of Temperance, and deserves the sympathy and co-operation of our pastors and people.

The Sunday-school committee recommended that provision be made for an institute in the district, to be held some time before the session of the Annual Conference. At their suggestion Cadesman Pope, F. Barrett and W. M. Wilson were appointed to make the necessary provisions for this institute.

The following resolution was passed with but one dissenting vote: "Resolved, that it is the sense of this Conference that the proposition to consolidate the three Annual Conferences of the state, so that we shall have but two instead of the three, should carry.

The action of the White River Conference Epworth League which directed the Annual Conference League Board to seek the co-operation of the League Boards of the two Conferences of the state in an effort to establish a school for training leaders for work in the church, was endorsed by vote of the District Conference.

W. M. Wilson, Secretary.

I presume the efficient secretary will furnish you a write-up, but the spirit of communication moves me to utter a few things and so I ask space in our paper to be heard. The conference was a success from start to finish. A good attendance

of both clerical and lay members were presented at the opening service. Brother Gregory said "the best he had seen for years at an opening." All the pastors were present except two, W. D. Ellis and D. H. Conyers. Sickness in Brother Ellis' home kept him away, and personal affliction prevented the attendance of Brother Conyers. A number of excellent and useful laymen were present, some young men of more than ordinary promise. But it sometimes mars a good thing to tell the whole truth, and it is so deeply inwrought in me to exhort a little, that I want to deliver a stirring exhortation loud enough and long enough to reach those good laymen who possibly could have come but would not. Why, if we had had the whole fifty-six laymen and the fifteen pastors, and the local preachers and our distinguished connectional men, don't you see we would have been a dignified body, an impressive body. And the lamentable feature is that other reports have made the same showing from other district conferences. We need the spirit of organization more fully developed and more love for the cause, and for souls. The reports of the pastors and laymen showed a fairly healthy state, something like sixty family altars in the district. One charge reported twenty-nine. Old fashioned Methodism is not all dead yet. Our efficient and wide-awake P. E. reported thirty-five conversions at the quarterly conferences round about and a goodly number of accessions.

This is a test of a man's call of God to the ministry. It is also a disciplinary qualification. "Has he fruits?" And the Master said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Brother Sibert is in good favor with his people and preachers. The outlook is good for soul-harvest, and for all claims to be met, and the rise a little. Bald Knob did the entertainment act to perfection. Your scribe, N. E. Gardner and W. R. Bishop were guests at the palatial home of Mr. and Mrs. T. J. Campbell, who know how to make preachers and delegates feel at home. May God bless them and their home circle. Brother Sibert and I remained over til Monday. Sunday was a good day. Several came forward for prayer at the afternoon service and one at night. The next conference goes to Argenta.

Jas. F. Jernigan.

MORRISTOWN, N. J., JULY 14.—

A most remarkable restoration of a watch to its rightful owner was made by Mrs. John Biddle while fishing in Budd's lake yesterday.

Mrs. Biddle, who lives at Mine Hill, caught a twelve-pound pickerel, and in the stomach of the fish

the watch was found. The Biddle house at Mine Hill was robbed three years ago, and all the jewelry, including the watch found by Mrs. Biddle, in the place carried off.

Later, when the burglar was caught, he said that he had rowed out into the middle of Budd's lake and dumped the stuff overboard.

For the first time in her life Mrs. Biddle went fishing yesterday, and the only catch she made during the day was the twelve-pound pickerel.

The Little Rock District Conference is in session as we go to press. Bishop Key is presiding, with a good attendance. A report will be made in next week's paper.

### FAIR FOLKS

#### Don't Blame Nature But Investigate.

Many claim they are nervous "by nature" when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for ten days and using well-boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and although I felt tea and coffee were bad for me the force of habit was so strong I just couldn't give them up.

"Someone suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the civil war and so without ever looking into the subject or realizing what progress science has made in this direction, I just wouldn't give Postum a trial, until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a few weeks.

"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee, but instead of making us nervous like coffee, we enjoy steady nerves, sleep sound and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, any one who cuts off coffee altogether and uses well-boiled Postum in its place will be greatly benefited after a few days and the return to health is a joyful journey.

There's a reason.

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

**NEW EDINBURG.**—We are now in a revival at this place, and if a full house was a sign of success, we could shout victory. If sound, sensible, earnest, good preaching indicates a successful revival, we can gladly say halleluia. Beyond all question, Brother A. T. Galloway, who is doing the preaching, is proving himself to be a workman that need not be ashamed. I have never heard more earnest or better preaching. He is not a whit below our chiefest apostles. The word is not returning void. For to date we have had seven accessions. So far it seems that the heads only have been affected with the work. But it is deepening, having reached seven hearts. Oh, for a deeper work of grace to pass down through the entire body, even to the feet, so they may stand up for God and willingly support the cause. Pray for us. Yours, etc.,

S. C. Vinson, P. C.

**MISSIONARY RALLIES.**—On the fourth Sunday in June I attended a rally at Elgin on the work of Brother I. E. Thomas. July 24, our rally came to pass at Tupelo. You can tell every circuit preacher in the White River Conference, and also the State, that this "rally movement is the thing that rallies, and succeeds. At Elgin it was good and reached high water mark. P. E. Hays was there and delivered an able, forceful address on the "Needs of the Times." Brother Thomas has not quit smiling over the success till this good day. At Tupelo we had the Rev. W. M. Wilson, of Augusta, who is the missionary campaigner for our district, and he is the right man in the right place. His "sermonic address," as he called it, indicated study and painstaking, and contained some startling facts as to the per capita contribution on missions by the churches. He let fly at us some forked and sheet lightning, but the shocking and crushing thunderbolt fell heavier on the Baptists. When it takes 19,000 and the rise of a certain church to support one missionary it seems that that item needs attention—possibly more attention than succession, baptism and the like. But we Methodists, my, my! I hope that each circuit pastor will plan for a "rally" and have Brother Wilson to address you. The day was ideal, the place vineclad harbor, dinner in abundance and quality equal to the amount. Let the rallies go on and and Southern Methodism will be rallied all over, and the thing done where it's mostly needed. "Among our common people." Here is where our Lord did much work. They "heard him gladly." Amen.

Jas. F. Jernigan.

Weldon, Ark.

**PRAIRIE CHAPEL.**—In the year 1848 the Withers, Lamberts, Haskews and Downeys settled at or

near Lacy, Drew county, Arkansas. Soon a log church was built and called Prairie Chapel, because of the little prairie near it. This was succeeded by a plain but neat little framed church as soon as saw mills followed the westward tide of immigration. And as the heads of these families were getting old it soon became necessary to provide a cemetery. A lot was consecrated near the little prairie, and there for 44 years we have been depositing the remains of our loved ones, together with those of our neighbors. The families here named are one, having inter-married before their removal from Alabama, Georgia and South Carolina. It is a joy that I do not recall one of the long line of the dead who sleep in that cemetery, who was not prepared to meet the issue when called. And what treasures of memory! Mothers, fathers and children! How they touch the fountain of tears! How they draw our hearts down to their dust, and then beyond and up to their better home. There sleep venerable patriarchs and the sweet love of motherhood. They leave us a legacy better than money—their long lives of unspotted honor. It was they who built our first church and organized the Sunday-school, in which all their children were trained. We are their debtors for all we know of morals, honor and the way to heaven. From the first their chief concern was a house of worship. Could we ask them today in what way we can best honor their memory, I do not doubt they would answer with one voice: "Children, if you would erect a monument to our names, let it be a nice church to take the place of the one we built for you while you were little children." I seem to hear that voice up and down when I think of the old worn and wasted house they built in the long years ago. When I look at the old begrimed and rotten chapel my heart grows sad. I remember when it was built. It was a pretty country church when it was new. They had worshiped in the old hewed log church till it was something like the present chapel—old and grim. Some were a little slow to take hold of the new enterprise. But it was then as now, a leader was all they needed, and one arose. After what he thought was a failure, he said: "That church will be built. I am as poor as any of you, and my children need all I have. But a decent church is a part of what they need. If their religion should take complexion from the church in which I am raising them the world will be ashamed of them wherever they go. We must set better models before them. That church shall be built if I have to build it." But he did not have to build it; that kind of energy is contagious. Others fell into line readily, and the church was soon up. Now what would those old

fathers and mothers have us do? Is the question not easily answered? But high above this view comes the question, what would God have us do? Can Prairie Chapel be rebuilt? If the Lamberts, whose mother was always a member of that church, and whose father, though a Baptist, was always its friend and supported it liberally, and the Withers and Downies, whose fathers and mothers were its chief supporters, and the Haskews, whose father was the father of the church, and the Boyds, who though not related to the families named, were honored members—the old heads being buried there; if all these, and their friends, will help, then a new church, memorial of the honored dead, will soon grace the venerable site where our fathers worshiped. The old house is nearly rotted down. The sappy pine lumber with which it was built is not the kind that defies time. But the present membership is weak. The wealth of our parents consisted chiefly in negroes and poor land. After the war the negroes were led off by agents to the river cotton regions. The children could not keep up the larger farms; they grew again into forests. Many children wandered away in search of employment, leaving the once populous neighborhood bare. But a reaction has set in; the old "standfasts" are extending their farms and an air of thrift is everywhere apparent.

We cannot tolerate the thought that old Prairie Chapel shall cease to be a church. It has a great record in heaven; it should not be lost in earth. Like ancient Bethlehem it may be said of this modest little chapel, "Thou art not the least among the princes of Judah." Few churches have made a greater impression on the public. Seven itinerant ministers went out from her altar, all dying at their post but two, who still bear the royal colors at the head of advancing lines.

One of those informed me that he knew of ten ministers who attribute their conversion to his ministry. A number of those are men of considerable distinction. If we had reports from all of the seven who went out from this humble country altar no doubt an astonishing list would appear to the credit of the old church. And shall we let it die? God forbid!

The holy dead have left their shoes. Who will stand in them? Who will take up the work of our dead fathers and make Prairie Chapel a perpetual recruiting station for the ministry? Charles Haskew and Peter Downey are now the Boaz and Jachin of the new enterprise. They are on the ground and will give all needed information, and press the battle to victory.

H. R. Withers.

Pine Bluff, Ark.

## The Girl who can tell the Best Lye



does not depart from the truth when she declares  
**MERRY WAR**  
POWDERED  
**LYE**  
the Best.

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### A Beautiful Metal Match Safe Free.

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E. Myers Lye Co.,

308 S. Third Street, St. Louis, Mo.

### The Orphanage.

My Dear Dr. Godbey—I am deeply interested in the Arkansas Methodist Orphanage. I have the honor of having been one of the originators of the movement in the State, and the first secretary of the board of trustees. I am delighted to see from the "Arkansas Methodist" that the Sunday-schools are beginning to contribute to the support of this noble institution.

Last year the superintendent of the Methodist Orphanage of Kentucky called on the Methodist Sunday-schools of the State to give the fifth Sunday collections to the support of the Orphanage. The suggestion met with hearty response, and now several hundred dollars are received from this collection of each fifth Sunday. The Orphanage is not only greatly helped by such donations, but the schools become greatly interested in the institution and receive a real benediction from thus giving.

Do you not think the plan would work well and do good in Arkansas? Cordially yours,

Wm. B. Ricks.

## W. H. M. S. Department.

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Send all communications to the editors.

## LITTLE ROCK CONFERENCE.

"Love is the fulfilling of the law." Rom. 13:14.

If we would win the world we must do it through the gentle means of love. If we would grow in those graces most to be desired, we must remember "Love is the fulfilling of the law."

MRS. F. B. RUDOLPH, OF CLARENDON, TEXAS.

All who know this consecrated woman, and especially we of the Little Rock Conference, will be glad to know she is spending a while in the Mission Home and Training School. We who had the privilege of hearing her at Prescott last year know how her heart is filled with love for this school, and if in the providence of God she is permitted to stay in the capacity of teacher, we will rejoice that she will prove a blessing to each one she touches and teaches.

MISS VIRGINIA GARNER, STEPHENS, ARK.

Is soon to leave her own native land to teach the Japanese at home. While we feel and believe that Home Missions and Foreign Missions are one, we see it verified in this one more instance, for truly it is a "Home Daughter" with "Home religion" going to do "Home Mission work" in "foreign fields." May the same God who has called her keep her and use her for his own glory, and may we who "stay by the stuff" keep her very near his throne by continual prayer in her behalf.

## DEACONESS PERSONALS.

Miss Elizabeth Taylor will assume charge of the Rebecca Sparks Deaconess Home, Waco, Texas. Miss Maria Elliott will leave for California some time in July. She goes to take charge of the Homer Toberman Home in Los Angeles.

Miss Mattie Wright has been commended on the good work done at Sloan Mission settlement, St. Louis.

In some of our churches of the Little Rock Conference greater interest in W. H. M. S. has been given by holding "open sessions" and union meetings. This was one of our resolutions at our last annual meeting. Pleasant and profitable programmes are prepared and some little light refreshments served.

Central Avenue, Hot Springs, and others have assured us of mutual benefit and continued growth by this means. Winfield Memorial has monthly receptions to which all the members of the church and other friends are invited. Large numbers attend these receptions and are be-

coming interested in Home Mission work.

## DISTRICT CONFERENCES.

The new district secretaries of Monticello and Texarkana Districts have entered upon their duties by attending the conferences in their districts. This is well. We hope and urge that where at all possible each secretary do this. She can present the work in a nutshell at this time to each pastor in her district, thereby indirectly gaining much time and labor. We are praying for many new societies in the near future.

Los Angeles, Cal., July 12, 1904.

On last Wednesday I left Little Rock and joined Sisters Hotchkiss and Howell at Washington, Ark., where we attended district conference. What a picturesque and historical old place that is! The large trees speak of old age and good service for the large number of people they have sheltered from the sun and rain for nearly a century. The old houses that no doubt could relate pleasant stories of the past if they could only speak. The old house that was once the capitol still stands and is now used for a school. The generous people still remaining threw open their homes and hearts to us, and made us feel a royal welcome. The streets have no lights, the stores are few and lighted by coal oil lamps. The quaint post-office, the old church unlike any I have ever seen in this State or anywhere except in Montreal, Canada, was newly painted and gave a cheery welcome to its wide porch with tall and large columns, to its shade and shelter. We were all three entertained at Sister and Brother Abes', who were untiring in making us comfortable. Their sweet baby boys with bright blue eyes and golden curls and sweet prattle gave us pleasure. We put our work before this spiritual body of men, presided over by Brother Ware, and found a response in their hearts. They assisted us in reorganizing three adult societies and two Golden Link and one juvenile, as follows: Adults at Washington and Prescott and Gurdon; Golden Links at Washington and Prescott; Juveniles at Gurdon. We stopped at Hope, but the rain prevented our work there. At Hope we were entertained by Sisters Johnson and Briant; at Prescott by Sister Howell and her sweet daughter, Miss Jennie; at Gurdon by Sisters Stephens and Gates. What kind and generous people we meet everywhere! We ask the help and prayers of all Christians on this work. How we pray God's guidance and care for his people everywhere.

Mrs. Robert Heriot.

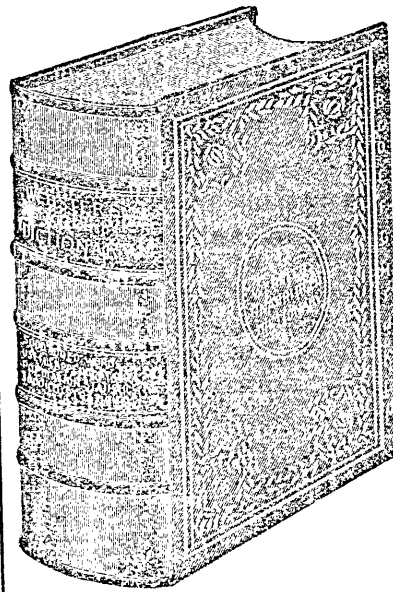
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scribers and those who wish to become subscribers and secure this splendid Dictionary. To any one who will send five new subscribers to the Arkansas Methodist with the cash for the same, we will send the Dictionary free of cost and freight paid. To those who are paid up, and will pay a year's subscription in advance, we will sell the Dictionary for \$2.50. That is, send \$4.00 and we will mark you up a year and send the Dictionary. Act at once, as this offer may not run long.

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## At Rest.

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

**WHITE.**—Rev. Bennett Allen White was born near Humboldt, Tenn., December 15, 1850, and died at Spring Hill, Ark., July 4, 1904. Brother White grew up on a farm under the influence of good religious parents. He was converted in early boyhood—about 15—and was never dissipated. He came to Arkansas when a very young man and settled in Hempstead county, near Nashville. Here he met and married Miss Mary C. Bryant. He blessed this union with six bright children. Here he was licensed to preach under the ministry of Rev. H. Ware, and for several years he labored in the local ranks doing efficient service.

In 1889 he was admitted on trial to the traveling connection and for ten years did faithful and good work. His first wife died at Stephens, December, 1898, leaving him six children. He was again married to Sarah Palmer December 4, 1900, who survives and mourns her

brother White was a pure, gentle, kind man. I never knew a more thoughtful husband or a more devoted father. Home was all to him. He had a fault it was his devotion to his wife and children. He never understood what is known as important things, but was often on hard circuits. He always went gladly and felt that any place was too good for him. He never received a large salary but carefully spent every dollar and so educated his children that they are equal far beyond most children of that opportunity. He was at his death in a protracted meeting. He left his people and many were brought to Christ by him. I preached the funeral and buried him near Spring Hill July 5. I have never seen so many at any funeral before. The train that followed him to the grave was more than half a mile long. His people loved him. His wife and children are sure he is saved and they to follow on. God bless and comfort them.

R. W. McKay.

**HELM.**—Parentine Adolphus Helm was born August 25, 1847, in Wilcox county, Tennessee, and died at Spring Hill, Ark., May 27, 1904. He was married to Judith L. Mathus at the residence of Rev. H. A. Barnett, near Philadelphia, Izard county, Arkansas, September 25, 1869, by Rev. W. R. Foshee, then presiding elder of Batesville circuit, White River Conference.

He became a Christian in early life and joined the M. E. Church, South, lived an efficient member until the summer of 1900. His illness was long and painful, but with Christian fortitude and patience he bore it all, and died at triumph and peace. It was a privilege to visit Brother Helm often during his illness. I always found him cheerful and free to converse on religious topics. Always being the witness of the Spirit, usually one gloomy evening, when I found my day's work had been a failure, I was summoned to his bedside. He evidently had been suffering greatly, but was resting easily and contentedly when I went in, when I said, "Brother E., I do not think you are yet. I have not sent for you because I think I'm dying, but I want a clear and full demonstration

of the Spirit. I haven't had one in so long, and I want you to read and sing and pray with me till the light comes." And as we prayed and sang "Amazing Grace," he joined heartily in the song, he threw his eyes upward, clasped his hands and praised the Lord, and exclaimed, "The light has come! Oh, how precious, oh how wonderfully good the Lord is!" And as his sad, yet rejoicing and happy Christian companion bent over him, kissing his forehead, he said, "Mother, the light has come; it's no stranger. We have seen it before, but it's been so long; but it's the same good old light." In a few days I was compelled to go away for a number of days. I went over to his house. I said, "Brother Helm, I'm called away, but if you would rather I'll not go." He said, "Go on, brother, and do all the good you can. The light is still burning bright with me."

I saw he was sinking, and did not believe he would live till I returned. So I said, "Then you can tell me what John B. McFerin told his son, can't you, that if you slip off while I'm gone I'll know where to find you?" He shook my hand heartily, looked up in my face, laughing out heartily, and said, "Yes, that's it. I'll be up yonder. The way is clear." May God's blessings attend the bereaved family, and may they so pass the troublesome waves of this life that they may make an unbroken family in heaven.

J. R. Edwards, Pastor.

**JONES.**—Mattie Belle Jones, youngest child of W. D. and S. A. Jones, was born August 11, 1902, died July 13, 1904.

Her death came as a shock to every one as she had not been known to be sick more than six or eight hours. The funeral services were conducted at Round Mountain church-yard the next day by Rev. C. H. Nelson, assisted by the writer. Her parents who are almost prostrated by the suddenness of their loss have the sympathy of the whole community.

Little Mattie was taken before her little feet were bruised by contact with the rocks on the journey of life and is now in the presence of the Savior, who said, "Suffer little children to come unto me." Though we lay these little ones to rest, we hope to meet them again beyond the stars. Her friend and pastor,

A. E. Wilson.

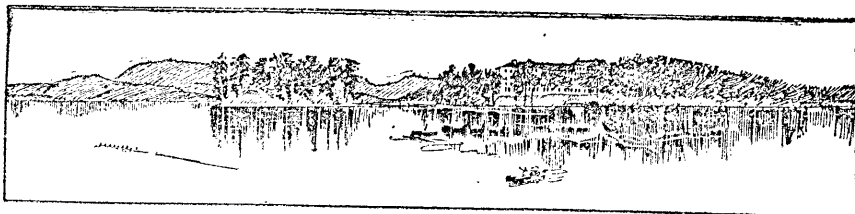
**SEVIER.**—Winnie Jane, daughter of William and Mary Sevier, was born July 12, 1895, died May 25, 1904, aged eight years, ten months and thirteen days, and was laid to rest the next day in Round Mountain church-yard, the writer of this sketch conducting the funeral services.

Little Winnie was a kind and loving child and a most faithful Sunday-school scholar. She had never professed religion but her life, and above all, her fearlessness at the approach of death, as well as her patience during her painful illness, all testified more strongly than words that she had peace with God.

Her bereaved parents, brothers and sisters have the sympathy of us all, yet we know that our loss is her eternal gain, and so we sorrow not as those who have no hope. Their pastor and friend,

Amos E. Wilson, P. C.

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Relieves and cures croup in children in a few minutes.

Relieves asthmatic paroxysms in shorter time than anything known. Cures all sore mouths and throats in a short time.

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

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

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

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Cures cholera in the hog and chicken. Puts the hog to squealing for his corn, and the hen to her merry cackling and the old cock to his shrill crowing.

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Cures pain in any part of the human body, however deeply seated.

in an incredibly short time.

An ordinary attack of rheumatism is knocked out in a few hours, and gives no more pain.

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The drummer gets sweet, dreamless sleep in the old hotel when the oil has been used in the spring time for the destruction of that dreaded pest, the bedbug.

The dreaded moccasin and old rattlesnake becomes as harmless as the scratch of a pin or pricking of a needle. His deadly poison is neutralized in one minute with the Oil.

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GEO. THORNBURGH, BUSINESS MGR.

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

WEDNESDAY, JULY 27, 1904.

## Methodist Calendar.

Little Rock District Conference,  
Hunter Memorial, L. R. . . . . July 25  
Camden Dist. Conference  
at Stephens . . . . . July 28

## W. F. M. S. Department.

## LITTLE ROCK CONFERENCE.

The morning of our missionary year is fast approaching the noon, when our annual meeting closes. We were in the second quarter while at Malvern, and soon the third quarter will be open to us. I was delighted to see Mrs. Vance's report of the first quarter in the last Methodist. You are doing well, dear sisters, but please do not put off to the last our special fund for support of our Little Rock conference Society Missionary. Of the \$750 dollars required for this, the seven districts are apportioned as follows:

Arkadelphia district, \$200; Little Rock \$200; Camden Pine Bluff, Prescott and Monticello, \$75 each and Texarkana \$50. Central Avenue auxiliary of Hot Springs, is the only individual society paying \$75 of this amount. This is done by personal pledges of \$2, \$5 or \$10 a year, and is easily met by payment of one-fourth each quarter. I believe that First Church and Winfield Memorial, Little Rock and First Church, Pine Bluff, will Remember Him who sitteth over against the treasury, waiting the desire of his heart that the glad tidings go to all the world and will give more this year than ever before from the fullness of their love. Let all to whom He gives the keeping of the splendid lights in this fair land, send it on more and more that the reflex gleam in our hearts may radiate with joy unspeakable and full of glory.

The brethren of Prescott district are willingly committed to greater encouragement of our work, and we hope for new organizations in their charges, and a number of "scattered workers" or those good women who are not in touch with a regular society, but will gladly give a dollar a year in support of our missionary. Names to be sent to Mrs. J. O. Howell, Prescott, or to this writer at Hot Springs. That the brethren of the entire conference may take part in this open privilege to the many dear women who may be isolated from Woman's Missionary Work, I give names of

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