

# The Arkansas Methodist

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

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## News and Notes.

### OUR OFFER.

WE WILL SEND THE "ARKANSAS METHODIST" ON TRIAL TO NEW SUBSCRIBERS UNTIL JAN. 1, 1905, FOR 25 CENTS CASH. NO COMMISSION IS GIVEN ON THIS OFFER. WE ASK ALL THE PREACHERS TO GIVE US THEIR BEST EFFORTS FREE OF CHARGE TO INTRODUCE THE CHURCH PAPER INTO NEW HOMES.

THE JAPANESE ARE ESPECIALLY superior to the Russians in their artillery. Their guns are of their own manufacture and served by Japanese gunners.

IT IS REPORTED BY THE TRAFFIC director of Trans-Siberian railroad that 250,000 is as large an army as the road can possibly maintain in Manchuria. To supply water and keep up equipment of such an army will be all the road can do. If this be true the Russians can never drive the Japanese out of Manchuria.

THE CHINESE ARE RECOGNIZING their need to learn of Japan. A great number of Chinese are learning the use of machinery by working in Japanese factories. One thousand Chinese students were in the schools of Tokio the past year. The Japanese influence is pervading every province of China through a native press controlled by Japanese.

JUDGE ALTON B. PARKER IS A Protestant Episcopalian of the high church type. He has but one child a daughter, wife of Rev. Charles Mercer Hall, rector of the Episcopal church at Kingston, N. Y.

Mr. Henry G. Davis is an extensive coal operator, is a multi-millionaire, father-in-law of Steven B. Elkins, and was in the United States Senate from March 4, 1871, to March 3, 1883. He is eighty-one years of age, but in full vigor of body and mind.

MOUNT POPCATEPETL, NEAR THE City of Mexico, has been sold to a New York syndicate for \$500,000 gold. The purchasers will develop the sulphur deposits situated in the crater of the volcano. According to a report made by the Mexican government, the crater contains 148,000,000 tons of sulphur and the supply in the crater is increas-

ing nearly 1,500,000 tons annually. The new owners of the volcano will construct a cog-wheel railroad to the summit of the mountain and establish a great electric power plant.—Northwestern Christian Advocate.

THE BUSINESS OUTLOOK OF THE fall and winter is unusually good. There is confidence in the great commercial centers, and strengthening tone in the financial plans and operations. The factors which contribute to this are: (1) Unusually good prospect of good crops, which every week now makes more secure. (2) Improvement in the iron trade which is regarded as an excellent criterion from which to judge of the activities of business generally. (3) The practical certainty of easy money. (4) The absence of any disturbing issue in the presidential election.

WHILE THE WAR WITH JAPAN engages Russia, the English government has sent a company of soldiers, about 5,000 men, into Tibet. There has been but little opposition to the advance of this force. A defense, the best the Tibetans could make, was opposed to the British forces at Gyantse, a fort in the Himalayas, but it was easily overcome and the way to Lhasa, the capital is open.

The purpose of this expedition has not been well defined to the public, but it is intended to thwart the plans of Russia in acquiring influence in Tibet. Gomang Lobzang, a Mongolian of Buriat, found his way into Lhasa twenty years ago, and being a man of great ability, he acquired large influence. This man, known by his Russian name of Dorfiel, had opened correspondence between the czar and the Dalai Lama, and some time since secured a treaty by which the Russians should acquire important privileges in Tibet. This treaty was objected to by the Chinese Amban as infringing China's Inrainity over Tibet and so the treaty was not confirmed. These facts will suggest to our readers the reason for Colonel Younghusband's expedition into Tibet at this time.

THE MOVEMENTS IN THE RUSSO-Japanese war have been of great interest during the past week. The besiegers of Port Arthur having advanced their batteries until the docks and anchorage at the port were in the range of their shells, the

Russian fleet, under Admiral Witthoft, attempted to escape from the harbor, purposing, if possible, to from a junction with the squadron at Vladivostock. When the fleet had reached the open sea it was attacked by the Japanese blockading fleet, under Admiral Togo. The Russians were defeated in their purpose. Admiral Witthoft on the battleship Czarovich, was killed and with him two hundred officers and men, and about sixty were wounded. The ship was badly damaged. It took refuge in the neutral port Tsing Chow, belonging to the German concession, and with it the cruisers Pallada and Novik, and three torpedo boat destroyers. The Czarovich is still at Tsing Chow and is thought to be put out of service during the remainder of the war. The cruiser Novik, being still seaworthy, was required under the regulations of international law to leave the port in twenty-four hours. A late report is that this vessel has been pursued and sunk by the Japanese.

The destroyer Ryeshiteki ran into the Chinese harbor of Chefoo. It was dismantled and should have lain in the harbor till the end of the war, but two Japanese destroyers ran in and towed it away, their

The cruiser Askold and the destroyer Grozori put in at Shanghai.

The battleships Retvizan, Pobeda, Persviet, Sevastopol, Poletava; the armored cruiser Bayan, the hospital ship, two gun boats and several destroyers are supposed to have returned to Port Arthur.

On Sunday, 14, the Japanese squadron, under Vice Admiral Kamimura, engaged the Vladivostok fleet off Teu Island in the straits of Korea. There was a fierce battle for five hours. The Russian cruiser Rurik was sunk, the two remaining cruisers Rossia and Gromoboi fled northward. There was considerable loss of officers and men in the encounter with the Port Arthur fleet, but so far as reported no serious damage to the Japanese ships in either of the battles above reported.

The siege has grown intense at Port Arthur. The operations against Kuropatkin are checked for the time that all available force may be brought for the capture of the port, which the mikado insists must be taken at once. At St. Petersburg it is now acknowledged that Port Arthur must fall.

### A Trial Offer.

Many new members are now being received into the church and ought at once to have their church paper. It will be a bond to hold them to the work of the Lord upon which they have entered. It will be a shield to their families, a weekly preacher of saving truths, a pastor making weekly visits, a shepherd always guarding the safety of the whole flock, a shepherd's dog barking off thieves and wolves.

All the families in the church ought to have the church paper. The preachers say they ought to have it. They say that in district conferences. They say it to this editor. Please, brother, go and say it to all these people, and say this, that you waive all claim to commission for new subscribers on the proposition we now make and will see that they get the paper on trial till January 1, 1905 for twenty-five cents cash. Tell them that \$1.50 is the price of the paper for a year and that that price is charged to all subscribers, that we can't keep up the paper on less, but tell them to introduce the paper, all new subscribers shall have it to January 1, 1905 for twenty-five cents, and if they cannot and will not come upon our regular list at the end of that time, drop us a card telling us so and their names will be dropped.

This is a liberal offer, but it tests also the desire of the preachers to introduce the paper. Many will like to test its quality between now and the end of the year. Begin this week at once as the earliest subscribers get the best bargain.

### Godliness With Contentment.

Not only does the proper cultivation of mind and heart which true religion secures place men upon the highest plains of enjoyment, making life for them greater and nobler than it can be for such as seek carnal pleasures, but it prolongs life, fulfilling the promise to the righteous, "They shall still bring forth fruit in old age, they shall be fat and flourishing." Here is a record confirming this truth. Thirty-five of the former students of Andover Theological Seminary died last year. Their average of age was seventy-five years. Of Princeton's former students the average age of all that died last year was seventy-one. To live right physically, mentally and morally is to enjoy this life, possess the world and gain heaven.

Our Colleges.

BY JAS. A. ANDERSON.

This is the season of the year when our people are considering where they had best send their sons and daughters to college. Permit me to say a few words relative to our own colleges, Hendrix and Galloway. Not that I mean to ignore our other Methodist college in Arkansas, the property of the Little Rock Conference, Henderson College. I may here express the hope that now, since that institution has found its way out of its financial troubles, and seems to have an open future, we may all be able to find a modus vivendi that shall give no occasion for friction among our Methodist school forces in the State, or even within the bounds of the Little Rock Conference itself. It seems to me that this ought to be done when we consider that there are more Methodist boys and girls in Arkansas than would be required to fill all our colleges, and when we consider further that the Henderson College was adopted, at the Monticello Conference, with the distinct understanding that it would never become a financial burden upon the conference. We ought all to be able to work in perfect harmony.

But Hendrix and Galloway are the property of all the Methodist people in our State. Galloway is making splendid progress in paying off her indebtedness, thanks to the wise management of President Godden and the tireless energy of Agent Weems. One more year of honest work ought to land us in the blessed haven of financial freedom for which we have so long worked and prayed, and open the way for still greater things in the years to come. We ought never to be content till we have made it indisputably the greatest female college in the Southwest. We have the means to do it, and the bright and beautiful girls withal, and we must do it. It is my deliberate conviction, after an intimate acquaintance with the whole history of this institution and an intimate knowledge of the present situation at Galloway, that it will be a positive loss to our people who send their undergraduate daughters from the State to be educated. You cannot beat the Galloway. Not that we are in any danger of not having there next year all the young ladies we can take; if you get your daughter in there, you will have to hurry up and make your arrangements to that end. It will be full to overflowing in a few weeks.

As for Hendrix—I hope I may be pardoned for saying it—it is the head and front of our educational work in this State. Arkansas Methodism can no more do without it than a man can do without hands and feet—we should be maimed and halt beyond the hope of successfully carrying on our work. We have no

prejudices against transfers to Arkansas to fill our pulpits; let every good and true man that will, come. But let it be understood that any country must rear and equip its own ministry; ultimately this is inevitable. We are willing to put the output of Hendrix in the past against any preachers in the land. The institution has demonstrated that it can train and equip men, men of the best and highest type. And the equipment of the college was never better than it is now. Its faculty is made up of able and energetic men, from the president down. No institution in the world can guarantee to make a man of your boy, but Hendrix can come as near it as any college anywhere. With this fact made plain, what a folly it is to turn away from your own institution, which is the chief hope of your own future, to launch out on some unknown experiment in some place where you have no special interests at stake. The prospect is that more boys will be here next year than ever before—we are sending up no wail—we are simply pleading for a wise and extensive use of our opportunities. Give us your boys, and trust us for the best that men can do.

Temperance Work at Texarkana.

Dear Brother—As reference is made in the notes of our Methodist Pastors' Association, sent you last week, to the great temperance revival here last and this week, more than a passing notice is due to the great work being done by Revs. J. G. Adams and J. A. Maples, of Texas. For thirteen years Rev. Mr. Adams has been a prohibition orator, doing such invincible work in Texas, and Mr. Maples, with his cartoons and earnest arguments, is equally as effective in this good work. At the men's meeting yesterday, at 3:30 p. m. and at 8:30 p. m., Rev. Mr. Adams delivered the most effective lectures we ever heard on temperance, and we noticed

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous linings of the eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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many people weeping freely. Such intense interest by the great audiences will surely bear much fruit on election day. County Attorney Vaughan, of the Texas side, said last week that saloons on his side now only existed by the grace of a federal judge. The sentiment in Miller county, outside of Texarkana, Ark., is largely prohibition, and we believe this rally will place this city in the temperance column. After Brother Adams closed his lecture last night at the tent, he yielded to the entreaties of the colored people and went over to the A. M. E. Church at 10:30 p. m., and lectured for them, several of his white auditors going with him. The Texarkanian has been giving good reports of each meeting. J. R. Sanders.

Mena Hendrix Academy.

If Garfield is right, when he says, "Brick and mortar do not make a school, but Mark Hopkins on one end of a log and a boy on the other constitute the essentials of a university," then I want to say that one of these essential elements is found in Mena Hendrix Academy.

Nine-tenths of the success of a school is with the teacher. Pupils and buildings no more indicate the character of a school than buildings, crowds—noses counted—and cards signed during a series of religious meetings indicate the value and worth of a revival. A professional modern day evangelist may stir up a community by muster, drill, snap, music, testimony, propositions, affecting anecdotal preaching and report 300 conversions, and the whole thing may have collapsed before the preacher is out of town, and all memory of the revival forgotten in a week, except the collection of a \$1,000 or \$1,500 for the evangelist's two weeks' difficult and self-denying work! And just as there are revivals and revivals, evangelists and evangelists, so also are there schools and schools, teach-

ers and teachers.

But it affords me very great pleasure to say that Mena Hendrix Academy has a man for principal. Prof. W. R. Shinn has not only the elements of true greatness in his make-up, but he has the genius for teaching. He is at home in the lecture room. He knows things. He knows boys and girls, and has the tact for springing a boy, and for bringing out the best there is in a girl. He is well equipped for teaching by nature, by grace, and by long years of painstaking preparation and practice. He keeps up with the best and most improved methods of teaching.

He is very modest, unassuming, conscientious, religious, clear-headed, warm-hearted and possesses the qualities that win the respect and hold the admiration of his pupils and the grateful love of the parents and good people in the community. I have never known a man so universally popular with his pupils and their parents as Prof. Shinn was in Hot Springs. At least nine tenths of the people of the high school constituency signed a petition a year ago to retain him as principal of the high school at Hot Springs. I bespeak for him the most cordial co-operation and predict for him the largest success as president of Mena Hendrix Academy. Lewis Powell.

Hot Springs, Ark.

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**The Religious Press and the Pastorate**

BISHOP E. E. HOSS, D. D., LL. D.

He is surely a self-conceited pastor who supposes that he is capable without help of any sort, of doing all the work that needs to be done in the congregation or congregations which he is appointed to serve. Let him be as resourceful and as energetic as he may, he cannot, solitary and alone, meet and discharge the manifold tasks that confront him from day to day. It is, therefore, the part of wisdom that he should re-enforce himself in every possible way, and thus multiply the value of his activities. Surely no one can be found to deny so primary a proposition.

Let us further affirm that a good religious newspaper, widely circulated, is the best assistant that any pastor can possibly secure. The reason for such a statement is far to seek. Christianity is a religion of intelligence, and not of ignorance. It appeals always and everywhere to an enlightened understanding, and seeks to commend itself to every man's conscience in the sight of God. Repudiating the use of force, and rejecting the very thought of sacerdotal helps and mreason for such a statement is not far to seek. Christianity is the renipulations, it is thrown back upon the necessity of relying on intellectual and moral agencies. Being in its essence rational and not magical, it has no option except to convince the judgments and pervode the wills of those to whom it goes with its message of life.

In these days, moreover, the newspapers are the thought-exchanges of the world, the clearing-house to which all those who have something to say that is worth hearing bring their utterances. I do not mean to decry the value of books. No one could be further from that folly than I am. But it is still true that for the great mass of the people books are not the chief vehicle for instruction. What is best in them—best in the sense of being most available for edification—is filtered down into the popular mind through the vehicle of the periodical press. They are read and digested by those who have the time and the inclination, and interpreted to the multitude in reviews, editorials and paragraphs. The old maxim was, "You may know a man by the company he keeps." The new one is, "You may know a man by the newspapers he reads." Whether he is aware of it or not, he is sure to get the color of his opinions from this source.

The question with the churches is therefore this: "Can we depend on the secular press for the dissemination of religious news and the discussion of religious topics, or must we establish organs of our own?" To this question, duly weighed, there can be but one answer. I gratefully record the fact

that the leading journals of the country are generally friendly to Christianity, and are willing enough to publish whatever readable information may come to them concerning its work and progress. This is certainly a fact of no small importance. But it does not fully meet the needs of the situation. To begin with, the secular journals do not understand the language of Canaan, and when they undertake to speak in it, they are liable to make ludicrous blunders and mistakes. All the churches suffer at this point, the Methodists, as I am inclined to think, more than the rest. It remains to be added that a mere general friendliness of temper is not all that is called for. The demands of the hour are for open and active defense and advocacy of the kingdom. If these demands are not met, the cause is bound to suffer remediless loss.

The whole matter may be put to the test of practical experience. Who are the best Methodists? I mean where are we to look for the men and women that love the institutions and enterprises of Zion; that lead upright and godly lives; that freely give of their substance to support and sustain the ministry and the great Christian charities? The testimony of all the best pastors is that they are to be found among those who are the regular readers of the church papers. I say this is the testimony of all the best pastors; but I might make the assertion more comprehensive, and say all of the pastors. With one voice they declare that their most loyal and liberal members, those upon whom they can depend in every emergency, are just those who, by reason of their weekly contact with the church press, are best informed as to the claims that are entitled to recognition at their hands.

In view of all that has been said, it is folly for any pastor to intimate that he has not time to push the circulation of these papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort that brings a larger return. I am personally acquainted with a few uncommonly successful circuit preachers who often subscribe for an Advocate to be sent to each one of their officials, and pay the bill out of their own pockets, when the end cannot be reached in any other way. Talking to one of these preachers once I said: "You cannot afford to stand the expense of such a policy." He quickly answered, "I cannot afford to do anything else; it is an investment that never fails to yield more than a hundred per cent." And no doubt he was right. Let us sow down the church as never before with our own church papers. The duty cannot be shirked or neglected without loss in manifold ways.

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The Russo-Japan War and Missions.

Truly, the East and the West are met, as each morning you, on the other side of the Pacific, read the headlines in your daily papers which make the unpronounceable names of Russians and the hitherto unknown ones of Orientals as familiar as those of the presidential candidates.

Perhaps Japan's doughty defiance of colossal Russia has come as a surprise to you as well as to the generals of the Tsar, but to us, who have lived long in the East, it has come with the certainty of the inevitable. On Japan's part it is a struggle for life, and it will end, we think, in the survival of the fittest. Which is the fittest to wield a controlling interest in this Eastern world? The lover of mankind and of human progress can make but one answer. We believe it will be the answer of history—Japan!

As I write we are daily expecting news of what will probably be past history by the time this greets your eyes—the fall of Port Arthur, despite its announced impregnability; brave men are more than mounted cannon, though probably at terrible cost of life; and a land engagement in the vicinity of Liao-Yang, between the three advancing lines of Japanese and Kuropatkin's great army, massed there after three defeats and subsequent retreats. It is likely that Kuropatkin will make a desperate stand to retrieve their lost fortunes.

Assuming that Japan will capture Port Arthur and defeat Kuropatkin at Liao-Yang, will Russia sue for peace? We think not; she will aim to wear Japan out by a prolonged struggle.

But she will probably never regain her lost prestige and dominion in Manchuria, nor will she ever get Port Arthur again. Japan will dominate the coast of Asia, at least from Port Arthur to Vladivostock, establish a protectorate over Korea, and come into closer relations and influence with China.

Thus it is perfectly plain, Japan will be, and is now, the most important mission field in the whole world. For let it be remembered that with all her material and intellectual progress, Japan has not yet been converted to Christ, nor is she to be regarded as a Christian nation. But, thank God, the heart of the nation is today open as never before to receive the Gospel. In the midst of this awful struggle with mighty Russia, when every man and woman, high and low, knows what is at stake, they turn a ready ear to the truth of our Christ. The mission work has by no means suffered as it was feared it would.

Now is the opportune time for the Christian Church to rally to the help of the missions and the natives churches in this country. Our

Christians are being heavily taxed to make the required contributions to the war fund, and to pay the increased taxes. Every week they make contributions. The Christians wish to prove their loyalty to their country at this crisis.

I am glad to say that our Southern Methodist Church is making steady advances. Last Sunday six persons were received into our church at Kobe on profession of faith, as a result of regular services; almost every Sunday this is paralleled. Some of the brethren will report at the ensuing annual conference an increase of twenty-five members to a single church.

The only serious drawback to the expansion of our work is the meagre provision granted by the church at home. Some of the brethren have not sufficient funds to pay the chapel rents and employ helpers for the out stations, where work has been begun, but where there is not yet any organized self-supporting church. If our American Christians would only send us a small portion from out of their luxuries and pleasures, even that would give us what we need.

As to my own work, am glad to say it has opened up well—beyond all expectations. The young men of the Bible Department of the Kwansei Gakuin have done earnest and satisfactory work. They are now out in the field for two months helping the missionaries and Japanese pastors, thus combining practical with theoretical training. The College Department is now fully launched, and Dr. Wainright and his colleagues are much encouraged.

But I must stop. There is so much that our people at home ought to know.

Faternally yours,  
J. C. C. NEWTON.

In Baltimore and Richmond Christian Advocate.

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February 5, 1904.

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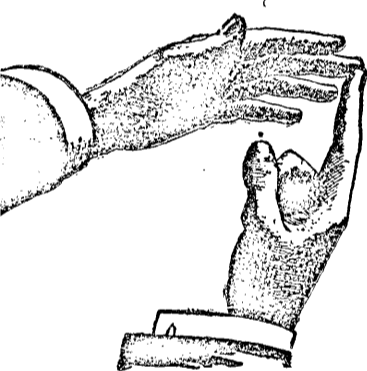
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August 21—Elijah on Mt. Carmel.  
1 Kings 18:30-46.

Golden Text—If the Lord be God, follow him. 1 Kings, 18:21.  
Place—Mt. Carmel.

Time—About 907, about the middle of Ahab's reign.

When Ahab met Elijah the rugged prophet rather overawed him. For this stern man seemed to hold the keys of the heavens, so that they had been shut up against Ahab and his kingdom for now three and a half years. The king pretends to challenge the prophet as being "he that troubleth Israel." Elijah hurled back the imputation and charged trouble of Israel upon Ahab and the wickedness of his house. He commanded him to assemble the people and the prophets of Baal on Mt. Carmel. He proposed there to bring on a decisive test.

It must have taken several days to assemble the false prophets and the people. But at the appointed time they are all there; Ahab and his couriers and 450 prophets of Baal; representing one side, and the solitary but rugged and grand Elijah representing the other. The test should be the test of fire. Each side should prepare a sacrifice, and the god that answered by fire should be the national god. It was a fair test. The worshippers of Baal claimed that he was the sun-god and lord over the forces of nature. The earth had been parched by drouth for three and a half years. Was Baal indeed lord over nature? If so, let him unlock the heavens and send rain. Or let him at least, upon the call of his devotees, send fire from heaven to consume the sacrifice they should lay upon his altar. The probability is that Elijah did not reveal the nature of the test till they were all on the spot, so that no juggling could take place. When he does make the challenge, he makes it openly in the hearing of thousands. There was no evading it on the part of the opposition. They can do no otherwise than accept, and Elijah gives them till the middle of the afternoon to make good their part. What a varying scene there must have been about that altar of heathenism that day. Tender pleadings, implorings, ascending into shrieks and wild frenzies as time went on, ending perhaps in a wild and weird dance, with howlings and lacerations of their own bodies.

At noon, when the sun-god is at his height, Elijah taunts them, and hurls sarcasm at them to make them do their very utmost. Of course the failure is complete. About three o'clock the shaggy prophet begins to gather up and place in position the stones of an altar of Jehovah which had formerly existed on the spot, and which Jezebel had doubtless had thrown

down. Having made everything ready, his victim on the altar, he causes large quantities of water to be poured upon the sacrifice, so that no deception could be charged upon him. Then in the hearing of the people, in a voice of calm confidence, he submits the challenge to Almighty God, the God of Abraham, Isaac and Israel, and prays that he would let it be known that there is a God in Israel still. The fire descends, licks up not only the victim and the wood, but also the water and the very stones of the altar. It is about time then to put an end to this Baal business, say the people. And short work does Elijah make with the false prophets. He commands their immediate seizure, and with his own hand slays them before the Lord. It was a mighty time—and the deathblow of Baalism among the people at least. And now it is time for rain.

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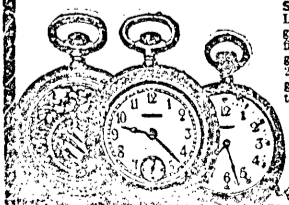
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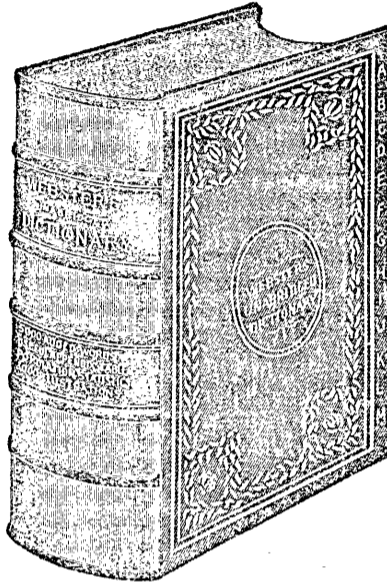


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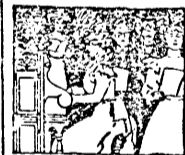
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#### August 21—The Folly of Drink.

Psalms xxxii. 9, Esther 1, 7-12.

The word which is translated temperance in our Bible means inward strength or self-permission and control. It implies the power to keep a proper guard over our passions and desires and actions. All the forms of excess by which men are degraded and enslaved come upon them by indulgences which show weakness of character. Little indulgences which show no immediate results are trifled with, and men thus tempt their own destruction like one who should put a match to hay and think to blow it out. If one is such a fool or has so little self-denial that he will not refrain from indulgence when no strong appetite demands it, can we expect that he will control or extinguish an appetite which has grown to a consuming flame?

Intemperance in any form is to be regarded not only as a vice in itself but as exhibiting a character which is unworthy of trust. The most terrible deeds are done by drunken men. They have filled up the catalogue of horrors. A drunken man is an insane man. But since his insanity is of his own making he is answerable for all his deeds. He makes himself a fiend, a terror to every one, and there is double guilt in his deeds, when he has thus debased himself.

We look with horror upon suicide, but intemperance is suicide in the worst form. It were better for a man to hang himself than to destroy himself with drink.

There are two ways in which we must make war against the evil of strong drink. The first is by teaching the young its danger. The follies which enslave and destroy men are invited by the heedlessness of youth. No one contradicts us when we point out the evils of intemperance. Yet in many homes stimulants or medicines containing alcohol are given to children, and whisky is kept in the home, and used in a way that children grow up with no abhorrence of it and so are greatly exposed to snares which its spreads.

Again we must oppose the sale of liquor. The State deals with the evil as a thing which can not be suppressed. Neither is theft, or murder wholly suppressed by any laws directed against these crimes. But how much worse would be our

State if there were no laws at all against these crimes. The sale of liquor ought certainly to be prohibited by law, and we all as voters and as those who make public opinion should spare no effort to aid the cause of prohibition. The cause is strengthening and some States have gained a great victory in establishing prohibition laws.

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WEDNESDAY, AUGUST 17 1904.

Judge the housekeeper, not by the front parlor, but by the back yard.

If we spent less time in telling other people how to manage their business, we should succeed better with our own.

To accuse a man of sinister motives when his acts and speeches must be approved in themselves is the last resort of malice.

A hundred times we have read at the close of a note for the columns of this paper "pray for us." We shall not forego the consolation that these brethren pray for the editor.

Revivals are being reported to us every day. We want short notes of all of them. Our work centers in the conversion of sinners. There is no meaning in sowing and tilling if we reap no harvest.

It is a gross injustice to condemn a man before he is tested and proven and to pronounce that his conduct or policy is sure to be wrong before he is tried. But such are the sulfaruges of prejudices.

"I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."—Drummond.

"A poor man may make a criminal use of money as well as the rich. He may use it in the purchase of those things that perish with the use, and that result in no good to himself or his family. He may spend it in some form of riotous living; or in the insane attempt to keep up appearances which are not legitimate."

### Superannuated Bishops.

The editor of Zion's Herald, Boston, thinks a superannuated bishop is a bishop retired from office, hence a bishop no longer. For, he argues, the bishopric is only an office, not an order in the Methodist church.

The editor of the Pittsburg Christian Advocate says that office and order are the same as applied to a bishop and the superannuated episcopos is retired in office and not from office.

The editor of the Nashville Advocate says a bishop is elected for life or good behavior, and so is retired in office.

Now there is no need of debating this question nor bringing the distinctions or supposed distinctions of order and office into it. The

general conference has power to define the relations of a superannuated bishop, leaving him invested with the power and right of performing episcopal functions after superannuation. The rights of superannuated bishops are not to be discussed as inherent and inalienable rights of episcopacy.

The time may come when bishops of the Methodist church will be elected for a given term or when superannuated they may be deprived of all episcopal functions. But as the sentiment and will of the church now stands, a bishop is elected for life and a superannuated bishop, while relieved from the burden of regular service, may perform any duties of a bishop which his brethren in the regular service may commit to his hands.

### Who Has Made a Mistake?

"One of the worst mistakes connected with the very interesting exposition at St. Louis is the Sunday closing. Nobody loses more by it than the champions of real religion, for nothing could do more to cool a people toward religion than an act so out of accord with the feelings of the time. How the error came to be made nobody seems to know. The provision was made a condition of the national government's contribution, several years ago, but what influences led the government to make the provision we have been unable to learn. It may have been merely the idiosyncrasy of some one congressman. We have heard, with scepticism, that brewing influences were behind it. Certainly the brewers, the St. Louis restaurants, and the keepers of billiard halls are the only gainers, and especially the brewers, for the crowds which would have been having refining pleasure at the exposition grounds now have a somewhat less refining pleasure drinking beer by thousands in the resorts with which St. Louis is surrounded. It would be a good thing if the forces which caused this mistake at Washington could be uncovered.—Collier's Weekly.

Is there any command of God to keep holy the Sabbath day? Then it is no mistake on the part of those who profess to serve God—the "champions of real religion"—to insist that it ought to be done. They can not substitute for a divine obligation "the spirit of the times," nor will even the most ungodly be won to respect "real religion" or its "champions" by such falseness to their own professions and faith.

Ought the "national government" to have made provision in its contribution to the fair that in that great exhibition the Sabbath should be respected? Most assuredly. The government has no higher duty than to guard the sacred institutions of Christianity and uphold the religious conscience of the people, for

therein are the very foundations of the government.

The editor of Collier's Weekly says: "What influences led the government to make the provision we have been unable to learn." That could easily be learned. It was the sentiment of a Christian people. It was the conscience of the representatives of a Christian nation. It was the common sense of members of our national legislature in the conviction that the nation had an interest in protecting from desecration the holy Sabbath. The suggestion that "the idiosyncrasy of some one congressman" could have produced such result is unworthy of a sensible man. The hint that the brewers brought it about is still worse.

Does the editor of Collier's Weekly deplore the fact that some visitors of the fair will now drink beer on Sunday in resorts around St. Louis? They will be the same who drink beer in resorts within the fair enclosure, and the beer will probably be as good and the men who drink it as good as on other days. But probably 15,000 employes will rest on the Sabbath because the gates are closed, and that is more than all the beer guzzlers who may be shut out to carouse down town on that day. And it is probable our government solons had respect for people whose consciences and rights the law can protect rather than those who never observe the Sabbath truly anywhere and have no conscience about it. The national government still does well to respect a man with a conscience.

But there were other reasons why the national government and the fair directors found it expedient to provide for closing the gates of the exposition on the Sabbath.

The experiment of open gates on Sunday had a full trial at Chicago ten years ago, and would have been a business success then if anywhere, for Chicago is a city of foreigners. An editor ought to keep records. The editor of Collier's Weekly evidently has no records of the Columbian Exposition at Chicago. The gates were opened on Sunday. The fact that it was so done kept thousands from going to the fair at all. Then the Sunday attendance fell far short of attendance on other days, showing that a public conscience was offended. The management did everything possible to break down this conscience of the people. After the horror of the burning of the elevator in which a number of brave laborers lost their lives, it was given out that the gate fees of Sunday, July 16, should be given to the families of these unfortunates. It would surely be religious to attend the fair under such circumstances. Had religious conscience been quickened by this calamity? The gate receipts were smaller than usual. The rest of the story is told in the following,

which was published the same week:

"The board of World's Fair directors have decided that after last Sunday—July 16—the fair shall, in future, be closed on Sunday. The reasons for this unexpected action may be found in the following two preambles to the resolution closing the gates:

Whereas, It now appears by the actual admissions that the general public does not, by its attendance, manifest desire that said exposition should be kept open each day of the week, and it further appearing that if the exposition is kept open on Sunday it will require the attendance of more than 16,000 laboring men and women, the employes of the exposition and others, and while the exposition authorities can give its own employes one day of rest out of each week, it seems impracticable for the exhibitors and others to provide such day of rest for their own clerks and employes; and

Whereas, It further appears that the number of laboring men and women whose services will be necessarily required to keep the exposition open on Sundays is disproportionate to the number of visitors on said days, and therefore the interests of the public are not promoted by keeping the exposition open on each and every day of the week; now, therefore, be it

Resolved, That the said resolutions (in reference to Sunday opening) be rescinded.

It is evident that the Sunday opening experiment was a severe financial failure, and the directory feared that the influence of Christian people would effect also the week day attendance."

The national government made no mistake in requiring the gates of the Louisiana Purchase Exposition to be closed on Sunday. The fair management has made no mistake in consenting to this arrangement. The people at large have made no mistake in approving it. Only the editor of Collier's Weekly has made a mistake by advising his readers that in his judgment the "feelings of the time" rather than any laws of God or religious convictions should have governed the managers of the fair and the national government. But we shall not agree with the editor of the Weekly that even "the spirit of the time" demands the opening of the fair on Sunday. We feel confident, rather, that had it been announced that the gates would be open on Sunday, "the spirit of the time" would have been so far offended that there would have been an average of ten thousand less in the attendance at the fair every day from its opening to its close.

### Social Ostracism Unavailing.

Why is it that a woman can never regain her former position in society as well as a man who has so sinned? Are not women themselves



more responsible for such a condition than men? Some contend that it ought not so to be, but it is so; nevertheless.

We quote the above from an article on fallen women. The question implies what is not true. It implies that in the public estimation a certain character of sin is more odious than in man. But no one says that this is true, and no one contradicts when it is said there should be one standard of social purity for men and women and nobody denies that sin in one is sin in the other. The principle is admitted and will not be more fully confessed, no matter how much is written and preached about it. But we are told there is a great difference in society, practically. In this it is overlooked that the sentence of society which is fatal to a woman is ineffectual to punish a man. If a daughter is sick in the home the most skillful physician is sent for. Every other question is surrendered to that of skill. One does not patronize law-suits, architects or toilers in various industrial arts on the basis of social purity. Hence men keep their employments and make their livings by their toil and skill. If society ostracises them they do not feel it. They have nothing to do with society. The woman's life is in that sphere where social ostracism is fatal. But most men are beyond the reach of punishment by social ostracism. They virtually have no social relations. They employ all their time in business, and by their faithfulness and skill in business hold their places in the world. When all are fully agreed that there should be one standard of morals for men and women, yea, when all feel it in their hearts and desire to act upon it, the social condition of men and women will be as now and the world will go on as it does today.

#### An Appreciative Letter.

Dear Brother Godbey—Your paper, the good old Arkansas Methodist, gives me much comfort. It carries me back to infant days and brings me into my boyhood days and on to young manhood and up to middle age and to old age. It gives me much comfort when I read the good articles of the good brother preachers. When I am full of sorrow I find comforting words that fill my soul with the good promises of God to them that trust in Him. "Lo I am with you always, even unto the end of the world." When I was a boy I loved the Lord and tried to serve Him. But as His blessing followed me on I wanted to serve Him still more and now I can realize His goodness more and more and my days grow brighter and brighter, and I hope they will as long as I live; so when the last moment is spent in this life God will say "Come up higher"

and I shall meet all of my dear ones in that sweet home. Brethren, pray for me in my lonely days. Your brother in Christ,  
J. D. Cherry,  
Pine Bluff, Ark.

#### A Sad Note.

Conway, Aug. 15, 1904.  
Dear Dr. Godbey—Our little daughter, fourteen months old, after a severe illness of seven weeks, passed away this afternoon at 12:50 o'clock. Very truly yours,  
Stonewall Anderson.

Many hearts will be touched by the above note. The little girl was the only child of her parents and their hearts and hopes were set upon her.—Ed.

#### Church Notes.

The additions to the Northern Presbyterian church the past year were: on profession, 68,233; by letter, 46,740; total, 114,973; net gain, 27,431. This is the largest net gain the church has ever reported. Membership is 1,094,908. Thus it appears that creed revision is bearing good fruit.

The M. E. Church calls for \$2,000,000 for missions this year.

There are now 6,838 preaching stations in Africa, and there are 3,051 missionaries laboring in the Dark Continent.

Rev. Charles W. Moore is pastor of an institutional church of the M. E. Church, South, in Kansas City. This church is on the North side near the river and has a large field in which to operate. It is aided by workers from the Scarritt Bible and Training School. Brother Moore is eminently qualified for such a work as this. After large business experience, he has given himself enthusiastically to the service of the Master and has qualified himself by education and foreign travel.

The Methodist pastors of Philadelphia, feeling that it was their personal duty to make a canvass for their church paper, with the work of a few days added one thousand and seven hundred and fifty-four year subscribers to the Advocate list. full year subscribers to the Advocate list.

#### Notices.

Dear Methodist—I need a preacher for Clarksville circuit at once. It is an important charge. Those applying please furnish recommendation from presiding elder. Address

J. B. Stevenson, P. E.  
Dardanelle, Ark.

Our new church will be dedicated the fourth Sunday in this month, August 28. Bishop J. S. Key will preach the dedicatory sermon. We cordially invite all our preachers that have served this charge as pastors to be present on

this occasion. We will be glad to have any of our brethren with us at this time. We shall look for the editor of the Methodist. If any of our laymen can come we will be glad to have you.

J. A. Henderson, P. C.

#### Personal.

Rev. Frank Barrett made us a call Saturday.

Prof. J. D. Clary, of Hendrix College is at the fair.

Rev. T. Y. Ramsey filled the pulpit of his own church Sunday.

Bishop Hoss preached at St. James Hall, West London Mission, July 10.

Rev. J. D. Hammons, pastor of Hunter Memorial church, has gone to the fair.

Dr. J. O. Wilson has been elected president of the Williamston Female College.

Herbert Hunt, Jr., was born August 10 to Rev. and Mrs. H. H. Hunt, Tuckerman, Ark.

Rev. W. F. Long, recently licensed, preached his first sermon at First church Sunday night to a large audience.

Rev. Walker Lewis preached three times on Sunday. At First church in the morning, the Crittenton Home in the afternoon and Hunter Memorial in the evening.

Miss Mary Loher, daughter of Rev. F. G. Loher, one of our missionaries in China, having completed her education in this country has returned to China.

We thank Principal Sam'l L. M. Sampson for a catalogue of the Amity High School. Through years of efficient teaching and faithful administration this school has attained a wide reputation.

Rev. K. W. Dodson, who organized the Hunter Memorial church of Little Rock, is pastor of the Parker Memorial church, New Orleans. The congregation is building an elegant new church.

Rev. A. P. Few has just returned from assisting his old friend A. F. W. Walters at Lagrange, White River conference, in a protracted meeting. The meeting resulted in a large number of conversions and additions to the church.

J. E. Wilmans, is the Prohibition candidate for governor of Arkansas. He is a citizen of Newport, a member of the Methodist church. He has been long and actively identified with the cause of temperance. A worthy man he is and representative of a cause which our best people regard as of the highest importance.

Mrs. David Bolls, wife of Rev. David Bolls, of Rowell circuit, entered into the heavenly rest, July 29. We understand a notice was sent to this paper, but it miscarried in some way. The afflictions of Brother Bolls have been great. We assure him of deep and prayerful sympathy and we know that the hearts of all the brethren of the Little Rock conference turn to him in this hour of trial.

Dr. J. H. Dye made us a call Monday. He is planning his last round for the conference year.

Rev. T. Y. Ramsey had a great day. Congregation, League, Sunday-school large. Five persons joined the church.

Rev. A. P. Few has been receiving new members and many old

ones are going away. Brother Few has a field to keep a man busy and he understands it well.

The arrivals at the Arkansas World's Fair Hotel, St. Louis, the past week were: W. J. Thalder, Springfield; C. F. Hill and wife, Springfield; J. E. Ramsey and wife, E. T. Emory and wife, J. W. Welch and wife, Jonesboro; A. Brothers and wife, Jonesboro; J. C. Harbert, Green Forrest; J. C. Paynor, Oscar Paynor, Green Forrest; J. Johnson and wife, Philadelphia, Pa.; R. L. Holmer and wife, Harrisburg; J. H. Jones, Bonne Terre, Mo.; E. Feeser, Canton, Ill.; Miss Jennie Blanchard, Menton, Ia.; Miss Belle Hastings, Merrell, Ia.; J. W. Forsyth and wife, Gilroy, Cal.; Miss Ruth Forsyth, Miss Ethel Forsyth, Gilroy, Cal.; Douglas Wingham, Hilburn Keck, Harrisburg, Ark.; J. H. Crossett and wife, McCrosky, Ark.; W. P. Beard, Cherry Valley, Ark.

#### Close These Houses.

Editor Arkansas Democrat:

I have read with pain two or three statements in your paper recently in regard to houses of ill fame. One day you reported the case of a young woman who had gone into a house of ill repute, and in a few days desired to get out and was sent to the Crittenton Home. Another day you reported the case of an infant found in a house of ill repute. Then you had the appeal of the noble-hearted Dr. Walker Lewis for aid to the Crittenton Home, all of which move me to say that in my opinion the efforts of the good people of this city should be directed towards the closing of every house of ill fame in the city. I am in hearty accord with the Crittenton Home movement. I have given it my earnest sympathy and some money. I shall continue to help it as long as needful, but really believe that if the same effort, money and prayers were spent in arousing public sentiment against the bawdy houses that have been spent in behalf of the Crittenton Home, every bawdy-house would be closed. Why devote so much money and time to rescuing those who might be saved from ever entering such a life if there were no such houses? Some one will say "Oh he is a fanatic. You can't close such places," etc. I am sure that these houses can be closed with less effort than was necessary to close the gambling houses. I was told a few years ago that I was fanatic when I urged the closing of the gambling houses. I was further told that they could not and ought not to be closed. But they were closed, and public sentiment did it. Then why not work up public sentiment against bawdy-houses? Are they not injurious to private and public morals? You say there is no law against them? Then make a law. It is easily and quickly done if the city council favor it. Why not dry up the main source of this evil, and then Dr. Lewis will not have to plead so much with the public for the paltry sum necessary to run a Crittenton Home. Let every pulpit proclaim against them, every church member declare war upon them, every happy home cry out for their abolition, and every voter who loves his country and his race demand their suppression and they will soon join the gambling houses and be a thing of the past. Yours truly,

Geo. Thornburgh.  
—In Arkansas Democrat.

**GINSENG** \$25,000.00 made from half acre. Easily grown in Garden or Farm. Roots and seeds for sale. Send 4c for postage and get booklet E.H., telling all about it. McDOWELL GINSENG GARDEN, JOPLIN, MO.

## Christian Life.

### The Song of the Heart.

EDITH VIRGINIA BRADT.

"This morn I will sing my song,"  
she said,

"While the day is young and fair;  
Ere its wearing fret and toil begin,  
Or my heart has felt its care  
I will sing my song while the day  
is young;

I will sing as I ne'er before have  
sung."

She gayly lifted her fresh young  
voice,

And its notes were clear and  
strong;  
But the hurrying throng had little  
thought

For the singer or the song.  
She sang while the day was young  
and fair,  
Ere her heart felt aught of its fret  
and care.

"This eve I must sing again," she  
said;

"Aweary though I may be,"  
And passing sweet was the singer's  
voice,

Though the song rose tremblingly.

In the day's hard press she had  
borne her part,  
And she sang her song from a chas-  
tened heart.

In the hush of the eventide she  
sang

As she ne'er before had sung;  
And her voice was rich with a ten-  
derness

It lacked when the day was  
young.

She sang at eve, and the passing  
throng

Thanked God for the singer and  
the song.

—"Songs by the Way."

### Prayer.

Go not, my friend, into the dan-  
gerous world without prayer. You  
kneel down at night to pray, and  
drowsiness weighs down your eye-  
lids; a hard day's work is a kind of  
excuse, and you shorten your prayer,  
and resign yourself softly to repose.  
The morning breaks, and it may be  
you rise late, and so your early de-  
votions are not done, or are done  
with irregular haste. No watching  
unto prayer! wakefulness once more  
omitted; and now is that reparable?  
We solemnly believe not. There  
has been that done which cannot be  
undone. You have given up your  
prayer, and you will suffer for it.  
Temptation is before you, and you  
are not ready to meet it. There is  
a guilty feeling on the soul, and  
you linger at a distance from God.  
It is no marvel if that day in which  
you suffer drowsiness to interfere  
with prayer, be a day in which you  
shrink from duty. Moments of  
prayer intruded on by sloth cannot  
be made up. We may get experi-

ence, but we cannot get back the  
rich freshness and strength which  
were wrapped up in those moments.  
—Frederick W. Robertson.

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

Godbey & Thornburgh.

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

When Baby Alice first saw a cow  
with a bell around its neck, she  
thought it so funny that nothing  
could induce her to leave the spot.  
She stood watching the cow until  
it slowly walked away. Then, when  
the bell began to ring, she turned  
delightedly to her mother, exclaim-  
ing, "O mamma, does the cow ring  
the bell when she wants the calf to  
come to supper?"—Little Chroni-  
cle.

### A LIMIT.

#### One Thing Food Can't Do.

Food can't exactly paint a pic-  
ture, but proper food to restore the  
daily wear and tear on brain and  
nerves as well as body can help. A  
successful artist says:

"I had been troubled with dyspep-  
sia for 25 years and my system was  
so run down I was so weak and mis-  
erable life was a burden to me until  
I made a great discovery about food.

"I am an artist by profession and  
at that time was painting a large  
marine piece, but being in such  
poor health I could not do justice  
to it and no matter how often I  
changed it there seemed always  
something wrong. Success lay just  
out of my reach, because I did not  
have the strength and vigor of brain  
as well as bodily strength to accom-  
plish what I knew lay within me."

"Looking around me for help I  
decided to try a food I had heard so  
much about and that was the way I  
was led to use Grape-Nuts and it  
came at the right time. I had hard-  
ly given it a fair trial before I be-  
gan to feel so much better, my dys-  
pepsia disappeared and I commen-  
ced to feel stronger and more vigor-  
ous all over, head and all, and it  
was not long before I was back at  
my work again with renewed energy  
and interest.

"Even more substantial proof of  
the help I got from this food was  
when I finished my painting and  
put it up for exhibition. Critics  
said it was a masterpiece and I sold  
it a short time ago at a very good  
price. Before closing I want to  
mention the fact that my mother,  
in her 85th year, keeps strong and  
in fine spirits on her Grape-Nuts."  
Name given by Postum Co., Battle  
Creek, Mich.

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

### Mrs. Sallie Davis.

Dear Doctor—I see in this week's  
"Methodist" a worthy tribute to  
this noble woman by Brother F. R.  
Noe. And it is not the purpose of  
this additional notice to impress  
any one that I can say anything  
better than what our dear Brother  
Noe has said, but I feel that a char-  
acter so consecrated or devout, so  
loyal, so useful, so faithful, so no-  
ble and true deserves all that can be  
written and can not be over-estim-  
ated. I am sure I voice the sentiment  
of every pastor who has ever served  
Beebe since her connection with  
the church there. I wish to speak  
of her in a detailed manner. She  
was a frail creature physically, never  
looked stout, and was not, but this  
was not allowed to interfere  
with her church work. Her home  
was about one mile from the church  
—a nice, lovely country home. I  
mention this to emphasize her devo-  
tion. I write it also for living  
mothers and wives who let distance  
and home cares keep them away  
from the house of God. As it is in  
many homes, so in hers, but not  
often. Her horse was not just at  
her command, or something out of  
fix about the buggy or surrey and  
instead of yielding to these occa-  
sional irregularities, she would be  
seen wending her way to the post  
of duty, and to her work of labor,  
and of love. Her spiritual pride of  
heart was her Sunday-school class.  
Let me write about it here, in hon-  
or of her, and for some living one  
who shuns or shirks such noble  
work. Her class, when I was pastor  
in 1898, sat just inside the right  
doorway entrance. If the class  
came in first it sat there, orderly,  
and awaited the coming of the  
faithful shepherdess. If she pre-  
ceded them she took her seat then,  
and waited for the coming of the  
lambs. Sunday after Sunday, win-  
ter, spring, hot summer or autumn,  
found her with her Sunday-school  
girls. One mile from the church!  
Reader, go back and read that once  
more, and get something for you to  
think about. Then again, her devo-  
tion to her pastors was no less  
than that to her Sunday-school  
girls. Scarcely did the old clock  
of time tick off a week of hours and  
days that a horse and buggy was not  
seen at the humble little parsonage  
home, and Sister Davis there with  
a basket of something nice for the  
preacher's family. Methinks I can  
see that scene as fresh and real as  
if it were today. Such noble deeds  
like their doers, never, no never,  
die. Then the spirit in which it  
was all done. Quiet, humble, mod-  
est, womanly, Christly, no wonder  
such deeds live, and such characters  
never die. Her like will possibly  
never be reproduced in all the years  
to come. In all this her home never  
suffered for attention. She was a  
keeper at home and was cumbered  
about with much sewing." But she

did not fail to choose the good part  
which would not be taken from her.  
And, doctor, let me close this with  
a little personal reference, and I  
trust will not be thought sensation-  
al. It was my painful pleasure to  
visit her just a few days before she  
passed away. In company with  
Brother Noe and I said to this  
Godly woman this. After prayer,  
and singing, I came to bid her good-  
bye. Said I: "Sister Davis, you  
may not get well." "It is all right,"  
said she. "Then if you die, I want  
to send a message to my dear Fan-  
nie." They were loving friends in  
1898. "What is it?" "Tell her I  
am battling along alone, all alone,  
trying to do what she said for me  
to do, i. e., 'Come on, papa, and  
bring the children with you.'" She  
bowed her head in assent. The  
message has gone, and the message  
delivered no doubt. Why not?  
Heaven is a reality. Spirits are a  
reality then. Identity never dies,  
nor is lost, recognition is true, and  
why not my message be safely de-  
livered? I shall believe it till eter-  
nity reveals it differently, if it is not  
so? God bless the ones that linger  
yet at the old "home, sweet home."  
And now I am done. I feel I  
have discharged only a duty I owed  
to one of the most useful women I  
have ever known, or ever expect to  
know. May all who read this strive  
to be as devout as she, and be as  
useful. Amen.

Jas. F. Jernigan.

Weldon, Ark., Aug. 5, 1904.

### 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.

R. H. Laing,

Asst. Genl. Pass. & Ticket Agt.

E. W. LaBeaume,

Gen. Pass. & Ticket Agt

### SOME MIDSUMMER ROUND TRIPS.

ST. LOUIS—Very low rates all season.  
Exceptionally low coach excursion rates  
July 11, 18 and 25.

COLORADO—Very low rates all sum-  
mer. Through sleeper service.

CHICAGO—Very low rates all sum-  
mer.

GREAT LAKE RESORTS—Very low  
rates all summer.

SOUTHEASTERN RESORTS—Includ-  
ing Atlantic Coast Points. One fare  
plus \$2.00 for the round trip, on sale  
Wednesdays and Saturdays, all summer.

KNOXVILLE—One fare plus \$2.00 for  
the round trip. June 28 to August 25.

WEST BADEN AND FRENCH LICK  
SPRINGS—One fare plus \$2.00 round  
trip. July 25-29.

LOUISVILLE—One fare plus \$2.25  
round trip. August 16-29.

CALIFORNIA—Less than one fare for  
the round trip. August 15 to September  
10.

### ROCK ISLAND SYSTEM.

For full information call on your  
nearest ticket agent.

JAS. HARRIS, Dist. Pass. Agt., Little  
Rock, Ark.

GEO. H. LEE, Gen. Pass. Agt., Little  
Rock, Ark.

## For the Young People

### California Story Telling.

Dear Children and Young People let me tell you something of the story telling in California. California is cut out on a big pattern. So many things are big. Here the biggest trees in the world grow, the mountains are high, the valleys and canyons are very deep, her plains are broad, her waters run swiftly out from the mountains onto the plains, where they continue their courses with extreme slowness till they join affinity with the great Pacific that lies along all our western borders. The summers, in places, are very hot and dry, besides lasting six or seven months; the winters are very wet at times and extremely chilly. Many parts of California are death to weak lunged people. The ranches are extremely large, and farming is always done on a big scale. I have never seen one horse used in plowing here, except the Chinamen in their gardening, nearly always eight horses or mules pull a great plow. Everything being on a large scale, story-telling must be cut by the same pattern. If a story teller has not a true, big story in stock he must make one. This has been done so long and so successfully that a story teller and a liar occupies the same body, as looked at by a Californian. A big story, or any story as for that, is a big lie to a typical man of this west. I do not exaggerate when I say that a Californian can no more appreciate a good story than a boy can appreciate a whipping when he is getting it. When I tell a story he may grin a little at me, or treat it with cold indifference, or call my story a deliberate lie.

When I was at Wheatland last year, one gloomy winter day I was sitting in the office of one of my stewards and an old timer by name of John Steinman, was present in the group of men. And I told a story which I know to be true. My story was that of an Oregon stage driver who, with his brother, was traveling in February of 1899 in Texas. They were traveling on foot an eighty miles' journey to a certain town just at the time the terrible cold wave of 1899 struck that State. He said in afternoon of that day that it was very hot, about 90 degrees, and they journeyed wearily along the dusty road, when an awful gust of wind struck them. It was from the north. They could hardly stand on their feet, and instantly it became near zero weather. They could not finish up their eighty miles' journey to the town and were beginning to freeze. In their anguish they attempted to build a fire only to see it swept away by the wind. What could they do?

They found near by on the plain

an empty well, and about fifteen feet below its mouth some boards were laid across it, their ends dug into the dirt walls securely. They managed to get down on these and kept alive till morning. By this time the wind moderated, and by running swiftly they kept from freezing till they got to town. He said near where he was cowboys froze sitting on their ponies, and the ponies were frozen. The herd of cattle they were driving, trying to get to some retreat or shelter, many of them ran as fast as they could plunge till they froze in their tracks, standing with their feet dug forward and apart quite a distance. I had heard most of these reports before, and my Oregon friend told his story so simply and truthfully that I could not doubt it. Well, John Steinman gave me a plain look that called me a liar and then proceeded to tell a big story that everybody could plainly understand to be a lie, and got up and left in disgust. I felt like going home and getting in a closet and crying over it all like a baby, for I never intentionally told a lie, as a story, in my life. I had no better friend at Wheatland than Mr. Steinman but he is a Westerner.

I went home with a family up at Leesville a few Sundays ago and while at the table I ventured a story I had heard and told it. I said I heard this: "A man had been introduced to another man, and on meeting this man a second time he was loath to confess that he had forgotten his name, so to avoid the confession, he feigned or acted like he wished to know how to spell his name. He took his notebook out and pencil and said very calmly, 'How do you spell your name?' Pretending to be ready to write it, he was going to write it. But his friend got red in the face, his eyes flashed fire and he fairly shouted, 'S-m-i-t-h. How else would you expect it to be spelled?' The poor, forgetful man was deeply grieved—and so was I to hear Mr. Boardman, my host, and brother of the one I spoke of before in one of my lessons, his son-in-law and his son laugh a silly laugh, and the son-in-law said, 'That is not so. It can be spelled S-m-y-th, or S-m-i-t-h-e, or S-m-i-d-t.' The rest sided with him, and there hung my story up all dry and dead, and tearing to pieces. I dropped my jaw down so low as nearly to spill my dinner out of my mouth. I for a moment tried to defend my joke but it vanished in the defense. These instances I have given are typical and real. There is a great body of Californians in this class. Children, when you come West just bring your little joke along. F. A. Lark.

### The Cobbler's Cat.

A certain mender of old shoes found that his neighbors brought

him all the work he could wish, but for the few stitches or pegs which he put in their shoes received only "thank you."

It is said the good cobbler became fearful that the pay would not support him, so to test how long one could live on "thank you," tied up his cat, and three times a day appeared before the cat and instead of an ordinary meal, gave the cat only "thank you." I do not know how long the cat lived, but not very long. And this is the reason people say "Thank you killed the cobblers' cat."

### Wonders of Grace.

The day of life was growing late in the old man's experience. The Western sun merely peeped over the horizon of a misspent life. The difficult tread, the dull ear, the dim eye, bent form and tremulous voice and hand, already announced that ere long this mortal must face immortality. So near the terminus of life's journey Mercy found him—unsaved.

It happened that near the close of the services one Sunday morning a young girl, praying God's guidance, sat down by this grizzly, decrepid, old battle-scarred sojourner, and taking him by the hand, with all the earnestness of her heart, all the impetus of love for her Christ and fellow-beings that youth and consecration can give, she talked with him concerning his soul. A new light illumined the old man's face. He turned his eyes away. Then he turned and earnestly gazed into the windows of the soul of this messenger of God. "Ah! interested in me? God loves me! Can it be that after these years of rebellion, of wandering, of sin, that there is really pardon for me? Freedom from the bondage of sin?" He bowed his head, buried his face in his hands and sat motionless.

The Holy Spirit moved upon his soul, calling him once again to forsake sin and accept offered mercy. He left the service with a promise to pray. Earnestly did the young girl wrestle with the Father for an answer to that prayer.

In two days at the afternoon service the old man crippled down the aisle and sat near the front. He had kept his promise, but victory had not been gained. That afternoon he bowed again in prayer. His pleadings for mercy and confessions of a wasted life were pitiful. All seemed dark. Finally the one so interested in his salvation whispered to him: "Do you forgive the wrong?" (He had told her part of his life and the wrong he felt he had endured.) "Oh, no! I can not forgive! I cannot!" "But you must if you're forgiven." Then this prayer ascended to the throne: "God help me to forgive! God help me! Help me!" God proved true to himself and answered the

prayer. The light of his eternal love burst through, the clouds dispersed, and the prodigal who had wandered seventy-eight years from home and Father arose with the shout of victory on his lips and in his soul.

Oh, the wonders of redeeming grace! Poor lost soul away from God, though you have wasted many years in riotous living, spurning the Father's love, there's mercy yet this side the grave—but remember, mercy only extends to the grave.—Central Christian Advocate.

### JUST ONE DAY

#### Free From The Slugger Brought Out A Fact.

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come.

"For 27 years I suffered thus and used bottles of medicine enough to set up a drug store—capsules and pills and everything I heard of. Spent lots of money but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table.

"This went on until about two years ago when one day I did not use any coffee and I noticed I was not so nervous and told my husband about it. He had been telling me that it might be the coffee but I said, 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days but got tired of the hot water and went to drinking coffee and as soon as I began coffee again I was nervous again. This proved that it was the coffee that caused my troubles.

"We had tried Postum but had not made it right and did not like it, but now I decided to give it another trial so I read the directions on the package carefully and made it after these directions and it was simply delicious, so we quit coffee for good and the results are wonderful. Before I could not sleep, but now I go to bed and sleep sound, am not a bit nervous now, but work hard and can walk miles. Nervous headaches are gone, my heart does not bother me any more like it did and I don't have any of the smothering spells and, would you believe, it? I am getting fat. We drink Postum now and nothing else, and even my husband's headaches have disappeared; we both sleep sound and healthy now and that's a blessing." Name given by Postum Co., Battle Creek, Mich.

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

## THE ARKANSAS METHODIST

GEO. THORNBURGH, BUSINESS MGR.

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

WEDNESDAY, AUGUST 17, 1904.

### Our Church at Home.

**WEST POINT CIRCUIT**—Dear Brother Godbey:—I am too much pressed with care to write more than a mere notice. My husband has been confined to his bed with slow fever for four weeks. He is very weak and feeble, but is slowly recovering. The bishop and his cabinet assigned us to the West Point Circuit which we have served since conference to the seeming satisfaction of all. The people have been very kind. We ask an interest in the prayers of all praying Christian people.

Mrs. W. D. Ellis.

**HAZEN STATION**—The mid-summer months find us in a good spiritual condition. All departments of the church are in good working order at present and the Lord seems to be blessing our labors so far. We are having fine congregations at every service accompanied with splendid interest and first class attention. We have one of the best Sunday schools that can be found in any town of the size, with a consecrated man at the front to steer it heavenward. Our W. H. M. S. is a very strong arm of the church, with Mrs. R. A. McCain as its president. The Epworth League is in ready working order, too. They never refuse to do anything that comes up before them. We have a fine lot of young Christians who are always ready to do good whenever available. Prayer meetings are well attended and, in fact, we have a No. one little church all around. The preachers and presiding elders's salaries are nearly up, up-to-date, and the assessments will be in full if nothing happens more than is now seen. Have had one meeting, but will hold another in the fall.

I do not mean to exaggerate, but have given this report as I see it and know it to be. Asking an interest in the prayers of all, I am fraternally yours,

Louis Hundley, P. C.

**DARDANELLE DISTRICT**—Dear Methodist: We are having some glorious meetings in the bounds of Dardanelle district. Bro. Phillips, on Gravelly circuit. Bro. Williamson on Ola circuit and Bro. Bates and Bro. Ashmore have all had some gracious meetings. I am now with Brother Davis on Walnut Tree circuit. The revival fires are burning also in his charge and the people are being saved. Let God be magnified and let his cause prosper.

J. B. Stevenson.

**LAKE CITY CIRCUIT**—Mr. Editor: We closed a great revival at Lake View on the Lake City circuit. Had thirty conversions,

fourteen joined our church, thirteen joined the Baptist church. The membership of our church was greatly revived. Thank God that these meetings mean prohibition in our part of Craighead county if the blessed Lord will give us Lake City. Pray for us, dear brethren, that we may take Lake City for God and the church. Bros. Henson (Baptist pastor) J. W. Newton, L. P. and Swift Anderson, L. P. did faithful service. God bless these men of God. We have two other meetings, Lake City and Marvell. Fraternally,

J. H. Barrentine, P. C.

**CHERRY HILL CIRCUIT**—We are moving along very well up here. Had two meetings with good results. At Grenade's chapel a gracious revival in the church and twenty-nine conversions with fourteen accessions. At Cherry Hill a glorious time, assisted for four days by Brother J. B. Williams, who did some noble preaching. Had a great revival in the church; four professions; three accessions and general shout of glory. I have five more meetings to hold and we are praying and hoping that the Lord will save our people. Yours,

W. E. Justice, P. C.

**EL DORADO CIRCUIT**—I closed a meeting yesterday at Bethel with good success. The church I think was considerably revived. The spirit of the Lord was with us. At one service there were seven penitents, two professions and accessions to the church. At the close of the meeting one of the stewards made a proposition that all who felt more determined to live better or more consecrated to give him their hand. I believe it was unanimous. I want to say of the young people who attended the services that I believe they were about the best and most attentive to the preaching I ever saw.

J. M. G. Douglass.

**TEXARKANA, ARK.**—The Methodist Pastors' Association met in study of First Church August 15, at 10 a. m.

Present, Revs. James Thomas, J. C. Hooks and J. R. Sanders.

Religious services by Rev. James Thomas.

Reports of pastors:

Rev. James Thomas, First Church: Large audiences both hours. One accession by letter at 11 a. m., and at night a penitent at the altar for prayers, and several others after services were dismissed came privately to the pastor asking for help to do better, and get to the Lord. The church had given to the organist. Mrs. P. P. Bacon, a vacation and trip to the World's Fair. Felt encouraged with prospects for good work.

Rev. J. C. Hooks, Texarkana Circuit: Good congregations at College Hill at 11 a. m. and 8:30 p. m. One accession at 11 a. m. by

profession. Rev. J. A. Baker preached for him at 3 p. m. at Rondo, where he had begun a protracted meeting.

Rev. J. R. Sanders, Fairview: At both services yesterday there were fair audiences and special interest was shown at 11 a. m. by the communicants at the sacrament. A protracted meeting begins next Wednesday night.

J. C. Hooks, Secretary.

**MALVERN STATION**—Bro. John B. Andrews is here with his large tent holding a meeting for the town. The crowds are large and interest increasing. There have been 25 conversions and reclamations. This is the fourth day in the tent.

T. O. Owen.

**ADONA, ARK.**—Our new and beloved pastor, Alva E. Goode, has just closed a glorious revival at Avary's Chapel. The church was graciously revived. Some reclamations, some conversions and a number taken into the church.

Brother Goode is now in a revival at Adona. Adona has not had such awakening in many years.

Congregations have been very large. Attention good. Conviction deep and the altars have been filled with anxious seekers. Up to date there has been eighteen deep conversions and still the revival fire burns on.

Our presiding elder has sent us a deep, fearless man as our pastor and one that moves the masses.

God bless our presiding elder, our dear pastor and the great Methodist family. Pray for us.

A Brother in Christ.

**HARRISON DISTRICT**—Fourth round. Lead Hill and Zinc at Lead Hill, August 27-28; Cotter Mission at Cotter, September 15; Mountain Home Station, September 16; Mountain Home Circuit at Oak Grove, September 17-18; Bellefonte circuit at Mt. Zion, September 24-25; Valley Springs circuit at Black Schoolhouse, October 1-2; Yellville Station, October 7; Yellville circuit at Liberty October 8-9; Marshall and Leslie at Leslie, October 15-16; Alpena Mission at Alpena, October 20; Green Forrest and Berryville at Green Forest, October 20; Berryville circuit at Pleasant Valley, October 22-23; Eureka Springs, October 24; Kingston circuit at Kingston, October 29-30; Harrison Station, November 1.

J. H. O'Bryant, P. E.

**LITTLE ROCK DISTRICT—FOURTH ROUND.**

Tomberlin Circuit . . . Aug. 20, 21  
England . . . . . Aug. 27, 28  
Benton . . . . . Sept. 3, 4  
Prairie Longue Circuit. Sept. 10, 11  
Hazen . . . . . Sept. 11, 12  
Bryant Circuit . . . . . Sept. 17, 21  
Carlisle and DeValls Bluff. . . . .  
 . . . . . Sept. 24, 25  
First Church . . . . . Oct. 1, 2  
Hunter Memorial . . . . . Oct. 2, 3

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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

July 25th, 1904.

Jas. A. Gray, solicitor for plaintiff.

Oak Hill Cir. . . . . Oct. 8, 9  
Hickory Plains Cir. . . . Oct. 15, 16  
Maumelle Circuit . . . . Oct. 22, 23  
Asbury . . . . . Oct. 29, 30  
Henderson Mission . . . . Oct. 30, 31  
Austin Circuit . . . . . Nov. 5, 6  
Des Arc Circuit . . . . . Nov. 12, 13  
Mabelvale Circuit . . . . . Nov. 19, 20  
Winfield Memorial . . . . . Nov. 20, 21  
Lonoke . . . . . Nov. 27, 28  
Liberty . . . . . Dec. 3, 4

Jno. H. Dye, P. E.



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To purify the blood, eradicate disease, build up the system, Vitae-Ore is without a peer among remedial agents. No other remedy can equal it as a constitutional tonic, a blood vitalizer, renovator and regenerator. It contains elements needed by the blood which are absorbed by it and, taking their proper place in the circulation, expel all foreign secretions that have been undermining the health. It supplies the wants of nature and can be depended upon to do its work under all conditions.

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**W. L. Evans, T. P. A., Memphis, Tenn.**

**WARNING ORDER.**

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

M. E. Dill, plaintiff, vs. H. N. Smade, Frank Henry and Jim Stutts, defendants.

The defendant, H. N. Smade, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, M. E. Dill. July 29, 1904. T. W. Wilson, J. P.

Bradshaw & Helm, solicitors for plaintiff. Lewis Rhoten, Att'y ad litem.

**WARNING ORDER**

State of Arkansas, County of Pulaski.—vs In the Pulaski Chancery Court.

David Tillman and Eliza Tillman Johnson, Plaintiffs, vs. James Holman, Administrator; Fred Stanell, Bettie McQueen, and Unknown Heirs of Isom Tillman, deceased, defendants.

The defendants, Unknown Heirs of Isom Tillman, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, David Tillman and Eliza Tillman Johnson. Chas. M. Connor, Clerk. August 5, 1904. By J. H. Shoppach, D. C. Maloney & Maloney, solicitors for plaintiff.

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

**WARNING ORDER.**

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

Charles M. Green, plaintiff, vs. C. S. Rosson, defendant.

The defendant, C. S. Rosson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Charles M. Green. August 1, 1904. T. W. Wilson, J. P. W. S. McCain, solicitor for plaintiff.

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**W. H. M. S. Department.**

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

**LITTLE ROCK CONFERENCE.**

"Christian progress does not consist in seeing new things, but in seeing the old things more clearly. The same Christ, the same cross, only more distinctly and deeply apprehended, and more closely incorporated into our very being. We do not grow away from him, but we grow into knowledge of him. The first lesson that we get is the last lesson that we shall learn. He is the Alpha at the beginning, and the Omega at the end of the alphabet. The letters which make up our knowledge for earth and heaven.

**TENTH ANNUAL REPORT.**

Of the Woman's Home Mission Society of the Little Rock Conference has been received by the auxiliary. It is filled with the "germ thoughts" of this very happy and profitable meeting. We urge each member of each auxiliary to carefully study all "reports of committees." They are full of good, helpful and necessary things.

**AUGUSTA BRIGADE.**

The Baby Roll and Froline MacEachern Mite Box Brigade of St. James Church, Augusta, Ga., hold their quarterly mite-box openings together. Attractive invitations in rhyme are sent out which bring a goodly number of the children out to the meetings. The brigade has been divided into eight companies, each one having for its captain a young lady who arranges the exercises for her little band and sees that all take part. The general superintendent of press work, Mrs. Ed Cook, of Thomasville, Ga., has copies of these invitations, which she will gladly send to any brigade requesting them.

**Woman's Foreign Mission Society.**

An address delivered by Mrs. Geo. Thornburgh before the Little Rock District Conference and its publication requested by vote of the conference:

I come before you not in my own interest nor in my own name. I come in the interest of those for whom Jesus died, and in the name of the Woman's Foreign Mission Society of the M. E. Church, South. I am not a professional speaker nor a platform lecturer, and only the Master's call to duty could induce me to attempt to speak on this occasion. Until nearly the close of the nineteenth century women took no definite part in the great work of converting the world to Christ. They did not appreciate their duty, understand their privilege nor realize their power. There was no thought of organized effort in that direction. Not until thirty or forty years ago did they attempt even a local missionary society. In his own good time, however, God sent from

his own great missionary heart the command for the women to arise in their might and organize for the work. A few consecrated, brainy women resolved to heed the call and do their duty. Mrs. Juliana Hayes, of Baltimore, Mrs. McGavock and Mrs. Whitworth of Nashville prepared and presented to the General Conference of 1874 a memorial asking for the formation of the Woman's Foreign Missionary Society. The leaders in the church were not prepared for such an innovation. They doubted the ability of the women to manage a great organization like the one proposed. Being unwilling to pronounce positively against it they ignored it, and no action was taken by the General Conference for or against the proposition. But the women were not to be ignored, the leaven had begun to work and all the powers of darkness could not stay it. The spirit of Christ animated and dominated them and their desire for organization became a settled purpose. By four years more of prayer, patience and persistence they impressed the church beyond a doubt of their ability to carry on the proposed work; so that in May, 1878, the General Conference readily gave its sanction and the first convention of women met and organized in Atlanta, Ga., May 23, 1878. This was an epoch in the history of woman's work for woman, and yet it was only the foundation stone, upon which was to be built the edifice that was to glorify God, and honor our Southern womanhood. Owing to the limited information on the subject, the organization of the W. F. M. S. was not received with enthusiasm either by our preachers or people, except by those who had already given their sympathy to the work. The labor of preparing and distributing missionary literature was arduous and tedious, but in Mrs. Hayes the first president and Mrs. McGavock, the first secretary, were found two women called of God, and adapted to the work of arousing interest, creating enthusiasm and inducing the women of Southern Methodism to take hold of this enterprise, which seemed to be so contrary to all former theories concerning the ability of women to think, plan and work for the extension of Christ's kingdom.

In the summer of 1878, Miss Lockie Rankin, a bright young woman of Milan, Tenn., tendered herself and was accepted for work in China as the representative of the woman's board, and in October of the same year she bade adieu to home and friends and sailed for the flowery kingdom. And thus at last was accomplished the burning desire of so many hearts, the sending by the women their first missionary to heathendom. Miss Rankin proved herself suitable in every way for her great mission and has honored herself, as well as the society which sent her.

It soon became apparent that the publication of a missionary paper would greatly advance the work of the society in disseminating information and increasing interest, and it was decided that the Woman's Missionary Advocate should be launched. Mrs. F. A. Butler was chosen editor with five able associates. It is the only full exponent of the Woman's Foreign Missionary work. It is ably edited and is a strong influence in the work of the society. At one time the Advocate was endangered. Papers multiplied for each department of church work and each was persistent in urging its own interest so that the Advocate was to some extent overshadowed. But realizing that missionary zeal could not be quickened ex-

cept by knowledge the women put their hearts into the work and their hands in their pocketbooks and saved to the cause the paper whose mission was to broaden and brighten by education the minds of our Southern women. When the editor was preparing with fear and trembling the first issue, dated July, 1880, the question arose as to what motto the paper should have. Dr. Summers said: "I do not know a better motto than 'She hath done what she could.'" It was at once adopted and remains to this day. When our missionaries began in China it was evident that a school was a necessity in the successful prosecution of the work and Pleasant College was opened in March, 1880, at Nantziang by Misses Lockie and Dora Rankin. Another important step was the inauguration of medical missions. Miss Mildred Phillips, of Missouri, was accepted as the first medical missionary. After planting the work in China the board turned its attention to Brazil, and on May 17, 1881, Miss Mattie Watts, of Kentucky, landed in Rio De Janeiro, where she opened a school with one pupil. In the same year we entered Mexico. In 1886 we began work in the Indian Territory. In 1897 in Korea and last and among the most hopeful the beautiful isle of Cuba in 1900. Behold what God hath wrought! From the doubtful and discouraging beginning twenty-six years ago the work has grown and spread like a majestic oak whose branches now shelter 2,299 societies and 75,354 members. To Miss Lockie Rankin the one noble spirit there have been added sixty-five who represent us. Instead of a few dollars given by a few persons, as in the first year, we had contributed last year the generous sum of \$132,143.37 by women who believe in their hearts that it is more blessed to give than to receive, especially when the gift brings a soul to Christ. During the quarter of a century of the society's life there has been collected the sum of \$1,744,808.89, the property owned by the board is valued at \$300,000, not including Scarrett Bible and training school. The children have been organized into juvenile societies and the young people are now used as Golden Links to connect the old and the young. It is a fact worthy of note that the first bequest to our board was \$100 by a young girl of Greenville, Miss., who had consecrated her heart to the Master's will. This young lady died of yellow fever and thus the Woman's Foreign Missionary Society received its first bequest baptized with prayers and sanctified through the death of the giver. Like the alabaster box of precious ointment its perfume has filled the whole church, quickening the hearts of our Southern sisters to greater efforts. Another notable fact connected with this movement is that the second missionary sent out by our board was Miss Dora Rankin, a sister of the first. Miss Dora went about a year after Miss Lockie. The work of the past twenty-six years is a glorious record, and we say it with modest pride, that the women of Arkansas have had an honorable part in making it. In 1874, four years before there was any woman's board, a society devoted to foreign work was organized at Warren in this State. That was the third society in the entire Southern Church. The first was at Baltimore, Md., in 1872, the second at Nashville, Tenn., and the third at Warren, Ark., about the same time. The Little Rock Conference Society was organized in 1878, soon after the General Conference, authorized the Woman's Board. The first session

was held at Hot Springs. Mrs. McKinnon was the first president. She was succeeded by Mrs. Andrew Hunter, who held the position until 1883, when our present beloved Sister Hotchkiss was chosen and has been elected annually ever since. This brief history of the splendid work done is for our information and encouragement. What has been done can be done again and more too. Our plans are proven; our experience gathered, and our doubts dissolved. We have passed our silver jubilee, we enter the second quarter century with a firmer tread, a brighter face and stronger faith. We look and work with braver hearts towards our golden anniversary. What will it be? The religion of our Christ must enlighten the world, free the sin-bound peoples and rescue womanhood from heathen degradation. The Christian religion is pre-eminently woman's friend and emancipator. Wherever it prevails woman is elevated to companionship with man and honored as her head and heart deserve. The women of this land are aroused as never before. The appeals of those already at work in foreign lands have struck a responsive cord. The condition of heathen women has stirred us to greater activity. Women from infancy to old age shackled by custom, degraded by superstition, depressed and crushed under the curse of heathendom, touch our hearts and nerve our hands. In India alone there are twenty-four millions of young widows, who owing to heathen custom are in a most wretched condition. And they can only be reached and helped by women. And we must help them. So much has been said of woman's sphere that the mention of it arouses suspicion, and many modest women are deterred from the work that they could legitimately do. Surely woman is not out of her sphere when she is working for the enlightenment, the welfare and the happiness of her sex. Woman's work does not hinder but helps the work of the men. The Woman's Missionary Society is in no sense in the way of the regular missionary work of the men. Statistics prove that the average amount contributed to the general board, has been much greater since the women organized. We are not intruders in the field, but helpers. As we stand by, encourage and help our fathers, husbands and sons in the duties of home and business life, so in the great work of bringing the world to Christ, we would be your helpers. Every truly converted woman is a center of missionary power. If she is born again, she comprehends in some measure the gracious purpose of God in the gift of his Son. She sympathizes with social and spiritual wretchedness. To know Christ is to be identified with him in spirit and in work. Christ's work can be done safely only through the church. Individual, independent effort is of little force. The church is the authorized channel and the preacher in charge the leader of his people. The women delight to follow where a wise pastor leads. I am sorry for the preacher who cannot see written all through the Bible God's purpose and anxiety, for the evangelization of the world. Gethsemane and Calvary are to undo Adam and Eden, and we are messengers of the fact. God's thought is the world won through Christ. Every minister should make this thought his own. Never was the time so opportune, the open doors so many, nor the responsibility on us so great. I am sure you all realize these facts. The time was when ignorance of missions was ex-

cusable. Not so now. Our church literature is full of it. Our children, through our Sunday-schools and Juvenile Societies, and our young people through the Epworth Leagues and Golden Links, know more of it today than our wisest men did fifty years ago. The history of missionary work in the last few years reads like a fairy tale. It is marvelous to us. God pity the minister whose eyes are not open and whose heart is not on fire in this great work. We women look to you for leadership, for encouragement and for cheer. We will do every-thing for you. We pray you to take us by the hand and lead us over the rough places and up the steep hills. I am glad to bear witness to the help-fulness of most preachers in our work. I am sorry that it must be said of a few that they like Galilee, "Care for none of these things." We appreciate your co-operation. Especially as dis-trict secretary of this district pray your kind sympathy and your earnest assistance in developing the work in the district of this year. Please urge your women to organize and fall into line with the noble spirits who have enlisted under Emmanuel's banner in this great work. Advise me of the prospects for organizing in your charges. Tell me of waning societies, that I may help them. Advise, coun-sel and command me. And by the help of the Lord and Gideon's band, the Little Rock District will send up a report this year that will astonish the skeptic, delight the faithful and honor all who lend a hand to its con-summation.

At Rest.

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

**SPARKMAN**—Mrs. Lou Emma Sparkman, daughter of John M. and Martha Eakin, was born in Hempstead county, Ark., April 6, 1872; was married to Z. D. Sparkman in 1890 and died June 5, 1904. Sister Sparkman professed religion early in life and joined the Methodist Episcopal Church, South, in which she lived a consistent Christian life. She was a woman of deep piety and strong faith in God. She was a devoted wife and a loving mother. She leaves a hus-band, three children, a father and mother and a host of relations and friends to mourn her loss. May God's blessings rest upon the bereaved ones.

H. M. Bruce.

**DOUTHITT**—Little Laura Elma, daughter of Pierce and Mound City, it, departed this life June 12, 1904. She only lacked a few days of being two years old, and was a beautiful, sweet little child. Was just the age when children become so interesting, running about the place, and letting her baby voice be heard everywhere bringing sunshine and gladness to the home. She was sick for several days and everything was done for her relief that loving hands could do, but all in vain. She quietly passed away to be with Jesus, who said "Suffer little children to come unto me and forbid them not, for of such is the king-dom of heaven." To the bereaved parents we would say, your interest in heaven is great, press on and meet the children, they await you over there.

J. H. Cummins, P. E.

**CLEVELAND**—Wm. O. Cleveland, born in Lincoln, Parish county, La.,

October 18, 1862, moved to Columbia county, Ark., with his parents when a child. Was married to Miss Mattie Aldridge, December 29, 1885. To this union was born five children, the wife and three children preceeding him to the better world. was married the second time to Miss Lena Douthitt, July 3, 1904 and departed this life, July 3, 1904. Brother Cleveland was a good christian man, always full of life and hope, bringing sunshine everywhere he went. We had only known him for a few months, but to know him was to love him. He was only sick a few days and all was done for him that loving hands could do but to no avail. On the evening of July 13, his spirit passed away, to be forever with the Lord. He leaves a wife and two children to mourn their loss. To them we would say, put your trust in Jesus and you will meet him in the sweet bye and bye. On the evening of the 14th of July, after services conducted by the writer, he was laid to rest by the Woodmen of the World to await the great resur-rection.

J. H. Cummins.

**MAILORY**—Martha A. (1831-1904) The above dates mark the life of one of God's most faithful children. She was born January 9, 1831. When four-teen years old, she moved with her pa-rents to Tennessee. She was edu-cated at Lagrange Female College, where she also was converted and joined the M. E. Church, South. On January, 1849, she was married to John Mallory and four years later they came to Arkansas, locating at Mt. Vernon, near Forrest City. They lived at the old homestead until a few years ago when they came to town. The last six years of Sister Mallory's life were full of suffering, she having met with an accident which left her crippled. From January to June 14, 1904, the day of her death, she was confined to her bed with typhoid fever. There was never a more pa-tient sufferer. She was cheerful to the last. Until the time of her acci-dent, she was an active church work-er. Her greatest regret was that she was deprived of the work she loved. Her home was the preacher's home. All of the preachers stopped there that came to the circuit. Bishop Pierce and Haygood and Drs. Mc-Ferrin, Winfield and others have shar-ed her hospitality. She was a pure, patient, cheerful and faithful chris-tian to the end. She lived to a good old age and was fully ready to join the saints in the land of God. Her husband and six children tarry with us. May God give them comfort and grace.

Sidney H. Babcock.

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Visitors to the World's Fair are cor-dially invited to inspect the Frisco-Rock Island System building. Here will be found a place of rest, courte-ous attention, besides, there will be distributed free of cost, souvenirs and descriptive literature of the Great Southwest. The reader will, undoubt-edly, overlook a very important at-traction in case of failure to visit the Frisco-Rock Island System pavilion. Remember, Main Entrance World's Fair.

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