

# THE ARKANSAS METHODIST

Little Rock, Arkansas,  
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## THY PEOPLE'S PRAYER.

O LORD, THOU ART OUR GOD!

As we again have celebrated the yearly return of that day, when, led by Thee, our fathers, dimly conscious of their divinely appointed mission, declared independence of kings and assumed among the nations their rightful station,

WE EXALT THEE AND PRAISE THY NAME,

For that, although a feeble folk we were, and could not muster multitudes nor boast of wealth nor war's munitions,

THOU HAST BEEN OUR STRENGTH,

"Thou hast increased the nation, O Lord, Thou hast increased the nation; Thou art glorified."

YET HOW OFT HAVE WE FORGOTTEN THEE!

Favor hath been shown us, yet we have not learned righteousness. In the land of uprightness, we have dealt unjustly, and have not acknowledged Thy majesty. We can not plead: "Open the gates, that the righteous nation which keepeth truth may enter in."

WE CONFESS AND BEWAIL OUR MANIFOLD SINS.

Other lords besides Thee have had dominion over us. Vanity and Pride and Greed and Lust have too often ruled. May they be dethroned. May their memory cease. Let us enter our chambers and shut our doors until Thy indignation be overpast, lest we perish for our iniquities.

LORD, THOU WILT ORDAIN PEACE FOR US,

and work out Thy holy purpose in us. If our minds are stayed on Thee, shall we not be kept in perfect peace? Help us to trust in Thee, for in

THE LORD JEHOVAH IS EVERLASTING STRENGTH.

May we have a strong nation, because Thy salvation hath been appointed for our bulwarks and our defenses.

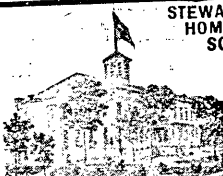
O LORD, REMEMBER THY PEOPLE!  
AMEN.

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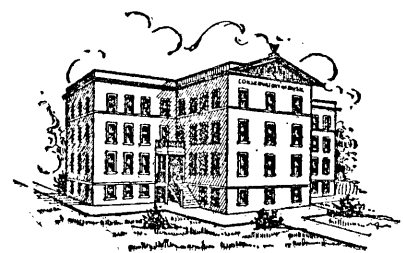
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## EDITORIAL NOTES.

Governor Davis, on June 17, pardoned George Moon, of Washington county, who had been convicted of giving beer to a minor.

The situation in Russia is full of danger. A mutiny has broken out in the Black sea navy, and threatens to involve many of the seamen. If peace is not speedily made with Japan, and the forces of the empire concentrated at home, the overthrow of the imperial government is imminent.

### Religious Patriotism.

On another page we publish a poem of singular fitness for the Fourth of July season. As a people we must not forget God and his providence in bringing us safe thus far. If he has a mission for us among the nations, let us seek to know it, and be true to our divine call.

If "righteousness exalteth a nation, but sin is a reproach to any people," what shall we think of our condition in the light of the terrible statistics of crime reproduced elsewhere from Secretary Taft's speech?

### Secretary John Hay.

For seven years the diplomatic relations of our nation have been managed by John Hay, who died July 1. He was born at Salem, Ind., October 8, 1838; educated in the common schools, and at Brown University; received honorary degrees from Princeton, Yale, Harvard and Western Reserve; was a lawyer, President Lincoln's private secretary, connected with our legation at Paris, Madrid and Vienna; assistant secretary of State, 1879-81; ambassador to England, 1897-8; author of Castilian Days, Pike County Ballads and a Life of A. Lincoln. Since his appointment as secretary of State in 1898, many difficult and delicate questions of diplomacy have arisen. Mr. Hay dealt with them all so honestly and fairly that he had won great fame, and had made American diplomacy a synonym for honorable and straightforward management. His work has been a distinct contribution to diplomatic history, and the nations recognized him as the exponent of a new diplomacy in which there was no suspicion of deceit. He was honored and respected by our people irrespective of party, and all feel that the nation in his death has suffered a great loss.

### Harrison District.

The senior editor promised the presiding elder at the last session of the Arkansas Conference that he would make a visit this year to the Harrison District. On the 20th of June we proceeded to fulfill that promise. We are always glad to go to Northwest Arkansas, the land of mountains, clear streams, green grasses, rocks, springs, large and healthy men, clear-eyed and handsome women—the land also of big horses and mules, of clover, oats, corn and fat hogs.

The Harrison District is spread out. If all the good territory within its bounds could be pulled together it would be a compact and very fine country. But there are vast reaches of waste territory which are worthless for agricultural purposes, and for all other purposes except as stock ranges. Yet it may be that in these hills shall yet be found zinc in vast quantities, as it

is already found in many places, being shipped now from a number of points by the car load. However, the whole zinc question is as yet in its speculative stage, with the probabilities strongly in favor of something very valuable.

We judge that the only hope of ever making out of this country much more than is already made lies in the mineral prospects. Yet there will always be what is found there now—a staunch population, producing men and women of more than average capacity.

We shudder to think what sudden prosperity, a sudden development in zinc, for instance, would do for our people in that region. We have scattered all through it some of the best sort of people, some of them as true as steel. But our people in Harrison District are not as liberal, as a rule, as they ought to be—they are far from it. We have no region where the arduous labors of our preachers yield more meager results. They seem to peck out of the rocks what they get in results. The presiding elder, Rev. J. H. O'Bryant, and his preachers work hard, and work persistently. They deserve great credit for what they achieve. We noticed that in regions giving greatest promise of zinc there is least interest in the church.

At this writing we have been to Harrison, where we spent last Sunday, the guest of Dr. A. J. Vance, and preached to a good audience. Brother Bearden is in great favor with the people. We went also to Mountain Home, where Brother Galloway is doing a good work, and where we preached to a fair congregation. We were at Cotter twice. Rev. L. L. Seawell is the pastor, and is trying to organize the heterogeneous elements that are gathering into that town. We were at Yellville. Brother Lester was absent, his baby having fallen sick in Fort Smith, as he and his wife were returning from Greenwood. But Prof. J. L. Bond and his folks showed us all manner of courtesies.

We write from Bellefonte, seat of this District Conference. There is a good attendance, and the conference promises to be good and fruitful. The people of Bellefonte are doing the handsome thing in entertaining. We go to Eureka Springs tomorrow.

J. A. A.

### A True Statesman.

We give the following extract from Bishop Galloway's great oration on Senator L. Q. C. Lamar as published in the Wesleyan Christian Advocate.

"He was a pacificator and not an agitator; a wise leader and not a walking-delegate in American politics. It requires only a little cunning and self-assertion to be an emissary of discontent and a hero of the land. Col. Lamar had too much respect for the people whom he loved and served, too sacred a concern for their welfare and too lofty a conception of trusted leadership for him to play upon their passions and excite their hatreds and inflame their prejudices. His was the higher and holier mission of silencing strife, of harmonizing estrangement, of strengthening the bonds of a genuine fraternity, and elevating personal and political ideals. And he never lost faith in the intelligent virtue of the people. How eloquently were his deep convictions on that subject expressed in his alumni address at Emory College in 1890, when he said: 'The people in their innermost consciousness are ever open to the power of truth and goodness and

the beautiful sovereignty of right. Beneath all the ruggedness of their manners and the prosaic forms of their speech lie always the broad foundations of native insight, of manly instinct, of potential nobilities, which enable them on occasions to rise to a comprehension of, and sympathy with, the finest mental and moral achievements of statesmen and philosophers.'

"That was his sublime faith in Democracy. He never lost confidence in a government of the people, for the people and by the people. He was neither a blatant nor a truckling demagogue. To compromise principle for possible political gain or support an unwise measure in order to be on the popular side was unthinkable in a man of his lofty character, in whom patriotism was a passion and politics a phase of religion. He was absolutely dominated by high and holy convictions, and never yielded to the plausible behests of a shifting expediency."

Arkansas needs such a man today.

### Tribute to Judge D. W. Carroll.

It is our policy to give to our readers some account of the life and services of the great men of our State, as they pass away, whether they are of our own church or not. The following from the Catholic priest at Pine Bluff, our personal friend, Rev. J. M. Lucey, is more fitting than anything that we could write about a great citizen of Arkansas:

"Judge David Williamson Carroll, who died at Little Rock early Saturday morning, June 24th, was a type of what is rapidly passing away; and what is best expressed by the term, 'old school Southern gentleman.' His urbanity and politeness to either sex was so marked as to be noticeable in a changing and business age like the present. Had he been a nobleman of high rank of a foreign country he could not have at all times shown more artless nobility in his intercourse with others. This characteristic grew out of his lofty conception of what an American gentleman should be. It came also in a measure from the consciousness that he was a Marylander by birth and belonged to the family of Charles Carroll, of Carrollton, who was esteemed an American gentleman, sans peur et sans reproche."

"These few lines will give the key to his whole life. Nothing dishonorable, nothing low, nothing vulgar entered into the makeup of his character. It mattered not whether he was enjoying the happiness of comparative wealth, as was the case just previous to the civil war, when his suburban home at Pine Bluff was one of the notable residences of the city; or when struggling with the pangs of comparative poverty, as when the war had closed and there was nothing to represent his beautiful home except several thousand dollars of Confederate money. Though too old to begin life with the vigor belonging to youth, he was young enough in ambition and energy to lay a foundation on which to build a career that led him to one of the highest positions of honor and trust in Arkansas, that of chancellor of the State.

"His long life of ninety years, his large and estimable family, and his admirable social qualities show that he was a man of a high and noble type, such as marked the character of many of the pioneers of Arkansas.

There were perhaps two things in which Judge

(Continued on page 7.)



**A Study of the Church. No. 6.**

BY REV. T. P. CLARKE.

In this, my last article on the church question, I desire to set forth the true idea of Church Succession. Some individual denominations strive to vindicate their claim to be the only Church of Christ, by claiming apostolic succession. None but daring controversialists of the ultra-dogmatic type, will make such claims in this age of light and liberalism.

The Apostolic Church, about the year 100 A. D., so enlarged her bounds, and stretched forth "the curtains of her habitation," that she became known as the Church Universal. For nearly two hundred years, there was not a denomination, or sect to be found anywhere, nor was there any organization in opposition to the church, save that of the Scribes and Pharisees, as old landmarks, or sticklers for the ritualistic law of Moses, regarding not the spiritual import of the same, nor its fulfillment.

At this time there was no Baptist Church, Presbyterian, Campbellite, nor Methodist Church. It was the Church of Christ in a universal sense. This church recognized affusion as baptism, the baptism of the Holy Ghost as essential to salvation, and the highest spiritual life; and as we have seen, gave baptism to infants. In this church, the twelve apostles were bishops, handing down this office to successors; the Apostle Paul as such, having "The care of all the churches."

From this church, the Montanists, A. D., 171, sprang up. Mr. Benedict in his history of the Baptists, says they were dissenters, and history informs us that they differed from the Church Catholic, only in their assertion of the continuance of prophecy. In the year 250, came the Novatians from the Universal Church, and like the church from which they came, they baptized by affusion. Wall, vol. 2, pages 134-5; Cramp, p. 55; Ford, p. 32. In 310 A. D. came forth from the same source the Donatists, who, according to Wall, Cramp and Benedict, were Pedo-Baptists. The Church Catholic, about 482, divided into two great branches, the Greek Church and the Latin Church. From the Greek branch came the Paulitians, whom Mr. Benedict declares to be dissenters; while Mr. Armitage says they were not Baptists. They rejected the sacraments.

The Latin Church became the Roman Catholic Church, electing the first pope 606 A. D. From this body sprang forth the Arnoldists in the year 1140, whom Mr. Benedict calls reformers.

From the Roman Catholic Church came the Waldenses in 1450, and of these Mr. Armitage says: "No one class held the same doctrine and practices all the time" and that they "held conferences," and stationed their preachers as do the Methodists.

Mr. Wall says they were all Pedo-Baptists. Mr. Armitage says they baptized babies, and were in Church of Rome. In 1536 the Anabaptists came tolic succession through these, they must go through Methodist polity, infant baptism and the Church of Rome. In 1536 the Anabaptist came out of Rome, springing up as reformers of the mother church. These often baptized both infants and adults by affusion. Even before the above date, we find Anabaptist sentiment—a rejection of the baptism given by others, and a re-baptizing of those that had been baptized. Mr. Benedict, in History of the Baptists, p. 931, gives the following account of the first recorded instance of re-baptism.

"The first recorded instance of re-baptism took place at Zwickau, near Zurich, in 1525, and then (says the person in whose house the ceremony was performed) they were all baptized with a dipper."

"Another re-baptism took place in Grebel's house. Hubmeyer, on the occasion of re-baptizing his church, at Waldshut, directed water to be

brought in a milk-pail, and baptized about three hundred." With regard to the term Anabaptist, Mr. Benedict says: "Pedo-Baptist, as well as Baptist, may come under this head."

Continuing the line of true apostolic succession, we find that about the year 1500 the Church of England came forth in opposition to Rome. From the Church of England came the English Baptist, in 1633, and the American Baptist in 1639. From the American Baptist came the Missionary Baptist in 1832 and the Campbellite Baptist in 1827.

From the Anglican Church came also Presbyterianism and Methodism. This is a brief of the true history of church succession.

In regard to Methodism we may say with Paul, "If any have whereof to boast, we more." From a Methodist standpoint, by which we mean our broad and liberal views, and from the fact that Methodism has ever been conservative, and on the safe side of all doctrinal differences; with a creed formulated with all this supremely in view, we may, above all other, look through the history of the past, and in every page find our doctrine upheld by some one. We have never cared for any other succession than a succession of New Testament doctrine and practice, and above all that, whatever may have been the history of the past, we may be found true to the Book divine in the present.

That any denomination can trace its history as a distinct organization back to the apostles is a fallacy vainly invented. Christian intelligence forbids that her votaries should be guilty of such presumptuous sin. The most interesting fact with respect to Methodism is that she stands in the twentieth century, in doctrine and polity, the survival of the fittest.

In her creed is found the harmony of the law and the prophets with the apostolic teaching. She regards all correctly translated Scripture as "given by inspiration, and profitable for doctrine and correction," and stands upon this as her sole rule of faith and practice. This she has declared in her Discipline, making it an article of the faith. We repudiate the right of any denomination to monopolize the church and her rites, yet extend the hand of fellowship to all Christians of any church. We hold forth the word of God to all alike, saying, obey this, not men, and be free. We do not bind the conscience of any to our light and opinions, but say take this word of God, read it, and obey it for yourselves. As the motto of Methodism has ever been, even from the Oxford club to this present, so may it ever be in our preaching the gospel, "Prove all things, hold fast that which is good."

**A Plea For Christian Education.**

I have just read in Tom Watson's Magazine a reply to Booker Washington. Mr. Watson has well answered Dr. Washington. The idea that the negroes have made more progress in forty years than the Latins have in 1,000 years is enough to make one smile. Mr. Watson makes this statement:

"Remember this, Doctor, education is a good thing, but it never did, and never will, alter the essential character of a man or race."

Is this true? If so, then we have labored and given in vain to build up our Christian colleges. The essential character of the unregenerate man is selfish. His center is self, and all his ambition is to promote the interests of self. If he is left in ignorance, he will very likely spend most of his energies for the satisfaction of the animal life. If he is educated in body and mind only, you have increased his powers, but have not changed the essential character of the man. He is still self-centered. Much of our education is of this kind. It is begun in the teaching of the parents. Success! "My children must succeed." "I shall educate them that they may have a bet-

ter chance." For what? To satisfy selfish ambitions. Hence the man who has succeeded in building a fortune or making a reputation, has, by this standard of living, attained success.

But should not our education change our nature, and give to us correct ideas of life? It ought at least be helpful.

We have put many thousands of dollars into Hendrix College. We need to put many more thousands there, and we need to do it now. Why?

1. Because we have never graduated a man from Hendrix who is not now or has been a blessing to the community in which he lives. Young men who have felt the touch of the consecrated men who are and have been there for these years, are better men in heart and life, and have learned that to be great is to serve, and to be greater is to serve, more and better, the needs of men.

2. Many of these young men are conquerors. They conquered self and are thereby able to help others to conquer. They are true men—true to man in his ignorance and sin. This is shown by those who have forsaken "home and native land" for the sole cause of helping to lift men up and save them. By others who have "forsaken all" to take a humble place at home among His ministering servants. Again, there are those in the law and medicine, in business and in the school room, who stand for that great principle of the Master. "Do unto others as you would have them do unto you." and by this they live and are ready to die.

3. The need of men changed in every essential part of their fallen nature. Where shall we get them? May I not say, out of our Christian colleges? If not there, then where? We must have men who would rather lift men up than be lifted. Men who seek other's good rather than selfish ends. I thank God that at Hendrix we have a band of consecrated Christian men who have turned aside from more lucrative places, and are spending and willing to be spent in the complete regeneration of the minds and hearts of the young men of Arkansas.

We need the young men and need them badly. These teachers need our help and must have it. Pray for Hendrix. Send her your boys and young men. Put aside some money for her endowment. In your will remember Hendrix College. Admiral Togo said, as he started to battle, "The future of our empire depends on this battle. She expects every man to do his utmost." So I believe that the future of Arkansas Methodism depends largely on what is done at Hendrix. God expects every Methodist to do his duty. Provide \$100,000 and the battle is won. One hundred Methodists can do it, and be richer thereby. Loan God \$1,000, and turn the money over for His use. He will repay with large interest.

R. W. McKay.

**Letter From Japan.**

BY REV. C. B. MOSELY.

Much good work has been done already and much more remains to be done for the relief of the sick and wounded soldiers of Japan and their families. When I say relief, I do not mean that we do or need to take part in the actual care of the sick who are otherwise well provided for in these essential matters, but rather (1) to the work in the field conducted by the Y. M. C. A. representatives and their co-laborers, (2) that done in the hospitals in the several military centers by the resident missionaries, (3) and that done by many, including missionaries; charitable individuals and benevolent societies of various kinds, for the families of soldiers who are in distress.

The gift by their Majesties, the Emperor and Empress of Japan, of ten thousand dollars, Jap-

anese currency, to the Y. M. C. A. for their work in the field is an acknowledgment of the efforts put forth in behalf of their soldiers, which has given great satisfaction to the Christian community of this country. Press comments, too, have been most favorable.

The following taken from No. 6 of their army work reports gives a vivid picture of some of the work these men are doing:

Mr. Gleason sends the following from the Yinkow branch:

"Mr. Kawasumi has just returned from his third tour to the front. He was away from here nine days and in that time he visited five different hospital points and was in Mukden three days after its fall. Everywhere he was welcomed in the hospitals, giving cheer to the sick and dying with the graphophone or a Christian talk or prayer, distributing postal cards, writing last messages for those who would never see their dear ones again, and in one case writing a poor fellow's will. Two nights in the hospital where the men were in too much pain to sleep he stayed until one o'clock in the morning giving what help he could to make them forget their pains. He used the graphophone until every pin he could get hold of in this country was worn out."

"Mr. Fujii reported that the minute he landed at Tashiehao four days ago he began to give out supplies to the wounded men on the trains. He took with him 10,000 sheets of writing paper, 2,000 envelopes, 10,000 postals, 3,000 American envelopes used by the U. S. soldiers and 3,000 sheets of paper of the same. These last with their American flag are much liked by the officers. Fujii also took pencils, newspapers a month old, magazines, a paltry number of tracts, tooth powder, towels, cakes, toilet soap and many other things. The soldiers here in Niuchatung contributed 130 parcels of these supplies from their own limited stores. One man wishing to express his gratitude for the kindness received gave Fujii a cross taken or received from a Russian. It is of brass, an inch and a half long and an inch wide."

Again, the notes sent by Miss Bonnell of work in Hiroshima and given below show how the friends there have responded to the needs of the sick and wounded after they have reached home from their hard fought battles.

"Much very good and some excellent work is being done here in the hospitals and the work has interested every missionary in the community. The fraternal spirit which has marked all the work has been indeed very gratifying."

What Miss Bonnell relates about the conditions and work at Hiroshima applies equally well in Osaka. By a division of work made in the beginning, all of the hospitals have had attention.

In the work, both here and in Hiroshima we are greatly indebted to Rev. W. H. Budd, of Blakely, Georgia, for funds supplied by him and his friends. Also Bishop Harris of the M. E. Church, who visited this city some time ago, made a contribution which is being used by us and the local W. C. T. U. for relief work among the poor families whose bread winners have been called into service.

A brilliant figure in the commercial world today is Frank J. Sprague, the man who harnessed electricity to the street-car service and who, in Richmond in 1888, installed the first practical railroad in the United States. His story of the electric railway in the July Century will possess the weight of authority and the fascination of the personal element. Mr. Sprague's article deals with the origin, growth and present condition of electric traction, and with the part taken in its development by various inventors. A second paper in the August Century will go more

into the details of Mr. Sprague's own work, with a further account of the later developments of the "art" and a forecast of its future development.

The name of John Kilby was familiar in the roster of the Bon Homme Richard, in the published narratives of his shipmates, and in public documents relating to prize-money afterward. Shipping at l'Orient in July, 1779, as ordinary seaman, he soon became able seaman, and then petty officer (quarter-gunner, or gunner's mate). His career derives additional interest from the fact that he was one of the American prisoners of war exchanged in the spring of 1779 for the crew of the Drake; his earlier service having been in a privateer whose fate he relates in his narrative. His record as a seaman in the Richard and the Alliance was perfect. Altogether he was an admirable type of the genuine American sailor of those days—a type which, though numerically a minority of the Richard's crew, was the predominant moral and mental factor and the leaven of daring enterprise and unconquerable resolution that enabled Jones to gain his immortal victory.—From the "Narrative of John Kilby—Quarter-Gunner of the U. S. Ship Bon Homme Richard Under Paul Jones," in the July Scribner's.

#### We Must Get Ready For Them.

It is estimated that a million immigrants will enter the United States during the present year—one-third of the population of the nation when it achieved its independence. Of the more than 800,000 immigrants who came into this country last year about one-eighth only were English speaking people. Nearly one-half were Italians and Jews.

The most superficial observer must see that this influx of people into this country must make conditions in an important sense new to us, both politically and religiously. What we shall do to adjust them to our political principles and institutions we do not now discuss. Enough now to say, that we must have in some way raised up men who can preach to them the gospel in their own tongue, wherein they were born. The churches must, sooner or later, take hold of the matter of foreign preachers for our increasing foreign population. This will require a good deal of money but it may cost us as a people far more to fail in supplying this need.

Clearly this is no time for the churches of Jesus Christ in this country to so much as consider diminished contributions to their Boards of Missions. We should be increasing our contributions rather, that provision may be made for carrying the gospel at once upon their arrival to the thousands who are flocking to our shores from all parts of the world.

While the oppression and poverty abroad are moving these people to our shores, and while it may be true that the love of gain is moving many immigrant bureaus to bring them to us, it may yet be that God may providentially so arrange it, that this mighty tide of immigration to our country may prove a tremendous missionary movement by which the nations of the earth shall hear the glad tidings of a risen, living Lord.

After all, it may be cheaper—if cost must enter into such matters—to bring those people to the knowledge of God here, than it will be to send our missionaries to foreign countries.

It is very certain that this is no time for the Christian Churches, particularly in the South, to lessen their missionary contributions.—Wesleyan Christian Advocate.

Bishop Candler's "Great Revivals and the Great Republic," a timely book, should be read by every religious patriot. \$1.25. Anderson & Millar.

#### Agencies of Civilization.

But before the establishment of the Musee Social, Dr. Josiah Strong, then connected with the Evangelical Alliance, had outlined a similar institution, but on a broader basis, for America, what may be called a clearing house for human betterment. In the year 1898 he was enabled partly to realize his own ideal in the formation of what is now known by its new name of the American Institute for Social Service—an institution of which he is himself president and Dr. W. H. Tolman is director. This institute represents what may be called the American idea of a Musee Social, which includes the functions of the admirable Paris foundation, but only awaits a proper endowment to cover the whole field of social betterment.

It seems to us that this is one of the most practical and hopeful ideas ever formulated, and we are not surprised that the institute has enlisted the support of statesmen like President Roosevelt and ex-President Cleveland, who are among its "associates," and that the idea has been taken up energetically in other countries, the movement in some cases being directly inspired by the American Institute, and in the case of Great Britain having, in its beginnings, the personal co-operation of the founder and president of the American Institute. The Swedish Institute of Social Service was directly modeled on the American Institute of Social Service.

The work of such clearing houses for human betterment is not merely remedial, but preventive. The American Institute includes among its proposed features such a museum of safety as the museums at Amsterdam, Milan, Munich, Charlottenburg and Paris, where are shown, and in some cases operated, appliances connected with machinery for the prevention of accidents. It proposes also a department—greatly needed—of comparative legislation, to register the laws on social subjects as they are passed in every American legislature, as well as foreign legislation. The institute already records and disseminates information on schemes of industrial betterment, of village improvement, of housing reform, of municipal housekeeping, and all cognate subjects; and it answers inquiries on these subjects from all parts of America, and, indeed, of the world.

But we cannot here describe all the functions of the American Institute and similar foundations abroad. We desire merely to name these foundations as among the most useful, original and hopeful of the new agencies of civilization.

Better than all, such institutions are a fresh manifestation of the noblest side of the human spirit—the sentiment of brotherhood, of disinterested helpfulness. There is so much of energetic and successful selfishness in the world that we sometimes overlook the powerful organizations and tremendous energies at work not only to help the afflicted, but to prevent affliction; to build up right and wholesome conditions; to make this hard world a cleaner, better, happier place to live in for all the children of men.—From an Editorial in the July Century.

"THEOPHILUS WALTON," an attractive story involving discussions of baptism, is particularly valuable for youth. Old price, \$1; now 50 cents. Anderson & Millar.

"BIBLE TOOLS FOR BUSY PEOPLE," irresistible argument on doctrines of immersion, infant baptism, close communion, and kindred subjects, is good for troubled minds. Old price, \$1; now 50 cents. Anderson & Millar.

THE METHODIST ARMOR," a plain account of Methodist doctrines, polity, and usages, should be read by every new church member. Former price, \$1.00; now only 50 cents. Anderson & Millar.

## THE SUNDAY-SCHOOL.

PREPARED BY REV. F. M. TOLLESON.

### Hezekiah's Prayer.

July 9—Isaiah 38:1-8.

Golden Text—"God is our refuge and strength, a very present help in trouble." Ps. 46:1.

Time—Just before Sennacherib's invasion.

Place—Hezekiah's palace in Jerusalem.

Hezekiah was about forty years old when Isaiah bore to him God's warning of his approaching death. He was greatly distressed and "wept sore." He was in the very midst of his far reaching reforms which reversed the evil policy of his father, both in foreign and domestic affairs. He was without an heir to his throne, and in the exultation of manhood, the thought of providing a successor seems not to have occurred.

The sudden announcement of his immediate demise, at such a time, was of the nature of a personal and national disaster. He was the last man to be given up. How could his reform policy proceed without him? How could the fearful tide of invasion be stayed if he did not direct personally? When Isaiah delivered the message, "Set thine house in order, for thou shalt die and not live," the suffering Hezekiah turned his face to the wall of his chamber. He did not wish to see or be seen. He converted the space between him and the wall into an oratory in which he was alone with God. There he fought and gained a greater victory than he ever gained on battlefield or in council chamber. He eliminated the personal element from the equation, and, with self-forgetfulness of a lofty soul, rose above the question of gain or loss to himself. He loved his people. What would they do without him? He could call God to witness the honesty and self-denying record of his reign. He could plead the strong probability that his reign would glorify God to its close. The test was met. In the hottest crucible Hezekiah proved his character to be pure gold. Isaiah, stricken with grief, had not crossed the court yard of the palace on his return after having delivered the message, when he was stopped and bidden to return and recall it. Time will be given the king in which to bring his plans for reform to a successful end and to defend his kingdom against invasion. God makes a concession to a signifying spirit. From Hezekiah's chamber window he and Isaiah look down upon the terrace, where stands Ahaz's "step-clock." They are to see something marvelous. The shadow returns a number of steps on the dial which it had already covered. This is a difficulty of this lesson over which it would not be wise to spend much time. "We need not assume either that the sun receded or that the rotation of the earth was reversed. The text simply affirms that there was a miraculous movement backward of the shadow upon the dial, which might be accounted for by a miraculous refraction of the rays of the sun, effected by God in answer to the prophet's prayer. This retrograde movement of the shadow upon the sun-dial indicated that Hezekiah's life was to be miraculously put back, so that he might continue for another series of years." There is a democracy in the matter of talking over our affairs with God. The use of means to a desired end is consistent with faith. Isaiah honored the *materia medica* of his day by using the poultice of figs on the king. It is a good thing to have a conscience "void of offense" when one faces death. "Set your house in order" is as excellent counsel for the living as for the dying. For to be prepared really to live is to be prepared to die. Hezekiah had an instinct for prayer. He prayed with only a moment's warning. We need not literally pray without ceasing, but we should be ready in spirit to speed to the mercy seat at any moment.

## THE EPWORTH LEAGUE.

PEPARED BY REV. W. M. WILSON.

### July 9—What Would Jesus Have Us Do in View of the Claims of Discipleship?

(Luke 9:57-62; Matt. 16:24-26.)

In view of the demands made upon those who would follow Jesus he desires that every one count the cost of discipleship before pledging it, and that every disciple be ready to pay the price and render the service demanded.

The real conditions of discipleship are made plain and every one may and should count the cost; without considering carefully the cost a disciple is not likely to be steadfast and trustworthy.

One of the fundamental principles of discipleship is self-denial. Self must be crucified that Christ may live in us. If Christ live in us the life that we live (the higher life) will be a life lived "by the faith of the Son of God." The cost of discipleship cannot be less than the crucifixion of self with its affections and lusts, and the entering upon a service of love.

It will cost some money, for though salvation from sin is without money and without price, Christianity requires a consecration of life and property to the service of Christ.

It will cost courageous effort in witnessing for Christ, patience, endurance of hardship in service, willingness to forego some luxuries and comforts and to be shut out from a certain class of society which will not admit you because the meek and lowly spirit of the Christian condemns and restrains its practices and yet will honor and envy you if you are true to your Lord.

The cost may seem to be very great, but the rewards and benefits are greater beyond comparison.

A disciple should deny himself of whatever compromises his piety or brings reproach upon his profession; dampens his ardor or cools his zeal; cripples his influence or lessens his usefulness; retards his spiritual growth or destroys his spiritual joy.

### Arkansas Epworth League Assembly.

Under the supervision of the Epworth League Boards of the three conferences of the State and under the immediate management of Rev. J. D. Hammons, of Little Rock, the first session of our State League Assembly will be held at Galloway College in Searcy, Ark., July 13-19.

The time and place of this assembly make it especially attractive to many of our Leaguers. Any one contemplating a vacation where rest, recreation and good, helpful association may be had cannot do better than to plan to attend this League assembly. Galloway College with its beautiful campus, pleasant and commodious buildings, and its tennis courts and other equipment for recreation is almost an ideal place for such a meeting as we are to have. Searcy, noted for the hospitality of her people, her beautiful homes, her colleges, and her white sulphur and iron water extends to the Leaguers a cordial invitation to avail themselves of this opportunity. The railroads give a rate of one fare plus fifty cents for the round trip. Board may be secured for from four to seven dollars a week. So the expense need not forbid any one from attending.

Every League in the State ought to have at least one representative present. Give your pastor or some other member of your League ten dollars and send them to represent you at this assembly. It will be profitable to make this investment.

The program that has been arranged gives a course in Bible study, in League literature, in League methods and in missions. Dr. H. W. Featherston, Dr. H. M. DuBose and Rev. J. W. Cline are three of the instructors. These with others whom we hope yet to secure will insure a

a program helpful, entertaining and instructive to all who attend.

We solicit the co-operation of all of the Leaguers of the State in making this a success. It makes but little difference what character of work is arranged if we cannot secure the attendance of the pastors and Leaguers. There is no hope of making the Epworth League a success among us until the leaders among our young people give to this movement some diligent and intelligent study. On to Searcy, Epworth Leaguers.

### The Nation's Prayer.

Lead Thou us on! For as a day  
May watch a nation's rise and fall,  
Lord, we beseech while yet we may,  
Thine ear to list a nation's call;  
For morn and noon and evening bear  
The echoes of our whispered prayer—  
Lead Thou us on.

Our fathers in the forest glade,  
In treading paths before untrod,  
Looked upward to the skies for aid  
And conquered in the name of God.  
For wandering in the wilderness  
They prayed their Lord and King to bless,  
And lead them on.

Grim warriors on the battle field,  
Midst shout and flame and sulphur smoke,  
There forced the royal host to yield  
And cast away the royal yoke;  
And though by blade and reeking gun  
Freedom and victory were won,  
Thou ledst them on.

Far over seas our ships-of-line,  
Manned by the skilled and daring brave,  
In triumph sailed the foam-flecked brine:—  
In triumph ruled a foreign wave;  
And Lord let ever in their wake  
The morn of truth and justice break,  
And lead them on.

The spangled banner floats on high,  
Our armies march in measured time  
Where glows the east, or western sky  
In northern or in southern clime;  
And may those stars an emblem be  
Of nations wise and just and free,  
Which God leads on.

On waters wild and vast and great,—  
Rimmed oft by rocks or hidden bar,—  
Float shattered hulks of ships-of-state,  
Dismantled mast or broken spar;  
Lord, may Thy Word a beacon be  
To guide us o'er Life's wreck-strewn sea,  
And lead us on.

—Otis Manson Clarke, in Baltimore & Richmond Christian Advocate.

In speaking of the inauguration of Dr. E. A. Alderman, as the first president of the University of Virginia, which Jefferson intended to be the head of the school system of the State and to be conducted on democratic lines without a president, The Popular Science Monthly says: "While the accumulation of wealth and a certain kind of efficiency are undoubtedly attained by present methods in politics, in business and in education, they are probably passing phases in our democracy. It would be a severe arraignment of democracy and of higher education to hold that those who make a university can not conduct it. If the people will not directly support a university, they will not continue to do so indirectly through the gifts of millionaires. But the people are ready to maintain their universities. Wisconsin has this year appropriated \$725,000 for its university; Virginia would in the end do more for its university than will ever be done by distant millionaires. It seems a pity that some of the complications inevitable in an imperfect democracy and the temporary backwardness of the south in appreciation of educational matters as compared with the central and western States have led the University of Virginia to diverge in the direction of our private Eastern institutions instead of maintaining intact the democratic ideals of its founder."



### Tribute to Judge D. W. Carroll.

(Continued from 3rd page.)

Carroll took special pride; one was that he had been a Confederate soldier and the other was that he was a Catholic. The address of 'Colonel' Carroll was always more grateful to his ears than that of judge or of any other title. As colonel of a Confederate regiment, and subsequently as senator in the Confederate congress, his east of character caused him to feel that the cause for which he sacrificed so much was immortal, and naturally, in all his after life, he regarded his official Confederate career as one of the highest honor.

"His Catholic religion never obtruded itself where it was not welcome, but as a Marylander and a descendant of the great Catholic, Charles Carroll, his blood tingled with the pride of church and family. He was one of the building committee of St. Joseph's Church, Pine Bluff, in 1870, and in all matters pertaining to the interest of the parish he was always ready to do his part. His refined family were among the first and foremost in the many details of church work, a circumstance that delighted his Christian heart.

"If ever he had an enemy the fact is unknown. His benevolent nature, guided by his noble ideas of the amenities of life, never allowed him to say or do what would be offensive to another."

### A Worthy Example.

At the recent commencement of Smith College, Northampton, Mass., the most interesting graduate was Miss Lucy E. McDonald of Princeton, N. J., who unaided had worked her way through. She cared for rooms, mended clothes and waited on tables, in fact did everything that was honorable to earn money to pay expenses. She was easily the most popular member of the senior class, having been unanimously elected president of her class, the highest honor in college, and also to membership in four of the leading societies.

What this young woman has done may be done by almost any healthy intelligent boy or girl. We know a score or more in Arkansas who have worked through college under as great difficulties, most of them now holding positions of honor and trust.

In itself poverty is not an advantage, but the youth who by will power and properly directed effort overcomes the poverty handicap and conquers an education has had a discipline that is a passport to true success. He has already succeeded, and pursuing the same course, must succeed.

Let every Arkansas youth who feels God pushing him to high endeavor force the door of one of our academies or colleges this fall. Lack of money must not be allowed to hinder. Muscle, brain, right ambition and courage will secure an education that mere money cannot buy.

### Does a College Education Pay?

If you mean in terms of dollars and cents, we object to the question. A good many things are profitable which do not pay dollars and cents. For instance, a man marries a wife without even considering whether or not the additional expense will bring financial returns. He joins the church without any notion of getting more money thereby. It would be inaccurate to apply the dollar mark to the college curriculum, though it might well stand the test.

But the college education does pay. It pays by revealing a young man's own mental resources to himself. It pays by training him to marshal these resources and hurl them at will upon any problem, whether it be of mathematics, of philosophy, or of life. It pays by accustoming him to see the relationship of one truth to another truth; by saving him from suicidal narrowness.

It pays by giving him an eye, an ear, a mind to appreciate the vast and complex world in which his Maker placed him. Is a college education necessary for these things? By no means. Not necessary, but tremendously helpful. Gorgan Graham said, in substance, to his son, who was entering college: "There are two ways, my boy, of learning truth. One is by attending the schools and churches; the other is by a life-long contact with liars. Both are sure, but the former is so much the shorter way." Just so. A man cannot afford to learn everything from his own experience. He is the wisest builder who husbands all the resources at his command and then builds on the experiences of others. Of course a college education pays, and no boy or girl in Arkansas should leave it out of their life-plan.—The Baptist Advance.

### Arkansas Patents.

Granted this week. Reported by C. A. Snow & Co., patent attorneys, Washington, D. C. Henry C. Cady, Pine Bluff, lung-tester and toy; Flemon R. Greene, Bentonville, hay-press. For copy of any of above patents send ten cents in postage stamps with date of this paper to C. A. Snow & Co., Washington, D. C.

### Methodist Calendar.

Dardanelle District, at Dover.....	July 11
Paragould Dist., Gainesville.....	July 18
Monticello Dist., Wilmar.....	July 13
Arkadelphia Dist., Amity.....	July 19
Little Rock District, Carlisle.....	July 25
Texarkana Dist., DeQueen.....	July 27
Batesville Dist., Sulphur Rock.....	July 27
Pine Bluff Dis' Sheridan.....	July 27

### PERSONAL.

Last week Rev. J. A. Sage, of Hamburg, called at our office.

Last Friday S. E. Anderson and W. N. Owen, of Conway, made us a call.

Rev. J. J. Galloway, Mountain Home, is off to Denver to attend the International Epworth League conference.

June 27, Rev. Horace Jewell, of Fulton, spent the day in the city and spent some time pleasantly in our office.

Rev. Lee Bearden is universally beloved at Harrison. We had the pleasure of preaching in his pulpit on June 25th.

On his way to Magnet Cove Rev. C. C. Green, of Star City, stopped at our office and gave a hopeful account of his work.

Rev. J. T. Gossett has taken second growth on Valley Springs Circuit, and the circuit is prospering under his ministry.

The junior editor was disappointed in that, owing to interrupted train service, he was prevented from attending the Prescott District Conference last week.

Rev. J. B. Culpepper, the Georgia evangelist, being with his son detained in Little Rock over Sunday, preached at First Church at night an earnest, helpful sermon.

Last week we were honored with a visit from our old-time Conway friend, Prof. D. L. Paisley, now superintendent of schools at Hope. No truer, braver or better man is to be found among our school teachers.

Last Saturday we enjoyed the pleasure of calls from Dr. Edenburn, pastor of First Presbyterian Church of this city, Brother John P. Lowry, who belongs to the whole State, and Brother C. H. Gregory, of Conway.

We are indebted for a very pleasant call to Prof. G. H. Burr, of Hendrix College, who was passing through the city on his way to Memphis to represent a device, of which he is one of the inventors, for automatic railway signals.

Mr. R. E. Holloway, a student of Hendrix

College, after visiting his parents in Louisiana, spent Sunday in Little Rock on his way to take charge of a summer school in the western part of Pulaski county. He is one of our best boys.

On a recent trip to the northwestern part of the State we had the pleasure to find that ubiquitous and tireless agent of Galloway College, Rev. D. J. Weems. He goes everywhere and gets something everywhere.

Prof. I. A. Clarks, Berryville, has taught continuously a private school in that community since January, 1867. Can any man in Arkansas beat this record? To this day he has maintained a high standing as a gentleman and teacher.

The meeting at Asbury Church still continues with happy results. In order to keep Brother Holder over another Sunday, Brother Swift filled his pulpit at Lake Providence, La., last Sunday. Brother Holder's Sunday morning sermon was good to the use of edifying.

We are late in saying so, but we would make amends for the delay by saying all the more heartily, that Rev. F. G. May will represent Galloway College within the bounds of the White River Conference. We trust the brethren will give him all possible aid. He wants to find the pick of the country in his canvass for students.

Last Wednesday Mrs. Jas. A. Anderson and children, while the senior editor was itinerating in North Arkansas, passed through the city en route to his father's home, Brownsville, Tenn., to spend the summer. If our good senior will not spend more time at home, we do not blame his wife and children for slipping off to see the grandparents.

We rejoice to report that Dr. J. B. Bond, one of the oldest and most influential members of First Church, Little Rock, is able to leave the infirmary after an attack of pneumonia following a successful operation for appendicitis. Having removed his beard of forty years' growth, he is scarcely recognized by his most intimate friends.

A Methodist preacher can scarcely pass through Fort Smith without learning of the good and strong work that is being done in that city by our Rev. Casper S. Wright. His church is building up right along, and Brother Wright has a strong standing among the business men of the community; we have never had a man in Fort Smith who was more influential in the business circles.

In the daily papers it was reported that on June 27 President Godden, of Galloway College, and his wife and grandchild were involved in a serious accident, their buggy having fallen over a high embankment. On Thursday Brother Barrett called and assured us that Brother Godden, although much bruised, was not dangerously injured and in a few days hoped to be out. Mrs. Godden and the child were unhurt. We are thankful that Brother Godden's prospects for speedy recovery are good.

Miss Susie McKinnon, daughter of our Rev. H. D. McKinnon, of Junction, has accepted a position in Palmore College, Chihuahua, Mexico, and will leave home about the last of July for her new field. The daughter of a true itinerant and of a mother of genuine missionary spirit, thoroughly educated in our own schools, Hendrix and Henderson, a teacher of successful experience and a woman of high Christian character, Miss Susie is well qualified for her responsible work. We rejoice in her opportunity for larger service, and ask God's richest blessing to rest upon her in her chosen field.

Read in this issue notice of the change of place and time for the Paragould District Conference. A great time may be expected with the citizens of Imboden, growing, enterprising and prosperous.

## ARKANSAS METHODIST

JAS. A. ANDERSON, { ..... Editors and Publishers  
A. C. MILLAR, {

REV. A. H. GODBEY, A. M., ..... Assistant Editor

REV. E. A. TABOR, ..... Field Editor

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Letters intended for either editor personally should be marked Personal, and then will be held for addressee.

Address all business letters, and make remittances payable, to Anderson &amp; Millar, 922 1-2 Main St.

It is really more important that you should give what you have than it is that you should get more.

Are you weary and discouraged, and do life's efforts seem of no avail? Begin to look at life through "the single eye."

Some men are too angular to get along with the world; some are too smooth to be trusted with any important matter. The one will fail because he cannot co-operate with anybody, the other is ready to co-operate with everybody and is not to be trusted by anybody.

There is a difference between a place-seeker and a place-filler. Occupying a place is one thing, filling a place is another thing. It is most unfortunate to see a man rattling around in a place.

Have you lost your religious whereabouts? Ten minutes of honest reading of the Word of God, prayerful reading in the spirit of obedience, will bring out in your sky the polar star. A life that has been fretted and a spirit that has been overborne by worries can find itself in this way more speedily than by any other way known to us. Try it.

## In Hope of Eternal Life.

How utterly irrepressible is the hope of immortality may be seen by considering how impossible it has been for the very apostles of Despair to maintain with consistency their theory. John Stuart Mill declared that he did not desire immortality either for himself or for his loved ones; that perhaps immortality, and not nothingness, was the dreadful thing; yet when John Stuart Mill was called to stand by the grave of a dead wife his heart uttered his irrepressible longing. That wretched peddler of Doubt, Col. Bob Ingersoll, who seems to have been willing to sacrifice Truth upon the altar of Mammon, whose simony had this hateful quality, that he made merchandise not of grace but of despair—even he, when he stood over the grave of a dead brother, uttered words of hope. George Eliot declared immortality impossible. That was when her head talked to the world. When her heart spoke she wrote: "Oh, may I join the choir invisible, Of those immortal dead who live again In minds made better by their presence."

So Shelly, who avows himself an atheist, when mourning over the death of Keats, because

"Death feeds on his mute voice and laughs at our despair," yet, in spite of himself, swings around and says of Keats:

"He lives, he wakes—'tis death is dead, not he; mourn not for Adonais."

All along the pathway of human hope and human fear this longing has uttered itself. Socrates, doomed to death, could not say whether himself or Crito, who was yet to live, had the better fate; yet he indulged the hope that death might be a state of conscious existence, or, at the least, it might be a state of sweet and dreamless sleep. Plato reasoned from the integrity of human nature itself that there must be a future life. The disappointments of human life, the else-wise perishing of the noblest aspirations of human hearts, and the ever-recurring shocks of calamity have

compelled this belief. Men have found themselves unable to think the unfinished plans of human life, the unanswered hopes of their hearts must end in nothingness.

It has been said that science knows nothing and can know nothing of immortality. Strictly speaking, this may be the truth. Science insists upon facts apprehensible by our senses, and it is granted that immortality has not thus been brought to light, unless, indeed, science be compelled to take account of the facts of revelation—which we do not here insist upon. But it is certain that if science can be excused from testifying for immortality, philosophy cannot be so excused. Her testimony is a settled testimony, and cannot be ignored nor impeached. Philosophy is bound by the dictates of common sense. She must affirm the ultimate integrity of the testimony of the fundamental faculties of human nature, or she must deny herself. Philosophy is the interpretation of ultimate facts and principles. If philosophy has any facts and principles at all wherewith to deal, she must rely upon the fidelity of human consciousness in certifying to facts. If human faculties and the human consciousness tell us the truth, philosophy is possible; if they tell us what may or what may not be truth, then we can know nothing—which is an end of philosophy certainly.

Now human nature itself is a heterogeneous maze of lies, or else philosophy must affirm its belief in a future life. For there are facts in human nature which can have no interpretation except as they relate us to a future life.

The common sense of mankind refuses to believe that our faculties are made to deceive us. The five (or more) senses witness to the existence of an outer world, and no philosophy that would impeach their testimony has as yet been able to commend itself to mankind. Common sense affirms the reality of the things attested by such constant witnesses. Nor is philosophy likely to take leave of common sense, albeit some of her devotees may do it.

What then shall philosophy say of the hopes and the fears, the longings and the dreads which are ever rising in human hearts? If we know anything at all, we know that such sentiments are a part of our very natures, as truly so as our eyes and our ears are parts of us. The question that philosophy must determine is this: Do these hopes and fears constantly deceive us, and are they essentially false? And her answer must be that if they be false then is our nature itself a tissue of lies. Then philosophy herself is probably a lie, since she must get all her material in a region of lies. Thus must philosophy deny herself or affirm immortality.

But we have a more sure and a simpler word of testimony. Not every man can assure himself of immortality from the testimony of philosophy, for not every man is a capable philosopher. Yet every man who will test the gospel of Jesus Christ by laying its blessed precepts to heart, by commanding his heart to turn to this word—every such man shall know within himself that "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." How sweet to the weary soul to stop, at least now and then, amid the groanings of this life, and contemplate the realities which our highest hopes and noblest aspirations tell us lie beyond us!

"Lead, kindly Light; amid the encircling gloom,  
Lead thou me on;  
The night is dark and I am far from home;  
Lead thou me on!"

The American Revised Bible, in spite of serious defects, should be in the hands of every preacher for comparison with other versions. Order of Anderson & Millar. Prices from \$1 to \$6.50.

## Dr. Hartzog's Popularity.

The great esteem in which Dr. Hartzog, the retiring president of the State University, is held is shown by the Fayetteville correspondent to the Arkansas Democrat. After the introduction of the new president, "Dr. Hartzog came forward to announce the next number on the program, but such an uproar of enthusiasm greeted him that it was several minutes before he could make his voice heard. Such an ovation was never before extended to anyone in the chapel, and it was only a small expression of the deep respect and love of the student body and citizens for this cultured, honorable, and Christian gentleman, who had fought for the best interests of the University, even in the face of political opposition and the threatening calamity."

"After the next number Dr. Hartzog arose to make a few farewell remarks, and again the house was in a tumultuous uproar and only quieted to hear the president's words."

"In substance he said that somethings lay uppermost in his mind he would like to speak of, but a sense of propriety forbade that he use the college rostrum to air grievances or to indulge in political harangue; that he wished his successor every measure of success, and hoped that he would receive from the trustees fair treatment. That he had stood for certain ideals; that it had been his consistent endeavor to lift the University out of petty politics; that he had refused to truckle to any one insisting upon a contrary policy, and he ventured the prediction that the course which he had pursued was the only one that would ever make the institution take its place among the great institutions of the country, and that time would vindicate his course." "I go down to defeat with my flag flying at the mast."

## Galloway Alumnae.

The meeting of the Alumnae is becoming an interesting and important feature of Galloway commencements.

The reception on Saturday evening was a happy scene. Forty-nine of Galloway's 209 graduates thronged the parlors, renewing the friendship of girlhood days, and exchanging experiences since they stepped over the threshold of the college into the larger life of women of the world.

Gwendolyn, the daughter of Clara (Williams) Dowdy of the class of 1892; Miriam, daughter of Beulah (Godden) Thompson, of the class of 1892; and Dorothy, daughter of Margaret (Smith) Yarnell of the class of 1893, presided at the punch bowl, proudly dispensing the ices, and happy to be called "granddaughters of Galloway."

Tuesday, June 6, 10:30 a. m., the alumnae met in business session, with Mrs. Margaret Yarnell in the chair. Roll call revealed that six of the Alumnae have passed into the "great beyond." Many are married, making beautiful, happy homes, and proving themselves helpmates indeed. One is a missionary in Japan. Two are serving their Master under the auspices of the Woman's Home Mission Society at Key West, Fla.

Some are literary or music teachers in Arkansas and other states.

The best advertisement of a school is its product, and wherever found the graduates of Galloway forge to the front.

This meeting is noted not only for its large attendance, but for its action looking to the advancement of the college, for the time has come when the Alumnae must show their loyalty and helpfulness. Several things were discussed, but when one arose and said, "I move that we build an Alumnae Hall to be called the 'Babcock Memorial,' as a token of our love, and appreciation of what Bro. Babcock did for Galloway," all stood with tearful eyes to pledge their approval.

The details of the movement are to be worked



# **Woman's Foreign Missionary Society.**

The twenty-third annual meeting of the W. F. M. Society, White River Conference, was held in Forrest City June 10-13.

Three conference officers, one district secretary, sixteen delegates and a goodly number of visitors were present. The absence of our efficient treasurer, Mrs. P. A. Robertson, vice president, Mrs. R. C. Morehead, and conference editor, Mrs. S. H. Babcock, was the source of much regret and we missed their wise counsel.

Forrest City gave generous hospitality and warm welcome, which made us feel at home in their midst. May God's richest blessings rest upon this people and their earnest pastor, Rev. S. H. Babcock, who rendered such helpful service and so cordially greeted us as hand-maidens of the Lord.

Rev. Frank Barrett preached the annual sermon Sunday morning. It was a live, impressive missionary sermon, from that last command of our Savior, "Go ye into all the world and preach the gospel to every creature."

The reports from the auxiliaries were good and showed earnest, faithful work on the part of the membership and indicated the deep root our work has taken. The greatest need in our conference is increase in the number of auxiliaries and membership. So few of our women are actively engaged in this work. Let us, dear sisters, work to that end during the year, ever keeping in view the watchword given by Miss Gibson at the board meeting, "Awake, our sisters, who are asleep in Zion."

Through the liberality of one of our members, our conference was enabled to assume the support of two missionaries, instead of one, raising our pledge from \$750 to \$1,500. The new missionary to be Mrs. Fannie Brown, a niece of Mrs. Butler, editor of our Missionary Advocate, who will labor in Brazil.

The White River Conference is anxious to place a student in our Bible and Training School at Kansas City. Is there not one girl in White River Conference who feels called to enter this school and fit herself for the Master's service.

We had two banner juvenile societies, Jonesboro Rosebuds and Clarendon Juveniles, but Clarendon being younger in the work, Jonesboro yielded the banner to her.

Our corresponding secretary's report shows number of auxiliaries, 16; number of juvenile auxiliaries and young people's societies, 12; number of members, 371; number juvenile and young people's members, 380; subscribers to Little Worker, 75; subscribers to Advocate, 129; missionaries supported, 1; day schools, 1; scholarships, 1.

The treasurer's report for the year is as follows:

Balance on hand, March 30, 1905	\$ 49.22
Amount of dues	556.20

Esther Case fund	892.41
Galloway day school	100.00
Helena scholarship	40.00
Bible and Training School, Florence Malone room	35.35
Easter Offering, Methvin Institute	106.11
Conference expense fund	67.45

Total for year.....\$1,846.74

The following officers were elected for the ensuing year: President, Mrs. S. H. Babcock; first vice president, Mrs. R. A. Morehead; second vice president, Mrs. Emma Lee Alley; corresponding secretary, Mrs. M. A. Neill; recording secretary, Mrs. A. L. Malone; treasurer, Mrs. P. A. Robertson; conference editor, Mrs. J. C. Hawthorne; alternate to board meeting, Mrs. A. L. Malone; Helena district secretary, Mrs. L. J. McKinney; Searcy district secretary, Mrs. C. E. Crook; Paragould district secretary, Mrs. M. A. Collier; Batesville district secretary, Mrs. Etta Jones; Jonesboro district secretary, Mrs. M. E. Lamb.

The next meeting goes to Batesville.

Mrs. A. L. Malone, Rec. Sec. Jonesboro, Ark.

## **Vanderbilt Biblical Institute.**

For three summers it has been my privilege to go to Nashville, Tenn., and attend the Vanderbilt Biblical Institute. The one which closed June 28 was the best that I have yet attended. I know of no place where, for the time and money it costs, one can get more intellectual and spiritual quickening than at this Institute. Prof. J. L. Cunningham and Dr. Tillett and other members of the Vanderbilt faculty deserve our highest gratitude for their unselfish service. I should like to speak of each feature of the attractive programme of our last Institute.

Each morning had a devotional half hour conducted by Dean Tillett. The prayers of the patriarchs, poets and prophets, and the prayers of Jesus, the apostles and of Paul, were themes which he brought to our attention. As we listened to these heart talks we felt that we were on the very mount of worship.

Dr. James K. Stevenson, of the chair of Hebrew, discussed the "Archaeology of the Old Testament" in three lectures.

Dr. H. S. Bradley, of Atlanta, Ga., gave two very instructive lectures. His tribute to Christ in his second lecture I have never heard equalled in any pulpit or on any platform. It was the work of a master.

"Some Gains and Losses from Modern Criticism" was a theme discussed in three conservative and discriminating lectures by Dr. Tillett.

Dr. E. D. Burton, of Chicago University, gave us six great lectures on Paul's Experience and Paul's Gospel.

I could speak of other features of the Institute, our own Dr. Lambuth, Dr. Ira Landreth, Dr. Kern, all brought us under lasting obligation by the instructive and helpful lec-

tures which they brought. No man helps me more than does Dr. Lambuth with his earnest words.

I reached Nashville in time to take in a part of the closing exercises of Vanderbilt. Among the honored graduates were three of our Arkansas young preachers: Bros. Townsend, Wasson and Hutchinson. Their real worth is known there as well as over here. I predict for each of them a career of great usefulness.

Bro. Wasson sails soon for Corea. Bro. Townsend goes to Florida, and Bro. Hutchinson is already at work at Hot Springs, where he will help Brother Powell to solve the grave problems of that situation.

If I could help some young preacher to resolve to avail himself of the great opportunity afforded him at Vanderbilt or could awaken an interest in our Vanderbilt Biblical Institute I should be delighted.

J. B. Stevenson.

Dardanelle, Ark.

## **Married.**

**GARRETT-GILES.**—Married at the residence of the bride, Kingsland, Ark., June 28, 1905, Mr. E. H. Garrett, of Stamps, Ark., and Mrs. M. L. Giles, R. A. McClintock officiating. They will make their future home at Stamps.

**KINARD-CUPP.**—Married at the residence of Mr. Peter Goodwin, in El Dorado, Ark., June 8, 1905, by the Rev. J. M. G. Douglass, Mr. D. J. Kinard and Miss Ethel Cupp of Junction City.

## **Problem of Immigration Serious.**

The immigration problem is daily becoming one of more serious import, and the day does not seem far distant when more radical methods must be taken to exclude from our shores the host of undesirables. Not only has the number of immigrants increased until it is estimated that the number for the fiscal year, ending June 30, will be one million or upwards, but with the increase numerically there has been a decided decrease in the character of these immigrants. The most of those which have entered this country during the past twelve months have come from Italy, Hungary and Russia. Not a few of these were sent from their native lands by institutions, penal and charitable, who have found this an easy method by which to rid themselves of criminals and paupers. Some change must be made in our present system to prevent the foisting of criminals and illiterates upon us by steamship companies and others who are financially benefited by these transactions. In this connection, it may be said that the number of persons removing from the United States, though small comparatively, is growing. The Canadian Northwest is offering great inducements to American immigrants, and no less than forty-five thousand took up "homesteads" in that section during 1904. Thus, it is seen that we are losing some of our best citizens and are gaining the

worst. This can not last long, and measures restricting immigration will undoubtedly be enacted by the next congress.—H. M. Greene in the July Pilgrim.

There are twenty-seven million people in the South; of these seventeen million are living under prohibitory laws. And more than four-fifths of the territory of the South is covered by prohibition. Of the forty-five counties in Florida thirty-two have prohibition. In Mississippi there are sixty-five prohibition counties out of seventy-six. Georgia has one hundred and four prohibition counties out of one hundred and thirty-seven. Of the one hundred and nineteen counties in Kentucky sixty-five are dry and twenty others are dry except in one place. Eighty-eight of the ninety-six counties of Tennessee are under prohibition. Nearly the whole of North Carolina is dry. Virginia has but thirty-seven saloons in the whole state except in the large cities. Louisiana is entirely free of the saloon except in the large cities. West Virginia and Arkansas have splendid local option laws, and are fast becoming dry states. Texas, under the beneficent working of a local option law, is rapidly driving the saloon out—one hundred and fifty-three of about two hundred and fifty counties are already dry.—Alabama Christian Advocate.

## **Morrilton District—Third Round.**

Plumerville Ct., Oak Grove	July 12
Clinton Ct., Wesleyan Chapel	15, 16
Cleveland Ct., Economy	22, 23
Morrilton Sta.	24
Morganton Ct., Steel's Chapel	29, 30
Springfield Ct., Batesville	30, 31
Conway Miss., Salem	Aug. 5, 6
Conway Sta.	8
Mt. Vernon Ct., Union Valley	12, 13
Quitman Sta.	18
Quitman Ct., Bethesda	19, 20
Adona Miss.	26, 27
Perryville Miss.	Sept. 2, 3
Atkins Ct.	9, 10
Russellville Sta.	16, 17

J. M. Cantrell, P. E.

## **Paragould District—Third Round.**

Rector Ct.	July 8, 9
Paragould Sta.	9, 10
Gainesville Ct.	15, 16
Knobel Ct.	16, 17
East Paragould Ct.	21, 22
Swifton Ct.	23, 24
Mammoth Springs and Hardy	29, 30
Imboden Ct.	30, 31
Pocahontas Sta.	Aug. 5, 6
Pocahontas Ct.	6, 7
Smithville Ct.	12, 13
Lorado Ct.	19, 20

Z. T. Bennett, P. E.

## **Little Rock District—Third Round.**

Mabelvale and Primrose	July 8, 9
Bryant Ct.	15, 16
Oak Hill Ct.	22, 23
Carlisle Ct.	28, 29
Henderson Mission	Aug. 5, 6
Hickory Plains Ct.	12, 13
Maumelle Ct.	19, 20
Benton	26, 27
England Ct.	Sept. 2, 3
England	3, 4
Austin Ct.	9, 10
Lonoke	16, 17

John H. Dye, P. E.

"OLD TIME RELIGION" refreshes the spirit and revives faith. Cloth \$1, paper 35 cents. Anderson & Millar.

out soon, and these enthusiastic young women feel sure that the friends of the college, and of Bro. Babcock, whose wise head and loving heart projected the institution upon a broad, Christian basis, will rally to their help.

The alumnae fee was fixed at one dollar per car to be paid whether commencement is attended or not, but only those attending the banquet will contribute to the expense thereof.

The following are the officers for 1905-6:

President—Mrs. Margaret Yarnell, Searcy.

Vice-President for White River Conference—Mrs. Clara Dowdy, Batesville.

Vice-President for Little Rock Conference—Mrs. May Day Owen, Malvern.

Vice-President for Arkansas Conference—Miss Hinda Hill, Conway.

Corresponding Secretary—Miss Grace Wells, Searcy.

Recording Secretary—Miss Mary Babcock, Jonesboro.

Treasurer—Miss Tannie Harder, Searcy.

It is earnestly requested that change of name or residence be sent to the recording secretary.

The president of the College and the Board of Trustees have granted Tuesday of commencement week as Alumnae Day, and it is intended to make the occasion one of the most brilliant features of commencement.

Mrs. John S. Yarnell.

#### Laxity in the Enforcement of Law.

(Address by Secretary Taft at Yale.)

"In adopting a system for the punishment of crime for a new country, the first question which can be asked is, 'How have the so-called guarantees of liberty of the defendant worked on the whole?' While in England crime is punished with as much severity and uniformity as the public welfare demands, and this, although they have the trial by jury, although defendant cannot be compelled to testify, and although all the other rules of evidence to which I have referred have full application, how is it in this country? I grieve for my country to say that the administration of criminal law in all the States of the Union (there may be one or two exceptions) is a disgrace to our civilization. We are now reaching an age when we cannot plead youth, newness of country as a cause of laxity in the enforcement of the law.

"In this country the institution of trial by jury has come to be regarded as a fetish to such an extent that State legislators have exalted the power of the jury and diminished the power of the court in the hearing of criminal cases. The functions of the judge are limited to that of moderator in a religious assembly. The counsel for the defense, relying on the diminished power of the court, creates by dramatic art and by harping on the unimportant details, a false atmosphere in the court room which the judge is powerless to dispel and under the hypnotic influence of which the counsel is able to lead the jury to vote as jurors for a verdict, which, after all the excitement at a trial has passed away, they are unable to support as men.

"And now what has been the result in this country? Since 1885 in the United States there have been 131,951 murders and homicides, and there have been 2,286 executions. In 1885 the number of murders was 1,808. In 1904 it had increased to 8,482. The number of executions in 1885 was 108. In 1904 the number was 116. This startling increase in the number of murders and homicides as compared with the number of executions tells the story.

"Murder is on the increase. So are all offenses of the felony class, and there can be no doubt that they will continue to increase unless the criminal laws are enforced with more certainty; more uniformity, more severity than they now are."

#### The Church and Social Reform.

Social reform is in the air. It is no use to hide our heads, ostrich-like, and think it is not coming because we do not see it. We can no more arrest the movement than we can sweep back the ocean tide with a broom or catch the lightning flash in a net. What shall we, then, as churchmen, do with it? What shall be our attitude toward it?

We ought, first of all, to study it so as to get a better understanding of its aims and methods. We must not judge it by what we hear on the street corner. Benjamin Kidd says: "True socialism has always one definite object in view, up to which all its proposals, directly or indirectly, lead, namely, the final suspension of that personal struggle for existence which has always been waged."

Speaking for myself, I cannot see how we can get along without competition, even if it does make money kings and merchant princes of some; nor have I one word to say against these merchant princes who bring the commodities of the universe to our door. But it seems to me that any world movement which has for its end the reducing to a minimum of the fearful crushing struggle for life which affects us all is worth studying. It is our business to get the best possible understanding of it.

Then, in the second place, it seems to me the church ought to be in the lead, directing and controlling the movement. Christianity is really the parent of this great movement. It is the conditions of life created by the churches, and especially by the Protestant churches, and of these I think Methodism has been in the lead, which makes such a movement possible. The Wesleyan revival in England made for the emancipation of the English working man. A well known bishop in the Anglican Church said: "The revival saved England from revolution." Now, having created the movement, shall we not direct it? If we do not, the extreme socialist and anarchist will. I give it as my judgment that we ought to organize for this purpose as the free churches have in England. We have our commission on evangelism, which is all-important. But evangelism is only a part of our work; it may be the chief part, but only a part. Our commission is to "teach" the nations as well as preach the "glad tidings" to them. I am not sure we have done our full duty when we have pleaded for a better type of manhood in our schools and pulpits, when we have emphasized the solidarity and brotherhood of the race, or the responsibilities of wealth. Why not appoint an industrial commission to represent us, and to aid in adjusting all such differences and disputes between employer and employee as is now going on in this city? We have had much to do with emancipating these men, and putting them on their feet. Multitudes of them are in our churches on Sunday. I know some official members who have been out of employment for weeks because of this struggle. Surely we ought to be able to speak in a way that will command a hearing at such a time as this. Such a commission might be able to get on the inside, and reach the facts so we would not be dependent on the contradictory daily press for our information.

In the great "dockers" strike in London the Methodist Church was one of the great factors in adjusting matters, and settling the dispute. It was a Methodist minister who held the funds for the strikers—\$250,000—and we are told that the same man was elected by the employers as arbiter. So both capital and labor looked to the church in their trouble.

Machinery has developed new conditions for employer and employee. The individual is lost among the thousands. Great combinations of capital and labor are indispensable. Unionism on both sides is here to stay, and we ought to

help in its reconstruction and leadership. There is no use in denouncing it. Our fingers ought to be on the pulse of the movement, and our hand in evidence in its formation and control.

It is true that nothing answers so many cries as the gospel. Without it I would have no hope for the world. We have in it a panacea for the troubles of life. Yet changing conditions demand a new application of it. Gunpowder is made of charcoal, salt-petre, and sulphur, and if one of these elements is absent it is inadequate. So a gospel that only reaches the soul and relates itself to the spiritual exclusively is inadequate. The gospel of "environment" has undoubtedly been overemphasized by some, yet we must not overlook the fact that the conditions of life have something to do with determining its quality. Carlyle said: "Enforced idleness is the Englishman's hell," and we may add that this is just as true of the American.

It is our business to help create such conditions as will make it easier for men and women to live wholesome, clean and righteous lives. We ought not to take sides in this movement. Personally I feel we Methodists are more in danger of neglecting the rich than we are the poor. In our church the working man is at home. The church is doing much, but can we not do more? Men need food, and clothing, and homes, and some rest here, before they reach the ambrosial fruit, and many mansions, white robes, and sweet rest of heaven.

Surely we of all people ought not to hesitate to do anything that will help usher in the "golden year"—

"When wealth no more shall rest in mounded heaps,

But smit with freer light shall slowly melt  
In many streams to fatten lower lands.  
And light shall spread, and man be liker man  
Thro' all the season of the golden year."

—Rev. John Thompson in Northwestern Christian Advocate.

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good; to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult. —Edward Howard Griggs.

The dissatisfaction of this world—so unsatisfying to all,—ought to be a genuinely excellent proof of the immaculate satisfaction of some place ever-satisfying, beyond our earthly habitations—and a greater compensation than the infelicity of the soul and the doubtfulness of the mind (with proverbial reasoning) will unquestionably give place to the unclouded satisfaction of the supernal life in the eternal world.—Selected.

#### The Promised Rest.

To Him who hears I whisper all;  
And softer than the dews of heaven  
The tears of Christ's compassion fall;  
I know I am forgiven.

Wrapped in the peace that follows prayer,  
I fold my hands in perfect trust,  
Forgetful of the cross I bear  
Through noonday heat and dust.

No more life's mysteries vex my thought,  
No cruel doubts disturb my breast;  
My heavy-laden spirit sought  
And found the promised rest.

—Southern Christian Advocate.

The 139 mission presses are sending out over 400 missionary periodicals.

## Hal's First Sorrow. A True Story.

Shep was the prettiest little puppy in town, so every one said, for he was a round white woolly ball, with black spots on his neck and a black tail, which he waved like a large plume whenever he frolicked with his little master, Hal Connor.

He was the pride of Hal's heart, who had no greater joy than to have an errand down town, and allow Shep to follow him, so persons on the street would admire the dog, and ask Hal what he would take for his pet. As the dog grew older, Hal taught him many smart tricks—the first being to “ask a blessing” before he ate his dinner, and it was an amusing sight to see the dog crouch down beside his tin-plate and lay his shaggy head on his paws—but try as he would, Hal had never been able to teach him to close his eyes, for he seemed to be afraid that some one would steal his dinner if he did not watch it.

He could sit on his hind legs, jump through hoops, tell you “howdy,” and in fact do almost anything that Hal told him.

Every visitor who went to see Mrs. Connor was treated to a free exhibition of Shep's accomplishments, and every one said he was not only the prettiest, but the smartest dog in town.

Hal loved his dog above everything else in the world, except his mother, for he had no sisters or brothers, and his father had been dead for several years.

Every morning as soon as the door was opened, Shep bounded into the room, ran to the little bed in the corner, and began to lick his little “master's” hands, as much as to say, “Wake up, little master, and let's go for a romp this pretty spring morning.”

But one morning when Mrs. Connor opened the door Shep failed to come in, and Hal slept till breakfast was ready. Hurriedly dressing himself, he ran to the back hall where Shep had a good warm bed in a box of straw, and finding the dog lying as if asleep, Hal gently stroked the soft head as he said, “Shame on you, old fellow, you let me wake you up this morning. Come out and get your breakfast, and we will have a romp in the meadow as we bring up the calves.”

For answer Shep slowly wagged his bushy tail, but made no effort to move. “Why, Sheppy, old doggie, what is the matter with you?”

**A. B. POE,**

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*The M. M. Cohen Co.*

LITTLE ROCK, ARKANSAS.

When ordering, mention this paper.

Come out here and we will have a good breakfast. Oh, Mamma, come here quick; something awful is the matter with Shep.”

“The dog is sick, my dear,” said his mother; “just feel his ears how hot they are, and listen how hard he gets his breath; I fear he has the pneumonia.”

“Does it kill dogs—and people, Mamma?”

“It is a very dangerous disease, my son, but we will give the dog the best care, and perhaps he will recover.”

Hal could eat no breakfast; somehow he wasn't hungry, but he stayed by the side of his little friend till it was time to go to school. At noon he almost flew home, hoping to find Shep better, but was greatly distressed to find that the dog took no notice of him at all. Hal insisted on having a doctor called, and even offered to pay the bill himself from the small savings in his little bank on the mantel.

His mother finally agreed to phone the doctor and ask for some medicine, for she had a little feeling of hesitancy in asking a doctor to come to see a sick dog. When Hal retired that night, his mother heard a suppressed sob from the corner. “What's the matter, darling, can't you sleep?”

“O, Mamma, I'm so afraid about

my doggie, s'pose he should die—I'd not want to live another day; I'd want to go, too.” “Don't say that Hallie, it is wicked,” said his mother, going to the little bed to comfort the almost heart-broken child.

“Mamma, there's something in here”—laying his hand on his throat, “that hurts me like a rock, and I can't swallow it down.” Pool Hal! Many a throat has had that “something” in it, and if you only knew it, grown people call it the “heart-ache.”

Mrs. Connor rubbed the child's hot brow, and tried to encourage him to believe the dog would be better in the morning, and soon he fell into a restless sleep, from which he did not wake till the sun was shining in his window next morning.

Hurriedly springing out of bed, and without waiting to put on his clothes, he ran to the back hall where he hoped to find his beloved companion much improved. Almost immediately his head reappeared at the door. “Get up quick, Mamma, he's dead.”

When his mother reached the hall, she found Hal sitting on the floor by the side of the box, gently stroking the silky ears of his playmate. Big tears stood in his eyes, and the quiver of his lips told plainly that the big “something” was still in his throat.

“Never mind, darling, you shall have another dog. Mamma will get you the prettiest one in all this country.”

“There never will be another one as pretty as Shep, and besides I can't love another one, for I loved this one with all my heart. Let's go and bury him, Mamma. I don't want the boys to see him, for they will make fun, and I couldn't stand that.”

As Hal gently wrapped his dog in an old blanket, the tears fell thick and fast; suddenly a thought came to him, and looking up at his mother he said, “Do dogs go to heaven, Mamma?”

“I'm afraid not, my darling.” The last hope seemed to die in Hal's breast, and amid a shower of hot tears Shep was buried in the garden. As Hal turned away from the grave, he drew his sleeve across his eyes and said, “Good-bye, old fellow; if any dogs ever get to heaven you will, for you never did a wrong thing in your life. Good-bye; Hallie hopes to see you again some day.”

Hal's mother is trying to find another dog as near like Shep as possible, so if any of the boys who read this have one to spare, just write a letter to the Children's Page in the “Methodist and Hal-lie's mamma will see it.

Ruth Carr.

For Feeble Children

**HORSFORD'S ACID PHOSPHATE**

A pleasant-tasting, effective tonic for sickly, fretful, or feeble children, with weak digestion.

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truly happy unless  
you feel so. A  
shapely foot, covered by  
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suggests more brightness  
of spirit, ease, and grace  
than could be described  
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\$3.00 worth of service in every pair.  
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GRADDOCK-TERRY COMPANY, Makers,  
LYNCHBURG, VA.

The Oak From the Acorn.

By Albert J. Huizinga.

Long ago in changeful autumn,  
When the leaves were turning  
brown,  
From the tallest topmost branches,  
Came an acorn tumbling down.  
—From a “School Reader.”

On the ground where no one saw it,  
By a chance-foot trodden deep,  
Many days all through the winter,  
It lay there as if asleep.

But when soon the sun grew  
warmer,  
Changing nature's what abouts,  
Then the acorn woke from sleeping,  
And sent forth two tiny sprouts.

One went downward, deeper down-  
ward,  
And soon found some moisture  
there,  
One went upward, higher upward,  
Till it met the quick'ning air.

Now for growing it was ready,  
Growing better all along,  
Till a tree it was most handsome,  
Heavy, tall and mighty strong.

Million leaves it had and branches,  
Beautiful to look upon,  
Acorns by the bushel yielding,  
Every year, again, and on.

So it stood for many ages,  
Centuries even two or three,  
Never failing always bearing,  
Some good thing for you and me.

But, dear children, let's remember,  
We are better than a tree,  
We are made to live forever,  
And our goal's eternity.

All our life here is but sowing,  
Sowing for that life most true,  
There we reap as here we're doing  
Good deeds, yes, and bad deeds,  
too.

Let's improve the time for sowing,  
Could I thus on you prevail!  
Death cuts off at every moment,  
Ah, how sad if we should fail.

Best of all, of all our sowing,  
Is to seek salvation free,  
God is calling, ever calling,  
Every one, yes, you and me.

Do not spurn but heed his calling,  
Heed it now while yet you may,  
Seek salvation, seek salvation,  
Jesus, Jesus is the Way.

—Christian Intelligencer



CROSSETT.—The citizens of Crossett believe in their church. The Sunday-school superintendent, wife and daughter were given a trip to the International Sunday-school Convention at Toronto, Canada, and their pastor and wife are to be given a trip to Denver, Col., for the Epworth League Convention. It is a delight to serve such a people. J. M. Workman.

#### FROM THE EDITOR

##### He Forgot That He Had a Stomach.

Talking of food, there is probably no professional man subjected to a greater, more wearing mental strain than the responsible editor of a modern newspaper.

To keep his mental faculties constantly in good working order, the editor must keep his physical powers up to the highest rate of efficiency. Nothing will so quickly upset the whole system as badly selected food and a disordered stomach. It therefore follows that he should have right food, which can be readily assimilated, and which furnishes true brain nourishment.

"My personal experience in the use of Grape-Nuts and Postum Food Coffee," writes a Philadelphia editor, "so exactly agrees with your advertised claim as to their merits that any further exposition in that direction would seem to be superfluous. They have benefited me so much, however, during the five years that I have used them, that I do not feel justified in withholding my testimony.

"General 'high living' with all that the expression implies as to a generous table, brought about indigestion, in my case, with restlessness at night, and lassitude in the morning, accompanied by various pains and distressing sensations during working hours. The doctor diagnosed the condition as 'catarrh of the stomach,' and prescribed various medicines, which did me no good. I finally 'threw physics to the dogs,' gave up tea and coffee and heavy meat dishes, and adopted Grape-Nuts and Postum Food Coffee as the chief articles of my diet.

"I can conscientiously say, and I wish to say it with all the emphasis possible to the English language, that they have benefited me as medicines never did, and more than any other food that ever came on my table. My experience is that the Grape-Nuts food has steadied and strengthened both brain and nerves to a most positive degree. How it does it, I cannot say, but I know that after breakfasting on Grape-Nuts food one actually forgets he has a stomach, let alone 'stomach trouble.' It is, in my opinion, the most beneficial as well as the most economical food on the market, and has absolutely no rival." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

WALDRON.—We are in the midst of a great meeting here under the leadership of Brother J. B. Andrews.

Had a great day yesterday (June 25), some thirty or more professions and reclamations. The meeting for men only in the afternoon was the greatest service so far, when twenty or more men came over on the Lord's side. We are expecting greater things this week.

I have heard a great deal about J. B. Andrews, but this is my first experience with him, and I can say he is a success. He preaches a plain but pure gospel, calls mourners and has a mourners' bench, and the penitents come, get down on their knees and call on God for salvation. Pray for us.

D. N. Weaver.

BUENA VISTA, ARK.—I wish to say to the readers of your paper and the friends of Brother J. W. Vantrease, that after an illness of five weeks he is now able to sit up some, but will not be able to attend to his ministerial duties for some time yet.

Brother Vantrease is held in high esteem by his people and they will be glad when he can be among them again.

N. F. Haltom.

#### District Conference.

The Monticello District Conference will convene at Wilmar July 13th and I desire all the delegates who expect to attend to notify me at once.

A. M. Robertson.

Wilmar.

#### Camden District Third Round.

J. H. Riggin, P. E.

Fordyce .....	July 12
Magnolia Ct. Christie's.....	15
Magnolia Station .....	16, 17
Camden Ct.—Two Bayou....	22, 23
Atlanta, Fredonia .....	29 30
Camden Station .....	Aug. 6, 7
Lewisville .....	12, 13
Stephens and Waldo, Mt.	
Prospect .....	19, 20
El Dorado Ct., Pleasant	
Hill .....	26, 27
El Dorado Station .....	28
Hampton, Woodbury ...	26, 27
Smackover .....	Sept. 2, 3
Bearden and Thornton ..	9, 10
Strong .....	16, 17
Onalaska .....	20
Junction .....	23, 24
Buckner .....	29, 30
Stamps .....	Oct. 1

#### HELENA DISTRICT—3rd Round.

Wesley Ct. ....	July 1, 2
McCrory and De View .....	8, 9
Cotton Plant and Howell .....	15, 16
Brinkley Sta. ....	16, 17
Wheatley Ct. ....	22, 23
La Grange Ct. ....	29, 30
Holly Grove and Marvell .....	30, 31
Turner and Shiloh.....	August 5, 6
Haynes Ct. ....	12, 13
Forrest City Sta. ....	13, 14
Helena Sta. ....	20, 21
Laconia Ct. ....	24, 25
Marianna Sta. ....	27, 28
Clarendon Sta. ....	Sept. 3 4

W. C. Davidson, P. E.

#### Batesville District—Third Round.

Mountain View .....	July 1, 2
Calico Rock .....	8, 9
Melbourne .....	15, 16
Cave City .....	22, 23
Sulphur Rock .....	29, 30
Jessup Mission.....	August 5, 6
Evening Shade .....	12, 13
Ash Flat .....	19, 20
Salem .....	26, 27
Bexar .....	September 2, 3
Desha .....	9, 10
Bethesda .....	16, 17
Batesville .....	24
Central Avenue .....	24

Jas. F. Jernigan, P. E.

Committees for District Conference work: For license or admission on trial, W. M. Wilson, I. D. McClure, E. M. Davis. Deacon or elder's orders, W. T. Locke, W. S. Southworth, J. D. Kelly.

Jas. F. Jernigan.

#### Texarkana District—Third Round.

Mt. Ida, Mt. Ida.....	July 8, 9
Wilton, Ogden .....	8, 9
Texarkana Ct., Pleasant Hill....	15, 16
Jenssen, Pleasant Grove.....	22, 23
DeQueen .....	29, 30
Foreman, at Arkinda.....	Aug. 5, 6
Richmond, at Wade's Chapel.....	7
College Hill Sta. ....	12, 13
Umpire, at Athens.....	19, 20
First Church .....	26, 27
Fairview .....	27, 28
Cherry Hill .....	Sept. 2, 3

District Conference will convene at DeQueen, July 27, 29.

B. A. Few, P. E.

#### USE ALLEN'S FOOT-EASE,

A powder to be shaken into the shoes. Your feet feel swollen, nervous and damp and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures swollen, sweating feet, ingrowing nails, blisters and callous spots. Relieves corns and bunions of all pain and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores for 25c. Don't accept any substitute. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

#### Fayetteville District—Third Round.

Prairie Grove, at Stonewall.....	July 1, 2
Center Point Ct., at Hebron.....	8, 9
War Eagle Mis., at War Eagle....	15, 16
Rogers Sta. ....	16, 17
Bentonville Ct., at Brightwater....	22, 23
Springdale Ct., at Johnson.....	26, 27
Goshen Ct., at Goshen.....	29, 30
Lincoln Ct., at Cane Hill....	Aug. 5, 6
Bentonville Sta. ....	12, 13
Elm Springs Ct., at Thornbery....	19, 20

F. S. H. Johnston, P. E.

#### Dardanelle District—Third Round.

London Ct. ....	July 1, 2
Dover Ct., at Dover.....	8, 9
Dardanelle Sta. ....	9, 10
Altus and Coal Hill, Denning....	15, 16
Gravelly Ct., at Miney Springs....	22, 23
Danville and Rover, Rover.....	29, 30
Prairie View Ct., McKendree.....	Aug. 5, 6
Belleville Ct. ....	12, 13
Ozark Ct., at Webb City.....	19, 20
Ozark Sta. ....	20, 21

J. B. Stevenson, P. E.

#### Jonesboro District—Third Round.

North Jonesboro .....	July 1, 2
Jonesboro Sta. ....	8, 9
Bay and Marked Tree.....	15, 16
Lake City Ct. ....	22, 23
Harrisburg Sta. ....	29, 30
Harrisburg Ct. ....	Aug. 1, 2
Crawfordsville, Marion .....	5, 6
Golden Lake Ct. ....	12, 13
Osceola Sta. ....	19, 20
Luxora and Rozell.....	26, 27
Blytheville Sta. ....	Sept. 2, 3
Blytheville Ct. ....	4, 5
Monette and Manila .....	9, 10
Shiloh Ct. ....	16, 17
Trinity Ct. ....	23, 24
Dead Timber Mission.....	27, 28

M. M. Smith, P. E.

#### Fort Smith District—Third Round.

Branch Ct., Branch.....	24, 25
First Church, Fort Smith.....	July 2
Cauthron Ct., New Hope.....	8, 9
Carolann, Pine Log.....	15, 16
Magazine, Sugar Grove.....	17
Mulberry .....	22, 23
Booneville .....	29, 30

Mansfield, Old Hartford.....	Aug. 5, 6
Hackett Ct., Hackett.....	12, 13
Greenwood Ct., Oak Grove.....	14
Fort Smith Ct., Cavanaugh.....	19, 20
Charleston Ct. ....	26, 27
Waldron, Square Rock.....	Sept. 1
Huntington, Huntington .....	9, 10

Fort Smith District Conference, Waldron, July 5 to 8. Opening sermon by Rev. C. S. Wright, Wednesday, 11 a. m., July 5. E. R. Steele, P. E.

#### Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by Druggists—50c and \$1.00 bottles.

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

## The OIL CURE FOR CANCER

I was a victim of cancer. I applied to Dr. R. E. Woodard, of Oil Cure fame, at Little Rock, Ark., for relief, in response to a published testimonial. I thank heaven that I did, for I am now sound and well. I have been well for quite a while. I was under the Oil Cure treatment but a very short time. I feel free to direct suffering humanity to the Oil Cure. While I was being treated I saw others treated, with the same result. The treatment is almost painless—did not have to stop my work while under treatment. Thanks for the discovery of the Oil Cure.

JUDGE J. N. SMITH, Lonoke, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema; diseases of the eyes, ears, nose and throat, and, in fact, all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send to some suffering one. Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,

506-508 Main St Little Rock, Ark.

## THE KEYS

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The largest and finest equipped business school in the South and one of the STANDARD BRYANT AND STRATTON colleges of the world, representing millions of capital and numbering over SEVEN HUNDRED in the UNITED STATES, Canada, Mexico, South America, Europe, Asia, South Africa, Australia and the Philippines. A diploma from a Bryant and Stratton college is an introduction into the BEST business houses everywhere. Some bankers' names are used in connection with schools as an advertisement, but ALL BANKS and clearing houses use the Bryant and Stratton systems, also ninety-eight per cent of general clerical workers are Bryant and Stratton graduates. Facts are facts.

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BOOKKEEPING, SHORTHAND, TELEGRAPHY, AND ENGLISH.

Over five hundred students placed in positions last year from Little Rock college. Faculty of specialists. Fine penman. Monthly catalogue. Mail courses.

"METHODIST DRILLS," 10 cents a copy, 75 cents a dozen.

NEILL.—On May 3, 1905, at Batesville, Ark., Arthur Neill, oldest son and child of Robert and Mary A. Neill, aged 35 years, one month and fourteen days. Mr. Neill lived in Batesville, his birthplace, until seven years ago, when he went to Little Rock. He was engaged in the practice of law at that place until, some months since, his health failing, he left the city and eventually returned to his father's home at Batesville where his last days were spent. Mr. Neill was a man of ability and integrity. His life was a busy and a useful one, for in his daily walk and work he found time always to help his fellow men in need. He was a dutiful son, a kind brother and a true friend. He had the love of God in his heart, for he had sought and found salvation for his soul. And when the final summons came, his tired spirit went gladly to that home and haven where the weary are at rest.

Mary A. Neill.

FEW—Mrs. Francis Josephine Few, wife of J. H. Few, died at her home near Mt. Pleasant, Miller county, Ark., November 10, 1904. Her maiden name was Waldrop and she was born in Talledega county, Alabama, February 28, 1851. When she was eight years old her parents moved to Fayetteville, Ark. In 1869 she was converted and joined the Missionary Baptist church in which she lived a devoted christian life. In 1870 she was happily married to John H. Few. In 1874 she united with the M. E. Church, South, at Mt. Pleasant. She and her noble husband were the main dependence in this church during her life. In all that goes to make up a sterling christian character few better women have ever lived. No children ever had a better mother and no husband a more devoted wife and no church a more consecrated member. She was the mother of twelve children; six boys and six girls, all living except two of the girls. A most beautiful and touching scene at the grave was the gathering around the little mound that held the sacred remains of this loving mother, of her affectionate and grateful children and husband and prayer of consecration by one of her noble sons and a promise by all to meet the dear mother in heaven. Sister Few was the maternal aunt of Fletcher and Olin Evans and sister-in-law of Rev. B. A. Few of the Texarkana district. Of the vast throng of neighbors and friends who attended her funeral, not one had a shadow of doubt as to her future home. She has left a name and record to her church and family that is worth more than great riches.

J. C. Hooks.

TWO ELECT WOMEN—Comparing the supply with the demand, it may safely be said there is nothing as scarce as good men and good women. There is no need so pressing, no demand so urgent. That we have many, goes without saying, but that we need many more cannot be gainsaid. The plaintive wail "Help Lord for the godly ceaseth," is heard often and in many places, but with tremendous emphasis recently at Natural Steps, Arkansas. The faithful and consecrated wives of two of the largest planters and most prominent citizens there, Mrs. J. G. Webber, and Mrs. Ewing Kincaid passed from labor to reward. They were leaders in our Sabbath-school and church. I do not now recall a church so bereft, a community so stricken by the death of two of its citizens. Our membership is small and there are but few white people within the hamlet. Not only their families are stunned by their irreparable loss, but our little church and Sabbath-school are staggering under the awful blow. How reassuring is the promise that the

gates of the grave, death, shall not prevail against the church.

Mrs. Webber died March 13th, 1905, leaving her husband and five children, all boys. The oldest about sixteen, and his brother about fourteen were converted last year at our quarterly meeting and joined the church. This was an unspeakable pleasure to their mother as she felt they would help their father point to Heaven and lead their young brothers thither.

Mrs. Ewing Kincaid, died about twenty days after Sister Webber. She went with me to visit her a few days before she died, and indeed played the organ and led the singing at her funeral. I was called over the long distance phone to attend the funeral of both. The first I was expecting, as I had just left there, but I shall never forget my feelings when summoned to the second, as it was so sudden and unexpected. I had so recently left them, her husband and children, three girls and two boys, all well and happy. She had accomplished in death what she had striven to do in life, the salvation of her husband. He says he will meet her up yonder. God bless the bereaved husbands, and the dear disconsolate children in both of these motherless homes.

John H. Dye.

KELLEY—The community about Rockport has been saddened in the past few days at the sudden death of Edward Kelley, son of Mr. and Mrs. Gus Kelley. Late last Saturday, June 3, this young boy, 15 years old, was crushed between the knee and ankle of one leg by a train. He lingered till just after midnight and expired. In their crushing sorrow the parents and family have the sympathy of all the good people of the community. The scripture, "There is but a step between me and death," should here forcibly impress us with the importance of being ready at any sudden or unexpected summons into eternity. May the grief-stricken family be hereby bound more strongly to each other and to God.

Jno. F. Taylor.

#### If the Baby Is Cutting Teeth.

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

GARNER—Laura F. Garner was born in Pike county, Ga., August 5th, 1884. Moved to Arkansas with her parents, when she was four years of age. Located at Amity in Clark county, where she lived until May the 9th, 1905, when her earthly pilgrimage ended. She joined the M. E. Church, South, under the pastorate of Rev. W. P. Whaley, and remained true to her covenant and vows to the end. The subject of these lines was a great sufferer, but bore her sufferings with as much patience as anyone I ever saw. She was a loving, obedient child; kind to friends, faithful in church and Sunday-school work. She leaves a father and mother and a host of friends to mourn their loss. But their loss is her eternal gain. She was laid to rest in the Jones cemetery, in the presence of a large concourse of people, to await the resurrection morn. May God bless the bereaved parents, and may they so live that after the storms of the life are over they may meet a happy family where parting will be no more.

J. J. Colson.

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The Leader for 125 Years

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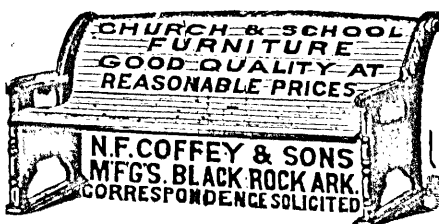
Established 1780 Dorchester, Mass.

BROWN—W. B. Brown departed this life on May 12th, 1905. He was a consistent member of the M. E. Church, South, for about 30 years. He leaves a wife, one son and three daughters with quite a number of grand children and friends to mourn his loss. He was a kind husband, an indulgent father, a good neighbor, ever merciful and kind to every living thing. Blessed are the merciful for they shall obtain mercy.

B. F. Martin, P. C.

FISHER—Rev. W. B. Fisher was born in Hot Spring county, Ark., December 23, 1856, professed faith in Christ at the age of fourteen years, and joined the M. E. Church, South. Bro. Fisher was twice married, first to Miss Sallie J. McKee, November 30, 1884. To this marriage were born a girl and two boys. His first wife having died, he married Miss Jennie Burnett September 24, 1893. To this union were born three girls and two boys. He was licensed to preach by J. R. Moore, P. E., January 11, 1890, and ordained local deacon by Bishop J. C. Keener at Hot Springs December 10, 1893, and fell on sleep in Christ, June 12, 1905. Truly a good and useful man has gone from our midst, one who loved the church, willing and ready to do what he could to advance the cause of Christ. He served Social Hill circuit one year as supply, also Traskwood circuit one year, and again last fall was placed in charge of Social Hill circuit after our now sainted brother Whiteside's health failed. Bro. Fisher was a good preacher, a good husband and an affectionate father. His funeral was conducted in the presence of a large assembly after which the Masonic fraternity took charge of the body and consigned it to the grave to await the resurrection morning. He leaves a broken hearted wife, six children, five brothers and a host of friends, to mourn his departure. Our hearts go out in deepest sympathy for the bereaved family.

J. J. Menefee.



When writing to any advertiser, please to mention the "Arkansas Methodist."

## Cold Sulphur Springs

One of the best places in the mountains to spend the Summer. Large lawn, abundant shade. Sulphur, Chalybeate and Freestone waters. Everything homelike and attractive. Address, J. S. CRAIG, Proprietor, Cold Sulphur Springs, Va.

### BEST EVER USED

Is the verdict of those who have tried

### BRANDON'S LIVER PILLS

For Torpid Liver, Constipation and all kindred troubles they have no equal. Price 25c. If your druggist does not keep them, send us 25c in postage stamps and we will mail you a bottle. Mann-Tankersley Drug Co., Pine Bluff, Ark.

## BABY FOUND

### HEALTH AND A MOTHER MADE HAPPY.

To Mothers:

My babe was always sick and puny, was almost dead with some Stomach and Bowel trouble, was gradually getting weaker and thinner and I firmly believe would have died had it not been for Dr. Gannaway's BABY BOWEL TABLETS. I had tried numbers of other remedies, but nothing helped him until by the advice of a friend I tried these little tablets; from the very first he began to get better, is now in perfect health, fat and hearty.

MRS. M. F. JOLLEY,  
Monoah, Ark.

MOTHERS: To get you to test them we will send two 10c boxes postpaid for 10c silver or stamps. Agents wanted, Gannaway Drug Co., Box 324B, Warren, Arkansas.

### NOTICE OF SALE OF LAND.

This is to notify any and all concerned that I, as guardian of the person and estate of Mary Upton, a person of unsound mind, will on the 14th day of July, 1905, or as soon thereafter as a hearing can be had, make application to the Probate Court of Pulaski County for an order authorizing me as guardian to sell at public outcry the one-third interest of said Mary Upton in and to the south 50 feet of lots 10, 11 and 12, Block 15, Masonic Addition to the city of Little Rock, Arkansas.

G. M. Woods, Guardian.

### PETITION TO CONFIRM TITLE TO LANDS.

Noticels hereby given that on the 31st day of May, A. D. 1905, Charles Rudolph filed in my office, as clerk of the Pulaski Chancery Court, his petition to said court, praying that it, at its April term 1905, by its decree quiet and confirm his title to the following lands situate in Pulaski county, Arkansas, to-wit:

East eighty-five feet of lots one (1), two (2) and three (3) in block one hundred and twenty-seven (127), in Little Rock, Pulaski county, Arkansas.

Therefore, all persons who claim any interest in said lands, or any part thereof, are hereby warned and called upon to appear in said court within seven weeks from this date, and show cause, if any there be, why the prayer of said petition should not be granted, and why the title of the said petitioner to said lands, and every part thereof, should not be quieted and confirmed.

Given under my hand and seal as such clerk, at the city of Little Rock, this 1st day of Jun 1905.

F. A. Garrett, Clerk.

By Jas. Paschal, D. C.

Marshall & Coffman, Solicitors for plaintiff.

## RED CROSS BRAND

OF

## Linseed Oil

Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

Waters Pierce Oil Co.

Contribution envelopes, 25 cents a hundred.

**Texarkana District Conference.**

The Texarkana District Conference will convene at DeQueen Thursday morning, July 27, and close with the evening service Sunday, July 30. The opening sermon will be preached by Rev. A. D. Jenkins at 11 a. m., July 27. Let every member and delegate be present and assist in making this the best conference in the history of the district. All the pastors, and others, who can, will be expected to spend the Sabbath in DeQueen in the services of the conference. Friday will be Local Preacher Day and we are very anxious for all the local preachers of the district to be present, at least, on that day, and make report of "the extent and result of their labors" to the District Conference. Committees on examination: For Elders' Orders: Jas. Thomas, S. C. Dean and W. W. Nelson; for Deacons' Orders: J. R. Sanders, W. W. Mills and J. B. Williams; for license to preach: W. A. Steel, C. L. Williams and J. A. Henderson.

B. A. Few, P. E.

**IN COLONEL'S TOWN****Things Happen.**

From the home of the famous "Keyhole Keyartah of Cartersville, away down South, comes an enthusiastic letter about Postum.

"I was in very delicate health, suffering from indigestion and a nervous trouble so severe that I could hardly sleep. The doctor ordered me to discontinue the use of the old kind of coffee, which was like poison to me, producing such extreme disturbance that I could not control myself. But such was my love for it that I could not get my own consent to give it up for some time, and continued to suffer, till my father one day brought home a package of Postum Food Coffee.

"I had the new food drink carefully prepared according to directions, and gave it a fair trial. It proved to have a rich flavor and made a healthy, wholesome and delightful drink. To my taste the addition of cream greatly improves it.

"My health began to improve as soon as the drug effect of the old coffee was removed and the Postum Coffee had time to make its influence felt. My nervous troubles were speedily relieved and the sleep which the old coffee drove from my pillow always came to soothe and strengthen me after I had drunk Postum—in a very short time I began to sleep better than I had for years before. I have now used Postum Coffee for several years and like it better and find it more beneficial than when I first began. It is an unspeakable joy to be relieved of the old distress and sickness." Name given by Postum Company, Battle Creek, Mich.

There's a reason.

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

**COTTON PLANT.**—We have just closed the most successful meeting here that has been held for many years. The whole town has felt the influence of it and a great work of grace has been wrought. Brother Andrews began the meeting, but was sick and worn out when he came to us and was unable to continue the meeting but a few days on account of this and for other reasons, so we got Brother Henderson, of Helena, to continue till Brother Lowry came. Brother Henderson did some powerful work and gave us some of the sweetest sermons I have ever heard. I have never heard a preacher who could more effectually tell the sinner how much God loves him. Brother Lowry came and at once went into the meeting with his characteristic vim and energy, stormed the castles of sin and so "reasoned of righteousness, temperance and judgment to come" that the sinner trembled in his seat and many sought peace at the altar. He went away yesterday and there was a crowd at the train to see him off with fruits and flowers and other tokens of friendship.

Brethren, if you want a man to help you revive a dead church you can not get a better man than Brother Lowry. He is not explosive and sensational but stands by the pastor and does good, solid, lasting work. I am going to have him wherever I go next year, if I can get him. He does not believe in this "hold up your hand" conversion, but in the good old way of repentance as deep as the sin and unquestioning faith in Jesus Christ. He is like one who hides behind the cross and pointing up to its bleeding burden says "Behold the Lamb of God that taketh away the sin of the world."

J. H. Griffin, P. C.

**Morrilton District.**

We have just closed our second round of Quarterly Meetings. We have reason to be thankful for the success which has attended our labors the first half of this year. The preachers are religious and aggressive. In a true sense they are brotherly and co-operative. We have had some revivals which have resulted in conversions and additions to the church. We are expecting revivals in all the charges. The collections are more nearly secured than formerly. Some of our circuits have all the collections secured and quite a per cent paid. We hope the District will pay in full this year. We have been building and repairing churches and parsonages. We have some of the best charges in the Arkansas Conference. Charges that support their pastors cheerfully, and are otherwise liberal. There seems to be a growing spirit of liberality among the people of our circuits as well as in the stations. This is as it should be. For the most part our station preachers deserve all the kindness and help which they receive. Our circuit preachers are not less deserv-

ing and they should be well provided for. Skilled labor on the circuits is a great necessity. From the circuits we receive the greater number of our leaders, both in church and state. Also most of the leading members of our churches in the towns come from the country charges. Let it be remembered that the men who are in charge of our circuits are men who have character and religion and ability. Believe in them and support them with your prayers and your money, and they will prove themselves by routing the enemies of God and man, and making the characters of your sons and daughters sweet with the fragrance of heaven.

J. M. Cantrell.

**Better Than Spanking.**

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

**Texarkana Notes.**

The Pastors' Association met June 26 in study of First Church. After religious services by the chairman, the following reported:

First Church—Good prayer-meeting and Sunday-school. Large audience at 11 a. m. and four accessions by transfer. Epworth League well attended and much interest. Good audience and service at night for the inclement weather.

College Hill—Nothing special to report. Have been to Fordyce two Sundays.

Fairview—Tolerably good audience at 11 a. m. with one accession by letter. Sunday-school starting on third quarter with brighter prospects.

J. R. Sanders.

**A CHANCE TO MAKE MONEY.**

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

**Notice.**

The Pine Bluff District Conference convenes Thursday morning, July 27. The opening sermon will be preached Wednesday night by Rev. A. C. Graham. Sheridan is ready to dispense a generous hospitality to all who may come.

Committee on License, Orders and Recommendations to Annual Conference, Rev. R. A. McClintock, Rev. B. F. Scott, Rev. O. H. Keadle.

E. M. Pipkin, P. E.

The Princeton camp-meeting will begin August 11 and continue two weeks. Our dear brother, Rev. John B. Andrews, has promised to be present and do the preaching.

Every one who is interested in the great work of the church is in-

vited to attend and assist in the meeting. There is room and welcome for many additional tents. We are praying for a great meeting.

F. F. Harrell, Pastor.

**Change of Place and Time.**

For reasons the Paragould District Conference will be held at Imboden, July 18-21. Examining committees and persons to be examined are requested to meet in rooms of Sloan-Hendrix Academy at 3 p. m., Tuesday, July 18. At 8 p. m., opening sermon by Rev. C. Pope, followed by sacrament of the Lord's Supper. The pastors are expected and all local preachers of the district are urged to be present and report in person. Quarterly Conference records should be on hand for examination. A full delegation from each charge greatly desired. Imboden will be ready to entertain well 100 or more persons, and to make the occasion pleasant to all. Come praying for a deeply spiritual conference.

Z. T. Bennett, P. E.

June 30, 1905.

**Missionary Campaign for the Texarkana District for July 15 and 16.**

Umpire Ct., at Umpire, Rev. S. C. Dean.

Ben Lomond Ct., at Ben Lomond, Rev. W. M. Crowson.

Ben Lomond Ct., at Bellville, Rev. J. R. Sanders.

Cherry Hill Ct., at Cherry Hill, Rev. Jas. Thomas.

Janssen Ct., at Hatfield, Rev. A. D. Jenkins.

Janssen Ct., at Rocky, Rev. J. A. Henderson.

Texarkana Ct., at Pleasant Hill, B. A. Few.

College Hill Station, Rev. J. A. Baker.

Pastors will arrange for these special services and where practicable and desirable they will have dinner on the ground and preaching both days. Make these great days for the creation of missionary enthusiasm within our bounds.

B. A. Few, P. E.

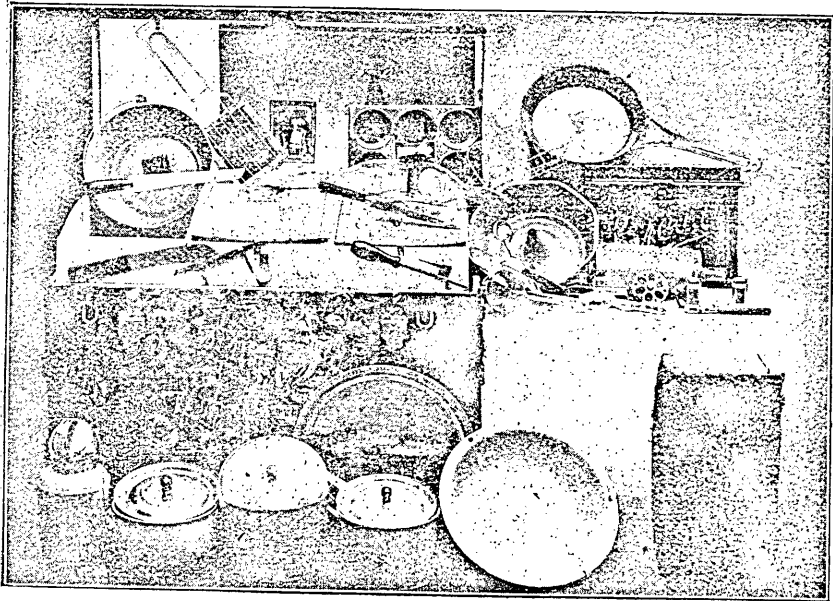
**Is Cancer Curable?**

Many physicians believe not, although a limited number of cases are cured each year by various applications and by the use of the knife. The terrible burning plasters are barbarous in the extreme and leave disfiguring scars where employed about the face. X-rays, injection methods, light treatments and internal medication bring negative results. The use of the knife is attended by danger and few cures result, as there is a recurrence of the disease in almost every instance. The only remedy which may be employed with any degree of success is Cancerol, or Combination Oil Cure, which is soothing in action and free from the objections named above. There is no pain and no scar and the remedy may be used at home with entire success. This remedy was discovered by Dr. David M. Bye, of 416 Main street, Dallas, Texas, and he sends a book on Cancer, free, to those who write for it.

Good books at 25 cents each. Aesop's Fables, Besides the Bonnie Brier Bush, Black Beauty, Black Rock, Burns' Poems, The Light that Failed, Life of Washington, Longfellow's Poems, Pilgrim's Progress, Robinson Crusoe. Any three for 60 cents. Anderson & Millar.



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- 5 Kitchen Paring Knife ..... 20c
- 6 Washington Butcher Knife ..... 40c
- 7 Kitchen Knife ..... 20c
- 8 Patent Bread Knife ..... 20c
- 9 Doyler Egg Beater ..... 15c
- 10 Gent's 4 in. Stag Handle Pocket Knife. 75c
- 11 Wood Lemon Squeezer, porcelain Bowl 30c
- 12 Double Wire Tin Boiler ..... 25c
- 13 Large Round Tin Steel Grater ..... 25c
- 14 Perfect Adjustable Can Opener ..... 40c
- 15 Grey Enamel Wash Pan Large Size. 35c
- 16 Blue Enamel Sauce Pan 2 Qt. .... 40c
- 17 " " Berlin Kettle No. 03. .... 40c
- 18 " " Cake Pan No. 739 ..... 25c
- 19 " " Fry Pan No. 52 ..... 35c
- 20 " " Preserving Kettle No. 31 ..... 40c
- 21 " " Bucket No. 24, top ..... 35c
- 22 Japanned Bread Box Medium Size ..... 60c
- 23 Blue Enamel Milk Can No. 72 ..... 35c
- 24 Nickel Plated Round Serving Tray ..... 30c
- 25 Blue Enamel Muffin Pan No. 400 ..... 25c
- 26 Set Silver Plated Teaspoons ..... 75c
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Crossett ..... July 1, 2  
Tillar ..... 8, 9  
Wilmar, District Conference ..... 13, 16  
Lacey ..... 22, 23  
Dermott and Dumas ..... 29, 30  
Arkansas City and Watson ..... Aug. 5, 6  
Snyder ..... 12, 13  
Lake Village ..... 19, 20  
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1015 East Cherry St., Sherman, Texas.

**BLAYLOCK**—E. D. Blaylock was born in Stanley county, N. C., January 14, 1834, died at his home near Alma, Ark., June 6, 1905. With his family he came to this state about the year 1872, and has been a resident of Crawford county ever since. He has been a member of the M. E. Church, South, about thirty years. It has been only a few months since the wife of his youth was laid away, and since that time he has been anxiously waiting for the summons from the master whom he loved and served so long.

Since the death of his wife, last December, life, to him, has been full of sadness; and, at times, when he seemed to be recovering, he would look back and long for death, which he considered as only the gate through which to enter into immortal life.

Many are the relatives and friends left to mourn; but, in such cases, "O death, where is thy sting? O grave, where is thy victory?"

W. J. Faust, Jr., P. C.

**HARRIS**—Charley R. Harris was born in Marlburg District, S. C., August 16, 1856; moved to Arkansas in early life and settled in Lonoke county, in which place he resided until death. Was married some years ago to Sister Hagan, the widow of Brother Hagan, who was a member of the Little Rock Conference until death. Sister Harris' maiden name was Monk, sister to Brothers Monk, the one a member of the Arkansas Conference, the other a member of the Northwest Texas Conference.

Brother Harris joined the Methodist Church at the age of twenty and ever afterward lived a faithful Christian life. He was a devoted steward in Mt. Tabor Church until his health gave way.

He died of heart trouble April 5, 1905.

Brother Harris was an intelligent Christian, keeping posted on all the movements of the church. He was fair-minded, high-toned and consecrated. He loved the pure and the beautiful. His home was an ideal one; the atmosphere of heaven hovered over it. He was a maker of sentiment in his neighborhood. His judgment was sought by his neighbors, and when gained became a rule of action.

We all miss him. May God bless the sorrowing ones left behind.

W. W. Christie.

**LONG**—Mrs. Anna Long was born in Ohio in 1819, moved to Illinois, 1827, was married to J. B. Long, 1835. To this union were born twelve children.

At the age of sixteen she was a Sunday-school student. One evening at the close of Sunday-school her superintendent made a call for those who wanted to become Christians. Sister Long went forward and knelt for prayers. When she returned home she went to secret prayer and was sweetly saved. She claimed to have had a wonderful manifestation of divine light. This is her conversion as she told it in her eighty-fifth year: Soon after her conversion she joined the M. E. Church. For several years she lived on the frontier of Illinois and Iowa. She came to Arkansas, 1869, and soon united with the M. E. Church, South. She was for seventy years united with one or the other of the two churches.

She was perfectly reconciled to the Lord's will in her old age and faithful unto death. She leaves many friends and loved ones, but they weep not as those that have no hope.

M. C. Sooter, P. C.

**BISHOP**—William Robert Bishop, son of Robert J. and Mary Jane Bishop, was born in Nelson county, Virginia, April 27, 1851. In 1860 his pa-

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rents moved to Greene county, Tennessee. He was married to Miss Mary J. Oro September 12, 1872. In 1886 they came to Woodruff county, where he lived a useful man till the day of his death. Under the ministry of Rev. John W. Patten he was converted and joined our church. He died December 17, 1904. The writer was his pastor for two years and speaks from the standpoint of association both in his home and public life, and bears witness to his integrity and uprightness. He was an official member of the church for years. It is but just to say when chosen as a delegate to district conferences he took time to serve the Lord in this capacity. Brother Bishop was our only lay representative two years ago at Cabot, and a year ago at Bald Knob. He died in the faith, leaving a stainless Christian character as the best inheritance to his children. He was a good father, a kind husband, a true patriotic citizen and a Christian gentleman. This is the best combination of qualities a man can possess. We commend his widow and children to the God of all grace, who has promised his favor in days of deep grief. May the mantle of usefulness as it falls from his shoulders rest on his two sons, Arthur and Charles, and at last when all earthly things perish, may all meet in heaven. Amen.

Jas. F. Jernigan.

K. C. S.

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**WAKEFIELD**—Samuel A. Wakefield was born September 24, 1854; converted in 1885, and joined the M. E. Church, South, of which he remained a faithful member to death. He was married to Miss Olivia Belle Cole March 9, 1890, which union the Lord blessed with six children, five bright boys and a sweet girl (the baby) who have been pointed heavenward by precept and example of the parents till he, answering the summons of death, committed the burden to wife and went to seek his reward above on May 23, 1905.

Brother Wakefield, though a stranger to this community, was not such to many of us. I was his pastor ten years ago, when I learned to love and respect him as a man of God. These years of acquaintance served to confirm the thought of my heart. I received him (by letter) as a member of Lowe Creek class, May 1, a sufferer with dropsy, in three short weeks to give him up. Having borne his affliction with Christian fortitude he passed away in the triumph of a living faith. We sorrow not as those who have no hope. May the Lord console the bereaved.

J. F. Etchison, P. C.

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