

# THE ARKANSAS METHODIST

Little Rock, Arkansas,  
August 2, 1905.

Vol. 24.

No. 31.

## THE EPWORTH LEAGUERS OF LITTLE ROCK DISTRICT,

in session July 26, at Carlisle, after a full presentation of all our mission fields  
and as a result of the plans and prayers of the leaders,

### BY UNANIMOUS VOTE RESOLVED,

that it was their privilege and duty, growing out of their relation to the Master  
and his great work,

### TO SUPPORT A MISSIONARY.

To this end

### THEY HAVE PLEDGED THEMSELVES

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### ONE LEAGUER IS PLANNING

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### TO SEND ONE MISSIONARY.

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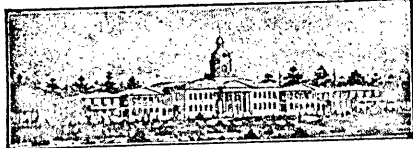
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## EDITORIAL NOTES.

July 17, Governor Davis pardoned John J. Spencer who had been fined by a justice in Faulkner county, for "pistol toting."

The net gain in the subscription list of the Arkansas Methodist for May, June and July over the corresponding months of last year, was 500. Let the good work go on. Send in the new names now.

### Prosperity.

There is every reason to believe that this country will be highly prosperous for at least another year. The corn crop of the present year is pretty well assured all over the United States. It will be a "bumper" crop, something like three billion of bushels, it is thought. This alone will hold the country up. It is too early to figure accurately on cotton, but there is no reason at all for discouragement. The acreage has been cut down to about 85 per cent of that of last year; the price is good and likely to remain so; and the crops are in good condition. A strong indication of the material prosperity of the country is contained in the annual statement of immigration, which shows that for the fiscal year ended with June arrivals of immigrants at all ports of this country amounted to 1,021,421, exceeding by more than 170,000 the previous high figures of 1903. No surer index of prosperity can be found than these records of the steamship lines; when employment is offering foreign laborers are quick to seize it, and they promptly return to their native lands when any material reaction occurs. In times of prosperity they send for their families and relatives, prepaying passages with the fruits of the high wages they receive here. Therefore the statement is particularly significant that a greater number of immigrants entered the United States in the fiscal year just ended than during the entire four years of 1894, 1895, 1897 and 1898.

As to Arkansas, the writer has been over a large part of the State within the last several weeks. There are many localities where the farmers have been greatly handicapped by the continued rains; some crops have been drowned out; but taken as a whole, we are to have good crops in this State. The hills are verdant with an unusually large crop of corn, and cotton has done wonders during the last two weeks of July. We noticed everywhere that it was putting on fruit from bottom to top. Let the people be thankful, and let them go on and serve the Lord.

### Pine Bluff District Conference.

The junior editor had the pleasure of attending the sessions of this conference at Sheridan from Thursday morning to Saturday morning.

The preachers' reports were so brief that it was very difficult to form a correct idea of conditions.

Sermons were preached by President Anderson, Dr. W. H. Browning and the editor; educational addresses by President Anderson, Bro. Weems, Prof. Williams, Prof. Tucker and Prof. Orear, representing their respective schools. These were all admirable. When our school men are given ample time at district conferences they educate the people in the real purpose of education and the functions of the several schools.

One night was given to Bro. Hawley to represent the conference claimants fund, a cause which lies very near to his heart and which he ably advocates.

Bro. Powell was there to secure aid for his great church enterprise at Hot Springs.

The Hawley Memorial Church of Pine Bluff was earnestly presented one night by Presiding Elder Pipkin, and \$200 were subscribed to help liquidate its debt. As pictured by Bro. Pipkin and its lay delegates, this church is spiritually ahead of anything in the district, having frequently an attendance of 200 at prayer meetings. Reaching a portion of the city beyond the influence of the other churches, it seems to meet a real need and should be liberally supported by the stronger churches.

The Lakeside Church, once a missionary enterprise, has been for years a very active and liberal church, and now leads all in the district in the variety and completeness of its activities. Hawley Memorial may have a similar history.

Sisters Donaldson and Reeves lucidly and forcefully plead for the Woman's Home and Foreign Missionary Societies.

The report on the spiritual state of the church elicited protracted and spirited discussion. The subject was viewed from different angles, and much interest awakened, and all resolved that effort and prayer should be directed toward the improvement of the spiritual life.

The conference was gratified to have in attendance two honored superannuates, W. H. Browning and E. N. Watson, valiant veterans of the virile period of Arkansas Methodism. Although in his eighty-sixth year, Dr. Browning is sprightly and his mind clear, so that he greatly edified by his preaching and discussion. These older men, perhaps, do not fully understand how the younger men appreciate them.

Sheridan was disappointed that the attendance was not larger. It has almost doubled in population since the railroad reached it, and shows signs of substantial progress. It is in the midst of a great body of pine timber, but has as yet no big mill. Many small mills are scattered through the surrounding country. Most of the logs go to Pine Bluff.

Bro. Bradford, by meeting his guests at the train with his team and providing for all so nicely, easily proved himself a model conference host.

Thus endeth the District Conference round for this year. This editor has enjoyed all that he has attended, and regrets that others could not be reached.

### Little Rock District Conference.

Spending Tuesday and Wednesday at Carlisle, the junior editor greatly enjoyed the sessions of the District Conference of which he is a member. He always enjoys best the conferences in whose proceedings he participates, and regrets that duties at another conference forced him away.

Dr. Dye, the presiding elder, allowed every body full liberty to do as he pleased. Usually this works confusion, but in this instance such restraint was practiced that the bounds of propriety were never overstepped.

The opening sermon was preached by President Anderson in his usual clear and vigorous

style. At night Rev. B. B. Thomas preached a truly great sermon. Although his propositions were occasionally open to criticism, his originality of expression and illustration, his self-forgetfulness, his nervous energy and his evident soul-sympathy enable him to command his congregation. At the close of the discourse such an earnest appeal was made that several came forward and two young people were brightly converted. It was a thrilling occasion long to be remembered.

Bro. Thomas again distinguished himself on Wednesday by an earnest, pointed missionary address to the Leaguers.

President Anderson held the conference in the grip of his invincible logic when, for an hour, he presented Hendrix and higher education. Every address of his seems better than the previous.

Bro. Weems earnestly and skilfully held the merits of Galloway before his auditors.

The first day preachers' reports were rapidly made, coming as interludes for the addresses.

Nearly all of Wednesday was given to an Epworth League conference, over which Bro. L. Kirkpatrick, of Hunter Memorial, and Bro. George Buzbee, of Winfield, graciously and tactfully presided.

The program was wisely prepared and well executed, few speakers being absent, and marked preparation having been made by all. The extempore talks were brief, sparkling and pertinent. Dr. W. F. Andrews' address was very helpful. The climax was reached when the Leaguers and delegates, by unanimous vote, agreed to raise \$1,000 for support of a missionary. The leaders, Bros. Kirkpatrick and Buzbee, say it is as good as accomplished. The Leaguers also indorsed Bro. Powell's effort to establish an Epworth Hall in his new church at Hot Springs and agreed to take collections for that purpose.

Bro. J. A. Flemister, of Little Rock, serving without salary as State superintendent of the Anti-Saloon League, and Hon. George Thornburg, so vigilant and valiant in the same cause, addressed the conference.

By request, Bro. W. Fred Long, State Sunday school secretary, presided over a round-table on Sunday school problems, and, although the time was all too brief, developed much interest.

Bro. McKelvey won generous applause by his easy and happy management of the conference, and Carlisle earned an enviable reputation both for quantity and quality of entertainment. Although a small town, it was disappointed that more visitors were not in attendance.

During the League conference a basket dinner was given to all delegates and the people from the country, and later ice cream and cake were freely served.

The brother who greeted the conference gave his town a good advertisement. Twenty-five years ago it had saloons and was a terror to the good. It has long been spirituously dry and is now a terror to the evil doer. Rice-growing is rapidly developing; its dairy products are the greatest in the State; many new houses have been built. It is probably the smallest town with an electric light plant and has the most telephones for its population. Land values are steadily increasing and immigration is coming in. Our benediction rests upon it as we leave.

### What Laymen Can Do for a Revival.

"Some weeks ago the Congregationalist published a remarkable symposium upon the subject of 'Laymen and a Revival.' It asked laymen themselves to reply to the questions whether the average layman in late years has shifted on the minister the main responsibility for the spiritual life of the church and the community, and in what definite ways can laymen today co-operate with ministers to extend a genuine religious spirit in a community. The editor printed some fifteen extended replies from as many laymen, prominent in the Congregational Church, and representing different sections of the country. We were greatly interested in what they said, for it is our conviction that in the direction of this inquiry will be found the main cause for the lack of spirituality in our churches.

"There was a general agreement that too much responsibility was unloaded upon the minister for the conversion of others; and yet several thought the practice was not of recent growth, but, rather, that there had been a considerable improvement on general lines over conditions one hundred years ago. The strenuous life of the average business man may account for his seeming neglect in active religious work for others; but, despite the strain of our times, there seems to be abundant leisure for all sorts of clubs and literary and social organizations. If spiritual life is at a low ebb the blame may be laid at the door of the excessive materialism of our day, the everlasting rush after money. There may have been no conscious shifting upon the minister of the burden for souls, but, nevertheless, practically, the layman's duty in the matter is neglected or ignored. It needs but little reflection to understand that the spiritual life of the community can not be separated from the spiritual life of the Church. If the Church will develop strongly its religious life, it will assuredly quicken souls in contact with it and draw them to itself and to Christ.

"Much of the responsibility may lie with the minister himself. Many causes may have co-operated to deaden his zeal for evangelization—one of the chiefest being, perhaps, the apathy of his people which becomes contagious. A people constantly demanding and expecting diversion in the pulpit and not an awakening message, speaking to heart and conscience, will soon influence the average minister to adopt unconsciously its own ideals. The minister must brace himself by prayer and consecration against this tendency. He must be the leader and not the led. He must go up into the mount and thence bring his inspiring message—touch the emotions of men, make them feel, give them food for their spiritual natures, lift their souls to higher planes, arouse them to a vital interest in the spiritual welfare of the surrounding community.

"If the minister tries to do all the work himself, with the assistance perhaps of an associate or a deaconess, he is distinctly to blame. As some of these laymen look at it, he is to utilize the membership of his Church just as the superintendent of a great factory utilizes his force of workmen. He is to set them all at work, instead of, as now, having ninety per cent idle and ineffective. The Churches are burdened with dead masses, and business methods of getting everybody actively employed must be used.

"There must be a reconstruction of laymen as well as of the ministry. The extension of a genuine religious spirit in the community can come through lives made holy by the Spirit of God. Laymen must, in their private and business lives, maintain a high grade of personal integrity and consciousness of its dignity, its absolute necessity in the world, and of its great opportunity. More than any program of methods—of things to do

and the way to do them—they need a consuming love for Christ and a burning passion for the spiritual welfare of their fellowmen. Given these and methods of work will not be hard to discover. Where there is indeed a will there is ever a way.

"And there are very many ways that these clear-sighted laymen see for themselves to set to work in Christ's cause—ways which lie close at hand in the existing activities of the Church, and which are already enlisting much lay effort; the cultivation of a definite spiritual life in the home, through secret and family prayer and Bible study; the Christ-life copied in behavior towards the wife and the children, and lived on the street, in the office, in the club and drawing-room; regular attendance at Sunday and midweek services, with preparation by prayer; study of the prayer-meeting topic and taking some part during the hour; inviting others to any and all of the Church services, greeting strangers cordially, and speaking an appreciative word to the pastor; Bible class work in Church and Young Men's Christian Association; common-sense teaching in the Sabbath-school; helping in twenty-minute meetings, at noon or midnight, for shopmen. All of this general activity, combined with an ardor for missions at home and abroad, will help greatly to intensify the spiritual atmosphere of any Church.

"But, more specifically, if countless more laymen will carry on neighborhood meetings in homes for Bible study and prayer; give personal invitations to accept Christ as Savior, and unite with the Church, so that the mechanic shall work with mechanic, merchant with merchant, clerk with clerk, individual with individual; keep a sympathetic lookout in the Sunday-school and young people's meetings for any ripe for the reaping, the results would be incalculable. We want personal work for persons. Too much of our work is an effort to organize the people and save a crowd. May there come to the laity at large in all our Churches an openmindedness to the guidance of the Spirit, and the fullest co-operation with the Spirit-filled Church organization?"—*Western Christian Advocate.*

### The Unity of Anglo-Saxondom.

(Response to the Address of Welcome on Behalf of Canada at the International Epworth League Convention, Denver, Colo. By Rev. S. D. Chown, D. D.)

Canada is a big country to speak for. I am journeying through its magnificent distances much of my time, but the more I see of it, the less I feel that I can convey to others any adequate conception of its resources. Such figures as I might use would only be bewildering, even in these days when we speak in millions. I will not attempt the impossible.

We recognize, however, that bigness is not greatness, but only an opportunity for greatness scarcely yet begun. We have had a little bit of political scandal recently over in Canada because some subordinate, or insubordinate, government official contracted, without consulting his chief, for some wire fencing to run along the border line, so that we might know when we pass from one country to the other; so little is the difference between us. It seems to me almost as though I were responding for a part of this great country, though it must be confessed we sometimes feel ourselves to be two peoples. Why there should be the smallest pebble in the stream to ripple the smoothness of our flowing friendship in this generation I have never been able to see. One can scarcely tell with truth why there should be the tiniest speck of a fly in the precious ointment of our affection. Once in a while, however, a little querulous microbe seems to get in despite our warm and sincere protestations of deep regard upon such happy occasions as the present. The genesis of this insect appears to me to lie in a slight misunderstanding of a big

misunderstanding which took place about one hundred and thirty years ago.

I propose, if possible, to kill that pestilent microbe by turning upon it the X-rays of historic truth. The true inner history of England at the time of the American Revolution, when fully understood, affords no ground for discord, but rather of mutual rejoicing to-day.

It so happened that George the Third, who had a smaller mind than any English king before him except James II., was wretchedly educated, and had also the misfortune of having an insanely ambitious and selfish mother. She continually dinned in his ears that the two former Georges had been kings only in name, but not in fact; that they reigned, but did not govern. She constantly repeated to him, "George, be a king." He was unwise enough to attempt to gratify her ambition. Both the constitutional parties of the country refused to be his tools. He, therefore, gathered about him, by bribery and corruption, a faction called the party of the King's Friends. It was these miserable sycophants who exasperated the patient and loyal American colonists into a declaration of war for independence, notwithstanding the resounding protests of the greatest men of England. In ten years this erratic king reduced popular government to a shadow, and turned the loyalty of his subjects into hatred; in twenty years he had provoked the revolt of the American colonies, and brought England to the verge of ruin. The people of England hated him and his government as much as the colonists did, and would have had a revolution of their own, had not the success of the Americans rendered that unnecessary. The lesson of the revolt to Wm. Pitt was the necessity of so reforming the House of Commons that no king could hereafter plunge the country into war. Gradually but surely, from this time forward, the absolute supremacy of the people was established, until to-day it may be truly said that kings and queens are not the governors, but the servants of the people. This emancipation England owes to America.

But it should be emphasized that the people of England in the mass were never sympathetic with the American war. When they learned the cause and nature of the conflict, they refused to enlist in the army, and for the first time in her history England was compelled to engage foreign mercenaries and send them out to fight her battles. It is also true that when English officers obtained an insight into the character of the war, many resigned their commissions, and their places were promptly taken by Tory New Yorkers. Lord Chatham, the great parliamentarian, glories in the desistance of the colonies. "In my opinion," he said, "this kingdom has no right to lay a tax upon the colonies. Sir, I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves would have been fit instruments to make slaves of all the rest." "You cannot conquer America," he said. "If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I would never lay down my arms, never, never, never." But, to the king, this noble man was only a trumpet of sedition. Even a petition from the city of London in favor of the colonies was rejected with disdain. Then came the famous tea party, and the shame of the darkest hour in England's history lies wholly at the door of this king of foreign blood and foolish training. But the surrender of Yorktown, thank God, was one of the greatest victories for civil freedom known to England's history. It introduced the most brilliant epoch in English liberty. God was in it, and we are glad of it.

Why do I remember these facts? Simply to show that when history shines in its true light,



it reveals that all English-speaking peoples are one in their highest ideals, and particularly in their passionate devotion to liberty. The Magna Charta, the Bill of Rights, and the Declaration of Independence bear witness to this. The French people believe first in equality, and through it they propose to work out liberty. English people, on the other hand, believe in liberty first, and through it they are content to work out equality. Liberty is the guiding star of all peoples through whose veins courses the blood of the Anglo-Saxons.

And I have said these things to-day because we of Canada have a common interest with you in the American Revolution. It was a chief factor in bringing to us the freedom we now possess. Taught by your success, the great Fox said, "I am convinced that the only method of retaining distant colonies to advantage is to enable them to govern themselves." And upon Canada free government was conferred without the striking of a blow. Our freedom has broadened down from precedent to precedent until now it stands absolutely without the shadow of a fetter upon it. In all that constitutes civil freedom we stand upon a level with yourselves. Of monarchy we have none among us. A Governor General, so-called, we have, whose power is not equal to that of the humblest citizen of our country, and if it were other wise, we would fight for our liberty as you did in the glorious '76.

If there be one thing, however, that we Canadians cannot understand about you Americans—and I am sure there is not more than one thing—but if there be one thing, it is simply this: We cannot understand why you appear to think—and it may be we are quite mistaken—but to our views, you sometimes appear to think that the chain of heredity was broken by the signing of the Declaration of Independence, and by that act you became a new people upon the earth without historic root; that somehow you dried up the great tides of English history which bore you on their crested waves till then, and that the Pilgrim Fathers struck out of Plymouth Rock a mighty historic Mississippi of your own.

We do not so view history, nor do we wish that you should either. The stream of history parted, it is true, but the headwaters of the divided stream are just the same. The unfoldings of your history show that you have not broken the silver cord of heredity. Your expansion in the Philippines, and—shall I say it?—your occasional love of title, and shall I say it?—your fondness of pageantry, as witness your Presidential inauguration, bear witness to your ancestry. And I have a little fear that, despite the protest of your Constitution, the persistence of blood will show a tinge of the weakness as well as the strength of English character, so long as the true American dominates the destiny of your nation.

Yes, ye are very much one. Some years ago I left Morrisburg, Canada, in a rowboat in company with a few friends, and pulled up the St. Lawrence, until, crossing it, we reached Pine Tree Point, the narrowest spot on that magnificent river. After lunching there, we pulled up to midstream, and let our craft float down with the current. One of our party played a flute. We soon discovered that the music was clearly echoed from either shore. We listened, and from the Canadian side came back the music of "God Save the Queen." We listened, and from the American side came back the music of "My Country, 'Tis of Thee," and for the first time in my life I vividly realized that though the two nations used different words, they sang them to the same music. And so it is. We may have different party ties, different forms of government, but the harmonies of our hearts are identical. We have the same lofty ideals of righteousness and brotherly love, and we express the fervor of our patriot-

ism in the same inspiring notes of loyalty and triumph.

We are one at heart with you, and I pledge the Epworth Leaguers of broad Canada to stand shoulder to shoulder with those of your magnificent country in producing a Christian citizenship which will yet convert the great countries composing this Western continent into kingdoms of our Lord and of his Christ; and make it our highest national and international joy to bring forth the royal diadem and crown Christ Lord of all.

#### Georgia Musings—Ministerial Support.

Not long ago I wrote an article for the Texas in which I based some utterances on the fact that Paul when a missionary made tents and supported himself, and drew from it the conclusion that a true minister of the gospel when there was necessity for it, was not unfaithful to his office when he made an effort in a legitimate way to support himself. I have deplored the extreme view that if a man felt called to preach he was called to give up all business in every case, and enter the conference, and I have hitherto and do now deplore the evident and ever avowed dislike of some itinerants to the local preachers and their disposition to discourage their increase. The fact that many men in olden days did get a license to preach and did not preach, and were an impediment rather than a help, is by no means a reason why we should conclude that all will do so. We need in every village, especially in country sections, and in our large cities, scores of men to do the work as the English local preachers are doing to-day and have done for over a hundred years; and these men must work for the Church almost entirely for nothing, and support themselves by their own labor. Of course, they are not expected nor required to give all their time to strictly ministerial work. The position that a true minister may be to some extent secular and in business, is liable to great abuse by men who are called to work in the pastorate and whose whole time is needed there. There are men in the pastorate who receive a sufficient salary for support who are running through the land lecturing for large sums, making investments which call for much attention and sometimes engaging in speculation, whose object is to make money either to lay up for their families, or to spend in a lavishness of living which no ministerial income would justify. Mr. Beecher and Dr. Talmage and scores of others could be pointed to as obnoxious to this charge, if it is a charge. I have been trying to find the middle way and to avoid extremes in either direction and point it out in these articles.

When the apostles and the seventy were sent forth they were required to rely entirely on the people among whom they moved for a support. If they had money they were not to take it, nor were they to take a wallet in which to carry food. The people among whom they went and to whom they ministered were to take care of them, but these people were Jews, men of their own blood and of their own religion. When the Lord enlarged the commission and told them to go to strangers he made a change in his direction. They were to take a purse if they had one, and thenceforth evidently were to rely largely on ordinary and human means, for while still their hairs were numbered, and while still they were to be cared for by God they were now to use those means which common sense suggested to secure their support. If they had a purse they were to take it, and the course of the apostles shows that as a general rule they were to expect from the people they served, a maintenance if they were able to give it, but that when, as in Paul's case, they found it best to support themselves, they were to

do so, but in no case were they to become covetous.

It is well known that there are some very excellent people who do not think a paid ministry is a Christian ministry. That all evangelical service should be rendered gratuitously, that the utmost that could be expected from a people, was food and shelter and it should not be asked. This view is held by the Quakers, the Mennonites, the Dunkards, the Primitive Baptists. These various bodies have in their history shown the results of this cause. No Church has ever prospered where the people did not support the preacher when they were able to do so. In avoiding one evil, that of a self-seeking ministry, these churches have too often developed a selfish and penurious laity. A pastorate is impossible when a pastor is not dependent on his people, and when they feel under no obligation to take care of him they invariably lose interest for the church. I have known a few ministers so full of resources, or who in God's bounty are so richly supplied with worldly goods, that they preferred to take care of themselves, to pay their own way, and do the work of the ministry without charge, but I have never known them to be pastors nor have I known a ministry of this kind to have been successful. I have known very rich men to be popular preachers, and one I recall, Dr. A. L. P. Greene, who was for many years a presiding elder who largely supported himself and was influential and successful, but I think he expected the people to do what they could as fully as if he had not had any other source of support, and I heard Bishop McTyeire say he never heard him allude to his secular concerns but he always gave the Church the first place.

As a rule the preachers should rely on their people, and not be engaged in secular concerns. They should, however, while being faithful as preachers be careful men of business, and regard sacredly financial obligations. If the Church cannot support them, and they can aid it, true Christian devotion should lead them to use private resources for that purpose and they should use energy and good sense to push on the work to which they have been called. I cannot too urgently, however, say to young ministers to take heed and beware of covetousness, or of self-seeking in their calling, and of making a good support the main thing sought. To aim to make a gain of Godliness is a shameful blot on a minister's life, and the man who accomplishes as a hireling his day is a poor successor of him who became poor that we might be rich.

Geo. G. Smith.

Thomas F. Millard, who has been in nine campaigns, and has often written for Scribner's Magazine, has returned to the East for that magazine, and will have in the August number an article on "The Fruits of Japan's Victory," which will be of special interest at this time, when the peace conference is about to assemble in Washington. Mr. Millard has made a careful study of the best opinion in Japan, and presents in this paper the probable demands that the Japanese will urge at the conference.

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## THE SUNDAY-SCHOOL.

PREPARED BY REV. F. M. TOLLESON.

August 6—Josiah's Good Reign. 2 Chron. 34:1-13.

*Golden Text*—"Remember now thy Creator in the days of thy youth."—Ecc. 12: 1.

*Time*—639 B. C.

*Place*—Jerusalem.

*Prophets*—Jeremiah, Zephaniah, Nahum and Habakkuk were contemporary with Josiah. The reign of Manasseh, extending over half a century had very greatly demoralized the kingdom of Judah. Morals and the whole social fabric had been corrupted by gross sensual idolatry. The great enthusiasm of a few under leadership of Hezekiah had effected all external reform, but the larger number of the people were glad to find an opportunity under Manasseh to throw off the restraint. At Manasseh's death his son, Amon, ascended the throne. He favored heathenism and was popular as king, but in some way he aroused the ire of the court party and within two years they formed a conspiracy against him and took his life. Then the common people rose in arms and slew these conspirators. An assembly of the nation was convened and Josiah, the son of Amon, who was only eight years old was proclaimed king and began to reign. For awhile after Josiah became king things grew rapidly worse. Although Josiah "showed religious bias" at his ascension there was a strong party which had long controlled church and state in Judah and any signs of independence might be visited with assassination. So however disposed Josiah might have been he was helpless for a time because of his tender years and the lack of sympathy with the reform idea.

And yet, in the midst of all this darkness, there was already a rift in the clouds. The severe persecutions which characterized Manasseh's reign had ceased and the faithful ones came from their places of hiding as the hope of true religion. These were greatly encouraged by the ideally lofty tone of the prophetic utterances of Jeremiah, Zephaniah, Nahum and Habakkuk.

When Josiah was twenty he began the active work of reformation which he carried on with great zeal for six years. He first cleansed the temple of idols and all the implements of idol worship; then the groves and images and the idol altars both in Jerusalem and all Judea were broken down and reduced to powder. He then extended his reformation through the country which the Northern Kingdom had once occupied as far as Naphtali. After this work was finished, in the eighteenth year of his reign, he re-established the religious services in the temple. He first repaired the temple, which was in a dilapidated condition, not having had any special attention since Joash's reign. Josiah caused a collection for repairing the temple to be taken in Judah and throughout all Israel. Let us contrast the beauty and efficiency of Josiah's life which was early surrendered to God and that of Manasseh's, who served sin, giving his best years to its workings and, though he finally surrendered to God, he could never undo the awful deeds of sin and the circles of influence which made for evil which had come from his life.

We should learn from the lesson that, with God's help, character can overcome environment. The last few lessons we have studied hold for us the truth, that good character may come out of evil environment and bad character out of good environment. A study of the lives of Hezekiah and Josiah will illustrate the former and that of Manasseh the latter. It is true men are not responsible for what they have inherited in the way of appetites, bent to evil and environment, but they are responsible for keeping

what they have inherited. God and man working together can bring victory to any life.

### Batesville District.

Twenty-six years ago this editor made application to be appointed to the Batesville Station, in answer to a call from Rev. John W. Boswell, then presiding elder of that district. The call had been made upon the dean of the theological faculty of the Vanderbilt University. This application was withdrawn in favor of Julien C. Brown, now of sacred memory, and he was sent to Batesville. However, the boy preacher who has grown into the man who is now writing this was assigned to Arkansas that same year, and for all these years has been hearing good things of Batesville, never having had occasion to go there till he went to preach for them on the fourth Sunday in July.

It is a good old community, one of the oldest in Arkansas, and one of the best. Batesville was a town before Arkansas was admitted into the Union. Naturally a town would be planted at the head of navigation on our most navigable river, and naturally it would become the chief trading point for a wide region, and the point of delivery of river traffic for inland towns that would spring up. Such was Batesville in the first half of the last century. Naturally leading men would soon be found in such a place. Naturally cultivated people would soon be there. So it transpired that the town early began to furnish influential and cultured people, and the history of Arkansas will show that many leading men have been furnished from this region. It is a pleasure always to meet any people who strive to attain to the higher and the better things in this life; but it usually takes two or three generations to bring families to an equilibrium of culture, so that they move easily and naturally amidst conditions of culture. The "new-rich" are usually a little awkward, and there is almost always something outre about them which will reveal that their culture is a sort of veneer; it takes time for it to strike into the bone. We were delighted to meet a large number of people connected with our church in Batesville who are thus refined. What pleased us still more was to see evidences that they had kept their sense along with the opportunities of cultivated life. There are so many people who turn to be ninny when they have made a little money, and when they have gotten into "society." They turn loose the old-fashioned principles which governed their fathers and mothers, and to which they owe everything they themselves are, and take up with the follies of a vain world, go to giving card parties and germanes and such like. If there is any of this sort of snobbery among our best people in Batesville we did not hear of it.

The pastor at First Church, Rev. W. M. Wilson, was absent over Sunday. But his congregation gave this editor a good hearing at 11 o'clock. They are an enthusiastic people, believe in their pastor and in their church, and are standing right up to their work, though it is mid-summer and a number of families are out of town. At night we preached to a good congregation in West Batesville, where our old friend, Rev. W. T. Locke is pastor. We found some excellent people in his congregation, and a large crowd of very capable young people.

On Monday we "worked" the town in the interest of the paper. It was the best single day's work we have yet done. We put on twenty-five new subscribers, putting a religious paper into about twenty families who had hitherto not been getting any religious paper at all. We were greatly indebted, in the absence of the pastor, for the guidance and help of Miss Neill and Mr. G. A. Babcock, son of our dear old friend, Rev. S. H. Babcock, now in heaven. Bro. Locke seems

to be prospering in his work at West Batesville.

On Tuesday, Bro. Wilson, who had returned—in better health, we are glad to say—drove us out to Desha, here the irrespressible presiding elder, Rev. J. F. Jernigan, and the pastor, Bro. Kelley, had planned a missionary rally. Wilson and the writer were to speak. We found ourselves upon ground made historic by the labors of some of the old heroes in church and State, and among as nice folk as you need to want to mix with. We had a great day of it; Wilson, at least, made a fine speech; and the dinner—not "grub," thank you—which those people did spread there reminded us of the "good old days before the war." Rev. George M. Hill preached an excellent sermon at night. The whole made a great time, and Jernigan was a-singing "Salvation's Rolling On!" A dozen new subscribers picked up there made the editor feel still better.

Jernigan is pushing things on the district, traveling, preaching, singing, praying and sometimes shouting. His district conference met at Sulphur Rock on the night of the 26th July. We could spend only one day and two nights with them. But the time was full of pleasure and profit. Christian fellowship was most delightful. Reports of the preachers were most encouraging. No man among us is doing more hard traveling or seems more in earnest about his work than Bro. Jernigan. No man has brought this editor under more obligations by keeping the paper before his people. We came out of the district with a fine list of new subscribers.

Sulphur Rock gave the conference a royal welcome, and if all their guests fared as did this one they were in danger of hurting themselves, so abundant and inviting was the hospitality dispensed.

Our readers will remember that the High School for Batesville District is located at Sulphur Rock, Prof. Wm. Jernigan, nephew of the presiding elder, in charge. He is a capital young man, his community is a fine old community, and Batesville District should roll in the students there. Turn your money into boys and girls and do not be eager to turn them into money. Educate them, and educate them along Christian lines.

It was with no little interest that we looked upon the old house in which the Arkansas conference, then embracing all Arkansas, and bounded on the west by—the Pacific ocean—was organized in 1836. The house is an oblong, two-storied frame structure, now used as a blacksmith and wagon shop. It will be remembered that it was here Dr. Hunter joined the conference.

The Batesville District deserves well of Arkansas Methodism. It has been a great breeding ground of preachers, and still sends out preachers.

### From the Nation's Capital

The new board of statisticians at the Department of Agriculture made its promised report today on the cotton acreage of the South. The board consists of four statisticians supervised by Assistant Secretary of Agriculture Hays and the report is endorsed by him and O. K. ed by Secretary Wilson so that there can be no question of its accuracy. The board did not seek to get new figures from the agents in the fields, as it was thought that this would be an unnecessary expense and this government is poor enough right now with its growing deficit staring it in the face. But the new board promised to do things to the previous acreage report and it did. Of course it had to, for if its calculations had come out the same as those of Holmes, who worked with the same data, it would have been a very discouraging start for reform. The

new board made out a report showing a reduction in acreage of 14.9 per cent instead of 11.4 per cent as shown by Holmes, indicating that the late assistant statistician had been bearing the market. The report was not received with any great show of enthusiasm and confidence by the various cotton exchanges, but the Department of Agriculture is ready to assert that it is the real thing in statistics and that there are no leaks in it.

Meantime the district attorney is very busy with the new grand jury that is investigating the alleged irregularities in the department. There have been several witnesses already examined from New York and the investigation promised to drag on for about three weeks. Meantime the secret service is still working on the case. Their second investigation promises to be a little more productive than was the first and while there is a great deal of secrecy observed in the proceedings, the district attorney thinks now that he can get indictments against somebody in connection with the leak. This is more than he thought possible at first.

There is more trouble down in Porto Rico for the government to deal with, but whether there will be any attention paid to the complaints of the islanders when Congress meets is a question. Cable advices state that a large meeting has been held, demanding more local selfgovernment and the abolition of the executive council which the president appoints in favor of a locally elected senate. Probably a good many of the troubles that the Porto Ricans complain of show that the island is in better condition than it has ever been before and in all probability the United States will be quite willing to let well enough alone and continue the government of the dependency as it has been doing. If the matter of tariff revision gets a hearing at all, the Porto Rican duties may be adjusted somewhat with a view to helping the islanders earn an honest living. If it should be decided to put a duty on tea and coffee it would mean a great thing, for Porto Rican coffee is acknowledged to be very good, and a slight change in the duty would vastly stimulate the growing of the berry in the island. The same is true of tea. The Department of Agriculture is rather under a cloud at present, but it has shown that tea can be grown in this country even as far north as the latitude of South Carolina, and while tea is not cultivated in Porto Rico at present, the planters there would probably give it a good trial and forget all about their municipal grievances if this government gives them a chance.

Assistant Secretary of State Pierce has just come back from Portsmouth and reports that the arrangements for holding the peace conference are about completed, and the big storehouse in the Navy Yard there is being furnished in excellent style by this government, which is going to foot the bill for housing the conferees. Probably it figures that peace at this price would be cheap.

Speaking of peace, considerable comment and some amusement has been caused by the announcement here that Mr. Carnegie has written to the Nobel prize peace committee recommending to their attention Representative Bartholdt as a candidate for the peace prize next year. It is generally understood that it was Mr. Carnegie, himself a firm believer in international peace and arbitration, who guided the prize of about \$40,000 to its English recipient, Mr. Cremer, of the House of Commons, two years back. Mr. Cremer gave the prize away, but the friends of Mr. Bartholdt here are not wagering very heavily that he will do the same if the distinction should come to him.

The yellow fever outbreak in the South is engaging all the energies of the Marine Hospital

Service here and there are large orders going forward for every precaution against the spread of the disease. Considerable chagrin is shown that the fever should get such a start under the very noses of the officials of the service, and it is tolerably certain that some of them are going to get hauled over the coals when the active work of fighting the fever abates; that is, of course, if something else does not crop up causing everybody to forget about the outbreak by that time.

The question of meeting the revenue deficit has called out a long interview from Representative Livingston, of Georgia, on the subject of reimposing the stamp duties. He says that the most sensible thing would be to revise the tariff, but as there is no hope of that with the present Congress, the next best thing will be to revive the war taxes that were especially framed to meet an emergency and to put the burden on the people who have bank accounts and write checks, and on those who deal in patent medicines, stocks, bonds and grain futures. Republican politicians on the other hand are all for retrenchment and will not hear any talk of additional taxes till the scheme of clipping appropriation bills has been tried to the uttermost.

#### The Choice of a College.

This is the time of year when hundreds of young men and women are considering the question as to what college they should enter in the autumn.

That this is a vital question to all candidates for college as well as their parents all realize. In order to assist some who may be puzzled in knowing just what to do the suggestions which follow are offered:

Now, what points in connection with a college should be considered in making a choice?

(1) Choose an institution of your own State. This is good sense and patriotism.

Some institutions outside of the State boast much of equipment and reputation when in reality they may not be able to measure up to home institutions. And then, how are our home colleges to maintain the highest efficiency and meet all needed requirements except through the support of our people?

Let Arkansas boys and girls be educated in Arkansas and those of other States in their respective States if conditions are equal.

Then, when school days are past those who were educated in a home college will find that they have scattered over the State a host of schoolmates, who are always the best of friends, and this will always prove a source of great pleasure, and oftentimes of help, if needed.

(2) Choose a Christian college. I mean by this to choose an institution where strong Christian influences will be brought to bear upon your son or daughter. There is a great desire that a student should return after the completion of a college course thoroughly trained on the lines of scholarship, but there is still greater desire that character should have grown stronger and more attractive during this period.

(3) Study the personnel of the faculty. Buildings and equipment mean much. Ample apparatus and a splendid library serve an indispensable place in the modern college. But in many respects far more important than these is the teacher who is not only to instruct, but guide and inspire as well. Happy the student who feels the uplifting touch of a strong personality in his teacher.

(4) Investigate the character of the student body. Who are the patrons of the college? From what character of homes do the students come? What has likely been their home training and discipline?

A student will receive instruction and culture

from his books, but from schoolmates of lofty character who purpose to live nobly he will receive impressions and impulses for good never to be forgotten.

Now, there are other questions, such as the curriculum, expenses, etc., which might now be considered, but let these suffice for the present. For Methodist people especially these conditions are well met in our Hendrix and Galloway colleges.

These are colleges of our own State, they are Christian in fact as well as manner, their faculties are made up of Christian teachers, and their students are the choice of Arkansas. They for the most part come from Christian homes, old Methodist homes, where virtue, common honesty and the fear of the Lord reign, and where they have been taught to work and to use economy, and now they enter college to prepare to do life's work well.

If you desire such companionship and advantages for your sons and daughters, send your sons to Hendrix and your daughters to Galloway.

J. M. Hughey

#### PERSONAL.

Rev. F. R. Noe was circulating among his old friends in the bounds of the Batesville District last week.

Prof. Seth C. Reynolds is studying at the University of Michigan. He is an alumnus of Hendrix College.

Rev. M. B. Umsted, of Newport, is a little run down from the summer's work, and is going off for a little rest.

Rev. W. B. Wolf announces the dedication of a church at New Hartford, August 6th. We thank him for an invitation to be present.

Rev. J. T. Self will begin a meeting at Tuckerman the first Sunday in August. He is assisting Rev. Frank R. Noe in a meeting at Tupelo this week.

A private letter from Rev. G. W. Damon, Salisaw, I. T., brings good tidings that he is happy in his work still, as he has always been. His friends in Arkansas, who are many, will be glad to hear that he prospers. He is finishing his fourth year in Salisaw. We thank him for his good words to the editor and his praise of the paper.

The editors of the "Arkansas Methodist" are not ordinarily quite so fortunate as are their editorial brethren who run the county newspapers; very few people bring them in watermelons and such like good things. But Miss M. E. Kenney, a most estimable young lady and a member of our church at Knoxville, broke the record last week by sending us a crate of splendid Elberta peaches from her orchard. Of course the whole office force knew what to do with them.

The death of Mr. A. F. Johnson, at Canthron, comes to us as a personal loss. He was a noble-hearted, royal friend and brother whom we much appreciated. He had long been one of the most trusted laymen in all that country, several times being sent as a lay delegate to the Arkansas Conference. We met him, in the best of health, at the recent session of the Fort Smith District Conference, and he exacted a promise that this editor would go on a hunt with him about the first of October. God has called him, and we are sure he was ready for the summons. We desire to express our great sympathy for his family.

#### Arkansas Patents.

Granted this week. Reported by C. A. Snow & Co., Patent Attorneys, Washington, D. C.: Henry C. Ucker, Fayetteville, automobile attachment; Robert C. Laster, Hunt, cotton chopper and cultivator. For copy of any of the above patents send ten cents in postage stamps with date of this paper to C. A. Snow & Co., Washington, D. C.



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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.

"If riches increase, set not thine heart upon them." Why do you suppose God uttered that warning?

The work that counts for much is hard work. If you are just bent upon accomplishing something in this world and yet bent also upon finding a soft place—well, we can tell you now how to find the soft place: Take off your hat and feel of your head!

A very successful drummer, who could make sales where others failed, being asked the secret of his success, said that he got the only rule he had on the subject from the Bible—he made it a point to become all things to all men, but he never forgot to be a man, "for," said he, "you can well afford to accommodate yourself to the whims of people, but whenever you cease to be a man, you are gone." There is nothing surer than this.

A man's religion may be a mere matter of forms, it may be a matter of works, it may consist of a creed, it may be a set of emotions which are brought into play on occasion—we have seen the like of all these things; but religion ought to be, above all things, a matter of everlasting principles fixed in the heart, working themselves out in life. He is the best Christian whose life is most completely governed by the principles of Christ, and this is true without reference to anything else whatever.

**Temptation.**

You have faced it every day. You are yet to face it as long as you live in this world. There is no escaping it. There would seem to be quite a relief if one could regulate himself like a clock, and set himself agoing in good order for some given period. But a man is not a clock, not a piece of dead mechanism to be regulated by forces which are extraneous to himself, or by any force within himself whose movement has been determined by some one beyond him. He determines at all times his own movements, makes his own choices, and is capable every moment of choosing or of changing a choice already made. And there are motives always springing up within him, influences from without always coming in upon him. This makes the battle of life a continuous one. Surely we should know how to do well what we must inevitably be doing always. We ought to know how to fight and to conquer the foes against which we must so constantly strive. It really seems inexcusable in a man that he should profess to be determined to lead a Christian life and yet be overthrown therein again and again, and that this should be repeated through all the years of his life. We ought, in a matter so deeply affecting the issues of this life and those of the life to come, to learn how to conduct ourselves.

We offer here one or two suggestions. The first is that the only way to meet temptation successfully is to meet it with instant decision. It is always a mistake, usually fatal, to dally with your temptations. There may be required time to determine what is right and what is wrong; it may be even a delicate and difficult matter to determine what you ought to do under certain

circumstances; but the moment the path of duty becomes clear, there ought always to be instant decision. A firm, unwavering stand then, that is the battle won.

This is according to the example our Saviour gave us. There appears to have been moments in his temptations in the wilderness when the nature of the solicitations which arose within was not clear—it must often be so, times when for the moment it is not clear whether the desire which has arisen is legitimate or not. But the very instant it appeared that Satan had inspired the desire the Saviour's decision was made, and there at once followed the "Get thee behind me, Satan." He resisted the devil and the devil fled from him. There is no other rule for us in this matter. To toy with the temptation at all is to yield to it so far, and the probability always is that the subject of it will become its victim. For any degree of yielding so far forth vitiates the fiber of the moral nature, making resistance less and less effective and less and less probable. A man may easily yield till he becomes an object of pity to himself and a pitiable spectacle to all about him. So is the drunkard; so is the victim of lust. It is indeed doubtful if any man or woman who has thus been wind-shaken through and through ever does recover entire soundness, any more than a wind-shaken tree ever again becomes entirely sound. Such a tree is ever afterwards more liable than its fellows to be broken by a storm. People talk about a man's being better for the experiences of sin, they may have undergone! It is the fearful characteristic of sin that it registers itself in the natures of men, and they are ever the weaker for the sin. He who has uniformly repelled every temptation is in all ways a purer, better and stronger man than he who has been rescued from his sins. He carries no marred and distorted nature, seamed and scarred till its functional activities are ever uncertain.

We need not bewail the fact that temptations are ever coming to us. Certainly no man ought needlessly to put himself in the way of them, and there are times when we owe it to ourselves to avoid them by all means, when we should take another path than that along which we know they lie. Our Lord taught us to pray, "Lead us not into temptation." Yet temptation is necessary to all moral training. Without it there could be no probation, no development of virtue or holiness, no rising in strength, no just reward of virtue. The prayer, "Lead us not into temptation," means that we are to strive to escape all we honestly can. Undoubtedly that is wisdom. Yet our Saviour knew that there would be much of temptation in our pathway when we had avoided all we could. He himself was tempted in all points like as we. There is another teaching of the good Book which we must take along with this teaching of his: "My brethren, count it all joy when ye fall into temptation, knowing that the trial of your faith, being much more precious than gold that perisheth, worketh patience"—that is to say, though you should seek to avoid all you can, you are yet to stand up and battle manfully with the temptations which you meet, knowing that in the conquest of these lies your opportunity, and your only opportunity to become perfect in righteousness. Therefore you are to take them joyfully, as a true soldier who must fight will take the day of battle joyfully. We are not in the war simply to draw rations; we are in it for conflict. Seeing that some battles must be fought, it is better that they should come on. There be many fields of battle upon which we must resist, resist to the death. After that, victory.

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

**Education Has More Than a Material Value.**

That education has a money value is beyond doubt. In the contests for the material prizes of life, that the developed man has a great advantage over the undeveloped is self-evident. Still there are elements of a well rounded education that far transcend any material advantage it may give.

Dr. J. H. Riffin, presiding elder of the Camden district, Little Rock Conference, said a few days since that he had educated two children at Hendrix College and is now educating a third; that for a boy to spend one year in that school is worth more than \$1,000; to spend four or five years there is worth more than \$5,000.

In a conversation with an educator of experience a few days since I asked him what motive he appealed to in securing students for his school. He answered quickly, "I urge the one motive of material advantage. You can not reach the people of my section with any other." So the ideal and personal elements of education are left out of account. Yet it is the view of all leading educators that in the possession and development of these elements are the very essentials of a true education. Fulness of life and ability and willingness to serve are the things of real value. Increased earning capacity follows, but that feature of education is of secondary importance.

Stonewall Anderson.

Hendrix College, July 19, 1905.

**Waste in Higher Education.**

The waste which is gravest in character and the most detrimental in its results is that involved in the substitution of pretense for fulfillment. And I am not referring to the so-called institutions, as in some of our great cities, which sell their degrees and diplomas to those who are able and willing to buy them. There is real honesty in this transaction. Every man knows what he is purchasing and for how much he purchases it. The institution makes no pretense of furnishing instruction or of giving an education. Its only proposition is to sell a parchment at a high price, and it has a legal right to make such sale. This, I repeat, is a fair and honest transaction. There is no deceit; the purchaser gets what he bargains for. And, besides, this kind of work does not fall within the field of higher education. It belongs rather to the sphere of the rag gatherer and the rag merchant; for, when reduced to its last analysis, it proves to be such a commerce as this.

Of vastly more consequence, however, is the deception practiced upon unsuspecting young men and women by institutions which do give instruction of a sort, under the name of college instruction. And these institutions put upon teaching a label that makes it pass for something which it really is not. The victim is the student from the country village or the farm, who cannot be expected to know that he is being defrauded. Such institutions will be found all through the Middle States, the West, and South, and strange to say, those who most commonly practice this fraudulent waste are the representatives of our religious denominations, who, for the sake of denominational pride, stoop to call the institution, which is not even a well equipped academy, by the name of college or university. Here is waste on a gigantic scale—waste of time and energy, and worst of all, waste of character.—William Rainey Harper, in the Trend in Higher Education.

**Hear Me For My Cause.**

We have five Conferences beyond the Rockies. Five cities head the five Conferences. Butte heads the Montana Conference, Spokane the East Columbia, Portland the Columbia, San Francisco the Pacific, while the city of Los Angeles heads the Los Angeles. We have churches



(one or more) in each of these cities except Portland, Oregon. Portland is at the head of the rich Willamette Valley, and has a population of 150,000. We have churches all through the valley, while we have no church building in Portland. A faithful man was sent to Portland nineteen months ago. We had there no church, parsonages, membership, money—nothing. But the Unseen One was with his servant. Today we have in Portland 130 members, 76 in Sunday School, 57 in the Epworth League, and 26 in the Woman's Home Mission Society. They have paid (their first year) nearly \$600; have secured something over \$10,000 toward a church building; have purchased a handsome corner lot at a cost of \$4,000, within ten blocks of the heart of the city and twenty-one blocks from any other Methodist church.

Now, we need help to complete such a building as will command so important a position. We have no more loyal or liberal people, and none who are praying and working harder to build themselves a church. There are many in our great church whom God has specially favored in financial lines, and who wish to express their gratitude to him by giving to his church where it is most needed. Then help us at Portland. You responded nobly to our call a few years ago on a larger scale. You well know the blessing that resulted to you and to the church. We ask you now not to do what we are not willing to do, but to join us in helping a people who are struggling to help themselves. Fix the amount yourself. Anything from \$1 up to \$100. Send it to me, or to Rev. E. H. Mowre, 569 Union avenue, N., Portland, Oregon; and either of us will acknowledge receipt of same. We believe the same love, loyalty and liberality which you expressed when you relieved our Board of Missions in 1897 will move you also to meet this minor call. Such is our faith in your willingness to help. Many will bless the soul who responds.

H. C. MORRISON.

1445 Henry Clay avenue, New Orleans, La., July 8, 1905.

P. S.—Out of a population of 150,000 souls in Portland, only 15,000 hold any church relation whatever. Surely we are needed nowhere more than by the unsaved 135,000 in that great and growing city. We shall publish, from time to time, the names of contributors and amounts given.

H. C. M.

#### Henderson College.

The life of any organization depends upon the amount of well directed enthusiasm which has been aroused within it. No work, whether in the Church, in business, in affairs of state or in school, has ever made real, lasting progress without its leavening influence.

When I speak of enthusiasm, I do not mean that effervescence that passes with the momentary inspiration which it brings; but I refer to that which is born of faith. Without faith there can be no enthusiasm, and without the right amount of enthusiasm faith may be of but little practical value; but when these two are combined under the guidance of common sense, something is going to be done, or possibly better, "something is doing."

We claim at Henderson College to be doing a work that is needed. We have faith in what we are doing and we have the amount of enthusiasm necessary to make a great success. Our work last year was a success beyond the peradventure of a doubt. Students left us with a new life and a new purpose in living. Character was built, a lofty standard of conduct was developed and an appreciation of thorough scholarship was awakened which will not pass with the passing day.

Much of the character moulding was done through personal work. The Master used this

method much in His own teaching, and it has not been excelled by any modern methods. The epoch-making times are those where two come together in a heart to heart conference. When there is only one in the audience, there can be no room for wrong applications of the truths set forth. Things thus said strike home to the heart if there is a heart to be reached. We have an abiding faith in this method and we think it will succeed where success is possible.

Our school enthusiasm was like a fire in season. Its genial glow was felt by all who came within the range of its influence. It spread and awakened new life and new purposes; it made students feel like there is a place in the world for them, if they only should fit themselves for the place.

The atmospheric conditions were developed through the general enthusiasm for right conduct. With the live part of our school, body and soul for a square deal in everything, there was small space for little soul-eating crimes. We think that the atmosphere which a student breathes during his school course is of more importance than the course of study which he pursues. By no means do we underrate thorough scholarship, that is a part of our cardinal doctrine. The text-book work may be in a large measure forgotten, but the statue of manhood and womanhood developed in school will be an abiding influence through life. Sound scholarship, and a character as sound and as pure as man can attain, is that for which we are striving.

I write this, Mr. Editor, as the creed, in part, of Henderson College. We claim no other right to life than that we are doing something. We are fulfilling our mission as we see it. We know that we have started an influence for right ideals of life and scholarship in this part of the State that will be abiding. Very cordially,

John M. Williams.

#### A Message to the Negro Race of the Twentieth Century.

I have been requested to write a brief paper on the subject suggested by the foregoing headline.

Let me say, in the outset, that I can not reach with any message the negro race. The majority of that race still live in Africa, cut off by distance, ignorance, and barbarism from any knowledge of what I or any one else may say in America. I can not reach more than a very small part of the race in America. The majority will never see what is printed in this paper or in any other paper; some who see will not read it, and many who read it will not heed it. But if a few hear and heed what is said, good will be done, and, at last, there is no way to reach a race or a world except through the few souls who are wise and who care for the solemn duties of life. My message must, therefore, be to such an elect few, and most of them in the Southern states of the American union.

Another matter: There is nothing in the twentieth century which makes the principles of truth and duty different from what they have been in all the centuries which have passed, and what they will be in all the years which are to come. The people in the twentieth century must serve the God of all the centuries and the eternities, and their responsibilities have been and will be forever. My concern is with duty, for that done all else will take care of itself, or rather God will take care of all else.

Let me draw attention to the remarkable fact that the negro is the only man, not white, who is permitted to naturalize and become a citizen of the United States. The Indian can not; the Chinese can not; none but the negro can. If this striking fact confers on him special honor, it also imposes on him special duties. It is not neces-

sary to inquire how this singling him out for such distinction came to pass. It is enough to say it was given him by white men, and such preparation as he had and now has for such a distinction came to him from white men. He has fared better than the Indian.

It should also be remarked that the negro has had more done for him in the last three hundred years than has been done for any dependent race. There lies before me the report of the Tuskegee institute for the year ending May 31, 1904. From that report I learn that the institute has ninety-eight buildings, 151 officers and instructors, an endowment fund of \$1,030,553, and that its receipts for the year were over \$200,000. There is no college for whites in Alabama, Georgia, South Carolina, Mississippi, or Arkansas which has had so much done for it. It is one of many, albeit the richest perhaps. The southern whites have raised large sums for the common school education of the negro by taxing themselves, for the whites pay most of the taxes in the south.

These facts should assure the negro of the friendship of the white man for him, and they more than offset any argument to the contrary drawn from acts of violence by a small minority of the prejudiced and lawless. The best white people, north and south, wish the negro to have a fair chance to be and to do the best for himself.

(1) Now, I have some words of advice, and the first is this: Let the negro think more of his duties and less of his rights. In the United States all the people, white and black, think twice of their rights and once of their duties. Yet no man and no race ever did much until it was absorbed in duty. And duty done, always in the end secures to all of us all the real rights we are entitled to. Every man has the right to do right, and there is no nobler right than that.

(2) Let the negro be himself and not somebody else. No man and no race ever comes to much who would rather be somebody else than himself or itself.

I was on a sleeping car a few nights ago and heard a man—a man from the north as it happened—criticising the negroes rather sharply. I ventured to interpose a few words of defense, and in the course of his reply he declared, among other things, that if he should advertise a soap that would straighten the hair and make white the skin of the negroes, he could sell tons of it every week of the world. If what he said was true, it is not very promising for the negro. It shows he wants that self-respect for his race which is necessary for the best interest of his people. Equally wanting in self-respect is the perpetual talk about what is called "social equality." God separates races for good ends, and God's ends are best accomplished by every race respecting itself too much to wish to be any other.

The society which every race most needs is the best of its own, and when it breaks away from that, if its effort is at all successful, it only succeeds in mingling itself with the worst of the race it seeks to obtrude upon. No good can come to any race by any such policy.

(3) The presence and history of the negro in America is too great a fact to be without significance in the plans of God for the world. Africa has a claim on the children of Africa in the United States, and that claim should be honored above all others. The Christian religion and the civilization which it carries with it should be given to Africa, and the negroes of America should see that this is done shortly. What shall be said of a people which has received so much and refuses to give this much to its kindred beyond the sea?

May God bless the negroes of my country and make them a blessing! —Bishop Candler in the Voice of the Negro.

**Little Rock District Conference.**

Editors Methodist: It was no surprise to me that some of the delegates to our district conference failed to attend, in view of the grassy condition of the crops, but it was a sincere pleasure to have every charge represented and all our preachers present but one, and he detained by a revival. And better still was the spirit of work and worship, and of brotherly love that warmed all hearts and touched all tongues. Preachers and laymen vied with each other in putting the most into and getting the most out of the conference possible. The sermons and speeches were of a high order, unusually practical, convincing and stirring, easily carrying the large and appreciative audiences with the speakers, and when the call for a re-consecration was made, the ministry and laity without an exception, hurried forward with hearts and faces all aglow amidst the spiritual refreshing which was upon them.

The reports of the pastors were hopeful and encouraging, and of the committees able and edifying. League and missionary days were great days indeed, and the pledge of support of a missionary in the foreign field ought to thrill our entire membership and the members in this district be quadrupled next year. The campaign which is now on and will be pushed, should soon have the district aflame with gospel fire and make revivals and collections much easier than hitherto. President Anderson and Brother Weems, representing Hendrix and Galloway colleges, were heard with pleasure, and Brother Rorie would have been for Henderson college and the orphanage, but for his late arrival; he was overlooked, much to my regret.

The junior editor was with us, was warmly welcomed, and, as usual, was wise in counsel and helpful in suggestion. He made friends for the Methodist.

The Woman's Missionary work was forcibly presented by Sister Thornburgh, and her splendid paper was ordered published.

The appointment of a district Sunday school committee that will canvass the charges of the district and arrange a program for the next conference, is a distinct advance along a highly important line.

Brethren, one and all, let us press the battle. Push your revivals and collections and success is assured; not to do so is to fail.

Jno. H. Dye.

**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.

**MONTICELLO DISTRICT —**

Brethren, Pastors and Laymen: —The time until our Annual Con-

ference is short. It behooves us to see to it that we use it wisely, earnestly. Brother Layman, help your pastor. Attend the protracted meetings. Help in every way to build up your charge. United and persistent effort will enable us to make a good report to the conference. Let us all pray much for God's blessing on our work. Let us all labor to place this district on the front line.

Yours in Christ,

W. M. Hayes.

July 29, 1905.

COLT, ARK.—Closed a fine meeting at this place last night with good results. Twenty profession, several reclamations, nine additions to the church, others will follow. Some will join the Baptists. We acknowledge ourselves indebted to Rev. A. C. Cloyes of McCrory for several fine sermons.

H. E. May.

July 28.

FROM BRO. STONE—Dear Brethren: In as much as the press of District Conference and other official meetings are now about over, I beg to be excused for asking this intrusion on your valuable space and time, as it is my first. I wish to say to my friends and acquaintances that I still linger on the shores of time, though bowed beneath the accumulated weight of the decrepitude of age and the infirmities of disease. I am, and have been in very feeble health, ever since the first of last September, under medical treatment most of the time. Still, under the blessings of God, I have managed to cultivate all the land I have; and have a fine prospect for a very fine little crop. I can assure you that it is very depressing to both mind and body to have to work hard all day, and then be up ten, fifteen and even twenty times a night with cramps in your limbs. I feel thankful to state that through the blessing of a kind and merciful Providence, and the great liberality of kind and sympathetic friends, I was able to pay off my first note last December, thus making two payments, with two more yet to make, one eighty-two dollars (\$82.00) next December, and the other eighty two dollars (\$82.00) December, 1906. I am trying to work hoping and praying that the good Lord will enable me to make the payments and then, when freed of debt, I hope to enjoy some peace and comfort. In this connection I wish to acknowledge the very opportune favors received from friends last year. The first came from Hon. G. T. Cazort of Harroldston, Ark., a true and tried friend of most precious memory; next is Rev. Thos H. Ware of Prescott, Ark., another brother true and tried. He sent a five dollar check for himself and a two dollar check from a good brother whose name I have forgotten. Then a five dollar check from Sister W. A. Cazort, an elect lady whom I have known and esteemed very highly in love from her girlhood. Soon after

this she sent me a five dollar check from Rev. D. J. Weems, another one of my old presiding elders. Sister Cazort is of Lamar, Ark. Then just after the Little Rock conference, Sister Thos. H. Ware of Prescott, Ark., a noble Christian lady, and friend, sent me a forty dollar check and next Bro. Martin, Natural Steps the pastor of Maumelle, sent me a five dollar check, making, in all, seventy-two dollars.

My daily hope and prayer every evening and morning are offered up out of a truly grateful and appreciative heart to the Father of all our mercies, for his richest blessing to ever rest upon those noble Christian men and women. In conclusion, dear brethren and friends, I feel that I shall not be a burden to any one very much longer. I am now far advanced in my seventieth year. I feel that the sands are rapidly passing out of the glass, I try to be submissive and resigned and say from the heart "The will of the Lord be done. Hence, I am waiting only waiting. The Lord bless you all.

W. J. Stone.

**Prescott District—Third Round.**

Murfreesboro	Aug. 5, 6
Center Point	12, 13
Nashville	13, 14
Mineral Springs	19, 20
Chidester	26, 27
Harmony	28, 29
DeAnn	Sept. 2, 3
Emmet	3, 4
Prescott Ct.	4, 5
Nathan	9, 10
Bingen	12, 13
Washington	14
Spring Hill	16, 17
Hope	17, 18
Fulton	19
Prescott Sta.	20
Pike City	23, 24
Gurdon	25, 26

Thos. H. Ware, P. E.

**NERVOUS WOMEN****Take Horstord's Acid Phosphate.**

Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

**Texarkana District—Third Round.**

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

B. A. Few, P. E.

**The Seven Wonders of the World.**

The following convenient rhyme will enable people to remember easily the seven wonders of the world:

The Pyramids first, which in Egypt were laid;  
Next Babylon's Garden for Amytis made;  
Then Mausoleus' tomb of affection and guilt;  
Fourth the Temple of Diana, in Ephesus built;  
The Colossus of Rhodes, cast in brass to the sun;  
Sixth Juniper's Statue by Phidias done;  
The Pharos of Egypt, lost wonders of old;  
Or Palace of Cyrus, cemented with gold.

It would also puzzle many people to name the seven wise men of Greece. They were Solon, Bias, Chilo, Periander, Thales, Pittacus and Cleobulus.—The National Advocate.

1780 The Leader 1905  
for 125 Years

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**Rev. J. Ditzler on Methodist Munitions.**

"Rev. C. L. Ballard—Dear Brother: I've examined your publications, Mode, Subjects, Succession, Why I Am Not a Campbellite, etc. Excellent, direct to the point, bristling with Bible truth, and must do great good. I am not surprised that such excellent judges as Binkley, McLean, Bishop Key, and others, so strongly endorse and commend them. Thousands should be scattered among the people. It will pay our pastors to see it done. Yours truly,

"J. DITZLER,

"Prospect, Ky."

Methodist Dynamite, or Immersion Exploded.

Our Polity Vindicated or Why I Am a Methodist.

Twelve Reasons Why I Am Not a Campbellite.

Heaven's Dynamics, or the Baptism of the Holy Ghost.

Sledge-Hammer on Baptist Succession, or the Unbroken Chain Broken.

Wrecks By the Way, or Apostasy Proven.

The Campbellites Defeated, or God's Altar Established.

The Antipedobaptist Torpedoed, or Infant Baptism Elucidated.

Twenty thousand sold in 20 months in Texas.

Price, single copy prepaid, 15 cents; one of each prepaid, \$1.00; per dozen, prepaid, \$1.30; per 100, not prepaid, \$8.50. Order now. You need the books. I need the money.

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We take pleasure in calling the attention of our readers to this well-known and long established fitting school for young men and boys. It is located near Greensboro, N. C., over one thousand feet above sea level, in view of the mountains, in one of the most healthful, beautiful, and delightful sections of the South. It was established in 1852 and has been for 30 years under the management of the present principals, who have built at this point a school which draws patronage from every section of the country and from beyond the seas. Write them for a catalogue. See advertisement.

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

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Little Rock, Ark.

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### The Mothers' Strike.

BY ELIZABETH H. THOMAS.

Such a dream I had! So dreadful  
That I never heard the like;  
For I dreamt that on a sudden  
The mammas agreed to strike.

"We are tired," I heard them murmur,  
"Tired of working night and day,  
And not always hearing 'Thank you!'  
Such long hours and such poor pay!"

So they would not mend the jackets  
Nor the holes in stockings small;  
No one ran to kiss the bruises  
When poor Tommy caught a fall.

No one bound up wounded fingers,  
No one glued the broken toys;  
No one answered all the questions  
Of the eager little boys.

No one tied the little bonnets,  
No one brushed the little curls;  
No one basted dolly dresses  
For the busy little girls.

No one heard their little troubles,  
No one held them on her lap,  
No one sewed on truant buttons,  
No one hunted Johnny's cap.

And there were no bedtime stories,  
And no loving hands to tuck  
Blankets soft round little sleepers,  
For their mothers all had struck.

O, so lonesome and so dreadful  
And so queer it all did seem!  
Aren't you glad, dear little children,  
It was nothing but a dream?  
—Youth's Companion.

### A Junior's Trip.

Dear Junior Leaguers:— While  
the grown-up seniors are talking all  
about the Denver convention, we  
Juniors have something to tell, too.  
Denver has the coolest climate this  
Junior ever met with in July. I

could walk and walk and never tire.  
Sunshine most all the time and pure  
dry air to breathe. Truly it was a  
good place to be. We might play as  
hard as we wish and not grow tired  
and hot as we do in Arkansas. And  
if caught in a rain that would wet  
us, never mind, we would be dry in  
a short time. I experienced this.  
On the way to this goodly place we  
discovered that this is, indeed, a big  
old world and Kansas a very large  
state. We enjoyed watching little  
prairie dogs on the plains, some run-  
ning from our puffing train and  
braver ones sitting up like small  
statues watching us go by.

There were several Juniors in our  
party, namely: Dan Clary, Dan  
Caldwell, Tommie May Caldwell,  
George Workman and myself.

When we reached Denver there  
were so many good things to see and  
hear. At the different meetings we  
met Juniors acting as ushers and all  
were girls. I wonder if boys love  
league work as girls do.

But I want to tell of the Junior  
Rally Sunday afternoon in the beau-  
tiful Central Christian church at  
Denver. Brother Powell of Hot  
Springs had charge of the meeting.  
The Industrial Band, composed of  
sixteen boys in white and red uni-  
form, furnished most of the music.  
Did I enjoy it? Indeed I did and  
wished that certain boys I know  
would try to play as well as these.  
One drum was played by a small ne-  
gro boy, who looked so black among  
all those white faces. You know we  
are not used to that mix-up in Ark-  
ansas. We sang the "Glory Song,"  
led by pipe organ and "My Coun-  
try," led by the band. There were  
two hundred and fifty or three hun-  
dred children present and they sang  
with a will. Rev. Salton of Can-  
ada, first talked to the young hearts  
and scores of senior hearts felt that  
it was good to be there. Then we  
had an unusual event, a colored wo-  
man from New Orleans, addressed  
the Leaguers. So we had one from  
Canada, the extreme north, and one  
from the extreme south to tell us of  
Christian work among the young.

Miss Emma Robinson of Chicago  
attracted us by her sweet face and  
winning manner.

She said she belonged to the chil-  
dren from the Atlantic to the Paci-  
fic and from Canada to the Gulf.

Many other good things about the  
convention could be told, but I want  
to mention other things.

Monday morning we left delight-  
ful Denver and, passing through  
Colorado Springs, visited Cripple

Creek, a mining town in the moun-  
tains. On the way we gazed on the  
loveliest scenery imaginable and our  
train climbed the mountains to the  
altitude of 10,300 feet. We were  
permitted to enter the gold mine at  
Cripple Creek and were pulled into  
the mountain 3,200 feet by one  
small burro, twenty of us on a car.  
Down in the earth 600 feet with no  
light but the tallow candles fastened  
in tin cans, we sang "Blest Be the  
Tie" and felt that God will accept  
our worship anywhere.

I must not forget to mention that  
we went over the famous Georgetown  
Loop and when you go to Colorado  
be sure to take this trip. I shall not  
attempt to describe it. At different  
stopping places on the way, little  
children were selling small boxes of  
specimens. Tiny tots trying to make  
money. I am sure you would en-  
joy riding a burro up Pike's Peak  
as many did, starting from Manitou.

Colorado Springs is a cool pleas-  
ant place where one would like to  
stay always. Surely a good fairy  
waved her wand over this place and  
favored it above all other places.  
Only think of drinking melted snow  
from Pike's Peak in July and stand-  
ing in the streets and see snow-cov-  
ered mountains all the year. Truly I  
long for those "Everlasting Hills,"  
and feel about them as did the boy  
about whom Dr. Murrill of Denver  
told us. He said while visiting the  
mountains in company with a boy  
friend, the boy looked up at the  
great mountain peaks and said: "If  
God made those mountains I would  
rather be square with him than own  
the world and be the whole cheese."

I am yours in love with Colorado,  
Dora Davis.

Mabelvale, July 22.

### The Pets of a Zulu Girl.

The little Zulu girl has plenty of  
leisure. She has no clothes to put  
on, no beds to make, and very few  
dishes to wash. She does not at-  
tend school, and therefore has no  
lessons to learn. Sometimes she is  
sent to drive the monkeys away from  
the garden patch when they come  
to steal the pumpkins, or she brings  
water from the spring, or digs sweet  
potatoes for dinner. These small  
duties, however, do not occupy much  
of her time, and how do you think  
she spends the bright days in her  
pleasant summer land? Let me tell  
you: She plays with dolls, just as  
you do—not waxen ones, but clay  
and cob dolls, which she makes with  
her own little black fingers. She  
mixes the clay and molds it into  
small figures, baking them in the  
sun. Then she takes a cob and runs  
a stick through the upper part for  
arms, thus finding herself the owner  
of two styles of dolls. It is not the  
fashion for either the mother or her  
dolls to be dressed, owing to the  
great heat, so there are no clothes  
to be spoiled by wading in the  
brook or rolling in the sand.—Mis-  
sionary Review.

Stanton, Perry County, Ark.

Dear Bro. Anderson:—I am a lit-

## Balky Lamps

There are thousands and  
thousands of lamps that don't  
work, all for the lack of the  
proper chimney.

Right shape, right length,  
right size, right glass.

MACBETH's chimney; my  
name is on it or it isn't a  
MACBETH.

My Index explains all these  
things fully and interestingly;  
tells how to care for lamps.  
It's free—let me send it to you.

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Fine singing Canaries, Talking Parrots,  
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**LOUIS RUHE'S BIRDSTORE**

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319 Chartres St., New Orleans, La.  
(Write for prices.)

the orphan girl eight years old; live  
with grandma and grandpa. We  
take the Arkansas Methodist and  
would be glad to see my name in  
our paper. I have a little sister 4  
years old. We attend Sunday school  
every Sunday. Our regular school  
is not in session yet, but will be  
soon. We have a good garden and  
plenty of fruit. The church is close  
to our house, so I can not say of a  
truth that I am not a happy girl.

Lillie Andrews.

Columbus, Ark.

As I have never written a letter  
for the children's page, I will write  
one this time. My sister takes the  
dear old Methodist. I like to read  
it very much. I go to Sunday school  
nearly every Sunday. Mr. Walter  
Stewart is my teacher. Brother  
Parker is our pastor. We like him  
very much. Mr. McNew was my  
school teacher, but school is out now.  
I have three sisters and three broth-  
ers. My father died when I was  
four years old. I am fifteen now. I  
will close with good wishes to the  
editors and all cousins.

Mell Verda Field.

A little boy once complained that  
his brother was teasing him. She  
queried, "What did he do?" To  
which the whimpering lad replied,  
"He said, 'Turkey buzzard, crook  
your finger,' and poked his finger at  
me." "Why, dearie," said the moth-  
er, soothingly, "there is nothing in  
that." "Yes, mamma, I know; it  
was not what he said, but the way  
he said it."

"O, mamma, come quick!" cried  
little Bess, who had never before  
seen her small brother do anything  
but crawl. "Come quick, mamma;  
baby is standing on his hind legs!"

—Pacific Unitarian.

**A. B. POE,**

THE

**SHOEMAN**

LITTLE ROCK, ARK.

Largest Shoe House in the State

MAIL ORDERS

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**W. H. M. SOCIETY.**

EDITED BY

Mrs. Della Rodgers, Jonesboro,  
White River ConferenceMrs. V. S. McLellan,  
1818 Chestnut St., Pine Bluff,  
Little Rock ConferenceMrs. J. C. Holcomb,  
Morrilton,  
Arkansas Conference.

Send all communications to the editors.

**Letter From Mexico.**

2a Humboldt 45, Mexico, D.F.

My Dear Sisters:

Another year has passed so quickly that I was surprised to receive Mrs. Neill's letter reminding me of the near approach of our Annual Meeting.

God has abundantly blessed us during the year. Materially, our lives have been spared, and considering the size of our family, we have had very little serious illness. We are now in a better house and the health conditions are improved, although we are more crowded than we were in the other house. My earnest prayer is that God may open the way for the Board to buy property here in this great city, so that we may be able to adjust the work to better advantage, and to extend it as we have opportunity. Spiritually we have been blessed in the revivals that were conducted in both the American and Mexican churches, when some of our children were converted and joined the church; and during the sessions of our Annual Conference held here in February.

Mr. Cobb's visit gave us great pleasure, and we were glad to have Mrs. Louise McHenry, formerly a member of the Board, and mother of our kindergartner, with us for more than three months.

Since January 2 we have enrolled 336 children, and about 300 are in daily attendance. Quite an army, is it not? Wonderful opportunities are being given us in the teaching of so large a portion of the youth of this Capital City of a great republic. I feel the responsibility.

Our course comprises eleven years of study, besides the Kindergarten and Connecting Class work, but our most advanced pupils are in the ninth grade, so we will not have a graduating class for two years yet. It is wonderful to me that our Mexican children do so well with English studies, and they are so eager to learn.

Miss Wright has taught the Bible classes in the highest grades since the new year's work began in January. Bro. Cobb, pastor of the American congregation, and Bro. Santin, our Mexican pastor, have conducted our Chapel services, each once a week. The children always look forward with pleasure to their coming. Our family of twenty-two girls and twelve teachers, with day pupils who take dinner with us, and with servants, is increased to about fifty at noon each day and it keeps Miss Wright busy to supply the physical needs of the large family.

During the month of May a good many of our Catholic children were

absent from school, as they were preparing for their first communion. All during the month, which is dedicated to Mary, little girls were seen dressed like brides in white, their long veils fastened on with artificial flowers, going to the churches to offer flowers to the Virgin Mary. The little boys will offer flowers in June. A few days ago one of our patrons was in the office and I asked her to let her little boy attend Sunday school. During the conversation she told me that she let him go to the Catholic Church with some little friends, who were offering flowers to an image of the Virgin Mary. He misbehaved in some way after he returned home, and she said to him, "If you are bad the Virgin will punish you." He replied, "How can she since she is made of wood?" and when she told him that he had seen only an image of the Virgin, he said, "It looks to me like the great, big dolls they have in the stores up town." The woman is a Catholic, yet she laughed as she told me the incident, and does not object to our teaching little five-year-old Panchitto that God is a Spirit, and not the work of man's hands.

Our work is not all done among the Mexicans and Americans, for some of our teachers, helped by our older girls, hold a Chinese Sunday school in our large school room every Sunday afternoon, and from fifteen to twenty Chinamen attend. One of the Chinamen was converted and joined the church last quarter, and another has expressed a desire to be baptized. Several of them have written letters to their teachers thanking them for teaching them the Gospel.

Since Conference, the new "Sostenes Juarez" work has been opened and we have distributed our workers. Misses Wright, Godfrey, Wester and I attend the Mexican church, "El Mesias." Miss Wester is superintendent of the Sunday school. Misses Davis, Washburn, Prince and Estelle Rayne give their strength to the American church and Sunday school, and Misses Mary Rayne, Waller and Herring go to the Sostenes Juarez Memorial, Miss Rayne being superintendent of the Sunday school. We transferred Senora Trinidad Paz, our Bible woman, to the new work and Senora Javiera Guzman, our new Bible woman, works in the "Mesias."

My office work—the outside business—and management of the school prevent my teaching, and I have very little time for visiting, but I try to use the opportunities that come to me to speak to the people in the office, and as I am thrown with them in a business way.

Pray that God may give me spiritual and physical strength for the work and that it may prosper greatly. Your missionary,

Esther Case.

Mexico, D. F.

The Order of Worship," 10 cents a dozen.

**To the Juveniles.**

Dear Young People and Juveniles:

We are going through Illinois, and our road (the Clover Leaf) passes corn and wheat fields. The corn is tall, but seldom in tassel. The wheat has been cut and shocked in the fields and looks like a fine crop. The clover is being cut and hauled in. How sweet the air is! The perfume from the clover blossoms is driven our way. The farm houses are frame, but large and substantial. Occasionally a bunch of woods is passed. Some places have peach and apple trees, but they are lacking the fruit, except a few hard apples. The same red barns we sing about are found here in abundance, as every farm has a red barn, larger than the dwelling. Our view is the same until we strike the hills of Indiana, when the land is poor and hilly. The wheat not yet cut, and corn not as tall and fine looking. This lasts only a short distance, when the land is rich and the harvest is very large, and looks like Illinois. We strike Ohio late at night, and I do not know the nature of the country from there to Toledo, where we arrive about midnight. We take The Grey Hound, a very large steamer with a seventeen hundred passenger capacity. Our excursion was to Detroit, so we had all our boat could hold. The Grey Hound is a beautiful, slim-built boat, painted white and trimmed in gold. Everything is spotlessly clean. She is considered the fastest steamer on the lake between Toledo and Detroit. She looked like a large swan as she gently floated out from shore. Lake Erie is narrow and we were in sight of land all the way on one side, while water blending with sky on the other side was broken only by a white line on the water. The land side was hill scenery, with valleys now and then, with the blue veiled hills still further back. The cool breeze on the water was delightful. Often we pass steamers bound for Buffalo, New York or Cleveland and Put-in Bay.

The passengers were mostly from Toledo and surrounding country. They were bright, intelligent people, well dressed and well behaved. There was a band of music in each cabin, upper and lower. The boat was four stories high, having the lower deck, two regular cabins and the pilot deck. Our ride was a delight all the way on water. On land again, we passed Toronto in the night and found our crowd there. What a time we had to get a berth in the sleeper. Finally Camille and I had to sleep in one car and Mr. Heriot and Jonnie two cars further back. We had a train of twelve sleepers, and all were packed. We wake up near Montreal, Canada, where we arrived at 11 o'clock a.m. We left at 4 o'clock for Revere Du Loupe. Mrs. Belle Heriot.

"MR. WORLD AND MISS CHURCH MEMBER," a modern allegory, shows the dangers of compromise. \$1. Anderson & Millar.

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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,  
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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

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**EXCURSIONS****Pacific Coast Points**

—VIA—

**VERY LOW RATES**

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**Texarkana Notes.**

The Methodist Pastors' Association of Texarkana, Ark., met in the study of First Church July 24.

Reports of churches as follows:

College Hill—Good services since last meeting, but audiences not large. One accession by profession.

First Church—Prayer meetings well attended. Audiences somewhat reduced by the rainy weather. Four accessions by transfer. Many families are leaving the city for summer resorts.

Fairview—Sunday school promising, and a revival influence with the children caused five girls to kneel at the altar for prayer at the close of the 11 o'clock services yesterday. Congregations not large because of the inclement weather. One accession by letter. We are glad to have with us Rev. C. E. Lamb, of Lancaster, Texas, visiting relatives here. He preached a good sermon yesterday in First Church.

J. R. Sanders.

**B. B. B.****Bitter, Black, Bile and How Right Food Corrects It.**

Biliousness, from incorrect food, opens the way for an outfit of derangements of not only the body, but the mind as well. The world is a dark or gloomy place to the victim, whether millionaire or mendicant.

The wife of the head of a great insurance office in an Eastern city was cured completely of this wretched affliction by the use of Grape-Nuts. She says:

"For years I was a constant sufferer from biliousness and extreme constipation, and I suffered from the most dreadful headaches once a week which sometimes lasted three or four days at a time. Grape-Nuts food came to my notice about five years ago. I liked it from the first and began to use it because I liked it, without any thought that it might help my health. To my surprise I noted that after a short time all my ailments began to decrease, and they gradually but surely disappeared. I am now, and have been for years, completely free from them and enjoy perfect health.

"Everyone in my house now eats Grape-Nuts regularly, even my little two-year-old girl likes it with her Postum Coffee (another thing we are never without), and prefers it to any other cereal. It pulled her through a difficult period of teething during the hot weather. She never refused Grape-Nuts when other food could not tempt her to eat. It is the first food I intend to give to my baby boy when I wean him.

"My husband eats more Grape-Nuts food a fever meal than of any other one dish. He says it never palls on him, and he finds that it regulates his bowels perfectly." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

**Arkadelphia District Conference.**

The Arkadelphia District convened at Amity, Thursday morning, July 20, Rev. J. R. Cason, P. E., in the chair. A. Curle was elected secretary, and C. W. Thomas assistant. The attendance was not large. Several were kept away because of the high water in the Caddo river, but all who attended were sumptuously entertained by the good people of Amity, and the only regret expressed was that they did not have more people to feed. Amity is the model country town, viewed from a religious or educational standpoint.

At the close of the first day's session Bro. Cason received intelligence that his father was in a dying condition at the home of Capt. Crawford in Fulton county, and left for his bedside.

Rev. A. Turrentine was elected and presided to the satisfaction of everybody during the balance of the conference. The conference adjourned Saturday afternoon.

J. L. McKinley, J. H. Hinemon, I. N. Runyon and J. D. Mann were elected delegates to the annual conference.

Spirituality was a marked feature of the conference.

A. Curl, Secretary.

**Texas Letter**

My last from Princeton said, "More to follow later, perhaps," so here I am again for several reasons. First, they said "be sure and write for Arkansas Methodist when you get home, etc. So after our Bearden meeting, I went to Fordyce and found commencement for Little Rock Conference Training School. Rev. W. C. Watson was one the throne, so I was compelled to take a "lower seat," yet withal Bros. Few and Watson showed me all the courtesy possible to a strolling Texan and I accepted the situation gracefully.

Bro. Watson acquitted himself finely for his "chance," having to preach in the presence of several dignitaries, and finished scholars. A "Commencement" was a strain on the brain and nerves of even a city preacher, but la me, he stoned well. He "slew a bear and a lion" aid last, but not least, with a small pebble gathered from the brook killed Goliath stone dead and the people with one accord said, "It was a mighty fine sermon." That night, however, Bro. Watson took a good old time text and gave us a sweet, feeling gospel sermon on "Power and the Necessity for It." I then closed with a little reminiscential talk. Then a grand inspiring song from Bro. Few's superb choir and a general consecration hand-shake. Glory to God it was a great day and night!

Brother Few then had the cheek to say, "Finch Winburne will fill this pulpit next Sunday and night. So going on next day to Princeton where I preached a little prayer-meeting sermon for Bro. Harrell and his people. I came back to Fordyce, preaching Sunday and

Sunday night to fine crowds and might have stayed a little longer, but Bro. Few had gone off to a district conference. The people were tired with "various exercises," so I closed that night. Bro. Tucker and all the people treated me splendidly, God bless them! Another night at Bearden and I then took train next evening, reaching Corsicana just about sun up. A good breakfast at Molloy House, the home of my sisters, Ellen and Laura, thence home, sweet home. Wife and I made up and she took me back and so did my people. Here I am in my Texas patch. My, my, the work before me in meetings!

Finch M. Winburne.

Thornton, Texas.

**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.

Pine Bluff District—Third Round.  
First Church.....August 2  
Carr Memorial.....August 3  
Lakeside.....August 8  
Haley Memorial.....August 9  
Redfield.....August 12, 13  
Alzheimer.....August 18, 19  
Sherrill.....August 19, 20  
Roc.....August 23, 24  
De Witt.....August 25  
Gillett.....August 26, 27  
Star City.....August 26, 27  
Kingsland.....August 30, 31  
St. Charles.....Sept. 2, 3  
Stuttgart.....Sept. 2, 3  
Bayou Meto.....Sept. 2, 3  
Rison.....Sept. 9, 10  
Douglass and Grady...Sept. 12, 13  
Swan Lake.....Sept. 15  
Macon.....Sept. 23, 24  
Sheridan.....Sept. 24, 25  
Rowell.....Sept. 30; Oct. 1  
E. M. Pipkin, P. E.

**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, etc. FRANCIS CASEY, St. Louis, Mo.

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Sixteen years steady increase in sales shows that QUALITY WILL TELL.

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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.

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CASNOW

Searcy District—Third Round.  
Bald Knob Ct., at Bradford, July 15-16.

Augusta Sta. .... July 22-23  
Wiville Ct. at Wiville. .... July 25-26  
West Point Ct., at Griffithville

..... July 29-30

West Searcy ..... Aug. 2-3

Argenta ..... Aug. 5-6

Gardner Memorial ..... Aug. 6-7

Searcy Sta. .... Aug. 9

Tuckerman and Kenyon Aug 12-13

Newport ..... Aug. 16

Cabot Ct., at Austin ... Aug. 19-20

Bethany ..... Aug. 26-27

El Paso ..... Sept. 2-3

Beebe Ct. at Beebe .... Sept. 9-10

Heber Ct. .... Sept. 13-14

Cato Ct., at Concord ... Sept. 16-17

Auvergne and Weldon at.....

Snapp ..... Sept 23-24

J. D. Sibert, P. E.

Rev. W. T. Thompson and Rev. Wm. Sherman are having a great meeting at Paris. Up to Tuesday night of last week there had been thirty-five conversions.

#### EVER TREAT YOU SO?

Coffee Acts the Jonah and Will Come Up.

A clergyman who pursues his noble calling in a country parish in Iowa tells of his coffee experience:

"My wife and I used coffee regularly for breakfast, frequently for dinner and occasionally for supper—always the very best quality; package coffee never could find a place on our table.

"In the spring of 1896 my wife was stricken with violent vomiting, which we had great difficulty in stopping. It seemed to come from coffee drinking, but we could not decide.

"In the following July, however, she was attacked a second time by the vomiting. I was away from home filling an appointment at the time, and on my return I found her very low; she had literally vomited herself almost to death, and it took some days to quiet the trouble and restore her stomach.

"I had also experienced the same trouble, but not so violently, and had relieved it each time by a resort to medicine.

"But my wife's second attack satisfied me that the use of coffee was at the bottom of our troubles, and so we stopped it forthwith and took on Postum Food Coffee. The old symptoms of disease disappeared and during the nine years that we have been using Postum instead of coffee we have never had a recurrence of the vomiting. We never weary of Postum, to which we know we owe our good health. This is a simple statement of facts." Name given by Postum Company, Battle Creek, Mich.

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

TEXARKANA NOTES—The Methodist Pastors' Association met in study of First Church, July 31, 1905. After religious services by Rev. F. W. Harvey of Bright Star circuit, and Bro. R. E. Burks,

a Sunday-school missionary, the following reported:

Bright Star Circuit—The work getting along nicely. Have been relieved of the charge and will attend Hendrix College next session.

Bro. Burks says interest is increasing in the American Sunday School Union throughout his territory.

College Hill—Rev. F. W. Harvey preached yesterday to our people both hours.

First Church—Very good day. Four accessions by transfer, and one by profession.

Fairview—Usual services, with special interest in Sunday School.

J. R. Sanders.

ADONA—Bros. Anderson and Millar: Just closed one good revival and am now in the midst of my meeting at Oppelo. This is by all means the greatest revival that has ever been at this place, and few can surpass it anywhere. Oppelo has for years been dead, cold and indifferent. I began preaching on a severe line and people were seized with Holy Ghost convictions and began to cry mightily. From all directions could be heard wails of repentance. To date sixty have been most powerfully saved. I don't know of a single shallow case. They simply weep, cry, confess, forgive and ask forgiveness on an old time Bible here.

One profound feature is, the greater part are men and women of age. Nearly every home in the country is stirred and turned. The old folks that had given up long ago are now nearly all saved. The wealth is consecrated. Just received thirty-eight of the leading people into the Methodist church and a great number will come yet.

I believe the number of saved that can be relied upon, will reach at least one hundred. The Methodist church at this place is certainly on good footing now to stay.

God is with the Methodist Church, South, and if old time preaching is carried out, old time conviction will follow, and the day is near at hand when she will be the greatest people in the world.

The land owners and leading men of this country have been saved and come into our church. They have already demonstrated that their wealth is consecrated to the church. I begin my next meeting at Adona Saturday night. I am expecting great things of the Lord. Amen!

Alva E. Goode.

The preachers of the Little Rock Conference will please send me the money they have collected for the American Bible Society.

J. M. G. Douglass.

Monticello District—Fourth Round.  
New Edinburg, at New Edinburg

..... Aug. 26, 27

Parkdale ..... Sept. 2, 3

Portland and Wilmot, at Wilmot.

..... Sept. 3, 4

Palestine, at Carmel..... Sept. 9, 10

Collins, at Collins..... Sept. 16, 17

Monticello ..... Sept. 17, 18

Jersey, at Lanark..... Sept. 23, 24



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Warren ..... Sept. 24, 25  
Crossett ..... Oct. 8, 9  
Dermott and Dumas..... Oct. 8, 9  
Snyder ..... Oct. 14, 15  
Tillar, Newton's Chapel.... Oct. 21, 22  
Hamburg Ct., at Antioch... Oct. 28, 29  
Hamburg ..... Oct. 29, 30  
Arkansas City and Watson.. Nov. 4, 5  
Lacey ..... Nov. 11, 12  
Lake Village and Eudora... Nov. 18, 19  
Wilmar ..... Nov. 25, 26  
Official brethren please attend the quarterly conference.  
W. M. Hayes, P. E.

#### 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.

#### VERY LOW RATES TO MONTEAGLE, TENN.

Tickets at one fare plus 25 cents for the round-trip will be on sale July 14, 15, 17, 23, 24, August 5, 6, 7, account Bible Training School, limit August 31st. Also July 29, 31 and August 1st account Woman's Congress, limit August 16th.

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**VAUGHAN.**—Brother Isaac A. Vaughan was born in Pope county, Ill., April 12, 1850, and moved to Tennessee in 1864; was married to Miss Sallie Yancey in 1877 (April 21). To them were born twelve children, five of whom preceded him to heaven. He had been a true and faithful member of the Methodist Church for a period of fifteen years, when on July 7, 1905, he answered to the death summons and was taken to his long sought home. His statement at the last was that "I fear nothing and am willing to go if it is God's will that I should," and he died happy. Three boys and four girls are yet to go, and his devoted wife, who is now left with all the cares of home. May God bless them in their trouble. It will not be long till you will see him again, so be faithful, be true and good and God will do all things well. May God bless them in this trying hour is the prayer of their pastor, Louis Hundley.

**FOSTER.**—Grace Tillman, the youngest child of Mr. and Mrs. J. J. Foster, was born October 27, 1896; died June 4, 1905. All her life Grace had been the joy of the home. She was a bright and beautiful child, with a happy and unselfish disposition. She was always kind and obedient in the home. Her little playmates loved her tenderly, for she ever tried to make herself agreeable to them, though some of them were much younger than she. She was a member of the Sunday-school, which she delighted to attend. It seemed fitting that such a beautiful little life should close amidst the glories of the setting sun on a beautiful Sabbath day, for no doubt she awoke to the greater glories of the eternal Sabbath. We are glad the family knows so well the source of comfort. May they ever trust in God till they join Grace in her home above.

J. H. Glass.

**FARLEY.**—Brother J. B. Farley was born in Charleston, S. C., in 1840. In early manhood he moved to Tennessee and then to Mississippi, where he resided at the breaking out of the war between the States, when he espoused the cause of the Confederacy. He was married in 1869 to Miss Lila Cummins, of Mt. Pleasant, Miss. In 1876 he moved with his young family to Arkansas, where he continued to reside until he was called to his eternal reward on February 14, 1905. Reared a Presbyterian, he with his good wife joined the Methodist Church, and continued a loyal member to the end of life. He expressed himself as being assured that "He was able to keep that which he had committed unto Him," and as a child worn and weary from play, would at eventide come in, climb into his mother's lap and pillow his head upon her bosom and fall into a sweet sleep, so with this worn and tired servant of God. At eventide of life he pillowed his head upon the promises of Christ and fell asleep. He was buried from the home of his daughter, Mrs. E. R. Wilford, in Pine Bluff, who with her mother, did all that loving hands could to alleviate the sufferings of his protracted illness. He has gone to await the coming of his lonely wife, a daughter and two sons. May they follow as he has gone.

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### NOTICE OF SALE.

Notice is hereby given that I, George M. Woods, as guardian of Mary Upton, insane, will in pursuant to an order of the Pulaski Probate Court, offer for sale at public vendue to the highest bidder, on the 12th day of August, 1905, at the east door of the Pulaski County Court House, at 12 o'clock m., all the interest of Mary Upton, insane, in the following described property, to-wit: One-third (1-3) interest in the south 50 feet of lots 10, 11 and 12, block 15, Masonic Addition to Little Rock.

**TERMS OF SALE:** One-third cash and the remainder within three months, bearing interest at the rate of 8 per cent per annum, a lien being retained on said property for the payment of the purchase money.

GEO. M. WOODS,

Guardian Mary Upton, Insane.

Dated at Little Rock, Ark., July 15, 1905.


### PETITION TO CONFIRM TITLE TO LANDS.

Notice is hereby given that on the 13th day of July, A. D. 1905, F. Litske 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 confirm and quiet his title to the following lands situated in Pulaski County, Arkansas, to-wit: Lot two (2), in block four (4), in North Argenta; also a tract of land described as follows, to-wit: Beginning at southwest corner of lot two, block four, North Argenta, thence run east to southeast corner of said lot 2, thence south along Orange street 60 feet to northeast corner of block 5, North Argenta, thence west to northwest corner of said block five, thence north 60 feet to point of beginning; all in 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 said petitioner to said lands, and every part thereof, should not be quieted and confirmed.

Given under my hand as such clerk at the city of Little Rock, this the 15th day of July, 1905.

F. A. GARRETT, Clerk.  
Marshall & Coffman, Solicitors for Petitioner.



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Prairie View Ct., McKendree..Aug. 5, 6  
Belleville Ct. ....12, 13  
Ozark Ct., at Webb City.....19, 20  
Ozark Sta. ....20, 21  
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Paragould District—Third Round.  
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.  
Henderson Mission .....Aug. 5, 6  
Hickory Plains Ct. ....12, 13  
Mauwelle 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.

Monticello District—Third Round.  
Arkansas City and Watson...Aug. 5, 6  
Snyder .....12, 13  
Lake Village .....19, 20  
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HELENA DISTRICT—3rd Round.  
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.

Fort Smith District—Third Round.  
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.

Jonesboro District—Third Round.  
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.


Batesville District—Third Round.  
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.  
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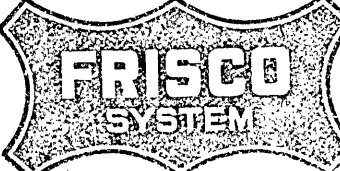
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