

# The Arkansas Methodist

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

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## News and Notes.

THE CONFERENCES IN ARKANSAS will give a most hearty welcome to Bishop Key this fall. Brotherly, devout in spirit, prompt in business and strong in the pulpit, the Bishop's former work in Arkansas has endeared him to the preachers. We hope to greet him with good reports from every quarter.

THE PRESBYTERIAN GENERAL Assembly-North, has adjourned. In regard to creed revision, the body adopted a resolution unanimously which consents to some sort of revision and which will put the matter in the hands of a committee to report to the next Assembly the changes to be made—a new creed to explain the old creed.

THE MOST EXCITING QUESTION debated in the Southern Assembly held in this city was in regard to consolidating the schools of the Northern and Southern Churches in Missouri and Kentucky. The matter came up on an overture from the Synods in these States advising such action and asking concurrence of the Assembly. The Assembly concurred. Considerable timidity was shown by some of the members in this action, lest it should be a step toward corporate union of the Churches.

LAST FRIDAY WAS OBSERVED by the people of our city as decoration day for the Confederate dead. A large company of people went out to honor the memory of these champions of the lost cause. They were brave men and true, and fought in good conscience for what they believed to be the country's highest good. They were not hirelings. They saw nothing before them but hardship, danger, and privation. A sense of duty constrained them, and they were the noblest men of the land, though they were mistaken as respected their country's good. There is a reunion of the Confederates this week in Memphis. It is expected that 25,000 of the old Confederate soldiers will be there. The entire number now living is about 60,000.

THE SUPREME COURT OF THE United States, after long deliberation, has announced its decision in regard to two cases affecting the collection of tariff on goods imported from Porto Rico to the United States. There were two cases before the Court, one known as the Delina case to recover money paid at the port of New York as duty on goods imported from Porto Rico after it had been annexed by the United States, and before the action taken by Congress under the Foraker act to provide for duty on goods shipped to Porto Rico from the United States and imported to the United States from Porto Rico. In this case the Court decided that the duty exacted should be paid back. The second case was known as the Downes case, and was to recover money paid on imports from Porto Rico, after the passage of the Foraker act. On this case the Court held that it was within the power of Congress to establish laws regulating duties in our insular possessions, and that the duty paid was legal. The decision has important political significance.

### Who Are Going to San Francisco to the Epworth League Convention?

Since the good Editor and Manager of the Arkansas Methodist, in their last issue, by their very liberal proposition, to pay the way of any leaguer or preacher to the approaching convention, and since I have gotten my club to the paper well under way and feel assured that I shall get to go, I am now concerned to know who else are going from Arkansas and how shall we go? Can we not get together, at Ft. Smith or Kansas City, and go out in a company? Let all who expect to go write me at once. I am now in correspondence with the railroad officials, and shall secure for the company the very best possible accommodations. It would be very enjoyable if we could all be in one car and have a socially good time.

Let every league in the State make an effort to send a delegate, either their pastor or one of their members. Every league can do it, under the Methodist's proposition. This good paper ought to be in every Methodist home, and

let us take this opportunity to put it there. May its circulation be doubled in the next forty days.

W. H. DYER,  
Pastor M. E. C., S., Russellville, Ark.

### Cheap Papers A Failure.

The book agents of the M. E. Church state that the efforts to increase the circulation of their church papers by reducing the price, has failed of its purpose. This is the almost unvarying testimony of all who have tried it. Those of our people who are clamoring for a cheaper paper might with profit study the above fact.—Wesleyan Christian Advocate.

There is a very simple explanation for the fact mentioned above. People who really value good reading are not gauging their selections by the mere matter of cheapness. The progress of intelligent readers is toward the superior and not the inferior papers, and so toward the costlier and not the cheaper. To pander to the demand for cheapness, the publishers of papers must cheapen the cost of the output and so surrender their most cultivated and appreciative patrons for others whom they hope to gain. But they fail to gain subscriptions by cheapening the paper; because the concession is not made to the reading class, but to those who have least appreciation of good reading.

### Hard to Please.

One of the so-called holiness papers, speaking of the cessation of hostility toward the holiness movement, represents it as a wicked scheme, the tactics of malice, to hinder the cause. It says:

"More than two years ago, when it became evident that this was to be their tactics, we predicted that it meant spiritual death to many in the movement who were then bright in the experience and bold in the testimony of sanctification; that the devil would take advantage of it and say to them: Now that the opposers have ceased to oppose, you cease to give occasion for opposition by ceasing to testify to it or talking it. You have the experience; that is all right, but no use to say so much about it; just live it and let the life testify to the experience."

It seems to us that this paper is hard to please. It characterizes open criticism as holiness fighting and silence as the tactics of opposition. But as to the witness of sanctification it seems to us that it is still in order though none openly oppose. Witness in spirit and deed is all that will convince. Why should not this be maintained, though controversy cease?

### "What is Our Work?"

REV. M. W. MANVILLE.

Intellectually to grasp the scriptural doctrine, "that mankind are in a state of sin, and dying in this state are utterly lost. That their recovery can be effected only by their being Christianized, or brought under the power of the gospel. That the gospel can do nothing where it is not propagated or is unknown. That Christian missions are the necessary means of its propagation, and that under the divine [blessing] these means are adequate and their end certain." Not a hazy apprehension of these fundamental truths, but such a reception as will make our activities correspond with our belief. To cultivate our home field sedulously as a means of enlarging our vision so that the needs of the foreign field will be brought near. To shape our actions by the maxim, as true in morals as in law, that "what a man does by another he does himself." That it is a law of the kingdom that spiritual faculties unfold by exercise, and that the grace of giving is no exception. That apathy of the preacher means apathy of the church. That the best means to avoid the plaintive cry "wilt thou not revive us again that thy saints may rejoice in thee," is to foster the spirit of missions. By faith and prayerful effort to reach such an altitude in the divine life that "all power is given to me in heaven and on the earth; go ye therefore into all the world and preach the gospel to every creature" sways us with all the force of a personal appeal from a loving and lovable friend.

If you want to check up a rantankerous Baptist just put the Origin of The Baptists in his hands, only 10 cents a copy.

## Educational Notes.

### Biblical Department at Vanderbilt.

The equipment and enlargement of the Biblical Department at our Central University is an important question before the church. Our people, however, are not manifesting the interest commensurate with the importance of the question. Mr. Samuel Cupples, of St. Louis, nearly two years ago, offered \$50,000 to the department on condition that the church raise for the same purposes \$100,000 more. If the church does not respond it will show that our people do not appreciate properly the necessity of maintaining a strong Biblical Department. Failure will be a reflection upon Southern Methodism.

### A Good Investment.

Invest your money in the boys and girls of the future—in teaching them how to best live—and you need shed no tears over the probable state of the church fifty years hence. Our Thank Offering Fund is intended to be a permanent fund, and the interest on your money will give increased vitality to our colleges, and thus our young people will have enlarged opportunity to learn "how to best live."—Southern Christian Advocate.

### Press the Collection.

The collection of pledges must be pressed now to prevent the loss of much that has been subscribed. This work will devolve upon the pastor. He may do it in person or through the same committee by which the pledges were secured. Whatever method he adopts, he will find it necessary to personally supervise and press the work. The whole amount subscribed should be collected. The pledge is sacred and binding, and no one who has voluntarily made it will lightly break it. It is a solemn covenant with God, expressive of gratitude to him for a century of mercies, and pledging renewed effort for the advancement of his kingdom in the coming century. Not a dollar of this fund should be lost to the church.—New Century Education.

### The Conference and the Movement.

The Missionary Conference should greatly stimulate interest in the Twentieth Century offerings to our schools and colleges in foreign lands. The demand just now is urgent for the larger equipment of those institutions, and in our great thanksgiving fund they should generously share. More and more the fact is appreciated that education is a potential missionary agency. It is an indispensable support to evangelical effort. In fact, the most fruitful field for spiritual results is found in the mission schools where thousands of heathen children are easily gathered.

Our colleges for the training of native preachers are the key to any permanent success. At last all

lands are to be redeemed by the agency of a native ministry. We may make a breach in the wall—may plant stations and inaugurate work; but the larger and lasting enterprises must be conducted by the saved and spirit-filled ministers of their own blood. The Soochow University, the Kwansai Gakuin in Japan, and Granbery College in Brazil, appeal with eloquent voice to the church in America. Out of grateful hearts let us aid in firmly establishing and liberally endowing these institutions. It is to be hoped that the Missionary Conference at New Orleans will kindle renewed interest in this most valuable branch of our work abroad.—Bishop Galloway in New Orleans Christian Advocate.

## Temperance.

### Ought Preachers to Take Blood Money for Their Salaries?

As soon as this question is raised there are plenty to cry out in great sympathy for the saloon keeper, and want him to have some good work to do that will bring him nearer the cross. Almost everywhere I have been I have heard the liberality of the saloon keeper praised. This boasting is just what pleases them, and is just why they are so liberal. A member of the church may give from \$25 to \$100 a year and but few ever know anything about it, but if a saloon keeper gives a few dollars along as he is called on by those whom the world calls beggars, or church beggars, amounting to not more than \$10 or \$15 a year he is to be lauded for his wonderful liberality. As to his giving with such a good motive as to do him good by way of making him a better man, such a thing is not to be thought of for a moment. How can a man take money that has been taken away from a poor broken-hearted mother and poverty-stricken children and give it to a preacher in the name of the Lord? Such would be unmitigated mockery. Must the saloon keeper buy money with whisky, send the man home drunk, and with the same money hire the preacher to persuade the man to quit drinking, become religious and vote against the saloon? Can this be done consistently on the part of saloon keeper or preacher? Is it consistent or is it liberality to hire a man to work against one's business? How is it then? Saloon money given to a preacher is "hush money." One preacher says: "I take saloon money, 'blood money,' but I fight the saloons all the same." What does your fighting amount to brother? The saloon man says: "This money is to support me and my preacher. I know he fights a little, but he must do that to keep up appearance." That same preacher's stewards may say: "It may not be best to kill the business out entirely, for then we could hardly keep up the church, and our sons, though in danger, would be without

the gospel." The strength of the church will be increased a thousand fold by being perfectly divorced from the saloon in this one particular.

The writer was pastor of the Horatio Circuit last year, and he caused some talk by announcing publicly that he would not receive saloon money on his salary. He lost nothing, and I was told a few days ago that about all the young men of the town were in the Sunday-School and at preaching every Sunday, and from the way the present pastors talk about Horatio there is not a better little band of church workers in the State, and this is possibly true. An open and hard warfare against the saloons did not kill the church, and two new houses will probably be built this year where this war was waged.

The writer's mother-in-law visited us last Christmas, and while walking up the sidewalk in Wintthrop she inquired where she could get a drink of water, and she was insulted by being directed to go into a saloon to get the water. Now, shall I receive money from those saloons that thus insult the ladies of my own household? God forbid. In this same town Rev. Mr. Wooten, our Anti-Saloon League organizer, preached, and preached nothing but the truth, and preached it so it could be understood, and what must he be subjected to for preaching the truth? An arrest, a boat and a trial. Must I receive pay from saloons that treat my brother preacher thus? No, never! No, the saloon keeper would buy respectability for his business, and I cannot accept his money without selling the honor of my church, and "I'll not do it."

A. C. Benson, P. C.

Foreman, Ark.

### All Take the Pledge.

Wilkesbarre, Pa., May 5.—A thousand and more people, men, women and children, almost the entire congregation of the Holy Savior Church of this city, tonight marched to the church and there took the pledge to abstain for the rest of life from the use of spirituous liquors. Father Curran, the pastor, took the pledges from groups of fifty who could find space around the altar and gave them his blessing.

The parade which preceded the ceremony was several blocks long and nearly the entire city gathered to witness it, the streets being lined with thousands, who threw flowers in the path of the marchers. The way was led by a hundred little girls in white gowns and wearing wreaths on their heads. Behind them marched boys of the same age in cadet uniforms, and then in regular order came the older children, the young people, the middle-aged, and finally the old, some of whom had to be assisted by their children.

A large orchestra welcomed the church, while a score of priests from

the diocese greeted them. Prayers of thanks were said and the congregation lifted up its voice in song. Then came the pledge taking, the children starting. Then followed the sermon by Father O'Malley, of Kingston. Father Curran, the pastor of the church, has been working for two years to achieve what he did today.—Catholic World.

## Contributed.

### The General Missionary Conference as a Spiritual Force.

REV. JAS. A. ANDERSON.

It was a great gathering, in my humble judgment the greatest in all the history of Methodism. We heard Bishop Granbery say that in all his life he had never seen anything like it. Bishop Thoburn spoke to this writer of it in words of great enthusiasm. Bishop Wilson is about as far as any man from being swept along by the impulses of the moment, but he declared that the meeting went far beyond what he had looked for. Bishop Hendrix, Bishop Galloway, Bishop Key and Dr. Sutherland, of Canada, are accustomed to great assemblies. We heard no specific expressions from them, but we know they were delighted.

The programme was a great programme. The speakers were the ablest and most distinguished in the world. The executive committee kept a ceaseless watch upon all the movements of the conference, and managed its affairs with signal ability. This committee with other committees had done previously a prodigious amount of work, getting ready for the conference. Glorious was their success, and happy was the whole vast throng of over two thousand people.

Great care was taken to bring the whole conference in touch with the living Spirit of God. An atmosphere of deep devotion filled the place, and business was done, as Mr. Wesley used to enjoin, as under the immediate eye of God. How could any man or woman fail to feel a new sense of power as we listened to the world's heroes? The very presence of such men as Young J. Allen, Gamewell and Taylor, of China; Thoburn, of India; Reid, of Corea; Tarbois, of Brazil; Carter, of Cuba; Winton, of Mexico; the presence of women as heroic as any of them; and the presence of many other missionaries not here named, and of many noble and godly men and women of the home force, whose names are known throughout the whole church—the presence of all these, inspired by one purpose, one lofty aim, was enough to quicken the blood of any man who is not an inveterate dullard. But all this, magnificent as was the spectacle, does not tell the most important part of the truth. We did manifestly have the Holy Ghost with us. Thousands of prayers undoubtedly went up to God to



## His Wife's Weak Heart.

It is a singular thing that in the popular view of disease the interdependence of the several organs of the body is lost sight of. The heart, for example, is diseased and it is treated as if it were entirely separated from, and independent of, every other organ.

The fallacy of this opinion is shown by the cures of heart "trouble," liver "trouble," kidney "trouble" and other so-called "troubles," effected by the use of Dr. Pierce's Golden Medical Discovery. Primarily the "Discovery" is a medicine for the cure of diseases of the stomach and blood. But it cures diseases of organs seemingly remote from the stomach, because these diseases have their origin in a diseased condition of the stomach and its associated organs of digestion and nutrition.

"I doctored with three different doctors for weak heart, but they did me no good," writes Mrs. Julia A. Wilcox, of Cygnet, Wood Co., Ohio, Box 52. "I was so tired and discouraged if I had had my choice to live or die I would have preferred to die. My husband heard of 'Golden Medical Discovery' and he bought a bottle. I took that and the first half seemed to help me. I took six bottles before I stopped. I am perfectly well, and am cooking for six boarders. It has been a God-send to me."

Dr. Pierce's Pleasant Pellets cure constipation.

this end, thousands of prayers in private, thousands from the great assembly. God heard us. Many of us felt a new accession of power as Thoburn, simple, grand, heroic man that he is, spoke to us of our need of the Spirit of God, and showed us in simplicity of speech how to depend upon the Spirit more constantly, and how faithful God is to abide with and guide all those who truly trust him. He declared that Methodism alone ought to add ten millions of communicants to the church of Christ in the next ten years. One other statement of Thoburn lingers with me: He declared that the greatest need of the church of today is that men and women everywhere should realize that it is their business to get souls saved.

We got perhaps as much out of the Devotional Half Hour, led by Dr. Howard Taylor and his wife, each day at 11:30 a. m., as we did out of any other single thing of the session. Dr. Taylor is the son of J. Hudson Taylor, of the China Inland Mission, perhaps the greatest mission on earth. These people had seen service of years in that field. They know how to pray as a great many of us have never learned. They know how to feed upon the word of God as many of us do not. Prayer and the word of God has been much of their time the only food upon which they could feed. The echo of Mrs. Taylor's voice as she commented upon the passage, "Abraham, I am El Shaddai, the Almighty, the sufficient God—the God that is enough—

walk before me, and be thou perfect," the echo of that voice, made quick by the Holy Ghost, will linger in many a heart for years to come. Her definition of faith, given on the same occasion, is worth remembering. Faith is letting go everything but God, this God that is enough. Also Dr. Taylor's comment on the passage, Have faith in God (Greek, Ekete pistin Theou), Count on the faithfulness of God, is the real heart of it.

For myself, I was anxious to catch a real view of the inner life of such people as these heroic missionaries. I think I got it in the fact that Jesus Christ is to them a real personal presence, ever with them. Thoburn said that he told a man one day who disputed with him the fact of the resurrection of Christ from the dead that he, Thoburn, knew that he was raised from the dead, for he himself had talked with him that very day and that he talked with him personally every day. Taylor insisted upon the presence and companionship of Jesus with us personally. "He that keeps on believing on me, out of him shall flow rivers of water." Mrs. Taylor, in one of her talks insisted that there is a real sense in which we see Jesus, as the world cannot see him: "But ye see me." She also insisted that the real meaning of the passage, "Because I live, ye shall live also," is nothing less than to assert that whatever Jesus is or does in this world we may be and do, so fully does he identify himself with our life.

It was by such means as these that we were often brought into the holy of holies during our stay in New Orleans. We do not at all doubt that hundreds of hearts got nearer to God, and a great multitude carried

## EATING FOR TWO

it may be for three.

A new mother, or about-to-be mother, should keep herself up to the highest possible level of health and supply, and begin far back. Live generously and carefully.

Whatever is good for her comfort and health, let her have it; whatever is bad for her comfort or health, avoid it.

Almost without exception, Scott's emulsion of cod-liver oil is a needed help; and generally a very important help

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away from the conference a new conception of the power of God on the earth.

To me the most inspiring sentiment that we heard during the whole time was the sober declaration of Bishop Wilson and Bishop Galloway and Bishop Thoburn, all at different times and under slightly different forms, to the effect that the facts now to be seen upon the mission fields warrant the belief that the whole world will be evangelized during this present century, and no reason can be seen why it should not be done before the middle of this century. My heart leaped at the thought that after ages of waiting and prayer there are children now living who shall hear the sounding of the world's jubilee, and witness the coronation ceremony in which they shall bring forth the royal diadem, and crown him Lord of all! Think of it! We have been in the habit of thinking the event a long way into the future, but the kingdom of Christ is moving with accelerated speed in these latter days, and the crowning day is hastening on. The procession is moving; people who take no part in missions are simply going to be left behind.

The whole Southern Methodist Church ought to feel the power of this conference—we doubt not will feel it mightily. It ought to mark an era in our missionary operations, and we believe that it will do that. The mere fact of \$50,000 being raised there in one single collection for Soochow University has sent a thrill of surprise and joy throughout the whole church. God grant us enlargement of view, of liberality, of labor.

## Need For Strong Effort

REV. R. R. MOORE.

Dear Brother Godbey—I'm glad you are going to devote one issue of your paper exclusively to missions. I have always been true to the church on this great subject of worldwide missions. I could see nothing else in the words of our blessed Lord in Matt. xxviii, 19. I have preached it with all my heart wherever I have been sent. If you had asked me to write an article on the subject before I went to the great missionary conference I would not have hesitated. But I attended that great meeting at New Orleans and heard those wonderful speeches, saw those consecrated men and women fresh from the foreign field, saw their faith, heard the wonderful statements of their achievements. I saw the zeal and faith and came in touch with such men as Drs. Lambuth, Atkins, Young J. Allen and a host of others and I began to feel ashamed of the little zeal and effort that I had manifested, and I promised the Lord that I'd do better.

And now shall I try to write? No, I'd better wait, keep still and let others speak who have done something.

When that great collection of \$50,150 was taken at the close of that marvelous speech of Bishop

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NATIONAL BISCUIT COMPANY

Galloway on Sunday night I felt that the church at large was somewhat awake sure enough; that she was waking up to the needs of the hour.

But on Monday evening at the close of John R. Mott's call for volunteers I felt strangely moved, my feelings were different to what they were the night before, when I was ready to slap my hands and say glory to God, but now I felt like saying hush, be careful how you move or speak, and when the opportunity was given for persons to offer their service for mission work, to go to the front, out on picket duty, but to go anywhere the church should ask them to go, and when I saw thirty-four young men and young ladies stand up there, deliberately walk to the front, thereby saying, "Here am I; send me," I declare to you, sir, I was filled with awe and felt as never before in my life, and just then a brother leaned over and said, "Moore, this is an awful moment. It is ahead of anything yet." And it was. There was no clapping of hands or waving of handkerchiefs, but we all felt that the place was holy because of the presence of the Lord. I'm more impressed now than ever before (1) that this movement is of the Lord, (2) that the church means business, (3) that the church has a passion for soul-saving, and (4) lastly the whole church is being awakened. I like John Mott's idea. "The world for Christ in this generation."

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Literature and Review

TWENTIETH CENTURY EDUCATIONAL PROBLEMS, by Alexander Copeland Millar, A. M., President of Hendrix College. \$1.

In this book the author sets forth the plan of a correlated system of education and the reasons therefor. The plan is not new but is for the most part the accepted ideal after which educators are laboring.

The book is in excellent literary style, and is a valuable contribution to educational literature. Hinds & Noble, New York.

THEISM—A SURVEY OF THE PATHS THAT LEAD TO GOD, by John J. Tigert, D. D., LL. D.

This work is a contribution to philosophical studies which the student will value.

In the system of ideal realism, whose chief expositors are Berkley and Lotze, the author ascends logically, and necessarily to the thought of God as not simply the first cause, but the ever active cause of all phenomena, save such phenomena as within a limited sphere, but in harmony with the world system, proceed from man, a personality and creature agent apart from God but owning the limitations God has imposed.

The strength of the theistic argument contained in the book rests chiefly upon the soundness of the philosophic system which is made its basis. Barbee & Smith, Nashville. \$1.25.

The First Interpreters of Jesus by George Holley Gilbert, D. D., will be a companion volume to "The Revelation of Jesus" published by The Macmillan Company in 1899. As in that so in this the aim is purely historical. The author seeks, in "The First Interpreters of Jesus" to show from their writings how Jesus appeared to them; how they understood and applied his message; and what aspects of it were emphasized by this writer, and what by that. As historical the book seeks to be faithful to the proportions which various truths have in the several writings under discussion—a principle which, when thoroughly appreciated and applied, will contribute not a little to the regeneration of theology and Christian life.

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Summer is the Best Time of the Year to Make a Lasting Cure.

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A trial sample will be mailed free to any sufferer who has never tried the remedy. Write, or order at once, addressing Dr. J. W. Blosser & Son, 102 Broad St., Atlanta, Ga.

the occasion of the publication of this book just at present is the fact that the preceding work on "The Revelation of Jesus" was regarded in some led the directors of the Chicago Theological Seminary, where the author is a professor, to give him a year's leave of absence in which to complete his survey of New Testament teaching.

Under the general editorship of Mr. Caspar Whitney, The Macmillan Company have in preparation The American Sportsman's Library, a series of books each of which will contain an authoritative monograph on one of the main branches of American sport. The subjects of some of the volumes will be: (1) The Bear Family; (2) The Deer Family; (3) The Musk Ox, Sheep and Goat; (4) Cougar (Mountain Lion or Puma); (5) Wild Cat and Lynx; (6) Trout and Salmon; (7) Bass, Mascalonge, Pickerel and others; (8) Tuna, Tarpon and Jew Fish; (9) Upland Game; Quail; Grouse (Ruffed and Pinnated) Turkey, etc.; (10) Wild Fowl, Ducks, etc. Each volume will be written by a sportsman well-known in his own field, and the illustrations will also be drawn by men who have made a specialty of their particular subject. The aim of the publishers is to present for the first time at a price within every man's reach, a set of concise, accurate, any one of which will give an up to date account by an American sportsman of each of the above subjects. A volume on Fishing Tackle, Taxidermy for hunters, Arms, etc., is also being planned for the series.

D. Appleton & Co. have just published an invaluable book for bankers and merchants, and all who are obliged to deal in figures. It is a quarto volume containing interest tables, so that accurate results may be almost instantly obtained on any sum from a dollar to a million, for any length of time and at any rate of interest. The work was begun by the late Francis H. Coffin, but has been entirely verified and completed by David H. Moore. The cost of this handsome volume, \$10—would be saved in a month in many large establishments.

The Summer Institute of Biblical and Theological Study at Vanderbilt University has issued an attractive programme for its next meeting, June 19-28. In addition to daily work in the undergraduate conference courses of study, a post-graduate class will be conducted in an interesting and helpful manner, discussing new books and the leading currents of religious and theological thought. A wide variety of themes will be discussed in public lectures by Bishops Candler, Hendrix and Fitzgerald and Drs. John Mathews, E. E. Hoss, J. A. Kern, J. J. Tigert, J. H. Stevenson, H. M. DuBose, O. E. Brown, G. W. Dyer, G. C. Kelly and D. C. Kelley. The railroads will grant the usual reduced rates. No charges of any kind for attendance on class work and lectures. Board will be furnished at fifty cents a day. For printed programme, write to Dr. W. F. Tillett, Vanderbilt University, Nashville, Tenn.

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We have one new Webster's International Dictionary, latest edition, indexed through; price \$12, which we will sell for \$9 cash. The purchaser to pay express from Little Rock.

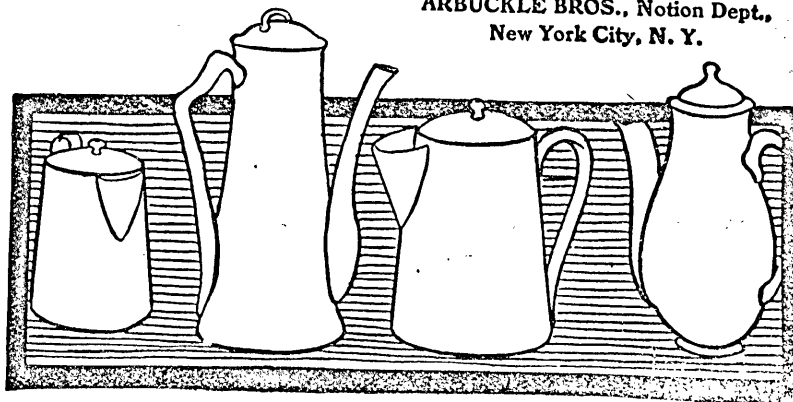
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Warning Order.

State of Arkansas, } County of Pulaski, } ss

In the Pulaski Chancery Court. Vera Butterworth, Plaintiff, vs. Admiral Butterworth, Defendant.

The Defendant Admiral Butterworth is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff Vera Butterworth. May 28th 1901.

Chas. M. Connor, Clerk. By F. A. Garrett, D. C. John Barrow, Solicitor for Plaintiff.

We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

Godbey & Thornburgh.

The Little Rock and Hot Springs Western Railroad.

TRAIN SCHEDULES.

Table with columns: Going West, A. M., P. M., and train names like Little Rock, Germania, Bauxite, Benton, Klondyke, Lott, Lonsdale, Hot Springs, Hot Springs, Lonsdale, Lott, Klondyke, Benton, Bauxite, Germania, Little Rock.

### The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

June 2—Jesus Our High Priest. Heb. ix. 11-14; 24-28.

Golden Text.—He ever liveth to make intercession.—Heb. 7:25.

Time—About A. D. 64.

There is much doubt as to wrote the Epistle to the Hebrews, but there cannot be much doubt that the matter of the epistle was derived from the teaching of St. Paul. Most likely it was written under his guidance.

The purpose of the epistle was to check a tendency manifest among Christian Jews to return to Judaism renouncing therefore Christianity. Judaism was already a venerable system; it had a great history of ages lying back of it; to it pertained the covenants and the promises; its solemn and glorious ritual had been used by their fathers for many generations. It was not to be supposed that people could lightly turn away from such a system, wherein they had hoped for salvation, where their affections had so long been centered. And to a pious Jew who had transferred his allegiance to the plain and simple rites of the gospel, preached by a yet despised sect, without a history save that of a Galilean peasant and a few obscure people who had followed him—as this Jew would look back upon what he had surrendered, he would often be tempted to believe that he had given up all for just about nothing. Nor were there lacking teachers ready to proclaim this as a fact. It was to offset this influence that this epistle was written. Its main object is to show that nothing material to Judaism had been given up at all—all its material features had been carried forward into the Christian system. Only the form had been changed, and even in this change of form there had been always a substitution of the better for the worse. A convenient key word for the whole Book of Hebrews is: "Better Things." It is a contrasting of the things of the old dispensation with the things of the new, and a demonstration that the latter are superior to the former.

Our lesson for today deals with the very heart of this matter. For the heart of Judaism was its high priesthood, and the very heart of Christianity is the high priestly work of Christ. The contrast between the two is here set out. The tabernacle into which Christ has entered is not made with hands, as was the tabernacle into which a Jewish priest entered; he did not go in with the blood of bulls and goats whereby to make atonement, but entered with his own blood; nor does he need to enter often into the holy of holies, nor once every year, as did the Jewish high priest, but he entered once for all; nor had he any infirmity or sins of his own for which an offering must be made, as had the high priest of the old dis-

penation; nor is he subject to death as were these, but abideth an high priest forever, after the order of Melchisedek, who in his priestly office was without descent, without Father or mother being appointed of God; nor was Christ made a priest at all after the law of carnal commandment, but according to the powers of an endless life.

So then it appears that here is a better and far more perfect priesthood to which the Jewish covenant had turned. We have only to add that it is absurd for men, in the face of this teaching, to pretend to a priestly order in the church of Christ now, as do the Romanists and the High Church Episcopalians. There is no place for any official priesthood in the economy of the Church of Christ. Christ himself is the only official priest needed.

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WHAT A PROMINENT CITIZEN SAYS.  
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CHATTANOOGA, TENN.  
Sold by Druggists at \$1 a Bottle. Six Bottles for \$5.

I thought it might interest you to know what your G. F. P. is doing for me, so I am writing this letter. For twelve years I was troubled with deranged menstruation, and the agonies I suffered during that time can be better imagined than described. I had tried doctors' prescriptions and various other remedies, but nothing did me any good and it seemed that I was doomed to suffer to the end. By some fortunate occurrence I heard of G. F. P., and it must have been an inspiration that caused me to try it, for in eight days after I began using it I felt a marked improvement, and after using two bottles I am ready to proclaim it the grandest remedy ever made for women, possessing greater merit than you claim for it. You may tell this to all suffering women.

MRS. A. E. CHALKER, Ben. Ga.

If your complaint is not fully treated in our free book on female diseases, "Healthy Mothers Make Happy Homes," write confidentially for free advice to The Ladies' Health Club, care L. Gerstle & Co., Chattanooga, Tenn., giving full particulars, and you will receive a letter containing full and complete instructions for treating your trouble.

## IF YOU Miss Your Friends

during the coming summer, just address them at the Colorado Chautauqua, Boulder, Colo. You'll either find them there or at some of the other numerous Rocky Mountain resorts. Texas has been so prosperous that the people are planning all over the State to spend the hot months in "Kool Kolorado;" and the number of Southern people up there this year will be enormous. People always want the full worth of their money, and this accounts for the plans of almost every one providing for using "The Denver Road" from Fort Worth. Because, you know, we have the shortest line, make the quickest time, run the only through trains—with cafe cars, Pullmans, modern coaches, etc., so "You don't have to apologize for riding on the Denver Road!"

W. F. STERLEY, A. A. GLISSON, CHAS. L. HULL,  
A. G. P. A. G. A. P. D. T. P. A.  
FORT WORTH, TEXAS.

N. B. The Epworth Leaguers will go to Frisco our way in July.



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## Epworth League.

### June 2—How to Get Rid of Sin. 1 John i. 5-10.

"God is light and in Him is no darkness at all."

To submit ourselves then to God, and make it life's aim to do His will, is to set our hearts upon holiness, and in purpose renounce sin and separate ourselves from it.

In this state, or pursuing this purpose, there arises a two-fold test of holiness, or fellowship, with God. One is in the purpose of which we have spoken. Daily should this purpose be considered that we may know, if it steadfastly holds. There is much in the direct experience of love to God. If the thought does not daily turn to Him, if we do not delight in His word, and find the study of His will a delight, we must know that we have no fellowship with God. Meditation, prayer and Christian fellowship must needs be very delightful to those who feed on good thoughts and cultivate good sentiments. Yet the meditative spirit may engage us too much. A cowboy is said to have stated in regard to his idea of religion that it consisted chiefly in work. He said, "If my employer found I was neglecting the herd on the ranch to come and stand round and tell him how I loved him he would dismiss me." Jesus said: "He that hath my commandments and keepeth them, he it is that loveth me." We

sometimes encounter an emotional religion, which has, indeed, its ecstasies and its transports, and its hours of delightful meditation, but is, after all, a spurious religion. It is like the philanthropy of some theorists who are zealous for world-saving schemes, but do no saving work; like the religion of some preachers, who are always eloquent on gospel themes in the pulpit and negligent of Christian duty outside; like the compassion of the novel reader, who sheds tears on the skillfully drawn pictures of human suffering and pursues the touching tale of misery through midnight hours, and yet gives no heed to the daily appeals of practical need. So there may be a religion of theory and sentiment in which the mind and moral feelings reveal when there is, in reality, no harmony with God.

For this reason the test of practical duty is needful. We turn from our meditations to our daily walk and work. "If we say we have fellowship with Him and walk in darkness we lie." The true test of love is to love to serve. "The righteous man delighteth in the law of the Lord."

We seek a sinless life. No man can excuse or cherish what he knows to be sin. A pure conscience and full fellowship with God require that there shall be no sense of offense against God. Yet to be in such a state as this may not argue high attainment. One who has been negligent for many years, cutting off the knowledge which he

ought to have attained, and the development of strength which he ought to have secured is resolved today, and hence forward to trifle no more. And he does not trifle. That is all that is possible now. This is his perfection. A very poor sort of perfection. Perfect he can never think himself to be with all the memory of his wasted past upon him, and knowing that while he does the best he knows he ought to know more. Perfect he can never seem to others with so many examples of superior attainment and progress all around him. In this relative sense the perfection of one is not the perfection of another. And if we measure the attainment for which we are responsible by all the privileges of life, there is no life that has not been robbed of some treasure by neglect. No experience that has not been lowered, no character that has not been dwarfed to some extent. What then if I do today all that I can, all that is possible. Still the word "can" the word "possible" turn me back on all my past to consider whether the "can" and the "possible" should not mean something more than they do, and whether the limitations under which I serve are not narrowed by past neglect. In this view it seems an arrogance for any to claim to be sinless. "If we say we have no sin we deceive ourselves."

All sin forgiven and all unrighteous purpose removed—all unrighteous desire or affection, and the whole moral nature made right in its relations to God, is an ever-present privilege. Coming ever before him, not as sinless, but as redeemed sinners trusting in his pardoning love, and as needing the efficacy of the Redeemer's blood, not once for all, but daily and always, we meet all possibilities of our moral being, and accept all the fulness of divine provision for the salvation of sinful creatures. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Confession of sin is the very best expression of a desire to renounce it. The tendency to conceal evil purposes or evil conduct is universal in the experience of transgressors. That one shall begin by accepting his true relation before God and men, not hiding his sin, but accepting all the shame and condemnation of it is the beginning of better life. The salvation offered us is one of mercy, not of good in ourselves, for there is none. God will have it plain than it is by pardon, and the reviving of his spirit that men are saved.

#### HINTS AND HELPS.

John declares to us the message he had heard of Christ. He had been more closely associated with Christ than any of the apostles except, perhaps, Peter and James, and he seems to have comprehended more

clearly the divinity of Christ than the others.

The first thought in John's message is that "God is light and in Him is no darkness at all." This means in substance "That God is light, pure, perfect intellect, an all-pervading, all penetrating spirit, essential knowledge, wisdom, holiness, love and felicity; so that in Him is no darkness at all, no ignorance, error, moral evil, or defect in felicity; and therefore none of these can be derived from Him. (Jas. 1:13-18.) God being like that, His precepts, his laws, must be of the same kind.

"If we say we have fellowship with Him and walk in darkness we lie." To have fellowship in this sense is to communicate as friends, or to partake of the divine nature, or of holiness. If there is no "darkness" in God, how can one who does evil communicate with him as a friend, or partake of His holiness? (Ps. 5:4-6. Prov. 2:10-15. Jno. 3:19, 20.) To walk in the light we must conform to God's nature as revealed in His word and works. One distinguishing trait of the true Christian is his fellowship with other Christians, not of his own sect merely, but any that have been cleansed by the blood of Christ.

It is only through faith in Christ that we can come into any kind of fellowship with God.

The eighth verse brings us to a truth that troubles many a "babe" in Christ and gives occasion for much of the scoffing of wordlings. We hear the preacher during the revivals, or protracted meetings, urge sinners to "come to Christ and be saved;" "join the church and quit your meanness;" "join the church and go to heaven." Many a poor soul joins the church honestly, tries to quit his meanness—in his own strength. They know so little of God's word, or have forgotten that Christ came not only to pardon all the sins done before we came to a knowledge of Him, but to save us from all others.

We deceive ourselves "if we say we have no sins," for as long as we are in the body we will be subject to the lusts of the flesh and the snares of Satan. Although a way of escape is provided in a time of temptation, we do not always use "the way." Consequently we have need to daily seek the truth, repent of our sins and confess them. Christianity is nothing if it is not a growth in grace. Some of us never look upon a deed as evil, until we have done it and felt its effects, then like the Israelites of old, when the Philistines have taken us captive, we repent and turn to God. What a comfort to us to know that when we confess He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Christianity is in every respect "the religion of a sinner," a fact that unbelievers never take into consideration when they pick flaws in the conduct of its pro-

fessors. Wordlings think they are good enough for the kingdom of heaven just as they are. Christians know they are not worthy to enter the presence of God on their own merits. The one denies that he is a sinner and is hardened; the other confesses and is pardoned. The one rejects God's word; the other accepts it. The one will enter eternity to answer for the deeds done in the body; the other will enter a new creature in Christ.

#### THE VALUE OF CHARCOAL.

##### Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it, the better. It is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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Best Cough Syrup. Tastes Good. Use in Time. Sold by druggists.

**THE ARKANSAS METHODIST.**

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

WEDNESDAY, MAY 29, 1901.

In church polity strict laws are far better than great personal liberty and a constant free fight.

There is a class of sentimental people who would give everything right of way that runs in the name of religion, but level headed men of experience understand that more harm than good is done by independent religious teachers, and that the direct sanction and authority of the church is their only safeguard against fanatics and imposters.

We have been reading in an exchange the articles of a brother who insists that the preachers of the gospel today ought to perform miracles as the apostles did, and that the reason they can not is their lack of vital touch with the Master.

Now, since the brother in question knows this to be true, and is himself a preacher of the gospel, no man is so responsible for this lack of power as himself. Let him lay down his pen, and go forth, curing the palsied, giving sight to the blind, and raising the dead. He will not need to write, to convince the church.

**ANOTHER LAW THAT NEEDS CHANGING.**

Under this head, Dr. G. C. Rankin, editor of the Texas Christian Advocate, refers to our law regarding church letters, making the party amenable to the society where the letter is deposited for any improper conduct while holding the letter. He thinks it were better to follow the example of the M. E. Church, making the party who has taken a letter amenable to the society which gave it until the letter is deposited elsewhere. As we remember, the law as it stands in our Discipline was made by amending the old law as the M. E. Church still holds it. It was urged that one taking a church letter leaves the community, and that his conduct can no longer be known to the society of which he was a member. It was thought that the society where the letter is deposited would more likely have the knowledge of the case necessary for proper discipline.

Dr. Rankin makes it very clear, however, that in the present working of the law one may take a letter from the church in order to escape discipline for his conduct while holding the letter; for, while the letter is still in hand, under our law no society has jurisdiction. We believe with Dr. Rankin, that this should be corrected. But we venture to suggest that we shall do well to combine the safeguards of both laws and so amend the Discipline that it may read: "Any person holding a certificate of membership from our church may be called to account for his conduct while holding said certificate either by the society that

gave it or the society which receives it." As it is, one who has a church letter may be known to be living very improperly but can not be called to account at all. Another point is that while a certificate is only for the transfer of membership and can not be given properly, to any one intending to withdraw from the church, under our present law letters are often taken for the purpose of withdrawing.

**MAKING AMENDS.**

We must make amends for lack of courtesy. Our dear brother, the editor of the St. Louis Christian Advocate, is grieved. "Not long ago," he says, "a brother in bold type denounced a statement of ours as 'absurd.'" Raising the question, "Is it I?" we find, sure enough, that we have committed such an offense. Here it is in the "Arkansas Methodist" of April 17th, page 1: We give the note in full:

**NO COMPARISON.**

Some time since, the St. Louis Christian Advocate, comparing our treatment of the Chinese with what the Chinese have done to foreigners in their own country, delivered this editorial utterance:

"We do not, for one moment, doubt that more Chinese have been outraged, robbed, and murdered in America, and under the protection of our starry flag than the citizens of all countries who have suffered in this last Chinese uprising, and possibly we might add to this the number of all the native Christians who have suffered."

One can only regard this as an ebullition of feeling most reckless of facts. The Chinese on our Pacific coast, have caused prejudice and hostility from competing with white laborers, resulting in an occasional riot. The government has dealt with the rioters as in other cases of lawless outbreaks. The Boxer movement was an organized scheme, led by the highest officials of China, and secretly fostered by the imperial authority for the purpose of murdering all the foreigners of the empire, and as to native Christians, the number murdered was more than 30,000. Nothing could be more absurd than this editorial note."

Our brother says: "Now, had the 'brother,' in his superior fund of information, looked kindly down upon our darkness and said gently, as to the erring, 'We think you mistake,' or 'we trust you are in error,' and then proceeded to give us some facts, we would have felt it a favor and no possible wound would follow; but since we have nothing but a flat contradiction, we will quietly let our word go against his, and certainly will not give railing for railing, nor respond in any way to unkindness, but we will trust and pray (when we have leisure) that he may be favored with an increase of brotherly kindness, and anything else that may bless and brighten his own, as well as the lives of others."

Now, on reading this, our brotherly kindness is stirred—maybe in answer to the brother's prayers.

But we really thought we had given some facts. That 30,000 native Christians, belonging to the Catholic missions alone, were killed, is stated in the Catholic News, and very many native converts in the Protestant missions were murdered. Also, it is a fact, well established, that the purpose of the movement was to destroy all the foreigners and native Christians of the empire. These are the facts to which we refer. Are any other facts needed to justify the term "absurd" as characterizing the editorial note referred to?

But, meaning always to be kind and courteous, we recall the word "absurd," as our brother is grieved thereat, and using the exact language which he has suggested as more becoming we now say to him: "We think you mistake," or "we trust you are in error." Yet, going to Webster's dictionary and finding "absurd" defined as "foolish, irrational, ridiculous, preposterous, inconsistent, incongruous," it looks to us very much like the right word to use in the premises.

**A HURRAH MEETING.**

"Now," says the leader, "I shall hold this meeting just one hour. It is now half past ten and I shall close at exactly half past eleven. We don't want the meeting to drag. Let every moment be used. We want a lively meeting. Now, let us have twenty experiences in five minutes." So they start off. Miss Jones says: "I am rejoicing in the Lord." "Thank the Lord," says the leader. Brother Smith says: "I am living on the mountain top," and so, in quick succession, the twenty speeches are run through. After a song, the leader calls for twenty promises in five minutes, and after another song for sentence prayers, and so the meeting runs. We confess that, to our feelings, a Quaker meeting is preferable. We prefer solemn silence to the rattle of such machinery. If we were desirous of communion with God, we should seek the solitude of the forest rather than such a meeting. We have never been convinced that the Holy Ghost works freely according to announced programmes. An occasional silent moment in an experience meeting is often a refreshing token that there is some thoughtfulness and devoutness in it. To go through religious services on order as soldiers under drill, may make the meeting lively. It certainly will never make it devout or profitable.

**An Open Letter.**

Dear Brethren of the Little Rock Conference—Than whom, as a body, no truer set of men, perhaps, ever enlisted in the Master's army, my presiding elder and Bishop Galloway have seen proper to call me from my work here to become co-laborer with Prof. G. C. Jones in the Arkadel-

phia Methodist College. Before entering upon that field of work I feel inclined to speak quite freely to you as my brethren in the one common cause of our Lord. First, I wish to commend to you the good people of Prescott station, whom I have served these four years. I shall never have truer friends, nor serve a people whom I shall love more or hate worse to leave.

In the making of this change, at the call of the powers that be, I accept the situation with much hesitancy, and would dare not venture did I not feel it the proper thing in every sense, and that I shall have your earnest prayers and hearty cooperation.

The Arkadelphia Methodist College has reached an interesting period in her history, one which forecasts a great future. This is quite apparent to one who has noted the strong influences turning in her favor. There was a time, I am told, when there were "wars and rumors of wars," but now that the smoke of battle has passed, and the great hearted victors, on either side, are, in a Christian spirit, willing to pour oil of healing into the wounds of all the victims, we feel sure of a season of great harmony and consequent prosperity. I mean prosperity not simply for the one but for all our schools.

Bishop Galloway has very correctly said that Arkansas Methodism needs the Arkadelphia Methodist College. Before the good Bishop had made this statement I had the level-headed Jas. A. Anderson tell me practically the same. Later the unique P. E., R. R. Moore, that if the debt could be properly adjusted he had always been in favor of making it a great school of Arkansas Methodism.

I shall not take the time to mention all the friends, nor to criticize a single enemy, but assure you we shall ever be in position to appreciate and reciprocate all the assistance you may see proper to render us, and you can aid us very much indeed. No man is so potent a factor for Christian education in any community as the cultured, consecrated, consistent pastor.

While I shall fill a place in the faculty as teacher, as does Profs. Jones and Goodloe, it will be my special duty to look after the field work, and shall very much appreciate any and all courtesies you can extend us. If nothing more than a postal card with names of probable pupils. Furthermore, I shall be expected to look after the young men of the college, as Prof. Jones now does the young ladies.

For further particulars apply to the college for catalogue, or write me or Prof. Jones personally.

The Lord has been good to us since conference; though building a church, worshipping in borrowed property not at all suited to our use, have received twenty-five members, and lead every other charge in the

district to date in finance other than that applied to building.

May the Lord bless every one of you with the most prosperous year you have ever had. Your brother in Christ,  
J. S. Hawkins.

### Notices.

#### DISTRICT CONFERENCE.

The District Conference for the Pine Bluff district will be held at Rison, instead of River Side, Pine Bluff. Let the preachers, delegates and visitors take due notice and govern themselves accordingly. Let each preacher see that his quarterly conference record is present.

T. D. Scott, P. E.

#### CLOSING EXERCISES OF GENTRY HENDRIX ACADEMY.

Sunday evening, June 2 8 p. m., sermon by Rev. Stonewall Anderson.

Monday evening, June 3, 8:30 p. m., declamation contest.

Tuesday evening, June 4, 8:30 p. m., recitation contest and literary address by Rev. N. B. Fizer, Bentonville.

#### DISTRICT CONFERENCE.

The preachers and delegates who expect to bring their wives, daughters, aunts, cousins or lady friends to the Pine Bluff District Conference, which meets at Rison on the 26th of June, will please notify me at once.

C. W. Drake, P. C.

#### OUR SCHOOL AT FORDYCE.

We have \$3,000 of the \$6,000 for the new building and equipment for this school. Unless we get the balance this \$3,000 will be lost to us. It is impossible for me to travel much outside of my district. I appeal to my brethren to help get the other \$3,000. This is an important school and means much to us in south Arkansas. We can not invest this amount to better advantage anywhere. Please keep a lookout for us and write me of anything you think I can accomplish. We are in earnest and there is no reason why we should not put up the building this summer and fall. Send all money or subscriptions to me at Pine Bluff, Ark.

T. D. Scott.

#### FOR THE SOOCHOW UNIVERSITY.

Dear Dr. Godbey—The following is the amount by conferences subscribed to the Soochow University Mission School by the Arkansas delegation at the great New Orleans Mission Conference:

Arkansas Conference, \$795; Little Rock Conference, \$630; White River Conference, \$425; total subscribed, \$1,850.

Our proportion of the \$50,000 subscribed would have been \$2,500. You will note that the amount given by the Arkansas Conference is larger than its share. The other conferences fell behind.

D. H. Colquette.

Conway, Ark.

#### CORRECTION.

The editor of this paper writes the Epworth League lessons. In the last week's issue he is made to say: "Long since has the Jew craved to be counted among the political forces of the world." We wrote "ceased" to be counted, etc.

#### ECUMENICAL DELEGATES—A CORRECTION.

Mr. Editor—By a clerical error, Bishop Hargrove, secretary of the College of Bishops, omitted from the list of delegates to the Ecumenical Conference, officially furnished me for publication, the names of the Rev. John O. Wilson, D. D., of the South Carolina Conference, and of the Rev. J. C. Simmons, D. D., of the Pacific Conference. The names of both these honored brethren, I am informed, were on the list as first appointed by the Bishops. Bishop W. W. Duncan, also writes that his conference assign-

ments will make it impossible for him to be present at the Ecumenical. With these corrections of the published list, it will be found that the Methodist Episcopal Church, South, has a full representation of seventy (70) delegates, as apportioned at the general meeting in New York.

John J. Tigert,

Secretary of the Western Section.

Those whose names have been published as delegates to the Ecumenical Conference in London, September next, and who find it impossible to attend, will please give me as secretary of the College of Bishops notice of this fact before the middle of June.

R. K. Hargrove,

Secretary of the College of Bishops.

Delegates to the Third Methodist Ecumenical Conference, London, September 4-17, 1901:

Bishop A. W. Wilson, Bishop J. C. Granbery, Bishop C. B. Galloway, Bishop W. W. Duncan, Bishop O. P. Fitzgerald, Rev. A. J. Lamar, D. D., Gov. W. J. Samford, Rev. J. S. Fraser, Rev. F. S. H. Johnson, Prof. John L. Buchanan, Rev. P. H. Whisner, D. D., Rev. Gross Alexander, D. D., Hon. Peter V. D. Conway, Rev. Hugh C. Tucker, Rev. V. A. Godbey, Rev. Young J. Allen, D. D., Rev. E. E. Hoss, D. D., Prof. T. W. Jordan, Rev. R. P. Howell, Rev. J. M. Gross, Rev. J. R. Deering, D. D., Hon. C. R. Long, Rev. Andrew Hunter, D. D., Rev. F. N. Parker S. B. McCutchen, Rev. John J. Tigert, D. D., Rev. J. W. Blackard, J. R. Pepper, Rev. H. M. Du Bose, D. D., Hon. G. D. Shands, Rev. J. H. Young, H. M. Eads, Rev. J. H. McCoy, Rev. J. C. Kilgo, Joseph G. Brown, Rev. R. J. Bigham, D. D., Rev. J. D. Hammond, D. D., Hon. W. R. Hammond, Rev. W. B. Murrah, D. D., Rev. G. C. Rankin, D. D., Rev. E. W. Alderson, D. D., Hon. N. W. Finley, Rev. W. L. Nelms, D. D., Rev. J. R. Nelson, Prof. R. S. Hyer, George Mulkey, C. A. Wood, Rev. W. C. Lovett, D. D., Rev. Charles E. Dowman, D. D., S. B. Adams, Rev. E. P. Ryland, Rev. W. B. Palmore, D. D., Murray Carleton, Rev. W. R. Lambuth, D. D., Rev. W. F. Tillet, D. D., Chancellor James H. Kirkland, Rev. Seth Ward, D. D., E. P. Hamblen, Rev. A. Coke Smith, D. D., Rev. Paul Whitehead, D. D., Hon. R. W. Peatross, Rev. Sterling Fisher, Rev. James Atkins, D. D., J. A. Odell, Rev. T. S. Wade, D. D., Rev. F. A. Jeffett, Rev. W. M. Poage, Rev. C. W. White, Rev. E. H. Pearce, D. D.

Quite an interest is manifested in our Sunday-school, Twentieth Century, Thankoffering and the indications are that this part of the great Twentieth Century campaign will be a magnificent success in our state.

A number of schools have already reported and many more state that they are at work and will report later.

The District Conferences, already held, have endorsed this work most heartily and have pledged themselves to have it presented in all their respective schools.

We hope to get a complete record and an offering from every school in Arkansas Methodism and therefore ask the co-operation of all our pastors and superintendents.

The schools that have made reports already, average something more than five (\$5) dollars. The greater number of the schools that have reported to date are small schools. We naturally expect the reports of the large schools to raise the average considerably; but, if the remaining schools only do as well, we will realize something near five thousand dollars for the fund.

Some of the superintendents, in reporting to this office, fail to send list of persons contributing to the fund. This necessarily makes a break in our record. Please send these lists along

# DR. PRICE'S Cream Baking Powder

Dr. Price's Cream Baking Powder adds to the healthfulness of all risen flour-foods, and makes the food lighter, sweeter, finer-flavored, more delicious.

It is worth while to exercise care in purchasing baking powder to see that you get the kind that makes the food more wholesome and at the same time more palatable.

NOTE.—There are many mixtures, made in imitation of baking powder, which it is prudent to avoid. They are lower in price than pure powders, but they are made from alum. Alum in food is poisonous.

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with your remittance. As stated we want a full record of all our schools, officers, teachers, and pupils. Fraternaly,

F. S. H. Johnston, Manager.  
Conway, Ark.

### Personal.

Dr. J. F. Goucher, of the Baltimore Woman's College, is ill.

Miss Hartwick of Atkins was a pleasant caller Wednesday.

Rev. M. M. Smith made us a visit Saturday. He was holding quarterly conference at Argenta.

Bishop Galloway will sail for Brazil in June, and will go from Brazil to the ecumenical conference in London.

Rev. B. A. Few has been in the city this week with his son Bennie. They were welcome visitors at the Methodist office.

Rev. Fielding Marvin will preach the commencement sermon of Howard-Payne College, Fayette Mo., June 9, and Rev. E. P. Ryland will deliver the literary address.

The commencement sermon for the Speers-Langford Institute at Searcy, Ark., will be preached in the Presbyterian Church at 8 p. m. Sunday, June 2, by the Editor of this paper.

Rev. C. H. Gregory, who advertises his healing Oil and Pills in our paper, is a superannuated preacher in the Arkansas Conference. He is worthy of patronage and his medicines have the endorsement of many good men.

Rev. H. H. Kennedy, a preacher of prominence in the Baltimore Conference and his wife were killed by a railroad train at the Baltimore and Shenandoah Junction, May 21. The train struck the buggy in which they were riding.

Dr. Rankin, editor of the Texas Christian Advocate, has given us a fine report of the mission conference at New Orleans, with many graceful

personals. There was not a keener-sighted reporter at the conference than he.

Rev. Drury Colquette was at Tuckerman and Dowell's Chapel—Brother Umsted's charge—last Sunday. All things in the charge are in excellent condition, the two churches and the parsonage in perfect order, and finance up and preacher greatly loved.

We see in the New Orleans Picayune an account of the children's day service at Algiers, New Orleans, in the church of Rev. K. W. Dodson, formerly of Little Rock Conference. The work in Bro. Dodson's hands is prospering; \$40 was contributed for missions by the children.

On a recent visit to Helena, the Editor of this paper found the church newly papered, painted and carpeted. The auditorium is beautiful and we do not know a pleasanter room to speak in. Brother Ricks has fine congregations. There were from forty to fifty young men at the evening service. A more orderly and attentive audience is nowhere to be found.

Dr. Barbee desires it to be known that he will not be a candidate for re-election to his present place as Book Agent at the next General Conference.

### Nashville Summer Institute.

One of our young preachers asks if we can not make an offer to help the young men to get to the Summer Institute at Nashville similar to the offer we made for the New Orleans trip. The New Orleans offer was so highly appreciated that we have concluded to make the offer in this case also. We will give a free trip to Nashville and return to any of our preachers who will send us twenty new subscribers with thirty dollars cash to pay for them. If the subscribers can not all be secured before the trip is made they may be secured afterwards.

Godbey & Thornburgh,

## Contributed.

Dr. and Mrs. Howard Taylor at the  
Missionary Conference.

REV. R. A. HOLLOWAY.

In arranging for the conference the executive committee were fortunate in securing the services of these consecrated persons to conduct the devotional half hour at the close of each morning session.

Dr. Taylor is a son of the missionary who founded the China Inland Mission more than thirty-five years ago. Early in life he chose the profession of medicine, and for eleven years was a student in the largest hospital in London. During this time he obtained several scholarships and six of the highest degrees in medicine and surgery. He has been connected with his father's mission since 1890.

After completing a thorough course in the Chinese classics he began pioneer work in the province of Ho-nan. In 1894 he was married to Miss Geraldine Guinness, of London, England.

Mrs. Taylor is a woman of culture and refinement. She has written a very interesting book entitled "One of China's Scholars." She is one of four children, all of whom became missionaries.

Like the Moravian missionary who, in order to fulfill the purpose of his mission and gain access to the hearts of the despised and downtrodden slaves of the West Indies, became a slave, partook of the same fare, and endured the same privations as his dusky brethren, so Mrs. Taylor, when a girl, entered a match factory in London, where she worked from 7 in the morning to 7 in the evening, for a few pennies, that she might know how to sympathize with them and influence them to a better life. This missionary conference was evidently born of the spirit of prayer. A prayer circle was formed months before it convened, and the whole church has been urged to pray for its success. In keeping with this idea, the importance, nay the necessity of the devotional spirit, was emphasized by Dr. and Mrs. Taylor.

Dr. Taylor's familiarity with the scriptures showed very clearly that he knew how to lead the flock of Christ into the green pastures. He dwelt upon the nearness and all-sufficiency of God, the friendship of Jesus, the enfiling of the Holy Spirit, the importance of self-denial and sacrifice, and the necessity of daily Bible reading and prayer to keep in constant vital touch with Christ, the source of life and power.

Mrs. Taylor has a sweet voice and speaks readily. She has a warm, sympathetic nature, and out of a rich experience tells effectively of the saving, keeping, comforting grace of God. During her last talk I was seated in the gallery, where I could note the effect it was having on the audience, and when reference was

made to some personal experience—the sweet abiding peace that filled the heart in the hour of bereavement—most of the assembly were moved to tears.

The presence and ministry of such devoted Christians must have been a blessing to many, and eternity alone will reveal just how much they contributed to this most successful conference.

## MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

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Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

Mrs. Etta W. Jones.

Parkersburg, W. Va.

## MOZLEY'S LEMON ELIXIR.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

Harry Adams.

No. 1734 First Ave., Birmingham Ala.

## MOZLEY'S LEMON ELIXIR.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

Mrs. E. A. Beville.

Woodstock, Ala.

## A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. Sawtell, Griffin, Ga.,

Publisher Morning Call.

If you want to check up a rantankerous Baptist just put the Origin of The Baptists in his hands, only 10 cents a copy.

## LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (taste pleasant,) taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the Liver, tones up the system. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

## YOU NEED IT

In your family and among your stock, i. e., Gregory's Antiseptic Healing Oil. A ready, certain remedy for the many ailments to which all flesh is liable.

Cures colic in man or horse in three to five minutes. Relieves pain from all wounds in the flesh at once, cures them without soreness or inflammation. Takes the hurt out of a burn in three minutes. Dehorning cattle, castrating colts, yearlings or hogs, keeps off all flies, prevents inflammation, causing the process of healing at once. A certain remedy for fistula, pole evil, foot evil, sweeny, sprains, strains, bruises, etc., in horses. Cures neuralgia, all cases of rheumatism in first stages. Cures sore throat, sore mouth, toothache, headache, earache, croup, asthma, bronchitis, etc. Cough, from cold or lagrippe, cured in a few minutes. Relieves the cough and gives rest to consumptives. Chicken or hog cholera. The bite of poisonous insects and serpents cured in five minutes. Causes old sores to heal readily. Destroys bedbugs, mites and lice on poultry. Contains neither alcohol or opium in any form. Every bottle sold under a positive guarantee. Agents wanted everywhere to place this valuable oil in reach of every family. A small capital needed to commence with. Exclusive right to sell in given territory.

For the next sixty days will send by express to liverymen, stockmen or any one sending \$1.50 one pint, \$3.00 one quart.

Your Antiseptic Oil cured a little girl of a rattlesnake bite, and a boy of bite from a cotton mouth snake in this community in a few minutes.

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One 25 cents bottle cured a horse for us of a bad case of fistula.

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P. O. Holland, Ark.

Your Healing Oil is O. K. Ship me another case. Can give you testimonials from the best citizens of this county if wanted.

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Sherman, Tex.—I have put your Antiseptic Healing Oil to every test possible. It does all you claim for it.

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I have been a druggist and practicing physician for sixteen years. Have sold all the best liniments on the market. Your Antiseptic Healing Oil sells better than all and gives universal satisfaction.

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C. H. Gregory.

Conway, Ark.

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Go to Hot Springs over the new road.

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First-class printing on first-class paper. Cash must accompany orders.  
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**For the Young People.**

**The Old, Old Story.**

BY MRS. BROOKS.

The gospel story is very old, Yet beautiful, each time 'tis told. In Gallilee the Saviour walked And 'mongst the people prayed and talked.

His words have gone fast as the winds, And reached unto the world's far ends. In other lands far, far away They tell us now the heathen pray. And o'er the seas, so far and wide, They praise Him on the other side. And on the rough and stormy wave We hear the sailor's say, "Lord save." The soldier falls upon his sword, Saying "Thou Christ," art my reward."

To earth's far bounds his words have swept, And how for men he toiled and wept. At the grave, we hear the mourner cry, "It is not all of death to die." At home on every hill we hear "Dear Lord, we know that thou art near."

From every mountain plane or dell, We hear the echo, "All is well." And while we walk, in all his ways, We sing, "He keeps us all our days." We will tell the old story still to men How Jesus cleanseth from all sin. Halstead, Ark.

**Ostrich Farming.**

Ostrich feathers have become so necessary an article of commerce that the raising of the ostrich, not many years ago a wild bird, is now an established industry in Florida and California. The huge birds are allowed as much liberty as possible, and their peculiar ideas are humored. Shortly after pairing off into couples the male and female bird begin to dig a hole in the sand, kicking it out behind them with their powerful feet. When finished it is about four feet in diameter and a foot deep. They take turns in this work, though in fact most of it is done by the male bird. The hen then lays an egg every other day, until the nest contains twelve or fifteen, side by side, each day scattering a little sand over them to protect them from the rays of the sun. This habit has given rise to the story that the ostrich leaves its eggs to be hatched by the sun. This, however, is a mistake, for as soon as the full number of eggs are laid, the couple begin the labor of hatching. The male bird sits on the eggs from about four o'clock in the afternoon till about nine o'clock the next morning, the hen then takes his place from nine in the morning till four the next afternoon, except for about an hour at noon when he comes back to give her a chance to go and get her dinner. When it is remembered that from two hundred and fifty to four hundred pounds of ostrich are bearing down on fourteen eggs it will be seen how much skill it takes.

The ostriches keep this up with the greatest regularity for forty days, when the chicks are ready to come forth. Generally the little ones break the shell, but sometimes the

**The Hon. Geo. Starr Writes:**

No. 3 Van Ness Place, New York. Dr. Radway—With me your Relief has worked wonders. For the last three years I have had frequent and severe attacks of sciatica, sometimes extending from the lumber regions to my ankle, and at times to both lower limbs.

During the time I have been afflicted I have tried almost all the remedies recommended by wise men and fools, hoping to find relief, but all proved to be failures.

I have tried various kinds of baths, manipulations, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September, at the urgent request of a friend (who had been afflicted as myself) I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation.

RADWAY'S READY RELIEF is my friend. I never travel without a bottle in my valise.

Yours truly,  
GEO. STARR,  
Emigrant Commissioner.



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mother can be seen pressing on the shell with her breast bone to break it, and help the youngster into the world. Occasionally she takes it by its little head and shakes the shell from its body.

When they are hatched the ostrich farmer takes the chicks away from their parents and raises them in a specially prepared covered shed, it having been found that the old birds destroy a good many of the little ones by stepping on them or by carelessly pecking them with their powerful bills.

The old birds go right to work again and lay more eggs and hatch them, and the consequence is that instead of fourteen eggs annually from one pair of birds, the ostrich farmer secures eighty, most of which hatch.—Wesleyan Christian Advocate.

**For a Nerve Tonic**

Use Horsford's Acid Phosphate.

Dr. H. M. Harlow, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

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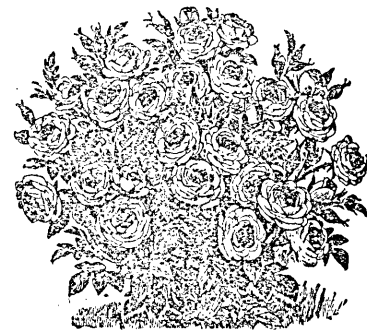
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- CLOTHILDE SOUPERT**—Pearly white, with rose pink center.
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- ETOILE DE LYON**—Rich golden yellow, immense flowers.

We grow and sell an immense amount of plants each year, of all the best varieties of roses, etc., in consequence of our fair methods of dealing with our customers. We wish to add you to our list of customers, hence offer you the above set of 10 Roses for 50 Cents. To every person ordering this set of Ten Roses, and requests it, we will send our handsome spring catalogue, which fully describes our extensive line of floral treasures.

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### Church Telephones.

#### MAMMOTH SPRINGS.

We observed children's day last Monday. Had a large congregation. A very fine service. It was the best children's day service that I ever attended. Brother E. A. Tabor was with us and made a good talk to the children. Brother Daniel and his teachers are doing some very fine work in the Sunday-school. Truly,

T. W. Fisackerly.

#### BRYANT.

We had a fine day yesterday. We had children's services at Bryant. Preaching in the evening at Hunter's Chapel; at night at Bryant, had good congregations. Our congregations are much larger than they were last year. Everything is moving very nicely. The outlook is good. We have a good Sunday-school at every appointment, something we have not had for years. Yours in the work,

J. W. Harrell.

#### NEWPORT.

All the services at the Methodist Church Sunday were well attended by large and representative congregations. The baccalaureate sermon of the city high school was delivered at 11 a. m. by the Rev. L. H. Richardson, pastor of the Presbyterian Church.

Rev. J. W. Smith filled his pulpit at the evening service, preaching to a large and attentive congregation. The music prepared by the choir for the morning and evening services was splendid and well rendered. Yours truly,

Miss L. Gullette.

#### LITTLE ROCK

Brother Thomas, the pastor, filled the pulpit at Winfield and the attendance at the services was large.

Brother Hutchinson had the pulpit of Hunter Memorial filled by preachers from the Presbyterian assembly.

At Asbury the pastor preached in the morning and children's day service was observed in the evening.

At First Church in the morning the commencement sermon of the Maddox Seminary, by Rev. F. R. Beattie, D. D., LL. D., of Louisville, Ky.

In the evening a service of song or organ recital.

#### FORT SMITH.

All the Protestant churches united in the commencement Sunday services at the high school at 11 o'clock. Rev. E. T. Edmunds, of the First Christian Church, preached the sermon.

Rev. M. N. Waldrip, of Huntington, preached at First Church at night to

Willow, Dallas Co., Ark.  
Dr. R. E. Woodard, Dear Sir:—I am glad you received your money. My wife's cancer is well, for which I am very thankful to you. Your good medicine cured her. May you live long to relieve suffering humanity. There is no artist near us. I will have her picture taken as soon as I can, and send to you. I want one of your books with her picture in it. She said your oils were the greatest medicine for cancer on earth. She will

be 70 years old the 11th of April, 1901. Since she has gotten well she looks like she is just 40 years old. I have a son at Malvern, Ark., that has a very bad sore leg. I want you to treat him, and I know that your oils will cure him.

Yours gratefully,  
L. B. Chandler.

We have discovered a combination of oils that readily cure Cancer, tumors, catarrh, piles, fistula, ulcers, eczemas and all skin and womb diseases. We

have cured thousands of afflicted people, within the last six years. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars and price of oils. Address,

Dr. R. E. Woodard,  
502 Main St., Little Rock, Ark.

Spend Sunday in Hot Springs, and go there over the Short Line.

## SIMPSON AND WEBB

Phones  
Old 215,  
New 737.

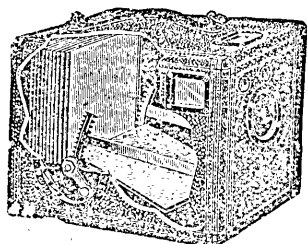
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Write for complete catalogue. Everything in the Kodak line.

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PHARMACIST,

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Programme; Grandest Pageant ever presented. History, Literature and Mythology. Naval Battle of Santiago. Sinking of Merrimac by Hobson. Destruction of Cervera's fleet by Admiral Schley. Bombardment, Explosion of the Spanish ships. Fifteen Iron Ships—all perfect models. Carnival under auspices of Entertainment Committee of Board of Trade: Chas. S. Stiff, Chairman; F. B. T. Hollenberg, H. L. Rammel, Geo. McLean, Geo. W. Rogers, Ad Hamberg, W. B. Neff, and Aaron Frank.



Sinking of Viscaya.

For copies of Hotel Directory and other information, address **GEO. R. BROWN,** Secretary Board of Trade, Little Rock, Ark.

# M. M. COHN & CO.

## OUR MAIL ORDER DEPARTMENT

has recently been reorganized and our facilities increased, so that customers outside the city can promptly have samples of any desired line of goods to select from at their homes.

# IT PAYS TO WRITE TO US,

Because we keep only first-class goods of the latest and most fashionable styles, all, regardless of price, absolutely perfect and the best value the same amount of money will buy anywhere. Our increasing trade shows we satisfy our patrons, and if you give us a trial order we guarantee to please and satisfy you also. Our lines comprise Silks, Dress Goods, Ladies' Suits, Skirts and Waists, Household Dry Goods, White and Wash Goods, Laces, Embroideries, Hosiery and Underwear; Clothing for Men and Boys, Hats and Caps, Furnishing Goods of all descriptions, and Shoes for all sized feet. Please address, mentioning this paper,

# M. M. COHN & CO.,

LITTLE ROCK,

ARKANSAS.

a fine audience.

Rev. W. T. Thompson had a good day at the City Mission. Fine progress is being made in this work.

Rev. O. E. Goddard preached at Van Buren to good congregations.

Rev. S. F. Goddard is assisting in a meeting at Huntington. The outlook for a great revival is promising.

## HOT SPRINGS.

The editor was at Hot Springs last Sunday and preached morning and evening in the Central Avenue church, Mr. Brown having gone to Arkadelphia to deliver the baccalaureate sermon for Arkadelphia Methodist College.

We had good congregations, and whether from politeness or interest, good attention. Dr. Brown preaches to large and cultivated audiences.

We went to the South Hot Springs parsonage but the preacher and his wife were away.

Laymen talked to us about the churches. All are doing pretty well, in their judgment.

## MORRILTON.

Dear Brother Godbey—Allow me to thank you most cordially for your favor of 25th. Our little daughter, Lottie, has had quite a severe attack of scarlet fever; so has the baby, only his was not so severe. This has kept me out of my pulpit for two Sundays, but I hope to be at work again as the danger of contagion is about over. Hope to preach next Sunday. Our work has been kept up. Rev. Dr. Crozier, of Texas, brother of one of our honored members, preached last Sunday and Brother W. W. Garland, who is always ready to help us out, conducted lay service on the evening of 26th. The report is that he preached a good sermon, though he does not claim to be a preacher. I hear most kindly of Dr. Crozier's sermons and was sorry I could not hear him. He is a Presbyterian and author of some excellent books.

Our charge is in fairly good condition. Cordially,

J. B. Stevenson.

## PROGRAMME.

Of the W. F. M. S. of White River Conference, Paragould, June 15-18:

Saturday, 9 a. m., meeting of executive committee.

10 a. m., opening services by the president. Organization. Reports from Corresponding Secretary, Treasurer and Editors. Paper, The Editor's Opportunity, Mrs. Allin.

11:30, Devotional half-hour—Mrs. P. A. Robertson.

## AFTERNOON.

Devotions, Mrs. H. B. Strange. Paper, Obligations and Opportunities of District Secretaries, Mrs. McIntosh.

Reports from District Secretaries. The Workers' Conference. Discussion of the successful qualifications of auxiliary officers: (a) The President, Mrs. Hawthorne; (b) The Corresponding Secretary, Mrs. Scott; (c) The Recording Secretary, Mrs. Thomas; (d) The Treasurer, Mrs. E. F. Brown. Duties of Delegates, Mrs. Klone. How to Develop the Auxiliary, Mrs. Lanier.

Saturday, 8:30 p. m.—The Pastor's Message to the Conference—Greetings from other churches and Home Mission Society—Response, Mrs. J. C. Hawthorne. The Privileges and Obligations of White River Conference Society, The President.

Sunday, 11 a. m.—Sermon, Rev. Fred Little; 3:30 p. m., Young People's mass meeting, addressed by Misses Perkinson and Bowman, our missionaries from Brazil.

8:30 p. m.—Talks on Brazil and the Missionary's Life, Misses Perkinson and Bowman, The Woman's Board, Mrs. Neill.

Monday, 9 a. m.—Devotions, Mrs. Yantis. Juvenile Work, Mrs. Malone. Why every woman should be a member of both Foreign and Home Mission Societies, Mrs. J. W. Fletcher. The Mutual Helpfulness of Foreign and Home Societies, Mrs. Gray.

The Value of Missionary Societies to Women in the Rural Districts, Miss Gardner. Discussion, "How Shall we Extend our Work in the Country?" led by Mrs. Thompson. Devotional half-hour, Mrs. P. A. Robertson.

Monday afternoon—Devotions, Mrs. Lamb. Who is the intelligent worker? Mrs. Jelks. The Lights and Shadows of our work, Mrs. Crook. Reports of committees. Memorial service, led by Mrs. Strange.

Monday, 8:30—Training school, Mrs. Neill. Echoes from New Orleans Conference, Mesdames Hawthorne, Jeffett, Babcock.

Tuesday, 9 a. m.—Devotions, Miss Bowman. Reports from committees. Election of officers. Miscellaneous business. Communion service. Adjournment.

Rates on the certificate plan have been secured, so the delegates will ask for certificates at the home office.

Please send names of delegates promptly to Mrs. F. A. Jeffett, Paragould.

Let us go to this meeting to plan for great advancement in our missionary work, praying enlarged conceptions of our obligation and a spirit of liberality among our members. The presence of Misses Bowman and Perkinson will be an inspiration.

Mrs. S. H. Babcock, Pres.

Jonesboro, May 25.

Little Rock District, third round, J. H. Riffin, P. E.

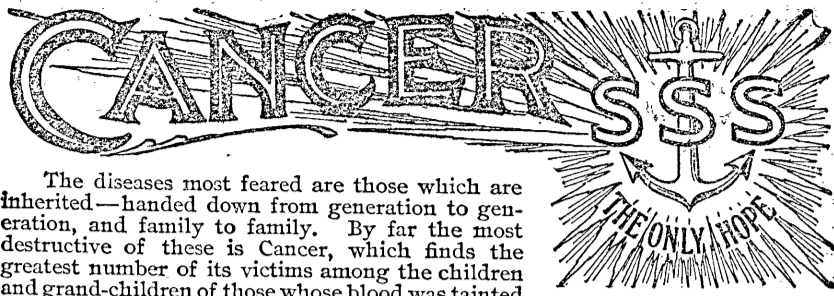
June—Winfield Memorial, 9, at 11 a. m.; Asbury, 9, at 8 p. m.; First Church, 16, at 11 a. m.; Hunter Memorial, 16, at 8 p. m. Benton Station, 22, 23; Lonoke, 29, 30.

July—Benton Circuit at Paran, 6, 7; Carlisle and Hazen, 13, 14; Hamilton, 20, 21; Austin at Concord, 27, 28; Hickory Plains, at New Bethel, 30.

August—Mabelvale at Henderson's Chapel, 3, 4; Des Arc and DeVall's Bluff, 10, 11; Maumelle, 17, 18; Bryant, 24, 25.

September—England, 1; Liberty, 8.

To put the brake on the wagon going down hill is a help to the horse, when the wagon is heavily loaded. But what driver would think of applying the brake to a loaded wagon going up hill? If he did, his sensible horses would probably balk. Many a man is in the condition of pulling a load up hill with the brake set against him. When his stomach is out of order, and the allied organs of digestion and nutrition impaired in their functions, a friction is set up which has to be overcome in addition to the performance of daily duties. A foul stomach makes a foggy brain, and the man with a disordered stomach has He forgets appointments. Problems seem presented to his mind "wrong end to." This condition is entirely remedied by the use of Dr. Pierce's Golden Medical Discovery. It puts the stomach and digestive and nutritive system into a condition of perfect health, and gives a clear brain, a steady hand and a light step for the day's duties. When constipation clogs the channels of the body, Dr. Pierce's Pleasant Pellets will work an effectual cure of that disastrous disease.



The diseases most feared are those which are inherited—handed down from generation to generation, and family to family. By far the most destructive of these is Cancer, which finds the greatest number of its victims among the children and grand-children of those whose blood was tainted with this dreadful malady. You may carry this poison in the blood for years, but as the vital powers begin to wane a slight bruise or cut, wart or mole, sore or pimple may develop into Cancer. From middle life to old age is the time when the slumbering poison is most apt to break out, a sore or ulcer often degenerating into Cancer, and Tumors become more progressive and ulcerate through the skin, the sharp, shooting pains causing the most intense suffering.

The Cancer patient naturally grows despondent as one after another the usual remedies fail, and the sore shows no sign of healing. The impurities that have been accumulating in the system, perhaps for generations, cannot be eliminated nor the poisoned blood made pure by salves, washes and plasters. The proper treatment is to purify and build up the blood, remove the cause, when the sore or ulcer heals.

Mr. J. B. Arnold, of Greenwood, S. C., writes: "A tiny ulcer came, just under the left eye. It began spreading, and grew worse rapidly, destroying the flesh as it went. As Cancer is hereditary in my family I became thoroughly alarmed, consulting the best physicians and taking many blood medicines, none of which did me any good, when one of our leading druggists advised me to try S. S. S., and by the time I had taken the second bottle the Cancer began to show signs of healing, the discharge grew gradually less and finally ceased altogether, the sore dried up and nothing remains but a slight scar. I feel that I owe my life to S. S. S."

S. S. S. goes directly into the blood, destroys the virus, stops the formation of Cancerous cells and cleanses the system of impurities. What we say of S. S. S. as a cure for Cancer is supported by the testimony of those who have tested it and been restored to health.

Begin in time, don't wait until the blood is so polluted and the system so thoroughly saturated with the poison that no medicine, however efficacious, can check the progress of the disease. If there is a taint in your blood get it out at once, don't wait for some external evidence of it, the appearance of a tumor or ulcer. We have prepared a special book on Cancer which we will mail free. Our physicians are ready to help you by their advice and such direction as your case requires. Write us fully and freely—no charge for medical advice. **THE SWIFT SPECIFIC CO., ATLANTA, GA.**



## A Day on a Parlor Cafe Car for 50c.

You can ride all day on a Cotton Belt Parlor Cafe Car for only 50 cents extra, have your meals at any hour you want them, order anything you want, from a porterhouse steak or a spring chicken down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.



Cotton Belt trains Nos. 1 and 2 (day trains), between Memphis, Pine Bluff and Texarkana, and Nos. 3 and 4 (day trains), between Texarkana, Tyler, Corsicana and Waco, each carry one of these handsome cars. Let us send you our little booklet, "A Trip to Texas." It tells all about these handsome cars.

E. W. LaBEAUME, G. P. and T. A., St. Louis, Mo.

## EXCURSION BULLETIN

### VIA IRON MOUNTAIN ROUTE.

St. Paul, Minn., and return. Tickets on sale May 26, 27, 29, 30, June 1 and 2, at only \$27.85.

St. Paul, Minn., and return. Tickets on sale June 7 to 9, at \$27.85.

Kansas City and return. Tickets on sale June 9 and 10, at \$15.

Detroit, Mich., and return. Tickets on sale July 5, 6 and 7. Return trip may be extended to September 1, at \$35.45.

San Francisco and return. Tickets on sale July 6 to 13. Return limit August 31, at \$47.50.

Milwaukee, Wis., and return. Tickets on sale July 21 and 22, at \$22.50.

The above are the "Special Excursions" for the season. The usual Colorado summer tourist tickets will be placed on sale June 1, 1901, with the customary conditions and return limit. Call on us for information regarding these excursions or any other trip under contemplation. City ticket office Markham and Louisiana streets, or Union depot.

J. A. Hollinger, P. & T. A.

**Woman's Work.**

Resolutions adopted by the W. H. M. S. of Jonesboro, Ark., on the death of Mrs. F. G. Taylor.

Whereas, Our Heavenly Father has, in His Divine love and infinite wisdom, called our sister, Violet Taylor, from this scene of activity to His eternal rest; and

Whereas, We do sincerely mourn her loss, yet not as those without hope, and shall ever miss her cheerful presence and helpful suggestions in our work; therefore be it

Resolved, That we tender our most sincere sympathy to her sorrowing husband, her bereaved children and her many mourning friends, commending them to Him who alone can comfort the stricken heart, who doeth all things well, whose ways are not our ways, and who seeth the end from the beginning.

Resolved, That in her early death we may hear our Savior's warning, "Be ye also ready," and may be inspired to a greater degree of zeal and usefulness in His service, so that, as we each hear His call from earth we also may go to His presence with joy, there to abide and go not out any more forever.

Resolved, That a copy of these resolutions be presented to her family, be printed in the Jonesboro papers and the Arkansas Methodist and be spread in loving memory on the records of our society.

Mrs. J. K. Armstrong,  
Mrs. Eugene Parish,  
Mrs. B. K. Turner,  
Committee.

Resolutions on the death of Mrs. Lulu Nichol.

Seeing that our Heavenly Father has called from our midst our beloved fellow-laborer, Sister Lulu Nichol, we deem it eminently fitting that we should pause in sorrowful and loving remembrance of her beautiful life and her so sudden death; therefore be it

Resolved first, That we record here, with deep gratitude to God, and as a tender memorial to her, our sense of the inestimable value of her saintly life and character, the beauty of which shone everywhere she appeared. She was true to our society, having been its faithful treasurer for several years, and to everything that represented her church. She was devotedly loyal to her Lord. Her virtues nowhere shone more radiantly than in her own home, where she was justly the idol of every heart.

Resolved second, That we will not forget to pray for her devoted and now stricken husband, and for the precious children, so sadly bereft, to all of whom we hereby offer any

tender ministries of which we are capable.

Resolved third, That a copy of these resolutions be furnished the family, and that our secretary be instructed to spread them upon our record.

Mrs. Carl Voss,  
Mrs. E. B. Houston,  
Mrs. M. C. Cross,  
Mrs. J. A. Anderson,

Whereas, Our Heavenly Father in His wise providence has removed from our conference our former and much beloved pastor, friend and co-worker, Rev. J. J. Bond, whom we all esteemed very highly, for his loyalty to our church, his thorough consecration to God's service, his true manhood, firmness of purpose and his Christian example; therefore be it

Resolved, By the W. H. M. Society of Sherrill, Ark., first, that in the death of Brother Bond (who organized our society) we sustain the loss of a true and faithful friend, one whose example was worthy of emulation. "Blessed are the dead which die in the Lord, that they may rest from their labors, and their works do follow them."

Second, We are touched by the distress of the bereaved family, yet a life of all sunshine, without shade, of all happiness without sorrow, were not human life, hope not for a constant day, let pain be as an angel that comes not to smite, not to slay, but to revive and bless, for suffering is the turning hand of God, whereby the chords of our souls give forth sweetest music.

Third, That we bow in humble submission to "Him who is too wise to err, too good to do wrong," and pray that the comforting influence of the Holy Spirit may be with the family in the midst of their sore bereavement and great sorrow, and they may realize God doeth all things well.

Fourth, That a copy of these resolutions be spread upon the minutes of our society, a copy be sent to the Arkansas Methodist for publication and to the family.

Mrs. T. A. Eaton,  
Mrs. Fannie Hudgens,  
Mrs. J. B. Pierce,  
Committee.

**SUCCESS—WORTH KNOWING.**

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.



**PARKER'S HAIR BALSAM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Falls to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 25c. and \$1.00 at Druggists.

**WINE OF CARDUI**

**HEALTHY OLD AGE.**

LARUE, BENTON CO. ARK., AUG. 4.  
I am 49 years old and have been suffering with Change of Life. I had flooding spells so bad that none thought I could live. My husband got me Wine of Cardui and it saved my life. I am like another person since taking it.  
MRS. E. B. TOWNSEND.



**WINE OF CARDUI**

It is the devout wish of nearly all people to live to a ripe old age. None of us want to die young. This universal desire can be realized if care be taken of the health in early and middle life. A little precaution then will add many years to our existence. Death can be kept away a long time. Happy, healthy old age will be the lot of the woman who promptly corrects the ailments which afflict her sex. In youth, Wine of Cardui will take the female child safely over the dividing line between girlhood and womanhood. As a wife she needs it to help her through the trials of pregnancy and childbirth with as little discomfort as possible. At the Change of Life it will help her over the dangerous place that appears in her pathway between 40 and 50. Then will come many years of truly blissful existence. She will grow old slowly and gracefully. To the last she will preserve that charm and beauty which are always characteristic of perfectly healthy grandmothers. It is for women alone to decide whether they will be healthy or sick. The remedy for their sickness is close at hand.

**LADIES' ADVISORY DEPARTMENT.**  
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

**LARGE BOTTLES OF WINE OF CARDUI SOLD FOR \$1.00 BY DRUGGISTS.**

**WINE OF CARDUI**

**FOR SALE.**  
Wishing to be with my family I have put the east two-thirds of lots Nos. 9, 10, 11 and 12 of block 16, adjacent to the depot, Searcy, Ark., with their two cottages, and boarding house, Rose Cottage, in perfect order, and now offer them for sale, including the Boarding House outfit, which is complete, with the exception of tableware. The premises have yielded me monthly thirty dollars rent, payable in advance. I will sell at low figures and on accommodating terms as to time. Call and see and judge for yourself.  
J. F. Rives.  
Searcy, Ark., April 27, 1901.

Sutcliffe & Co., the great southern mail order house at Louisville, Ky., have just bought out the entire stock, good will and business of Alex L. Sample & Co., of the same city. This latter concern was one of the oldest and best known in the entire south, having been established in 1838. From that time up to 1896 the style of the firm had been changed several times by the retirement of older members, but for 63 years it has been before the public without a single intermission. Our clients therefore deserve to be congratulated upon this acquisition, carrying with it as it does all the advantages of wide acquaintance and an enviable reputation for business honesty and integrity. Mr. Wm. Griffith, the son of Joseph Griffith, the original founder of the business and who is still connected with it, will continue so and will be with Sutcliffe & Co. in the future. The advertisements of this firm will have been noted by

our readers. They sell practically everything that any man, woman or child could want, and that, too, at prices that are remarkably low. For the summer season in addition to practically everything else they will carry a full line of out-door sporting and vacation goods such as baseball, Golf, Sporting, Fishing, Tennis goods and camping outfits and supplies. We assure our readers that they may send their money to Sutcliffe & Co. with positive assurance, and should you over-pay them in any instance, the money will be refunded to you most promptly. Write for their large general and various special catalogues.

**CHANGE OF TIME.**

The Hot Springs train via Iron Mountain Route, which formerly left here at 9:22 a. m., now leaves at 6:55 a. m.  
The New Orleans train leaves at 8:38 p. m., formerly 8:20 p. m.  
The night train for Fort Smith, Ark., leaves at 8:35, formerly 8:15 p. m.  
J. A. Hollinger, P. & T. A.

**WRITE FOR CATALOGUE (FREE.)**

**WATCHES, DIAMONDS, JEWELRY, SILVERWARE.**

Wedding and Engagement Rings, Etc. Communion Sets a Specialty.

**J. N. MULFORD, Jeweler.**  
MEMPHIS, TENN.

**"La Creole" Will Restore those Gray Hairs**

"La Creole" Hair Restorer is a Perfect Dressing and Restorer. Price \$1.00.

**At Rest.**

**CALDWELL**—Kavanaugh, son of Rev. J. E. and Martha Caldwell, was born in Prairie County, Arkansas, December 7, 1857. He professed religion and joined the Methodist Episcopal Church, South, in his youth; was married to Miss Disda Hallaway October 17, 1894; died April 12, 1901. He was greatly afflicted for many years. But these are passed, and our dear brother has gone to his heavenly reward. Heaven bless his honored parents, his wife, sisters and friends. Weep not, dear ones. It won't be long till you too will be called home, and then you will all be together in our Father's house.

J. R. Rushing.

**LEWIS**—Laura, infant daughter of Bedford and Mabel Lewis, was born August 29, 1899, and died January 27, 1901.

Little Laura never knew what it was to be well.

Her stay on earth was short but her parents learned to love her dearly. They seemed to love her more for her affliction.

Death was a release to her imprisoned spirit. It is now free to bask in the eternal sunshine of God's love. She budded on earth but to bloom in heaven.

~ Dear parents, of course you will miss her, but in the midst of your trouble look up to God, who loaned her to you, and remember he does all things well.

Your darling is safe at home, beckoning you to come.

"Precious little darling, the light of our home,

Taken so early is beckoning, come."

Grandma Lewis.

**GIRKIN**—Sarah Girkin was born in Jefferson county, Ky., December 17, 1832. Her parents moved from Kentucky to Illinois when she was about 16 years old. She then moved to Baxter county, Ark., in 1877, and died February 15, 1901, at the age of 68 years.

She was converted when young and lived a consistent life till her death.

Sister Girkin was conscious in a dying hour and gave instructions to her children about how to live.

She leaves two sons and three daughters, together with a host of friends, to mourn their loss. The writer preached Sister Girkin's funeral at Rock Dale, the second Sunday in April to a large, attentive and sorrowing congregation.

Sister Girkin's life always told what she was and her home was always the weary itinerant's home and they always found a welcome place there. May God's blessing rest on the family she leaves behind.

J. S. Hackler.

**TURNER**—Sister Marjorie Turner was born in South Carolina February 28, 1843. She professed religion about the age of 13, joined the Presbyterian Church and remained in the same until she was married to E. B. Turner in 1872. She then united with the Methodist Church, South, where she remained in her pails until her death on April 9, 1901. Their home was blessed with six children, one had preceded her to the better world, there to await the arrival of mamma. Five of the children are left with father to mourn the loss of mother and wife. Sister Turner was loved by all. We were very much grieved to give her up, but our loss is her eternal gain. Then, cheer up father and children, resolve and meet her in heaven, where all will be peace and joy. Weep not as those who have no hope. Your dear wife and mother is calmly resting with God from all her labors and her works do follow her.

Hugh Reverly, P. C.

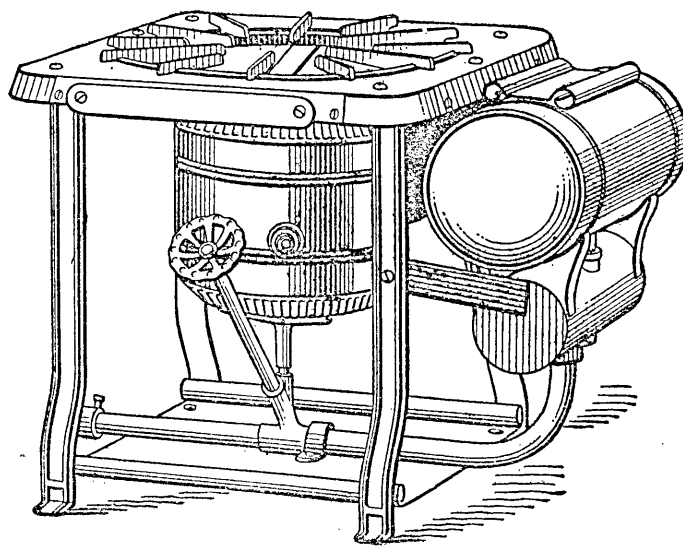
**STANLEY**—Brother Nathaniel David

was born March 13, 1855; was converted and joined the Missionary Baptist Church in 1874. For non-attendance he was excommunicated from same in 1877. In same year he was married to Miss Elizabeth Davis. Some years later, under the ministry of Rev. Soule Scott, he was reclaimed and joined the Methodist Episcopal Church, South, in which church he remained until his death. On the 25th day of January, 1901, he passed away, leaving, we are told, these dying words: "I am going to rest." His last words to the children were: "Live right." "I can't come back to you, but you can come to me." He instructed his wife with regard to his well arranged business. We were not personally acquainted with Brother Stanley, but some who knew him well tell us that he was a man of sober habits and a clean life. As a neighbor he was kind and peaceable. As a husband and father he was loving and affectionate. He was a lover of home. Every one knew where to find him. He leaves a large family in sorrow to whom we extend our sympathy.

J. J. Mellard.

**HUTSON**—Margaret F. Hutson, widow of the late "Uncle Andy" Hutson, was born in Limestone County, Alabama, April 17, 1820; was married to Andrew J. Hutson August 4, 1840; professed religion when about 20 or 21 years of age, and joined the M. E. Church, in which she lived a helpful and consecrated member until her death, which occurred March 22, 1901, at the residence of her son-in-law, W. McGinnis. She came with her husband to Arkansas in the year 1841, and settled near Sylamore, in what was then Izard County, but afterward became Stone County, where they lived till in January, 1874, when they moved to Izard County, near Pineville, where they spent the remaining years of their lives. "Aunt Margaret" was the mother of seven children, five of whom preceded her to the better land, four dying in infancy and childhood. The eldest son gave his heart to Christ in his youth, and his life to his country during the Civil War. "Uncle Andy" and "Aunt Margaret"

**This is the Smallest WICKLESS Blue Flame OIL STOVE**



Made also in four larger sizes. Sold everywhere.

If your dealer does not have them—write to the nearest agency of STANDARD OIL CO.



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Hutson were old time Methodists, firm and unfaltering in the faith that was once delivered to the Saints. They loved their preacher, and their house was the preacher's home. They were attentive at church and gladly did all in their power to advance the cause of Christ. She had lived with her daughter, Mrs. Mellie McGinnis, the last five years of her life, who, with her husband, did all in their power for the dear old mother's comfort and satisfaction. It is no comfort to the bereaved to tell them not to weep, but it is a grand privilege to be able to point them to the long, peaceful and Christian life of dear old "Aunt Margaret."

B. K. Mathews.

The new road to Hot Springs has no transfers.

**CALIFORNIA EXCURSION.**

EPWORTH LEAGUE CONVENTION. July, 1901.

All persons intending to avail themselves of the low excursion rates announced for the Epworth League Convention at San Francisco in July, 1901, can, upon application to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, Utah, obtain an illustrated League folder giving complete details of the rate, the scenic route across the continent and the Salt Lake stop-over which will be a prominent feature of the excursion. Also apply for copy of "Salt Lake City—the City of the Saints."

# THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, MAY 29, 1901

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

### Methodist Calendar.

DISTRICT CONF.	DATE.
Pine Bluff at Rison .....	June 26
Prescott, at Nashville.....	June 26
Dardanelle, at London.....	July 3
Ft. Smith, at Lavaca.....	July 9
Searcy at Beebe.....	July 10
Fayetteville, at Gentry.....	July 10-14
Camden, at Eldorado.....	July 10-14
Paragould, at Corning.....	July 11-14
Arkadelphia, at Gurdon.....	July 17

### Our Fordyce Meeting.

This communication has been on hand three weeks or more. The press of missionary matter has delayed it.—Editor.

The Woman's Home Mission Society of the Little Rock Conference held its seventh annual meeting at Fordyce, Ark., April 11-15, 1901.

The beautiful church bedecked with palms, and flowers, the tastefully arranged programmes, a well trained choir, the bright faced young ladies, and the unbounded hospitality of the lovely homes, made us feel welcomed. Even before the hearty words of welcome were spoken by Mrs. J. D. Clary, of Fordyce.

The response by Mrs. F. M. Williams was gracefully read by Mrs. McCafferty, of Hot Springs.

On Friday morning the devotional exercises were conducted by Rev. T. D. Scott, and as the "Word" was read (Isa. 61), Jesus himself drew near, and when we sang "Saviour, More Than Life to Me," our hearts were thrilled anew with his presence.

We regretted the absence of the following officers: President, Mrs. C. T. Walker; corresponding secretary, Mrs. W. H. Pemberton, and treasurer, Mrs. Thompson.

A communication of love and sympathy was sent to each. The first vice president, Mrs. A. D. Jenkins, of Nashville, Ark., presided, and took up the unexpected duty with a sweet willingness that taught us a beautiful lesson of submission to God's will.

She presided with such confidence as showed us that she trusted in him who "shows us our weakness that he may show us his strength." The business sessions were given to hearing reports from departments, district secretaries and auxiliaries. Also discussing the different phases of the work and planning ways and means to make the coming year a more successful one. A talk on "Why Pastors Should Help the Woman's Home Mission Society," was made by Rev. T. D. Scott, and he was given a rising vote of thanks for his splendid, wide-awake portrayal of a pastor's duty to this great work.

We were also delighted to hear from Revs. H. H. Watson, J. A. Sage, B. J. Johnson, and the very cordial, and well beloved pastor, R. W. McKay.

Brother Watson gave us a fine report of Monticello Auxiliary. Rev. R. R. Moore had been stirring up the pure minds of the brethren on his district concerning the home mission work, and gave us hearty words of encouragement. The consecration service at the noontide hour, led by Mrs. Gillman, of Arkadelphia, inspired us to lay "our all" on the altar, and the many testimonies gave evidence of a deeper growth in grace among our members. Several interesting and helpful papers were read on different lines of work.

### "SUPPLIES."

A paper on this very important sub-

ject (of sending help to our ministers in needy places) was read, and a very animated discussion followed. May we not hope that the wave of enthusiasm brought about by the experiences of different auxiliaries in packing and sending barrels last year will carry out a gift of this kind from every auxiliary in the Little Rock Conference this year?

### THE BABY ROLL.

Miss Tennie Wells, of Pine Bluff, represented this department, and by her earnestness and zeal inspired us "to turn over a new leaf" in our auxiliaries concerning this duty of the third vice president, and endeavor to enroll the names of all the babes in our conference this year.

### "OUR HOMES."

Mrs. P. Dedman, of Fordyce, made such a strong appeal for our paper, stressing the importance of "a copy in every home" until a motion was made and carried that each delegate present be given an opportunity of pledging at least ten subscribers for their auxiliaries for this year, which resulted in 110 copies pledged.

### "THE READING COURSE."

Some carefully prepared questions on this important department by Mesdames F. R. Fleming and R. A. Locke, of Arkadelphia, created interest and resulted in several auxiliaries deciding to take up the work more extensively judging from the enthusiasm among the delegates.

### "LEAFLETS."

Mrs. S. B. Proctor, of Camden, had a beautifully prepared paper on our Leaflets, and urged us to read them. She said that the leaflets to our work were as essential as dew to the grass and flowers—"refreshing."

### "SYSTEMATIC GIVING."

Mrs. L. Flickenger, of Malvern, made an encouraging report for the year as conference second vice president, and read an interesting paper on systematic and proportionate giving by Mrs. Ratcliffe. From this paper and report we gathered the idea that the church through this channel may be brought back to the Scriptural plan of giving.

### "QUESTIONS AND ANSWERS."

Mrs. F. B. Rudolf, of Arkadelphia, had arranged some important questions and answers on our different connectional enterprises and with an illustrated map showed us how very extensively our work has grown, and from a sense of pride we felt it an honor to be a member of so great a body of workers.

The report of corresponding secretary was especially encouraging, showing a general increase along all lines of work. The president's annual address read by Mrs. L. Flickenger was filled with the spirit of the Master, and carried comfort to those who had taken up the burden of this conference meeting.

On Saturday evening the Juveniles of Fordyce, under the management of Mrs. C. J. March, gave us a splendid entertainment. With this inspiration Mrs. A. D. Jenkins gave us an able address on the juvenile work. Training the children to take up the work after older ones lay it down was the burden of her address.

The Holy Sabbath was filled with good things from the Lord. At 11 o'clock a. m. Dr. M. B. Corrigan, of Camden, preached the annual Home Mission sermon. His text was Isa. 6-8. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

At 3 p. m. a memorial service was conducted by Mrs. Rufus Mills in memory of those who had died during the year. At the close of this impressive service, we were cheered by some excellent remarks from our

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LITTLE ROCK, ARKANSAS.

dear old Christian hero, Brother B. J. Johnson, who had been a regular attendant at all our services, and in token of our appreciation of his presence and help we all gave him the right hand of Christian fellowship, and received his "God bless you."

On Sunday night, at 7:30, the pastor, Rev. R. W. McKay, delivered an excellent sermon on child-training. His text was taken from Proverbs, 22:6. "Train up a child in the way he should go, and when he is old he will not depart from it."

Thus our conference closed, and we felt benefited to have sojourned with so hospitable a people and the memo-

ry of them will ever be sacred to us. I feel that I cannot close this communication without extending to the ladies of Camden our high appreciation of their hospitality during our "stay over" there.

The next meeting will be held April 1902, at Winfield Memorial Church, Little Rock, Ark.

Mrs. L. E. Knott, Delegate, Arkadelphia, Ark.

If you want to know the origin of the Baptist Church send for the Origin of the Baptists, only 10 cents, post paid.