

The Arkansas Methodist

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

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VOL. XXI.

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NO. 27

News and Notes.

IT IS EXPECTED THAT GOVERNOR Taft will obtain all he asked for from the Pope of Rome regarding the settlement with the friars in the Philippine Islands.

THE SUNDAY-SCHOOL CONVENTION, now in session at Denver, Colorado, has decided to hold the next session of the World's Sunday-school Convention at Jerusalem.

CHOLERA IS PREVAILING WITH most fatal results at Manila. About three-fourths of those attacked with the disease have died. There have been several deaths of United States soldiers.

THE PHILIPPINE BILL, PROVIDING for civil government of these islands under the United States, has passed the House. The Democrats have contended for self-government for the Filipinos. The vote by which the bill passed was a strict party vote, except that Mr. McCall, Republican from Massachusetts, voted with the Democrats. The vote was 141 for, to 97 opposed to the bill.

ON FRIDAY AND FRIDAY NIGHT last, there were general rains over the Southwest. Portions of Texas that have long suffered from drought were relieved, although in large sections of the country the corn crop had almost perished. The cotton will be saved. In Arkansas there was a good general rain. The crops had not suffered materially anywhere, and after an average crop of potatoes, wheat, oats and hay, we have a very fine prospect for corn and cotton.

JUST ON THE EVE OF THE CORONATION, that was to be, of Edward VII, and while the choirs and other actors in the great ceremonial were engaged in their final recitations, the news was given out from Buckingham palace that the King was extremely ill, and that the coronation was adjourned sine die. It was a disappointment to the grandees of the nation and the dignitaries and rich sight seekers from abroad, for preparation had been made for a pageant after all

the dignity of ancient precedents. The King's trouble was an inflammation, slightly differing from appendicitis, and requiring an operation. At this writing all reports are favorable to the King's recovery. The coronation may take place in a few months, or it may not take place at all, but there will be less elaborate preparation for it. Mean time the royal promotions which were intended to grace the coronation occasion will go into effect.

Mrs. Ada Ferguson.

Mrs. Ferguson, wife of W. B. Ferguson and daughter of S. N. Marshall, died at her home in this city yesterday evening. She had been sick for over a year. She was one of the purest and best women I ever knew. Her heart and hands were ever finding some one they could help and bless. A life like hers could afford to be short because it was so full of good deeds. Many already gone on before met and blessed Ada Marshall Ferguson when she touched the golden shore. The bereaved ones have my deepest sympathy.

G. T.

A Public Loss.

An event which the people of Little Rock, and of the State at large, will lament as a public loss, is the death of James Mitchell, Editor of the Arkansas Democrat. Mr. Mitchell was an able, conscientious man, whose devotion to the public good rose above considerations of personal interest.

The Daily Courier, of Texarkana, says:

"Prof. Mitchell never wrote a line that he did not believe to be true; never advocated a cause that he did not believe to be just; never pocketed a dollar that was not his by right, and never refused to aid with purse, tongue and pen, whatever he thought tended to up-build his native State, or to advance the interests of his beloved party. Arkansas can ill spare such a man as the polished, sagacious, conservative editor of the Arkansas Democrat."

Col. Mitchell died at his home in this city at 4:40 p. m., Thurs-

day, June 26th. He was 69 years of age.

Church Problems.

The business of the Camden District Conference brought up some very perplexing church problems, which are not of a merely local character; and which it may be instructive to notice. It is well known, by those who keep acquainted with our annual minutes, that, in all general respects, the Camden district maintains a high standing. The especial attention, given at the conference, to the defective points only shows that the presiding elder directed inquiries with a special view to remove defects.

The Sunday-school work received especial attention. There are sections of the district where this work is in a deplorable state. The people recognize no obligations. They can be rallied to commence the work and to begin well. But in a month it is all gone. What are the causes? The people go off to a baptizing, to a Sunday singing, to a protracted meeting. Now the fundamental trouble is that there is no deep conviction of the importance of the work, no conscience in it. People who leave a Sunday-school class even to go off to a revival meeting on Sunday, need to be given a new view of the importance of their own work. The preacher should select the most intelligent people in the church and talk with them and enlist them in the work. Our Discipline directs that a Sunday-school be conducted where ten children can be gotten to attend. It is in proof of our lack of appreciation of the work that most of our people think it is time to abandon a Sunday-school unless they have twice the number of scholars suggested by the Discipline. But we must develop church loyalty. When we put a man to superintend a Sunday-school, we must rebuke criticisms of his work and rally the people to his support. The free and reckless criticism of our people, in regard to the men who are most devoutly striving to lead forward the cause of Christ, is a shame and reproach to us.

The matter of family prayers was especially inquired into. It

may be said that family prayer is held in not more than one-eighth of our Methodist homes, except by the pastor himself in his visits. The cause of this decline can only mean that our people have less faith in prayer, and less conviction of the need of prayer, than in former days. A weakening of religion at that point is alarming, and pastors need to give this matter especial attention. The Southern Presbyterian Church, through her General Assembly, has sounded a note of alarm and warning on this subject.

Memory of Dr. Hunter Honored at Winfield Church.

The services at Winfield Church on Sunday were in memory of Dr. Andrew Hunter. The large Sunday-school which assembled in the auditorium for room was addressed by Rev. C. O. Steele. At the 11 o'clock service Rev. C. O. Steele and Rev. J. R. Moore addressed a large congregation, recounting their acquaintance with and notable events in the life of Dr. Hunter. The pastor, Mr. Thomas, also spoke, and read one of the last letters written by Dr. Hunter. Rev. F. N. Brewer closed the service with a fervent and impressive prayer.

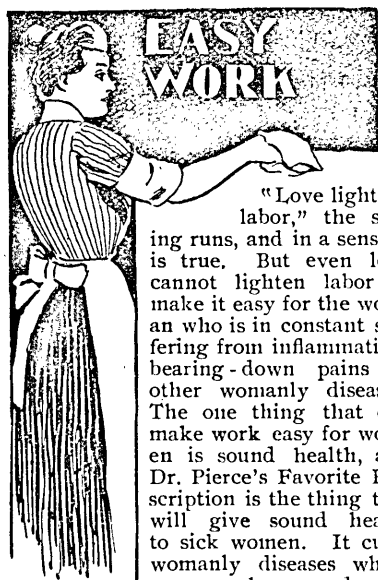
The Epworth League service at 4 o'clock was presided over by Rev. Forney Hutchison, pastor of Hunter Memorial Church. He related his first knowledge of Dr. Hunter and his acquaintance with him. Three prepared papers were read, viz: "Dr. Hunter as an Itinerant Preacher," by George Thornburgh; "Dr. Hunter as a Superannuated Preacher," by Miss Maude Hayes, and "Dr. Hunter as a Citizen," by T. S. Buzbee, Esq. Miss Dot Thornburgh sang "One Sweetly Solemn Thought." There were a number of impromptu testimonials to the life and character of the great man.

At night Rev. J. R. Moore preached an eloquent sermon. Thus closed the day set apart to the memory of one of the greatest and best men that ever graced the soil of Arkansas. Dr. Hunter was a member of Winfield Church for several years prior to and at the time of his death. His wife was buried from that Church, and it was fitting that the Church should hold such a service.

Educational Notes.

Galloway College.

Dear Dr. Godbey—I have today received the Galloway College catalogue for 1902-3, and am reminded that your readers (may their number increase) would be interested in knowing something more of the school than you gave them in your paper. Your stay being limited on account of the funeral of Dr. Hunter, who had exchanged his earthly home for the mansion prepared for him. The immense Galloway building was last year filled full of bright girls who were so healthy that Dr. Moore, the college physician, did not have a single seriously ill patient during the ten months. While the entire capacity of the building was taxed to find room for the students to sleep, yet the dining room was large enough to accommodate a few more, so the board of trustees made arrangements to provide more room for the future. They also authorized the expenditure of a large amount for scientific apparatus and ordered an electric light plant for the building which will be in place in time for fall term. The Lord has wonderfully blessed our school and we believe that its future is bright. May it benefit the future generations through the character of the Christian womanhood it is giving our beloved South. Dr. Godden, the wise, safe, Christian gentleman at its head and his efficient corps of Christian



the backache, sideache, nervousness and other ills which are the result of womanly diseases.

"I suffered from female weakness for five months," writes Miss Belle Hedrick, of Nye, Putnam Co., W. Va. "I was treated by a good physician but he never seemed to do me any good. I wrote to Dr. R. V. Pierce for advice, which I received, telling me to take his 'Favorite Prescription' and 'Golden Medical Discovery.' When I had used the medicines a month, my health was much improved. It has continued to improve until now I can work at almost all kinds of housework. I had scarcely any appetite, but it is all right now. Have gained several pounds in weight. Dr. Pierce's medicines have done wonderfully well here. I would advise all who suffer from chronic diseases to write to Dr. Pierce."

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women. Dr. Pierce's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the paper-covered book, or 31 stamps for the cloth-bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

instructors deserve great credit for the high standing of the school. The curriculum has been raised and the school we think the peer of any in the South. Your brother,
F. M. Daniel.

Temperance.

War Against the Saloon.

Such has been the growth of temperance sentiment throughout the country that there seems to be an attack upon the open saloon all through Texas. Precincts, districts and counties are aroused in their determination to blot out the liquor business. And it is perfectly wonderful how many communities have voted the saloon out and declared it to be the outlaw of civilization. County after county has given it its walking papers, and scores of others at the present time are in the midst of heated conflicts with this monster of iniquity. No wonder that bloated breweries and bloody liquor dens are bestirring themselves to stay the tide that has surely set in against them. They have never before been confronted with such determined opposition. The people have had enough of them. Their devilry has gone beyond the point of further patience and endurance. They have filled our fair land with blood, with ignorance, with poverty, with widowhood and orphanage. They have defied law, they have outraged decency, they have prostituted virtue, they have laughed at public sentiment, they have butchered innocence, they have robbed the country of manhood and honor, they have corrupted politics, they have subsidized officials until right thinking men have made up their minds to fight them to the death. Let the irrepressible conflict continue until the communities and towns all over Texas shall have wiped out the infamy of the liquor traffic and stamped it with ineffable disgrace that everywhere attaches to it. Of course there are those who place money above home, character, womanhood and childhood, that endeavor to defend the business purely upon pecuniary grounds, but in order to do it they have to stultify conscience and violate all moral obligation. That local option is a success wherever it has had a fair trial, no one will doubt. Were this not true, the defenders of the business would insist upon local option, because in such communities they could carry on the business without paying a license, and under such circumstances it would be money in their pockets. Instead of this, however, they act as though they were possessed of the rabbies every time you mention local option to them. They know that local option is the death knell to their business and they would rather die than see it prevail. Therefore, let the fight on the open saloon wage hotter and hotter until the last one of them is stricken from the list of

taxable property in Texas. That they will die hard goes without saying, but continue to hit them with righteous ballots until their life is extinct. On with the battle.—Texas Christian Advocate.

Last Saturday the prohibitionists won three more counties in their fight with the liquor fiend. Montague, Taylor and Red River counties passed into the local option column with good majorities. Slowly but surely the open saloon is having the rope of public sentiment tightened around its venomous neck. Let the good work continue until the blood of the liquor business is wiped from the conscience of the State. True, it will die hard, but die it must. The courts of the country have fully defined the laws of the State touching the privilege of the people to vote the bar-room out, and now all that we have to do is to comply with the law, give the people the information and then turn them loose, and the license business will get its walking papers. No wonder that the saloonatics are alarmed and that their growls are heard throughout Texas at this particular time. They are not fools, and they are reading the handwriting of their doom upon the walls of justice. On with the war!—Texas Christian Advocate.

Contributed.

Notes From Texas.

BY E. L. ARMSTRONG.

A disastrous drought is now prevailing extensively over the greater portion of Texas. And the damage already done is incalculable to the corn and vegetable crop, and cotton is now being seriously damaged. Two weeks more without rain will result in great distress to farmers. There were several light rains during the spring, but insufficient to wet the earth thoroughly, in fact it has been twelve months since a real heavy rain has fallen in this county, and the dry, hot continuous winds of the past month have withered all vegetation.

The action of the general conference in the main is satisfactory. The election of Brothers Hoss and Smith to the episcopacy is highly satisfactory, and especially so to this scribe, as we had selected them as "worthy and well qualified." Our Texas man, Dr. Ward, will no doubt meet in full the expectations of the whole church as assistant missionary secretary. He is a coming man, and his many friends in Texas predict a useful and brilliant future for him. The absorption of the East Texas Conference and the change of conference boundary lines is in no wise satisfactory, nor does it give the desired relief so long talked of, and often sought for. The result is that we now have two more large ill-shaped conferences, whose annual sessions will be burdensome to entertain, and difficult to control, while the ex-



A Medicine for Old People.

Rev. Geo. Gay, Greenwich, Kas., is past 83 years of age, yet he says: "I am enjoying excellent health for a man of my age, due entirely to the rejuvenating influences of Dr. Miles' Nervine. It brings sleep and rest when nothing else will, and gives strength and vitality even to one of my old age."

"I am an old soldier," writes Mr. Geo. Watson, of Newton, Ia., "and I have been a great sufferer from nervousness, vertigo and spinal trouble. Have spent considerable money for medicine and doctors, but with little benefit. I was so bad my mind showed signs of weakness. I began taking Dr. Miles' Nervine, and I know it saved my life."

Dr. Miles' Nervine

Saved me from the insane asylum," Mrs. A. M. Heifner, of Jerico Springs, Mo., writes. "I was so nervous that I could scarcely control myself, could not sleep nor rest, would even forget the names of my own children at times. I commenced using Dr. Miles' Nervine and it helped me from the first, and now I am perfectly well."

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COLLEGE PARK, GA., May 16, '01.

I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton.
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pense of attending the sessions and of the annual changing of pastors is greatly augmented. Conference pride is mainly responsible for these changes, and I predict the present boundaries will not long stand as the best interest of the church is not advanced, nor is the financial condition of the patsorate enhanced in the least. The law authorizing deaconesses may be a wise one, and may advance the welfare of the church, but how I am unable to see. In a few city charges the move will probably be organized, but only in a few places will it succeed in accomplishing good results. Let us hope that the tempest in the teapot will never be heard to roar again, and that peace and harmony may reign in our Zion henceforth. As I read the Daily Advocate containing the proceedings of the conference I came to the conclusion that a few delegates were there to be seen and heard. The church at large will be much benefited in the future by leaving such men at home.

While the departure of the venerable Dr. Hunter was expected, yet the announcement of the fact caused sadness of heart to me. I first met and heard him preach in 1844 near Camden, Ark. Very few who heard him at that campmeeting are still living. He was a great man. No other man has done or ever will do as much for the people of the State to whom he gave the labor and love of sixty-six long, eventful years. I am glad I knew him in my childhood, and after many years had past we frequently met and talked of the past. Rev. F. T. Mitchell, a superannuated member of this conference, passed away a week or more ago. He had been a preacher sixty-one years. Part of his life he was in the local ranks. He came to the Northwest Texas Conference from the Texas Conference in 1886, but never filled a pastoral charge after coming to us. He was sometime agent of the Waco Female College, and then went on the retired list. He was a gifted speaker and often brilliant on the platform. Four of our brethren have passed to their reward since our last session, namely: Gravis, Wallace, Ford and Mitchell, all good men, who wrought well in the past, and are reaping the rewards of their sowing. District conferences, college commencements and league conferences have had the right of way for the past six weeks, and reports are in that a thoroughly good time has been enjoyed by all participants in these annual convocations. Prof. R. S. Hyer was re-elected regent of Southwestern University. Bishop Hoss, who was down for the commencement sermon, could not meet the engagement, but secured the services of Rev. Waterhouse, D. D., of the Holston Conference, who preached a sermon of great power and thrilling effect, the large audience was entertained delightfully, and everything went

through in a highly satisfactory manner. Rev. H. A. Boas is at the helm in the Polytechnic College, and in fact all of our Texas church schools are presided over by vigorous, competent, pushing men. Bishop Hendrix is to preside over all the Texas Conferences, and all are delighted now at the promise of his coming. Some may not feel so much elated after he has gone. I have been with many Bishops in cabinet work, and only one (Bishop Doggett) has ever impressed me so much in the care of and sympathy for the preachers in making their appointments as did Bishop Hendrix when he was with us years ago, and I will say just here that he is right thus to protect the preacher, for it is often the case that a good, efficient and successful pastor is moved solely to make a good place for one less worthy and useful. Then when necessary to change men, they ought not to be sent hundreds of miles, when tens of miles would meet the demands and save much needed cash for the preacher. We are all human. Presiding elders as well as other men have their pets and are caring for them, thereby afflicting four of five to accommodate one. I once knew four good men changed and one of the four greatly damaged, all to make a good place for an inefficient man, who had failed continually, but had two friends who manipulated matters and cared for their friend. We want our Bishops to look into these matters and prevent such wire-pulling. Let every man stand on his merit, and not on the grade of works he once filled. Many a good circuit preacher has been ruined by going to a station or being made presiding elder. I have known some who thought it a degradation to return to circuit work after once having gone to a station, or upon a district. Such men should step down and out, as their actions show conclusively they are place-seekers, and not after the salvation of the people. Let all our Bishops look out for the best equipped and successful pastors for the best places, and ignore the place-hunter. In our conference we have six presiding elders who will go out by limitation and I judge about five new men will be appointed to districts by Bishop Hendrix.

A number of good revivals have been had in different parts of the State already, and the indications all point to a year of successful religious aggression. I will now close, as I have written enough for one letter. I am no better physically.

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Magnolia, Ark.

Dr. R. E. Woodard, Little Rock, Ark.

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The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucous membrane. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send it to some suffering one.

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DAILY

3 Trains to Hot Springs

7:05 a. m., 7:20 a. m., 2:40 p. m.

3 Trains to Texas

1:40 a. m., 7:05 a. m., 2:40 p. m.

4 Trains to St. Louis

1:30 a. m., 8:45 a. m., 8:20 p. m., 5:10 p. m.

2 Trains to Memphis

8:15 a. m., 1:40 a. m.

2 Trains to Kansas City

8:50 a. m., 8:25 p. m.

2 Trains to New Orleans

9:00 a. m., 8:38 p. m.

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Contributed.

An Invitation to Bishop Hoss.

The Camden District Conference adopted this resolution:

Recognizing the benefits that would accrue to our Methodism, and to our entire state by having one of our bishops reside in the city of Little Rock, Therefore be it resolved,

First, That we, the members of the Camden District Conference respectfully request Bishop E. E. Hoss to consider the propriety of fixing his residence permanently in the city of Little Rock, Ark.

Second, that we pledge ourselves to co-operate with the Methodism of the state in any steps looking to the consummation of this request.

J. R. Harvey,
J. A. Sage."

Never put off till tomorrow what you can get some one else to do today.—Ohio State Journal.

PRESSED HARD.

Coffee's Weight on Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

Mr. C. C. Wright, superintendent of public schools in North Carolina, says: "My mother, since her early childhood was an inveterate coffee drinker and had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach.

Some time ago, I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum Food Coffee. I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal; the whole family were so well pleased with it, that we discontinued coffee and used Postum entirely.

I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

The Work at the Front.

Rev. T. W. Hays, now traveling in Texas, sends us the following as a report in part of the work of a pioneer preacher for the past eighteen months. We commend it to the consideration of our readers. It will show them that the hardest missionary fields, calling for the bravest and most self denying men, are still within the bounds of our home work.—Editor.

The appointment was read out "Georgetown." They called it the "Bung-hole appointment." There was nothing of it except a place for a charge. It embraced six counties, five of them having no church work done since the Exodus '92; except that a small Baptist Church was organized in the June before, in Sherman county, but was, I believe, without a pastor at the time of my appointment. It was the bung-hole given and the barrel required. There was no town, no membership, no parsonage and no house to rent north of the Canadian river. I was forced to build a house for winter quarters for my family between the adjournment of Conference and the arrival of the new preacher. Accordingly I selected a lot, bought the bill of lumber and employed a carpenter on Monday morning, and, on Saturday we moved into our new house before Bro. Kiser arrived to take possession of the parsonage.

To travel round the bung-hole, I bought a team of most excellent drivers and had my buggy overhauled and put in good order. As I had to travel through a country twenty to forty miles between stopping places, I made a study of the freighter's garb as my best means of learning how to protect myself against the uncertainties of climatic changes. So with heavy woolen clothing and plenty of blankets for wraps, a lantern and a pocket compass, I was equipped.

At 1 o'clock, December 17, 1900, I stepped into my buggy and started on my first round, to my first appointment, 120 miles away. My stopping place was forty miles out and I never had been nearer than twenty miles of the place. At sunset I was ten miles from my stopping place, but having specific directions as to the route, I went on, reaching the place an hour or so after dark. I found the house, but alas! no one was at home; and I knew of no other place in all the country. A feeling of loneliness came upon me, but I resolved to stay all night with them anyway; and, finding the barn, I put up my team and fed them. I found the kitchen door unlocked and entered, only too late in my discovery that I had no matches. I felt my way and spread a bed of my buggy wraps and lay down to study church history. I could recall instances where preachers had slept in the open air, in hollow logs and in school houses, but never a

case where one entered a strange house uninvited and made his bed. I felt like a pioneer, and soon fell asleep. About midnight I was waked by some one striking a match and calling out, "Who is it?"

Mr. and Mrs. J. H. Avery, for it was their house I had entered, had returned from a prairie fire a few miles away. They gave me a hearty welcome, an enjoyable supper and a comfortable bed.

The next morning I started down Paladora creek, where were headquarters for several ranches, reaching Hansford courthouse in the afternoon of Wednesday. As it was thirty miles to the next stopping place, I put up till morning with Dr. Langston. Next morning I passed through a gate that was very hard to close and took more time than usual. My team started on; and, finding no driver, became excited and ran through wire fences down a steep bluff, perpendicular at places, and across a ravine, leaving my buggy in fragments. There I was, eighty miles from any repair shop, my buggy wrecked and harness broken. Again a feeling of loneliness crept over me. It was not till the third day that I found a way with ropes and wires to tie the wreck together and go on my journey.

On Friday night of this lie-over, the big Christmas ball was held at the court house. As I could not get away, I made the best of the occasion to form the acquaintances I could. Just before the ball opened Dr. Langston was called away and offered me a seat in his buggy, to visit the sick, which I accepted as providential. We spent most of the night with the sick. Sunday morning I hitched my team to the wreck, rigged with ropes till it might have been mistaken for a modern air ship; and reached my appointment in due time.

Monday I returned westward, to work Hansford and Sherman counties, preaching at Cold Water the following Sunday. Next morning, over the snow covered plains, with the thermometer 8 or 10 degrees below zero, I returned homeward for repairs and study of the work. On this and subsequent trips my anxiety for my family was much relieved by a friendly merchant, W. R. Haynie, telling me that he would see that they were cared for; and, if anything should require my presence at home, he would send a man for me—a man that would find me. Many times during these days, busy as he was, did he call to see if my family needed any assistance. I had felt for years that something was wanting in my ministry. I had never done mission work. I felt it now even more.

I had put out announcements in each of the four counties visited, Oeliltree being already organized. I had planned to make regular rounds, organize in one county, call

a local preacher to my assistance, and then go on to another county; in short, to get the people together and organize them all about the first round. But in this I failed. I found obstacles in the way. First there was a lack of that love and devotion to God I had always been used to. I found only one person, Mrs. J. H. Bowman, Jr., a daughter of our S. W. Annex, and brought up under the parentage of Mr. and Mrs. T. S. Snyder, who was striving to lift up the banner of the cross. She had ordered supplies for a little Sunday school on the ranch. But a greater obstacle than this was that no one believed the work would be permanent. I was constantly met with the statements, "It is too far. You can't come all the time." When I would assure them that I meant to make the work permanent they would tell me of brother so and so who came to stay, and preached two or three times and then we heard of him no more. But we liked him and always paid him when he came. As much as to say to me: "You will quit us in two or three months." A Methodist preacher was one time received on trial. At the end of the first quarter the Journal shows that I had received \$8.50 and that the Presiding Elder got no part of it. This was a measure of their confidence in my staying ability.

(To be Continued.)

Board of Trustees of Vanderbilt.

Three vacancies left by the deaths of Dr. R. A. Young, Dr. W. C. Johnson, and Dr. Andrew Hunter were filled by the election of Rev. J. J. Tigert, D.D., an alumnus of the institution, Mr. G. M. Neeley, and Judge W. C. Ratcliff. Bishop Hargrove continues as president, and Dr. Tigert as secretary. The vacancies in the faculty caused by the resignation of Dr. Gross Alexander and Mr. W. D. Weatherford will be filled by the executive committee. Professor A. M. Harris, of Cornell College, Mount Vernon, Iowa, was elected Adjutant Professor of Elocution, taking the place made vacant by the recent death of Professor Hamberlin.

Bishops' Meeting.

At a meeting of the College of Bishops in Nashville, Wednesday, June 18, the following committees were appointed to act with similar committees of the Methodist Episcopal Church in pursuance of an order of the recent General Conference—Committee on Hymnal: Bishop E. E. Hoss, D.D., LL.D., Rev. George B. Winton, D.D., Rev. Horace M. DuBose, D.D., Rev. Wilbur F. Tillett, D.D., Rev. Paul Whitehead, D.D., Rev. John M. Moore, Ph.D., Prof. Edwin Mims, Ph.D., President Henry N. Snyder, Ph.D., Rev. Fitzgerald S. Parker, Rev. James Campbell, D.D., and Prof. Robert T. Kerlin, Ph.D. Committee on Catechism and Order

of Worship: Bishop Wallace W. Duncan, D.D., Bishop A. Coke Smith, D.D., Rev. John J. Tigert, D.D., LL.D., Rev. J. O. Willson, D.D., Rev. J. E. Godbey, D.D., Rev. O. E. Brown, D.D., Prof. Robert E. Blackwell, A.M.

At this meeting the bishops confirmed the action of the Book Committee in appointing Rev. W. E. Vaughan editor of the Pacific Methodist Advocate. The bishops also confirmed the appointment of Bishop E. R. Hendrix as Cole Lecturer for 1903, and Rev. James Chapman, of England, as Cole Lecturer for 1904.

Current Comment.

The election of Bishop Hoss was a great tribute to the popularity and ability of the man and a credit to our great Church. The Conference honored its Church in electing Dr. A. Coke Smith to the episcopacy. The Virginia Conference will part with him reluctantly as its leading pastor and preacher, but rejoices that his usefulness to the entire Church will be increased.—Midland Methodist.

Emory College has conferred the honorary degree of Doctor of Literature on Mr. Joel Chandler Harris. This is the first time in the history of the college that this degree has been conferred.

PROPER FOOD

Better Than Ocean Breezes.

It makes a lot of difference in hot weather, the kind of food one eats.

You can keep the body cool if you breakfast on Grape-Nuts, for in its predigested form, it presents the least resistance to the digestive organs and contains as much nutriment as heavy body heating food such as meat, potatoes, etc.

Grape-Nuts is probably entitled to the claim to be the most perfectly adapted food for human needs now extant. The meat eater and vegetarian are alike, charmed with its crisp taste, the delicate flavor of the grape-sugar and the nourishment to body and brain while the housewife is attracted by its being thoroughly cooked at the factory and obtained from the grocer ready for instant use with the addition of cream, making it a cool, delicious dish, requiring no hot stove and cross cook on a hot morning.

When Grape-Nuts and Postum Food Coffee constitute the summer breakfast with the addition of a little fruit, it is not necessary to seek the ocean breezes for comfort, for external heat is unnoticed when internal coolness from proper food is felt. The recipe book in each package of Grape-Nuts gives dozens of delicious dishes.

Facts About Indian Women.

A Zenana pupil to a C. E. Z. missionary, with indescribable bitterness: "I shall spend all my life in this narrow room; then they will put me in a narrow grave, and that will be the end of me!"

"Do you want us to believe that there is a God to love us? It cannot be true for us; there may be a God to love the men, or to love you English, but there is no God to love us Indian women, it is too good to be true."

"Do not your gods hear your prayers?" inquired the missionary of an old Brahman. "No, for I have called for so long, and they do not hear. I hate them; they are poison to me."

"You," said a young Zenana lady to an English woman, pointing to a bird on the wing, "you are like that bird soaring to heaven; we are like birds caught, their wings cut, and shut up in cages too narrow for them."

Another said of life in the Zenana: "It is like that of a frog in a well; everywhere there is beauty, but we cannot see it—it is hid from us."

"We are prisoners," said a Hindu lady, "from our birth, and life-long sufferers: and our fathers, brothers, husbands, sons, keep us in this prison. No Hindu brother pauses to think it is to his own hurt to keep us down in this misery—but it is. We women are shut up in a pit of ignorance."

With gasping breath upon a dying bed, not long to live, a Hindu woman whispered: "Tell your people how fast we are dying; and ask if they cannot send the Gospel a little faster."—Selected.

Please Stop My—What?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—Whisky? "Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—Tobacco, cigars and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—Ribbons, jewels, ornaments and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—Tea, coffee, and needles and unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now. My weekly religious paper costs me four cents a week, two dollars a year; I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—Armory.

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Ainslee's for July is well stored with illustrated articles and stories. "The Great Lakes," by Richard Linthicum; "Rest and Fatigue," by G. Stanley Hall, President of Clark University. "Luxuries of the Millionaire," "The Fight Against Smallpox," by Charles Fletcher Scott; "Our Farmer Aristocracy," by W. R. Draper; "The Realm of Sleep," "F. Aug. Heinz, Copper King."

(The Little Orphan Home.)

Mrs. Seago, one of the trustees of the New Orleans Orphan Home, gives Dr. Biggers' Huckleberry Cordial for all bowel troubles. Cures the children when teething. Cholera Morbus, Dysentery, etc.
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A press dispatch of the 12th inst. announces the death of Rev. Rumsey Smithson, of our Baltimore Conference, representing it several times in the General Conference.

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Beginning July 1st, there'll be two of 'em each day. Isn't that nice?

Epworth League.

July 13—Constant Companionship.
John 14:15-28; Matt. 28:20.

In the beautitudes Jesus says, "Blessed are the pure in heart for they shall see God." We should not think of this as referring to the world beyond, where the pure in heart shall behold the divine glory.

Whoever loves the good is in fellowship and communion with God. Everywhere he sees God. All the beauty of nature, and all its majestic and awful scenes turn his thoughts to the Creator. The world is to him an open Bible, and he gathers wisdom from it, and finds divine life in it.

Others, amid the same scenes, gather no truth and find no blessing. There is an evil eye in which all beauty is marred and an evil heart which finds no good in anything.

So Jesus teaches that he who loves God meets God everywhere. His eye is not blinded to God's glory in nature, nor to his presence in providence. He has fellowship with God. Jesus made the relations of men to himself the test of their relations to God. To love him was to love the Father. We find something like this in human relations. Scarcely will one who loves a son fail to gain the love of the father. But the divine Father and his only-begotten Son are one in a closer union than human father and son. They are one in nature and in purpose. The son is the revelation of the Father. He came to show us the Father. The moral test of loving the Son puts us in harmony with the Father; and so, through the Son we come to the Father and are reconciled to him.

The most practical thought of the lesson is that our love of God and fellowship with him is measured by our love of goodness, and to delight in the good is to have joy in the source of all good. The happiness of service is the highest which love can attain, and delight in goodness is heavenly bliss. It is there that heaven touches earth. The joy of heaven is not different in nature. It is only this joy in goodness exalted and enlarged.

To men devoted unselfishly to others' good there is a sense, always, of the divine presence and favor. To his disciples, going forth to toil and suffer and die, in that holy cause in which he himself had led the way, the Master said, "Lo, I am with you always." How could it be otherwise? Their thought was of him. His word and will were their guide, his spirit they sought to realize. No being was so constantly present as a guiding power as was Jesus Christ. This they realized in the fellowship of lofty devotion. But history has shown that, throned in heaven, the power here pledged for guidance has watched over the destinies of believers and of the church, and shall so guard and guide to the end of time. There was implied in the

promise direct manifestations, a special providence in the experiences of holy men who give their lives up to the divine direction.

A childless home is a cheerless home. The maternal instinct exists in every woman, and when it is ungratified she is deprived of much of the happiness of life. It often happens that childlessness is due to some cause which can be removed, and often is removed by the use of Dr. Pierce's Favorite Prescription. The vigor and vitality which this remedy imparts to the delicate womanly organs, puts them in a condition of normal health, the lack of which is often the sole obstruction to maternity. Every woman should read Dr. Pierce's Common Sense Medical Adviser, a book containing 1,008 pages and 700 illustrations. It is sent entirely free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the paper bound volume, or 31 stamps for cloth covered. Address Dr. R. V. Peirce, 663 Main Street, Buffalo, N. Y.

Bind together your spare hours by the cord of some definite purpose, and you know not how much may be accomplished.—W. M. Taylor.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

July 6—The Giving of Manna. Exodus xvi. 4-15.

Golden Text.—Give us this day our daily bread.—Matt. 6:11.

Time B. C. 1491, one month after the departure from Egypt.

Place—The plain bordering the Gulf of Suez on the east.

Six months ago in our lesson studies we left the Israelites at the crossing of the Red Sea. We return, according to the usual plan of the Lesson Committee, to the Old Testament, and take up now the study of the journeyings of Israel. This quarter will be occupied with a study of their wilderness experiences.

The wilderness journeys of Israel was God's training school, wherein he trained the people who came out of Egypt a vast horde of slaves to be a people fitted in some degree to enter upon the work of subduing and occupying the land of Canaan. This wilderness abode has ever been the type of our sojourn on the earth, as we go toward the heavenly Canaan. We shall find many experiences in it which very fitly illustrate our human life, and the dealings of God with Israel illustrate the discipline which God gives us in this life.

Our present lesson is about the giving of manna. It was not the first lesson Israel had had. They had not been many days on their journey before they were in a region of bitter water. They called the place Marah, ever since a type of sorrow. They complain about the bitterness of the water, and God told Moses how to cast the branches of certain trees in the water, and so sweeten it. A little later, they came to an oasis in the desert, called Elim, ever since a type of resting places along the way of life, where God rests the heavenly pilgrim.

About thirty days after they had left Egypt, they were beginning to see the end of their food supply. They were in a dreary and desolate wilderness already, and were about to plunge yet more deeply into it, and their food was about gone. It illustrates the standing weakness of human nature that they should have begun to murmur bitterly against Moses for having brought them away from Egypt, where they had flesh to eat. They saw nothing in sight, and they concluded that nothing could be available, for human nature ever insists upon walking by sight. They forgot all God's mercies, his deliverance from bondage, his opening of the Red Sea, his healing of the waters of Marah, his rest given at the sweet oasis of Elim. Such is the stupidity and unbelief of the human heart. How very like us of today!

What Israel needed to learn was the lesson of trust—it is the lesson human nature everywhere needs to learn. God proceeded to give them a lesson in trusting. He commanded Moses to tell them that in the evening they should have abundance of flesh, and in the morning they should have abundance of bread. The flesh would be supplied from quails, often so abundant in that region even to this day, flying in great numbers from over the Arabian Gulf. It was an instance of God working through the ordinary processes of nature to supply the needs of his people.

The bread was to be given from heaven, in a supernatural way. Nothing else can be made of this manna; there is no evidence to show that it was a natural product, and all the facts are against the idea; it was bread from heaven. They were to go out and gather it up every morning, except on Sabbath. They were to gather enough for the time, and they were to trust God for the supply of the morrow. God thus put them in the attitude of continually looking to him for daily bread. Thus he was to hold them through forty years, trying to teach them to trust.

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

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A brave man hazards life, but not his conscience.—Schiller.

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THE ARKANSAS METHODIST.

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

WEDNESDAY, JULY 2, 1902.

Spiritual devotion is known not by its profession, but by its self-denial and service.

The Nashville News twits us on the late appearance of some of our marriage notices. Let the preachers who send these notices take the hint. Unless promptly sent it is hardly needful to give room to these notices at all.

Sometimes a very good article is sent to this paper and fails to appear, because no name is attached. Contributors for a paper should sign their names just as they should appear, not expecting the editor to add prefixes or suffixes.

The sincere man is ever seeking truth and following it at the cost of worldly gain. But many a man poses as a champion for the truth, only to make a gain of the consciences of men, to follow him and patronize him is the only way to please God.

There should be no great occasion for the preacher. He is no preacher who waits for his audience. He waits for the Book and the Spirit, and finds in one Man story enough for any eloquence of which he may be master. There is no occasion in the sanctuary that is not great, and every sermon the preacher delivers should be, in its meaning and resolution, the greatest sermon he ever attempted.—*Joseph Parker.*

A Converted Church Membership.

The Wesleyan Christian Advocate, of June 18, has a timely editorial upon the importance of guarding, as far as possible, against unconverted people in the church. The matter is one of very great importance, and the suggestions of the Wesleyan are practical and wise.

We observe, however, what we think to be an incorrect assumption running through the editorial. It is that the only condition required, in order to membership in the Methodist Church, is that which Wesley required of those who joined his United Societies, organized in 1739, viz: "A desire to flee from the wrath to come, and to be saved from their sins." Although this view is not definitely stated by the Wesleyan, it is reflected throughout the article, which begins with reference to this condition of membership in the Societies and proceeds to argue from that point, drawing no distinction between the United Societies and the church, which was afterwards developed from them and for membership in which other and specific terms are prescribed in her book of Discipline.

"These Societies" referred to in

our Discipline in its introduction to the "general rules," were not the Methodist Church, or Societies of the Methodist Church. They were Societies of people who, for the most part, were members already of the Episcopal Church or the dissenting churches. They originated in the earnest seeking of experimental conversion as Wesley preached it. It was not in Wesley's mind to organize a church. "These Societies" were never expected to grow into a church. The condition of entering them, and the rules governing them were, neither, applicable to church government. They were rules in the hands of a class-leader who admitted members of the class or dismissed them from it according to his own judgment. There were no trials. The members of the class came for instruction and help, as a pupil to a teacher, subject to the teacher's will.

Now, when the church was organized it took up these "United Societies," and made their training and work a preparatory training for church membership. When one applied for admission into the church he was required to be enrolled in one of these classes and then to pass a six months' probation under the superintendence of the class-leader. To enter this probationary training nothing was required but "a desire to flee from the wrath to come and be saved from sin." The member of the class was not yet a member of the church, and could not become so until he had answered further tests. He had no rights, was subject still to the will of the class-leader, could be dismissed by the leader and so never gain church membership, and could be debarred from entering the church at the end of six months by the leader alone, if he refused to recommend him. If the probation was satisfactorily passed, the applicant for membership was received as the Discipline now prescribes—by taking the vows—the three vows of repentance, faith and obedience. These vows clearly make other tests than "a desire to flee the wrath to come and to be saved from sin." There are points in the apostles' creed which even an earnest seeker after salvation might reject. This writer has had experience with such cases. One, a physician, who seemed earnestly desirous to flee the wrath to come staggered at the doctrine concerning Christ asserted in the creed statement, "Conceived of the Holy Ghost." He said he did not believe it, and was refused membership. The preacher had no right to admit him.

Let us consider now the vows required of those we receive into the church. Can any test of repentance be more searching than this: "I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that I will not follow or

be led by them?" This is clear, strong, far-reaching, practical. Can this vow be taken by a careless, impenitent person? If it be so taken whose fault is it? Plainly the preacher's, who has been negligent of the duty with which he is charged in the Discipline.

The vow of obedience is "I will obediently keep God's holy will and commandments and walk in the same all the days of my life." Can one whose heart is not surrendered to God take this vow? Now, repentance and surrender of the heart to God—which is practical and saving faith—are the conditions of salvation. Can these conditions exist in any one who has an evangelical faith, such as is expressed in the "Apostles' creed," and that person be still unconverted?

Our conditions of church membership have not been framed with the view to opening the doors of the church to unconverted people, but the contrary. The safe-guards against such a result are made as secure as formal safe-guards can be. They are better than would be applied if pastors, or a church session, were left to their own judgment as to the course of examination, or the applicant directed to an emotional experience.

We grant that many unconverted people are being received into the church, and that their presence weakens the tone of the church and tends to a general decline of piety. Is this because of the increase of evil influences about us? We have little ground for rejoicing in the present or hope in the future of the church if, with our increase of houses of worship, schools, organizations, and our constantly increasing contributions to the cause of Christ, the rising tides of worldliness, formality and sin are swallowing up the church itself.

But there is reason to sound an alarm, and those who raise it are God's servants, calling the church to duty—clear sighted and faithful watchmen who see approaching danger. We insist that the preachers themselves are wholly responsible in this matter. Our own ministry of forty years has embraced experience under the probation and class-meeting system and under the change of rule that has followed.

Under the six months' probation system the applicant for church membership was assigned to the care of a class leader. If the leader, at the end of six months did not recommend the party he was not received. Often the time for receiving the party arrived and the person was necessarily absent, or had moved away, and not being entitled to a church letter the attempt to obtain membership, though sincerely made, was thwarted. Under the working of this plan about one-third of all who applied for membership failed to obtain it. Generally, it was a voluntary surrender, and so, many per-

sons who had "no root in themselves" fell out by the way. This was a benefit to the church. But there were also disadvantages thrown in the way of the best intentioned. Our church, therefore, broke loose from the six months' probation and the class system. We think that action was best, and had the practice continued as it began under the new rule all would have been well. Here is the new rule as it stands in our Discipline in paragraph 205.

"When persons offer themselves for church membership let the preacher in charge inquire into their spiritual condition and receive them into the church when they give satisfactory assurance of their desire to flee from the wrath to come, and to be saved from their sins. Also of the genuineness of their faith, and of their willingness to keep the rules of the church; and only after they have been instructed on the rules of the church, and the baptismal vows, and have agreed to accept and observe them."

The nexus between the old and new system is here clearly made. "A desire to flee the wrath to come and to be saved from sin," required for membership in Wesley's Societies, constituted still the requirement for admission for probation after the church was established. The church which first took up the United Societies with their leaders, continued them as the means of preparing candidates for full membership in the church, and this is the order still preserved under the six months probation of the Methodist Episcopal Church. It is only when this probation is ended that the full conditions of church membership are presented to the candidate. In dropping this system the conditions required for probation and afterward for full membership were preserved, as seen above in paragraph 205, and the pastor was charged with the duty of examination, which formerly was committed to the class-leader.

It was never assumed that under the new rule pastors would admit applicants into the church immediately on application, and that too without personal inquiry into their spiritual state, as charged in the Discipline. We remember how carefully it was stated then that the probation system was not abolished, but only the inexorable six months term of it, and that, while a pastor who was fully satisfied of the fitness of the applicant for membership could receive such at his own judgment, he could continue other applicants longer under the same rule. Many of the church took up the custom of receiving members once a month, after one examination. It was still common for applicants, under searching examination, to withdraw their applications. Many persons who had no depth of purpose or conviction withdrew. Others, who else would have entered the

church carelessly were brought to deeper convictions and purposes by the labors of the pastor. This previous and careful examination, by the pastor, instead of by a class-leader, was supposed to be a better way, and it was a better way, and is the way to which our Discipline holds all our pastors today.

The faithful working of our own rule will guard the church as far as can be against unconverted and worldly members. The trouble within the church is chiefly from the carelessness in guarding the church. It is the preacher's own fault if the church is filled with unconverted people, and he has violated the laws of his own church in allowing it. The personal examination of the candidate after application for membership and before his reception and the assuming of the vows is now the exception and not the rule. Persons are received and baptized at the same time they make their applications, and after revivals they are received by dozens and scores in this way. Indeed it is common now to have a stranger evangelist come, who draws strangers to the church, and the pastor receives great numbers at a time with whom he never had any previous interview and with whom he is not acquainted. No pastor of our church deals in such a way without plainly violating his own church laws. And yet it is right here, in the manner of receiving members that the evil originates, of which the Wesleyan warns us, and it is here the remedy must be applied, and it will be applied when Methodist preachers follow the instructions of their book of Discipline.

Golden Lake—Our Bereavement.

Our sweet little Eugene was born in Walnut Ridge, Lawrence county, Arkansas, December 10, 1897, and died June 11, 1902, in the family residence of his mother's people in Mississippi county, Arkansas, after an illness of eight days. His little life was busy. He moved in a rush about his play. He was his papa's pet from a few months old throughout his entire life. His voice and appeals to me possessed the sweetest tenderness which was always irresistible. His love for me and my love for him was a wonder to me, a joy which grew as he grew older. And now that he is gone no words can express my loneliness, the depth of my sorrow, the pain that beats against my heart. He understood me and talked to me, at times as if he had been a grown person. I made a companion of him. He was so sweet to me. I saw in him such lovable traits of mind and heart. He went with me nearly everywhere, on the streets of cities, towns, in country, buggy drives, in the garden, when at work, in the lawn when walking or meditating. He would come into my study and stay with me as long as he could. He

was a popular child with everybody. Bright, handsome, genial, his manners always won for him loving friends among children and grown people everywhere we lived. Strangers were drawn to him and loved him as if he had been kin to them. During the two years we lived in Little Rock he was the pet of people in our church and out of it. He had a fine face, brown eyes, expressive mouth, well shaped head, and was withal well formed and graceful. To me he was a wonderful child. He thought and talked of things far in advance of most children of his age. At times he seemed to me like an angel committed to my care for awhile. I often thought what a pity for such a child to pass through such jolts and jars and troubles as are common to people in a world like this for a long life time; and I tried to shield him and make his life just as sweet and happy as possible. A month before he was taken sick, while we were visiting a relative, he said: "Papa, when I go home I am going up in the clouds." He had often asked us how far it was to the clouds. The second day of his illness he said: "Oh, me; I wish I wasn't sick." I said, "You will soon get well, my dear." He said, "Papa, you don't know; I may die." Later he said, "Papa, if I die what will you do?" I said, "I hope you won't die, my sweet man." But he grew worse from day to day. That week seems to me like a sad dream in which I hurried to and fro trying to do something for my sweet child. We had three physicians with him. He did not seem to suffer much until the last day of his illness, then he was not conscious but with every breath there was a groan. The patience with which he bore his illness and took all the medicine we gave him was simply amazing. Oh, how painful to our hearts to give up our "sweet man." It seems to me that death has pulled away apart of myself. He was born a few weeks after our little Lucile's death. He was very much like her in personal appearance and disposition.

I was not at all prepared for the blow. Had thought the Lord was going to give us good health all the year, as we had had so much troubles getting moved over here and settled for the year. But in his wisdom he has seen fit to take to himself my brightest and sweetest child. Though it is painful to me, I can say like Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

We buried him on the mound beside Lucile, where sleep his grandparents on the maternal side.

Brethren, pray for us. We need it so bad. We want to live right, do good, be filled with righteousness, work faithfully and get home to heaven and be with our loved ones who have gone before us. Amen.

A. M. R. Branson.

Married.

NORRIS-BURNS—Thomas L. Norris was married to Miss Emma Burns at the home of the bride's mother, May 21, 1902. F. P. Jernigan officiating.

GIBSON-HOLLOBAUGH—W. C. Gibson was married to Miss Lee Hollobaugh at the home of the bride's mother, May 11, 1902, F. P. Jernigan officiating.

JOHNSON-POTTS—At Pottsville, Ark., June 25, 1902, by Rev. J. H. Glass, Mr. Walter A. Johnson, of Van Alstyne, Texas, to Miss Sallie Fowler Potts, daughter of Mr. and Mrs. James Potts.

BURFORD-HOLLAND—At the M. E. Church, South, Coal Hill, Ark., June 22, W. C. Burford was married to Miss Lizzie Holland, both of Coal Hill, Ark. William Sherman officiating. The bride is a daughter of Rev. J. J. Holland, of the Arkansas Conference, Dardanelle, Ark.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Halls Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. One small bottle is two months' treatment, and will cure any case above mentioned. Price \$1.00. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Monticello, Ark., April 23, 1902. Dr. E. W. Hall, St. Louis, Mo.:

Dear Sir—I have used your Texas Wonder, Hall's Great Discovery, and found great benefit from its use and I can cheerfully recommend it to anyone suffering from kidney or rheumatic troubles. Yours truly, J. F. Wright.

Personal.

Dr. Dye, on his way to Walnut Ridge to dedicate a church, called Saturday.

The two Misses Renfro, of Springfield, Illinois, are visiting their uncle, Mr. Chris. Anderson, 910 Welch St.

Prof. J. D. Clary called Friday. He says the Methodist honored him above his dues last week in calling him Reverend.

Rev. J. H. Doran has tendered his resignation as pastor of the Cumberland Presbyterian Church in this city. He will go to Colorado for his health.

Rev. W. E. Thompson has gone to Virginia for a month's visit. Rev. A. M. Hughlett, of Galloway College, will occupy his pulpit during his absence.

Rev. J. R. Moore came up Saturday from Monroe, La., to take part in the memorial service at Winfield Church. His health has been good and he looks vigorous.

Dr. Godbey attended the Camden, Prescott and Mena District Conferences last week. Bro. Thornburgh

was at the Searcy District Conference a part of one day.

We sympathize with Bro. E. A. Tabor in the death of his little child, his only boy. He was sick only a few days and the death was an unexpected and severe blow to the parents.

Bro. Chris. Anderson was seriously hurt last Friday by a telephone pole rolling on him. We hope he will recover. He is one of the faithful supports of Hunter Memorial Church.

Rev. W. B. Hayes, the pastor of our church at Clarendon, was married to Miss Ellen W. Reinhardt at Palestine, Texas, a few days ago. Miss Reinhardt, until recently, was a resident of Little Rock.

The pastor, Rev. W. B. Ricks, and the official board of the church at Helena, have issued a paper giving a history of the origin and work of the church at that place. It is quite interesting and shows commendable pride and zeal.

Rev. French W. Thompson has accepted a call to the First Presbyterian Church, Hot Springs, Ark. Brother Thompson is a Little Rock boy, son of the late Hon. Wood E. Thompson. We are glad to see him so well. He is worthy and we shall expect success to attend his ministry.

Hon. H. H. Myers was nominated by the regular Republican convention for Governor, and Hon. C. D. Greaves by the insurgent Republican convention, and Geo. H. Kimball was nominated by the Prohibition meeting for Governor. So there will be four candidates for Governor this year.

Rev. F. R. Noe, that splendid old soldier of the cross, said to Brother Thornburgh, at the Searcy District Conference: "In 1864 while serving the Confederacy, my horse died near Fulton, on Red river, and left me afoot. Now, after serving in the cavalry service of the church many years, my horse died June 21st, leaving me again afoot."

To School Directors.

I wish to furnish the name of a worthy lady friend to School Directors wanting a competent teacher with first-grade certificate, successful experience and strong endorsement.

Z. T. Bennett,
Batesville, Ark.

Little Rock District.

The delegates to the Little Rock District Conference and District League, who go by Little Rock, will be entertained over night by the brethren in the city. The delegates will go directly to Winfield Church where the Epworth Leagues of the city will give an informal reception. The delegates will leave Little Rock Wednesday morning at eight o'clock for England. Forney Hutchison.

The last issue of the Arkansas Methodist contained notices of marriages which occurred last December and January. If the Methodist had waited a little longer it might have had birth notices to accompany those of the marriages.—Nashville (Ark.) News.

The Methodist did not do the waiting. It will be noticed that in the same issue of the Methodist referred to, (June 11,) there was a notice of a marriage performed June 4th. The Methodist usually publishes marriage notices the week they are received.

Christian Life.

'As One Whom His Mother Comforteth.'

It would seem as if God had thought of all the tenderest forms of speech to assure us of the great kindness of His love for us. What could be more touching than that assurance given through Isaiah—"As one whom his mother comforteth, so will I comfort you?" And this, remember, addressed to God's people when they were suffering only the natural and necessary consequences of their persistent rebelliousness and waywardness, so that all servants of God can take the comfort of it when they desire to repent of sin and seek closer fellowship with him through submission and obedience.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you hope in your latter end. And ye shall call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

In many places in the Scriptures God warns his children that sin is a terrible thing, a seed of evil that will produce a harvest of suffering; that it is a deadly poison, destroying, slowly perhaps, but certainly, if persisted in, all capacity for goodness or for the blessedness that only the good can enjoy. God teaches us that he hates sin with an awful hatred, that he cannot endure it, and that if we wish to have any fellowship at all with him or any claim upon him we must depart from iniquity. Instead of making excuses to our own consciences for sin, we must train our consciences to hold us to a strict account and must constantly strive, by the grace of God, to put all sin out of our hearts and lives.

But while God hates sin he loves the sinner and longs to save him from his sin. He "so loved the world (not the church) that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." And if God so loves those who have no claim upon him, how much more, how intensely, must he love those who have given their hearts to him and have become his sons and daughters by faith in Christ.

And because God so loves his children, he tries by every conceivable form of endearing expression to make us feel his love, so that we may trust in it and rejoice in it at all times; and that through trusting in and rejoicing in God's love to us we may learn to love him with an ardent affection that will bring us into sympathy with his thoughts and feelings, and will make us hate all thoughts, feelings or desires that tend to create a feeling of separation from God in our hearts.

This world is full of trouble because of sin, so full that it has been

said, "Man is born unto trouble as the sparks fly upward." Every man meets trouble in some form, somewhere, at some time, in this life. Sickness, loss, disappointment, discouragement, bereavement are to be found everywhere. God does not take the trouble out of the world, nor does he save his children from a share of the world's suffering—because, being what we are, suffering is a necessary part of our education. It is necessary for the training of our spiritual muscles—faith, patience, perseverance, hope. But God responds to our cry for help by offering himself as our comforter. Paul calls him "the God of all comfort," and Jesus, when he wanted to give the Holy Spirit a name that would express God's most intimate relationship with his children, called him the Paraclete (Comforter).

Paul found by experience that it is a blessed thing to suffer when one has the Holy Spirit for a comforter, because the greater the suffering the nearer he can come to us and the deeper is the comfort which he can give. "Blessed be the God and Father of our Lord Jesus Christ the Father of mercies and God of all comfort," Paul exclaims; "who comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ."

It is not only our privilege but also our duty to take to heart the comfort that God offers us, to cherish the thought of his great love to us and of his constant and tender care over us. It is our duty to feel and to know that God is on our side, and not against us, whatever may happen to us, and that he can make of the most adverse circumstances or of the disheartening condition of our own spiritual nature a ladder up which we can climb by his grace into closer union and fellowship with him.

"Comfort ye, comfort ye, my people, saith your God." Not only is it our duty and privilege, as Paul teaches us, to "comfort others with the comfort with which we ourselves are comforted of God," but it is our duty to find God's comfort for ourselves that we may be able to give it to others, and in communicating it to others we ourselves will find a deeper sense of comfort. In spiritual things cause and effect are always mutually retroactive.—Sabbath Reading.

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Parents' Responsibility Great

It is the right of every child to be well born, and to the parents it must look for health and happiness. How inconceivably great is the parents' responsibility, and how important that no taint of disease is left in the blood to be transmitted to the helpless child, entailing the most pitiable suffering, and marking its little body with offensive sores and eruptions, catarrh of the nose and throat, weak eyes, glandular swellings, brittle bones, white swelling and deformity.



How can parents look upon such little sufferers and not reproach themselves for bringing so much misery into the world? If you have any disease lurking in your system, how can you expect well developed, healthy children? Cleanse your own blood and build up your health, and you have not only enlarged your capacity for the enjoyment of the pleasures of life, but have discharged a duty all parents owe to posterity, and made mankind healthier and happier.

There is no remedy that so surely reaches deep-seated, stubborn blood troubles as S. S. S. It searches out even hereditary poisons, and removes every taint from the blood, and builds up the general health. If weaklings are growing up around you, right the wrong by putting them on a course of S. S. S. at once. It is a purely vegetable medicine, harmless in its effects, and can be taken by both old and young without fear of any bad results.

Write us about your case, and let our physicians advise and help you. This will cost you nothing, and we will also send our book on blood and skin diseases.

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For the Young People.

A Child's Hymn.

My Father, hear my prayer
Before I go to rest;
It is Thy little child
That cometh to be blest.

Forgive me all my sin,
And let me sleep this night
In safety and in peace
Until the morning light.

Lord, help me every day
To love Thee more and more
And try to do Thy will
Much better than before

Now look upon me, Lord,
Ere I lie down to rest;
It is Thy little child
That cometh to be blest.

—Selected.

The Kidnaping of the Princes of Saxony.

BY ADOLPHINE CHARLOTTE HINGST.

One of the most fascinating stories of the children of Germany, which has added interest on account of the coronation of King Edward, I beg leave to tell to my American friends.

More than four hundred years ago there lived, in the castle of Altenburg in Saxony, Kurfuerst Friedrich der Sanftmuthige—that is, the electoral Prince Fredric, the tender-hearted—with his wife Margerethe and his children.

In these times war was the principal business of the princes and the nobles. The Germans, first of all, loved and developed war to a fine art. Then their country was divided into many more little parts than it is now; each part or country was governed by a prince, duke, or count, and over them all ruled the emperor.

When there were no Crusades, or war with Italy or Turkey, they were fighting among themselves. Then these princes with their counts, barons, and plain noblemen, and these again followed by their bondsmen and mercenaries, would meet in battle array, burn towns and villages, kill, plunder and make prisoners.

Kurfuerst Friedrich, though gentle, had to fight, with his own brother. When peace was restored, one of his followers, the knight Kunz von Kaufungen, whose estates had been ruined (in this war), claimed damages. The Kurfuerst promised to settle the matter by law, but Kunz, who, like the rest of the noblemen, could neither read nor write, did not believe in anything that was written. He preferred to settle all differences with and by the sword. After much delay, Kunz resolved to take revenge upon his sovereign, who, he considered, had deeply wronged him.

For some time Kunz had held the position as Castellan at Altenburg, consequently the ins and outs of the palace were well known to him. As only few men like to remain quite alone in a wicked work, he got two others to help him, the knights Von Mosen and Von Schoenfels, who too

imagined that they had been wronged by the Kurfuerst. A few days before his exploit Kunz lived in hiding near the castle, even made an accomplice of the kitchen boy, Hans Schwalbe, who betrayed to him that in the night of the eighth of July (it was the year 1455) the Kurfuerst would leave for Leipsic, and the other gentlemen of the castle would be at a banquet in the town of Altenburg. This night Kunz chose for the act of revenge.

When evening set in, when the castle was unguarded, when the princess, her maids and her children, all had retired to their rooms, which were in the upper story of the castle, the three knights put ropeladders to the windows, which in summer, of course, were open, and in a minute they had entered the castle. They bolted the doors of the rooms occupied by the women, took the princes out of their beds, and carried them down. Von Mosen by mistake had taken the little Count Barby, who happened to be on a visit at the castle. Kunz found out his mistake and carried him back, and drew Prince Albrecht, the youngest, out of his hiding-place (at the entrance of the robbers the little boy had crept under the bed). Kunz carried him down, put him on his horse, which he too mounted, and followed by his two bondsmen made his escape in full speed over the frontier into Bohemia, where he had a castle of his own, while the other two knights with Prince Ernest rode east.

Though the Kurfuerstin was locked up, and no male assistance at hand, she found means to order that the alarm-bells all over the country be sounded to proclaim the crime, and to restore to a mother's heart the treasures she valued higher than crowns and riches.

Prince Albrecht was not only a very pretty but also a very smart boy, who had eyes to see and ears to hear. Little as he was, nine or ten years old, he knew the difference between his father and the knight, who certainly for no good had taken him and his brother out of their beds so suddenly, and was now riding with him through a dark forest. He made no efforts to escape. What could a little boy do against a tall, strong man, clad in iron from head to foot, on a charger as quick as lightning? Nor did he cry or scream. No, the little fellow began to think and to look around. Soon he saw in the forest a charcoal-burner at his work. He asked Kunz to let him have a drink. The latter, believing himself altogether safe beyond the frontier, alighted with his charge, and ordered his men to gather berries for the prince.

The sudden appearance of the three men on horseback and the noble-looking boy scantily dressed roused the suspicion of the plain forest-er, who, too, had heard the alarm, and he asked the knight where he

was going. In a whisper Kunz told him that the boy had run away from home, and he was now restoring him to his parents.

At the same time the prince found means to make himself known to the plain man. Most unluckily, Kunz's spurs were caught in some brambles, and he fell to the ground. This gave the charcoal-man and his fellows a good chance to give the knight a sound thrashing. They, for their part, certainly had grievances against knights in general, who treated the lower class worse than they did their cattle. This done, the workingmen bound the knight with his bondsmen, and brought them to the next convent, from whence the abbot sent them to the mayor of the town of Zwickau, who kept them in custody, while the charcoal-man brought the prince back in triumph to his parents. In gratitude for his bravery and loyalty, the Kurfuerst presented him (George Schmidt was his name) with a farm, or Landgut, as the Germans call it.

When the knights Von Moesen and Von Schoenfels heard the alarm ring, they with Prince Ernest took refuge in a cave near the Mulde, a tributary of the Elbe, near Hartenstein, and sent word to the Kurfuerst that they were willing to give up the prince if they were pardoned, otherwise they would kill him.

This pardon was granted right away, and after three days' absence Prince Ernest too was restored to his parents. The knights left the country, where they never again could regain their lost honor.

The princes Ernest and Albrecht grew up to manhood. They inherited their father's and also their uncle's country, lived always in peace with each other, and became the ancestors of the two princely lines Ernest and Albrecht, which up to this very day rule over the various countries of Saxony in Germany. Prince Ernest was the father of Kurfuerst Friedrich der Weise (Electoral Prince Freidrich the Wise Man), the friend and patronizer of Martin Luther, and in direct line the ancestor of the father of the present king of England, Edward VII, the son of Queen Victoria and Prince Albert of Coburg (Saxe-Coburg).—Sunday-school Times.

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Our Church at Home.

GILLETT, ARK.—I am always glad to get the "Methodist." I take pleasure in reading the letters, editorials and also the field notes. I like to read of good meetings and to hear that the brethren are getting along well with their respective charges. Everything is moving along very well on Gillett circuit. Our presiding elder, Brother Scott, was present, as usual, and held our second Quarterly Conference on the 7th and 8th inst. The conference was well attended; the stewarts made a very good report, and I think that all who attended were benefitted. I have made no effort to raise the collections. This country suffered very much from the drouth last year, so I thought I would let the people use their money until fall. This circuit has not contributed much toward the collections during the past few years, but I do not think it will be a great deal of trouble to get up the entire assessment this year.

During the year we have received ten members by letter, and have one to receive by profession. The registers had not been well looked after for several years and as a natural result quite a number of names have and will have to be dropped.

Soon after conference I noticed that several preachers had been

pounded. Well, our pounding did not come in a storm, but in a better form, a continual shower. The good women of the circuit see that there are good things to eat at the parsonage as well as in their own homes. Our people have treated us kindly. We are praying that the Lord may use us in bringing about the conversion of many lost souls on this circuit this year.

Doctor, the Little Prairie campmeeting begins on Friday before the fifth Sunday in August. We would be very glad to have you with us during the meeting. Any brother who wishes to spend a few days in a campmeeting is invited to come.
J. D. May.

Report of Committee on Temperance.

Mr. President and Members of the Searey District Conference:

We, your committee, appointed to formulate a report on the subject of temperance, beg leave to submit the following:

Resolved first, That we re-commit and re-consecrate ourselves to the cause of temperance in all of its phases, but more especially as it applies to strong drink. We feel greatly encouraged by the gains made along this line during the past year, in our own state as well as that of other states. Reports from our sister state of Texas show that the temperance movement is on the

crest of the wave and that county after county is being added to the list of the dry.

Since the last session of our annual conference the liquor interests have suffered defeat in their hitherto strongholds of Bald Knob, Beebe, Des Arc and other points, and the desperate, defiant and lawless character of the fight made at some of these points by the liquor men, show that they regard their cause as a desperate one which has inspired the friends of the temperance cause with renewed hope and zeal.

Resolved, further, That we most heartily and unequivocally indorse the work of the Anti-Saloon League, believing it to be the most powerful and effective agency extant in combatting the thoroughly equipped and well organized forces of the liquor interests, and hereby pledge to it our hearty moral and financial support.

Furthermore, we pledge our loyal support to the officers of the law in their efforts to suppress the illicit sale of liquor.

Our local option laws need amendment at some points, but we believe that they are sufficient, as they stand, to almost, if not entirely suppress the lawless traffic, if the officers are properly supported by the law abiding element of the community, or even of the members of our church.

Be it further resolved that we condemn, in *unmeasured terms*, the nullification of the work of our courts in their efforts to punish the most *flagrant* and *shameful* violations of our local option laws by the *unjust* and *unwarranted* abuse of the pardoning power.

We further recommend that, as this is election year, all our pastors keep this matter constantly before the minds of the voters, more especially of the members of our own church, to the end that a strong, healthy public sentiment may be built up and that all Christian voters, of whatever faith, may be thoroughly imbued with the importance of casting their vote on the right side of this great question, and that our pastors, as far as possible, see that a good strong sermon be preached from every pulpit upon this subject on the first Sabbath prior to the day of election.

This report was adopted unanimously and ordered sent you for publication.

Frank Barrett,
H. A. Smith,
W. H. Marsh,
H. Young.

A successful man discards the word "about." When a man says he has about such and such, owes about so and so, he is not up with his business and does not know where he is.

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Woman's Work.

W. F. M. S., Little Rock Conference.

The annual meeting of this society, held at Camden, was in some respects the most satisfactory of its many delightful yearly sessions. Convening at 8:30 on the evening of the 4th of this month, our first engagement after seeing each other's faces was a splendid anthem of praise by the excellent choir of that church. Dr. Corrigan then led in exceedingly appropriate devotional service, and concluded with a short missionary talk of thrilling interest. Mrs. Geo. W. Brown then gave most cordial and graceful welcome to the assembly which was responded to in the sweetest possible manner, by Miss Grace Willeford, of Des Arc. The president then gave her annual address, and announced Love Feast for the next morning at nine, led by our revered Sister Marshall. This proved as we expected, the hallowed hour. Experiences from her long and useful life were very precious to that body of her co-workers, and as the dear old saint stood before us in her ninetieth year, and in well preserved age, we thanked God that his "sovereign, eternal, unchangeable love" was gently bearing her all the way, and would be with her evermore. She told us that she could not recognize those who would speak, nor hear their words, so Sister Williams, of Malvern, was asked to take the meeting, which she did to the great comfort and joy of all. Business then was the order. Organization was soon effected, with officers all present except the conference corresponding secretary and treasurer, Mrs. Thomas, hurrying on from Charleston, and Mrs. Feild remaining over to attend the funeral of our beloved Dr. Hunter. The next train brought them in, also Miss Hughes, one of our China missionaries. There was good attendance of delegates, also many bright juvenile delegates. Thursday evening Sister Thomas gave us echoes from the board. They had the ring of victory. Three new missionaries were accepted. Sister Snodgrass read a most charming paper, full of rich thought, which this gifted woman knows so well how to use. I hope to see it in leaflet. Friday evening was the young people's and children's. They drew a crowded house and rendered their program charmingly. Sister Robertson will not be relieved of leadership in this department while she furnishes such profitable and delightful entertainments. She certainly was at her very best during this entire meeting, and that means much. Saturday was the day of winding up business. Reports were discussed and adopted. Fordyce was chosen as place for next meeting. Officers were elected as follows:

Mrs. Lou A. Hotchkiss, Hot Springs; president.

Mrs. Mattie Robertson, Hot Springs, vice-president.

Mrs. James Thomas, Little Rock, corresponding secretary.

Mrs. Mattie Sumpter, Malvern, recording secretary.

Mrs. E. J. Feild, Little Rock, treasurer.

Mrs. Sara Vance, Malvern, auditor.

Mrs. M. J. McAlmont, Little Rock, honorary treasurer.

DISTRICT SECRETARIES.

Arkadelphia—Mrs. J. W. Williams, Malvern.

Camden—Mrs. Lillian Wilson, Thornton.

Little Rock—Mrs. Elmira Snodgrass, Little Rock.

Monticello—Mrs. E. V. Carr, Plantersville.

Pine Bluff—Mrs. H. L. Reaves, Pine Bluff.

Prescott—Mrs. M. B. Johnson, Hope.

Mena—Miss Florence Hudson, DeQueen.

The conference will always remember Dr. Dye's constant kindness, and his expressed pleasure in having us in his church. Brother J. F. Taylor gave us more than words of encouragement, promising if he cannot have a society in his charge he will stand for the dues of three members each year. Dr. Ramsey endeared himself to us during the meeting and all were well prepared to enjoy his magnificent missionary sermon on Sunday at eleven. It was masterly in thought and delivery, and no wonder that the people waited to give to the Lord, and that in a few minutes after his close, our treasurer had an addition of \$120 to her exchequer. The six life members so easily made were Mrs. Dr. Brown, Mrs. Geo. Stinson, Mrs. Thornton, Mrs. Proctor, Mrs. Lide and Mrs. McCaughey.

Sunday evening Mrs. Ernest Feild read her annual treasurer's report. It told in solid figures what our conference society is doing, and every heart glowed with gratitude as she gave district after district, and showed us largely in excess of last year. Miss Hughes spoke to us of wonderful China, and made us glad that we could help them to know the truth in Christ. She delighted every one. Truly our missionaries are the chosen ones of God. Mrs. Thomas read report of our auditor, Mrs. Vance. Mrs. Williams read resolutions of thanks. Doxology was sung and benediction by Dr. Ramsey.

Lou A. Hotchkiss.

The Twenty-third Annual Meeting.

To the "Arkansas Methodist"—"The powers that be" said to me, "Make a report of our twenty-third annual missionary meeting, which convened at Conway, Ark., May 21-25." From beginning to end the conference was characterized by the loving Christian spirit and singleness of purpose in the work we had met to do, which should mark out

God's children from among the children of men.

The days were spent for the most part in business sessions. The evenings were in every instance made pleasant and profitable to all by varied programmes of much interest.

Our conference decided to support a five years' scholarship for a little heathen girl to be named Martha Fuqua Tucker in honor of Mrs. O. H. Tucker, who served us many years as our honored and beloved president.

Mrs. H. Hanesworth, our delegate to Woman's Board meeting in Asheville, N. C., was requested to pledge \$500 as our conference special.

Our annual sermon so ably delivered by Rev. J. A. Anderson, P. C. of Conway Station, was a feast to all who heard and were in hearty sympathy with missionary work.

The officers for the coming year are as follows:

President—Mrs. May Castleberry, Van Buren.

Vice President—Mrs. J. B. Stevenson, Morrilton.

Corresponding Secretary—Mrs. H. Hanesworth, Fort Smith.

Recording Secretary—Mrs. J. S. Garner, Lamar.

Treasurer—Mrs. W. E. Bennett, Fort Smith.

District Secretaries—Morrilton, Mrs. E. J. Witt, Conway; Dardanelle, Mrs. J. M. Williams, Ozark; Fort Smith, Mrs. Daisy Duane, Waldron; Fayetteville, Mrs. True O'Bryant, Rogers; Harrison, Mrs. J. B. Crump, Harrison. Respectfully,

Mrs. J. S. Garner,
Recording Secretary.

Lamar, Ark.

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J. D. Hammond,
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Nashville, Tenn.

REDUCED RATES.

For the occasion of Baptist Young People's Union, Providence, R. I., July 10-13, 1902, Southern Railway will sell tickets to Providence, R. I., and return July 6, 7 and 8 at rate of one fare plus \$1 for the round trip; final limit for return July 22, 1902.

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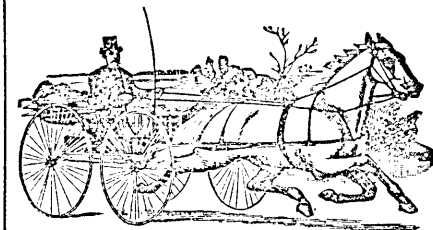
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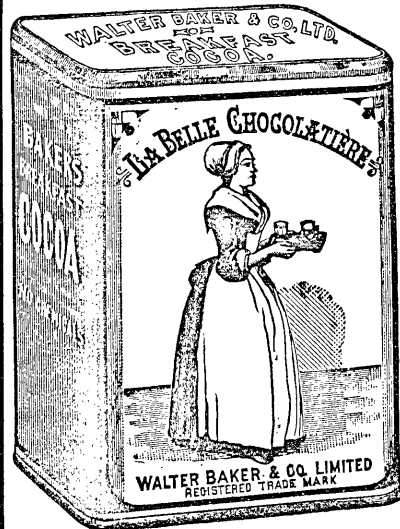
At Rest.

SIDERS.—Sarah Siders (nee Plowman) was born in Douglass county, Ill., January 17, 1841, remaining in the same community until womanhood. On October 22, 1862, she was married to John Siders at same place where she had been born and raised, where they continued their residence until they came to Arkansas in 1878. Her earthly pilgrimage closed in great peace April 16, 1902, the writer preaching her funeral in the Methodist church at Chidester, and her remains were tenderly deposited in the Bethsaida cemetery to await the general resurrection. Her devotion was such as to maintain a personal consciousness of salvation from sin and heirship of eternal life. For several years Sister Siders was in feeble health, and her illness was of such a nature as to make her a great sufferer, but she bore her suffering in the same manner with which she demonstrated her religious character—with meekness and patience. Her protracted illness shut her off from many social and church privileges, and prevented many from understanding her real religious character, except those who visited and cultivated her acquaintance. During my pastoral ministrations during her protracted illness she never expressed the least fear or anxiety, but on the other hand was always perfectly calm and full of faith. On one occasion I asked her if she had the least doubt regarding her preparation for the trying ordeal of changing worlds, and her answer was: "Oh, no, no; none whatever." Again I asked her if she had any special selection she desired me to read for her, and she answered: "Nothing special; all the selections from the Bible are good." Some of her greatest demonstrations of inward joy were expressed during her last sickness, even praised the Lord while suffering intensely. She leaves a husband and three sons and three daughters. May they all emulate her piety and finally meet her in the home of all the good.

O. H. Keadle.

WILLIS.—Sarah A. Willis was born in Green county, Tennessee, April 16, 1857; was a daughter of Wm. and Melvina Willis. She was converted in her fifteenth year under the ministry of Rev. James Eller, and joined the Protestant Episcopal Church at Pisgah, in which organization she lived faithful until she came to Arkansas in 1866. In 1883 she joined the M. E. Church, South, at Robinson, Benton county, Ark. She was married to Samuel Johnson, a native of Missouri, February 14, 1878, and died after an illness of ten days, March 7, 1902. When this "handmaid" of the Lord was first stricken down she thought of recovery, but when told there was no chance she was perfectly resigned to the will of God. When her only child and daughter told her she had been as sick before and got well, she said, "Rosa, I am not scared; my time has come and I must leave you." She exhorted all to live Christian lives, and remarked, "The next meeting I shall be at will be a big one"—referring to the great meeting above. She then prayed for strength for the final struggle, and God answered her prayer, for she simply "ceased to breath." To many hers had been a hard, laborious and stormy life. Left a widow when the bright hopes of maternal love had just dawned, with an aged mother and her infant child to care for, she struggled up the hill of life, patiently and without murmuring, bearing the burdens which God had laid upon her with nothing but her own hands

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to do it with. But God hath rewarded the "burden-bearer." Hers was a bright, calm and peaceful sunset. Every cloud was rifted and gilded and every burden lifted, and the patient sufferer passed triumphantly into the beatiful city of our God. The sunbeams of her life still linger upon the hilltops of memory to light up the pathway of her loved ones as they journey from place to place in this life, having "no continuing city," but "looking for one which is to come." She was a kind neighbor, an affectionate mother, a loving sister, and the memory of her ministrations of mercy in the sick room will abide "like ointment pored forth." Look up, loved ones, you know where to find your mother and sister.

J. P. Humphreys.

BURFORD.—Martha M. White was born near Jackson, Miss., December 5, 1823, and died June 3, 1902 in Marianna, Ark. She was raised, principally, at Bolivar, Tenn., and on the 10th day of May, 1842, was married to Dr. Jesse F. Burford, who with his family moved to Arkansas in 1871, and settled in Lee county near Marianna. After the death of her husband, Sister Burford moved to Texas, where she spent most of her remaining days. Returning to Marianna, as she said, to die and be buried beside her husband. She was the mother of nine children, five of whom are still living. Samuel M. and Matthew M. are in Texas. Robert J., the youngest child, is in Alaska. Mrs. Jessie Kerr lives near Dancyville, Tenn., and Mrs. Sallie Johnson, at whose house she died, in Marianna. One son, Rev. Jonathan Burford, was a minister of the gospel in our church. She was converted at the early age of nine, and when only twelve she united with the M. E. Church, South,

of which she was a true and faithful member up to the time of her death. She was very fond of church music, and even to the last took delight in singing and hearing our hymns. She was conversant with scripture and nourished her soul from this unfailing source of scriptural supplies. For months before her departure, she suffered greatly from cancer of the tongue, but was wonderfully sustained and comforted by the grace of God, hence she submitted uncomplainingly to her lot. She talked freely to the writer on the subject of religion, and expressed herself as ready and willing to exchange her place here for one in the realms of light and blessedness. She died quietly and peacefully, and her remains now lie in the Marianna cemetery awaiting the resurrection of the just.

R. A. Holloway.

KEITH.—Ernest Elijah, son of J. M. and S. E. Keith, was born June 3, 1882, and died at his home in Montgomery county, January 27, 1901. He was converted and joined the M. E. Church, South, when fourteen years of age, and lived a beautiful Christian life, ever ready to do what he could for the Master. He very often expressed a desire to take up his work for the Master as a Methodist minister, and this he intended doing, but God saw fit to call him up higher. We mourn for him, but not as those who have no hope. He was conscious that he was being called away, and talked to his loved ones, telling them not to grieve for him, that "All was well." He was ready and willing to go, and only a few hours before he fell asleep in Jesus he sang a part of that beautiful song, "When I Can Read My Title Clear," and turning to his brother said, "I can do that, I can read my title clear." Such a beautiful testimony. He left father, mother, brothers and sisters, a host of relatives and friends to mourn their loss, yet 'tis sweet to know that their loss is Elijah's eternal gain. Let us weep not. We know where to find Elijah. His cousin,

Beulah.

McCANN.—M. L. McCann was born in Tennessee June 15, 1824, and died in Hot Spring county, Ark., May 31, 1902. He came from Alabama to Arkansas before the civil war. The writer had known him more than forty years as a man who evinced purity of purpose through all the years of his long life. His home was never without the family altar, and secret prayer was his daily habit. During the last year of his life he prayed often each day for Mike, his youngest son, who had gone away a wild young man, to make his home among strangers. Two of his sons are Methodist preachers, Z. T. McCann and Bishop McCann, the former an honored member of the St. Louis conference, and now stationed at Fredericktown, Mo. On May 31 at noon he ended a visit to one of his daughters at Malvern, Ark. That afternoon he went to Lono, Ark., to visit another daughter. He reached her home in apparent good health, but at the supper table he was seized with heart-failure. One short sentence was all he spoke, viz.: "I am smothering." He was hurriedly placed in a bed, but when placed there he was dead. The writer conducted the burial service over his remains at the DeLemar cemetery, June 2. We shall see him again "in the Christian's home in glory." Robt. C. Atchley.

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CURES WHERE ALL ELSE FAILS.
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Country, village, suburban city merchants and druggists can make the largest profit and handle the best selling article ever placed on the market without risk. Every bottle guaranteed to give satisfaction. Good for man, beast and domestic fowls. Takes the hurt out of a burn or flesh wound on man or beast in one to three minutes and causes the process of healing without inflammation or soreness. Becomes as much in demand as bread, by every family that learns to use it. Only costs one cent—a postal card—to learn all about it. He who places it in the hands of his neighbors is a benefactor of his race. Costs you nothing to put it to the test. Write today and learn all about it. Ten thousand testimonials, as strong as the few presented below, could be produced from letters on file and otherwise:

"Your Healing Oil is the most wonderful medicine we have ever had in this country. We thank you for sending it to us."

Mrs. M. J. Stone.

Cline, Johnson county, Ark.

A Letter from J. A. Husbands.

Dealer in staple and fancy groceries, Arkadelphia, Ark. Mr. Husbands has bought and sold several gross of Gregory's Antiseptic Healing Oil. He sends an order November 22, 1901, and says:

Dear Brother: Ship at once one gross Healing Oil. With me it is just as staple as sugar and coffee. I have yet to hear any one who has used it speak other than its praise. It is a great seller, and will be still better as its true merits are found out by the people generally. It has wrought wonders in many places here. Some of my customers use it for every ill flesh is heir to. Yours truly, J. A. Husbands.

Gives Universal Satisfaction.

Dr. J. C. Hamilton, wholesale and retail druggist, Conway, Ark., writes:

I have had fifteen years experience in the drug business and the practice of medicine. Of course, as a dealer in drugs and medicine, I have handled a great number of the different liniments on the market. I am also handling Gregory's Antiseptic Healing Oil. It sells better than anything I have ever handled, and gives universal satisfaction.

C. J. Hamilton, M. D.

Johnson, Washington Co., Ark.

Mr. Gregory: Your Healing Oil cured me of what the doctors called eczema, which for two years caused me great suffering. Three doctors did all they could for me without a cure. One-half of a 25c bottle cured me in a few days. The cure has proved permanent. My brother-in-law was bitten by a poisonous snake; his foot and leg were swollen until almost bursted. The doctor failed to help him. Your Healing Oil cured him in a few minutes.

G. W. Battleton.

This is to certify that we have been acquainted with Rev. C. H. Gregory for many years, and we have ever found him reliable and of unblemished character. F. J. Bullion, County Clerk.

J. H. Hartje, D. Co. Clerk.

J. M. C. Vaughter, Clr. Clk.

Conway, Faulkner county, Ark.

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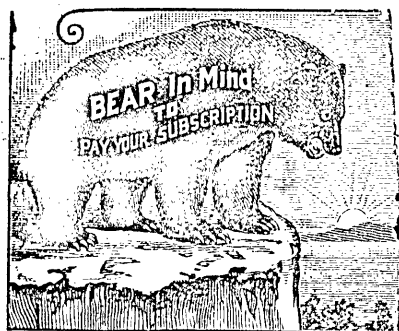
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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR

WEDNESDAY, JULY 2, 1902.

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



Methodist Calendar.

Morrilton Dist. Conf., Plummerville, July 8-13
Searcy Dist. Conf. at Searcy..... June 26-29
Harrison Dist. Conf., at Yellville..... June 26-30
Prescott Dist. Conf. Center Point.
June 27-July 1
Helena Dist. Conf., McCrory..... July 2-6
Arkadelphia Dist. Conf., at Okolona..... July 3-6
Monticello Dist. Conf. at Dumas..... July 8-12
Little Rock District Conf., at England, July 9
Batesville Dist. Conf., Salem..... July 10-13

Quarterly Meetings.

Monticello District—Third Round.
Monticello July 5, 6
Dumas and Grady, at Dumas.....
..... July 12, 13
Jersey Ct., at Jersey..... July 19, 20
Tillar Ct., at Newtons Chapel.....
..... July 26, 27
Douglass Ct., at Douglass..... July 26, 27
Lacey Ct., at Fountain Hill..... Aug. 2, 3
Star City Ct., at Star City..... Aug. 9, 10
Palestine Ct., at Palestine..... Aug. 16, 17
Warren Aug. 16, 17
Parkdale Ct., at Beach Creek.....
..... Aug. 16, 17
Hamburg Station Aug. 23, 24
Hamburg Ct., at Extra..... Aug. 23, 24
Dermott Ct., at Holly Grove.....
..... Aug. 30, 31
Berea Ct., at Magnolia..... Aug. 30, 31
Mt. Pleasant Ct., at Mt. Pleasant..
..... Aug. 30, 31
Camp meeting to begin Thursday
night, August 28.
Carriola and Lake Village, at Lake
Village..... Sept. 6, 7
C. Pope, P. E.

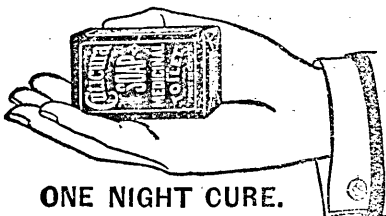
Arkadelphia District—Third Round.
Malvern Station..... July 12, 13
Clark Ct., at Davidson's Camp
Ground July 19
Okolona Ct., at Davidson's Camp
Ground July 21
Holly Springs Ct., at Mt. Olivet...
..... July 26, 27
Oma Ct., at Mt. Tabor..... Aug. 2, 3
Amity Ct., at Cedar Bluff..... Aug. 4
Hot Springs Ct..... Aug. 9
Central Avenue, Hot Springs.....
..... Aug. 10, 11
Dalark Ct., Caldwell's Chapel.....
..... Aug. 16, 17
Princeton Ct., at Mt. Zion..... Aug. 18
Traskwood, Magnet Cove..... Aug. 20
Lono Ct., Cypress Aug. 23, 24
Social Hill Aug. 26
Malvern Ave. and South Hot Springs
..... Aug. 30, 31
J. R. Cason, P. E.

Pine Bluff District—Third Round.
Sherrill, at Flat Bayou, July 12, 13.
T. D. Scott, P. E.

Fayetteville District—Third Round.
Gravette Ct., at Maisville, July 5, 6.
Center Point, Mason Valley, July 8, 9.
Bentonville ct., at Buttrom Chapel,
..... July 12, 13.
F. S. H. Johnston, P. E.

Sore Hands

Red Rough Hands Itching Palms
and Painful Finger Ends.



ONE NIGHT CURE.

SOAK the hands on retiring in a strong, hot, creamy lather of CUTICURA SOAP. Dry, and anoint freely with CUTICURA OINTMENT, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, with the finger ends cut off and air holes cut in the palms. For red, rough, chapped hands, dry, fissured, itching, feverish palms, with shapeless nails and painful finger ends, this treatment is simply wonderful.

Millions of People

USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itches, and irritations, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations, chafings, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

COMPLETE HUMOUR CURE, \$1.

Consisting of CUTICURA SOAP (25c.), to cleanse the crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal; CUTICURA RESOLVENT PILLS (25c.), the new chocolate coated substitute for liquid Resolvent, to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest case, especially of baby humours.

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WILS WILLIAMS, SECRETARY,
NASHVILLE, TENN.

Warning Order.

State of Arkansas, ss
County of Pulaski. }

In the Pulaski Chancery Court
L. J. Wells, plaintiff, vs Susie E. Wells, defendant.

The defendant, Susie E. Wells, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, L. J. Wells.
Chas. M. Connor, Clerk.
June 30, 1902.

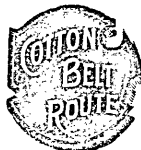
John Barrow, solicitor for plaintiff.

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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.



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and SOUTHEAST

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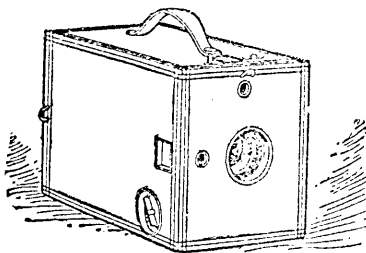
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