

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

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To Preachers, \$1.00

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News and Notes.

KING EDWARD SIGNALIZED HIS coronation by the gift to the nation of the Osborne House, one of the favorite residences of the late Queen. It is to be used as a convalescent home for army and navy officers.

THE BUSINESS PROSPECTS OF THE country continue most encouraging. The corn crop is assured, cotton almost so. The discontent of labor organizations presents the only shadow on the business horizon. Bank loans also have been carried to a reasonable limit. Within the year ending July 1, loans increased \$265,000,000.

AS THE RESULT OF THE PROLONGED anthracite strike, the State mine inspector for the Shenandoah region reports only fourteen out of thirty-six collieries ready for immediate resumption of mining should the strike be declared off. Five collieries are so flooded with water that they must be abandoned. This will put 2,000 miners out of employment when work begins. On the other mines an average of two months work must be done, cleaning out. A reduced number of workers and higher prices for coal is an inevitable result.

OF THE FIFTY-TWO UNIVERSITIES and colleges of the Methodist Episcopal Church in the United States only three have laymen for president—Albion College, Samuel Dickie, LL. D., president; McKendree College, McK. H. Chamberlain, LL. D., president; Northwestern University, Edmund J. James, Ph. D., LL. D., president. Of the fifty-nine classical seminaries seventeen have lay principals, six of whom are women. This does not include nine institutions exclusively for women, five of which have lay presidents or principals, four of whom are women. Nor does it include theological institutes at home and in foreign lands, of which there are twenty-one, all presided over by ministers, nor foreign mission schools, of which there are forty-nine, of which twenty have lay principals or superintendents—all women. The Methodist Episcopal Church has

under its jurisdiction 175 schools. The great good these institutions are doing no one can even imagine. They can obtain only a faint idea from the class of men and women who have been educated in these schools and are serving the church as missionaries, pastors, presiding elders, bishops, secretaries, college presidents, teachers, etc.—Ex.

The Coronation.

The coronation of King Edward, VII, came off on the 9th. The impressive ceremony was carried out without an interruption. Seven thousand of the nobility and gentry with all the high officers of the nation, and many foreign princes, witnessed the solemnities in Westminster Abbey. The agitation of the Archbishop of Canterbury, who is old and almost blind, when he placed the crown on the King's head, affected the King and the audience. He almost fainted when he bowed to pay first homage to the new crowned monarch.

The ceremony of the Queen's crowning was very simple and quickly performed. An exchange says:

"No stage effect could have equaled the climax that ensued the moment the crown was placed upon King Edward's head, the sudden illumination by hundreds of electric lights making the thousands of priceless jewels, including those in the crown itself, to sparkle with dazzling brilliancy. The instantaneous movement of the peers, the placing of the coronets upon their heads, the choir's loud 'God save the King,' with its unharmonious yet genuine refrain from thousands of male and female throats, constituted such an outburst of pent-up thankfulness and rejoicing as even Westminster Abbey with all its historic traditions never before witnessed."

A Public Scandal.

Some years ago, while spending a time at Trinidad, Col., we learned that there was among the Mexican Catholics there a society of Flagellants. Once a year these people assume the roll of penitents and settle accounts before the world and the Lord for past sins

by inflicting on themselves physical tortures. The method of this atonement is generally by whipping with cow-hides. These whippings had been done publicly and were a very interesting spectacle to street loafers. The performance drew great crowds and some people thought it an evidence that the people at large took interest in religious affairs. Shortly before the time of our visit the bishop had issued an order to stop this public whipping, and had instructed that the people to be whipped should meet in the church and that gazers should be shut out. He said this flogging on the street was "a public scandal."

We suggest that the Protestant church is suffering a similar scandal from the conduct of outdoor preachers who claim to be seeking to carry the gospel to the masses. It is more the rule than otherwise that these preachers deal in severe castigations of the church, setting forth the venality of her ministers, the pride and worldliness of her members. The short-comings of professed Christians is a principal theme. The crowds gather to hear such as this. Profane people like it. They say "the old hypocrites got their due." Such preaching is popular among people who already hate the church and are pleased for any sort of apology for their hatred; and yet many an one is foolish enough to think that if the speaker is only called a preacher, an evangelist, that the crowd he gathers is proof that the people are hungering for the gospel. Meantime we are saying "The masses are getting farther from the church." "What fools these mortals be!" What else is to be expected? Do these outdoor preachers honor the church? Do they inspire respect for the church? Do the people who hear them come to the church? Is there anything in this sort of ministry to build up the church? If one of our bishops were pilloried on the public square to be whipped, there would be an eager crowd of gazers. They would be interested in religion just as many are who gather to hear the church and her ministers abused from the rostrum and her most honored representatives held up as hypocrites.

Now, what Protestants need, is,

some authority to stop this "public scandal." If Protestant preachers have not sense enough to know that they are destroying their churches, with this sort of evangelizing, there ought to be an expression from a more intelligent source to check them. It is not out-door preaching against which we speak, but this sort of preaching. Who finds in Wesley's sermons, preached to out-door crowds, one slur, or unfavorable reference to the church or the ministers of his time? Who finds there a single expression that shows the demagogue, trying to please a prejudiced or an illiterate and vulgar crowd? The sermons which Wesley preached to the English peasants, the miners, the street crowd, would have been deemed chaste and dignified in any church in London or Oxford. When our best preachers from our largest churches go out on Sunday afternoons and preach to the non-church-goers, preach to them with as evident proof of care and respect as they preach to their church audiences, the people who hear them will be made to respect the church. Few perhaps have the strength to do this. Then those who do preach to the non-church-goers ought to be the church's messengers and representatives; not disaffected preachers, nor hobbyists, nor strangers whose lives can not be known, nor men who pander to the prejudices of a godless crowd for applause and shekels. The solution of the difficulty in so far as solution is possible is in direct work of the church, in enlarging her home mission operations. She must appoint the preachers, pay them, control them. The preachers must be men of most thorough church loyalty. The people must know that it is the church that is serving them and seeking them; and the service must have intelligence, dignity and piety to command respect. Men raiding the country, hither and thither, claiming to be men especially called of God to preach, holding no church relations, or only nominal relations, following their own fancies, and dependent on the forage they can gather, will never lead the masses either to the church or to Christ.

Educational Notes.

We have circulars of the San Antonio Female College, sent us by its president, Rev. J. E. Harrison. There is a consideration of health to many who send to this school from a distance.

We have received the year-book of the Woman's College, Baltimore, President John F. Goucher, A. B., A. M., D. D., LL. D. This is one of the few female colleges in this country which give to women an equal education with that given in the best male colleges. It is a school for women. Average age of freshmen, 18; seniors, 22. Cost of buildings, \$240,000.

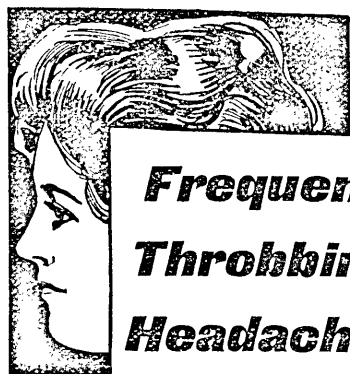
Southern Education Notes.

I would rather have one good school five miles from my door than five indifferent schools within one hundred yards.—Gov. A. J. Montague, of Virginia.

Twenty-eight States and one territory were represented at the summer school of the South, which was held at Knoxville, Tenn., from June 19 to July 31. The registration reached 1,970, which did not include many who attended only a part of the time.

Every Southern State was well represented, the smallest number from any State being fourteen from Arkansas.

This is the greatest summer school



Frequent Throbbing Headache.

There's many a cause for headache. Men are not often troubled by headaches. When they are it is generally due to biliousness or indigestion. But women have headaches which seem peculiar to their sex, frequent nervous throbbing headaches. Does it not seem as if such headaches peculiar to women must be at once related to womanly disease? Women who suffer with diseases peculiar to the sex do not realize the drain of vital strength and nerve force they undergo as a consequence of disease. It is this which causes the familiar headaches of sick women.

Dr. Pierce's Favorite Prescription cures such headaches by curing the cause—irregularity, weakening drains, inflammation, ulceration or female weakness. "Favorite Prescription" invigorates and tones up the entire system, encourages the appetite, quiets the nerves and gives refreshing sleep.

"I was troubled with congestion of the uterus and female weakness for five years," writes Mrs. Robt. Kerwin, of Albert, Hastings Co., Ont. "Was so weak and nervous I could hardly do any work. Had severe pain in back, also dizziness and pain in head. My heart would beat so hard and fast at times I would have to sit still till I got all right again. But after taking four bottles of Dr. Pierce's Favorite Prescription and one of his 'Golden Medical Discovery' I felt entirely well. I also used one box of 'Lotion Tablets' and one of 'Suppositories' as directed. All the symptoms of my trouble have disappeared and I am completely cured. I thank you for your kind advice and your medicine."

Dr. Pierce's Pleasant Pellets clear the complexion and sweeten the breath.

ever held in the South, and Dr. G. Stanley Hall, of Clark University, Mass., who spent a week at the school, said of it: "It is the biggest one in the world. In numbers and interest it has never been surpassed. The character of the work being done is of the best."

The management is already preparing for an even greater school next summer. In order to give the teachers better accommodations a canvass has already been started for \$15,000 with which to erect a commodious dining hall, and it is confidently believed that the building will be ready for use next summer.

This school is a direct outcome of the Southern Education Board movement.

Our present conception of a college is not a storehouse of knowledge merely; it is something more than this. It should be a laboratory for research, a real work shop for real workers. The true teacher is not a pump with a tank back of it; but a master workman who teaches his apprentice by doing something himself, a guide for the searcher after truth in this earthly wilderness.—President Chas. W. Dabney.

Temperance.

Prohibition Victories.

Many prohibition victories have been won during the past few months, and our ministers have been strong factors in the results. There are several other leading counties now in the midst of their campaigns, with good prospects for success. Let all our people work and vote right on this momentous question. We take no part in party politics under whatever name, but in these local option contests the moral question is the one that appeals to our religion and manhood, and the church has a right to speak out and urge her people to do their duty. But nearly the whole bulk of our Methodists need no spurring at this point. They are the avowed enemies of the rum power.

The New Army Canteens.

Acting under the provisions of the last military appropriation bill, the secretary of war has issued instructions for the organization of a board of army officers to determine on the locations and plans for the new army canteens for which purpose \$500,000 is set aside. Present plans contemplate that these "canteens" shall contain reading and amusement rooms, a library and a gymnasium and a lunch-room. Their object is to afford the enlisted men every opportunity for innocent amusement and self-culture. Laudable as these purposes are, there is manifest a spirit of dissatisfaction among the army officers at the war department because of the provision that no liquor shall be sold in the canteens. However, Gen. Lud-

ington assured your correspondent that substantial buildings would be erected and everything possible would be done to make the canteen attractive. With the funds at hand there is no reason why they cannot fulfill every purpose for which they are intended and failure to make them do so will be due to the half-hearted spirit with which certain officers are inclined to view the "temperance canteen."

* * *

Some recent rioting at a little town called Rosslyn, in which the soldiers from Fort Myer and the tough element of the town were involved, has been made the text for many denunciations of the army canteens as now conducted. With a view to ascertaining the facts your correspondent visited Rosslyn, which is a suburb lying between Washington and Fort Myer, Va. The town being just beyond the jurisdiction of the Washington police, is a hotbed of disorder. It is made up of a brewery, saloons and gambling dens. The soldiers are obliged to pass through this town in order to get to Washington, but there was no evidence that the saloons had increased since the old-fashioned canteen at the Fort was abolished. In fact, one saloonkeeper has gone out of business since that event, and all of them, not knowing the purpose of your correspondent's inquiries, stated that they had never known business to be so dull. The occasion of the riot referred to proved to have been the refusal of a certain dance hall proprietor to admit the soldiers to a dance, which precipitated a fight, during which a soldier was shot. Later the soldiers returned to Rosslyn and wrecked the saloon and hall. No evidence could be found to warrant the assertion that the trouble might have been avoided had the old-fashioned canteen still been in existence.

* * *

The officers of the army department of the Y. M. C. A. are rejoicing over a donation of \$15,000 received from Mr. T. S. Gladding, of New York, for the erection of a Y. M. C. A. building at the army post at Sandy Hook, N. J. In addition to the erection of a handsome building, the fund will enable the association to pursue a comparatively new line of work which consists of encouraging the enlisted men to study with a view to taking examinations for commissions. Every assistance will be rendered those men who are sufficiently ambitious to pursue the necessary course of study. Secretary Root has also ordered the tearing down of the Hygeia hotel, at Old Point Comfort, which stands on the Fort Monroe reservation and sufficient ground on the present site of the hotel will be set aside to permit of the erection of a Y. M. C. A. building for similar purposes at that post. The funds for the Fort Mon-



A Miraculous Feat.

"It seemed that nothing short of a miracle could save my little daughter from an untimely death," says City Marshall A. H. Malcolm, of Cherokee, Kan. "When two years old she was taken with stomach and bowel trouble and despite the efforts of the best physicians we could procure, she grew gradually worse and was pronounced incurable. A friend advised

Dr. Miles' Nervine

and after giving it a few days she began to improve and finally fully recovered. She is now past five years of age and the very picture of health."

Sold by all Druggists.

Dr. Miles Medical Co., Elkhart, Ind.

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THE LYCOSITE

A scientific little instrument that Stops All Pain Instantly without a drop of medicine. So simple that a child can use it.

Headache, Toothache, Neuralgia, Rheumatism, Backache, Pains in the Lungs, Pains in the Kidneys,

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roe building were donated some time ago by Miss Helen Gould, but, no space could be allotted for the building until the order for the destruction of the hotel was issued. The good results which will be effected by this class of institutions are incalculable.

Contributed.

Notes From Ocean Grove, N. J.

The other day I overheard an old lady say, "Here we have a foretaste of heaven," as she pointed out the chapel, the temple, the tabernacle and the big auditorium, all clustered around a pretty little park, and then she told her friend something of the various meetings held in these picturesque buildings.

At 9 o'clock every morning services are held in the tabernacle for the promotion of holiness.

Bishop Fitzgerald often leads this meeting, and his talks based on deep religious experience are very helpful.

The temple is set apart for the young people, and their leader, Rev. C. H. Yatman, cordially invites "all young folk from one year old to one hundred and one," and the "seven ages" are often seen there.

Mr. Yatman's presence here this summer is a pleasure tinged with sorrow for his many friends, since it is due to ill health which brought him back from foreign lands, whither he had gone for a three year's missionary tour.

He is not yet robust—indeed, is here against the advice of his physician, but works with unabated zeal and the one purpose to lead people to the Saviour of men. No two services are alike, but all are interesting. He says: "Many die from overwork in business, but mighty few from overwork in religion." In talking on the subject of prayer, he said: "Put as much faith as words in your petition" and "don't wait idle after you have prayed."

In July several temperance organizations held conventions here. Dr. Eckman's great sermon on Temperance Sunday was worthy of the occasion.

He said the pagan might refrain from strong drink for self-protection but the Christian will do so for the protection of his fellowman. Rev. Anna Shaw gave an able address for the W. C. T. U. Union. She said a few years ago temperance meant moderation in the use of all things, but that now temperance means moderation in the use of good things and abstinence from all things evil.

We have had some fine musical treats, and others are yet in store.

Prof. Tali Esen Morgan, the musical director, sets the waves of harmony in motion and the grove resounds with melody only less stately than the ceaseless song of the ocean. This man of stupendous en-



For headache, toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, pleurisy, swelling of the joints and pains of all kinds, Radway's Ready Relief will afford immediate ease.

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Dysentery, Diarrhea, Cholera Morbus

Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 50 cents per bottle. Sold by all druggists.

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55 Elm St., New York.

ergy forms classes from the visitors of children, parents and grandparents, instructs and drills them to sing with his orchestra, and then for special occasions he imports more musicians from New York. The rendition of Mendelssohn's oratorio, "The Elijah," by fine soloists and with eight hundred voices in the grand choruses delighted the vast audience and lifted men nearer to the God of the old prophet.

Day by day the ocean brings new conception of the power of the Maker of the universe, and little children playing, and tiny sparrows fluttering on the edge of the mighty deep call us to greater faith in his everlasting love. V. C. P.

Oil Cure for Cancer.

Dr. D. M. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last eight years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

A healthy, definite purpose is a remedy for a thousand ills.—O. S. Marden.

A dangerous drink is impure water. It brings on diarrhoea, cramps and piercing pains in the bowels. Counteract the effect of bad water with Perry Davis' Painkiller. Take it in your grip when you travel.

CASH RATES.

Under the Rebate Coupon Plan Adopted by Draughon's Practical Business Colleges, Every Student May Secure Tuition Free. A Plan Originated and Adopted by Professor Draughon.

The following article taken from the Daily American is self-explanatory: Draughon's Practical Business colleges located in Pythian building, corner Fifth and Main, this city, is one of Prof. Draughon's famous institutions.)

Prof. J. F. Draughon, president of Draughon's Practical Business colleges, has adopted a plan which gives each student an opportunity to secure enough cash rebates to equal cost of tuition. It works as follows: We will suppose that you purchase a \$40 scholarship in one of Draughon's Practical Business Colleges. The college will at once issue to you \$40 of these rebate coupons (ten), each coupon to be redeemed in cash by either of Draughon's colleges at \$5 each under the following conditions: When you know of anyone going to attend one of Draughon's Colleges, or if you can induce a friend to attend one of said colleges, you may transfer to that prospective student one of your rebate coupons, and when the new student enters and presents said coupon to the college, the college will take up the coupon and pay the new student \$1 in cash, and will at once send you his check for \$4. You may continue to transfer these coupons to new prospective students, one to each until you have transferred ten, as above explained. This would give you a total cash rebate of \$40, the full amount you paid the college for tuition. Thus you see you would get your tuition free in the end. If you pay the college more or less than \$40 for tuition rebate coupons will be issued accordingly to equal the amount paid. You are at liberty to begin to transfer your coupons as soon as you enter college, and a provision is made in the coupons that they are not to become void under twenty-five years after they are issued.

Prof. Draughon informs us that his colleges are sending out on an average of from ten to twenty-five dollars per day as cash rebates, to former students. While Prof. Draughon was explaining to a representative of the American the advantages of his rebate coupon plan he referred to his books, which show that he has, during the past few months sent checks to his former students aggregating about \$1,500, as cash rebates, as a result of his rebate coupon plan. The mere fact that every student who enters one of Draughon's colleges may secure enough cash rebates to equal the amount paid for tuition, which means tuition free in the end, and the further fact that Draughon's colleges have special facilities for securing positions and give a superior course of instruction, should be a sufficient inducement for one to enter one of Draughon's colleges in preference to any other.—The Daily American, Nashville, Tenn., August 7, 1902.

The Vestpocket Sunday-school Commentary is a very handy little book with the Sunday-school lessons for 1902 with good comments on each lesson. Also contains Epworth League, Christian Endeavor and Baptist Union lessons for the year. Only 25 cents, postpaid.

It is worth more than that for the remainder of the year.

Godbey & Thornburgh,
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Dr. R. E. Woodard, Little Rock, Ark.

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F. B. Scott.

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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BELLS Steel Alloy Church and School Bells. Ask for Catalogue. The C. S. BELL CO., Hillsboro, O.

Contributed.

Letter From China.

A. P. PARKER, D. D.

The following items will be interesting to those who are giving attention to the progress of mission work in China:

(1) There have been two cases of conversion among the students of the Anglo-Chinese College recently, that show how the spirit of God is working upon the hearts of these boys. One of them was a Cantonese young man about eighteen years of age, who came into the college last year. He had been very pronounced in his opposition to Christianity, especially at the beginning of the spring term. He expressed himself as altogether unwilling to accept the Bible as the word of God and a revelation from heaven. Indeed he seemed rather active in opposing other students in their tendency towards becoming Christians. One day, much to the surprise of the teacher in charge of the dining room, he was seen to bow his head in prayer as he sat down to the table for dinner; and he has kept up that practice ever since. The teacher, on inquiry, found that he had been praying in his room and had been reading the New Testament and it was not long after this first manifestation of his belief in God that he came forward, one night after our Wednesday night prayer-meeting, and gave me his name as a probationer, and on examination he shows a most thorough change of heart and deep conviction of the truth of the Bible, and is now an out and out Christian. Those who are acquainted with the case have been very much surprised and gratified at the sudden change that has occurred, but when we know that prayer is being daily offered for God's blessing upon the college and especially for his converting power among the students, we need not be surprised when we find that these prayers are being answered.

The other case was that of a boy who had been in the college two years ago, but whose father having to go to Tientsin on business took him with him. While in Tientsin, the boy attended religious service regularly in one of the chapels there and seems to have become thoroughly convinced of the truth of the Christian Scriptures. He entered here for the spring term in March and not long after the opening of the college, when I gave the invitation one Wednesday night for any who wished to become Christians, to come forward and give me their names, he promptly came forward and expressed his desire to become a Christian. He is a bright young fellow, about sixteen years of age, and I am very much interested in him. He tells me he prays daily and reads the New Testament, and

I have every reason to believe that he is genuinely converted.

(2) One of the students in the Anglo-Chinese College was married recently. Contrary to the usual custom, he did not spend a large amount of money on his wedding feast. He and his father decided to save the money that would have been spent that way and give it to the "Door of Hope," a rescue home for fallen women (Chinese) that was established in Shanghai last year-by my wife, Mrs. Fitch, Mrs. Evans and other ladies who formed a committee for the purpose. As the result of the saving of this expense they handed me \$20 to be given to the "Door of Hope." This young man is not a professing Christian, but he is a believer in the truth of Christianity, and he attends, voluntarily, my Bible class every Sunday afternoon. The gift of this money was especially gratifying to me as indicating how the truth of the Gospel is working upon the hearts of the young men in the college and leading them to think of others and seek to do something for the help of those who are in need.

Anglo-Chinese College, 18 Quinsan Road, Shanghai, July 7, 1902.

LEARN HOW

To Feed Yourself Skilfully.

It is easy to use good food and get well and keep that way, but a person must go about it.

A lady says, "I had a dreadful time of it before I learned how to feed myself properly. I suffered with stomach trouble for about ten years and finally got so bad that terrible pains would set in, followed by nauseating sickness in the stomach and bowels.

Sometimes I would bloat up and would have to lie flat on my back. My stomach finally got so bad that it would throw up everything I ate and, of course, I lost weight and strength very rapidly. I became pale. Blood was out of order and I looked like a skeleton finally.

One day neuralgia set in in the stomach and liver and I went right down to death's door. I got so bad that even warm water was thrown off the stomach which would hold absolutely nothing until I began taking Grape-Nuts in small quantities.

My father had been accustomed to Grape-Nuts and knew of the value of the food and began giving it to me. I immediately began to improve, and the stomach retained the food and digested it. I gradually grew well again and now I can eat a hearty dinner of almost anything. I have gained thirty pounds in weight. My brain is clear, skin beautifully white, and my eyes as bright as crystal where I used to be sallow and with lack luster eyes. I owe everything to Grape-Nuts. Please do not publish my name." Name given by Postum Co., Battle Creek, Mich.

New Church at Gillham.

Dear Methodist—We have just contracted for the building of a church house at Gillham, a town on the Kansas City Southern railroad about five years old, and yet without a church house. A few men have determined to move out and do what ought to have been done four years ago. It is a sad mistake when people think that God will allow any town or community to prosper that will not honor him with a house to live in. I will not preach continuously in a community where men live in good houses, wear nice clothes, cultivate good soil and permit the church to wander around hunting shelter in some old shack of a school-house or under a brush pile from year to year. People who have such little regard for God and the church are lacking in self respect, and hence do not deserve much sympathy. I believe God desires to be first in every heart, in every home, in every community. When the children of Israel were journeying from Egypt to Canaan they lived in tents, and yet under God's direction the tabernacle was made, a larger tent and more costly than any other in the camp. God required it to be set up at every encampment and he dwelt in the tabernacle. There he met with his people. When they reached the land of Canaan and had conquered the land and the cities and dwelt in houses God was not content any longer in a tent, God wanted a house, not a schoolhouse or a hall at Jerusalem as a makeshift, but a temple, grand, magnificent, costly. The people could have rendered the same excuse they frequently do now, "We are new comers; we want to get fixed ourselves; wait until times get better." God did not want excuses, but he wanted a house to dwell in, the best in the city, in the nation and God only prospered them when they honored him. Instead of condoning the selfishness of ungodly men, we ought to try to get them to see the great need of honoring God with the best we have that he may honor us.

J. H. Bradford.

Our Religious Papers.

"We are proud to say that the periodicals which tell of farming and stockgrowing are on our farmhouse tables. We find time also to attend the farmers' institute, and enjoy the spicy teaching of the men who take a broad view of agriculture. Fashion monthlies also we must have, or there would be no peace at home. The country papers, too, with patent insides, often two or three such—we must have the gossip of the country, of course. Of late we are even taking the daily from a neighboring city—it would hardly do to let the baseball match get away; and if we should fail to be informed as to each day's cyclones, floods, fires, robberies, murders, or lose the sanguinary partic-

ulars, why, life would be dreary enough. But when it comes to knowing what the King of Kings is doing in the world, a great many of us have a stock of excuses ready: 'We take so many papers already. We get no time to read them.' 'Two dollars and a half a year! Why, we can get as big a paper for a dollar! Why, you must think we are made of money!' And so we do not know what the Lord is doing; do not keep the run of the war. Our souls have no chance to catch the sacred fire. We must never get above our acres, our crops and our stock. Not realizing that we and our little churches are a part of God's great army which is conquering the world, we are liable to grow petty, complaining, fussy, critical, quarrelsome, childish. Our work as Christians is naught. The local church goes down hill, and the weaker it becomes the harder it is to harmonize."—Washington Gladden.

"The Marvel of Our Educational History."

(Baltimore and Richmond Christian Advocate.)

That was a gracious compliment gracefully paid to the educational work being done by Randolph-Macon by Professor Quarles, of Washington and Lee University, at the recent meeting of representative educators of Virginia at Richmond College, when he said:

"In the center of this encircling group of college sisters and nearest our gracious host, stands Didyma (Randolph-Macon), her sister twin, a septagenarian like yourself (Richmond College), whose advance within the past score of years is the marvel of our educational history, possessing now a concatenated system of colleges and preparatory schools without a rival in the land of the south."

A NEW STATE OF "GRAND OLD TEXAS."

Commercial fruit and vegetable growing is making a new state of "Grand Old Texas," and filling the pockets of our people with hard cash. There is no country on the globe capable of sustaining greater animal life than that portion of Texas known as Central East Texas. The H. E. & W. T. Ry. traverses this section. All along its territory commercial orchards are being planted and large acreage grown to vegetables. During this season nearly a hundred cars of tomatoes were shipped over this road to outside markets, besides the many thousand crates shipped by express. In many instances the growers received as much as \$200 per acre for their crop. The facilities for handling the output of the orchard and garden are unsurpassed.

The land along the H. E. & W. T. Ry. are low in price and can be secured on terms most favorable to the home builder. The country is well drained, well watered, and healthful, and is being rapidly settled up by a thrifty and progressive population from every section of the country. If you desire to secure a home for your loved ones where all the cereal crops are grown, where fruits and vegetables flourish and stock of all kinds thrive, do not fail to write for full information to Sam H. Dixon, Passenger and Immigration Agent of the H. E. and W. T. Ry., Houston, Texas.

Literature and Review

Stonewall Jackson a Poet.

The following clipping from an old scrap-book will be read with interest now:

Doubtless it will surprise many to learn that the unobtrusive and hardy warrior, Stonewall Jackson, is a poet of no little ability, and that among the busy scenes and arduous duties of camp he has found leisure to gratify his taste for the beautiful in literature. The following lines were written while Jackson was an artillery officer in Mexico, during the war between the United States and that country:

MY WIFE AND CHILD.

The tattoo beats—the lights are gone,
The camp around in slumber lies;
The night with solemn pace moves on,
The shadows thicken o'er the skies;
But sleep my weary eyes hath flown,
And sad uneasy thoughts arise.

I think of thee, oh, dearest one,
Whose love my early life hath blest—

Of thee and him—our baby son—
Who slumbers on thy gentle breast.
God of the tender, frail and lone,
Oh guard, that little sleeper's rest.

And hover gently, hover near
To her whose watchful eye is wet—
To mother, wife—the doubly dear,
In whose young heart have lately met

Two streams of love so deep and clear
And cheer her drooping spirits yet.

Now, while she kneels before Thy Throne,
Oh, teach her, ruler of the skies,

That while by Thy behest alone,
Earth's mightiest empires fall or rise,

No tear is wept to Thee unknown.
No hair is lost, no sparrow dies!

That Thou canst stay the ruthless hand
Of dark disease, and soothe its pain;

That only by Thy stern command
The battle's lost, the soldier's slain—
That from the distant sea or land
Thou bring'st the wanderer home

again.

And when upon her pillow lone
Her tear-wet cheek is sadly prest,
May happier visions beam upon
The brightening current of her breast.

No frowning look nor angry tone
Disturb the Sabbath of her rest.

Whatever fate those forms may know
Loved with a passion almost wild—
By day—by night—in joy or woe—
By fears oppressed or hopes beguiled,
From every danger, every foe,
Oh, God! protect my wife and child—
—Richmond Times.

Book Notices.

The Safeguard Publishing Company, Portland, Me., has undertaken the task of protecting the world in general against humbugs. Under the general title of The Safeguard and Armory the company issues a quarterly publication relating to some current hobby or delusion. Sanfordism is the title of the sample sent us. It exposes the pretensions, schemes and methods of Rev. F. W. Sanford, the "apostle" of Shiloh, Me. Mr. Sanford, formerly a minister of the Free Baptist Church, in

sincerity or pretense claims to be called and directed by God to restore the church to scriptural foundations.

Possessing himself of a piece of land at Durham, Me., on the Androscoggin river, Sanford has built the temple from which the light is to go forth. He is the only true teacher on earth, and his work is to bring back to the world apostolic faith and life. Several buildings have been erected by the Sanford community. Sanford's work is to prepare the world for the second appearing of the Lord. He is Christ's apostle as no other man is, divinely led in all his work, receiving secret communications from God, and his favor or curse pronounced upon men is the favor or curse of heaven.

The exposition of Sanfordism is calm, clear and full. 10 cents; 75 cents per dozen.

RATAPLAN, A ROGUE ELEPHANT, and Other Stories. By Ellen Velvin. 12 mo. cloth, illustrated. Henry Altman Company, Philadelphia. \$1.25.

Books that help us to a more intimate acquaintance with the habits, traits, and characteristics of animals are very welcome. The latest addition to this literature is a volume of spirited and well-told stories from the pen of Ellen Velvin, a writer of many successful books for children, a magazinist of acknowledged ability, and a Fellow of the Zoological Society. (London.) She is already known to the American public by her popular series of animal stories now running in the New York Herald, entitled "Wild Creatures Afield—Nature Studies of Forest Folk."

The book is delightful reading from cover to cover, and typographically worthy of the heartiest appreciation of the most exacting critic. Mr. Verbeek's admirable drawings, which are full page in form and twelve in number, have been most artistically reproduced in color, and are all that can be desired in the way of illustration.

Current Comment.

A chapter on Christian doctrines in the last week's issue of the Epworth Era is very pertinent to the work the Era should do—instruct our young people in the doctrines and usages of their church.

Bishop Merrill regrets that the term "higher criticism" has come into use. A heretic may belong as easily to the lower critics as to the higher; an orthodox man as easily to the higher as to the lower. Yet many who do not know what higher criticism or lower criticism means get greatly excited on the subject of higher criticism. No conclusions reached by men of former ages should prevent the men of this generation from seeking after truth untrammelled in their search and unbiased in their judgment.

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

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You are always going to pay that subscription to your paper when you go to town, but you forget it and the editor wishes you had a better memory.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

August 17—Journeying Toward Canaan. Num. x. 11-13, 29-36.

Golden Text—"For thy name's sake lead me, and guide me." (Ps. xxxi. 3.)

Time—B. C. 1490, shortly after the events of the last lesson.

Places—At Mount Sinai, and three days' journey beyond.

The Israelites had reached Sinai in the third month after their escape from Egypt; they left that place on the 20th day of the second month of the second year. They were encamped there, therefore, about one year. During this time they had received the law, had been organized as a nation, had been purged of the taint of idolatry which they had learned in Egypt, had been educated into some sense of national consciousness, had thoroughly rested from their hard bondage—in short, the nation got itself together, and was now prepared to take up its march. According to the census given in the Book of Numbers, which takes its name from this fact, they numbered at this time 603,550 men, besides 22,000 Levites. This would give, if the thousands are to be taken as full thousands and not as indefinite numbers, as some think, a total of about two million souls. Any estimate will give at least a million.

They were to be guided through the wilderness by a cloud, which God placed over them. It was the symbol of his own presence. It was luminous at night. It rested over the tabernacle when the camp was to be at rest; it moved before the hosts whenever they were to move, giving them the time to move and the direction they were to take, and the place they were to stop. It bespeaks God's guidance for all his people in every age and place. It met here also a natural necessity. Such a vast host as were the Israelites could not move in a compact body through this desert; they had to spread out far and wide to find pasturage for their herds. This cloud high in the air above would serve to show the whole host how to go.

The cloud rose from the tabernacle, the silver trumpets sounded, and the people were prepared to march. The direction was north, into the great wilderness of Paran, which stretched out ahead of them about a hundred and fifty miles, clear to the borders of Canaan.

As they were about breaking camp, Moses turned to his Midianitish brother-in-law, Hobab, and invited him to go with them. These Kenite relatives of Moses's wife had been of no little service to Israel since they had been encamped at Sinai. There were natural ties, of course, and they were, besides, a worthy people. "Come thou with

us, and we will do thee good; for the Lord hath spoken good concerning Israel," was the language of Moses's invitation. This invitation has taken its place as the type of entreaty which God's servants are always to make toward the men of the world. We are to be ever endeavoring to gain adherents.

An Arab passionately loves his own country and his own tribe. Hobab said, "I will not go; but I will depart to mine own land and to mine own kindred." Moses pressed the invitation, adding a new feature to it: Not only would good come to Hobab, but he could do a great deal of good on his side by accepting this invitation. There seems then to be two reasons here which we may allege why people ought to be converted and join the church; the good the church will do them, and the good they can do the church. Both are legitimate pleas. The oft mention of the Kenites in the history of Israel afterwards would indicate that Moses prevailed, and Hobab went with them.

They therefore set forward. Moses raises the Journey Song, "Rise up, O Lord, and let thine enemies be scattered!" Many enemies were possible, but they would go in the name of the Lord. When they rested, rather when the cloud came to rest, Moses would invoke the Lord's presence afresh, saying, "Return, O Lord, unto the many thousands of Israel!" Thus they made a three-days' journey.

Nature "makes all things beautiful in their time." Every one of life's seasons, when life moves on Nature's lines, has its own charm and beauty. Many women dread that period when they must experience change of life. They fear that face and form may suffer by the change, and that they may fail to please those whom they love. The value of Dr. Pierce's Favorite Prescription in this crisis of woman's life lies in the fact that it assists Nature. Its use preserves the balance and buoyancy of the mind and sustains the physical powers. Many women have expressed their gratitude for the help and comfort given by "Favorite Prescription" in this trying period. Its benefits are not passing but permanent and conduce to mental happiness as well as physical strength.

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Epworth League.

August 24—The Teacher Among the Heathen. *Psa. xix 7.*

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

The teaching of divine truth should always bear its own testimony and seal in the excellence of the things taught. There must first be, in what is taught, an appeal to the judgment. There is in man, by nature, a moral sense, by virtue of which he is a moral being, or in other words, a religious being. Morality always connects itself with the idea of a divine law. That God has a law, or will concerning his conduct is a thought which man can not cast away without landing in complete scepticism and the rejection of all moral obligations. For, if it be attempted to find moral obligations in our natural instincts, we must confess these the impress of God upon our nature, or denying a Creator find no meaning, purpose or law in nature itself.

The manner in which that which comes to us, claiming to be of God, should appeal to our own moral instincts and understanding may be illustrated if we suppose that which claims to be the law of God in the Bible were reversed, so that we should read, "Thou shalt kill," "Thou shalt steal," etc. Humanity would spurn such teaching as a libel on the Creator. It is not some traditional authority or faith which must give the law of God power over the human conscience, but its own intrinsic excellence.

Again, as the law of God in its broadest sense embraces all God's will toward us, to be in harmony with his law, must be right adjustment to all the plan of nature. As one adjusts himself to outward laws and environments, until there is peace and harmony in his experience as to outward things, so conformity to God's law must be accommodation to the law of life within, and must bring an experience of peace. So we say a soul is converted. It is no longer at war with reason, with conscience, or confessed truth. Self-reproach and fear are gone. It no longer moves on the way to death and ruin. Light and life more abundant are before it.

This is the way of true wisdom. Could any folly be more glaring than that a man should say "This is the law of God, but I do not follow it. I know there is a God, but I do not obey him." True wisdom is the right use of knowledge, a life conformed to the convictions of truth is man's highest attainment.

Children Dying.

At this season of the year, when warm days followed by cool nights and the eating of fruit and vegetables effecting the stomach, bowels, etc., we hear of so many children dying. Give them Dr. Biggers' Huckleberry Cordial, the great specific for all bowel troubles and children teething.

Sold by all Druggists, 25 and 50c. bottle.

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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.

IF WOMEN ONLY KNEW.

What a Heap of Happiness it Would Bring to Little Rock Homes.

Hard to do housework with an aching back,

Hours of misery at leisure or at work,

If women only knew the cause;

Backache pains come from sick kidneys,

Doan's Kidney Pills will cure it.

Little Rock people endorse this:

Mrs. Fannie May, of 708 East

Ninth street, says: "I had a constant dull pain across my back for some months, which was increased if I exerted myself or took cold. I used several simple household remedies but got little if any benefit from them. Seeing Doan's Kidney Pills recommended so highly by good prominent people, I made up my mind to try them and procured a box at J. D. Dowdy's drug store. The treatment after a few doses helped. To say I endorse the preparation mildly expresses what I think of it."

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Remember the name—Doan's—and take no other.

"You have what I call a quinine cough," said the doctor, proceeding to mix a dose of medicine for his caller.

"And a quinine cough, I suppose," wheezed the patient, "is a sort of Peruvian bark."—Youth's Companion.

The Popular Opinion.

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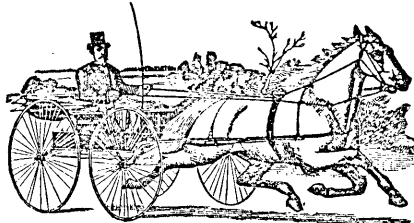
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Warning Order.

State of Arkansas, } ss
County of Pulaski, }
In the Pulaski Chancery Court.
James L. Dennington, plaintiff, vs. Martha Dennington, defendant.
The defendant, Martha Dennington, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, James L. Dennington.
July 16th, 1902. Chas. M. Connor, Clerk.
By F. A. Garrett, D. C.
John Barrow, Solicitor for plaintiff.

Notice.

Notice is hereby given that Bettie L. Whitteley and Julia I. Havemeyer have filed their petition in this Court asking that their title be quieted to the northwest quarter of the southeast quarter of section eight (8) in township two (2) north, range ten (10) west. All persons who claim any interest in said land are hereby called upon to appear in this, the Pulaski Chancery Court, within seven weeks from this date, and show cause why the title of the said petitioners to said land should not be confirmed and quieted.

Witness my hand and seal this 5th day of Aug. 1902.

[Seal] Chas. M. Connor,
As Clerk of the Pulaski Chancery Court.

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Room 7, Kahn Building,
LITTLE ROCK, : : ARKANSAS.

Christ Baptized

By Sprinkling In The River Jordan, But Not In The Water, by Rev. William E. Biggs, M. D., is one of the strongest booklets ever written by any one on any subject. Prof. Thompson, a noted scientist, said of the writer: "He is naturally a philosopher, a thinker and a reasoner." John F. Biggs, M. D., from whose notes the booklet was written, just before his death, said: "Willie has written it well." Send 25 cents to Dr. Biggs, Nashville, Ark., for a copy. No stamps.

We have one new piano for sale. It is a fine instrument and we will sell it for less than it's worth.

Godbey & Thornburgh.

THE ARKANSAS METHODIST.

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

WEDNESDAY, AUGUST 13, 1902.

W. J. Joyce is writing articles to the Texas Christian Advocate to prove that the perfections of God demanded the creation of men. We wish to ask, "How long was this demand upon the Deity before he yielded to it? And if, in his very nature, from the eternity of his being, it was demanded, why was he so long in complying?"

The Hunter Memorial—A Public Call.

In 1897 under the pastorate of K. W. Dodson the Hunter Memorial Church was built on Barber avenue. At that time the place was almost an open common. The house was built on an inside lot 50 feet front, 160 deep and is a framed structure costing about \$2,500. The charge has since been served by J. M. Workman, W. C. Watson and the present pastor, Forney Hutchison.

Very marked prosperity has attended the work. At the close of Workman's pastorate the charge reported 98 members and \$345 paid for support of the ministry. At the close of Watson's work, 164 members—\$500 for support of ministry.

Last year the reports were 187 members, all general collections in full, \$573 for support of pastor, and \$900 on church debt, entirely freeing the property, and \$500 for carpets, chairs, organ, etc. At the beginning of this year the charge was omitted from the missionary roll and assumed the support of the pastor in full, in the sum of \$900.

At this time the congregation is large. Sixty or more are present at the weekly prayer-meetings; the Epworth League is large; the missionary societies doing well.

Meantime the city has grown up rapidly around this church, and there are few corner lots to be had. The future of the church demands that her congregation secure promptly two lots on a corner sufficient for a large edifice and a parsonage. The house now used can be moved a reasonable distance, and used for a chapel. A prompt move is imperative. This was recognized by the Little Rock District Conference, and at its last session it adopted this resolution:

"Whereas, the recent death of the Rev. Andrew Hunter, D. D., has called the attention of the citizens of the State to a great life, and recognizing that Methodism has had no greater character in it, and feeling that no better monument could be erected to his memory than a great church, and believing that such a monument would meet the grand old man's approval were he living; therefore, be it

"Resolved 1, That we call upon all Methodists and other friends of

Dr. Hunter to help us to erect a great church in East Little Rock, modern and commodious enough to accommodate the growing needs of the present Hunter Memorial congregation.

2. That the press of the State be requested to help to advertise this movement, and that the Arkansas Methodist be requested to receive and publish subscriptions from week to week.

3. That the presiding elder of the Little Rock district and preachers in Little Rock be appointed an executive committee to confer freely with the official board of Hunter Memorial Church and to take such steps as they together may deem wisest and best."

James Thomas.

L. B. Leigh.

John P. Lowry.

Geo. Thornburgh.

C. O. Steele.

J. W. Harrell.

W. W. Christie.

The official board of Hunter Memorial Church have opened subscriptions to buy an eligible site and move their house. They must at once get well located or their future will be trammelled greatly. The congregation can be trusted to do all that is possible for them to do. They are full of spirit and hope. The material on which the foundations are laid, so far as church membership is concerned, promises a spiritual, working, soul-saving church, worthy to bear the name of the patriarch of Methodism in this State. We have a monument here to the memory of Dr. Winfield. It behooves us to set up a memorial for the greatest man of Arkansas Methodism. Dr. Hunter in a letter sent to this paper shortly before his death said: "I crave no monument for my grave." But Dr. Hunter's heart was on the little church called the Hunter Memorial. He often spoke to the editor of the "Methodist" about it, expressing the hope that it would be a spiritual power in this city of Little Rock.

Five thousand dollars is the amount necessary to secure the only eligible property, two lots on a corner with house on it already suitable for a parsonage and to move the present church on it. The congregation is unable to raise the amount. Half of it would be a magnificent contribution for them. They feel authorized by the district conference to call for aid. This work must be done at once to secure the end contemplated. The friends of Dr. Hunter throughout the State who desire to have part in erecting this most fitting memorial to his memory will report their subscription to the undersigned, editor of this paper, who has been appointed treasurer, and the subscription will be published in the "Arkansas Methodist."

J. E. Godbey.

Among the Critics.

"We accept Christ as the perfect revelation of God, not because he is guaranteed as such by inspired men, but because he is self-verifying. We find in him a Diviner God than elsewhere. Seeing him, we see and acknowledge the Father in him. He is a guarantee of the Gospels even more truly than the Gospels are the guarantee of the revelation. And so it is throughout history. We accept the various revelations made by God in prechristian ages, because to us they reveal God, not because they are recorded in such and such books, written by men whose names we do not always know, and of whose means of information we have often no knowledge."

The Herald and Presbyter quotes the above from that eminent Christian expositor, Dr. Marcus Dods, and makes the following comment:

"But what we do not understand and do not find explained is, What can we know about Christ, but for the Gospels? Is it true that Dr. Dods, and men of his stamp, have received certain personal revelations of Christ, so that they would know all about him if they had never read a line of the New Testament? What is meant by the "self-verifying" Christ? Does any one know of a race which, or a person who, never having heard of Christ by the hearing of the ear, or the reading of the Word, yet has a clear understanding of his person and work, and this in harmony with the understanding which Dr. Dods professes to have? How does any man see Christ but through the record of him contained in the New Testament? How is he the perfect revelation of God, unless he is guaranteed as such by inspired men? Christ himself never taught that there was to be any means of knowing about him, or of knowing him, except through the testimony of those whom he might appoint to be his heralds to the world; and he put the case with emphasis who said: "Faith cometh by hearing, and hearing by the Word of God." "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" It is not the "self-verifying" Christ, but the Word of God borne home to the hearts of men by the Holy Spirit, which carries conviction, and we know nothing of "various revelations made by God in prechristian ages," except as they have been transmitted to us by the Holy Scriptures, "given by inspiration of God." It is such talk as that of Dr. Dods which is unsettling the minds of a great many otherwise honest and sincere students of the Bible. They are led to make light of the record and to look abroad for the "various revelations" which may take the place of the writings which they are thus taught to discredit."

The comment of the Herald and Presbyter does injustice, we think, to the passage quoted from Dr. Dods.

"What can we know about Christ without the Gospels?" it asks. We would remind the critic that Christ was preached and believed on, and churches were established throughout the Roman empire before a line of the New Testament was written, and two centuries of Christian history passed before the New Testament canon was generally accepted by the church. The original ground of faith was in facts which the New Testament records but before they were recorded. They were taught orally, and the record was not absolutely essential to those first Christians. Granting, now, that the record is by inspired men and not to be challenged, is it certain that Christianity, which was widely established before the record was made, might not have been perpetuated in some sort by oral teaching? Have we not institutions as old as the Christian church perpetuated, without committing their teachings to record?

Again, is it not clear that all moral truth must be self-verifying? We accept the doctrine that Moses was inspired. But if the decalogue had read, Thou shalt kill, thou shalt steal, thou shalt bear false witness, would any man believe in the inspiration of Moses?

Dr. Dods does well to insist that there is a stronger ground of faith than can be in any traditional doctrine of inspiration, or even direct claim of inspiration in the record itself. If this record were not self-verifying Christianity would stand as a theory only, without experience, and it is according to its own claims, such a system as would refute itself without this evidence. When Dr. Dods says, "We accept Christ as the perfect revelation of God, not because he is guaranteed as such by inspired men, but because he is self-verifying," he only means to tell us that it is the saving power of Christ verified in human experience that keeps alive faith in him as a divine Savior. Who will say that this faith and experience were not known to the disciples and early Christians before the first line of the New Testament (Paul's epistles) was written? And who will say that if this experience of Christ's saving power should cease, that faith in the inspiration of the record could survive it? If Christ's claims as a Savior were not self verifying faith in them and in inspiration would fail together.

There is nothing in the utterance of Dr. Dods to justify the suggestion that the knowledge of Jesus is not to come by hearing, but he does suggest, and rightly, that Christian faith in finding the claims of Christ self-verifying settles upon the firm foundation of demonstrated truth instead of traditional faith in in-

spiration. The faith in inspiration survives only by virtue of this experience. Hence Dr. Dods pertinently says of Christ who is known as a reigning king and not a dead hero, that "he is guarantee of the Gospels even more than the Gospels are guarantee of the revelation." This is the order of Dr. Dods' argument then. The Gospels are guarantee of the revelation, that is they are to be accepted as true record of the facts, while of the true record of the facts, while Christ in the power he reveals is guarantee that all the promises and claims of the Gospel are true. That is sound theology and as systematic as it is sound.

Married.

MOORE-MILLARD.—August 4, 1902, at the parsonage in Mena, Ark., Mr. Oscar E. Moore, of Beaumont, Texas, and Miss Minnie M. Millard, of Beaumont, Texas, Rev. J. R. Sanders officiating.

SUSPICION

Leads to the Real Cause.

The question of coffee disease or Postum health becomes of the greatest importance when we are thrown on our own resources. Many a woman when suddenly left without means of support can make a comfortable living if health remains.

A brave little woman out in Barnes, Kansas, says: "I feel that I owe you a letter for the good Postum Coffee has done me. For years I was a great sufferer with nervousness without ever suspecting the cause. Two years ago I came down with nervous prostration. My work was light but I could not do it, I could not even sew or read.

My sleep was broken and unrefreshing; I suffered intensely and it seemed only a matter of time till I must lose my reason.

My mental distress was as great as my physical, when one day a friend brought me a trial of Postum Coffee and urged me to use it instead of coffee for a few days, saying that Postum had cured her of liver trouble and sick headaches. I replied that I thought I could not give up coffee, I had always used it as a stimulant, however the Postum Food Coffee proved to be pleasing to the taste and I used it and was surprised to see that I was resting and getting better.

My husband bought several packages and insisted on me using it altogether. Gradually, but not the less surely, I fully recovered. I never used coffee afterward and when I was left a widow a year later I was able to open a dressmaking shop and support myself and little girls." Name given by Postum Co., Battle Creek, Mich.

A Note From Brother Avery.

Editor Arkansas Methodist—Dear Brother: Tomorrow (August 11) I will be ninety-three years old. I have not been to church in over three years. About that time since I was stricken by paralysis, and can't walk without being led by some one. "On Jordan's stormy banks I stand And cast a wishful eye To Canaan's fair and happy land, Where my possessions lie." I would be glad to hear from any of my old friends by letter. I write these lines to let them know I am still on the road to heaven. Those who write me address Garlandville, Ark. A. Avery.

Note From Brother Few.

Brother Few, P. E. of Mena District, writes:

"I will do my best to get our preachers and people to take hold of the 'Arkansas Methodist' and press it till we can get it into the homes of our official members at least.

The majority of the preachers are doing good work. Quite a number of revivals being held. Many new churches and parsonages being built or projected. With all our preachers pressing the battle against the legalized whisky traffic we hope to see it driven out of much of our territory at the coming fall election."

A Good Plan.

The plan of having Woman's Foreign Missionary rally at Quarterly Conference has worked well at this time and place. At Jersey yesterday we organized eleven women in the above named society and a membership of fifteen in the juvenile. Four weeks ago the pastor tried to preach on Woman's Foreign work and announced that at the eleven o'clock hour the Sabbath of quarterly conference another sermon would be delivered on the same subject. Brother Pope was well ready, and his earnest sermon was followed at 3 o'clock service by the also earnest presentation of the work by Sister E. V. Carr, our district secretary of W. F. S. These organizations were not effected to disband. Brother and Sister Carr are invited to visit us again. John F. Taylor. Jersey, Ark.

Personal.

Rev. S. C. Vinson had a good meeting at Redfield.

Rev. Frank Barrett is assisting Rev. N. E. Gardner in a meeting at Tuckerman.

Bigham & Smith write us that the new Discipline will be out in about two weeks.

Rev. Forney Hutchison will go to Vanderbilt University about the 15th of September.

Roscoe Conkling Bruce, a young colored man, was chosen class orator at Harvard University.

Rev. James Thomas has gone to the Northern lakes. His chapel will be finished by October 1st.

Bishop Hoss will preach at Arkadelphia, Friday evening, August 22, on his way to the Davidson camp-meeting.

The Epworth League at Benton has done a nice thing in putting a new roof on the back porch of our Orphanage. They sent us \$22 last week to pay the bill.

The revival at Camden, under conduct of Rev. J. B. Andrews, has resulted in a great number of conversions, and the cause of temperance has been especially strengthened.

The tribute to Captain Sloan, of Smithville, lately published in the Methodist, was from J. F. Jernigan, not F. P. Jernigan as signed. The mistake in initials was made in the Methodist office.

Rev. J. L. Johnston, preacher in charge of Genoa circuit, reports health improved by a little rest in Texas. He has returned to work. Brother Austin, assistant preacher, is doing excellent work.

Dr. J. H. Riggan, W. A. Steel and Forney Hutchison came over to No. 1111 Barber avenue, on Monday evening, to express brotherly kindness to this Editor on his 63rd birthday. It was very pleasant to meet them so.

Rev. J. F. E. Bates writes from Dardanelle as follows: "Have held four of my meetings; results, more than 70 conversions. Have four more to hold. Having a fine year in every respect. Have baptized 16 babies."

Rev. J. B. Williams, P. C. of Rison circuit, writes: "My heart is sad. Mother went home to heaven July 27. She was nearly seventy-nine years old. I know where she is. She died at my brother's home in Howard county."

Brother R. T. Walker and family, of our First Church, this city, have moved to Detroit, Michigan. There is no truer man nor more consistent Christian than R. T. Walker. And Mrs. Walker and Miss Blanche are of the same kind. We regret to lose them. We hope the change will improve the health of Brother and Sister Walker.

Rev. O. E. Goddard says of Harrison district: "I'd like to have the Methodist placed in every home. I want to bring into the district every educative force. Up to date we have all the collections ordered by the Annual Conference provided for in subscriptions. The preachers are receiving better pay than in former years, but it is shamefully small yet. Now good revivals are being conducted by the pastors throughout the district. I think September, all things considered, would be your best time to visit us. Let me hear from you."

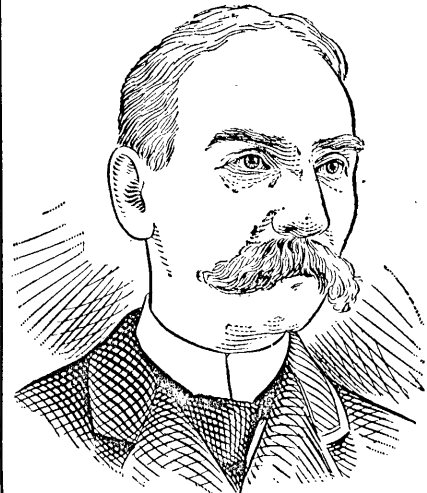
"Are the winters cold in Arkansas?" "I'm not sure; but they always have Hot Springs."—Masonic Advocate.

We have a large assortment of Bibles and Testaments, ranging in price from a ten-cent Testament or twenty-five cent Bible, to a three-dollar Testament and twenty-dollar Bible.

COPPER CURES CONSUMPTION.

New Treatment for Consumption Indorsed by Member of British Tuberculosis Congress—'Antidotum Tuberculose' (the Copper Cure) Marvel of the Medical World—Hope for All, No Matter How Bad Off.

Benefits Congressman Dingley's Son and Cures Others of Quick and Galloping Consumption and Tuberculosis in Their Own Home—Any One Can Find Out About It Free—Let Every Reader of the Methodist Write the Company at Once



O. K. BUCKHOUT.

Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.) and Member of British Tuberculosis Congress.

Consumptives need not worry about their future any more, as the long-looked-for cure for consumption has at last come out, and a cure is just now as sure as in ordinary disease. To satisfy yourself of this you have only to write the Kalamazoo Tuberculosis Remedy Co., 274 Main street, Kalamazoo, Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress, composed of world-famous men who have made consumption a life study. This cure is something entirely new, and is called "Antidotum Tuberculose" or the Copper Cure, and is the only discovery we know of that absolutely kills all tuberculosis germs which cause consumption, as, unless this is done, the disease cannot be cured. As the name of the remedy tells, its chief ingredient is copper, which metal has at last been found to be the deadly enemy of the consumption germ. "Antidotum Tuberculose" is the original copper cure.

You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning, when you throw yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley tariff bill fame, who went west and south for relief and didn't get it, and came back with death staring him in the face and was benefited by Antidotum Tuberculose after all else had failed. It cured John Devries of Kalamazoo of galloping consumption; Adrian de Die, 1638 S. West street, of quick consumption; Paul de Smith of Dalton, Mich., and many cases that had wasted away to skeletons.

So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. Write tonight to the Kalamazoo Tuberculosis Remedy Co., 274 Main street, Kalamazoo, Mich., and they will send you books free of charge telling you how the Copper Cure will cure you in your own home in a very short time.

Teachers' Bibles from \$1.50 up. Send for prices and description.

Teachers' Bibles from \$1.50 up. Send for prices and description.

Christian Life.

Christ and Social Questions.

Christianity converts the industrial question into the moral question, the problem of trade into the problem of humanity. It refuses to regard men as simply creatures of the seen and temporal, mere animals with a capacity for business, and whose social arrangements are necessarily made with an eye to the selfish advantage of one class over another. It persists in regarding them as brothers in a grand community of duties and privileges, and under the providence and moral discipline of a common Eternal Father.

It preaches the reality of the kingdom of God as giving the ultimate order for human existence. Behind all institutions civil and ecclesiastical; back of all forms of trade, whether competitive or co-operative, under the entire life of mankind, is the moral order that includes all men in one brotherhood, subject to the Divine Fatherhood.

The questions of capital and labor, the problems of industrial and social forms, must be carried out of the lower courts of mere materialism where they are at present being tried, and where decisions that are settlements never can be had, to the supreme tribunal of humanity under the sovereignty of the Divine Paternity. The appeal of the workman must not be to the humanity of the capitalist while he retains his own selfishness; nor must the capitalist appeal to the humanity of the workman while he keeps his hardness of heart.

Both must go out of the lower court into the higher, from animalism to manhood, from the bitterness of enemies into the mood of Christian brotherhood. If the social quarrel is that of dogs over a bone, there is absolutely no hope of just settlement; the strongest dog will get the bone every time, and the rest will have only the comfort of howling. The ascension of all parties to the fight into Christian humanity is the indispensable preliminary of the moral adjudication of the case.—George A. Gordon, D. D., in "The Christ of Today."

The Comforter.

There are words into the largeness of whose meaning we get glimpses by simply uttering them. Such words are, for example, "mother," "soul," "home,"—each one of which touches a responsive chord in every true heart. Such a word, too, is "the Comforter;" and it must have seemed pre-eminently so to Christ's disciples in that parting talk on the night before his death, when he told them, "I will pray the Father, and he shall give you another Comforter, that he may be with you forever," and, again, "The Comforter, even the Holy Spirit, whom the Father will send in my name, he

shall teach you all things and bring to your remembrance all that I said unto you." How it must have cheered the heart of each one of the little band to hear, in that sad, dark hour, that they were not to be left desolate, but that the Comforter was to come and abide with them. Yet we are liable to limit and obscure the real meaning of the Savior's promise to the eleven in the very use of this word "Comforter." It was not merely the Comforter in sorrow that was promised them, but the Paraclete, the Helper—the helper in seasons of grief, indeed, and so the comforter; but the helper, too, in times of trial, of perplexity, and of ignorance, and so the advocate, the guide, the teacher—and the helper, moreover, in every event and circumstance of life. It is this Helper who is to be with the disciples of Christ forever—with them to warn, console, guide, instruct, inspire and strengthen them, to bear them safely and triumphantly through their life's journey until the end, and then still to abide with them throughout eternity. This Comforter is our comforter.—Helpful Thoughts.

State of Ohio, City of Toledo,
Lucas County—ss.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
(Seal) A. W. Gleason,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

May—Yes, I'm going to marry Jack White.

Maud—My! From what you've always said I thought he'd be the last man you'd ever marry.

May—I hope he is.

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2:40 p. m.	4:57 p. m.
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The 7:20 a. m., and 2:40 p. m. are solid wide vestibule trains Little Rock to Hot Springs without change. For further information, apply at Union Ticket Office, Markham and Louisiana St's, or Union Depot.
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This treacherous disease dwarfs the body and hinders the growth and development of the faculties, and the child born of blood poison, or scrofula-tainted parentage, is poorly equipped for life's duties.

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Write us about your case and our physicians will cheerfully advise and help you in every possible way to regain your health. Book on blood and skin diseases free. **THE SWIFT SPECIFIC CO., Atlanta, Ga.**



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ANOTHER THRU TRAIN TO KOOL KOLORADO.

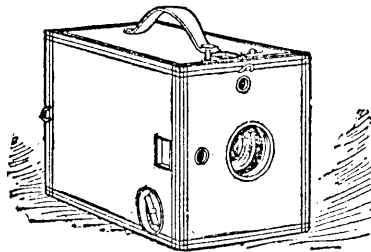
BEGINNING JULY FIRST, we shall have two thru trains to Colorado each day. One will leave Fort Worth at 9:45 a. m., the other, 11:10 p. m., after the arrival of all evening connections. For guests who wish to retire early, a sleeping car will be ready each evening at 9 o'clock. Both trains will be run thru to Denver. Each will carry thru coaches and sleeping-cars, and meals will be served, en route, in cafe dining-cars. This doubles the thru train service to Colorado from this territory; there is still "Only One Road" which has any at all. We have also the only direct Colorado line: make the best time, and haul very nearly every body who goes. And, using our line, "You Don't Have to Apologize," you know.

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There grows a thrifty, trailing vine,
On every backwoods farm,
On city lot 'tis taught to twine,
Protected from all harm.
The fruit it bears beneath the soil,
The hardest heart would thaw,
'Tis the good old sweet potato
That grows in Arkansaw.

Give other states the honor due
Old age or fertile soil;
May bounteous harvests through and through
Repay them for their toil.
They have the yellow pumpkin there,
The orange, or papaw;
But the good old sweet potato
Belongs to Arkansaw.

Be season dry or be it wet,
'Twas never known to fail;
Though festive shoat on mischief bent,
Oft doth our pride assail.
But most of all we're thankful for,
When days are cold and raw,
The good old sweet potato
That grows in Arkansaw.
May Olmstead.

Grandmother's Letters.

Dear Children—There are some things that I have desired for a long time to say to you all, before the shadows fall too long on the sunset side of the still lingering day of life. Now you are so scattered that I can only write what I have to say. So I have concluded to ask of the editor of "Arkansas Methodist" space for some open letters to you and all of your young friends who may find time amid the rush in pleasure-seeking to read the trite words of one of the "olden day folks."

Not intending at any time to weary you with a long letter I shall write occasionally as some special thought or desire for your real happiness prompts me.

In this, my first letter, let me not only, as a grandmother, address you but I would have you read these letters as from a real friend, not only to you, my dear grandchildren, but to all our dear young people. You are not far along in your journey of life. You are young, fresh and exuberant in the bright anticipations that fill your minds. 'Tis well for you that you are happy with thought of life.

May this spirit of hopefulness ever remain with you to buoy you up when disappointments come to you, as they come to us all. This journey with each one of you will be fraught with vast and vital interests, and world-wide influences, however quiet and uneventful your surroundings may prove. I write, too, as one standing on a mound roughly thrown up by the hands of that sternest of teachers. Experience would warn you of the dangers you may and doubtless will encounter. But at the same time I have the privilege of pointing you to a Guide infallible and unfailing, whose Book followed will bring you safely to the end.

I well know the disposition of the

youthful mind to set aside as too old-fashioned many of the maxims and much of the advice which the fathers and mothers and friends bestow so generously on the children. But the story of Solomon's son has been re-acted many times since that young man lost by cruel rashness the largest part of his inherited kingdom. (Turn to 1 Kings, 12:1-20 and read again.) And many a nobly endowed mind has betrayed the lordly trust by arrogating too lofty claims, setting aside the kindly proffered advice of age and experience.

Many of us have not very large opportunities. Some of us think we have none. But all of us have our talents given us to improve. Whether ours be the five, the two or the one talent, let us so use and increase that in the end we may receive the "well done" and our reward for faithful service. I will have more to say to you in a short while.

Promising to write again soon, and praying heavenly blessings on you all, I am devotedly your
Grandmother.

Children's Letters.

Dear Brother Godbey—I am a little boy eight years old. I have been going to school since the eighth of January and my teacher stays with us, as I am the only pupil she has. I have a little sister about three years old. She comes over and breaks up school; so old mammy has to take her over home.

Percy B. Martin.

Henrico, Ark.

Dear Brother Godbey—As papa is ordering literature for third quarter I will write the dear old "Methodist" another letter. We are through with our crops, except plowing our cotton, and papa is plowing it, and letting us boys go to school. We started yesterday. Miss Fannie Few, our P. E.'s daughter, is our teacher. She opens our school with reading a lesson from the Bible and prayer. We all love her already. We have a fine crop prospect. The good Lord blessed us with a fine rain June 21st, for which we are thankful. What is as strong as death? Good-bye. W. H. Hanford,
Mail Rider.

Era, Ark.

Dear Brother Godbey—I thought I would write a few lines to the dear old "Methodist." I am a little girl 11 years of age, and weigh 67 pounds. Papa takes the "Methodist" and we all like it very much. I love to read the cousins' letters. I don't get to go to Sunday-school much. We live too far. I am sorry that I can't go every Sunday. I love the Sunday-school. I am going to start to school the second Monday in July.

Brother G. W. Logan is our pastor, and we like him very much. As I was reading the letters I saw the question, "Why did Saul want to

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kill David?" Saul was a king, and because David slew more Philistines than Saul he became angry. He didn't want David to be looked upon as a greater man than he was, so he wanted to kill him and get him out of the way.

I will ask a question—How did David kill Goliath? So I will close, with many good wishes to the "Methodist" and all its readers, and if I see this in print I will write again some time. Your little friend,

Letta Crow.

Ink, Ark.

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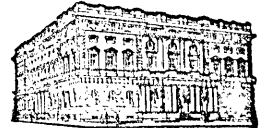
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Our Church at Home.

STUTTGART.—I assisted Rev. J. A. Foster four days at Forest, in Bayou Meto circuit. Had a great meeting. Eight additions to church, ages from 21 to 60. Foster is working hard under great disadvantages. We are all moving along smoothly at Stuttgart. Preaching services well attended; Sunday School larger and better than ever before; prayer-meeting four times as large as at first of the year. I suspect we have the best young League in the state. We add a new name to our church roll nearly every week. Come over, doctor, and spend a few days with us. Write me when to look for you.

T. O. Rorie.

BENTON CIRCUIT.—Having a fine meeting at Mt. Carmel, on the Benton Circuit. We look for great results. John Duncan.

HAYNES, ARK.—Rev. R. A. Holloway, of Marianna, and the writer have just closed a 12 days' meeting at Haynes. These are the visible results: The church revived, six accessions, six infants baptised, a collection of \$35 for the benevolences and three subscribers to the "Arkansas Methodist."

Haynes is just half way between Marianna and Forrest City, a beautiful little town on the Iron Mountain railroad filled with good folks. It has never been my pleasure to

meet a kindlier people or to spend a more pleasant time in any community.

Haynes is without a pastor since Brother Durham went into secular employment. He has many friends on the charge, and we heard only expressions of kindness for him. Brother Holloway is a big chicken-eater, a fine preacher and a true yoke fellow. The Haynes people say he is a better looking man than I am. Forrest City Pastor.

OMA CIRCUIT.—Our third quarterly meeting came on the 2d and 3d. The P. E., J. R. Cason, was on hand, looking after all the interests of the church, and preaching to the benefit and delight of the people. He left Sunday evening. Men, women and children were helped under the influence of his Gospel sermons, and the meeting is still in progress with large congregations, from three to five hundred people in attendance, with eight conversions and a number of penitents, and with such men as McKinley, Pennington, Haul and Short to lead the battle, under the influence of the Holy Ghost, and a host of mothers, old and young, and men of faith and love for the work of the Lord, we expect success. Pray for us. To the Lord be all the praise and glory, now and forever. Amen! H. M. Harris, P. C.

MORGANTON, ARK.—We have just closed our second protracted meeting. Our first was held at Harrison's Chapel, resulting in 30 conversions, 22 accessions to the church and four others to be received next Sunday. Our second, held at Morganton, was a grand revival among the church members. We had 20 conversions and 12 accessions to the church and others to follow. We begin at Goodloe's Chapel tomorrow night.

Rev. Witt, of Quitman Station, was with me a few days at Harrison's Chapel and did some good preaching. Also, Rev. Thomas, of Quitman, was with us a short time in each meeting, and rendered us valuable assistance.

J. L. Bryant.

BRIGHT STAR CIRCUIT.—I closed my first protracted meeting at Olive Branch last Sunday. Though it rained nearly every day, the congregation was good at each service, and the meeting grew in interest. Sunday I received nineteen into the church and baptized eight children, and took a very good collection for home missions. Brother McKelvey, of Des Arc, and Dr. Dodd, of Mena, were with me. The people heard them gladly, and several backsliders were reclaimed, and the church was revived and Sunday-school and prayer-meeting are in better condition. I have received twenty-eight in the

church and more will join, and some will go to other churches.

W. W. Mills.

EKRON, ARK.—I have closed my first meeting for this year. We commenced at Newlife on the 25th of July, with sickness all around us. One woman died during the meeting. It rained two days. We had a good time. The Lord was with us with power. There were eleven conversions and three reclamations, and the church was wonderfully revived. There were six accessions to our church. I think more will follow. There was one man 76 years old that found pardon. To God be all the praise. Our P. E. was with us on Saturday and Sunday, and did good work. Brother Babcock is one of our best presiding elders. I go tomorrow to help Brother Buckhanan at Pleasant Valley.

A. J. Johnson.

PISGAH.—I have just closed a protracted meeting at Pisgah, near Edge, Van Buren county, one of my appointments. We had a gracious revival. We had seven conversions and the church was greatly revived. The meeting was a real victory. Some of those converted were real hard sinners. Strong men and women were seen to weep. We had the manifest presence of God with us.

We saw God's promises verified.

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ARKADELPHIA, ARK.

We are pleased with the results of the meeting, although we would have been glad to have seen more souls saved. Yet we had a real victory. We found the church cold and careless. We left them in the midst of a revival, in a state of joy in the Holy Ghost and working. The revival fires are still burning and there are some penitents still seeking Christ. The church has promised to take up prayer-meeting and keep it going.

Out of seven conversions five have joined our church, and one, or possibly both, of the others will join in the near future. May God be glorified still more.

T. H. Wright, P. C.

KINGSLAND.—If it is not unlawful to throw at three birds all in a row, I will throw.

Our first meeting began at Kingsland on June 17th. Brother J. B. Williams preached opening sermon. Brother Bolls rendered much appreciated help for two or three days.

W. W. Nelson came in on the 18th and preached for us until the 25th. His labor was effective and we think highly appreciated by nearly all who heard him.

Brother Scott came down en route for second quarterly conference and preached closing sermons for us.

We trust that much good was done. Many of our people seemed

greatly revived. We had several very bright, old time conversions, and nine accessions to church.

After preaching the closing sermons for us, Brother Scott went out to Camp Springs, where we had our second quarterly conference on 28th and 29th.

It was a pleasant, profitable and instructive occasion.

Now for the last bird: Our second meeting began on third Sunday in July at Camp Springs and continued until Wednesday after the fourth Sunday. Brothers Bolls and J. W. White were with us three days. They rendered efficient and much appreciated help. Rev. J. W. Walker, L. P., and the P. C. continued the labor.

We have already had seventeen accessions, and I think there will be more, as a result. There was about fifteen backsliders reclaimed. We give God the glory for all the good accomplished.

C. L. Williams, P. C.

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Woman's Work.

The W. H. M. S. in Little Rock Conference.

Dear Sisters—Have you received a copy of the minutes of the conference society? Have you compared the reports with those of previous years? Of course every live, up-to-date member of the W. H. M. Society will want a copy of the minutes of the conference society and will keep it for constant reference. I was in the home of one of our conference officers not long since, and was impressed with the value that she attached to her conference minutes. She had kept a copy each year and had marked them "Not transferable." You can get almost anything else that she has, for she is the soul of generosity. Her liberality reaches out to poor and rich alike. She is like "Mrs. Wiggs of the Cabbage Patch," she needs an "Australia" to hide her things to keep her from giving them away. For she, too, enjoys nothing "unless she can pass it around," with the exception of her conference minutes; they are strictly "not transferable." No one doubts her being a valuable member of her own auxiliary, for she is intelligent in the work; knowing in the things that she espouses. There are a few things that we can all make wonderful improvement in this year and one is in studying the literature that tells of "Our Work." It is the most common thing to hear a woman say, "I do not know one thing about the work." I always feel like asking, "My dear sister, can't you read?" Yes, we can at least know what the Woman's Home Mission Society has done in the past year in our own conference. We can compare the reports from auxiliaries with each other, and if we have copies from past year's work compare them. If you find that we haven't made the progress that we should, ask the reason why, and can it be said of me, "She hath done what she could?" If we have made wonderful progress sing "Praise God from Whom All Blessings Flow." You will notice in reading the report on "Extension of Work" that each member is expected to bring in five new workers this year. Four thousand members was made the standard for this year by the committee on "extension of work." It was made unanimous by a vote of the whole conference. You, perhaps, did not attend and catch the enthusiasm, and think that it can't be done. Won't you try before you grow discouraged? There is one district in our conference society that embraces five counties; there is only one auxiliary in the whole district. There are several other districts that have only three or four that should have societies in every charge. You can pray and work that organizations may be formed here. Do you know of any one in any of these places whom you

could influence? Write to a friend and enthruse her. If you are visiting where there has no work been started, furnish the "little leaven" that will leaven the whole lump. Do all you can to aid your district secretary. Take an honest, earnest pride in having your district come to the front. There are some towns where the organization is large and yet each member is depending on one woman to do all of the work. Each officer in this society has a special duty, and when she is relieved of the performance of this duty she is crippled, and some one else is bearing a double burden. If the strong women would learn that it is more helpful to aid some one else to do the work themselves than to relieve them a forward movement of value would be noted. The first vice-president is chairman of the local work. The second vice-president should establish the plan of systematic giving and tithing. The third vice-president should superintend the baby roll. If the president or any other officer performs these duties it will render the officer a mere figurehead, and yet I know one society where one woman not only does all of this but sends off the reports for the corresponding secretary and treasurer. Let us each be strong in the Lord, and in the power of his might. Yours in Christ, Mrs. F. B. Rudolph.

To the Memory of Mrs. Ada Ferguson.

Whereas, Our sister, Mrs. Ada Ferguson, has been called to rest, thereby leaving a vacant place in our society; therefore be it Resolved, That as a society we deeply deplore the sad bereavement, and feel keenly the loss of one so consecrated and so ready in every good word and work. God's will should be our will, and we submit, notwithstanding the mysterious providence that removed her from our midst, from the church and from her beloved family.

Resolved, That we sympathize with all near and dear to her. Their loss is our loss, and we pray for them that all the consolations of grace may be abundantly theirs.

Resolved, That we extend our sympathy to the auxiliary of the Woman's Foreign Missionary Society and pray that God may call in her stead one as well fitted as she was to fill the place.

Resolved, That the above be put on record and a copy be sent to the bereaved family.

Mrs. Geo. L. Basham,
Mrs. A. J. Quindley,
Com. W. F. M. S.

To the White River Conference, W. F. M. S.

My Dear Sisters—Our board and annual meetings are over. I've sent you minutes of the latter. I beg your careful attention to every item. For the number of women engaged we feel we made a fair showing, but

why this small number?" Were there not ten cleansed, and only one giveth thanks?" Let every auxiliary make earnest effort to double its membership, and enlist the children to work for Brother Malone's present—the beautiful new banner.

Miss Case writes her appreciation of the interest the conference takes in her and her work. She is getting ready to open school in September. Miss Alice Griffith will be her assistant. She writes that the removal of Brother Winton to the editorship of the Christian Advocate, and the death of Brother Yearwood cripples our work in Mexico. Mrs. Yearwood and the children are still with her.

With the approach of September many of our young women are preparing to take charge of their schools. Will not some of them turn their thoughts to the school for Christian Workers so beautifully situated in Kansas City? Our lonely "Florence Malone" room has long been waiting an occupant from our conference. Miss Gibson, at Vann-dale, enlisted all who heard her in this school, but she said, "I have visited you twice and plead for my school. I come no more if you withhold your daughters." Let us unite our prayers that out of the ranks of the hundreds of schoolteachers in our conference one will give herself to this work.

Reports from the foreign field are encouraging. From every station comes the cry for more workers. Can you not out of your abundance give one-tenth to send them?

One-half of our year is almost gone; let us apply ourselves diligently to bring up all our pledges. Sincerely yours,

Mrs. M. A. Neill,
Conference Cor. Sec.
Batesville, Ark., July 31.

Items of Interest to Home Mission Workers.

(1) Mrs. Gross Alexander has presented the copyright of her book, "The Life and Work of Lucinda B. Helm" to the Woman's Board of Home Missions. This is a very valuable and generous gift, giving the history of our organization from the first. It will be revised before republished.

(2) At a recent called meeting of the board Miss Helm was requested to visit the Home Mission Societies on the Pacific coast, and carefully investigate the mission schools maintained by the board in California. She left for San Francisco July 15.

(3) The Northwest Texas Conference has requested the board to locate a deaconess home at Waco, pledging to raise \$1,500 this year. The pastors of Waco seconded the request, offering \$1,750 now in bank and pledging themselves to raise the remainder, making the full amount of the deaconess home \$5,000.

(4) Miss Mary Helm, Miss Bennett, Mrs. R. W. MacDonell, Mrs.

Married Life

"The true pathos and sublime of human life."

"The only bliss of Paradise that has survived the fall."

This worthy goal of right-minded people of ten brings disappointment and misery to the bride whose womanly organs and functions are weak, defective or diseased. At this important time the judicious use of G. F. P.—Gerstle's Female Panacea, will do much to render her in all ways equal to the new functions and duties she has assumed.

"For ten years I was irregular and found no relief in the various remedies I used. Two bottles of G. F. P. cured me entirely."—Mrs. G. A. McCloud, Micoosunkie, Fla.

"I was sick for a year with female complaint. The doctors did me no good. I looked so bad that all thought I could not recover. Eight bottles of G. F. P. have entirely cured me. I am doing all my housework and haven't a pain or ache. I wish every suffering woman could have G. F. P. for it is an ideal remedy for female ailments."—Mrs. Daisy Shaw, Lula, Miss.

G. F. P.—Gerstle's Female Panacea, cures irregular, scanty, too profuse and painful monthly periods; uterine and ovarian irritations; ulcers, displacements and falling of the womb; whites and all unnatural discharges; frigidity, barrenness and all impediments to maternity; also all associate ailments of the private organs of women. At all stages of menstrual life, from budding womanhood until after the changes that end special womanly functions, it is the best friend of and remedy for womankind. Its use strengthens all womanly organs, regulates and renders natural all sexual functions. It is sold at drug stores for \$1.00 a bottle. Buy it, try it, and you will find these statements are true, for it is reliable and will not disappoint.

All ladies who are not perfectly right and well in a womanly way should write to the Ladies Health Club, care of L. Gerstle & Co., Chattanooga, Tenn., for free medical advice and instruction.

J. D. Hammond and Miss Maria L. Gibson, of the Scarritt Training School were appointed to draft by-laws and working plans for deaconesses and deaconess home.

(5) Miss Emily Reid, of Searcy, Ark., succeeds Miss Mary Bruce as principal of the Ruth Hargrove Seminary at Key West, Fla. Miss Reid is a graduate of our Galloway College, has taught in our Mexico mission schools. Her experience as a teacher, her knowledge of the Spanish language, her superior Christian character, eminently fit her for this responsible work, and henceforth the White River Conference will have a special interest in Key West Seminary and Home Mission Society.

Mrs. S. H. Babcock.
Jonesboro, Ark.

If the Baby is Cutting Teeth.

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

Work wields the weapons of power, wins the palm of success, and wears the crown of victory.—A. T. Pierson.

Change of water is the great peril of vacation time. Pure water is scarce, hence disturbances, always serious, of the stomach and bowels. Perry Davis' Painkiller has never failed. Can it fail in your case?

PERRY DAVIS' PAIN-KILLER
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

At Rest.

MIDDLETON.—Died, at Jefferson Spring, July 11, Brother H. W. Middleton, after several months' suffering. Brother Middleton was the main stay in the church at Jefferson. He felt fully his responsibility to care for his pastor. When I visited him the last time that he was conscious, he seemed to worry about my comfort more than his own suffering. And at my last appointment at his church he asked a visiting brother to take up a connection for his preacher. Circumstances have been such that I have never met Brother Middleton in church service; however I have had several talks with him relative to religion and his Christian duties. He was a very timid man on that line—not demonstrative but humble. He leaves one little girl, 13 years old, now without father or mother. May the Lord bless little Pat, as he so lovingly called her. He showed an unusual devotion for her. She showed herself a heroine and lovingly cared for him. Greater devotion I never saw. May the Lord bless her. One by one we are falling. Lord help us to be ready.

Sam C. Vinson.

LINDER—Erastus Rowley Linder, son of Rev. Simpson and Sallie Linder, was born in Spartanburgh, S. C., May 7, 1850. He was married to Miss Victoria Camp January 10, 1878, moved to Arkansas December, 1887, and for several years lived in Conway county.

In early youth Brother Linder was converted and joined the Methodist Episcopal Church, South, and remained a faithful member until his death in Paris, Ark., July 11, 1902.

He leaves a loving wife, and five precious children, two having preceded him to the heavenly home. May they all meet some sweet day. His wife says of him: "He was a quiet citizen, a kind husband and father, and a devoted Christian."

What more could we desire to be said? It was my pleasure to meet Brother Linder about eight years ago. He was at that time a consistent member of the Church. He was also a free and accepted Mason, holding membership at Springfield.

For over five years he was sorely afflicted, but bore his sufferings with great patience. When I last saw him he knew the end was near, and gave me full evidence of his preparation to depart and be forever at rest with his Lord.

D. J. Weems.

WILSON—Josiah Porter Wilson, son of Rev. James and Mrs. Ruth A. Wilson, was born in Clark County, Arkansas, January 23, 1857.

His father was an honored and efficient minister in the Cumberland Presbyterian Church, and his mother who still lives, is a woman of noble character and deep piety.

In early life he was happily converted to God. Soon after this he joined the church of his parents in which he became a most active and useful worker.

Some eight or ten years ago he moved to El Dorado, Ark., and finding no Cumberland Presbyterian Church in the town or surrounding communities, he with his family united with the M. E. Church, South, in which he lived until transferred to the Church Triumphant. While he ever cherished the tenderest regard for the church of his youth, yet he identified himself fully with the church of his adoption and became at once one of her most devoted and useful members. He served the church as steward, trustee,

president of the Epworth League, president of the official board, teacher in the Sunday School, and in many other ways. He gave himself without stint to the service of God and made it as much a matter of business to look after the affairs of the church as to look after the affairs of his store or mill.

He was the pastor's unfailing friend, his wise counselor, and his sympathetic and ready helper in every good work.

He had clearly defined and very positive convictions on the subject of Christian giving, as he had on all questions of religious duty, and was a liberal contributor to all the institutions of the church.

The cause of prohibition found in him a most ardent advocate. It is to his everlasting honor that a "blind tiger" could not long exist in the town where he lived.

As a citizen and a business man he ever stood for the highest ideals of civil and commercial righteousness.

Not only was he a man of strong convictions on all moral questions, but he was a man of courage, and ever stood for the right as he saw it in the face of all opposition. Yet he was so manly, open and fearless in his fight against evil that he commanded the respect and even the friendship of those whom he opposed.

No man in our midst was more pronounced against evil of every kind; no man among us was more highly respected or more tenderly loved.

He was happily married to Miss Emma C. Baird, January 11, 1882. This union was blessed with six children, all of whom with their mother still live to mourn the loss of a true husband and father.

The best side of Brother Wilson's life was seen in his own home, where he ruled wisely and well the affairs of his house, and shared with his faithful Christian wife the duty and privilege of training up their children in the nurture and admonition of the Lord.

In the truest sense of the word, his home was a Christian home and all who crossed its threshold instinctively recognized the atmosphere of piety and love which pervaded the household.

He had been in declining health for some time, but early in 1901, his health began to fail rapidly. Finally the physicians advised a change of climate. He left home in September of last year going first to Manitou Springs, Colo.; thence to Nogales, Ariz., then to Guaymas, Mexico, and from there back to Nogales, where on the 3d day of April, 1902, he passed to that pure clime where sickness never comes.

To the very last his letters breathed a spirit of implicit faith in God, and of absolute submission to His will.

Rev. Arthur Marston, our pastor at Nogales, was with him only a few hours before his death and found him enjoying the fullest assurance of the Divine favor and perfectly ready to depart and be with Christ.

Our church at El Dorado is greatly bereft. To our view it seemed that we could not do without him. But "God buries His workman, yet carries on his work." His body sleeps in our new cemetery but his influence lives and will abide with us as heritage of blessing through all the coming years.

J. A. Sage.

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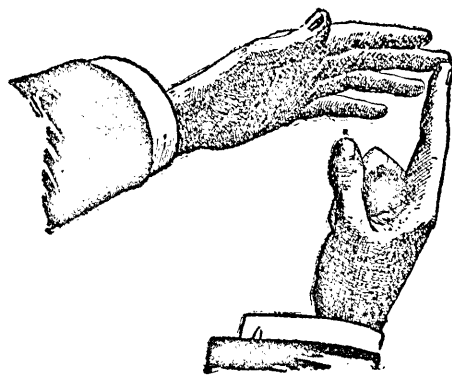
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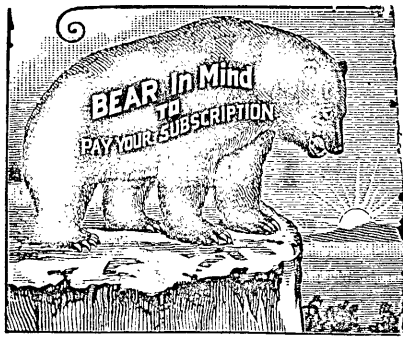
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First ChurchAugust 23, 24
Central ChurchAugust 24, 25
Mulberry Ct., at Dyer...August 30, 31
Van Buren Ct., at Alma.....
.....August 31, Sept. 1
Mt. View Ct., at Chester....Sept. 6, 7
Van Buren Station.....Sept. 7, 8
Ft. Smith Ct., at Spring Hill.....
.....Sept. 13, 14
Ft. Smith MissionSept. 14, 15
Huntington StationSept. 20, 21
Hackett and BonanzaSept. 27, 28
Mansfield Ct., at Mansfield.Sept. 28, 29
Greenwood Ct., at Greenwood.Oct. 4, 5
Magazine Ct., at Magazine.Oct. 11, 12
Paris StationOct. 12, 13
Branch Ct., at Branch.....Oct. 18, 19
Charleston Ct., at Charleston.....
.....Oct. 19, 20
Belva Ct., at Long Ridge.Oct. 25, 26
Booneville StationOct. 26, 27
Waldron CtNov. 1, 2
Cauthron Ct.Nov. 2, 3
Henry Hanesworth, P. E.

Mena District—Fourth Round.

Mena StationSept. 6, 7
Janssen Ct.Sept. 10
Bright Star Ct.Sept. 13, 14
Rocky Comfort Ct.Sept. 20, 21
Horatio Ct.Sept. 26
DeQueen StationSept. 27, 28
Cherry Hill Ct.Oct. 4, 5
Empire Ct.Oct. 11, 12
Richmond Ct.Oct. 18, 19
Cassatol Ct.Oct. 24
Lockesburg Ct.Oct. 25, 26
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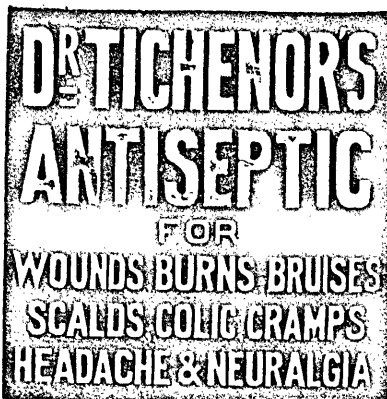
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