

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

One Year, \$1.50.
To Preachers, \$1.00

VOL. XXII.

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NO. 22

News and Notes.

A NATIVE TRIBE IN THE FIJI islands, being led by their chief to forsake the Protestant for the Catholic Church, the priests required them to bring their Bibles together and burn them.

THE SUPREME COURT OF PENNSYLVANIA has confirmed a decision which refuses to grant a charter to the Christian Scientists. The court states that by denying the existence of disease the society is in conflict with the laws of the State, and its attitude is a menace to community and in opposition to public policy. The court also finds that the society is not purely religious, but is an organization for pecuniary profit.

THE MOST DISTRESSING REPORTS reach us of the destruction of life and property caused by the floods on the Missouri and Kansas rivers last week. On Friday, Saturday and Sunday the greatest distress prevailed. Topeka, Kansas, suffered most. Two hundred people lost, eight thousand homeless, \$5,000,000 of property destroyed were reported in Monday's papers. We have usually found the first reports of calamities to be exaggerated, but the circumstances detailed show that the destruction was great and the scenes of suffering and death most harrowing. Next to Topeka, Kansas City shared the flood disaster. What are known as West Bottoms, lying between the bluff and the Kaw or Kansas river, was flooded. The portion of the city in which the Armour packing houses are situated is under water. The Union Pacific Bridge across the Kansas river is swept down. Twenty-seven men went down with it and perished. Many other persons were drowned. The water was from three to four feet deep at the union depot Sunday. The loss of property will run into millions. Reports from the upper Arkansas river give ground for the gravest fears of destructive overflows in the lower river bottoms.

The Tent Meeting.

The tent meeting conducted by Brother Lowry has gone forward with interest well sustained, in spite of street fair, band concert

at the city park, vaudeville show at Glenwood, etc.

Audiences have been larger than could have been gathered at any church, and yet chiefly composed of church people and of church members.

The preaching has been simple, direct and above criticism, thoroughly evangelical, not sensational. At the close of the sermon people have been invited to come forward for prayers. Conversions have been, apparently, genuine.

The meetings have done something to develop unity, but are more significant as a testimony of unity already existing among the preachers and many church members and the glad acceptance of a way to express it, for the preachers united in planning the work, and many church members united in the first meetings, and the number was not materially increased. It is important that we continue after the meetings are closed to seek to promote union of effort among individual congregations and foster the evangelical spirit. If church members seek opportunity to attend one another's churches when especial meetings are held, and join in revival effort there as in the tent, it will be well. Truly converted people will join the church. The church has brought down through the ages the knowledge of the way of salvation. The church is the militant host which Christ is leading to the conquest of the world. The fruit of the tent meeting will be measured by what it returns to the church in the increase of believers, or the increase of zeal.

The meeting closed Monday night.

Washington Letter.

The investigations into the Post-office Department scandal have assumed startling proportions during the past week and two important developments have occurred. August W. Machen, whose political influence has heretofore been so strong that he has passed unscathed by the most caustic criticism, and who has not only been maintained in office but has been sustained in a position where he defied his superior officers and ran the free delivery division to suit himself, brooking no interference, has been dismissed for

malfeasance, arrested, charged with having accepted a bribe of \$22,000 and has been released on bail amounting to \$20,000. The extreme penalty of the law under which Machen's offense comes is three years imprisonment and a fine three times in amount that of the bribe accepted. It appears that Machen has had each year a fund approximating \$500,000 appropriated for the miscellaneous expenses of his division which he has expended as he saw fit. In the instance just discovered \$160,000 has been paid to Groff Bros., for little cast iron clips used to fasten mail boxes to lamp-posts in cities and collection boxes on rural delivery routes to posts. For these clips, which cost 25 cents to manufacture, the government has been charged \$1.25, of which amount 40 per cent has been returned to Machen as a commission. Immediate steps have been taken to recover the sum of which the government has been defrauded and Machen's salary, which he has not been permitted to draw since his suspension, some weeks ago, has been attached. The Groff brothers have both been arrested and any visible assets which they may have will also be attached.

The arrest of Machen is a material triumph for First Assistant Postmaster General Wynne and Fourth Assistant Postmaster General Bristow, both of whom have met with little encouragement in their efforts to purge the Department of the present scandals and both of whom have been made the subject of numerous bitter attacks in newspapers whose editors or correspondents were controlled by Machen and his political friends. So powerful has been the influence exerted by Machen that in the case of a local newspaper, in which charges had been preferred against Machen and his associates, the partner of one of the best known New York financiers went to the proprietor of the paper and secured the discontinuance of the attack and the discharge of the managing editor. It was, in fact, the knowledge of this fact which led the President to believe that there existed conditions which demanded a thorough investigation and to instruct

First Assistant Postmaster General Wynne, himself a newspaper man of many years experience, to probe the affair to the bottom.

Just before the arrest of Machen, Daniel V. Miller, Assistant Attorney General for the Post-office Department, was arrested on the charge of having accepted a bribe of \$4,500 from a St. Louis "get-rich-quick" concern which desired to use the mails for fraudulent purposes. The venality of the law department of the Post-office Department has long been obvious to the most casual observer. The result has been the flooding of the mails with circulars and letters designed to defraud the unsophisticated and enormous profits have been reaped by these swindlers. Inspectors have repeatedly reported against the guilty parties but never could secure convictions from the law division. Now the old force is entirely swept out. Judge Tyner, head of the division, has been dismissed; Christiancy, his assistant, is suspended pending the conclusion of the investigation; Miller is under bail, and Harrison J. Barrett, former law clerk of the division, is still under investigation.

It is announced at the Bureau of Insular Affairs of the War Department that the opening of opportunities to American boys, the graduates of some of the best military schools, to serve as officers in the Philippine constabulary is contemplated. It is believed that from 15 to 20 young men could be given commissions in the Philippine constabulary yearly. The captains in this service receive from \$1,200 to \$1,100 salary, first lieutenants from \$900 to \$1,000 a year, and second lieutenants from \$800 to \$900 a year, and all receive allowances for offices which are sufficient to cover the rent of their houses. They also get hospital service free. The position of officer in the Philippine constabulary is said to be far more important and responsible than the pay would indicate and there are opportunities for young men to make their mark and secure promotions to better things.

C. A. S.

Contributed.

Building a Christian.

BY REV. THEODORE L. CUYLER, D. D.

"I never let fools or bairns see my work until it is done," said a famous Scotch painter; he knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw Cologne Cathedral nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice it was disfigured by scaffolding on which workmen were busy. But when, in the summer of 1894, I beheld the completed towers in their flashing splendor, I felt that it was a mighty and magnificent poem written in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship created anew unto good works." Anyone who looked at a company of church members in a prayer meeting or at a sacramental table might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the salesroom and inspect the completed instrument. This world is the great workshop in which Jesus Christ by His Spirit constructs Christian character. "Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time, "Not as though I have already attained, either one already perfect." He was still in the hands of his divine and loving architect. The scaffoldings were not yet taken down, and the work of grace was not yet completed.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail and fallen human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that "he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton out of so hardened and desperate a sinner. A very eloquent and spiritually-minded minister once said to me, "before I was converted I wonder how anyone could live in the house with me." During my forty-four years of pastorates, when I received converts into the church, I often recognized the fact that one candidate for membership had been reared in a frivolous and worldly family—and another had a naturally violent temper—and another was constitutionally timid

and irresolute—and still another had to contend with hereditary sensibilities of temperament or practice. Some of the over-hasty and headlong had to be held back and tested, and some desponding doubters had to be encouraged. A study of the experience of our blessed Lord in building twelve disciples out of the material that came to his hand is full of solemn suggestion, and one of those twelve tumbled into ruin under the very eyes of the Master Builder!

Character building is like cathedral-building—a gradual process. No Christian is born full grown, else there would be no sense in the divine injunctions to "grow in grace" and to "press towards the goal of the high calling of God in Christ Jesus." The corner-stone of every truly regenerated character is the Lord Jesus; other foundation can no one build on without risking a wreck in this world and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Savior. Then upon that solid foundation must be added the courage, the meekness, the patience, the conscientiousness, the honesty, the loving kindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day—nor is it to be done simply by Sabbath services or by sacraments. Some poor pumice-stone has to be thrown out, and not a little bad timber rejected in spite of the varnish on it.

The Bible is the only plumb-line to build by; and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing, if his walls are not perpendicular. Sometimes we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in trade, in politics, in social life, and even in church life that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is a mere question of time how soon every character will "fall in," if it is not based on the rock, and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let every one, therefore, take heed how he or she buildeth; for the last great day will test the work, of what sort it is.

Finally, let us all bear in mind that if we are Christ's workmanship, we must let our wise and loving Master take his own way. We must allow him to use his own tools. Oh, how much cutting and chiseling we often need! How keen too and sharp is the chisel which he sometimes uses! The sound of his hammers is constantly

heard; and with it are also heard the wondering cries of some sufferer who exclaims, "Why art thou applying to me the file, the saw and the hammers?" Be still and know that when he loveth he chasteneth! If we are Christ's building, then let him fashion us according to his divine ideal of beauty, at whatever cost to our selfishness or pride, or indolence, or vainglory. Christ working in us, and upon us—and we working with Christ and for him—that is the process that produces such structures as he will present before his Father and the holy angels.

Nothing is too small—and nothing is too great, that involves a Christian's influence before a sharp-eyed world. We are to be his witnesses; Jesus Christ builds Christians to be looked at and to be studied. He rears us to be spiritual lighthouses in a sin-darkened world. Michael Angelo said that he "carved for eternity." In an infinitely higher sense is every blood-redeemed Christian carved and fashioned and upbuilt to be a habitation of God through his Spirit, to his praise, and unto his everlasting glory.

Brooklyn, N. Y.

Washington was a member of the Episcopal Church. He often avowed his belief in the direct personal interposition of God in behalf of the American people and army.

EXPERT TESTIMONY.

Coffee Tried and Found Guilty.

No one who has studied its effects on the human body can deny that coffee is a strong drug and liable to cause all kinds of ills, while Postum is a food drink and a powerful builder that will correct the ills caused by coffee when used steadily in place of coffee.

An expert who has studied the subject says: "I have studied the value of foods and the manufacture of food products from personal investigation and wish to bear testimony to the wonderful qualities of Postum Cereal Coffee. I was an excessive coffee drinker, although I knew it to be a slow poison. First it affected my nerves and then my heart but when I once tried Postum I found it easy to give up the coffee, confirmed coffee fiend though I was."

"Postum satisfied my craving for coffee and since drinking Postum steadily in place of the coffee all my troubles have disappeared and I am again healthy and strong."

"I know that even where coffee is not taken to excess it has bad effects on the constitution in some form or other and I am convinced by my investigation that the only thing to do if health and happiness are of any value to one is to quit coffee and drink Postum." Name given by Postum Co., Ba Creek, Mich.

That Resolution of the Board of Missions.

REV. R. R. MOORE.

Mr. Editor—The question at issue is: After the Board has made the appropriation, and it has been accepted by the Annual Conference, and a preacher has been put to work in the mission field, has the board the right to withhold the appropriation?

If it may, then we have two distinct courts with concurrent jurisdiction of the same subject matter, the Board of Missions and the P. E.

The man who travels one of our missions has two masters with equal authority—if, indeed, the Board of Missions does not outrank the P. E. and the Bishop.

The law holds the P. C. subject to the P. E. and the Bishop. They are responsible to the church for his good behavior and work. Now the Mission Board takes charge of him. Did the General Conference mean to create a conflict in authorities? If not, which is paramount? There must be a line of policy that will harmonize this apparent conflict. Formerly the conference made the appropriation. The new law creating the Board seeks to lessen the labors of the Annual Conference, but contemplates no change in administering the law. The Board now stands to the Home Mission work where the conference formerly stood. It has absolute control, but absolute only so far as the conference had been absolute. No conference has ever assumed to take the work out of the hands of the P. E. and the Bishop. It investigated the mission claim, established it, or refused to do so as it saw proper, made the appropriation and then turned the whole matter over to the Bishop and his P. E.'s. There the conference's duty ended. Its work was fiscal. Now the Board of Missions takes the place of the conference and its authority is identically the same; it sets up, appropriates and pays, but there its duties end; otherwise a conflict of authority is inevitable.

In Brother McKay's defense of the Board he says: "Every preacher in Southern Methodism is looked after by only one man, the P. E. Would he call in some other to advise him about whether a man was doing his duty or not? So we believe the treasurer of the Board is able likewise" after he has received the quarterly reports to judge of the work done. Do you mean to say that the preacher, on a mission, is not under the P. E. but the treasurer of the Board of Missions, or both? If so, your statement above is incorrect. But it is clear that you mean he is under the treasurer of the Board. If you assume this, then we have the P. E. and P. C. subject to your authority, for you say, "If the P. E. cannot give good and satisfac-

tory reasons then the treasurer is to withhold the appropriation."

Here is a preacher who has moved his family over in the bounds of his mission, and begun his work. He has labored some time, and his work is not satisfactory. He is a good, true man, and a good preacher; nothing against him, only somehow he does not meet the demands; is not adapted to that work; he drives on in his own way, yet it is not what you want. His report is not satisfactory. Now what? Your order to the treasurer is to withhold the appropriation. In your article you say, "Most assuredly he ought to be removed." All right, if you are the one to do it, move him. But is the P. C. amenable to the conference, or the Board of Missions? If to your Board, then you can threaten him, punish him by withholding the appropriation, letting his wife and children get in want for bread; more, you can dismiss him from the work.

In the Discipline of 1902, paragraph 586 and question 3, the Joint Board of Finance presented to the president of the Annual Conference a question of law arising out of a disagreement between a P. E. and the P. C., "May the board take into consideration the way each has performed his duties?" Answer (by the president), "No; the presiding elder and the preacher in charge are responsible to the Annual Conference only for the way in which they discharge their duties."

Is that not a parallel case with the one under discussion? The word *only* seems to say that the P. C. is responsible to *no other body*, only the *Annual Conference*. If this be true, then you cannot legally withhold; you have no right to demand, or threaten to punish. Your work is fiscal. You can look after him at conference; when his name is called, you can cry out there is something "against him, Bishop."

But you say this money is a sacred fund. All moneys collected for the kingdom of our Christ are sacred. The Board of Missions is the creature of the Annual Conference; its work is adopted and made the action of the conference. The people at large do not know the Board of Missions; it is the conference they are looking to for wise action with the mission work and money.

Like Brother McKay, I think we have made mistakes in the past with our work, both in the mission fields and otherwise. But I would not, for a moment, question that both the P. E.'s and the Board of Missions did their very best to accomplish the greatest good with the men and money in the fields they sought to develop. I hope we will make fewer mistakes in the future. Yet I suspect mistakes will be made. Our P. E.'s are still just

men, so also are the members of the Board of Missions.

Prescott, Ark.

"Preaching For Nothing."

Editor "Methodist"—Not long ago, while musing over the days of our local ministry, while in newspaper business in Arkadelphia, I thought of an amusing incident which may be interesting. I had formed a little circuit two or three miles from the city, to which appointments I walked each Sunday afternoon, distributing surplus Sunday-school literature to children along the way. A colored minister, who lived also in Arkadelphia, overtook me coming home one afternoon from one of his appointments, riding a pony. After a little conversation he said: "Look here, Mr. Sanders, what do the white folks pay you for preaching to them?"

To which I replied, "I am just a local preacher, and don't charge anything."

With greater surprise, he said: "You are not walking out here and preaching for nothing, are you?"

"Yes."

"Now, you ought not to do that," he said, "for the fool negroes will hear of that, and they will think we ought to preach for nothing. I am preaching for the money. I have my family to support."

I have felt amused many times since in thinking of this colored minister's honest remonstrance, intimating that we Methodist local preachers were practicing a principle so detrimental to their interests, as the colored people were so imitative. While the financial idea ought not to predominate in the ministry, yet "the laborer is worthy of his hire." If a faithful local preacher fills his office as the church expects, he ought to, in some measure, "partake of the things of the altar," and the colored minister was partly right in his criticism. However, those good people west and north and east of Arkadelphia did not let me serve them for nothing. Often, when they came to town, something useful and good in a family would be given. I found, within the sound of the church bells of home, numbers of families who never heard preaching and never attended a Sunday-school. Several said they were too far away from the country churches and could not fix up sufficient to go to city services. We trust such is not the case there now, and that all hear the Gospel at least once a month. We rejoice over the recent great revival in Arkadelphia and trust some efficient local preachers will be called of God, who will "go out into the highways and hedges," and thus not only be a great blessing to the people they may serve, but much help their faithful pastors. Church statistics show that more and more

DYSPEPSIA.

Geo. S. Scally, of 75 Nassau St., New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me and my rheumatism is gone entirely. I am satisfied if anyone so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

Radway's Pills

cure all disorders of the stomach, bowels, kidneys, bladder, dizziness, costiveness, piles, sick headache, female complaints, biliousness, indigestion, constipation and all disorders of the liver. 25 cents per box. At druggists or by mail. Radway & Co., 55 Elm street, N. Y. Be sure to get "Radway's" and see that the name is on what you buy.



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and \$1.00 at Druggists.

the church and world are learning to appreciate the ministry, and, for the most part, don't let them "preach for nothing."

J. R. Sanders.

Mena, 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.

A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highland and mountains of Tennessee and Georgia, along the line of the Nashville, Chattanooga & St. Louis Railway, may be found many health and pleasure resorts, such as Monteagle, Sewanee, Lookout Mountain, Bersheeba Springs, Bon Aqua Springs, East Brook Springs, Estill Springs, Nicholson Springs, and many others. The bracing climate, splendid waters, romantic and varied scenery combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N., C. & St. L. Ry. and will be sent to any one free of charge.

W. L. Danley,
Gen. Pass. Agent, Nashville, Tenn.
A. R. Smith, T. P. A., Little Rock, Ark.
(Mention this paper)

CUT ALMOST HALF IN TWO AT DRAUGHON'S COLLEGE.

In order to accommodate students of literary schools, Draughon's Practical Business Colleges, Little Rock, St. Louis and elsewhere, are now making a special summer rate, a reduction of almost one-half as follows: To those who enter for three months, not later than July 10th, they will sell the Bookkeeping Course, or the Shorthand and Typewriting Course for \$25, or all courses combined for only \$30. Penmanship, spelling, etc., free. A chain of eight colleges endorsed by business men. Incorporated capital stock, \$300,000. Fourteen cashiers and presidents of banks are on its board of directors. Its diploma means something. Send for catalogue.

"IN THE GOOD OLD SUMMER TIME."

Not long now until the substance of the song becomes a stern reality to the people of the Southwest; hence it is time to pick out

SOME COOL AND HEALTHY SPOT

where the expended energy of a busy winter and spring may be recouped. With our assistance, the choosing of the place—where to go—is now an easy matter. It should be a place where the air is light and dry and easy to breathe, where there is good fishing and other sports, where scenic attractions abound, and where there are good hotels and first-class boarding houses; in a word, where one may take it easy and enjoy the passing hours in comfort and at reasonable cost.

THE DENVER ROAD

offers, direct, more of such attractive summer vacation propositions than any other line in the Southwest.

Drop us a postal card upon the subject and be convinced.

A. A. GLISSON,
General Passenger Agent, Fort Worth, Texas.

LOW RATES.

Via

THE FRISCO SYSTEM

COLONIST RATES TO SOUTHWEST.

HOME-SEEKERS' RATES TO SOUTHWEST.

Tickets on sale twice a month.

Grand Army of the Republic, San Francisco, Cal., August 17-22.

National Educational Association, Boston, Mass., July 6-10.

Baptist Young People's Union, Atlanta, Ga., July 9-12.

CHRISTIAN ENDEAVOR CONVENTION, Denver, Col., July 9th to 13th.

SUMMER TOURIST RATES to Colorado, commencing June 1st.

Write for full information,

J. N. CORNATZER,
Division Passenger Agent,
Memphis, Tenn.

John Adams was a Congregationalist, and regularly attended the First Church of Quincy, Mass., called "The Church of Statesmen," because so many Adamsons have attended it.

Contributed.

Letter From China.

BY A. P. PARKER.

Our home papers arriving by recent mails contain references to the widespread rumors in regard to the prospect of another Boxer uprising and anti-foreign outbreak in China during the coming summer. The people in the home lands seem to have been considerably exercised by these rumors and especially by the definite prophecies given out by Dr. Colman. It is difficult of course to say how much ground there may have been for such rumors, but personally I have never believed that there was any serious reason to fear an anti-foreign outbreak in the immediate future. I have no doubt that some of the high officials in Peking, together with the old Empress Dowager, would like very much to have it out with the hated foreigner and perhaps they intend to do so some time, but they are not yet ready and the past few weeks have not brought forward any proof that they are intending to strike this year at least. These rumors have for the present almost entirely disappeared and definite news from Tung Fuh Hsiang and Prince Tuan shows that they are not contemplating any action for the present. But while Boxer rumors have died down, a good deal of interest has been excited by the movements of Russia in Manchuria. Russia was under definite promise to evacuate Manchuria not later than the middle of April, but when the time came for actual movement of troops, the Russian government, instead of recalling her forces, has put forward several impossible demands on the Chinese government as the price of giving back the control of Manchuria. There is a good deal of excitement among the Chinese as well as the foreigners on the question, as it is thought very probable that if Russia fails to evacuate Manchuria there is almost certain to be war between Japan and Russia, as the Japanese are not willing to allow Russia to permanently occupy that region. And if Japan goes to war with Russia, it is next to impossible for England to stand aloof; and if England takes a hand in the affair, France and Germany are sure to be involved, and the United States can hardly escape having a part in the affair. So that the whole situation is fraught with the intensest interest to all the residents of the Far East as well as the natives of eastern lands. The general view here is, however, that if Japan, Great Britain and the United States take a firm stand in refusing to allow Russia to continue in the occupation of Manchuria, she will back down and evacuate the country in a very short time. Chinese public opinion is running high on the

subject as indicated by the intention to hold a public mass meeting here in Shanghai today to protest against the action of Russia in regard to Manchuria and to urge the Chinese government to stand firm against Russian encroachment. A similar mass meeting was held last Saturday, attended by several hundred Chinese, where resolutions were passed denouncing the governor of Kwangtung for his proposal to secure the help of the French in putting down the rebellion in the Kwangsi province. These public mass meetings of the Chinese are a sign of the times. They show that patriotic feeling is growing in China and that the power of public opinion is becoming more and more felt by the rulers of the country. A war in the Far East at the present time would be very detrimental to missionary effort, and it is important therefore that the church in the homeland should everywhere pray that God may in his mercy avert such a calamity falling on these far eastern shores.

Our work in the Anglo-Chinese College for this spring term is progressing very satisfactorily. Our full number—180 pupils—have been received. Many applicants have been turned away as usual for want of room. The religious condition of the college is very encouraging. Five of the boys have recently given their names as probationers and candidates for church membership. The attendance at our Sunday-school every Sunday morning runs from 160 to 190. Several of the teachers and older boys carry on preaching services in a street chapel not far away from the college and also in the Municipal Gaol on Sunday afternoon and two nights in the week. They have also recently rented a place in the country near Shanghai where one of the Christian boys has been appointed to teach a school and where some of the teachers and older boys go every Sunday afternoon to preach. We have an active band of workers in the college and they are doing good work in spreading a knowledge of the truth in this immediate region. I take this opportunity to express our grateful thanks to several friends in different parts of the homeland who have been sending contributions for the support of scholarships in the Anglo-Chinese College. Besides sending personal reports to the friends who make these contributions, I am glad to tell in this public way that the beneficiaries of these funds are without exception making good progress in their studies and give promise of becoming useful workers in the mission; in fact, some of the best workers we now have in our mission were the beneficiaries of funds sent in former years for their support in the school. I should be glad to re-

ceive similar contributions from other friends for the support of worthy Christian boys in the college. There are always a number of such worthy cases, who being unable to pay their way through college, would, if helped in this way, grow up to be exceedingly useful laborers in our mission work. Twenty-five dollars United States gold will support a scholarship in the college one year. Any friend desiring to support such a scholarship can forward the money through Dr. Lambuth, secretary of the Board of Missions, Nashville, Tenn., and I shall be glad to send a personal report of the beneficiary of such fund to the person sending it.

Anglo-Chinese College, 18 Quinsan Road, Shanghai, April 28, 1903.

League Day, Lonoke, June 23d.

PROGRAM.

Tuesday, 9:30 a. m.—Devotional service; leader, P. W. Snodgrass, president District Epworth League.

Paper—"The Devotional Department of the Epworth League," by L. H. Hockersmith, Benton.

Paper—"Missions," by L. Kirkpatrick, Hunter Memorial League.

METHODISTMcGINNIS.

Paper—"Charity and Help Department," by J. A. Flemister, Winfield Memorial League.

Paper—"The Literary Department," by Miss Ramsey of Winfield Memorial League.

Paper—"The Social Department," by Miss Lexie Bell, Benton.

League Finances—W. B. Ferguson, First Church, Little Rock.

Adjournment.

2 p. m.—Devotional service.

Business session.

Paper—"Relation of Preacher to the League," by T. S. Buzbee, Winfield Memorial League.

Paper—"Is the Epworth League Practicable for the Country?" by S. T. Scott, Benton Circuit.

Paper—"The Junior Epworth League," by Miss Maggie Hopkins, Asbury League.

"Conference Claims in Full," by Rev. J. M. Workman, Benton.

General discussion at the conclusion of each paper, morning and afternoon.

Arrangements have not been completed for the evening's program. Announcement will be made in the next issue of the "Methodist." All the Leaguers will please take notice that the date has been changed from June 30th to 23rd.

CURE CATARRH NOW.

This is the Best Season of the Year to Treat Catarrh for a Permanent Cure.

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PROPERTY TAXED IS \$224,401,113.

Abstract of Tax Books of State for 1902.

Deputy Auditor of State Avery E. Moore has completed the abstract of the tax books of the state of Arkansas, showing the kinds and amount of real and personal property taxed, with the rates and amounts and poll tax for the year 1902.

The total value of the real estate is \$142,774,533 and the total value of personal property, including poll taxes, \$81,626,580, a total valuation on real and personal property of \$224,401,113. This is a decrease of \$866,568 under the taxes of 1901, when the personal property tax was \$81,896,052 and the real tax \$143,281,629, a total of \$225,267,681.

Some interesting facts are contained in the abstract. There are in the state 285,643 persons liable to pay a poll tax. There are but 251,643 horses and nearly a million cattle. There are but about 40,000 watches and 18,000 pianofortes.

A comparison of the taxable value of all real and personal property of this great state with the great Mutual Life Insurance Company of New York, whose assets on December 31, 1902, were \$382,432,681.30 with a surplus of \$65,119,223.11

IS MOST INTERESTING,

because it shows that this great company continues to deserve the confidence of the people of Arkansas, who at present carry over fifteen million of insurance in the "Old Mutual," which is nearly two and one-half times more than any of its competitors carry on the lives of Arkansas citizens. What citizen but has confidence in his state with her wealth and marvelous resources?

THIS BEING SO,

they should congratulate themselves that they hold a policy on their lives in a company over 60 years old and with assets over one hundred and fifty-eight millions greater than the entire taxable values of the state in both real and personal property.

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is one that it is a pleasure to work for. A few more good men can secure positions in this state as solicitors. Liberal monthly cash advances will be made to agents. Here is an opportunity for energy, perseverance and industry. Address,

H. L. REMMEL,

Manager, Little Rock, Ark.

Refer to seeing this article in the "Methodist" when you write.

The Pilgrim's Recipes.

Boil together for ten minutes three cup-fuls of granulated sugar and one pint of water, skimming carefully. When cold, add two pints of strawberry juice and half a cupful of currant juice. Beat the mixture well together, and freeze.

In large hotels cherry ice is a favorite accompaniment to fried chicken. Stone and mash two quarts of cherries, draining through a colander for an hour. Boil a pound of sugar with a pint of water until it roaps, and when cold mix with the strained cherry juice and freeze.—The Pilgrim for June.

John Quincy Adams was a Unitarian.

Literature and Review

Late Archeological Revelations.

BY REV. A. H. GODBEY, A. M., FELLOW OF CHICAGO UNIVERSITY.

A most interesting literary discovery has been recently made in Egypt, that wonderful mine of universal antiquities. In the coffin of a mummy at Abusir, a papyrus containing the greater part of the last poem of "The Persians," by Timotheus, was discovered. It celebrates the victory at Salamis. Only a few fragments of this poem were known before. That we still do not possess it in its entirety is due to the damaged condition of the papyrus.

But a few years have elapsed since the discovery of MMs. containing about twenty poems of Bacchylides, before unknown. Timotheus has been little more than a legendary personage heretofore; now he emerges from the gloom of the past to take his place with Menes, Midas, Minos and other persons long deemed mythical, now well established historical personages.

Another interesting find two or three years ago may have escaped the notice of the readers of the Methodist. Just as the last efforts of Jeremiah and Josiah at reforming Judah were casting a momentary gleam of hope over the declining morals and fortunes of that people, there came into the world in northeast India, in the little Sakya republic, a man who, like Confucius, was not a teacher of religion, but a quiet, peripolitic sage, assailing the faults and inconsistencies of decadent Brahmanism. Living to a great age, he gathered many followers, going about as he did on a regular circuit, like the ancient Samuel; and using a decidedly Socratic method of developing the mental powers of his pupils. In such reverence was Siddortha held that a wonderful mass of legend and fiction accumulated about him, exalting him into a divine personage. When the old sage died, there was contention for the honor of his burial, and his ashes were placed in eight small urns, to be distributed among the petty states that strove for the honor of his tomb. Two or three years ago the ruins of a curious structure in the jungle, some 100 miles from Lucknow, were discovered; and when the place was cleared, and the ruin explored, it proved to be one of the eight monuments of the old Sakya sage. The inscribed urn was found. Later, another was found, about fifty miles away. The little Sakya republic became extinct 2,500 years ago, absorbed by its ambitious neighbors; its territory has long been laid waste, and overgrown with jungle; the disciples of the ancient sage found scant welcome in his own land; his burial places were forgotten, but the missionary spirit with which he inspired them in his opposition to a narrow creed, has given the name of Buddha to the faith of one-third of the world.

What is to be the net result of the rehabilitation of ancient traditions? For that is precisely what is going on, in these days of antiquarian investigations. Troy is no longer a myth; Gyges and Midas served as excellent centers for tradition because of the prominence of themselves and their doings; the furniture of the grave of Steens; once deemed a mythical personage, is now to be seen in the world's great museums; Minos' palace in Crete is now brought to light, and the fabulous (?) Minotaur proves to be the ox-headed idol in the center of that labyrinthine structure, to whom, it is thought, human sacrifices were offered. Perhaps some interest-

ing explorer will yet recover the lost Atlantis!

Seriously, all this has the utmost value. After a century of total disbelief in the legends of antiquity, we are learning that the traditions of the ancient world are of much more importance than we had deemed them; and that they have not been pure fabrications; in some respects did not even mar the truth.

When comparative mythology and philology began their work, there was a first impulse to derive all folk-lore and language from a common stock. Methods were crude, facts known fewer, and the whole effort was soon utterly discredited. Aryan, Semitic and Hamitic races were there set down as totally distinct. The Hebrew legend of common origin, and eventual differentiation of language was long laughed at. But evidence is now accumulating, and it is generally recognized by the scholarly world that the Semitic and Hamitic people were of common origin, separated very early. The same line of evidence and the same process of comparison may yet show an early affinity with the Aryan stock.

The same necessity for revision of radical theories is manifest in the field of literary criticism. I said some time since to the editor of the leading scientific journal in America, "What is the net result of recent discoveries upon Nentateuchal criticism?" As I anticipated, he replied: "The whole thing must be done over again." I heard a paper upon the Psalter read, not long since. Afterward a careful and conservative scholar remarked that it was clear we had that field to re-study. The more radical critical views, even the criticism widely accepted, now seems hardly tenable.

Ultra conservative scholars will feel over-complacent at these things. They should be reminded that the cardinal error that has been made in the domain of criticism is the working within the brief time-limits long assigned by conservative and somewhat narrow scholarship. The whole necessity for revision of recent theories lies merely in the fact that the human race and civilization are far older than we had supposed; that is all. Every addition to the length of time that man has been upon the earth compels a theoretical readjustment.

John Wesley and Methodism.

Of the movement begun by John Wesley, the results in organized religious denominations are by no means the whole, if the major part, of the work accomplished. Its favorable influence on the Church of England and other Christian bodies is now universally acknowledged, in terms so eulogistic that were they employed by avowed adherents of the Methodist denominations springing from Wesley's labors, it would be counted boasting. It has modified the spirit and methods of every denomination, particularly in preaching, congregational singing, lay co-operation, and zeal and directness in religious assemblies. In elevating the standard of public and private morality, in promoting total abstinence, the restriction or suppression of the sale of liquors to be drunk on the premises, the protection of the Sabbath, and the suppression of lotteries and gambling, whether in saloons or on race tracks, Methodism has been unequivocal and aggressive. Methodists of every name have been constant promoters of popular education and uncompromising defenders of the public school system.

Cotton Belt Route.


Little Rock-Gillett--New Service.

Effective after April 12th, 1903.

4:00 p. m.	Lv. Little Rock.....	Ar.....	12:01 p. m.
4:38 p. m.	Ar. Scotts.....	Lv.....	11:18 a. m.
4:58 p. m.	Ar. Keo.....	Lv.....	10:59 a. m.
5:10 p. m.	Ar. Tucker.....	Lv.....	10:47 a. m.
5:30 p. m.	Ar. Sherrill.....	Lv.....	10:29 a. m.
5:38 p. m.	Ar. Altheimer.....	Lv.....	10:20 a. m.
5:55 p. m.	Ar. Wabasseca.....	Lv.....	10:00 a. m.
6:05 p. m.	Ar. Humphreys.....	Lv.....	9:50 a. m.
6:20 p. m.	Ar. Goldman.....	Lv.....	9:35 a. m.
6:35 p. m.	Ar. Stuttgart.....	Lv.....	9:21 a. m.
6:45 p. m.	Ar. Almyra.....	Lv.....	9:10 a. m.
7:53 p. m.	Ar. DeWitt.....	Lv.....	8:07 a. m.
8:40 p. m.	Ar. Gillett.....	Lv.....	7:19 a. m.
9:30 p. m.	Ar. Gillett.....	Lv.....	6:30 a. m.

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GEO. H. LEE, G. P. A.,
Little Rock, Ark.

The Man and the Movement are one and inseparable, for there is no method or custom which peculiarly distinguished Methodists in the first century of the movement which was not originated, adopted, or adapted by John Wesley.

If, in the one hundred and seventy-five years which have passed since his public work began, men of more philosophic imagination, of greater gifts in pathetic oratory, or of more thorough scholarship may have appeared among his followers, the sentiment attributed to Henry Thomas Buckle remains true,—that the greatness of John Wesley appears in this: among them all, no man has risen so great as he. If diversity, amount and efficiency of work, strength and permanence of moral influence and the beneficent impression of personality—living, dying and historical,—be the standard of judgment, what name within the past two hundred years—of priest, parson, minister, bishop or philanthropist—can rival his, who, when despised and cast out because of zeal for truth and love for all men of every race, exclaimed: "The world is my parish?"—From "Wesley and the Wesleyan Movement," by the Rev. Dr. James M. Buckley, in the American Monthly Review of Reviews for June.

The Fussy Preacher.

The Religious Intelligencer of Frederick, New Breton, copies from a Presbyterian journal the following description of some unsuccessful preachers: "They dictate to the trustees, direct the deacons, superintend the superintendent of the Sabbath school, control the Society of

Christian Endeavor, meddle with the choir, fuss with the organist, order the janitor around, and even dare to lord it over the women in their missionary and aid societies. This meddling and dictatorial disposition betrays a lamentable lack of common sense and nearly always gets a pastor into trouble." Just here is one of the important duties of the ruling elder. When the pastor begins to err in such a direction, his session ought to have an earnest conference with him to anticipate the consequent trouble and prevent it.

Unfortunately there is no ruling elder to manage an egotistical Methodist preacher, unless it be the presiding elder.

BOOKS FOR A PREACHER'S LIBRARY.

The Ministry to the Congregation	
Kern	2 00
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Constitutional History of American Episcopal Methodism, Tigert	1 50
Pastoral Theology, Vinet.....	1 00
Revivals of Religion, Hubert....	50
The Mission of the Church, W. P. Lovejoy	1 00
Mounds, Monuments and Inscriptions, Chapman	1 25
The Church of the Fathers, R. T. Kerlin	1 25
Dawn of Christianity, McConnell	1 00
Hugenots, Samuel Smiles.....	1 00
The New Testament in Greek Westcott & Hart	1.90
The Life of St. Paul, Stalker..	35
The Bible in Court	1.25

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

June 14—Paul at Rome. Acts xxviii. 16-24, 30, 31.

Golden Text—"I am not ashamed of the Gospel of Christ." (Rom. i. 16.)

Time—A. D. 61 or 62.

Place—In the city of Rome.

Paul got at last to Rome. It was a strange way God had of fulfilling his hopes and answering his prayers. He came not by any "prosperous journey by the will of God," as he had requested the Roman church to pray that he might do; but he came through bonds and imprisonment, through persecution and lies, through toil and danger and storm.

There are two reasons to expect that Paul would receive kindly treatment while a prisoner at Rome. The first is that Festus had written in a very kindly tone when he sent him up; and the second is to be found in the incidents of the voyage, when all who were on board the ship must have been compelled to entertain great respect for Paul, who showed himself so superior a man, and who was really the salvation of the whole ship's company. The events that took place on the Island of Malta, during the three months of wintering there, would also greatly enhance their respect for him. No doubt the centurion who had charge of him, and who delivered him to the captain of the guard at Rome, would tell that captain something of what had occurred. This will account for the statement in the first verse of our lesson that Paul was suffered to dwell by himself, in a house he hired, with the soldier that kept him.

What was a man in Paul's circumstances to do? Sit down and morosely wait the time of his trial? No, there was much to be done. His right hand was chained to the left hand of a soldier, and that soldier was relieved every few hours, so that during two years a great many soldiers were probably brought in contact with him. Here was an opportunity which we may be sure Paul would not neglect. But his first effort in Rome was of the same sort as he had made everywhere—he would endeavor to win to Christ his Jewish brethren. It was needful that he proceed with great caution and consideration here. It seemed probable that the Jews of Rome would have been warned about him by the Jews of Palestine, who hated him so bitterly, and who had instigated this imprisonment. At any rate Paul was here in Rome prosecuting an appeal against the processes of these Palestinian Jews. Paul takes an open and straightforward course about the matter, and sends for the officers of the synagogues in Rome, and lays the matter frankly before

them. He gives them to understand that so far from his having done anything or intending to do anything against the Jews, he is here a prisoner for the hope of Israel. This opened the way for the Jews of Rome to hear what he had to say about the Christian religion, and so a time was appointed and he was heard—with the usual result; some believed and some did not. That has been the result attending just about all the preaching that has ever been done.

All this was arranged for within three days after Paul first reached Rome. There were yet, as it proved, two whole years in which he had to wait. He occupied the time preaching the things of the kingdom of God to all who came to him. There was one other product of that prison life, without which our world would be much poorer than it is; Paul wrote four epistles during this time; Philemon, Colossians, Philippians and Ephesians. He perhaps would never have written either of them had he been free to travel and work as other men. So surely does God get the highest and best, both for a man's own self and for the world, out of any life that is yielded wholly up to him.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. Cheney & Co., Toledo, Ohio.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all druggists.

Hall's Family Pills are the best.

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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 Sts., or Union Depot. J. A. HOLLINGER, P. & T. A., Little Rock, G. W. THOMAS, G. P. A., Hot Springs

ARE YOU LOSING WEIGHT



If so then your system is out of balance, and there is a flaw somewhere in your constitution, and a possibility that you are losing health, too. The falling off in weight may beslight, but it makes a wonderful change in one's looks and feelings, and unless the building up process is begun in time, vitality and strength are soon gone and health quickly follows. If you are losing weight there is a cause for it. Your blood is deteriorating and becoming too poor to properly nourish the body, and it must be purified and enriched before lost weight is regained. It requires something more than an ordinary tonic to build up a feeble constitution, for unless the poisons and germs that are lurking in the blood are destroyed, they will further impoverish the blood and weaken the system, and you continue to lose weight.

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Food may be bountiful and the appetite good, but still the system weakens and we remain poor in flesh unless what we eat is properly digested and turned into rich, pure blood. S. S. S. re-inforces the Stomach and aids the digestion and assimilation of food, and there is a rapid up-building of health and strength. S. S. S. acts promptly and beneficially upon the nervous system, strengthens and tones it up, and relieves the strain by producing sound, refreshing sleep. You can find no tonic so invigorating as S. S. S., and being composed exclusively of roots and herbs its use is attended with no bad effects. Old people will find that it braces them up, improves the circulation of the blood, and stimulates all the bodily organs, and persons of delicate constitutions can take S. S. S. with safety, as it does not derange the Stomach like the strong mineral remedies, but acts gently and without any shock to the system. Those whose feelings tell them they are not strong or well, and who are growing thinner and falling below their usual weight, should take a course of S. S. S. and build up again. S. S. S. is recognized everywhere as the leading blood purifier and the safest and best of all tonics. We cheerfully furnish medical advice, without charge, to all who will write us.

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No. 3 daily	No. 1 daily		No. 2 daily	No. 4 daily
11:34 p. m.	11:25 a. m.	Lv. Chicago	5:04 p. m.	6:55 a. m.
8:00 a. m.	8:40 p. m.	St. Louis	7:00 a. m.	7:15 p. m.
2:23 p. m.	"	Thibodaux	"	12:01 "
2:45 "	"	Cairo	"	11:30 a. m.
7:48 "	7:40 a. m.	Paragould	8:12 p. m.	6:18 "
8:50 "	9:00 "	Jonesboro	7:20 "	5:30 "
8:30 "	9:00 "	Memphis	7:30 "	5:45 "
11:05 "	11:30 "	Fair Oaks	5:00 "	3:25 "
11:54 "	12:23 p. m.	Brinkley	4:05 "	2:35 "
12:23 a. m.	12:30 "	Clarendon	3:32 "	2:04 "
1:01 "	1:35 "	Stuttgart	2:55 "	1:24 "
2:40 "	3:15 "	Pine Bluff	1:10 "	11:50 p. m.
5:09 "	5:55 "	Camden	10:55 a. m.	9:20 "
11:25 "	"	Shreveport	"	4:25 "
8:40 "	9:05 "	Texarkana	7:20 a. m.	6:00 "
9:05 "	9:30 "	Lv. Texarkana	6:55 "	5:40 "
2:50 p. m.	2:42 a. m.	Green Hill	1:34 "	11:40 a. m.
4:45 "	"	Sherman	"	9:45 "
5:20 "	5:15 a. m.	Dallas	10:30 p. m.	9:15 "
5:25 "	6:25 "	Ft. Worth	10:15 "	8:20 "
2:15 "	2:20 "	Tyler	11:55 a. m.	12:05 p. m.
6:10 "	5:08 "	Corsicana	11:15 p. m.	8:55 p. m.
7:35 "	7:15 "	Waco	9:00 "	6:35 "

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The committee has given us an admirable reading course for this year. Every league should read it. Much of the permanent benefit to the league members from this organization must come to them from study of such books.

June 14—Gold or God. Luke xviii 18-30.

The story of the lesson is of a young ruler in Israel who was withheld from following Jesus by his love of money.

We may believe that it was with full sincerity and with no thought to parade his excellent outward life that the man came asking, "What shall I do to inherit eternal life?" Mark tells us that he came "running and kneeling down." He felt a need. Something was lacking. In spite of outward observance of the law there was consciousness of that.

Besides these evidences of sincerity this young man gave further proof in that he had no answer of defense for his cause or cavil for the Master's word. He was heart-stricken and went away in sorrow.

Jesus always required of men the hardest things. Salvation made easy is an art not yet discovered. The Lord of life saw always the heart's chief earthly bond and struck at that to sever it. Self finds various lures. Love of honor caught the Pharisee and to the Pharisee the Master talked about people who loved to be called of men rabbi, of men who affected to be models of holiness. They must come down from their presumptuous pitch of sanctity and become, as his disciples, esteemed the filth and offscouring of the earth. Jesus did not talk to the Pharisee about giving to the poor. He did that, and flattered his own self-righteousness in doing it. He sounded a trumpet to notify people of it. The heart of the Pharisee was proud of this sort of service, and it was the heart that Jesus sought to subdue.

Nicodemus had the pride of a philosopher and Jesus' first answer to him, "Ye must be born again," upset all philosophy with him. But it opened the way to a spiritual philosophy which he needed to learn. But to become a child, to live by faith in the guidance and saving power of the Holy Ghost, was the hardest trial of the great teacher in Israel.

So Jesus saw where self was strongest in this young man, and

sought to cut the tie which bound to earth a soul not satisfied and which felt longings for better treasures. "What lack I?"

Jesus' method with the young man is very simple. He trusted in the law. That was all right. "If thou wouldst enter into life keep the commandments." Jesus only repeats the commandments in his first answer. "All these have I kept; what lack I yet?" says the man. Then Jesus said, "Yet lackest thou one thing. Sell all that thou hast and distribute to the poor." The inquirer saw his earthly fortune lifted into one scale, and his hope of heaven into the other. It was a fair weighing of the carnal against the spiritual, for the Master's word was positive. This do and "thou shalt have treasure in heaven." This merger of earthly into heavenly stocks was a clear proposition. Would he accept?

"He went away." He did not choose heavenly treasures. He would not give all he had on earth for it. Did he lack faith? It seems not; that is, he did not question that Jesus told him the truth, and in going away he felt in his heart condemned as one who refused the heavenly inheritance. for "he went away sorrowful."

Thus it is we defer and finally decline the heavenly hope. The earth holds us. See in Jesus' parable of the supper for what things we sell our hopes of heaven—land and oxen and domestic pleasures.

We were made to worship and to serve. The heart clings to some object which becomes an idol and a god. It holds our love and inspires our toil. It may be that supreme affection is not given to God, but if not it is given to something else, and that thing holds God's place in our hearts and lives. So we will serve God or Mammon. We must choose the carnal or the spiritual. We live for the one or for the other. It may be honor, it may be indulgence, it may be wealth, it may be power which influences us most. The chief earthly aim represents the power of the carnal in our lives and must be overthrown.

And mark why Jesus taught that it was enough to obey the law. "If thou wouldst enter into life keep the commandments." This man who first thought he had kept all the commandments is easily shown and convinced that he had kept none of them. For if love of the world is more than love of God, which master do we truly serve? The whole law is epitomized in "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength." No outward obedience in the letter of the law ever fulfilled a law like that, and while Jesus teaches that it is enough that we keep the law he shows the way to a renewal of our



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Jefferson attended the Episcopal Church and subscribed to it, but never openly professed any religion. He is generally classified as a Unitarian, as his writings strongly indicate sympathy with that faith. Writing to John Adams shortly before his death, he said: "Say nothing of my religion; it is known to my God and myself alone."

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THE ARKANSAS METHODIST.

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

REV. A. H. GODBEY, A. M., ASST. EDITOR.

REV. J. R. HARVEY, FIELD EDITOR.

WEDNESDAY, JUNE 3, 1903.

The fields of labor which would be most pleasant to us are not the fields to which God often calls us. A cold and formal church needs a fervent spiritual pastor, and a community disturbed by strife and distrust needs the guidance of a loving, trustful soul.

We sometimes hear public prayers which outdo the prayer of the Pharisee which God despised, prayers that not only tell God how good the suppliant is, how he has prayed and labored, but contain insinuations, well understood, of the unworthiness of other members of the church, and how their coldness and worldliness obstructs all good.

We once heard Matthew Arnold, in a lecture, condemn the sentiment:

"We should suspect some danger nigh where we possess delight."

Yet there is reason for the admonition and it is ever to be remembered that we are in the world for service not enjoyment. Duty often calls us to forego what we deem the purest and most sacred fellowship.

The preachers are holding an unusual number of protracted meetings at this season of the year. It is the busiest work season, but we can not allow the thought to rule the people that the service of God is to be a pastime or holiday after temporal business is attended to. If the preachers wait for convenient seasons of that sort, giving worldly affairs preference, they will lose much time and influence also as they will contradict by their actions the Gospel they preach. Doubtless some seasons are more favorable than others for obtaining large congregations. But the present time is always to be used earnestly and with faith in God to prosper the work. It is not special efforts and occasions which count for most in promoting the work of salvation, but steady, consistent work from the beginning to the end of the year.

The Stampede at Pine Bluff.

A little more than two weeks ago Ellen Burnett Jefferson, a negro girl twenty-two years of age, whose home has been at Pine Bluff, Ark., for several years past, delivered a prophecy that the city would be destroyed at 5 o'clock afternoon Friday, May 29. She claimed to have had a vision in which the destruction was revealed some time before the prophecy was uttered. She saw a vision of wreck, confusion and flood, the cause of which, whether overflow of the river or cyclone, she

did not know. She felt called upon to warn the people and so did. She was arrested as an insane person and a disturber of the peace and confined.

But the negroes who constitute one-half of the population of Pine Bluff were panic stricken. They could not be reasoned or ridiculed out of the belief that Ellen Burnett, who had no influence religiously before this was a prophet of the Lord. A week before the time arrived they began to leave the place. The situation affected all the domestic and business affairs of the city.

The town authorities called a mass meeting. Near three thousand negroes attended. They were addressed by the most intelligent men of their race. It did no good. The negroes almost without exception were in terror. The end of it all was that employers, not to lose their hands, agreed to take them out of the city six miles which the prophetess said was the danger line. This pacified but few. Most chose to look out for themselves. Many offered their little effects for any money they could get. They went out in wagons, on foot and on the cars, special trains being called into service. The papers report that 8,000 negroes, virtually the whole negro population—fled the city. Hundreds of white people left under various pleas. The schools were out and many were going away. The cooks were gone and white folks went visiting. Few confessed to any fear. Friday was a gloomy day and heavy rains fell, but there was no destruction. The negroes are returning to Pine Bluff.

ing, fishing and visiting. Few confessed to any fear.

We have stated concisely the history and circumstances of this begira. It illustrates the negro character, and how without reason and for the slightest cause great communities of them may be wielded, panic-stricken, stampeded, enthused, frightened. The right guidance of such people is at times impossible. The superstitions of the dark continent are latent in their minds. What will education do for them? These negroes of Pine Bluff have schools and patronize them well and are in advance of the majority of their people. But ninety per cent of them fled the city at the prophecy of this girl. The history of our times records no such calamity coming in answer to the prophecy of any one. This girl had not the least claim to their credence. But intense zeal and professed inspiration are irresistible to the negro mind.

Whitecappers Smith and Hall.

Wynne, Ark., May 23, 1903.

Dear Dr. Godbey—You write me for the facts in regard to the church relation of Wes Hall and J.

W. Smith, two of the eight men who are in custody for whitecapping in this county. I answer as follows: Wes Hall is not a member of any church, and if the secular papers call him a preacher it is of late origin; with them, a new fiction invented.

As to J. W. Smith I enclose an article taken from the Commercial Appeal, written by his P. E., W. C. Davidson.

I make this addition to what Brother Davidson has written. J. W. Smith never had any license to preach when he was a member of the Freewill Baptist Church, and hence had none to offer when he joined the Methodist Church. He is not and never was a preacher in either church. Fraternally yours,

J. K. Farris.

Letter of W. C. Davidson.

Forrest City, Ark., May 15.

To the Commercial Appeal:

It has been circulated generally and was published in the Commercial Appeal recently that J. W. Smith, now in the Cross county jail, charged with complicity in the recent whitecap murder case near Wynne, Ark., was a Methodist minister. As presiding elder of the district in the bounds of which this unfortunate event occurred I desire to say this is not true. J. W. Smith is not a minister in the Methodist Church and never was. He is, however, a member of the Methodist Church, having joined last summer under the Rev. J. H. Barrentine, pastor of the West Wynne Circuit. At the time Smith claimed to be a minister in the Free Will Baptist Church, but, having resided within the bounds of the above circuit for a number of years, he offered himself for membership in the Methodist Church and was received—not on his credentials as either a minister or member of the Free Will Baptist Church, but on the assumption of the vows for simple membership in the Methodist Church. I have this information from J. H. Barrentine himself. J. W. Smith has never had any more authority to preach in the Methodist Church than a man who was never a member of the church at all. Besides, if he has ever officiated as a Methodist minister I do not know it. As to the guilt or innocence of Smith in this trouble I know absolutely nothing. For his wife and little children, who are poor, hard-working people, I feel a genuine pity. But I think it well to correct the false impression that has been made in regard to his relation to the church, for some have already made capital of the report to do the church harm.

W. C. Davidson.

Bishop Hoss preached the commencement sermon for Galloway College Sunday last. It was a great sermon.

Searcy District Conference.

The conference was held at Cabot, Rev. M. M. Smith presiding, W. M. Wilson, secretary. There were present thirteen preachers from the district, all the pastors, and a good number of laymen. T. H. Ware, John H. Dye, J. E. Godbey, D. J. Weems, visitors.

Bishop Hoss came the second day of the conference. He preached Friday a. m., also Saturday. Rev. Frank Barrett preached Thursday evening.

The people of the town showed much interest in the meetings.

The reports showed good organization of the work. The spiritual state of the church is improving some; finances are in good state. The general discussions emphasized temperance and fairly represented the great force which the preachers can wield in this temperance warfare. The conference adopted a resolution to use every means of instructing the public and developing right sentiment on this subject.

Resolutions commending the work of the presiding elder, M. M. Smith, were adopted. This is his fourth year on the district.

A resolution by J. F. Jernigan emphasized the importance of the spiritual interests of the church.

Brother Jernigan offered a resolution favoring the merging of the work in Arkansas into two Annual Conferences and it was adopted.

The Sunday-school committee reported through Rev. J. W. Smith, urging the organization of a Sunday-school in every church of the district, also to organize teachers' study circles and provide the schools with our literature.

A resolution offered by H. T. Rainey, condemning the use of tobacco was adopted.

The following local preachers' characters were passed and their licenses renewed:

S. F. Porter, L. D.; H. B. Gerlack, L. E.; H. T. Rainey, L. D.; G. T. Sawyer, L. E.; P. L. Davis, L. E.; J. E. Weir, L. P.; Frank Bridges, L. D.; C. P. Overton, L. D.; H. T. West, L. D.; J. M. Talkington, L. P.; J. W. Ross, L. P.; H. F. Harvey, L. E.

Of the fifteen charges but six sent up their quarterly conference records. This was noted as an inexcusable neglect.

Bald Knob was selected as the place of the next meeting of the conference. A resolution recommending the "Arkansas Methodist" was adopted.

Referring to the international Epworth League convention to be held in Detroit July 16th to 19th, the Western Christian Advocate says: "But of late there is evidence that our young people have felt powerfully the new impulses which are thrilling through the church of

today. There is no better proof of it than the convention programme just mentioned. It is a masterly piece of work. It builds itself rationally upon the spiritual basis—the necessity of a continuous Pentecostal life in the church—the renewal of character by regeneration and sanctification. It emphasizes the ever-present need of fervent devotional meetings. The ardor and earnestness of the Methodist forefathers—of the Wesleys themselves—is prominently put before Twentieth Century young Methodists for their emulation.

Notices

The annual meeting of the Woman's Foreign Missionary Society, White River Conference, will be held at Marianna June 11-15.

Camden District Conference.

Please announce the following: The Camden District Conference will meet at Bearden Tuesday, June 23. All preachers and delegates who expect to attend the conference will please notify me before June 12th, so that I can provide entertainment for them. We are anxious to have and entertain as many friends and visitors as we can. But my friends, we are not in a great city, therefore our ability is limited. There is no room for stock.

The editor and manager of the "Methodist" are cordially invited. Trains north arrive at 11:10 a. m. and at 9:50 p. m. Trains south arrive at 5:15 p. m. and at 9:30 a. m.

F. F. Harrell.

Bearden, Ark.

W. F. M. S.

The W. F. M. S. of White River Conference will convene at Marianna June 11-15. The sermon will be preached by Brother Jeffett. Reduced railroad rates will be secured if we have as many as fifty in attendance. We urge all auxiliaries to send delegates and cordially invite visitors from any part of the conference. Send names to Mrs. J. H. Laurence, Marianna, and homes will be provided for all.

Mrs. S. H. Babcock, Pres.

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

To the Delegates of W. F. M. S., Little Rock Conference:

Dear Co-Workers—Please secure certificates when you purchase your ticket to Fordyce to the annual meeting, showing you have paid full fare to this place. Do not purchase round-trip tickets, but just for one way. We hope to have you returned for one-third fare.

Don't fail to procure your certificates.

Remember date and place, Fordyce, June 10-14.

Come, praying and expecting a blessing.

Mrs. James Thomas,
Cor. Sec. W. F. M. S., L. R. Conf.

Jonesboro District Conference.

The Jonesboro District Conference will meet at Blytheville July 23, and continue in session until after Sunday, July 26. Preachers in charge will see that quarterly conference journals are on hand. The Rev. J. D. Sibert will preach the opening sermon.

Committee on License to Preach—Rev. A. M. R. Branson, Rev. N. E. Skinner, Rev. W. M. Watson, Rev. A. C. Griffin.

Committee on Recommendation for Deacons' and Elders' Orders—Rev. W. F. Rhew, Rev. Z. D. Lindsay and Rev. T. J. Taylor.

Local preachers are ex-officio members of the conference. The name of each one will be called and inquiry will be made as to his gifts, labors and usefulness. We hope to see each preacher in charge, each local preacher and each delegate in place at roll call to remain until after Sunday. Blytheville will provide ample entertainment. All the work of the district will be reviewed. This is the time for our leaders to come together to see what has been done and to plan for yet greater things.

Sidney H. Babcock, P. E.

Annual League Conference.

To Pastors and League Members of the White River Annual Conference:

Our annual league conference of the White River Conference convenes in Jonesboro June 16-19. The by-laws provide that each senior send five delegates and each junior two delegates. All pastors and league presidents are ex-officio members of the Annual Conference, and need not be elected. Where no organization exists the pastor is requested to select six delegates, including himself.

We hope that this will be attended to at once and names forwarded to J. K. Malone, Jonesboro, Ark. The conference board is especially anxious to have every charge represented at our conference meeting. The pastors will please see that this matter is attended to at once.

Fay C. Sterling.

Sec. Conference Board.

Batesville District Conference.

All preachers who anticipate bringing their wives, also all visitors, to the Batesville District Conference, which convenes July 8 at Cave City, will please notify me before July 1, so that I may provide entertainment for all. Come, brethren, full of faith and the Holy Ghost. May the Spirit of the Lord be upon each one to preach the Gospel. J. D. Kelley.

Address me at Evening Shade, Ark.

In all things cost is an accepted indication of value. "A richly dressed lady," says the New York Sun, "was seen kneeling on the pavement the other day, with her jeweled hand immersed in the filth

of the gutter. The proceeding was so unusual that it attracted a group of passersby.

Evidently she had lost something of value, was the thought of everyone. When at last she recovered a jeweled ring from the filth, every newsboy was sure it was a diamond, or one so wealthy would not have stooped so low to save it." In the cross of Christ we not only see divinity stooping down into the filth of the world seeking lost souls, but washing them from their sins with his own precious blood. By this we know the value of a soul.—The Methodist.

Church Notes.

The Alabama Christian Advocate says that in that State there are three-fourths of the Methodist homes in which no church paper is taken. If that be true no united vigorous movement of the church can come until the church papers are better circulated.

Bavaria has forbidden the Mormon missionaries to labor in that country, and now Prussia and the grand Duchy of Necklenburg follow the example. It is thought that Saxony and other States will follow the example. The charge against them is that they are "out of harmony with the laws of the State and of public morals."

Our church at Muscogee, I. T., M. L. Butler, pastor, has been destroyed by fire. It was a good building but the congregation will promptly build a better one.

Methodism and Presbyterianism.

One of our Presbyterian exchanges, in referring to the several bi-centennial celebrations of the birth of Wesley, to be observed by the Wesleyan University at Middletown, Conn.; the Northwestern at Evanston, Ill., and perhaps also by the Boston University, hints that the occasion ought not to be ignored by Presbyterians, Congregationalists and Baptists. Wesley, it admits, was an Arminian; but the fact that nineteen of the occupants of Presbyterian pulpits in Greater New York have come from Methodism seems to it reason good enough why the centennial of one who really belongs to the whole Christian world should be adequately noticed by Protestant Christians the world over.—Western Christian Advocate.

Personal.

Rev. H. L. Revelly called Monday. Bishop Keener gladdened his Nashville friends by a visit recently.

The Misses Jernigan, of Sulphur Rock, were pleasant callers Monday.

Prof. Bowen and Mr. Starns, of Jackson county, were in to see us Monday.

Bishop A. Coke Smith and family will spend the summer in their cottage home at Norfolk, Va.

H. A. Butler, member of the board

of trustees of Galloway College, called at our office Monday.

Rev. B. F. Scott, of the Rison charge, is convalescing after being confined to his bed about thirty days with slow fever.

Rev. W. B. Ri ks, on his way to Galloway College, came in Monday. He brought two little orphans to the Methodist Orphanage.

Rev. Lewis Powell, pastor of Central Avenue, has done good service at Hot Springs in supporting the movement against the gamb'ers.

Rev. Jesse L. Leonard will return to the Little Rock Conference this fall. His present address is 717, E. 8th Street, Pueblo, Colorado.

Dr. James Chapman, of England, Wesleyan Methodist, has been requested to deliver the Cole lectures at the Vanderbilt University in 1904.

Rev. M. W. Manville has gotten the little floating debts paid off of his church, Malvern Avenue, Hot Springs, and is putting the house in nice order.

Rev. W. P. Gibson, father of Mrs. Thornburgh, is spending the summer with a daughter and other relatives at Potosi and other points in Missouri.

Rev. J. M. McAnally reports that his father died at his home six miles north of Ozark, May 29th. We assure Brother McAnally of our sympathy in this sorrow.

Mrs. James Thomas, of Texarkana, was a familiar figure at the Epworth League Literary of Winfield Church last week. She was returning from the Woman's Missionary Meeting at Memphis.

Rev. James Thomas called Friday. Sorry we did not see him. He had been helping Bro. McKelvey in a meeting and goes to Amity on Sunday to preach the commencement sermon of the Amity High School.

The union meeting at the tent closed Monday night. It lasted four weeks. Rev. Jno. P. Lowry preached every morning and evening except on Sundays when he preached at 3 and 8 o'clock p. m. The influence of the meeting was far-reaching. Besides the conversions great good was done. Many prayers will follow Bro. Lowry into other places. The Democrat of yesterday said:

"Evangelist J. P. Lowry closed a successful union revival meeting in the tent at Eleventh and Main streets last night. It opened on Sunday, May 3, and meetings were held every forenoon and night, with noonday meetings at Houck's Hall. When the weather was at all favorable the meetings were always well attended. There were about forty conversions and reclamations, including five men who were under the influence of liquor at the time of their conversion. All the Protestant churches in the city co-operated in the revival, and most of them gave up their Sunday night services for it. One of Mr. Lowry's most faithful helpers was his organist, Mrs. Geo. Thornburgh, who did not miss a meeting except the few days she and her husband were attending the Press Association. Mr. Lowry goes from here to Minden, La., to engage in another meeting."

By request of Bros. Christie and Martin, I have changed time of their quarterly meetings as follows: to wit: Austin et., July 20th, at Smyrna; Maumelle et., August 29 and 30th. The District League will convene one day in advance of District Conference, Tuesday, June 23, 9 a. m., at Lonoke. Preachers will kindly call attention to these changes and urge delegates to both to be present.

Jno. H. Dye, P. E.

For the Young People.

The Lady Bug and the Ant.

The lady-bug sat in the rose's heart,
And smiled with pride and scorn,
As she saw a plain-dressed ant go by,
With a heavy grain of corn.

So she drew the curtains of damask
round,
And adjusted her silken vest,
Making her glass of a drop of dew,
That lay in the rose's breast.

Then she laughed so loud that the ant
looked up,
And seeing her haughty face,
Took no more notice, but traveled on
At the same industrious pace.

But suddenly a blast of autumn came,
And rudely swept the ground,
And down the rose with the lady-bug
fell,
And scattered its leaves around.

Then the houseless lady was much
amazed,
And knew not where to go,
For hoarse November's early blast
Had brought both rain and snow.

Her wings were chill and her feet
were cold,
And she wished for the ant's warm
cell,

And what she did when the winter
came,
I'm sure I cannot tell.

But the careful ant was in her nest,
With her little ones by her side;
She taught them all like herself to
toil,

Nor mind the sneer of pride.

And I thought, as I sat at the close of
day,
Eating my bread and milk,
It was wiser to work and improve my
time,
Than be idle and dress in silk.

—Advance.

SNAP, PUSH AND GO

Is What One Should Get from Food

A young St. Louis lady learned a food lesson she won't forget. She says: "I suffered from indigestion for nearly 10 years and although I tried all kinds of foods for breakfast I could not eat any of them until one day I discovered Grape-Nuts and now I wonder how I ever did without it.

"I am a stenographer in a business office and need all the energy possible but I formerly spent the greater part of every morning wishing I had gone without breakfast for I was continually reminded of it by the uncomfortable distressed state of my stomach. How much ability I lost through this I could not tell you but now all is different for I eat some fruit and a saucer of Grape-Nuts and work hard all the morning and never think about my stomach until lunch time comes.

"I feel the good effects of Grape-Nuts in a sharpened brain, better memory and increased thinking capacity. The only difficulty I have about it is that I never want to limit myself to the required amount for I love it so." Name given Postum Co., Battle Creek, Mich.

There is a reason why Grape-Nuts sharpens the brain.

A Note From the Editor.

Dear Children—It makes the editor happy to know that you love the "Methodist" and are eager for it when your papa brings home the mail. You love your teachers and the preachers. That is very good. Many of the children tell me they belong to the church. I am glad to hear that. I joined the church when I was a little boy. I am glad I did so, for I might have grown up to be a bad man. It is much better to begin to serve God when we are young. It seems so easy afterward. We make associates of good people and they expect us to do right, and that helps us. People who begin to serve God in childhood form no bad habits to trouble them, and all the past is sweet to remember. When you read this note, know that the editor thinks of you often and loves you. He had four sweet children, but all are gone home, and he wants to help other people's children to do right and be happy and get to heaven at last.

Kiku's Birds.

Little Kiku lives in the big city of Tokio, in Japan. Her name means "chrysanthemum." Her father is a carpenter, and the front room of their little home is used as a shop.

On the walls of the shop are two tiny bamboo shelves. You will never guess what they are for, so I will tell you. In Japan the birds often fly into the houses and build their nests. They are not afraid of the people in the house, because all Japanese are taught to be kind to birds.

Kiku and her little brother, Haru, often feed the birds that live in the shop. Kiku's father says that birds bring good luck to a house. He hopes that another pair will come next year, and he will gladly make another bamboo shelf for their nest.

Sometimes three or four pair of birds will build their nests in a Japanese home, but no matter how many come they are never turned away, and the children never tease or frighten the little nestlings.—Sunbeam.

Our Letter Box.

Beeville, Texas.

Dear Brother Godbey—Here comes a little Arkansas girl from away down in Texas. I was born in Lavaca, Ark. I am 11 years old and love to go to school. I am in fifth grade. I go to Sunday-school almost every Sunday. Our minister's name is Brother Miller. He is such a good man. Papa takes the "Methodist," and we enjoy it very much. I like my new home in Beeville fine. We moved from Lavaca, Ark., to Round Rock, Texas, and then to Beeville, Texas. I have two brothers and two sisters

and I am glad to say I haven't any dead. I have only one pet and that is my baby sister, two years old. I will answer one of the questions asked, Who was the commander of the Israelites? Moses.

If this escapes the wastebasket, I will write again. Yours truly,
Katie A. Laws.

Dota, Ark.

Dear Brother Godbey—I am a little girl nine years old and want to join your happy little band. I enjoy reading the cousins' letters very much, and thought I would write one. I do not go to school now, but will this summer. We do not have any Sunday-school now, but hope we will soon. My dear grandma died on the 23d of January, and papa on the 30th. Oh, we do miss them so much. We live with grandpa now. I have no pets except my baby sister; she is just six months old and is so sweet. I will close before my letter grows too long.

Iva Baker.

Avilla, Ark.

Dear Brother Godbey—I am a little girl six years old. I go to Sunday-school every Sunday. My teacher's name is Mrs. P. H. Scott. She is a good teacher. Papa is our superintendent. Brother Simpson is our preacher. If this misses the wastebasket I may write again. Best wishes to the dear old "Methodist."

Stella Gregory.

Ravenden Springs, Ark.

Dear Brother Godbey—Will you please allow me to drop another letter in the cousins' letter box. Our school closed some time ago. I go to Sunday-school every Sabbath. I am one of ten little girls in my aunt's class. We memorize a verse every week, and each Golden Text. Brother Godbey, I want to tell the cousins something about our town. Although it's a very small place, yet it is so healthy and has such good water that many people make it a summer resort. So I want to invite some of the cousins and you too, Doctor, to come over and get a good drink of pure cold water. I know the cousins would enjoy a stroll up and down the hills and over the rocks, and a look at the Raven's dens. One large rock is 60 feet high. We have one large hotel kept by Aunt Hattie Welch, who knows just exactly how to treat folks to make them feel pleasant and happy. She can care for about 200 guests. We also have several boarding houses, and oh, such good water! The water of one spring is said to cure sore eyes. But I meant to tell the cousins something about the caves and dens, but as I am not a good hand to put my thoughts on paper, I'll close, asking a question. What were the names of the men who hid themselves under the stalks of flax? Your cousin,

Dora Griffith.

Center Point, Ark.

Dear Brother Godbey—As I have seen so many nice letters in the

dear old "Methodist," I thought I would try and write one. I am a girl 16 years old and have been going to school ever since I was six years old, and enjoy going to school very much. Our teacher's name is Mr. Harvey Smith. We all like him very much. I study arithmetic, grammar, fifth reader, spelling and geography. Our preacher's name is Brother Lawless. We all like him very much. We have a very good Sunday-school here. Our superintendent is Mr. Harvey Smith. I enjoy going to Sunday-school. My mamma takes the "Methodist," and I enjoy reading it very much, especially the children's page. Well, I will close. If this misses the wastebasket I will try it again. Your friend,

Willie Floyd.

WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism, and catarrh of the stomach? The Vernal Remedy Company, 91 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of the "Arkansas Methodist" who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

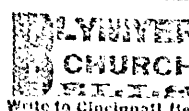
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Our Church at Home.

MORGANTON, ARK.—My second quarterly conference convened May 9, 10, at Bryant. We had a good conference. One good feature of this conference was the way the people attended the 11 o'clock service Saturday. The house would hardly contain the congregation.

Another nice feature was every one brought dinner and stayed for the business session. I think this a very hopeful feature to see the laity of the church thus interested about our church work. Our much loved P. E. was with us, and did some powerful preaching, and endeared himself to every one present.

The conference was really a source of inspiration to all of our people. The outlook on my charge at present is very hopeful at most of my appointments. The people are taking better interest in the work and are attending church better.

The Sunday-schools are taking on new life. We are planning for great revivals.

By the grace of God we expect victory for Christ. Fraternally,
T. H. Wright.

CEDAR GROVE CIRCUIT.—Our second quarterly conference has come and gone, and in the absence of the P. E., Brother Newman of Jamestown Circuit, came over and held our quarterly conference for us, and preached us four good, strong sermons which were highly appreciated by all that heard him.

There were but few of our official members present, on account of the recent wet weather, throwing them behind with their crops, but everything seemed to be harmonious and went off to the satisfaction of all present, so far as we are able to judge. Those present went to their homes with renewed determination to make this year one of success.
W. I. Howse, P. C.

TUCKERMAN AND KENYON STATION.—My 2d quarterly conference has just passed. Brother Umsted could not reach me on Sunday on account of sickness in his family, but reached me Monday morning, and in two or three hours after he had gotten here he received a telegram to come home, all of which we regretted so much. Our work is assessed for P. E. and P. C., \$812. Everything is paid in full up to date. We have had something near 20 accessions to the church and five or six conversions, and no protracted meeting. Had four accessions to the church Sunday, and baptized four babies. Our stewards, Brother L. D. Smith, Isaac Newton, Newt Greenhow, Brother W. G. Hogan at Tuckerman and Brother J. W. Lindley, Tin. Strouby and G. A. Pilquist at Kenyon, are very faithful. Their motto seems to be, "Our

P. C. and P. E. must be paid in full each quarterly conference." God bless these faithful men. Our Ladies' Aid reorganized since I came on the work, is doing fine work. It has spent about \$40 on the parsonage, furnishing it, and now they have almost enough money to buy a new organ for the church. God bless them. The outlook is fine for a good year. Pray for us.
H. H. Hunt.

The hundred and twenty-sixth Psalm is largely expressive of our condition in Magnolia. I made two or three efforts in the winter to have a revival meeting. We had two good starts, once very fine indeed, but the rains came and the floods fell on us and drowned us out. So we began again on Sunday, 10th inst., and continued without interruption until Wednesday, 27th inst.

Brother J. H. Cummings of Waldo came to my help on Tuesday, and remained with us, except on Sundays, for two weeks. His preaching is strong, clear and forceful. His manner kind and impressive. His ministry is effective. He is fine help. My people are justly delighted with him. The meeting in many respects was very successful. True it was limited in the scope of its influence, as many of the town did not attend. To all who attended and took part it was a great blessing. We have received into the church sixteen by vows and several more will likely join soon. The spirit of God was present in great power on several occasions. I purpose to resume as soon as I can, after our Baptist brethren get through with their meeting. I suspend for them on Wednesday. They began on Thursday night, following. Pray for us in Magnolia. We need a gracious revival.
W. M. Hayes.

MENA, ARK.—My Dear Brother Godbey—The Salvation Army revival, referred to in last week's issue, closes tonight. Though the weather has been some against it, the audiences have been large and attentive, and Major Galley and Ensign Listen, his daughter, arrived Friday, adding much interest to each service by their delightful music, instrumental and vocal, and spiritual work. We feel their ear-

nest zeal will yet yield greater results. There were some six conversions and four accessions to date. They certainly emphasize the good old way of altar repentance and consecration. It was refreshing last night to see penitents lingering at the altar at a late hour after the benediction. We are sorry the army could not stay longer.
J. R. Sanders.

HOLLY GROVE AND MARVELL.—Rev. W. C. Davidson, presiding elder, came on 25th in the afternoon, preached a fine sermon at 8 p. m. Held quarterly conference Monday at 10 a. m. Reports in every way were better than last year at second quarter. Helena District promises the best report in its history at close of this year. We had a fine day yesterday, fifth Sunday. One valuable accession.
Sincerely,
H. B. Cox.

We take this from the Midland Methodist:

The Summer Institute of Biblical and Theological Study will begin at Vanderbilt University on Wednesday, June 17, and continue in session till Friday, June 26. The public address this year will partake of the nature of a bicentenary celebration of John Wesley. The opening address will be delivered by Bishop C. B. Galloway at 8 p. m. June 17 on "John Wesley's Mother."

On June 18, at 11 a. m., Bishop E. E. Hoss will discuss "The Historical Conditions That Called for Wesley and His Providential Preparation for His Work;" and at 8 p. m. Rev. H. C. Tolman, Ph. D., of the Episcopal Church, will discuss "John Wesley's Influence upon the Church of England." Friday, June 19, at 11 a. m., Bishop R. K. Hargrove will speak on "John Wesley as an Organizer and Religious Leader;" and at 8 p. m. Dr. Collins Denny will discuss "John Wesley's Influence upon the English People."

At 11 a. m. June 20 Dr. G. B. Winton will speak concerning "The Literary Activity of Wesley." Sunday, June 21, 9 a. m., Wesleyan Love Feast and Experience Meeting.

June 22, at 11 a. m., Dr. R. J. Bigham will discuss "Wesley and the Printing Press," and at 8 p. m. Rev. Thomas Carter, B. D., pro-

fessor of New Testament Greek in Vanderbilt University, will speak on "John Wesley as Preacher and Theologian."

Tuesday, the 23d, at 11 a. m., Dr. H. M. Hamill will discuss "John Wesley and the Modern Sunday-school;" and at 8 p. m., "Wesley and Popular Christian Education" will be presented by Dr. J. D. Hammond.

Wednesday, June 24, at 11 a. m., Dr. Lansing Burrows, pastor of the First Baptist Church in Nashville, will speak on "The Larger Wesley;" and at 8 p. m. Rev. Seth Ward, assistant secretary of missions, will discuss "Wesley and the World's Evangelization."

Thursday, June 25, at 11 a. m., Dr. Ira Landrith, editor of the Cumberland Presbyterian, will speak on "The Catholicity of Wesley;" and at 8 p. m. there will be "An Evening of Music and Song" in which the hymns of John and Charles Wesley will have special consideration.

On Friday, at 10 a. m., a meeting presided over by Bishop O. P. Fitzgerald for the free and open discussion of "Lessons from the Life of John Wesley, and the Needs of Modern Methodism."

The post-graduate class will devote June 18 and 19 to the consideration of Dr. Fairbairn's "Philosophy of the Christian Religion" under the guidance of Prof. Tillett, of Vanderbilt University. Short papers will be read by Revs. S. E. Wasson and J. C. Persinger, of the North Alabama Conference; A. S. Lutz, of the Louisiana Conference; and T. A. Kerley, G. A. Morgan, W. B. Taylor, W. V. Jarratt, of the Tennessee Conference, and many others will participate in the oral discussions. Dr. E. B. Chappell will conduct the class studies in Shakespeare on June 20-22. Profs. J. H. Harrison, of Elkton, Ky.; R. G. Peoples, of Wartrace; J. A. Robbins, of McKenzie; R. H. Peoples, of Fayetteville; Revs. J. R. Stewart, J. J. Ransom, L. R. Amis and S. E. Wasson will read short papers on topics previously assigned. On June 23d and part of the 24th Dr. J. A. Kern will guide the class in the discussion of problems suggested by the study of Dr. Washington Gladden's "Christian Pastor and the Working Church," which will be participated in by Revs. T. C. Ragdale, J. F. Timmon, George L. Beale and several others. Part of June 24 and all of the 25th will be devoted to "Studies in Methodist History," using Dr. Buckley's work as a text. Dr. O. E. Brown will have charge of the class in these studies. Short papers will be read on appropriate topics by Revs. S. M. Godbey, G. Kelley, L. P. Beatty, Thomas Carter, A. M. Trawick, J. W. Cherry, R. H. Hudgens and others. From 9 to 11 a. m. and from 3 to 5 p. m. daily will be devoted

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the work of the post-graduate class throughout the session of the Institute.

During the session of the Institute the Examining Committee in charge of undergraduate work in the Tennessee Conference will meet their classes, give a rapid but helpful review of each book in the course, and follow this with a written examination for all who have not taken the correspondence course, and who desire the examination at this time rather than later at the session of the conference in October. Each committee will arrange programme of work with its class.

Plain and simple entertainment will be furnished in Wesley Hall at actual cost, about sixty cents a day. Rev. J. W. Dixon will have charge of the hall. Good boarding houses in the neighborhood of the university can be secured at a cost of one dollar a day.

To Pastors and Leaguers.

In accordance with resolutions passed by our Annual Conference at its last two sessions the Epworth League Board has arranged for a conference of our Epworth Leaguers. Jonesboro has been selected as the place to hold the conference and June 16-19 the time. A good programme has been arranged, and a pleasant and profitable time is confidently expected. We very earnestly solicit the co-operation of our pastors in securing a large attendance. The church and the league at Jonesboro are making arrangements to entertain all who attend. The railroads will give reduced rates. Those whose names appear on the programme have promised to be present and present their respective subjects. We have been fortunate enough to secure some of the best speakers and league workers in our church. If the pastors will attend they will find the programme interesting and helpful. If they will urge their leaguers and young people from the charge where there is no league to attend they will find that great good will result from it.

Let us have three delegates from every league, both Junior and Senior, and a delegate from every church where there is no league. This conference is very important and we are very anxious that this interest of the church shall not longer be allowed to lag in our bounds. Remember the time, the place and the importance of saving the youth. Send names of delegates to J. K. Malone, Jonesboro, Ark. W. M. Wilson, Chair. W. R. Conf., E. L. Board.

Several North Carolina towns are having, and have had recently, street fairs. These things are of very doubtful utility. The merchants say they do not benefit trade, and we are sure that they do not

promote manufactures. It brings to the towns a very undesirable class of people, who exhibit their tricks, most of whom are fakers pure and simple. These fakers rob, corrupt and humbug the people; and although people say they are disgusted, they patronize the next faker who comes along. Verily, Barnum was right when he said the American people like to be humbugged. From the moral aspect, these carnivals deserve to be classed with the circus, but with this distinction; they have all the evil of the circus, with none of its redeeming features.—North Carolina Christian Advocate.

Married.

M'ABEE-HOEL.—Mr. Melvin McAbee to Miss Cora Hoel, near Branch, Ark., May 20, 1903, Eugene Woodruff officiating.

RICHARDS-HEDGES.—At the parsonage, Charleston, Ark., Sunday, May 24, Mr. Fred H. Richards to Miss Hattie Hedges, Eugene Woodruff officiating.

GORE-CAUDLE.—May 28th, 1903, at the home of the bride's parents in Mena, Ark., Mr. R. L. Gore and Mrs. Martha Caudle, Rev. J. R. Sanders officiating.

SPECIAL EXCURSION BULLETIN

Iron Mountain Route.

Denver, Col., and return, July 1 to 10, inclusive, return limit August 31, \$25.

San Francisco, Cal., and Los Angeles, Cal., and return, August 1 to 14, inclusive, return limit October 15, \$47.50.

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Asheville, N. C., and return, June 10 to 13, return limit June 25, \$21.30.

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Detroit, Mich., and return, July 14 to 15, return limit July 20, with privilege of extension if desired, \$25.45.

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Nashville, Tenn., and return, May 30, 31, June 1, 18, 19, 21, July 2, 3, and 4, return limit 15 days from date of sale, with privilege of extension if desired, \$13.30.

Denver, Colorado Springs, Pueblo, and return, June 1 to September 30, return limit October 31, 1903, \$28.15.

Salt Lake City and Ogden and return, June 1 to September 30, return limit October 31, 1903, \$41.50.

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Prof. Draughon has just issued a pamphlet entitled "A Little Talk About a Big Success," which is one of the most interesting pieces of literature of its kind that it has ever been our pleasure to read. It tells of the ups and downs of the founder of Draughon's Colleges since his first one was organized on wheels fifteen years ago. Prof. Draughon will take pleasure in sending one of the pamphlets free to any one who

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Woman's Work.

A Letter From a Chinese Girl.

Little Rock, Ark., May 22, 1903.
Dear Dr. Godbey—A letter received from our little Chinese protegee, "Waun-Yur-Pan," of the "Carrie Hinton Thomas" scholarship, Virginia school, Huchow, was a long time on its way, but as it was sent by her teacher without correction and proved so interesting to us, we send a copy to the "Methodist" for publication.

Whenever an opportunity offers, we send a little box of remembrances.

The safest way is to send by some returning missionary. The first box contained, among other articles, a pretty little Bible with name in gold lettering, of which she was very proud.

At the recent meeting of the board we sent a package. Enclosed was a nicely bound copy of "Little Women," by Miss Alcott; a large embossed paper doll with wardrobe, and a group picture of our society. May Brickhouse, Cor. Sec. Winfield Memorial Y. P. F. M. S.

Virginia School,

Huchow, China, Feb. 16, 1903.

Dear, Dear Friends—Are you all well and happy? I hope you so. Now I want to write a letter to you and thank you very much for a few months ago I received a pretty red book-mark which was sent from you. Excuse me, dear friends, for I have waited a long time to answer your letter, because I am a thoughtless girl and can not write a nice English letter to you. Though I do not write it, my heart is very full of love for you, and I do not forget you and I would like to see your face, too.

I will give you a picture, but I would like to have your picture, too, so I can see you every day, and know how many friends are helping me to study in this school.

Now, I like to tell you what happened in our vacation from January 17 to February 12. I was very glad. I went to my home and saw my parents, three brothers, two sisters and all around me. I ate my New Year's eve dinner alone, for my parents do not believe in Jesus, so my food was not like theirs. I knitted my shawl, gloves, shoes, a pair of small gloves for my brother, a large pair for my father, and made a butterfly on my grandmother's shoes with blue silk thread, and other days I went to my uncle's sister's marriage feast. There were plenty of meats, fish, fruits and other things for the great occasion. I saw the bride dressed in red clothes and many pretty things on her head, when she went to her husband's home to be married. I saw her husband dressed in long clothes, the color was pretty nearly black. There

was rain on February 10. My home is away from Shanghai forty lis, so I could not come to Shanghai, and be with the pupils on the appointed day, because they wanted to go to Huchow February 11; so we started to Shanghai early in the morning. My father and I walked the forty lis. I was very tired, and reached Shanghai at an hour after the time, but the other pupils were late, too, so I came on with them after all. The steamer leaves Shanghai at 12 o'clock for Huchow. My teacher, Miss Coffy, went back to America last summer, so Miss Sanders came instead of her. Now she wants to go back, too; so my teacher is Miss Rankin. We have two new pupils and one day school.

I can not tell you very clearly, but I hope you will understand it. Your loving friend,

Waun-Yur-Pan.

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Mounds, Monuments and Inscriptions, Chapman		1 25
The Church of the Fathers, R. T. Kerlin		1 25
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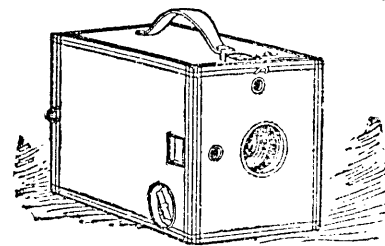
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At Rest.

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MCCOY.—Edwin R. McCoy was born
November 22, 1839, in Dallas county,
Ark. He was married to Miss Har-
riett McCammon, July 6, 1864. Two
years later, in 1866, he was converted
under the preaching of Dr. Hunter at
a meeting held at Cypress church
about eight miles west of Tulip, in
Dallas county, and joined the M. E.
Church, South, at that place. In 1867
he moved to Rockport, Hot Spring
county, and in 1873 to Magnet Cove,
where he resided until his death,
which occurred at his home March 25,
1903. His first wife died in the early
eighties, and he lived single until
April 21, 1889, when he was married
to Mrs. Fannie Hill, who survived him.
To him and his first wife were born
seven children, four sons and three
daughters, and by his second wife, one
daughter, all of whom, except one
son, are still living. Brother McCoy
was a kind and a thoughtful husband,
a devoted father and a generous neigh-
bor and will be greatly missed
throughout his entire vicinity. As a
Christian he was a model. The true
elements and principles of Christian-
ity were very beautifully exemplified
in his life and death. He seemed to
be dead to the world and unreserved-
ly consecrated to his Master's ser-
vice. He was a brave soldier. He
was always armed, equipped and pre-
pared to meet his foes. He was a
steward in the church and a faithful
one indeed. He never missed a quar-
terly conference in the bounds of his
charge or services of any kind at his
own church, except in cases of sick-
ness in his own family. He was a
great power in the church and in the
Sunday School. I don't say that
Brother McCoy was absolutely fault-
less and without sin. But I do say
that a world of such men would liken
earth to heaven and to his weeping
wife and children whom he loved so
dearly we would say, let his life be an
example to you, live as he lived, fol-
low in his footsteps, as he followed
the footsteps of Jesus, his Savior,
and keep yourselves in the narrow
path in which he ran his Christian
race, and it will bring you eventual-
ly to where he now is in glory, and
there you shall meet him where there
will be no more death, and where all
tears shall be wiped away. His pas-
tor,
C. C. Green.

OSBORN.—John, Jr., son of
Harmon and Eliza Osburn, was born
in Rush county, Indiana, April 29,
1839, and died near Pueblo, Colorado,
March 27, 1903. At the age of thir-
teen he joined the M. E. church. When
sixteen he began teaching a
class in Sunday school, and when
only nineteen was put in as class
leader, and when twenty-two was
elected Sunday school superintendent.
He served his church almost contin-
uously as steward and Sunday school
superintendent for over forty years.
On moving to Corning, Ark., in 1893,
he at once identified himself with the
M. E. church, South. While all the
interests of the church were near his
heart, and he was never too busy to
do whatever was required of him in
his church work, the Sunday school
work lay nearest his heart, for in that
line he had the greatest success. His
health failing rapidly, he went to
California, hoping to, at least par-

tially, regain his health, and the
change seemed to relieve him for a
while. It soon became apparent that
it was only temporary and he began
to fail again. As long as he was able
he attended the Sunday schools
wherever he was stopping, and after
he could go no longer he would send
his wife in his stead, he was so an-
xious to get new methods and new
thoughts to help in his work. As
quietly as the babe falls to sleep on
its mother's breast, he fell asleep to
wake no more.

E. W. Osburn.

MATHIS.—Mrs. Louisa Mathis
(nee Russel) was born September 26,
1827, died at the home of her daugh-
ter, Mrs. W. E. Jett, Caldwell, Ark.,
March 12, 1903. She professed faith
in Christ in 1842, and united with
the church then or soon after. She
married in 1844. To her were born
nine children, four of whom are still
living. To these she leaves a rich leg-
acy of faith. The closing hours of
Sister Mathis' earthly journey were
those of triumph. She suffered much
and long, but never a complaint. She
bore it all patiently, even cheerfully;
and was ever anxious not to be a bur-
den to those who attended her wants.
As she was nearing the end, and her
suffering was intense, when asked
what she wished, looking up she re-
plied, "To be there." Surely she "ob-
tained a good report through faith."
Her pastor, W. L. Oliver.

DURHAM.—Henry E. Durham was
born January 29, 1873, died March 2,
1903, aged thirty years, one month
and two days. He leaves a widowed
mother, two sisters and two brothers
to mourn his early death. Brother was
a member of the Missionary Baptist
church, and one of the most steady
and reliable young men in the coun-
try, always ready to do a good deed,
and just as ready to condemn a vile
one. Those who knew him best loved
him most, and his family looked to
him as their support. He devoted his
life to the care of his mother and sis-
ters and to the protection and edu-
cation of his crippled younger brother.
By his death the country loses a
faithful citizen, his friends a true
companion, and his family a devoted
son, brother, friend and counselor.
We laid his remains to rest amid the
tears of a large congregation of
friends and relatives. "Blessed are
the dead who die in the Lord."
A. E. Wilson, P. C.

A TEXAS WONDER.

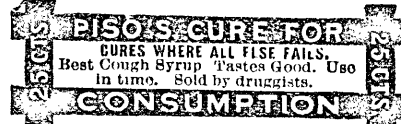
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irregularities of the kidneys and blad-
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covery, for years and recommend it
to any one suffering with any kidney,
bladder or rheumatic trouble, as be-
ing the best remedy we have ever
sold.

Yours truly,
J. F. DOWDY.



AYDELOTTE.—Mrs. Melvina Ay-
delotte (nee Wyatt) was born March
14, 1850. Was married to John Ay-
delotte January 16, 1872. Professed
faith in Christ and received a wit-
ness of her adoption into His spiri-
tual kingdom in the year 1875, and
died at her home, Oil Trough, Ark.,
March 10, 1903. It was the writer's
privilege to know her for more than
a year preceding her death. She im-
pressed me as one who had drunk
deep of the wells of salvation through
much trial and suffering. Truly she
was a child of God. She so expressed
herself to me, and manifested it in
her life. She loved her Lord, her be-
loved Methodist church, of which she
was so long a member, her children,
her home, and her pastor. One son
preceded her to heaven several years
ago. Two daughters survive her,
one, Nora, the wife of Rev. James G.
Parker, the other, Dollie, whom the
writer received into the church last
autumn. These dear children are
largely resigned. They know that
precious mother is safe in heaven.
Yes, blessed be our Heavenly Father,
safe with Jesus, where the wicked
cease from troubling and the weary
are at rest. They will follow on. God
grant you both a safe voyage over
life's fitful sea, just clouds, wind and
waves enough for your dear Lord to
vindicate His presence and power to
help in every time of need, a safe an-
chorage at the haven of eternal rest
—where mother lives. Amen.

I. E. Thomas.

COX.—David J. Cox was born in
A. D. 1858, died February 21, 1903.
He had long been a sufferer from con-
sumption and had gone from place to
place in search of health, but all ef-
forts were in vain, and at last he
came back to the home of his brother-
in-law, Bro. J. R. Holmes, where
cared for with all the tenderness it
was possible to give him, he quietly
breathed his last. Bro. Cox was
member of no church, but during his
sickness he embraced the mercy of
God, and when I last talked with
him he seemed resigned and peaceful.
We have no doubt he died in the full
triumphs of a living faith.

Amos E. Wilson, P. C.

BROWN.—Mary Josephine Brown
(nee Wood) wife of C. S. Brown, was
born in Rutherford county, Tennes-
see, August 26, 1840. She moved with
her parents to Gibson county, Ten-
nessee, in December, 1854. Professed
religion under the ministry of the
Rev. Bally Taylor, at the age of fif-
teen years, and joined the M. E.
church, South. She moved with her
parents to Greene county, Arkansas,
February, 1855. Joined the M. E.
church, South, by letter. Was mar-
ried to C. S. Brown by Rev. William
M. Watson in December, 1875. She
lived a devoted Christian from the
day of her consecration until God
said, "It is enough; come up higher."
Sister Brown had great faith in God.
She bore her sufferings with perfect
patience. She quietly fell asleep
January 6, 1903. Truly a good wo-
man is gone from our ranks. She
leaves a husband, three children, two
step-children, one sister and five
brothers, with a host of friends to
mourn their loss. But their loss is
her eternal gain. Two of her broth-
ers, John W. and William F. Wood,
are ministers of the gospel in the
M. E. church. Be faithful a few more
days, loved ones, and you will meet
again.

H. E. May.

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, JUNE 3, 1903.

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

Methodist Calendar.

Epworth League Conf., Jonesboro, June 16-19
Camden Dist. Conf., Bearden, June 23
Little Rock Dist. Conf., Lonoke, June 24
Dardanelle Dist. Conf., Rova, July 1-5
Harrison District Conf., Marshall, July 9-12
Hendrix College Commencement, June 14-17
Sermon, Bishop E. R. Hendrix, 11 a.m. 14th
Little Rock Dist. Epworth League Conference, June 23
Lonoke, 9 a.m.
Arkadelphia Dist. Epworth League Conference, Central Av. Church, 9:30 a.m. June 23
Pine Bluff Dist. League Conf., Kingsland, July 1
Pine Bluff Dist. Conf., Kingsland, July 1
Paragould Dist. Conf., Piggott, July 8
Texarkana District Conf., Ashdown, July 8-12
Helena Dist. Conf., Holly Grove, July 8-12
Batesville Dist. Conf., Cave City, July 8-12
Prescott Dist. Epworth League Conference, Columbus, 2:30 p.m., July 15
Prescott Dist. Conf., Columbus, July 15-19
Jonesboro Dist. Conf., Blythesville, July 23-25

Quarterly Meetings.

Texarkana District—Third Round.
Mena Circuit, June 6, 7
Bright Star Circuit, June 13, 14
Garland Circuit, June 14, 15
Wilton Circuit, June 20, 21
Foreman and A. Cir., June 21, 22
Texarkana Circuit, June 27, 28
Texarkana, "Fairview", June 28, 29
Mena Station, July 4, 5
Richmond Circuit, July 11, 12
DeQueen Station, July 18, 19
Horatio and Gillham Cir., July 20
Texarkana, 1st Church, July 25, 26
Lockesburg Circuit, July 28
Chapel Hill Circuit, Aug. 1, 2
Janssen Circuit, Aug. 4
Mt. Ida Circuit, Aug. 8, 9
Cherry Hill Circuit, Aug. 10
Umpire Circuit, Aug. 15, 16
District conference will convene at Ashdown July 8-12, Rev. John R. Rushing will preach the opening sermon. B. A. Few, P. E.

Helena District, Third Round.
Forrest City Station, June 7, 15
West Wynne Circuit, June 13, 14
Laconia Circuit, June 20, 21
LaGrange Circuit, June 27, 28
Helena Station, July 5, 6
Brinkley Station, July 19, 20
Marianna Station, July 22, 23
Wesley Circuit, July 25, 26
Bledsoe Circuit, August 1, 2
McCrory and DeView, August 6, 7
Cotton Plant and Howell, Aug. 8, 9
Wheatley Circuit, August 11, 12
Blackton and Turner, Aug. 15, 16
Holly Grove and Marvell, August 17, 18
Clarendon Station, August 19, 20
Wynne Station, August 23, 24
Haynes Circuit, August 29, 30
The district conference will be held July 8-12, at Holly Grove.
The opening sermon will be preached Wednesday, July 8th, at 8 p.m., by Rev. F. A. Jeffett.
Committee on Examinations—Fred Little, W. H. Dyer and J. K. Farris.

The local preachers in the district are urged to be present if possible, but whether present or absent,

they must submit to the district conference written reports of their labors during the year.
W. C. Davidson, P. E.

Jonesboro District—Third Round.
Golden Lake at Bardstown, June 6, 7
Vandale, June 20, 21
Lake City and Big Bay at Big Bay, June 27, 28
Jonesboro First Church, July 5, 6
North Jonesboro, July 5-7
Harrisburg Circuit at Pleasant Valley, July 9, 10
Harrisburg Station, July 11, 12
Nettleton, July 18, 19
Shiloh Cir. at Shiloh, July 20, 21
The resolution by J. F. Jernigan
Marion Cir. at Bethany, Aug. 1, 2
Crawfordsville Circuit, Aug. 4, 5
Luxora at Melt Bayou, Aug. 8, 9
Osceola, Aug. 15, 16
Menelle Cir. at Mamla, Aug. 22, 23
Cotton Belt Cir. at Cache, Aug. 25, 26
Trinity at Shady Grove, Aug. 29, 30
Blytheville Station, Sept. 5, 6
Blytheville Cir. at Dell, Sept. 7, 8
Owen Circuit, Sept. 12, 13
Mitchells Point at Lake View, Sept. 19, 20
Marked Tree at Birds S. H., date not fixed
District Conference at Blytheville, July 23-26
S. H. Babcock.

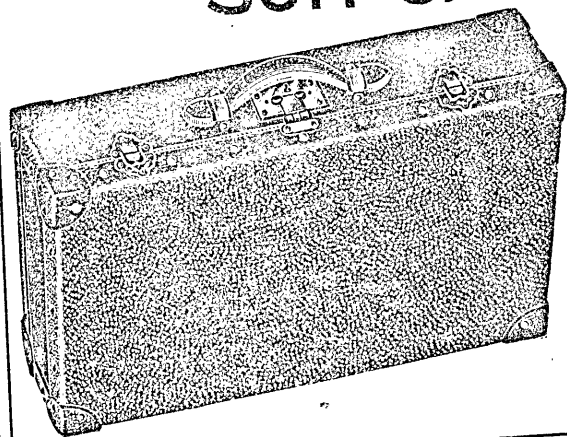
Prescott District—Third Round.
DeAnn Cir. at Holly Grove, July 2
Hope Station, July 4, 5
Washington Cir. at St. Paul, July 11, 12
Nashville Station, July 25, 26
Bingen Cir. at Sweet Home, July 28
Prescott Station, Aug. 1, 2
Emmett Cir. at Pleasant Grove, Aug. 4
Nathan Circuit, Aug. 6
Antoine Cir. at Saline Camp Ground, Aug. 8, 9
Murfreesboro Cir. at Saline Camp Ground, Aug. 8, 9
Gurdon Circuit, Aug. 13
Chidester Cir. at Ebenezer, Aug. 15, 16
Carolina Cir. at Caney, Aug. 16, 17
Spring Hill Circuit, Aug. 22, 23
Fulton Circuit, Aug. 27
Center Point Circuit, Aug. 29, 30
Mineral Springs Cir. at Wakefield, Sept. 1
R. R. Moore, P. E.

Committee of Examination at District Conference:
For License to Preach—Geo. W. Logan, J. J. Colson, B. A. White.
For Admission on trial into the Traveling Connection—W. C. Watson, R. W. McKay, J. F. Lawlis.
For Deacons' and Elders' Orders—C. O. Steele, H. M. Bruce, H. D. McKinnon.
Our District Conference will open promptly at 8:30 a.m.
R. R. Moore, P. E.

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