

THE ARKANSAS METHODIST

Little Rock, Arkansas,
July 12, 1905.

Vol. 24.

No. 28

ACQUITTED

By an honorable jury, because the law discredits the testimony of accomplices unless fully supported by corroborative evidence,

THE DEFENDANT IN THE BRIBERY CASE

recently tried on the charge of receiving money to influence his vote on an important appropriation bill,

STANDS BEFORE THE PEOPLE CONVICTED

of questionable relations with self-confessed corruptionists and corporation lobbyists.

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that evil communications corrupt good morals, then

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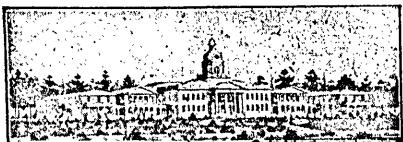
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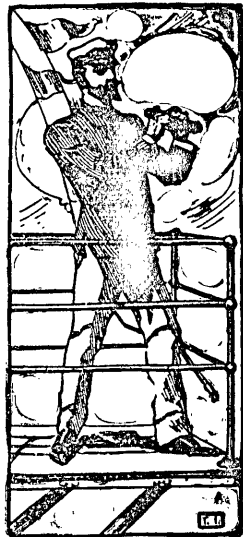
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EDITORIAL NOTES.

J. T. Bryemus, of Mississippi county, who had been convicted of illegal sale of liquor, was pardoned by Governor Davis on June 17.

The unwelcome intelligence came over the wires that on July 4 old McKendree Church at Nashville, Tenn., was burned. The origin of the fire was unknown, but we should not be surprised if it were found to be patriotic(?) pyrotechnics. The loss is estimated at \$60,000, amount of insurance not given. While the membership is wealthy and amply able to rebuild, we sympathize with them in the loss of this well-known historic building. We appreciate modern buildings, but deplore the loss of links that sentimentally bind us to an honorable past.

Camden District.

It was the privilege of the junior editor to attend the Camden District Conference held last week at Strong. This is a thriving, progressive town in the eastern part of Union county, and although so young that its name is not yet on the maps, it is about six hundred strong, and has many brick stores and pretty homes. Our church house is sightly and commodious and almost finished. Although this territory has long been settled by good people, the building of the El Dorado and Bastrop railroad and the establishment of great mills, such as that at Huttig, require the erection of new houses of worship and present the problems of a new country. Wisely and bravely our preachers are guiding the people in solving the problems.

The farmers and merchants are discouraged over the unpromising crop prospects. The Lord seems to have answered the prayer for reduced cotton acreage and saved the farmers from violating the sacred anti-trust law.

The atmospheric humidity, resulting often in a diurnal aqueous precipitation of three to five inches, had so mollified terra firma that continuous railroad locomotion became impossible. The arenaceous nature of the superficial alluvium alone makes equestrian itinerating practicable.

Failure to connect at El Dorado delayed about half of the preachers and delegates. The presiding elder, attempting a forced march by freight train, which was ditched, arrived at the seat of conference nearly a day late. Sickness and business kept away several members. All the adverse circumstances conspired to make attendance meagre, discussions brief and proceedings hurried. Nevertheless much business was transacted, good fellowship prevailed, and gracious hospitality abounded. Strong sermons were preached by Brothers Harrell, Clarke, Hilliard, Few, Riggin, and Douglass, and educational addresses delivered by Tucker of the Training School, Williams of Henderson and Anderson of Hendrix. The last, having the eleven o'clock service, presented irrefutable argument for Christian education and made a profound impression. Brother Hawley briefly pled for missions and conference claimants. Dr. Riggin, having apparently arrested the shadow on the dial, works and speaks and presides with the vigor of youth. Dr. Pinson, the accurate and untiring secretary, keeps a model record, just as he runs a model Sunday-school at El Dorado. He and Rev. F. S. H. Johnston might pass for twin brothers for looks, for manner and for quiet efficiency in their respective

fields. Brother Toombs won the good will of all by successful entertainment.

Saturday evening found ye editor at El Dorado, where he enjoyed the privilege of preaching on Sunday to appreciative congregations in the beautiful new church, of which our people are justly and modestly proud. Brother Harrell and a host of old friends and former students made the visit a delight, and on Monday a financial success. Rapidly growing, the capital of Union county has become a substantial little city, and our church an attractive pastorate. On the journey to and fro congenial companions abbreviated the time. Even without such companions monotony had fled for a brief period on the return voyage (the nautical phrase is discriminatingly chosen in view of the waterscape), for a disciple of Bacchus, inspired by his success at a bottle's mouth, by a brilliant display of pocket artillery secured ample space in the smoking car for his military manoeuvres, driving the brave occupants therefrom in dire confusion.

How long will our people permit men to craze themselves and wantonly imperil others?

In Northwest Arkansas.

When we left off this correspondence we were at Bellefonte, the seat of the Harrison District Conference. The District Conference was moving on prosperously when we left at noon on Friday, in company with Rev. G. M. Barton, with whom we were to spend the Sabbath at Eureka Springs.

Brother Barton is a new man among us. We knew his honored father, long a leading member of the North Mississippi Conference and a trustee of the Vanderbilt University. This son was educated in that institution, and after practicing law at the Memphis bar for seven years entered the ministry. We were prepared to see in him the best qualities, and we were not disappointed. He has a quiet way of bringing things to pass, and is doing an excellent work at Eureka Springs, being appreciated by the people.

At Eureka Springs we met Dr. Geo. McGlumphy and his good wife, taking their vacation, so much needed after the labors of the recent past in Dardanelle. Our church in that city, after varying fortunes for many years, seems headed in the right direction, and has some most excellent people.

We went over to Rogers from Eureka. Brother Margeson and his good wife have not been quite well for some little while. Brother Johnsey, one of the purest of men, is not stout. Brother Beardsley, whose collapse there over a year ago so distressed us, is getting better, and seems in a fair way to have comfortable health. It was a delight to meet these brethren and their families. Rogers is a town made up chiefly of Northern people. The M. E. Church has always been the stronger Methodism there; it is so still. Connected with our church there are the Fants and Rozelles, formerly of Holly Springs, Miss. They are the very best sort of folks. We had never before met them, but we knew them through our old room-mate at the Vanderbilt, Wilbur F. Rozelle, whose family entertained us most delightfully at Rogers. We were perfectly at home with them the moment we entered their house. Arkansas has a welcome for all such Mississippians.

Brother Margeson has the work at Rogers on his heart and is a faithful and able man.

From Rogers we went over to Gravette, where Revs. F. S. H. Johnston and T. A. Martin had

been engaged in a meeting for a week. There had been two conversions. Johnston had been doing some strong preaching and was still at it. No truer man than Martin treads shoe-leather on Arkansas soil. But it seems to us that strong preaching and correct living alike bring the meagerest of results in Northwest Arkansas. We know that we have in some places in that country a few people who are as true and good as any to be found anywhere in the world. But these very people will tell you that a spirit of the most intense and the most grasping and the most sordid worldliness is in the very air of all that splendid mountain country. There is no part of Arkansas for which Nature has done so much; there is no country where values are so stable and none where there is greater abundance of all that is good to eat. Until a few years back margins have been close and money was made but slowly. This developed a people who were in the habit of figuring closely. During the last few years values have risen enormously. Farm lands which we could have bought for \$4 an acre when we rode over that country as presiding elder twenty years ago are now worth \$100 an acre. Vast reaches of apple orchards and peach orchards are everywhere to be seen. There are literally millions upon millions of fruit trees in the counties of Washington and Benton. The blessings of a gracious Providence are heaped upon the people. A few choice spirits here and there seem to be contented and devoted to the church; but it is our sober conviction that the average spiritual condition of that whole region covered by the Fayetteville and Harrison Districts is not as good as it was twenty years ago. Nor is this the fault of our preachers. We do not know any set of men who toil more faithfully. Moreover, they live righteously before the people. What they achieve they peck out of the rocks for the most part. They and the true and good folks whom we have scattered over that country have an appalling task ahead of them. It is to uproot and overturn the very spirit of a people, a people who are not accustomed to yield readily to any appeal about seeking a better country—who are satisfied with the country they have, only desiring more of that. Nevertheless God reigns and the good will win. J. A. A.

Fort Smith District Conference.

In other parts of this paper will be found various items gathered at the Fort Smith District Conference. The secretary will furnish a report of the details of the work. The presiding elder, Rev. E. R. Steele, works under high pressure. He is doing good work on the district, as the reports at the conference showed. He had planned carefully in advance for the conference, and interjected a number of special features which enlivened the session. The preaching was of high order, saying nothing, of course, of the preaching of the writer. Rev. O. E. Goddard, who is worthy to be a bishop, preached a sermon which would have done credit to any bishop in our church. The preachers of this district, from the presiding elder down, are in earnest about the work. There have been over 800 conversions on the district already this year. All lines of work are being pressed, and success may be confidently expected for this year. We greatly enjoyed the fellowship of the brethren, and we greatly enjoyed meeting old friends at Waldron, where twenty-six years ago

(Continued on page 7.)

Letter From Japan.

BY REV. C. B. MOSELEY.

There are in Hiroshima, military headquarters for the Empire, eight military hospitals varying in capacity from eight or nine hundred to five thousand men each. No. 4. of these is the infectious diseases hospital. One of the missionary band of the city, not being connected with school work, decided to visit this hospital. The authorities told her if she was willing to run the risk she might go in. She did, and found her visits, her flowers and her books deeply appreciated. Continuing from time to time in making these visits she became especially interested in three men who through her conversations with them and her books, began to get glimpses of the light. After much patient teaching and willing listening, the truth found entrance to these waiting, hungry hearts, and when the time came for them to die their faces wore the light of perfect peace and they said they were ready to go home to the Father.

The Volunteer Nurses' Association of Japan, an organization composed of Japanese women and any foreigners who wish to join, collects funds for the relief of soldiers and soldiers' families, winds bandages, makes up "comfort bags" for soldiers going to the front and visits the hospitals. One day, one of their number in talking to one of our missionary band said, "I wish we had some comfort to offer the soldiers such as you seem to have when you go to visit the soldiers. You give them books and tell them of the love of God. We only make a bow and tell them we hope they will soon be well."

The hospital work done by the missionaries and native workers in Hiroshima is a thoroughly organized one and has been done in such a thoroughly fraternal spirit, that it has proved a new bond between the missionaries of all denominations. The Southern Methodists have been visiting four different hospitals, some of them weekly, some bi-weekly. There have been regular weekly evangelistic services in some of the hospitals thus visited and interesting and definite personal work in all of them. Books, Bibles, tracts and flowers have been most cordially welcomed by the officers and men. The Japanese teachers from our Hiroshima Girls' School, too, have made regular tri-weekly visits to No. 7 hospital to write letters for the sick and wounded. They have seen and are still seeing great suffering and sorrow among the severely wounded and the experiences there have been of great value to them in the developing of their own deeper sympathies and the opportunities for showing the spirit of Christ have been great. The men have been so grateful and the teachers have often said, "We wish we had time to go every day."

Alabama Items.

Dr. Anson West has been a recent sufferer from an attack of apoplexy. But he is now improving.

Dr. J. W. Newman is doing a fine work at Gadsden.

Rev. Jno. O. Rice is deservedly popular at Court Street, Montgomery. His church is growing rapidly under his pastorate. It is now one of the great congregations of Southern Methodism.

Southern University at Greenboro has had a year of renewed prosperity under Dr. Hasmer's wise and efficient administration.

The Opelika Sunday school is continuing its phenomenal prosperity. Brother Benj. Green has built this into the greatest of Sunday schools in the South.

Dr. C. B. Riddick has announced his intention to retire from the pastorate this approaching conference. That will be a great disappointment to a legion of staunch admirers in the Magic City.

It will open the greatest pulpit in Southern Methodism to some new man. Who will he be? Don't all speak at once.

Dr. Dobbs is demonstrating his superior fitness as presiding elder of Birmingham District. This will be the greatest year in Birmingham Methodist history.

Rev. Jno. D. Simpson, at present presiding elder of Florence District, is one of the "tall sycamores" of Southern Methodism. It is said that he modestly declined to consider a recent offer of transfer to Washington, D. C. That is in keeping with the humility and former conduct of this genial son of Alabama.

Reports from the district conferences indicate that there is a general advance in all quarters. We have never had such high hopes before.

Rev. Joe. I. Williams, the big hearted leader of our Israel on Guntersville District, is a general and a prophet. He is fast rising into prominence. He has done a fine work as a presiding elder, and at present he is about the most popular man in the conference.

Our Methodism is growing, taking deep root. New churches and parsonages are a frequent announcement. All the material interests are fast getting into good order. As a preaching force, our conference compares favorably and our educational plants are maturing. The college for girls at Athens offers now conveniences and opportunities equal to any. Athens is a delightful little city. The refinement and moral tone of the place are of high order. And there is no healthier place. All this makes it an ideal place for girls.

The college at Birmingham, the institution for boys, is prepared to do creditable work. The outlook is fine.

Alabama is delighted that the approaching General Conference will be held within her great city of Birmingham. Already we are wondering just what will be done by that great body. Of course, we will look for the Arkansas Methodist there.

Timothy.

Conversion of the Soul.

"The law of the Lord is perfect, converting the soul." Ps. 19:7. "Law" seems to be used as a general term for doctrine. The reference here cannot be to the New Testament, but to the divine law, which was written before David wrote the 19th Psalm, the law of Moses especially. "Converting" seems to be used as another general term for regeneration, the new birth. Did the conversion of the soul do less for men then than now? How deep was the work of conversion under the law? "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. 30:6. "All the heart, all the soul, that thou mayest live." Are New Testament conversions an improvement on this? Can there be any improvement on it? But New Testament conversions are in the name, and through the blood of Christ." Very well, but if Old Testament conversions were not in the name and through the blood of Christ, in whose name, and through whose blood were they? "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. "Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. "But was Christ known to men in Old Testament days?" "By faith Moses esteemed the reproach of Christ greater riches than the treasures in Egypt." Christ was "in the church in the wilderness." Acts 7:38. And all the faithful Israelites "did drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that

Rock was Christ." 1 Cor. 10:4. David said of Christ, "I have set the Lord always before me; because he is at my right hand, I shall not be moved." Ps. 16:8, Acts 2:25. "By faith Abel obtained witness that he was righteous, God testifying of his gift." Heb. 11:4. "God is a spirit"—Abel got the witness of the Spirit that he was righteous. Do New Testament conversions get more? There are three things that have never been revised. (1) Nature; God knew as well what would be good for man and beast when he created the fruit and vegetable kingdom as he knows now. (2) The subject matter of the Bible; God knew what moral laws would be best for man when the first line of inspiration was written as he knows now. (3) The conversion of a soul; God knew when Abel was converted what great change must be wrought in the "inward man" that with all the heart and soul man might love God as he knows now. (1) God has written his glory in the heavens that men may know there is a God. (2) His law in the Bible that all may learn his will; (3) His witness in the hearts of his children that they may have experimental knowledge of his saving power. 3 Cor. 3:3, Heb. 8:10, Rom. 8:16.

Jno. H. Nichols.

Liberty, Tenn.

The Christian College.

The question will be asked, Why should the church undertake the work which the State promises and provides? The reply is that the State does not undertake the work of Christian education. Its efforts are wholly intellectual, literary, philosophical, and scientific. The State does not touch definitely the highest point of education, that which is spiritual.

It will perhaps be said that the mind can not be led through a complete scientific training without moulding the spiritual being. But thoughtful parents will not fail to note the drift into materialism unless the conscience is taken in hand, definitely and strongly.

The education of the whole man is the only true education. Man is something more than an intellectual, a thinking machine. He is, first and chiefly, a moral being, made to rise to the highest moral attainment. Man's chief end is not to compass all the heights and depths of scientific truth, but to glorify God and enjoy him forever. He must have a most superficial knowledge of himself and of the world of being about him who does not know the drift of cold intellectuality. The highest, best, truest, the only perfect man, the God-man, said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

It is the moral nature that determines the destiny of the man. If his education fails to make provision for that nature, he has failed in his supremest interest. An education, therefore, that does not mold the spiritual life, however high the intellectual attainments that have been reached, must in the end bring disaster. Every thoughtful observer of present tendencies must recognize the broadening and deepening current of materialism that threatens our national well-being.

In the very structure of our government this complete education of soul, mind, and heart must largely be relegated to the Christian college. And what is true of State institutions is more or less true of those richly endowed institutions that attract students by the thousands. In the multitude of students, individuality is obscured. The personal influence of the instructor is considerably removed from contact with the daily life that needs that fashioning power.

This loss to the student suggests the fact that the personality of the Christian teacher is the mightiest factor in the complete education of

the student. For the same reason that the personality of Christ is that which gives power and efficacy to his teaching, that of the instructor fashions the character of the pupil more potentially than the books he studies.

The lessons we recited in years gone by may fade away almost to effacement, but the men from whom we received instruction are growing larger, are rooting deeper in our lives with the passing years.

We pity the students whose professors do not know the names of their disciples. As we look back to our college days we feel again the touch and life of the men at whose feet we sat. Their dust is awaiting the resurrection call. Their spirits are with God. But they are present, living personalities, walking with us, holding aloft before us the ideals that filled our vision, inspired our hopes, and steadied our purpose in those earlier days.

Hence our nation, our social, financial, and religious life, demands the Christian colleges. Without them we shall be swept away into the oblivion of all the nations that have perished in the past. As truly as that righteousness exalteth a nation, selfishness, forgetfulness of God and his ideals, sin, will be a reproach to any people. When books and laboratories, which money can furnish, take the place of godly and manly teachers, which money can neither make nor furnish, we will be impoverished indeed.

No more can we dispense with that undefined institution known as "the small college," because that institution is emphatically the college in which the teacher's personality is largest. Further, those colleges bring their educational privileges to the door of the multitudes of young men who are hungering and thirsting for that which they can never venture to seek in the great university. It is worth while to see that the richly endowed universities, the great intellectual trusts, do not push to the wall the smaller colleges that are putting heart and soul, spiritual life, into the young men and women gathered within their walls.—Rev. S. E. Wishard in the Herald and Presbyterian.

Sweden has a novel method for the distribution of newspapers. The postoffices act as the collectors of subscriptions and the distributors of the papers. At every postoffice is found a printed list of all the papers, and if any one wishes to subscribe for a certain paper he has only to fill a blank and pay the price as stated in the list. The postmaster then reports to the postoffice in the place where the paper is published, and orders the needed number of copies, which are regularly sent to his office en masse. Then the names and addresses of the subscribers are scribbled in the top margin of the papers, and the postmen deliver them to the subscribers' homes. That offending person, the delinquent subscriber, is not known in Sweden, and therefore the life of the publisher is like a continuous May-day.

For the first time in over seventy years a Conservative government in England has been able to put one of its own members in the speaker's chair. Mr. James William Lowther, deputy-speaker, and chairman of the committee of ways and means, has been unanimously elected to succeed Mr. William Court Gully, recently resigned. Contrary to the method prevailing in this country, a change of government in the United Kingdom does not imply a change of speaker in the House, and it is not since 1833 that Conservatives have had an opportunity of putting one of their own number in the chair. The speakership of the British House of Commons is looked upon as a unique honor and dignity, much more being thought of the position than is the case in any of the colonial houses of

Parliament. The speaker is usually knighted by the king, and retires from his office on a handsome pension.—Christian Guardian.

The Union of Norway and Sweden.

It is necessary to know certain political and historical phases of the mutual relations of these two nations in order to understand the trouble. The outward unity was to a great extent only apparent, and did not altogether correspond to the internal relations. The history of the two countries has been entirely different. They have never had the same government or been dependencies one of the other, and their national characteristics are very unlike. Protection is the economic doctrine of Sweden, while Norway's interests demand free trade. The Swedish constitution grants the crown and the higher classes considerable influence with the government, while Norway is the most democratic monarchy in the world.

Though the two countries had the same king, it would be a mistake to believe that the origin of their discord is to be found in conditions similar to those which govern the home-rule question in Ireland. The kingdom of Norway has always been, in reality, as free and sovereign a State as any in the world, with the single restriction that it was bound to permit questions concerning both countries to be debated jointly in the so-called "combined council of State."

When, in 1814, Denmark was forced by the allied powers to cede Norway (with which country it had been united for more than four hundred years) to Sweden, the whole Norwegian nation arose in protest. The Norwegians elected their own king and adopted a very liberal constitution. A short war with Sweden was the result. Bernadotte, Napoleon's former marshal, who had been made heir-apparent to the Swedish throne and now ruled in the name of the old and sick king, found it advisable to submit to the wishes of Norway. He acknowledged her new constitution, was made king of Norway, which formed, with Sweden, a union defined in the act of 1815. This act says, in its introduction, that "the union is not a result of warfare, but of free conviction, and shall be maintained by a clear acknowledgment of the legal rights of the nations in protection of their mutual thrones."

Paragraph 1 of this act stated that the kingdom of Norway is a free, independent, indivisible, and inalienable state, united with Sweden under one king. Paragraph 5 established a "combined council of state" for discussion of matters pertaining to the union. These paragraphs gave a full definition of the union of the two countries—a monarchy and a defensive alliance "for the protection of their mutual throne."

This peculiar form of union has not proved conducive to the happiness of the two nations in their mutual relations. The incongruity of their views is too great. It was difficult for Sweden to realize that Norway was not a conquered country, and the Norwegians, on their side, have kept watch over their rights with irritation and jealousy, while their radical parties have at times promoted an agitation that in a nation more politically mature would have carried them far beyond their mark.—From "Why Norway Has Separated from Sweden," by "A Danish Observer," in the American Monthly Review of Reviews for July.

The New Wisconsin Railroad Law.

The theory of the new law seems to be that the railroads have their experts with years of experience in making rates and handling traffic; but that no body of men, however expert, can be trusted in all cases and at all times to use their uncontrolled power, upon which the wealth

and prosperity of the State depends, in a manner fair and reasonable. On the other hand, no men selected by the State can have the expert qualifications and the detailed information that come from daily contact with the problems. On this account, the rates made by the railroads are in effect held to be, *prima facie*, reasonable and lawful. This is a radical distinction from the laws in those States which require the commission to fix a complete schedule of rates, the evident assumption there being that the road's rates are, *prima facie*, unlawful and unreasonable.

These rates in Wisconsin, however, may be challenged, but the burden of proof is upon the complainant to show that they are unreasonable. The railroad commission is the board of review to investigate the complaint, with all the powers over witnesses, books, and testimony intrusted to a court of record. It gives the railroad company and the complainant ten days' notice of a hearing; upon which, if it find proof that the rate is "unreasonable or unjustly discriminatory," it fixes a reasonable rate, and its order takes effect of its own force in twenty days after service on the railway officer. Thenceforth, the legal situation is reversed. The rates fixed by the commission now in turn become, *prima facie*, lawful and reasonable, and the burden of proof is upon the railway company if it goes into court and asks that they be overruled. Upon the several steps involved in these provisions the contest in the state committee, where the principal struggle occurred, was prolonged and intense, and it is most remarkable that, starting with opposing views, that committee reported a bill unanimously which then was unanimously adopted by both houses and signed by the governor.

The first step in the controversy related to the source of complaint against the rates or regulations of the roads. The companies contended that only shippers were affected, and that they only should be entitled to enter complaint. But it was shown that public interests were involved, and that localities might be injuriously affected. Consequently, the law entertains complaints "of any person, firm, corporation, or association, or of any mercantile, agricultural, or manufacturing society, or of any body politic or municipal organization." A railroad itself is permitted to make complaint against another railroad, and there is nothing in the law to prevent the commission from raising the rates of a road that is resorting to a destructive rate war.—From "The La Follette Railroad Law in Wisconsin," by John R. Commons, in the American Monthly Reviews of Reviews for July.

Secretary Bonaparte's Ancestry.

It is a common error of the newspapers, in mentioning the new secretary of the navy—commenting on his famous name and the Gallic quality of his wit, the shrug of his shoulders, and the abundance of his gestures—to speak of his French ancestry. Of course, as a matter of fact, there is not a drop of French blood in Charles J. Bonaparte's veins. His grandfather, Jerome Bonaparte, who married and deserted Elizabeth Patterson before he became king of Westphalia, was a Corsican of Italian descent, while the Pattersons were Scotch-Irish. The new secretary's mother was a Down East Yankee, a woman of great force of character. During the Civil War she was aggressive for the Union, in the midst of Southern sympathizers, and her influence was doubtless more effective in molding this rigid moralist's character and guiding his political preferences than the quarter strain of foreign kings in his blood.—From "A Bonaparte at the Head of the American Navy," in the American Monthly Review of Reviews for July.

THE SUNDAY-SCHOOL.

PREPARED BY REV. F. M. TOLLESON.

July 16—The Suffering Savior. Isa. 52: 13-53: 12.

Golden Text.—The Lord hath laid on him the iniquity of us all. Is. 53:6.

Time.—Isaiah prophesied, approximately, from 740 to 701 B. C.

Place.—He prophesied in Jerusalem.

Rulers of Judah.—Uzziah, Jotham, Ahaz and Hezekiah.

We have here in our Old Testament prophecy a complete statement of the doctrine of atonement, the reconciliation of man to God through the Cross of Christ. Paul's Epistles do not contain a clearer statement of the principles of redemption. The promise made by God in Eden had in it all that was afterwards wrought out by God by way of redeeming men. Faith in a coming Savior saved men then, as faith in a crucified One saves them now. Men have never had any other than God's promises as a sure ground of hope. This message of Isaiah came at least seven hundred years before the incarnation. Isaiah sees in a vision the Gentiles flocking to the Cross and its ideals; but the Jews, Christ's own, rejecting Him. He beholds Christ coming up from the fallen house of David like a shoot out of a stump, the body of a tree which had been cut off.

The rejection by the Jews, perverse, illegal judgment; the ignominious death between criminals; the burial in the tomb of the rich; all were seen with the insight of a prophet and recorded with the unction which attended their utterances.

Of all the prophecies with reference to a coming Savior, this is the culmination. But it does not, as we naturally expect, present the glory and splendor of the Messiah's kingdom, its vast domain and power. In this powerful description, Christ is rather presented in His humiliation—"a man of sorrows and acquainted with grief;" "wounded for our transgressions;" "bruised for our iniquities;" "poured out His soul unto death;" "was numbered with the transgressors;" "bear the sins of many." This reads like an account by another evangelist. "The only explanation of this marvelous picture of the suffering Christ is in the inspiration of its author. If a single thread of gold appears in the middle of a web of cloth we may believe that the shuttle which weaves it into the fabric was introduced by accident. But if that same golden thread appear and reappear until it weaves into the center of the web the face and features of a man, then I know it was no accident, but that the loom was planned for the outcome and that the shuttle was directed by intelligence. I find in Hebrew history a thread of Messianic prophecy appearing and reappearing until at last it makes the perfect picture of the man of sorrows, then I know it was God who sat at the loom and God's hand which flung the shuttle bearing that golden prophetic thread."

Christ died for the sins of the whole world, but we must not think of Him simply as the world's redeemer, but as the One who bears our sins and carries our sorrows. Our sins are *personal*; everlasting life is a thing of choice, a *personal* privilege; to meet our needs Christ must be our *personal* Savior. Christ, now in heaven, is our *personal* advocate. His sympathy and advocacy should inspire to greater confidence and loyalty.

"She hath done what she could." "Oh, woman, great is thy faith."—The one who knows our hearts and notes our faithfulness.

Bishop Candler's "Great Revivals and the Great Republic," a timely book, should be read by every religious patriot. \$1.25. Anderson & Millar.

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

July 16—What Would Jesus Have Us Do in Temptation? Matt. ii. 31-41; Eph. x. 18.

"Have we trials and temptations?"

Is there trouble anywhere?

We should never be discouraged,

Take it to the Lord in prayer.

"The beginning of the ministry of Jesus was in sore temptation of the devil in the wilderness; its end was in the garden, where the fiercest assault of temptation came upon him, and where he overcame once and for all the spiritual forces of evil, at the same time submitting to the physical powers of evil. Out of temptations of the most awful sort came the lesson of what Jesus would have us do in temptation." Era.

"Watch and pray that ye enter not into temptation." This sentence with his own example in the hour of temptation express to us what Jesus would have us do when we are tempted. He would have us be on our guard. That we may guard against the temptation we need to realize our own weaknesses, and remember that the devil will attack at a weak point. It is important, therefore, that every Christian try to discover what are his weak points; and strengthen his defences at such points as far as possible. To guard effectively it is needful to be aware of the dangers. We may be sure that the enemy of our souls will do everything possible to accomplish our downfall. He will approach us when we least expect him. His attack will be at the point where we are the least prepared to meet it. Christians need therefore to "put on the whole armor of God" and be ready to make a determined stand against the enemy. Our Sunday School lessons of recent dates bring us a valuable suggestion. Hezekiah strengthened the defences of Jerusalem, but he did not stop with that; he prayed to Almighty God. It is wise to make every preparation possible, but do not forget the strongest defences without God's help will not be sufficient in fighting against Satan. "Watch and pray." Out of weakness we are made strong by the divine assistance. We must exercise and be tested in order that we may grow. In its uttermost nature temptation builds man up. It proves a man whether he will be true to the great convictions and worthy of trust. We test the bridge before the multitudes are allowed to pass over it. Men who have never been tempted are not yet tempered. It is the storm grown oak or pine that holds the strength for ship timber. Out of the severest trials have come the greatest achievements of life. The captain of our salvation was made perfect through temptation. With these facts before us we can better understand the apostle when he says: "Count it all joy when ye fall into divers temptations," for out of weakness we are made strong.

Texas Letter.

Dear Brother Anderson—When I wrote you last we were beginning a local option campaign in this county. It had gone dry two years ago and the antis brought on the election, hoping to carry the county for whisky, but to their surprise and our joy we thrilled our former majority. The pros have lost but one county in six years.

This has been a peculiar season in Texas. The oldest citizens say they never saw so much rain. It has greatly damaged the crops, in consequence of which cotton has gone up to ten and a half cents, and the general impression now is the market will open high in September. Our crop of candidates promises to be very large, already a number of men have expressed a desire to be governor. One candidate was chairman of the Democratic executive committee for years and some think the railroads, brewers and Roman Catholics will be for him—he lives in the southern part

of the State, where whisky and foreigners are strong. One thing is sure, we have all these elements to contend with. The reason prohibition makes no progress in Galveston, San Antonio and Houston Catholicism and whisky control the masses and they never disagree. Any State makes a great mistake when it invites foreign Catholics within its bounds, for they are not in harmony with the spirit of Americanism. Strong negro counties like the one in which I live sometimes go dry, but Catholic counties never. And nobody expects the Sunday laws of the State to be observed in such counties. The power of the pope in this country is being shown to the public now in a peculiar way. Some of the railroads that enter New Orleans want a piece of real estate there that belongs to the Catholics, and they are trying to get the consent of the pope to sell it. How does that look? All the property the Catholic church holds in the United States is in the hands of a foreigner. The Jesuits have fine property in Texas. Driven out of every other government they are welcomed in Texas, where they can teach at will their distinguishing doctrine, "The end justifies the means."

Our Southwestern University has just closed a most successful year. Robert Hyer, LL.D., was elected regent for five years. Personally this is very gratifying to me. He is a true man and stands for scholarship of the right type. He now has time to plan and execute, and many of us look for great things. He was born in Georgia, where so many good men were born. That reminds me of a mistake I made in a former letter to you when I claimed Dr. Monk as an Arkansas man. I heard him tell an audience not long since that he was born on Peachtree street in Atlanta, Ga. Well, I am glad Arkansas has a good type of Christianity. It sends men to the foreign fields. She has six in the regions beyond the seas, where Texas has but two, and when Wasson gets to Korea she will have seven. Everything connected with our religion is of a universal nature. Our call is to preach the gospel to every creature. Our Bible easily speaks all languages. Our Christ meets the needs of all men and saves them from all sin. A very affecting thing has taken place in my church recently. An educated Syrian who had been a Mohammedan all his life was converted to Christ. His struggle was the struggle of an earnest soul. He said, "It is awful hard to give up my old religion," but he did for Christ's sake, and he shows every sign of a genuine convert.

B. H. Greathouse.

In 1903, the average amount paid for freight movement by each inhabitant of the United States was \$16.72. Had the rate paid been the same as it was in 1880 and the same freight movement made, the freight charge per capita would have been \$27.40. If the freight in 1880 had remained stationary, as it has practically done in England, and the country had made the same freight movement that has been made since then, there would have been to the transportation companies in excess of what has been paid since that date 13.5 per cent of the total increase in wealth since that date! If the same freight movement from 1880 to 1904 had been made, and the freight rates had been as high as in England in 1895, 62 per cent of the total growth in wealth would have been consumed in additional freight rates.

Thus, there can be no doubt but that, on the whole, the freight rates of the country have been adjusted in the past in very nearly the best way possible for the upbuilding of the country's commerce.—From "The Freight Rates that Were Made by the Railroads," by W. D. Taylor, in the American Monthly Reviews of Reviews for July.

"Go or send."—Bishop Haygood.

Fort Smith District Conference.

(Continued from 3rd page.)

we began the active work of an itinerant Methodist preacher. Many have been the changes since that time, when a slender boy preacher came from Tennessee to take charge of Waldron Circuit—many changes for the boy preacher, and many changes for the people of that community. No one is more gratified at the progress of our church at Waldron than is this writer.

We were rejoiced to note, while attending Fort Smith District Conference, that the grave problem raised by the transition from an agricultural into a mining district in Sebastian county seems to be in process of solution. The problem is to hold our own under the selling out of many people who have been long in the church and the coming in of thousands who still need to be evangelized. The church of Greenwood has more than held its own, is doing now better than ever; the church of Huntington seems to have gotten fairly on its feet, and is doing good work; and the church of New Hartford seems to have revolutionized the town. The patient toil of God's workers will solve all problems. Jas. A. A.

From the Nation's Capital

The death of John Hay, secretary of State, has cast a gloom over the national capital from which the city seems unable to recover. Only yesterday the final ceremonies in Washington, a memorial service at the Church of the Covenant, of which Mr. Hay was a member, were held simultaneously with the actual funeral in Cleveland. The memorial service in Washington was largely attended, members of the diplomatic corps coming back to Washington from all parts of the country to pay this tribute of respect to the late secretary who was recognized as the friend of all nations and who was regarded abroad, even more than in this country, as the ablest diplomat of the present day. In accordance with the president's order the signs of mourning will be displayed in the capital and on every American embassy, legation and consulate throughout the world for ten days so that the half-masted flags will continue for some time to serve as a reminder to the world of the loss which this nation has sustained.

Secretary of State for the United States is a great honor, one so great that it is entirely possible that Mr. Root may be induced to sacrifice those things in life which he most loves to enter once more the cabinet of his dearest friend, Theodore Roosevelt. Men who look deeper than the surface and who place country above partisan politics will hope that Elihu Root may become secretary of State. Of all the men mentioned no one is more capable of safeguarding the international interests of the United States, unless perhaps it be Secretary Taft and he is too sorely needed where he is. With William H. Taft and Elihu Root sitting side by side at the cabinet table, President Roosevelt's family would begin to assume its former proportions of strength and efficiency.

Those who have carefully watched the preliminary work of the commission which the president has appointed to investigate the methods of the various bureaus of the government, and who are familiar with the personnel of the commission, cannot escape some anxiety lest the president has not been altogether judicious in his selections. In his great faith in youth the president is prone to go too far. In selecting men with the energy and enthusiasm of youth in their veins he can make no mistake, but he is apt to overlook the fact that experience also counts for much and that men youthful in spirit if not boys in years, can be found who have served the government at least long enough to know all of its many intricacies. Such a man would prove invaluable on the Keep Commission. If he did not take a prominent part in devising new methods he would at least be able

to point where new methods were inadequate to meet all of the existing difficulties. Another occasion of anxiety with regard to the work of the Keep Commission rests on the fact that it is made up of some of the busiest men in the government service with whom the constant pressure of other seemingly imperative duties must ever constitute a source of temptation to slight thoroughness of investigation and to jump at conclusions. However, all interested in great work confided to the commission will hope for the best.

Secretary Wilson has severely shocked the railroads of the country by causing to be prepared against them 1,200 suits for violation of the law which requires that stock in transit shall be unloaded for food, water and rest at least once in every 28 hours and shall be permitted to remain unloaded for not less than five hours. It is not certain that all of these suits will be prosecuted but they will be at least pushed so far as to insure observance of the law by the railroads for all time to come. Every conviction under the law implies a fine of \$500 on the offending railroad.

Methodist Calendar.

Monticello Dist., Wilmar.....	July 13
Paragould Dist., Imboden.....	July 18
Arkadelphia Dist., Amity.....	July 19
Little Rock District, Carlisle.....	July 25
Texarkana Dist., DeQueen.....	July 27
Batesville Dist., Sulphur Rock.....	July 27
Pine Bluff Dis' Sheridan.....	July 27

PERSONAL.

A note from Rev. John McKelvey says Trinity Circuit is in fine condition.

Rev. S. H. Babcock, Forrest City, was with us for a while this week. He is always doubly welcome in this office.

There is a solid and constant growth in the work of our church at Greenwood, under the pastorate of Rev. G. G. Davidson.

Returning from the Sunday-school Institute at Searcy, Rev. John M. Cantrell was in our office Monday. He reports well of the Institute.

Brother Woodfin, of Mablevale, calling last week, reports a pleasant visit to Fordyce. He will go shortly to Kingsland to assist Brother McClintock.

The work of Rev. D. N. Weaver, Waldron, has been most successful. We were gratified exceedingly at the great growth of interest at Waldron within the past few years.

On their way to the Epworth League Conference to be held at Denver, Rev. J. M. Hughey, Prof. J. D. Clary and Mr. L. Greer and Mr. Stubbs, all of Conway, visited our office.

Prof. J. H. Reynolds, of the State University, a member of the State Historical Commission, has been in the city attending a session of the commission and is collecting at the State House public documents for the University library.

Rev. C. A. Lewis and Rev. John H. Sturdy were by the Fort Smith District Conference recommended for re-admission into the traveling connection, and Rev. W. J. Faust, now supplying Alma Circuit, was recommended for admission on trial.

Rev. W. B. Wolf, Mansfield, is doing most excellent work. He moves things. The revolutionizing of New Hartford seems due chiefly to him. He goes to the Vanderbilt this fall. We admonish him in advance to hurry through over there and get back into the work.

On the 4th we had the pleasure of a call from Rev. John R. Steele, formerly a member of the Arkansas Conference, now a superannuate of Northwest Texas Conference, whose home is at Stevensville, Tex. He has been visiting in Arkansas and helping some of the brethren in protracted meetings.

The senior editor gratefully acknowledges receipt of marriage notice of Miss Ruth Elizabeth

Newton, daughter of Dr. and Mrs. J. C. Newton, our Japan missionaries, at Harrisonburgh, Va., on the 27th ult., to Mr. Emory M. Underwood, of Atlanta, Ga. We send the young couple our most cordial greetings.

Brother Swift, pastor of Asbury, came in last Wednesday with Rev. A. C. Holder, of Lake Providence, La., who has been assisting in revival service for over two weeks. Brother Holder has done some fine preaching and the pastor is greatly encouraged. He promises a more detailed report when the meeting closes.

Rev. O. E. Goddard will begin a meeting in Morrilton on Sunday, July 16th. He will be assisted by his brother—and our brother—Rev. S. F. Goddard, of the Indian Mission Conference, and we hope his visit back in Arkansas will kindle his old love for his native State and conference to such an extent that he will come home.

We were pleased to see in our office last Wednesday Rev. W. M. Wilson, of Batesville. On account of sickness of himself and wife he was forced to abandon the Denver trip, but has been granted a few weeks vacation, and will spend part of the time at Searcy attending the Sunday-school and Epworth League Training Schools.

We were grieved to learn at the Searcy District Conference of the death, at his mother's home in Tennessee, of Rev. D. H. Conyers, a member on trial of the White River Conference. A memoir, adopted by the District Conference, will be published when received. It will give information the lack of which makes our notice brief. The brethren who knew him best speak in highest terms of his zeal and purity of character.

We are obliged to our young friend, Miss Lucile Miles, daughter of Mr. Oscar L. Miles, for a handsome invitation to visit the family at Manitou, Col., where they are spending the summer. Such things are beyond the range of an editor leading the strenuous life which presses upon us. When the "Arkansas Methodist" gets up to 15,000 circulation we may be able to regale our readers with Rocky Mountain breezes, as they fan our brow and we transmute them into refreshing sentiments.

"There is entirely too little respect for law in America. In every State we find laws a nullity for policy's sake. Such a thing is unknown in any other land. Disregard of one law breeds disrespect for all laws. In allowing some laws to go unenforced we reap a harvest in having all laws broken. The law may not be to one's liking, but the answer, 'It is the law,' should be sufficient for the law-abiding. Good men will observe even bad laws, but bad men will break even good laws. It should be that all men, good and bad, be compelled to keep all law, good and bad, because it is the law. But how careless people usually are as to whether laws are enforced or not. This lethargy gives rise to civic evils. Indeed, nearly all public wrongs grow out of the indifference of the people. There are many who thrill with patriotic fervor at the thought of going to war and risking their lives for their country but who forget to vote on election day. The patriotism of peace is just as necessary as the patriotism of war. The patriotism of the ballot is even more necessary in a free country than the patriotism of the bullet. Plenty of men will die for their country, but the man who will live for his city and State every day is the man good government needs. There is a constant conflict between evil and good, and evil must always be fought against, else the good will be overcome."—Gov. Folk.

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It is better to fail pursuing right methods than to succeed by wrong ones.

Sometimes the preacher is tempted to compromise with right principles in order to build up his church.

Moral suasion, which does not take effect in higher regard for the law, and more faithful administration of it, is a failure.

When brethren disagree, some wrong which ought to be righted or some error which ought to be corrected is the cause. The worldling assumes that the devil is in them all.

The successful pastor or preacher must often do that which is not personally agreeable. He must study the duties of his position and the rules of success, and sink his individual preferences in his calling.

No office in the church honors the man who does not faithfully perform its duties, and no service in the church degrades the man who performs that service faithfully as to God and not to men.

Money contributed to Church Extension makes for the permanency of our church. Church houses proclaim that the church has come to stay. Money invested in them when properly located brings large returns. The appeal of our Church Extension secretary, Dr. P. H. Whisner, which appears in another column, should be prayerfully pondered.

Your money must be assimilated into your spiritual life or else it will be as a foreign substance there. That means that it will irritate and inflame your heart or it must become incised in your heart. It will become either a source of corruption or it will be a burden within you. Let it be taken up among the spiritual forces, let it become itself a spiritualized force, and all will be well—otherwise, otherwise.

Responsibilities of an Annual Conference.

In the polity and administration of the Southern Methodist Church, the annual conference holds a fundamental place. In the whole history of Methodism, since it took organic form, this has been true.

Before the church was organized as a separate ecclesiasticism, Mr. Wesley was the sole arbiter in all matters of administration. He determined the policy to be followed; he licensed the preachers, selected their fields of labor, and they were responsible to him alone. Mr. Wesley was the government. Conferences took their rise by his will. He was accustomed to call together the preachers, confer with them, and then he decided everything. This continued to be the case with English Methodism as long as Mr. Wesley lived.

It was his plan to govern the American Methodist churches in the same manner. Previous to his sending Dr. Coke to America, Mr. Wesley had governed the American churches through deputies appointed by himself. Mr. Asbury and Mr. Rankin were his "assistants." When Dr. Coke landed in America, he had definite instructions from Mr. Wesley in harmony with this view. He was to ordain Mr. Asbury a superintendent, to

act with himself, and Coke and Asbury were to be Mr. Wesley's vice-gerents. To this plan Mr. Asbury could not agree—he would be superintendent if his brethren should elect him, and not otherwise. Mr. Asbury knew the temper of the men who had fought through a long and desperate war for their freedom, and he knew that Methodism could not thrive in this country under monarchical ideas. So it was that Mr. Asbury became our first American bishop by the will of his brethren, and became responsible to them for his life and conduct.

Moreover, when the Christmas conference organized American Methodism, it committed the life and official administration of the preachers to "the conference"—the whole body of the Methodist ministry in America. This body met annually then, and exercised all the functions now exercised by both the annual and the General Conference. Leaving out of view the "council," for a little while attempted, and which left no results, this yearly assembly of the preachers, sometimes called the annual conference, because it met annually, though at times it met in sections—sometimes called the general conference—because it included the preachers of the whole church—this conference was the keeper of the character of every preacher, Mr. Asbury himself included, till the year 1792. The superintendents appointed as preachers those whom the conference certified to them as worthy. When in 1792 the functions of "the conference" were separated, and the legislative function was committed to a quadrennial body to be known thenceforth as the General Conference, this supervision of the life and character of the traveling preachers was settled in the yearly body, to be known thenceforth as the Annual Conference. It has remained there from then until now, with never a serious suggestion from any source that any other tribunal on earth should become responsible to the church and to the world for the standing of our preachers.

This right of the annual conference is supreme in all its aspects, save as to the right of a preacher to appeal from a decision rendered against him by an annual conference on a specific charge of misconduct. As respects the fitness of a man to enter the traveling connection, or as regards his general acceptability or efficiency from year to year, the annual conference is supreme. Its rights are absolute. No appeal can be taken from its decision upon this point, and no body of men and no church officer, bishop or anybody else, has any right whatever to dictate what the conference may or must do on this matter. The conference is the sole judge of the case. So fully is this true that it is not now and it has never been necessary for a conference even to state the reason why a candidate for admission is judged unsuitable, or to state the ground upon which it considers one of its members unacceptable, and so unfit to be retained longer in its ranks. The conference is the sole judge of the facts and is under no obligation even to set out the facts upon which its judgment rests.

Power so sweeping, so summary, authority so unlimited as this, makes the annual conference responsible and solely responsible for the character of the men sent out to preach to Methodist people. The bishop appoints them, but he can appoint no man who is not thus certified to his hand by the annual conference. The only exceptions to this are when a man may be employed in the interim of the conference, or where a man may be by a bishop transferred from some other conference which has at its last session passed his character.

The right of a bishop to transfer any traveling preacher to any conference is a constitutional prerogative of a bishop. Any bishop in our church can transfer any traveling preacher in the church to any conference in the church, whether the

preacher be willing or unwilling, or whether either or both the conferences concerned be willing or unwilling. Should a conference undertake to deny this right of the bishop, this were a usurpation. But from the moment the transferred preacher is landed in his new conference, he becomes subject to that conference and he can never be sent from one of its sessions to any charge by the bishop until the conference puts its seal upon him.

A bishop makes the appointments, and has legal authority so to do without consulting the will of any man or men. Respecting the time limit, he can appoint any preacher in a conference to any place, provided, of course, a man who is not an elder cannot be appointed a presiding elder. The law of the church gives the bishop full authority here. If a wrong appointment be made, or if wrong motives control, it is a matter within the discretion of the bishop at last. He is answerable to nobody, except that wide tribunal of public opinion, which has a right to expect of all men intrusted with large discretion that they be discreet. But let it be remembered that he can appoint no man until the conference has set its seal upon him. The conference has its right of putting upon trial any man believed to be guilty of bad conduct, and its sovereign right of locating peremptorily any man who is for any reason unacceptable as an itinerant preacher. If an unfit or inefficient man is continued in a conference from year to year, the bishop must appoint him—the conference alone must be responsible to God and to the world for the fact that he is sent out to preach.

Rev. F. M. Keen.

Rev. F. M. Keen died July 1, at Fort Smith. He came to Arkansas from Mississippi nearly four years ago, and until recently was a member of the Arkansas Conference.

When Brother Keen came to us, he was appointed to Booneville and remained there two years. He was then sent to Eureka Springs, and was re-appointed to that work last fall. The people of these two churches held him in high esteem.

Just after last conference, he surrendered his charge in order that he might be able to secure medical treatment for his wife. His brethren approved of this step because the treatment necessary to restore her health was very expensive, and the salary he received for his services as a minister was wholly insufficient to meet the additional burden. Brother Keen turned his attention to selling life insurance and met with remarkable success. About two months ago he surrendered his credentials as a minister in the Southern Methodist Church. About that time and since then, there have been evidences of mental derangement.

His brethren of the Arkansas Conference esteemed him, because he had shown himself worthy; they loved him because he was a lovable Christian gentleman.

Believing him thus, they explain the irregularities that showed themselves in the last few months by the unbalanced condition of his mind.

His brethren know of some great burdens he was carrying and they are persuaded that reason had recoiled before he sent his own life into eternity. Brother Keen's business affairs seem to be in good shape, and he leaves his family two life policies; one of which, at least, is good.

His invalid wife is left to bear the additional burden of grief and the care of their three children. May she prove the Lord God sufficient in this her time of need, and may the lives of her children be an ever increasing joy and comfort to her.

"The unknown world is growing smaller with great rapidity."—Holdich.

General Conference of Christian Workers at East Northfield, Mass.

The past year has witnessed God's answer to the prayers of multitudes of His people for a revival. From various quarters have come the welcome tidings of awakened interest on the part of Christians, in the preaching of the Gospel and in their personal responsibility towards the world. The reports of the special manifestations of God's power in Wales have awakened a deeper longing for a genuine revival in our own land.

There is an increasing conviction that our attention has been too long directed to means and methods and too little toward the Lord of the Harvest. United prayer is the need of the hour. The history of the church shows that all seasons of great spiritual awakening have been preceded by times of earnest and united supplication.

It is with an earnest desire that the coming season at Northfield may be a time of preparation for a revival in America, that I extend an invitation to the Christian public to attend the twenty-third Christian Workers' Conference to be held at Northfield, August 4-20. United in one purpose, one faith, and in a supreme allegiance to our Master, may our gathering this year be characterized by a spirit of prayer in anticipation of great achievements in the Kingdom of God.

In the intervening days we would ask the prayers of all friends, both those who purpose attending and those who are unable to do so, that God may grant His special blessings upon us at this time.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ through all ages, world without end."

W. R. Moody.

East Northfield, Mass., June, 1905.

The Asheville Conference.

Of the two hundred and nineteen delegates attending the missionary conference of young people's leaders in session at Asheville, N. C., (June 23-July 3) I alone have the distinction of registering from Arkansas. May I say through the Methodist a few words as to the significance of the conference and of the Young People's Missionary movement under whose auspices it is held?

It is a conference of leaders. Its purpose is to give information, inspiration and training in methods of work to those who teach our Sunday schools and lead our young people's societies. The program consists of addresses, missionary institutes and model mission study classes. Among the speakers present are John R. Mott, W. R. Lambuth, John F. Goucher, O. E. Brown, S. Earl Taylor and others of national reputation. Especially valuable is the large educational missionary exhibit, which consists of curios and photographs illustrating conditions on the different mission fields, literature and classified helps for pastors, missionary committees, etc.

This is the third annual conference of its kind held in the South. It is conducted by the young People's Missionary Movement—an interdenominational movement under the direction of representatives of the mission boards of the various churches. As one result of the work of this organization, over sixty thousand young people have engaged in the systematic study of foreign missions. No one can estimate how much this means for the advancement of the kingdom of our Lord.

The Young People's Missionary Movement supplements the work of the Student Volunteer Movement by promoting throughout the church a missionary spirit and consecration that will enable those who have devoted themselves to mis-

sion work to carry out their life purpose. The Student Movement secures men for the foreign field. The Young People's Movement secures the co-operation of the churches at home.

It has been my privilege to meet a number of delegates from the South Georgia Conference—that banner conference of consecrated Southern Methodists, who in addition to paying the regular conference claims, are supporting twenty-eight special missionaries. Some young business men have decided since coming to this conference, that their business firms should have a representative for Christ on the foreign field. So South Georgia is to have a still larger share in the evangelization of the world. Next to being supported on the foreign field by the Fayetteville District of the Arkansas Conference, I believe I should prefer the support of the praying and giving Methodists of South Georgia.

Among the delights of my trip to Asheville, have been the privilege of standing above the clouds on Lookout Mountain and witnessing a glorious Southern sunset; a view of the matchless scenery along the French Broad river; a drive with a congenial party over the vast estate of George Vanderbilt. But the great value of the trip is not in these pleasures. Neither is it in the inspiring addresses and helpful institutes of the conference. Its greatest value lies in the strengthening of faith and quickening of zeal which comes from association with two hundred young people, mostly laymen, who seek the extension of the kingdom of God with as much devotion and common sense as they seek success in business.

Let the Leaguers of Arkansas resolve to have a large delegation at the next annual Southern Conference of Young People's Leaders.

Alfred W. Wasson.

Good Work for Christian Education.

Brother M. M. Smith, presiding elder of the Jonesboro District, White River Conference, is doing some good work in his district for the cause of education. He has written and published in the county papers of his charge, the following article:

HENDRIX COLLEGE.

Since Hendrix College has been located at Conway, Ark., I have attended most of the commencements. The twenty-seventh scholastic year has just closed, and there seems never to have been a more satisfactory year. The work done has been thorough, peace and harmony have prevailed, and hard work and close application has been the motto.

In the student body there have been twenty-seven young ministers and twenty ministers' children. These are required to pay no tuition. This should move every Methodist, especially every Methodist preacher, to give this school both sympathy and support.

At the college everything possible is done to develop the highest type of intellectual and Christian manhood. Many of our young preachers in the State have been prepared for their work there. Our worthy president, Rev. Stonewall Anderson, is a native of the State and a product of Hendrix College.

In view of what Hendrix College is doing for Methodism in Arkansas and especially for the young men preparing for the ministry, some man or woman of means, with a big heart and liberal soul, should invest in it a sufficient amount to make possible a permanent endowment fund. This would be a benediction, both to the college and benefactor.

I will be glad to confer with any young man or the parents of any boy who thinks of going away to school. To any young man or boy striving to make a real man of himself and desiring at the same time to be surrounded with the best moral

and religious influences, I unqualifiedly recommend Hendrix College.

M. M. Smith.

I most heartily commend this action of Brother Smith. It reveals a genuine interest in this department of the church's work, and will be the means of helping many who need help in selecting the right school to patronize.

Stonewall Anderson.

Conway, Ark.

Church Extension.

The present capital of the Loan Funds of the Board of Church Extension is \$220,093.40. The outstanding loans at the close of the last year amounted to \$205,208.79. Since then we have loaned the balance and all that we have been able to collect, so that now the treasury is empty and our books show unpaid grants amounting to \$52,000. Many of the grantees are very anxious to get the money as soon as possible.

It is important that we should be able to pay these grants as fast as the grantees get ready for them. There are two ways by which we may be enabled to do this. (1) All who have borrowed from us should pay promptly what is past due. (2) Payments as they fall due should be promptly met. Inasmuch as this is not likely to provide fully for our grantees, I am anxious to secure large additions to our Loan Funds from our people who have money that they can afford to give the Lord for this part of his great work. There is a class of good people who have reached such an age that they can no longer pursue the business life to which they were accustomed, who have no children, and who have sufficient means to live comfortably on their income. Our Annuity Plan is desirable for such persons. They give us this money, and we pay them six per cent, if they are sixty years of age or over, during their life, paying it promptly semi-annually. If their money is invested in the usual way there is a liability to lose it, it is subject to taxation and the income is not in all cases sure. If it is in the hands of the Board of Church Extension, there is not the slightest risk to the annuitant, and it not only enables the Board to provide for borrowers promptly, but it can be made to serve a very important purpose in some of our foreign fields. In many of these the Board of Missions is renting much of the property, and in some cases, if the Board of Church Extension had the loan money, they could lend it to the Board of Missions and enable them to buy the rented property, and thus become the owners at once and pay in less than eight years with money now going for rent.

We would gladly receive any amount from our people as a gift to be added to our Loan Fund, and we could safely and would gladly receive on the Annuity Plan thirty-five thousand dollars. Any one who gives \$5,000 may have the right to name the Loan Fund permanently. I heartily invite correspondence with our good people who are willing and able to add to our Loan Funds.

P. H. Whisner.

Corresponding Secretary.

705 West Chestnut St., Louisville, Ky.

THE METHODIST ARMOR," a plain account of Methodist doctrines, polity, and usages, should be read by every new church member. Former price, \$1.00; now only 50 cents. Anderson & Millar.

"BIBLE TOOLS FOR BUSY PEOPLE," irresistible argument on doctrines of immersion, infant baptism, close communion, and kindred subjects, is good for troubled minds. Old price, \$1; now 50 cents. Anderson & Millar.

There are a number of things which are absolutely impracticable unless you try them.—Puck.

Woman's Foreign Missionary Society.

To the Arkansas Conference Woman's Foreign Missionary Society:

Dear Ladies and Juveniles—
"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father." (1 Thes. 1:1-3.)

I am so happy to be in China and to have a part in the Master's work here.

The work here is wonderful because God is blessing it and I wish that you might see for yourselves what the Lord is doing in the West Soochow work.

Coming into this since it has grown to be such a large work, I can scarcely imagine its small beginning with a few little boys.

There are now one hundred women and girls under our care and instruction; there are three departments to this work—the Bible department, the Industrial department and the Literary department.

There are three day schools connected with this work and some have over fifty boys under instruction also; I teach two hours daily in the boys' school and enjoy it very much.

One of the classes is studying English grammar and it is half Chinese and half English, so I have to study the lessons each day with my Chinese teacher before I can teach it.

I have my mornings to study Chinese and I am enjoying the study very much.

The annual meeting of the 'Bible Woman's Institute' has just met with us in the 'Davidson Memorial Bible and Industrial School.'

Bible women from all our stations in China were here, about sixty-five, besides the ones in Soochow. This was a wonderful meeting, as all came expecting a blessing and were not disappointed.

The meeting was opened Wednesday night led by Miss Atkinson; Thursday morning was a time of heart-searching, when the subjects, "Sin, What is It?" and "Repentance and Salvation," were discussed. Confession began in the noon fasting and prayer-meeting. At the close of a sermon Friday night about thirty persons stood for prayers and in an after meeting some fifteen or more received deep blessings.

At a sunrise meeting Sunday morning the manifest presence of the Spirit was glorious to see and feel. Three or four testified at the same time. Many confessions, praises, requests for prayer and for the deeper work of the Spirit were made.

O, how glorious it is to see these people so deeply moved and so wonderfully blessed! We are so happy over the meeting and are praying that this may be just the beginning

Kidney Troubles Cured Free.

If you are a sufferer in any form and will send us the name of your druggist, we will furnish you—through him—free, one dozen bottles of West Baden Bitter Water, which will relieve or entirely cure any case of kidney trouble. This offer is made to a limited number of sufferers for the sole purpose of introducing this wonderful water into your neighborhood. The only condition being the privilege to refer to you (when cured) in correspondence with prospective customers in your locality.

No Testimonials Solicited. No Names Published.

All that is required is your name and address, the name of your druggist and full particulars regarding your case, accompanied by this offer.

Associated Drug Stores

Louisville, Ky.

Arkansas Methodist.

of a great revival; we believe the revival is begun in China and that we shall see wonderful things done by the Lord—people converted not by the score but by the hundreds and thousands.

O, do pray earnestly for China, that a great revival will shake its very foundations!

Pray that we, as God's representatives, will not "limit the Holy One of Israel."

Praise the Lord for innumerable blessings!

Remember you have a part in this his work, which is being so wonderfully blessed, and may you each strive to be more faithful in the new year, realizing that God is blessing the least effort of service in the name of Christ and for his glory.

May the Lord abundantly use you and wonderfully bless you. Yours lovingly, Maggie J. Rogers.

Texarkana District. Notice to Delegates.

Will the pastors and delegates expecting to attend the District Conference at DeQueen, July 27, please let me know by July 17, so that I may know how many to provide homes for, and also if you are coming by rail or by private conveyance. Brethren, please give me this information, and I can accommodate you better and save great trouble and annoyance. If you bring your wife let me know. Very respectfully, W. A. Steel.

Married.

WHITE-FLOWERS.—On June 29, 9 p. m., Mr. Harry E. White, of South Bend, Ind., to Miss Minnie Flowers, of Okolona, Ark., by the pastor, Rev. J. W. White.

They left immediately for South Bend, where they intend to make their future home.

MILLS-STONE.—July 4, 1905, in the parsonage of Fairview M. E. Church, South, Mr. L. A. Mills, of Texarkana, Ark., and Miss Clara Stone, of Fouke, Ark., Rev. J. R. Sanders officiating.

BRYANT-LAMB.—On June 22 Mr. John Bryant, of Gilmore, Mo., to Miss Maud Lamb, of Bonnerville, Ark., were married at the parsonage, the pastor officiating. Immediately after which they left for a tour of the East and North.

A FAMOUS SOUTHERN SCHOOL. Its lofty ideals for the Higher Education of Young Women.

Among the many educational institutions of the country, the Mary Baldwin Seminary for Young Ladies is conspicu-

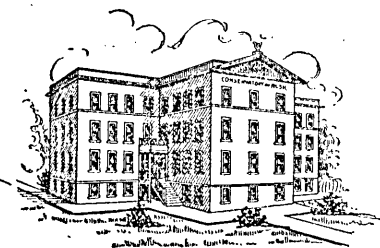
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The advantages offered include music, art, science, literature and languages under capable American and European teachers. The school combines the training of a high-grade institution with the life of a refined and cultured home.

Last year there were enrolled nearly 300 students from thirty-one States, and the outlook for the coming year is still brighter.

Applications should be made as soon as possible, although arrangements may be made for pupils to enter at any time. A finely illustrated catalogue may be had free upon request.

WHY BELMONT COLLEGE ATTRACTS.

Students From all Parts of the Country to Nashville, Tenn.

To a remark that "Belmont is an ideal school," a friend replied, "It is more than that. It is a real school. It is the sort of a school a great many people are looking for. The crowning glory of Belmont is the excellence of its moral training and the thoroughness of its intellectual discipline."

There are ten schools in Belmont College, each equipped for the best work. Many of the courses lead to degrees and others afford the best preparation for Universities. Music, Art, Expression and Modern Languages are taught by instructors who were trained in the finest schools of this country and Europe. Director of Music, Edouard Hesselberg, the eminent Russian pianist and composer.

Thirty-two states and territories have been represented in one year at this famous institution. That Nashville, Tenn., the site of Belmont, has been named the "Athens of the South," suggests an intellectual atmosphere as kindly toward mental development as its far-famed climate is toward physical well-being. Belmont College is within 15 minutes by trolley from Nashville and enjoys all the city's advantages; yet the seclusion of its own hill-top park of fifteen acres, encourages study and wholesome out-door exercise.

In spite of the fact that a new building which will accommodate 125 additional students will be ready for the Fall term, applications are already so numerous that the warning to register early is more than ever necessary.

Contribution envelopes, 25 cents a hundred.

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All tickets good returning ninety days from date of sale, observing extreme limit of November 30, 1905. Liberal stop-overs both going and returning. For full information call on or address J. A. Hollinger, P. & T. A., Markham and Louisiana Sts., or Union Depot, Little Rock, Ark.

The Teacher Will Help.

A child came close to his teacher's side,
His book tight clasped in his little hand.
"Teacher," he said, with wistful eyes,
"We're coming to words that I don't understand.
I've turned the pages over and over,
And the words are so big and they're all so new,
When we come to the lesson where they are put,
O teacher, I don't know what I'll do."

The teacher smiled at the troubled child
And tenderly stroked the curly head.
"Before we reach them I think you will learn
The way to read them," she gently said;
"But if you shouldn't, I'll help you then.
And don't you think that the wisest plan
Is to learn the lesson that comes to-day,
And learn it the very best you can?"

And it seems to me it is so with us;
We look at the days that are still ahead—
The days that perchance may never be ours—
With a pitiful longing and nameless dread.
But surely the Teacher who gives the task
Will lovingly watch as we try to read
With faltering tongue and tear-dimmed eyes,
And will help His children in time of need.

—Southern Churchman.

When Gladys Went to Market.

She was lost; there was no getting out of that even to herself. She had played first around her own home doorway; then she had seen something very pretty on the corner to which she took a fancy; then two bicyclists were trying which could make his feet go the faster up and down, and then a fire engine rushed along and it was so exciting that she could not help running a little with the rest of the crowd to see where the fire was; then the engine and the people went out of sight all at once, and she found herself mostly alone; then an aged gentleman came along yelling, "Ole clo'es," and looked curiously at her, and she decided that she was tired and bored, and had better go home anyway.

So she started on toward the place where she lived, and walked very vigorously for a little girl six years old, and thought she spied the dear old house a little farther ahead. But houses in the city are so much alike, and it was not hers at all!

She felt homesick, desolate and a little frightened; she was sure this was about where she had left the house, and did not understand how it could have moved itself away during her short walk and run. She did not believe houses could play along the street, and run after fire engines

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and get lost, the same as little girls could! She reluctantly concluded that she was really lost.

She asked the way of one boy who looked good-natured, and he laughed and told her to "go an' see a cop." Not knowing what that was, she felt more bewildered than ever, and was discouraged from asking anybody else. At last she saw, through an opening between two buildings a church spire, which she was sure was close by her house, and tried to walk toward it as well as she could, along streets and around corners. She walked, and walked, but somehow could never get sight of the church spire again.

All at once she came upon a street where people seemed to be keeping several stores and groceries right out of doors, where the horses and wagons ought to pass. They were queer looking folks, too; nothing like anything she had ever seen. They had little hand-carts and wagons and baskets, and were yelling and hallooing to one another in a way which she had been always taught to consider very rude.

"Hullo, kid!" shouted a rough-looking fellow. "Come down to do your marketin' for the day? Goin' to carry the things home in your pocket, I suppose. Here's some prime fish; only ten cents a pound."

"No, she don't want any fish," screamed a burly woman. "She eats mutton chops today. Here's something, I'm sure you'll like, madame."

"You'll want some fruit with it all," interrupted another. "I'll take it right to your carriage for you, or deliver it at the house."

Now, Miss Gladys, though very young, had a thinking cap that she could put on when occasion served.

She knew that she was probably a good way from home, and had been told that children were sometimes "stolen," if they ventured too far from their friends. She made up her mind not to be purloined if she could help it, and to get home by the very best method that presented itself, no matter what it cost her father. She knew that he would willingly pay a great many dollars rather than not take her on his knee when he came home at night, and tell her what he had seen during the day, and hear her observations concerning the same.

"I do not want to lay anything except some apples," she said, as quietly as she could, with her heart beating so wildly.

"Nothing but some apples. If you will wheel these to No. 125 Ninth avenue, I will take them all."

"That's quite a ways," said the fellow who presided over the destinies of the push-carts.

"I'm afraid it is," faltered Gladys; "but I don't see how I can carry more than one or two of them, and I want to buy them all."

"How do I know you'll pay for 'em when I get 'em there?" asked the man, doubtfully.

"Because I tell you I will," replied the little girl.

"Can you give me something for security?" said the fellow.

"Here is my watch," replied Gladys, with a new lump in her throat. It was a pretty little timepiece that her father had given her on her sixth birthday.

"I'll just go around the corner and see if it's a good one," said the fellow.

"No, you don't," broke in a still rougher looking man, who had heard the whole conversation.

"You give that watch back to that little girl and wheel the apples where she tells you, or I'll upset your apple cart in more ways than one. I've got a child or two of my own, whether you have or not. Now, start along."

The two men scowled at each other a minute or two, and a crowd gathered about; but the fellow with the cart finally decided that it was best to obey orders.

"I'll go along to see that you don't go around any wrong corners," growled the other.

The strange little procession had not moved many blocks when it met a man whose face was wonderfully familiar to Gladys. She rushed into his arms and could not speak for sobbing.

"What does all this mean?" inquired the little girl's father.

She told the whole story as well as she could, between sobs of fear and delight.

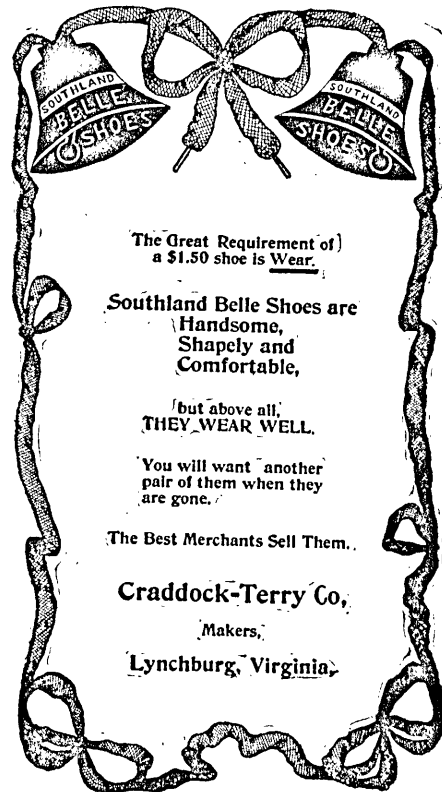
Gladys' father was a man with a sense of humor, as well as of justice. He laughed, but with a kind of anxious cadence in the laugh. He kissed the little girl repeatedly; he paid the man for his fruit, dumped it among a lot of street arabs who had gathered around, and laughed to see them scrambling for it; and he paid twice as much as he did for the fruit to the man who had compelled the other one to come.

"And now, Miss Gladys," he remarked, "you have been to market, and did very well for the first time. We'd better go home before your mother worries too much about you."

And tucking her under his arm, he walked away.—Everywhere.

Winchester, Ark.

Dear Brother Anderson—We live on a farm and take the Arkansas Methodist. I enjoy reading the children's page. I am ten years old. For pets I have two cats, one colt, a calf, two dolls and a little baby sister thirteen months old. I like to read Ruth Carr's pieces. The last



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one I read "Through Thick and Thin." I thought it was a fine story. Your little friend,

Olive McCarver.

Little Rock, Ark.

Dear Brother Anderson—Here comes a little girl ten years of age. My papa takes the "Methodist." I have four sisters and three brothers. I have two sisters dead. Our pastor's name is Rev. W. A. Swift. We all like him fine. My Sunday-school teacher's name is Miss Katie DeJarnatt. I like her fine.

I will close for fear of that awful wastebasket. Your little cousin,

Birdie Tarpley.

Little Rock, Ark.

Dear Brother Anderson—I am a little girl seven years of age. I go to school at Centennial. I am in the fourth grade. I go to Sunday-school whenever I can. My teacher's name is Miss Ollie Collins. I like her fine. Our pastor, Rev. W. A. Swift, is holding a revival meeting on Tenth and Wolfe streets. We are expecting a grand revival.

How many of the cousins have my birthday, 20th of August?

I will answer the question which one of the cousins asked in last week's "Methodist." Q.: "How old was Noah when he died?" A.: "Noah was 950 years old when he died." Your little cousin,

Ethel Tarpley.

"OLD TIME RELIGION" refreshes the spirit and revives faith. Cloth \$1. paper 35 cents. Anderson & Millar.

STATEMENT OF LITTLE ROCK CONFERENCE TREASURER, WOMAN'S FOREIGN MISSIONARY SOCIETY.

Amounts received for the quarter ending June 1, 1905:

Arkadelphia District.

Membership dues.....	\$ 47 01
Conference expense.....	8 16
Scholarship	5 00
Scarritt Bible & Training Sch.	2 62

Total\$ 62 79

Camden District.

Membership dues.....	\$ 21 75
Conference expense.....	7 45
Conference pledge.....	1 00

Total\$ 30 20

Little Rock District.

Membership dues.....	\$ 53 15
Conference expense.....	14 63
Conference pledge.....	44 00
Bible woman.....	1 82
Thank offering.....	4 41
Indian Territory school.....	4 67

Total\$122 68

Monticello District.

Membership dues.....	\$ 13 95
Conference expense.....	75

Total\$ 14 70

Pine Bluff District.

Membership dues.....	\$ 24 40
Conference expense.....	7 16
Conference pledge.....	9 30
Thank offering.....	6 61
Mite boxes.....	1 20
Indian Territory school.....	1 44

Total\$ 50 11

Prescott District.

Membership dues.....	\$ 26 85
Conference expense.....	6 58
Conference pledge.....	90

Total\$ 34 33

Texarkana District.

Membership dues.....	\$ 13 30
Conference expense.....	8 05
Conference pledge.....	8 50
Scholarship	10 00

Total\$ 39 85

Total Collections.

Membership dues.....	\$200 41
Conference expense.....	52 78
Conference pledge.....	63 70
Bible woman.....	1 82
Scholarship	15 00
Thank offering.....	11 02
Mite boxes.....	1 20
Indian Territory school.....	6 11
Scarritt Bible & Training Sch.	2 62

Total\$354 66

Sara McKee Vance,
Conference Treasurer.

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.

Testifies with Pleasure.

Good evidence: "With pleasure I testify to the merits of Hughes' Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY
ROBINSON-PETTET CO. (Inc.).
Louisville.

Vest Pocket Testament, 50 to 80 cents.

Camden District Third Round.

J. H. Riffin, P. E.

Fordyce	July 12
Magnolia Ct. Christie's.....	15
Magnolia Station	16, 17
Camden Ct.—Two Bayou.....	22, 23
Atlanta, Fredonia	29 30
Camden Station	Aug. 6, 7
Lewisville	12, 13
Stephens and Waldo, Mt.	

Prospect 19, 20

El Dorado Ct., Pleasant	
Hill	26, 27
El Dorado Station	28
Hampton, Woodbury ...	26, 27
Smackover	Sept. 2, 3
Bearden and Thornton ..	9, 10
Strong	16, 17
Onalaska	20
Junction	23, 24
Buckner	29, 30
Stamps	Oct. 1

LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

Prescott District—Third Round.

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

Thos. H. Ware, P. E.

HELENA DISTRICT—3rd Round.

Wesley Ct.	July 1, 2
McCrory and De View	8, 9
Cotton Plant and Howell	15, 16
Brinkley Sta.	16, 17
Wheatley Ct.	22, 23
La Grange Ct.	29, 30
Holly Grove and Marvell	30, 31
Turner and Shiloh.....	August 5, 6
Haynes Ct.	12, 13
Forrest City Sta.	13, 14
Helena Sta.	20, 21
Laconia Ct.	24, 25
Marianna Sta.	27, 28
Clarendon Sta.	Sept. 3 4

W. C. Davidson, P. E.

Batesville District—Third Round.

Mountain View	July 1, 2
Calico Rock	8, 9
Melbourne	15, 16
Cave City	22, 23
Sulphur Rock	29, 30
Jessup Mission.....	August 5, 6
Evening Shade	12, 13
Ash Flat	19, 20
Salem	26, 27
Bexar	September 2, 3
Desha	9, 10
Bethesda	16, 17
Batesville	24
Central Avenue	24

Jas. F. Jernigan, P. C.

Committees for District Conference work: For license or admission on trial, W. M. Wilson, I. D. McClure, E. M. Davis. Deacon or elder's orders, W. T. Locke, W. S. Southworth, J. D. Kelly.

Jas. F. Jernigan.

Texarkana District—Third Round.

Mt. Ida, Mt. Ida.....	July 8, 9
Wilton, Ogden	8, 9
Texarkana Ct., Pleasant Hill.....	15, 16
Jenssen, Pleasant Grove.....	22, 23
DeQueen	29, 30
Foreman, at Arkinda.....	Aug. 5, 6
Richmond, at Wade's Chapel.....	7
College Hill Sta.	12, 13
Umpire, at Athens.....	19, 20
First Church	26, 27
Fairview	27, 28
Cherry Hill	Sept. 2, 3

District Conference will convene at DeQueen, July 27, 29.

B. A. Few, P. E.

Fearful Mortality From Cancer.

In Indiana alone, there are over 1,000 deaths annually from Cancer. Something should be done to stop this dreadful state of affairs. Ordinary methods seem to fail. Most physicians advocate the knife, or "let alone" policy, and patients continue to die. There is no need of this. If used in time the Combination Oil Cure will cure 95 per cent of cases. It is a compound of essential Oils, discovered by Dr. David M. Bye, of 416 Main street, Dallas, Texas, and has been used successfully in cases of cancer of the lip, tongue, nose, eye, breast, rectum, womb, and in fact every situation of the body. It is the mildest and most humane treatment ever compounded and may be used with success in the patient's own home.

Fayetteville District—Third Round.

Prairie Grove, at Stonewall.....	July 1, 2
Center Point Ct., at Hebron.....	8, 9
War Eagle Mis., at War Eagle.....	15, 16
Rogers Sta.	16, 17
Bentonville Ct., at Brightwater.....	22, 23
Springdale Ct., at Johnson.....	26, 27
Goshen Ct., at Goshen.....	29, 30
Lincoln Ct., at Cane Hill.....	Aug. 5, 6
Bentonville Sta.	12, 13
Elm Springs Ct., at Thornberry.....	19, 20

F. S. H. Johnston, P. E.

Dardanelle District—Third Round.

London Ct.	July 1, 2
Dover Ct., at Dover.....	8, 9
Dardanelle Sta.	9, 10
Altus and Coal Hill, Denning.....	15, 16
Gravelly Ct., at Miney Springs.....	22, 23
Danville and Royer, Royer.....	29, 30
Prairie View Ct., McKendree.....	Aug. 5, 6
Belleville Ct.	12, 13
Ozark Ct., at Webb City.....	19, 20
Ozark Sta.	20, 21

J. B. Stevenson, P. E.

Jonesboro District—Third Round.

North Jonesboro	July 1, 2
Jonesboro Sta.	8, 9
Bay and Marked Tree.....	15, 16
Lake City Ct.	22, 23
Harrisburg Sta.	29, 30
Harrisburg Ct.	Aug. 1, 2
Crawfordsville, Marion	5, 6
Golden Lake Ct.	12, 13
Osceola Sta.	19, 20
Luxora and Rozell.....	26, 27
Blytheville Sta.	Sept. 2, 3
Blytheville Ct.	4, 5
Monette and Manila	9, 10
Shiloh Ct.	16, 17
Trinity Ct.	23, 24
Dead Timber Mission.....	27, 28

M. M. Smith, P. E.

Fort Smith District—Third Round.

Branch Ct., Branch.....	24, 25
First Church, Fort Smith.....	July 2
Cauthron Ct., New Hope.....	8, 9
Carolan, Pine Log.....	15, 16
Magazine, Sugar Grove.....	17
Mulberry	22, 23
Booneville	29, 30
Mansfield, Old Hartford.....	Aug. 5, 6
Hackett Ct., Hackett.....	12, 13
Greenwood Ct., Oak Grove.....	14
Fort Smith Ct., Cavanaugh.....	19, 20
Charleston Ct.	26, 27
Waldron, Square Rock.....	Sept. 1
Huntington, Huntington	9, 10

Fort Smith District Conference, Waldron, July 5 to 8. Opening sermon by Rev. C. S. Wright, Wednesday, 11 a. m., July 5. E. R. Steele, P. E.

A HANDSOMELY ILLUSTRATED BOOKLET.

containing a great variety of Choice Recipes for making delicious drinks and dainty dishes from cocoa and chocolate will be sent free to any applicant in any part of the world. Address Walter Baker & Co., Ltd., Dorchester, Mass., U. S. A.

The OIL CURE FOR CANCER

I was a victim of cancer. I applied to Dr. R. E. Woodard, of Oil Cure fame, at Little Rock, Ark., for relief, in response to a published testimonial. I thank heaven that I did, for I am now sound and well. I have been well for quite a while. I was under the Oil Cure treatment but a very short time. I feel free to direct suffering humanity to the Oil Cure. While I was being treated I saw others treated, with the same result. The treatment is almost painless—did not have to stop my work while under treatment. Thanks for the discovery of the Oil Cure.

JUDGE J. N. SMITH,
Lonoke, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema; diseases of the eyes, ears, nose and throat, and, in fact, all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send to some suffering one, Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,

506-508 Main St Little Rock, Ark.

THE KEYS

COMMERCIAL INSTITUTE,
Little Rock, Ark.

The largest and finest equipped business school in the South and one of the STANDARD BRYANT AND STRATTON colleges of the world, representing millions of capital and numbering over SEVEN HUNDRED in the UNITED STATES, Canada, Mexico, South America, Europe, Asia, South Africa, Australia and the Philippines. A diploma from a Bryant and Stratton college is an introduction into the BEST business houses everywhere. Some bankers' names are used in connection with schools as an advertisement, but ALL BANKS and clearing houses use the Bryant and Stratton systems, also ninety-eight per cent of general clerical workers are Bryant and Stratton graduates. Facts are facts.

Courses in

BOOKKEEPING,
SHORTHAND,
TELEGRAPHY,
AND ENGLISH.

Over five hundred students placed in positions last year from Little Rock college. Faculty of specialists. Fine penman Monthly catalogue. Mail courses.

The Successful



Effer-
vescent
Relief for
Indigestion

Distress after Meals, Sour Stomach
Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and \$1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

Epworth Organs

are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer. Write for Catalog today. Mention this paper. WILLIAMS ORGAN & PIANO COMPANY, CHICAGO.

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

Notice.

The opening sermon of Arkadelphia District Conference will be preached Wednesday night, July 19, by Rev. J. D. Dunn. Conference will convene at Amity Thursday morning at 9 o'clock. It is desired that all the preachers and delegates be present at the opening of session and will come prepared to remain to the end of the chapter. Committee on license to preach: F. F. Harrell, A. Turrentine and L. M. Powell. Recommendation: J. H. Cummins, J. W. White and Forney Hutchinson. Editors of the Arkansas Methodist and all connectional brethren are cordially invited. Amity is a good place to visit.

J. R. Cason, P. E.

SIRE TO SON

Boy Can Sometimes Learn From His Father.

When you catch them young enough you can usually make your sons profit by your own experience.

Afterwards, it's different. A lady tells how her son was made to profit by what his father had learned:

"My husband was always fond of coffee, and after his business took him frequently into a German community he drank it more, with the result that his kidneys became affected, and he suffered greatly with pains and despondency, till, as he says, 'coffee nearly killed me!' So he stopped using it, and began to drink Postum Coffee. It cured him; and in a very short time his kidneys resumed their normal functions, his pains were allayed, and the despondency which had nearly driven him crazy ceased to trouble him.

"My little boy, a year old, had suffered ever since he was weaned, from stomach and bowel troubles. He could not properly digest the milk he drank. It passed out of his bowels in hard lumps, sometimes large and again like small pellets, frequently producing diarrhoea, and then we would have to call in the doctor. But the trouble returned, again and again.

"We used to give him a taste of Postum Coffee occasionally, and as I saw how much good it had done his father, I began to put a little in his bottle of milk. The effect was so salutary that I gradually increased the quantity, till at last I used only enough milk to give it color. He thrived wonderfully on it. He is over two years old now, and his digestion is all right. Postum has made him uncommonly large and strong and healthy. I give him a bottle full four times a day." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

WALNUT TREE CIRCUIT—

We are getting along very nicely with our good people and the indications for future success are really good on all lines. We have held three children's day services. The

first at Shark was good, the attendance large, and Brother Dick Haver, superintendent, did his work well and the children still better. Collection \$3.60. Our next children's day service was held at Camilla; a great company of well-behaved people in attendance. Brother Millard, the pains-taking and devoted superintendent, had his children well drilled and hence they did their work well. Collection \$2.50.

On last Sunday we held our last children's service at Walnut Tree. A very orderly and attentive company of people was present. Brother Hutchins, superintendent, old and quite feeble, could do but little. Miss Gussie Lucas conducted the services and I am sure her work was well done. The children gladdened the hearts of all present. Collection \$3.55. The music at all these services was delightful. We are expecting much ripe fruit from our Sunday-school and children day work.

John C. Shipp.

SPRINGTOWN CIRCUIT—

We have just closed a great meeting at Falling Springs on Springtown circuit. Our beloved presiding elder came and held our quarterly meeting and preached two soul-stirring sermons on Sunday and Brother Thornsbery came from Bentonville to my assistance. We only held forth a week, as farmers were so far behind with their crops, but there were eighteen souls saved, thirteen united with our church and the church and community wonderfully revived. We give all the praise to our blessed Master who died that we might live. We begin at Springtown Sunday. Brethren of the conference, pray for the young preachers.

Lawrence Orr.

Searcy District Conference.

The Searcy District Conference met at Gardner Memorial church in the growing city of Argenta, June 22, 1905, at 9 o'clock a. m. Brother J. D. Sibert, our most efficient and energetic presiding elder, was on hand and conducted the deliberations of the conference to the satisfaction of all present. The opening sermon was preached Wednesday night by Rev. J. G. Parker, of Heber. The conference was organized by the election of A. F. Skinner secretary and the appointment of the usual committees. Notwithstanding the rainy weather, all the traveling preachers in the district were present, three local preachers and fourteen lay delegates. Besides, we had Rev. A. C. Millar, President Stonewall Anderson, Revs. D. J. Weems, T. O. Rorie, Brother May and Prof. Bateman, representing various interests of our church. Also Revs. T. Y. Ramsey, C. H. Gregory and J. G. Smyth visited the conference. Owing to the continued rains and the scattered condition of the kind people who entertained the conference, most of the services were

not well attended, especially by the citizens. Brothers Parker, Skinner, Bishop, Stonewall Anderson, Grissett and Ellis preached. From the reports of the pastors the spiritual condition of the church in the district is improving, with some good revival meetings already held and hopeful signs of revivals all over the district. The Epworth League is the mired wheel of our church in this district, while the Sunday-school interest seems to be growing. Joseph H. Earnest was licensed to preach and all the other local preachers in the district had their licenses renewed. The following brethren were elected delegates to our next annual conference: Chas. E. Moore, C. R. McPherson, W. F. Blevins and W. G. Holland. Alternates, I. B. Airheart and D. F. Scott. Tuckerman was selected for the next district conference.

Secretary.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof, address, Mrs. M. Summers, Box 205, Notre Dame, Ind.

Prescott District Conference.

My district conference was not up to "high water" mark in attendance or interest. Floods and washouts kept many away and the rain cast a gloom over those who were present. Delegates elected to the annual conference were: John Arnold, W. P. Jones, J. L. Ward and Rev. W. A. Lewis. Alternates: Elmo May and W. R. White. Next conference goes to Nashville.

Thos. H. Ware, P. E.

An Easy Way to Make Money.

I have made \$30.00 in 86 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

The Combination Oil Cure for Cancer

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address, Dr. Bye, Drawer 1111, Kansas City, Mo.

Cold Sulphur Springs

One of the best places in the mountains to spend the Summer. Large lawn, abundant shade. Sulphur, Chalybeate and Freestone waters. Everything homelike and attractive. Address, J. S. CRAIG, Proprietor, Cold Sulphur Springs, Va.

BEST EVER USED

Is the verdict of those who have tried

BRANDON'S LIVER PILLS

For Torpid Liver, Constipation and all kindred troubles they have no equal. Price 25c. If your druggist does not keep them, send us 25c in postage stamps and we will mail you a bottle. Mann-Tankersley Drug Co., Pine Bluff, Ark.

BABY FOUND

HEALTH AND A MOTHER MADE HAPPY.

To Mothers:

My babe was always sick and puny, was almost dead with some Stomach and Bowel trouble, was gradually getting weaker and thinner and I firmly believe would have died had it not been for Dr. Gannaway's BABY BOWEL TABLETS. I had tried numbers of other remedies, but nothing helped him until by the advice of a friend I tried these little tablets; from the very first he began to get better, is now in perfect health, fat and hearty.

MRS. M. F. JOLLEY,
Monoah, Ark.

MOTHERS: To get you to test them we will send two 10c boxes postpaid for 10c silver or stamps. Agents wanted. Gannaway Drug Co., Box 324B, Warren, Arkansas.

NOTICE OF SALE OF LAND.

This is to notify any and all concerned that I, as guardian of the person and estate of Mary Upton, a person of unsound mind, will on the 14th day of July, 1905, or as soon thereafter as a hearing can be had, make application to the Probate Court of Pulaski County for an order authorizing me as guardian to sell at public outcry the one-third interest of said Mary Upton in and to the south 50 feet of lots 10, 11 and 12, Block 15, Masonic Addition to the city of Little Rock, Arkansas.

G. M. Woods, Guardian.

PETITION TO CONFIRM TITLE TO LANDS.

Notices hereby given that on the 31st day of May, A. D. 1905, Charles Rudolph filed in my office, as clerk of the Pulaski Chancery Court, his petition to said court, praying that it, at its April term 1905, by its decree quiet and confirm his title to the following lands situate in Pulaski county, Arkansas, to-wit:

East eighty-five feet of lots one (1), two (2) and three (3) in block one hundred and twenty-seven (127), in Little Rock, Pulaski county, Arkansas.

Therefore, all persons who claim any interest in said lands, or any part thereof, are hereby warned and called upon to appear in said court within seven weeks from this date, and show cause, if any there be, why the prayer of said petition should not be granted, and why the title of the said petitioner to said lands, and every part thereof, should not be quieted and confirmed.

Given under my hand and seal as such clerk, at the city of Little Rock, this 1st day of June 1905.

F. A. Garrett, Clerk.

By Jas. Paschal, D. C.

Marshall & Coffman, Solicitors for plaintiff.

RED CROSS BRAND
OF

Linseed Oil

Has very few equals, and no superior in quality. Ask your dealer for it. We guarantee it.

Waters Pierce Oil Co.

Contribution envelopes, 25 cents hundred.

Missionary Mass-meeting for the Austin Circuit at Mt. Tabor Church, Friday, July 21, 1905.

Committee on Music—G. M. Perry, W. A. Glover, A. T. Kelley, H. Monk, Henry O' Cain, W. J. Blendon.

Ground Managers—T. C. Gardner, J. G. Mulkey, D. L. Bailey, C. B. Leigh.

1. Song by the congregation.
2. Prayer.
3. Song by the Mt. Tabor children.
4. Welcome address, W. H. Hagan.
5. Quartette by Mt. Zion choir.
6. Response to welcome address, M. A. Corbitt.

7. Can a Church Make Progress Without the Missionary Spirit? Rev. J. F. Mitchell.

8. Song by the congregation.
9. Recitation, Miss Mollie Cochran.
10. A brief history of the Austin Circuit, Rev. W. E. Glover.

11. Song by the congregation.
12. Song by the congregation.
13. Recitation, Miss Myrtle Farish.

14. How Best to Secure a Contribution for Missions from Every Member of the Church.

15. Song; Leader, W. A. Glover.
16. Objections to Missions Stated and Answered, Rev. E. L. Beard.

17. Recitation, Miss Ethel Stovall.
18. Song; Leader, A. T. Kelly.

19. Missions Past and Future, Rev. W. A. Swift.

20. Recitation, Miss Mamie Dale Beard.
21. Song; Leader, G. M. Perry.

22. Recitation, Miss Minnie Hill.
23. Missionary Heroes, Rev. E. B. Thomas.

24. Song by the Congregation.
25. Benediction.

It is intended that everybody bring dinner.

W. W. Christie,
Pastor.

WANTED TO SLEEP

Curious That a Tired Preacher Should Have Such Desire.

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him.

"You will doubtless understand how the suffering with indigestion with which I used to be troubled made my work an almost unendurable burden, and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Six months have elapsed since I began to use Grape-Nuts food, and the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table. I find that by eating a dish of it after my Sabbath work is done, (and I always do so now) my nerves are quieted and rest and refreshing sleep are insured me. I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table—we feel that we need it to complete the meal—and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

Harrison District Conference.

Dear Brother Anderson—Since you could not remain with us until the close of our District Conference at Bellefonte, I thought you might be glad to know the final proceedings.

The session continued a very harmonious one. We feel that it was one of the best sessions we have had for years. We transacted the business of the church but did not neglect the spiritual part of our conference. The devotional services were rich and times of gracious refreshing. Saturday afternoon when the report of the committee on the spiritual state of the church was made, we had a free, open discussion ending with prayer and a gracious baptism of the Spirit. Sunday morning at 5:30 o'clock we had a meeting to pray for greater power as a preparation for the revival season and work. It was a great service.

We are all hopeful and go out to do more faithful work for God. We have a band of noble, self-sacrificing men in our district. Most of them are living on poor salaries but they are not doing poor work. They are going in and out among the people with pure lives and with a burning zeal for God and for the salvation of souls. There are but few fields in our great connection where the spirit of heroism is more evident than in our district. Most of our men are working on a salary of from \$100 to \$250 per year. They love God and his church and this love is a divine compulsion because "the love of Christ constraineth them."

This is a growing and promising field. We are full of hope. We expect a year rich in the harvest of souls and with all our financial demands met in full.

The conference adopted the following:

"We, the members of the Harrison District Conference, desire to return our thanks to Rev. J. A. Anderson for his visit to our conference and for the two excellent discourses delivered. We are glad to see the improvement made in the "Arkansas Methodist" and assure him that he shall have our earnest prayers for his success in this important branch of the work."

The conference closed Sunday night, but a great meeting is now in progress at Bellefonte. Yours,
Lee Bearden, Secretary.

Little Rock District Conference.

Editors "Methodist"—The Little Rock District Conference will convene at Carlisle, July 25th, 10 a. m. The train that leaves the Choctaw depot, Little Rock, at 8:30 a. m. will reach the conference by the opening. By request the second day will be devoted to League work instead of the first, as heretofore. Thursday will be Missionary Day, and our campaigners will lead the discussion. Both of these days ought to be eventful, missionary interest and zeal rising to high tide.

Our District League should put a missionary in the field, so ought First Church, Winfield Memorial, Benton and England. Let these churches look well to their laurels lest Asbury and Lonoke lead the way and win their crowns. These churches are getting ready for an immediate and far reaching advancement and development.

Our farmers are having a hard time; the unusual rainfall is testing their courage and patience. I have seen them plowing in the rain, trying to snatch victory from defeat. Shall we be less vigilant, active and anxious for the church? Shall we regard the winds and the clouds and neither sow nor reap? Prudent preachers and people foresee danger and provide against it.

I announce the following committees: Elders' Orders, W. F. Andrews, W. R. Harrison, J. J. Mel-lard; Deacons' Orders, T. Y. Ramsey, W. W. Christie, J. D. Hammons; Admission, E. L. Beard, A. T. Galloway, L. M. Daly; License to Preach, J. H. McKelvey, B. B. Thomas and W. A. Swift.

President Stonewall Jackson will preach the opening sermon.

Bishop Galloway will preside on his arrival, and I hope he will reach us the first day. Let all come praying.
Jno. H. Dye, P. E.

HORSFORD'S ACID PHOSPHATE

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Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

ASBURY CHURCH, LITTLE ROCK.—Our meeting lasted 25 days. Had some over 200 conversions and nearly 75 additions since conference. I think we will be able to get 150 additions by next conference. Many of the conversions were members already of some church and many others will go to various churches and we will get many others. This is said to be the greatest meeting Asbury ever had. I can not say, this is only what I hear. Most all the conversions were at an altar of prayer.

The work was deeply spiritual. Mourners wept, then rejoiced.

W. A. Swift.

W. F. M. S., Arkansas Conference.

It is a pleasure to again be able to give you a letter from our representative in China. I hope each woman in our conference will consider this a personal letter and that many may take to themselves the privilege of answering it. Miss Rogers' address is Soochow, China. Sincerely,
Mrs. E. R. Steel,
Conference Secretary.

Calico Rock, Ark., July 7, 1905.

Mr. Editor—Please say the Rev. Geo. M. Hill has been appointed to Mountain View Circuit and is now "on the firing line." The good people of Mountain View have begun, and will by fall complete, a nice church, which will be worth \$1,500. Brother Hill is making a fine start, and it is like him to hold it to the

end. We are glad to have him back among us.

Jas. F. Jernigan, P. E.

Little Rock District League Day.

District Conference will convene upon the 25th of July and our League day will embrace the second day, or the 26th.

PROGRAM.

Commencing Wednesday morning, July 26th:

9 a. m. Devotional services, 30 minutes, conducted by Lem Kirkpatrick.

9:30. Devotional Department, 10 minutes paper, 10 minutes open discussion—Miss Susie Hicks, Lonoke, Ark.

9:50. Charity and Help Department, 10 minutes paper, 10 minutes open discussion, by Fred Elza, Benton, Ark.

10:10. Literary Department, 10 minutes paper, 10 minutes open discussion—Winfield Church, Little Rock, Ark.

10:30. Social Department, How to Act It and How to Tell Us About It—Carlisle Church.

10:50. Junior Department, 10 minutes paper and 10 minutes discussion—Mrs. M. L. Daly, England, Ark.

11:10. Address to the Leagues by Rev. W. F. Andrews, Little Rock, Ark.

AFTERNOON.

George Buzbee in chair.

2 p. m. Devotional services, conducted by Rev. W. A. Swift, Little Rock, Ark.

2:15. Our Mission Fields—China, Miss Dora Davis, Mabelvale, Ark.

2:15. Japan—L. A. Hockersmith, Benton, Ark.

2:35. Korea—DeValls Bluff and Hazen, Ark.

2:45. Brazil—Miss Maggie Hopkins, Little Rock, Ark.

2:55. Mexico—R. E. Overman, Little Rock, Ark.

3:05. Cuba—First Church, Little Rock, Ark.

3:15. Summary of our missions and importance of Little Rock District Leagues sending a missionary to foreign fields, by Rev. B. B. Thomas.

3:35. Business section and adjournment.

An arrangement has been made with the C. O. & G. Railway for a rate to Carlisle and return to Little Rock. The train will leave Little Rock, at 8:30 a. m. Don't forget the day, Wednesday, July 26th, 1905.

Lem Kirkpatrick,
President Little Rock District Epworth League.

1006 Welch St., Little Rock, Ark.

Monticello District—Third Round.

Crossett July 1, 2
Tillar 8, 9
Wilmar, District Conference 13, 16
Lacey 22, 23
Dermott and Dumas 29, 30
Arkansas City and Watson Aug. 5, 6
Snyder 12, 13
Lake Village 19, 20

W. M. Hayes, P. E.

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

WEIDEMEYER—Mrs. Margaret H. Weidemeyer, nee Henring, was born in Astheim Saxony, Germany, May 19, 1829. She came to this country in 1838, settling in Baltimore, Md. At the age of twelve she was converted and joined the Methodist church; married to Adam Weidemeyer in 1848. For some years they made their home in Indiana, moving to Little Rock, Ark., in 1878. At once they joined Winfield church, then Spring Street. That church has never had a more loyal member; Methodism never had a more faithful follower. She was able in prayer, never lost the art of responding with a hearty amen in family worship, or in church with a nod of the head or a broad smile. She was methodical, systematic; had a time for work, for worship, for secret prayers. She met the battles of life bravely, and while she carried her own sorrows and griefs, she had a tender sympathy and love for those who needed her most. Her husband died some years ago and left her with large responsibilities, but she worked it all out in the fear of God. She was one of the most regular and cheerful givers the writer has ever known. She "walked" through death February 25, 1905. Her sickness was severe from the beginning. She was ready to leave the valley for Canaan. She was ready to go. She is survived by six children, four sons and two daughters, six brothers and three sisters, thirteen grand children and one great grand-child. Her funeral services were conducted by her pastor, Brother T. Y. Ramsey, and the writer, after which her remains were put out of sight, to sleep the long sweet sleep that can be disturbed only by Him who has power to raise the dead.

James Thomas.

McKIE—Branch McKie, daughter of Mrs. Cora H. McKie of Vannale, Ark., was born May 27, 1880. In early infancy she was dedicated to God in baptism. At the age of eight she made a public profession of faith in Christ, under the ministry of the now sainted R. G. Brittain, and joined the M. E. Church, South. From that day to the day of her death, February 12, 1905, not a single act of wrong was ever known in her pure, sweet, Christian life. A bright sunbeam in the home, shedding light in darkest hours of the conflicts of life. She was an intellectual, earnest, consecrated Christian. What a treasure such girls are in our homes! Though gone from us, she will continue to live in the memory of those who knew her sweet, gentle virtues of her home living, where the real life is seen. Her trust in Jesus never failed, and His abiding filled her soul with joy. When the end came she was ready. Only a few moments before her voice was silenced, she said to her only brother Jim, "It's all right, I'm going now; I see the beacon light; come any of you who want to and kiss me good-by," and she was gone. She leaves a mother and brother, and many dear relatives to mourn her absence. I attended her funeral on the 14th, following the date of her death, after which the remains were laid to rest in the Vannale Cemetery.

H. B. Cox.

KETCHUM—Mrs. Maggie Ketchum was born at Lewisburg, Miss., April 2, 1852. She professed faith in Christ and joined the Methodist church when a child. She was married to Thos. Ketchum in her young womanhood. Their union was blessed with seven children, two of whom preceded her to the other world. Her husband died about nineteen years ago. As a child she was quiet, reserved, the favorite of her playmates, and of her sisters and brother. In young womanhood she was accomplished, discreet, womanly, a true friend, a helpful associate and a

benediction to all who came under her influence. To her husband she was thoughtful, kind, and affectionate. As a mother she was gentle, persuasive, self-sacrificing, holding up the loftiest ideals and purest ambitions. In church life she was faithful and true, being thoroughly consecrated to God. Her unobtrusive deeds of mercy, her willing hands and sympathetic soul made her an angel of mercy in many sad homes, and a comfort and joy to numerous aching hearts. After a life of suffering and service, sorrows and joys, defeats and victories, she has laid her armor down and gone to her reward.

O. E. Goddard.

RICE—John Ollie Rice was born in Benton county, Ark., September 22, 1879, died June 23, 1905. Brother Rice was the youngest son of Rev. I. T. Rice and Fannie Rice. I. T. Rice was once a member of the Arkansas Conference and is now a local preacher and lives on Pea Ridge in Benton county, Ark. Brother Ollie, as he was called by all, made a profession of religion under the ministry of J. R. Maxwell nine years ago, and united with the M. E. Church, South, at Brightwater. He died in the triumph of a living faith, and leaves a dear wife, a sweet little babe and father and mother, three brothers and one sister, and a host of friends to mourn their loss. He was laid to rest at Buttram Chapel. May the blessing of God rest upon the bereaved ones.

H. A. Armstrong.

MITCHELL—Mrs. Laura Sturgis Mitchell was born in Shelby county, Tenn., October 4, 1857. At the early age of three years, she moved with her parents to Bradley county, Ark., and was there reared to womanhood. She was converted and joined the church under the ministry of Rev. Ben Ingraham. She was married to J. M. Mitchell November 20, 1874. She was the mother of seven children, three of whom preceded her to the heavenly home. Sister Mitchell was a devoted Christian, faithful in all the relations of life. She loved the church of her choice, and was devoted to all its interests. Her home was always the preachers' home, and her delight was to entertain the servants of her Master. For nearly ten years Sister Mitchell was a quiet, patient sufferer. Perfected through suffering, the message came April 11, 1905 for her to go up higher. She had entered into the joy of her Lord, and she wears the crown of those who are faithful unto death. She has finished her course, and her works do follow her. Her loved one know where to find her, and they can follow when the Lord shall call.

E. M. Pipkin.

Paragould District—Third Round.
 Rector Ct. July .8, 9
 Paragould Sta. 9, 10
 Gainesville Ct. 15, 16
 Knobel Ct. 16, 17
 East Paragould Ct. 21, 22
 Swifton Ct. 23, 24
 Mammoth Springs and Hardy... 29, 30
 Imboden Ct. 30, 31
 Pocahontas Sta. Aug. 5, 6
 Pocahontas Ct. 6, 7
 Smithville Ct. 12, 13
 Lorado Ct. 19, 20
 Z. T. Bennett, P. E.

Little Rock District—Third Round.
 Mabelvale and Primrose... July .8, 9
 Bryant Ct. 15, 16
 Oak Hill Ct. 22, 23
 Carlisle Ct. 28, 29
 Henderson Mission Aug. 5, 6
 Hickory Plains Ct. 12, 13
 Maumelle Ct. 19, 20
 Benton 26, 27
 England Ct. Sept. 2, 3
 England 3, 4
 Austin Ct. 9, 10
 Lonoke 16, 17
 John H. Dye, P. E.

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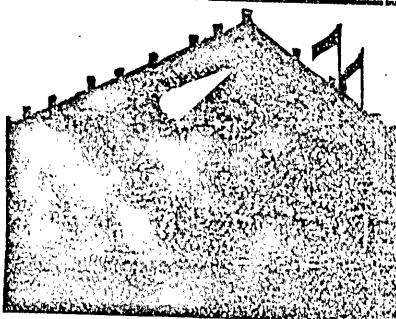
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CLAIBORNE.—G. A. Claiborne, born July 20, 1845, was killed by a runaway team June 17, 1905. He came to Arkansas when a boy. Married Miss Jane Jeffrey October 22, 1867. This union was blessed with eight children, all of whom are alive save one. These and the devoted wife of a life-time remain to suffer their loss.

Brother Claiborne joined the Methodist Church when he was twenty-one and has been an active worker in it nearly all this time. He died in the faith. Baxter county has been his home for many years, and here the mother and children still reside. His children are honored men and women.

J. J. Galloway.

HOYLE.—Sister Jane Hoyle (nee Pendergrass) was born June 18, 1827, and married February 28, 1848, to Rev. James M. Hoyle, who many years ago traveled (as supply) the Ozark Circuit two years, the Charleston Circuit one year. Thus she served in the capacity of a traveling preacher's wife and has tasted both the joys and sorrows of the itinerancy. Aunt Jane was converted in 1849, and joined the M. E. Church, South, of which she remained a faithful member to her death. She was the mother of ten children, eight of whom grew to maturity, brought up in the nurture and admonition of the Lord. Two are living to mourn their loss. A mother in Israel has fallen, who for half a century has stood a living witness of the power of Christ, an example of piety.

Her lot was always hard, yet through all she determinedly kept her face heavenward and taught her people how to live. She passed away June 9, 1905, surrounded by relatives and friends, in the exultant ecstasies of a living faith as heaven opened. She taught them how to die (if death it might be called) and went over the river to join the husband who had preceded her. We feel our loss, but we sorrow not. We are looking for the glory that shall soon be revealed.

J. F. Etchison, P. C.

NETTLETON.—Mrs. Mary Nettleton, nee Gates, was born in Concord, N. Y., December 12, 1859. Died of consumption May 26, 1905, in Russellville, Ark. She was married to Mr. T. S. Nettleton at their home in Alma City, Minn., twenty-five years ago. After her conversion she joined the United Brethren Church. After they came to Arkansas she and her husband changed their membership to the M. E. Church, South, in Pine Bluff, where they then lived. She was a skillful teacher for she exercised her skill in the public schools of Minnesota before her marriage and in business colleges after her marriage, teaching stenography in various places and last in her husband's business college for five years in Pine Bluff. Intellectually and religiously she was strong; physically she was weak. One of her last sentences was: "He leadeth me, I'm not afraid." She often before and during her last sickness talked to her friends and pastor of her hope of heaven. Religion with her was a practical, every-day matter, and not something that she dreaded to discuss with any one, for it was her chief delight. Her Bible was her best loved and most used book, for she delighted in its study. Her children are two sons, seventeen and four years old respectively. Her husband and children have lost much, but the wife and mother has gained life, peace and health eternal.

L. H. Eakes.

REED.—Susie Virgil Reed, daughter of J. T. and Fannie Reed, was born at Rowell, Cleveland county, May 10, 1885, where she lived a faithful and dutiful life of twenty

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years, when the death angel called her home May 11, 1905.

Her last years were full of bereavement and care. The mother and two sisters (one the wife of the writer) having been taken from the home in a very brief period, but she bore it all with that humble fortitude characteristic of Christian life. As her feeble frame sank down her faith was stayed on him in whom she had trusted and with a hope that was fixed as an anchor to the soul she quietly passed away.

She was a member of the M. E. Church, South, and always ready to discharge the little duties she could perform. She has gone from us to her blessed reward. David Bolls.

Good books at 25 cents each. Aesop's Fables, Besides the Bonnie Brier Bush, Black Beauty, Black Rock, Burns' Poems, The Light that Failed, Life of Washington, Longfellow's Poems, Pilgrim's Progress, Robinson Crusoe. Any three for 60 cents. Anderson & Millar.

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2 Trains to Memphis: 2:00 A. M., 8:30 A. M.
2 Trains to Kansas City: 7:35 A. M., 9:05 P. M.
2 Trains to New Orleans: 8:35 A. M., 9:05 P. M.
4 Trains to Hot Springs: 6:20, 7:30 A. M., 2:30, 7:10 P. M.

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