

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

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

VOL. XX.

LITTLE ROCK, FEBRUARY 13, 1901.

NO. 7.

News and Notes.

FEB. 14, KING EDWARD VII. will open the British Parliament in person.

THE SALOON WRECKING BUSINESS has been begun in Arkansas. At Dalton five members of the W. C. T. U. tried their hand smashing the fixtures and pouring the liquor into the street.

HEREAFTER, CADETS ENTERING the Academy at West Point will be required to take an oath not to engage in hazing, and for violation of their oath will be expelled, and rendered ineligible for service in the army or navy.

A MEMORIAL SERVICE FOR THE Queen was held last Sunday at 3 o'clock in the afternoon, in Trinity Cathedral, Little Rock, under the direction of the Right Reverend William Montgomery Brown, D. D., Bishop of Arkansas. There was a large attendance and appropriate tributes were rendered to the memory of the good Queen from both ministers and laymen.

THE REPRESENTATIVES OF THE Powers will demand that the death sentence be passed upon twelve leaders of the Boxer movement whom they have named, though two of them have been executed already. Of the ten remaining it may be agreed that two of royal blood, Prince Tuan and Duke Lou, after being sentenced, may have their sentence commuted to banishment to Turkistan.

THE EVANGELICAL ALLIANCE of St. Louis, representing all the Protestant churches, except the Lutherans, and the Protestant Episcopal, has inaugurated a movement to secure municipal reform. The alliance will operate through a committee of fifty men of prominence and high character who shall, without respect to party, and regarding moral character and capacity alone, choose men worthy the support of all who favor moral reform. Politics is to be ignored. This is right, and the only way to break the rings which rule our cities. People of

all parties must show themselves resolved to elect capable men who have too much courage and integrity to be ruled by political bosses.

AN EXCHANGE SAYS:—"TWENTY-five years ago there were 1,280 deaths from smallpox in New York. In 1881 there were 451 deaths, and in 1894 there were 154. In 1890 and 1898 there were no deaths from the disease. This year there have been no deaths. At the Health Department it is said that smallpox epidemics come about every seven years, and are due to a falling off in vaccination. Only one case in ten now results in death."

THE DEATH OF THE QUEEN HAS in no wise disturbed England's foreign relations. Confidence is rather increased by the fact that the expected change of sovereigns has taken place, and that there is to be no change in government policy. The compliments which have passed between King Edward and the Kaiser indicate closer relations between England and Germany. Earl Roberts is proud of the Emperor's token of honor, the Black Eagle, and the Emperor claims to be proud to wear his English Field Marshal uniform.

THE BRITISH WAR DEPARTMENT will send 30,000 reinforcements to Kitchener as soon as possible. The ravages of disease, especially typhoid fever, among the British soldiers is very great. The guerrilla warfare now waged by Gen. De Wet requires the army to operate over a vast territory, and it is clear that the failure of the English to offer the Boers honorable terms after the capture of Pretoria was a mistake. The demand of unconditional surrender is responsible for prolonging a conflict, in which, if finally victorious, England can gain no honor.

MRS. CARRIE NATION, HAVING acquired national fame by her performances in Kansas, has now gone abroad to enlighten the nation from the public platform. She is making speeches in Iowa. She will not need much advertising, and crowds will go to see her, no matter about her speeches.

Mrs. Nation's work may bear some good fruit, by calling attention of the people of Kansas to an evil under which they have supinely rested. Already, a bill has been introduced into the Kansas Legislature to legalize Mrs. Nation's saloon smashing methods.

The men of Topeka are aroused and will wait no legislative action. One thousand men are united in the purpose to drive all whiskey selling from the city and have sent out notice that every vestige of this abomination must disappear before Tuesday 12. We suggest, as we have always done, that in these popular movements the one thing most important is to expose the unfaithfulness, venality and perjury of sworn officers, who have made this popular uprising a necessity. Mark every unfaithful officer and see that he is retired from the public service forever.

The Little Rock Preachers' Meeting.

This meeting has been renewed and will convene weekly at First Church, Tuesday at 10 a. m. Dr. J. H. Riggm, presiding elder of the district, presiding.

The meeting of last week was reported too late for publication in last week's Methodist. We furnish these items:

Present, J. H. Riggm, C. O. Steel, Jas. Thomas, W. E. Thompson, F. M. Brewer, W. A. Steel, J. M. Workman, W. W. Nelson, J. W. White, W. W. Christie, R. W. McKay, W. B. Hays, Sidney Babcock, Forney Hutchison. Forney Hutchison was chosen permanent secretary.

REPORTS FROM CHURCHES.

Lonoke: Increasing interest and larger congregations.

Winfield.—All meetings largely attended, ten received into the church Sunday, about seventy since conference.

Asbury.—Getting on well, 18 received since Conference.

Mabelvale.—The charge has increased pastor's salary, good organization all round, a new church completed, 1 conversion.

First Church.—Very fine congregations. About thirty-five members received since conference, a good spirit prevails.

Benton circuit.—Very good prospects; three conversions and

three additions to the church. Brother White is pleased.

Benton.—Ten received into the church, very large Sunday school, a good spirit prevailing. Workman is in fine health, buoyant and bright. Has a new organ in his church.

Liberty.—Brother Brewer is pleased with his work.

England.—The church is in good state, a new house of worship finished.

Hunter Memorial.—Sixteen additions since conference. Good congregations, subscription to pay entire church debt secured.

NOTES.

The meeting adopted a resolution of sympathy in the bereavement of Rev. W. B. Hays, which see elsewhere.

FRAUD.—The preachers notify the people of Little Rock that the girl claiming to collect money for Toscana Sunday-school, is not sent out by that school, and what she collects never reaches the Sunday-school. The pastor desires this published.

To guard against imposition, the preacher's meeting request the people of Little Rock to adopt the rule of giving nothing to any one claiming to solicit for the church, unless the party can show authority from the pastor.

District Conference. — The preachers asked that it be held not later than May 15th.

R. W. McKay represented to the meeting the interest of Foreign Missions.

The preachers' meeting Tuesday, 12th, was attended by Riggm, Thompson, Godbey, Steel, Hutchison, Jewel, and Brewer.

The additions reported were Asbury, 2; Winfield, 4; Hunter Memorial, 3; First Church, 4. These churches all reported good Leagues.

Brother Brewer has started a Sunday-school at Liberty. He is gratified with his work.

Brother Jewell reported good congregations and work at Malvern.

The presiding elder made a good report of his district.

Some people expend all their energy in making resolutions and have none left to execute them.

Educational Notes.

Arkansas Methodism.

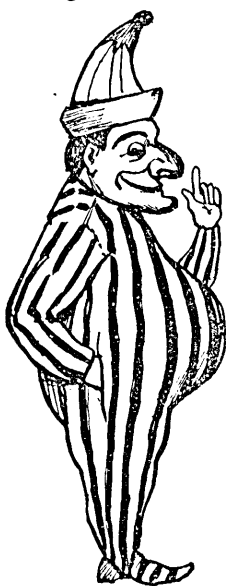
"In Arkansas a wave of generosity and enthusiasm on behalf of the Twentieth Century Educational Thank-offering seems to have passed over all three conferences. Results that will compare most favorably with those obtained in any other part of the connection have been reached in every part of the State. Indeed Bishop Galloway is of the opinion and our observation confirms his judgment, that when the final totals are made up Arkansas will stand very near the head of the roll in the registry of gratitude to Almighty God for the blessings of the nineteenth century to and through Methodism. All hail Arkansas Methodism!

Hendrix and Galloway Colleges are commanding the sympathy and support of preachers and people; there has been some strawless brick-making in Arkansas as elsewhere in Southern Methodism, but those days seem happily passing away."—The Methodist Review.

A gift of \$1,000,000 to education is now more common than the gift of \$50,000 fifty years ago. Gifts of \$5,000,000 are soon to become as common as gifts of \$50,000 were fifty years ago, and the time may not be remote when the gift of \$50,000,000 toward establishments of institutions of learning or of charity may be frequent."—Journal of Education.

Don't Marry.

Almost everybody remembers the celebrated advice of the London *Punch*, "To those about to marry. *Don't.*" There is in that advice the expression of the feeling of many a mother who says, "I



hope my daughter will never marry and suffer as I have."

In ninety-eight cases in every hundred there's no need for this suffering. Doctor Pierce's Favorite Prescription cures the womanly diseases which cause wifely misery. It dries enfeebling drains, heals inflammation and ulceration and cures female weakness. It invigorates the womanly organism, tranquilizes the nerves and gives the mother strength to give her children.

Do not allow an unscrupulous dealer to sell you something in place of "Favorite Prescription," claimed to be "just as good." There is nothing just as good for women as "Favorite Prescription."

"I am so pleased with your instructions, I hardly know what thanks to give you for your kind favors," writes Mrs. Milo Bryant, of Lota, St. Thomas Co., Ga. "You can publish my few statements to the world, hoping all suffering women will know and be healed. I suffered so much with great pains in my back and the lower part of my stomach and palpitation of the heart, that at times I could hardly lie down, and could hardly get up in the morning, but after using three bottles of 'Favorite Prescription' and two vials of Dr. Pierce's Pleasant Pellets, I feel like a new woman."

Dr. Pierce's Pleasant Pellets cure sick headache.



Epworth Organs are easy to buy

Example: Style 401 is \$45.00 payable as follows:—\$22.50 when organ is received and approved, \$11.25 in three months and \$11.25 in six months. (Factory prices—no agents.) Send for catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO. 57 Washington St., Chicago

President Charles F. Thwing, of Western Reserve University, is one of the closest students of higher education in America. He is responsible for the following facts:

In the United States there are no less than twenty colleges having an income producing property of at least \$1,000,000. Among these are our two oldest colleges—Harvard, which has more than \$10,000,000, and Yale, which has about \$5,000,000. Columbia has an amount of property, largely real, that brings an annual revenue of at least \$425,000, Cornell has about \$46,000,000, the University of Chicago has \$8,000,000 or more, and Johns Hopkins has \$3,000,000. The Northwestern University also has \$3,000,000 and the University of Pennsylvania somewhat more than \$2,500,000. Wesleyan University of Middleton, Conn., has more than \$1,000,000, as also has Amherst, as well as Boston University; Rochester University has \$1,200,000; Tulane University of Louisiana is to be placed above the million mark, as also is Western Reserve University of Rhode Island. Several State universities are possessed of either funds or an income by the State representing property of at least \$1,000,000. Among the wealthier of these universities are those of California, of Michigan, of Wisconsin and of Minnesota.

In the United States are about 400 colleges reporting more or less fully to the National Bureau of Education. If, therefore, the number of colleges possessed of more than \$1,000,000 each is so small, it is evident that the vast majority of our colleges are poor. The number of colleges which have each less than \$200,000 in interest bearing funds is considerably larger than the number of those which have more than \$200,000. The latest reports show that all these colleges have at least \$150,000,000, whence they derive the income for their support. The value of the grounds, buildings, and apparatus of these colleges is another \$150,000,000.

The financial management of the colleges in the United States has on the whole been abler than the management of the banks of the United States.

The salary of the most highly paid professors in American colleges considered in the aggregate is about \$2,000, and the salary of other professors about \$1,500. The average number of members in the faculty of American colleges, taking 124 colleges as a basis, is sixteen and one-half persons. Two or three colleges are paying to a few teachers salaries of \$7,000 and perhaps ten colleges are paying \$4,000

at least. The present tendency is toward an increase of the highest salaries and toward a decrease of the stipend of new instructors.

The best "new year" resolution is to give Christ more room in the heart.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

Temperance.

Memory of a Bar-Room.

REV. R. H. POYNTER.

Dear Brother Godbey—I am sitting at home tonight, ruminating. I rode to Jefferson Springs from White Hall, last Sunday, after Brother Scott had given us one of his choice sermons. It was good, to edifying, and I was edified. The distance was about eleven miles. When I got there I had a chill, but preached at night. I had a bad time getting home Monday, and have been pretty much housed since. While sitting and thinking, there occurred to my mind one of the saddest and most impressive scenes of my life. It was in 1872, near the central depot, in Philadelphia.

I had an hour to wait for an incoming train, and just across the street was a dilapidated old bar-room. I heard beautiful singing, and sauntered out to see what it was. I found the room occupied by four persons, the typical bar-keeper with his straw, sleeves and apron and black skull cap, and at a table in the center of the room two typical old toppers, and one of the handsomest young men I ever saw. They all seemed to be good humoredly drunk. As I stepped to the door the man with the apron on eyed me with suspicious look, but the others seemed not to notice my presence.

But the young man with his elbow resting on the table in the center of which was a large bottle, and three glasses, began to sing in the sweetest, most plaintive voice I ever heard, the song, "Dear Father, Come Home With Me Now." The song was just out, and I had never heard it before. In all these long years I have not forgotten the sweet plaintive wail of that young man's voice. The bar-tender looked daggers. The two toppers, after a vain effort to look indifferent, and as if it applied to somebody else, both broke down, one of them blubbered, while the other sat with downcast eyes and tears coursing over his furrowed cheeks.

I must confess that I was entranced at the close of the song. All was silent but the clink of bartender's bottles. I walked away to the station and in a short while one of the miserable toppers came out and staggered off up the street; still all was quiet, but soon the other one came out and staggered off in the

opposite direction. Yet all was quiet. Directly after came the young man with a great bleeding gash over his ear from which the blood was flowing. He fell a short distance up the street, and a policeman helped him to his feet, and they went on; and yet all was quiet. It seemed like some fiendish pantomime.

There was a statement in the next morning papers of a saloon-keeper being fined \$1 and a bright but unfortunate young man lying at the point of death at the city hospital, and a poor toper having tried to take his own life. Such is the sad, sad history of the business.

Robt. H. Poynter.

Pine Bluff, Jan. 16.

A resolution was adopted unanimously in the French Chamber of Deputies a few days ago calling upon the government to prohibit the manufacture and sale of all alcoholic liquors pronounced "dangerous" by the Academy of Medicine. The purpose of the resolution was to stop the use of the absinthe, the consumption of which in France is now about 10,000,000 liters annually, having nearly doubled since 1894. Absinthe is made from alcohol mixed with volatile of wormwood, oil of anise, and various other ingredients. It is intoxicating, and the effects of it are frightful. The deputy who offered the resolution declared that "the increase of consumption of absinthe marches arm in arm with the increase of cases of drizzling insan-

Scrofula

THE OFFSPRING OF HEREDITARY BLOOD TAIN.

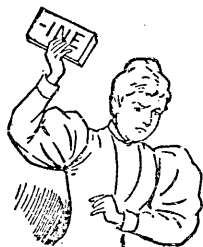
Scrofula is but a modified form of Blood Poison and Consumption. The parent who is tainted by either will see in the child the same disease manifesting itself in the form of swollen glands of the neck and throat, catarrh, weak eyes, offensive sores and abscesses and oftentimes white swelling—sure signs of Scrofula. There may be no external signs for a long time, for the disease develops slowly in some cases, but the poison is in the blood and will break out at the first favorable opportunity. S. S. S. cures this wasting, destructive disease by first purifying and building up the blood and stimulating and invigorating the whole system.

J. M. Seals, 115 Public Square, Nashville, Tenn., says: "Ten years ago my daughter fell and cut her forehead. From this wound the glands on the side of her face became swollen and burst. Some of the best doctors here and elsewhere attended her without any benefit. We decided to try S. S. S., and a few bottles cured her entirely."

SSS makes new and pure blood to nourish and strengthen the body, and is a positive and safe cure for Scrofula. It overcomes all forms of blood poison, whether inherited or acquired, and no remedy so thoroughly and effectively cleanses the blood. If you have any blood trouble, or your child has inherited some blood taint, take S. S. S. and get the blood in good condition and prevent the disease doing further damage.

Send for our free book and write our physicians about your case. We make no charge whatever for medical advice.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



Down

the bad, but be just to the good. The Soap Powder which tries your patience isn't

PEARLINE—nor "same as." Don't be prejudiced against a good thing because the imitations are disappointing. PEARLINE is The Soap Powder—original, best, safest. It's success is the cause of the many imitations. 633

ity, which will end by becoming a national malady."—New York Advocate.

Contributed.

Rev. G. W. Duncan.

Dear Dr. Godbey—It has become my painful duty to write a few words as a tribute to the memory of my precious father, who died in Texas October 13, 1900. The subject of this sketch, Rev. G. W. Duncan, was born May 11, 1837, in Montgomery county, Tenn., came to Arkansas in 1854. He was married to Miss Margaret Shuford, who now survives him, at Des Arc on May 20, 1857. He served in the civil war with his countrymen in the Southern army.

He was converted early after the war, joined the M. E. Church, South, and was licensed to preach. He was admitted into the traveling connection and served seven years in that capacity. He was ordained deacon at Mineral Springs by W. M. Wrightman, and ordained elder at Camden in 1875 by Geo. F. Pierce. He located the next year while on the Selma circuit. The above figures mark the boundaries of a very eventful life. With a sad heart and truant pen I can not adequately select from his many excellent qualities those things which should appear in this article. He was a true husband and an excellent father. He was firm, but not rigid. He was never too busily engaged with the affairs of this life to neglect the family altar. He opened each day's services with scripture reading and prayer, and in the same way he closed it. He was a poor man in the way of earthly goods, but he was rich in heavenly things. He was not a passionate man, and never grew enthusiastic over new theories and doctrines. He searched diligently for the old paths and tried to walk in them. He took great pains in instructing his children in the way, the truth and the life. He was confined to his bed for six months with dropsy, and during all this illness he was patient and cheerful. He recovered sufficiently from this to go to Texas where he hoped to be permanently restored, but alas! the train that carried our all away brought back to us only a picture, a form that could not speak. O, how sad it made our hearts! We raised

the coffin-lid of all our hope, joy and love, and, bending over the pale form that slumbered there, we were greeted by a smile that made us fancy he had seen the Lord in great glory.

His life was his character; his character was the bloom and fruitage of all he thought and felt. In social life, he was all that could be desired. He stood like a giant on principle, but was as flexible as a willow in the pleasantness of his social life. His flow of conversation was easy, instructive and suggestive. The great characterizing feature of his life—that which gave tone and color to all—was that he was a servant of Christ. He was deeply conscious of his personal relation to the Lord. His consciousness was founded in faith, and his faith no mere speculation. Christ was no myth to him, but a divine person with whom he was personally acquainted. He recognized him as the elder Brother and divine Lord—his master for time and for eternity; his soul continually felt the holy presence. His faith was such that he took Christ to be the absolute Lord of his life; he attached himself to his Lord in inviolable fidelity; in all things his pleasure was consulted. He had the deep sense of reverence which enters into the true spirit of service.

Though he had a strong will, yet he was as docile before Christ as a little child. He knew the true attitude of the servant and delighted to stand in it. "Speak, Lord, for thy servant heareth," was the temper of his mind toward his Master. What father was in our home, I dare not undertake to say. Those who were his neighbors know as well as any can know whose hearts are not broken now; he was their ideal man.

BABY PULL-BACKS

It is strange that babies get on so well as they do; there are so many pull-backs! But Scott's emulsion of cod-liver oil is a wonderful help.

Begin with a little. Too much will upset the stomach. Increase, but keep under the limit. The limit is upsetting the stomach.

It rests a tired digestion; it does not tax the stomach at all; it lets it play—little stomachs like to play.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl Street, New York.

our earthly all. He was loved and respected by all; but upon this inner sanctuary of domestic love and agony we must let the veil drop; we can venture no more than this glimpse of its sanctities. He was not a perfect man, but he was good, upright and honorable. We have sustained a great loss in his death; there is an aching void in each of our hearts that can never be filled until we are joined with him in the Home of the Good. His sorrowing son,

J. W. Duncan.

De Anne, Ark.

Married.

COOPER-GREEN.—Near Paris. January 22, 1901, Mr. J. H. Cooper to Miss Jamina Green, both of Logan county, Ark., Rev. D. J. Weems officiating.

AUSTIN - WILSON.—At the Christmas tree December 24, 1900, Mr. Charles Austin and Miss Eva Wilson, by Rev. J. F. E. Bates, both of Knoxville, Ark.

SADLER-HARDWICK.—In the Methodist Church, Paris, Ark., January 24, 1901, Dr. R. B. Sadler to Miss Mary Blanche Hardwick, Rev. D. J. Weems officiating.

DEWITT-CLAY.—Mr. Thos. Dewitt and Miss Minnie Clay, at Golden City Church, Wednesday evening, January 16, 1901, Rev. Leland E. Southard officiating.

GRAVES-SMITH.—At the residence of the bride's father, Brother Frank Smith, on January 30, 1901, Mr. Adison Graves to Miss Nannie Smith, Rev. J. J. Colson officiating.

THOMAS-DANDRIDGE.—In Paris, Ark., January 22, 1901, Dr. E. W. Thomas, of Booneville, to Miss Merle Dandridge, of Paris, Ark., Rev. D. J. Weems officiating.

PHILLIPS-NEILL.—At First M. E. Church, South, Batesville. Mr. S. R. Phillips, of New York, Ark., and Miss Clare Neill, of Batesville, January 9, 1901. Rev. J. M. Hawley, of Pine Bluff, officiating.

MONTGOMERY - WADDELL.—In the Methodist Church, Paris, Ark., January 24, 1901, John J. Montgomery to Miss Mary Ellen Waddell, Rev. D. J. Weems officiating.

GARRARD-LASH.—February 3, 1901, at the residence of the bride's father, Mr. W. L. Garrard, of Tyler, Texas, to Miss Josie Lash, of Orlando, Ark., Rev. J. J. Menefee officiating.

SCALES - BUSTER.—At the Methodist Church in Riverside, Ark., January 23, by Rev. W. W. Anderson, Mr. Walter Scales to Miss Fannie Buster, all of Woodruff county, Ark.

BALLENGER - CROWNOVER.—At the residence of the bride father, by Rev. J. E. Dunaway. Mr. E. W. Ballenger and Mrs. Ader Crownover, December 30, 1900.

LIVER ILLS

Dr. Radway & Co., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing in and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it was bile on top of the stomach. My bowels were very costive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully,

BEN ZAUGG, Hot Springs, Ark.

Radway's Pills

Price, 25c a Box. Sold by Druggists or sent by mail. Send to DR. RADWAY & CO., 55 Elm Street, New York, for Book of Advice.

LIVINGSTON - SORRELLS.—At the residence of the bride's father, January 23, 1901 Mr. B. G. Livingston to Miss Sallie Sorrells, all of Holley Springs, Ark., Rev. Geo. W. Logan officiating.

ALMOND-SIBLEY.—At the home of J. W. McEwen, Dewitt, Ark., on the night of January 23, Mr. R. P. Almond and Miss Minnie Sibley were united in matrimony, Rev. J. R. Dickerson officiating.

SHAUGHNESSY - SPEAKES.—January 30, 1901, at the parsonage in South Hot Springs, Ark., Mr. J. R. Shaughnessy and Miss Eula Speakes, all of Texarkana, Ark., Rev. A. M. Robertson officiating.

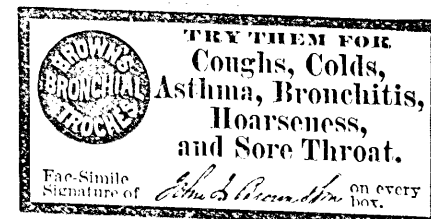
STITT-NELSON.—February 3, 1901, at the home of the bride's mother, two miles south of Hot Springs, Ark., Mr. R. S. Stitt, of Pawnee, Neb., and Miss Rosa Nelson, of Hot Springs, Rev. A. M. Robertson officiating.

For Debilitated Men.

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

It is not the good resolutions that we make at the beginning of the year that will be rewarded, but the good deeds with which we fill the year.



Contributed.

The Conference Thank-Offering.

Our conferences in Arkansas have resolved to continue the century thank-offerings through another year. There is every reason why we should. The work so far as we have gone has been very satisfactory. Between \$60,000 and \$65,000 has been subscribed directly. But we have hardly touched our membership. Barely one-tenth is represented in this subscription. There is at least 100,000 people in Arkansas who are either members or friends of our church. Less than 10,000 have subscribed what we have so far. There are at least 90,000 people who have given nothing yet. They are not all mean, stingy and little souled. They are in the main just as true-hearted as those who have given. Those who have given don't represent all the best people we have. These have not given because they cannot give in large amounts, yet if they would give even a little each, it would amount to more than has been given.

Now, the plan should be to reach every member and friend of the church and enlist them in some amount even if it be only five cents. This should be done; it can be done, and it will not interfere with any other church enterprise. I rather think the fear that it would hinder in the other collections has kept many of the preachers from making a systematic effort in this matter. The history of the movement shows where most has been done. There is no falling off in other things. But few of our people will object to paying small amounts to our educational work if properly approached and our strength lies in gathering up the smaller amounts now. We should make a register of our church in Arkansas in permanent form to be kept as history showing what we were with the opening of the century. This register should show what each gave to our educational work as a thank-offering, if nothing is given let the record show it. This plan can be easily worked, for any preacher can furnish a register of his members, and when the membership understand the plan nearly all will give something.

T. D. Scott.
Pine Bluff, Ark.

It is a Mistake—They Still Pray.

Dear Dr. Godbey—It is only just to our Campbellite friend in Kansas City that a correction be made regarding the article concerning the prayer-meeting published in the Globe-Democrat, and which you copied in the "Methodist" last week. An article similar to this was published over a month ago in the Journal, of this city, and has gone the rounds of the secular press throughout the country. At the January meeting of the Ministerial Alliance of this city, Dr. Richardson, pastor of the First Christian

Scrofula

Few are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla
The best of all medicines for all humors.

Church, stated that the article was wholly erroneous; that at a meeting of the various pastors of his denomination they had only discussed methods of increasing the interest in the prayer-meeting; that no thought of abolishing the mid-week meeting had even been suggested and that he had written a note to the Journal asking it to correct the misstatement which had been made, and no attention had been paid to his request.

While it is true that in a great many churches, the prayer-meetings are not as well attended as they should be, yet I know of no evangelical church that has abandoned the mid-week service or has any intention of doing so. It is a trite saying that the prayer-meeting is the thermometer of the church, but there is no question that this is true. If all the members of our churches would attend the prayer-meeting regularly, there would be a great increase in spirituality and far greater results would come from the work of the church.

M. B. Chapman.

Kansas City, Mo.

Glad to have the truth in this case.—Ed.

"Hearing a Bible story and learning a text should form a part of the children's employment every Sunday afternoon," says a writer in the February Ladies' Home Journal. "However busy the mother may be in the week she should take time on this day to gather her children about her and teach them herself. She cannot delegate this duty to the Sunday-school without serious loss to them and to herself. It is said that children nowadays do not know the Bible. They are so unfamiliar with it that Biblical allusions in conversation or in other books are not understood, and its language is strange to their ears. Only the mothers can remedy this, as the Bible is not read in the schools. The rising generation will never know their own sacred Book unless the mothers bestir themselves and teach it."

The Short Line to Hot Springs will take you through the bauxite mining country, and there is no change of cars.

Notice of Sale.

Notice is hereby given, that pursuant to the order of the Pulaski Probate Court made on the 9th day of February 1901, the undersigned as Administratrix of the estate of John P. Beall, deceased, will sell at Public Auction, to the highest bidder, at the east door of the Court House of Pulaski County, Arkansas, on March 9th, 1901, at 12 o'clock M. the following real estate situated in Pulaski County, Arkansas, to-wit: North half of the North East quarter of Section 15, T. 3, R. 11 West, on a credit of three months.

Frances E. Beall,
Administratrix.

Quarterly Meetings.

Searcy District, second round, M. M. Smith, P. E.

March—Union and Revel, 2, 3; Auvergne and Weldon, 9, 10; Augusta Station, 16, 17; Searcy Station, 23, 24; West Point, 30, 31.

April—West Searcy, 6, 7; Mt. Pisgah, 13, 14; Heber, 20, 21; Beebe and Bald Knob, 27, 28.

May—Stony Point, 4, 5; El Paso, 11, 12; Mineral, 18, 19; Argenta, 25, 26.

June—Cabot, 1, 2.

Morrilton District, second round, Wm. Sherman, P. E.

February—Morganton Circuit, at Bethel, 23, 24.

March—Mt. Vernon Circuit, at Oakland, 2, 3; Quitman Circuit, at Clear Creek, 9, 10; Atkins Circuit, at Pottsville, 16, 17; Russellville, Station, 18; Plummerville Circuit, at Hill Creek, 23, 24; Morrilton Station, 25; Adona Mission, at Ada, 30, 31.

April—Quitman Station, 6, 7. Conway Station, 8; Martinville Circuit, Mountain Home, 13, 14; Perryville Mission, at Houston, 20, 21.

May—Conway Mission, at Fairview, 4, 5; Cleveland Mission, at Center Ridge, 11, 12; Springfield Circuit, at Greenbrier, 18, 19; Clinton Circuit, at Pleasant Grove, 25, 26.

Arkadelphia District, second round, Rev. T. H. Ware, P. E.

February—Malvern, 19; Okolona and Bierne, 23 and 24.

March—Gurdon, 2 and 3; Murfreesboro, 9 and 10; Antoine, 12; Clark, 14; South Hot Springs, 16 and 17; Malvern Avenue, 17 and 18; Dalark, 23 and 24; Holly Springs, 30 and 31.

April—Princeton, 6 and 7; Lono, 13 and 14; Social Hill, 16; Hot Springs Circuit, 18; Traskwood, 20 and 21.

May—Central Avenue, 4 and 5; Amity, 11 and 12; Mt. Ida, 15; Oma, 18 and 19; Arkadelphia, 23.

Harrison District, second round, Pierce Merrill, P. E.

February—Valley Springs Circuit, at Red Oak, 23, 24.

March—Bellefonte Circuit, at Bethel, 9, 10; Harrison Station, 2, 3; Lead Hill Circuit, at Protom, 16, 17; Leslie Circuit, 23, 24; Lone Rock Mission, at Martin Springs, 30, 31.

April—Mountain Home Circuit, 6, 7; Mountain Home Station, 7, 8; Yellville Circuit, 13, 14; Yellville Station, 14, 15; Carrollton Circuit, at Wright's Chapel, 20, 21.

May—Green Forrest Circuit at Rule, 4, 5.

Berryville Circuit, at Pleasant Ridge, 11, 12; Eureka Springs Station, 18, 19.

It is said that the slot machines are now running again, and on the ground floor.

Now is the time for agents to make money selling books. We have some fine sellers and allow big commission.

Why Millionaires Can't Stop Making Money

Several articles by well-known millionaires, showing the responsibilities carried by capitalists; the difficulties of keeping investments on a sound basis, and the impossibility of retiring without sacrifice. In this week's (February 16) number of

THE SATURDAY EVENING POST
OF PHILADELPHIA

Sent to Any Address Three Months (13 weeks) on Trial on Receipt of Only 25 Cts.



We will also send, without charge, a copy of each of the two books: "The Young Man and the World" and "The Making of a Merchant." These books are reprints of the best of the famous series of articles for young men which appeared in the Post, written by such well-known men as ex-President Cleveland; Senator Beveridge; former Senator John J. Ingalls; Harlow N. Higinbotham, of Marshall Field & Co.; Robert C. Ogden, of Wanamaker's, and others.

The Curtis Publishing Company, Philadelphia, Pa.

How Old Soldiers May Get Homes in the Indian Reservations Soon to be Opened to Settlement.

Comanche, I. T., Feb. 5.

Editor of Arkansas "Methodist"—For the benefit of the many old veterans who do not know that their last great opportunity to get homes on public lands will soon be at hand, I am prompted to give the following information through your columns. The Indian Reservations, consisting of about two and one-half million acres of exceedingly fertile lands will be opened to settlement sometime before August 6th.

All persons who possess the necessary qualifications will be entitled to take up land in these reservations, but old soldiers have special privileges. It has been provided by the homestead laws that they may get homes in the reservations by filing declaratory statement. This statement may be filed by the soldier in person or if he does not wish to come himself when the country is opened he may file through attorney.

In order to be entitled to file he must have served in the Union army during the war of rebellion and have been honorably discharged; must not previously have made a homestead entry or have filed a declaratory statement (but if before June 22, 1874, he made a homestead entry of less than 160 acres he may make an additional entry sufficient to make with his prior entry 160 acres). Since August 30, 1890, must not have filed on a tract of

land which with the tract applied for would make more than 320 acres; and must not at the time of making entry be the owner of more than 160 acres of land elsewhere. If soldier entitled to file be dead his wife if living and unmarried is entitled, but if she be dead or married his minor orphan children are entitled. Persons who desire further information can write us enclosing a stamp.

H. B. Lockett.

To be Prepared

For war is the surest way for this nation to maintain peace. That is the opinion of the wisest satesmen. It is equally true that to be prepared for spring is the best way to avoid the peculiar dangers of the season. This is a lesson multitudes are learning, and at this time, when the blood is sure to be loaded with impurities and to be weak and sluggish, the millions begin to take Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood, expels all disease germs, creates a good appetite, gives strength and energy and puts the whole system in a healthy condition, preventing pneumonia, fevers, and other dangerous diseases which are liable to attack a weakened system.

Literature and Review

New Books.

A Short History of Methodism, by John W. Boswell, D. D. Barbee & Smith; 60 cents.

Dr. Boswell has rendered the church important service in preparing this little volume. He is a very painstaking and accurate writer and in this book has given a good condensation of Methodist history. The book should be recommended to our young people, especially. Dr. Boswell labored long as a Methodist preacher in Arkansas, and many of our readers will have a special desire to secure this book.

Sunset Views, by Bishop O. P. Fitzgerald. Barbee & Smith, Nashville, Tenn.; \$1.

This book tells in the beginning the story of the author's early life, but leads on to suggestions and moralizing on life's varied lessons, especially to men who teach from platform or pulpit.

Like all that Bishop Fitzgerald has written, this book is attractive, and pleasant to read. There was variety of experience and environment in the bishop's history, and all made a deep impression upon his

most impressible mind. Nature taught him more than the books. Vivacious, simple-hearted, trusting, genial, he loved the living world, and in solitude found companionship in mountain, forest and field. He gives us vivid pictures, varied and changing; mingling the grotesque, the brave, noble and pathetic as life mingles them in her own moving drama.

There is no more entertaining fireside companion than Bishop Fitzgerald, and "Fireside Companion" might well have been the title of this book. It is delightfully entertaining and instructive, and when the Bishop is gone from us we shall delight to hear him talk to us still through this volume. But all views of life are to our good Bishop sunset views, mellowed by the serene and golden glory which tells the approach of sunset. Yes, "Sunset and evening star" "and may there be no moaning of the bar," when our Bishop puts out to sea.

"The Apostolic Church: Its Doctrines and Customs." By Rev. S. M. Godbey, A. M. Godbey & Thornburg, Little Rock, Ark. Paper, 35 cents

Our preachers will do well to circulate this little book. Attention has been called to it before through the columns of the "Arkansas Methodist." It is written by Rev. S. M. Godbey, A. M., "being a compilation of the testimony of the Antiochene Fathers and other ancient writers concerning the usages of apostolic times, with comments and conclusions by the author."

Particular inquiry is instituted as to the usage of the early church as regards the Sabbath Day, The Mode of Baptism, Infant Baptism, The Terms of Christian Communion and Fellowship. The witnesses called are: Clement of Rome (A. D., 30-100); Mathetes (A. D., 130); Polycarp (A. D. 65-155); Ignatius (A. D. 30-107); Barnabas (A. D. 100); Justin Martyr (A. D. 110-165); Irenaeus (A. D. 120-202); Henuas (A. D. 150); Tertullian (A. D. 145-220); Cyprian (A. D. 200-258); Origin (A. D. 185-254); Augustine (A. D. 354-430) and Gregory Nangiengen (A. D. 329-389). These men knew what the church did in their times. Brother Godbey has shown sound judgment in the conclusions he draws from their statements. Besides the testimony of the above named, it seems to us that he has weighed fairly the testimony derived from the "teaching of the Apostles" and the "Apostolic Constitutions." We do not advocate a controversial spirit in our preachers, but the best way to avoid war is to be fully prepared to meet its emergencies. And, irrespective of the question of war, let us disseminate the truth.

J. A. Anderson.

Literary Notes.

Rev. Dr. Lyman Abbott in a recently published letter speaks of B. K. Benson's novel, "Who Goes

There? The Story of a Spy in the Civil War," as "a remarkable book whether it is fiction or fact, or fiction founded on fact. The phenomenon of double consciousness is familiar to the students of psychology. The way in which it is worked out in this story and the realism of the narrative, argues remarkable creative power in the story-teller, if it is a story, and affords a remarkable illustration of the phenomenon if it is founded on fact." The book is just running through its third edition and is creating wide attention among prominent veterans of the civil war, one of whom, Gen. S. S. Burdett, of Washington, D. C., considers it "the best story of the Civil War" which has come under his notice, and he is of the opinion that it "ought to find a large constituency of readers among the veterans," as "every chapter in it" so he says, "will revivify in memory something that happened in the experience of nearly every man who saw active service."

The well known artist, Mortimer Menpes, has a book in the press which will contain one hundred illustrations, some seventy-five of which will be reproduced in color by a process hitherto unattempted. The Macmillan Company will bring the book out and its title will be "War Impressions; Being a Record in Color." It stands by itself among the many books on the war in South Africa as it makes no attempt to be a history of the war or of South Africa, but is just a record of a man amongst men. The combination of portraits from his brush and his written impressions will give perhaps more of the personality of the leading men in South Africa, both civil and military than can be gleaned from any other book yet written. The reproduction in color of the artist author's paintings and drawings bring us face to face with a process which it is said will revolutionize the illustration of books. The method gives the appearance of water color.

Ouida's new book of five short stories will be published immediately by The Macmillan Company under title of "Street Dust and Other Stories." Many of the readers of Mlle. de la Ramee's work think that she is at her best in her short stories. The titles of the five stories which make up this last book of hers are "Street Dust," which is a story of some fifty-six pages, and is followed by "Lotta; The Little Thief; a Fig Tree;" and "Gerry's Garden."

Select Books.

To answer many inquiries respecting good books for those who want to secure the best for their libraries we shall hereafter keep standing a list of select books. The editor of this paper will recommend books from his personal knowledge, but we desire to select contributions to this list from others. Readers who have found books especially in-

FREE KIDNEY AND BLADDER CURE

Mailed to All Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy, Etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Professor Edward S. Fogg, the Evangelist, testifies in the Christian Advocate that the Kava-Kava Shrub cured him in one month of severe Kidney and Bladder disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease; after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Rev. Thos. M. Owen, of West Pawlet, Vt., and others give similar testimony. Many ladies, including Mrs. Lydia Valentine, East Worcester, N. Y.; Mrs. Maria Wall, Perry, Michigan, also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, No. 401 Fourth Ave., New York City.

interesting and valuable may report them to us to be enrolled in this list with the name of the party recommending them. We begin with a few choice works and expect the list to grow. Those reporting books should report name of publisher. Only such will be enrolled.

Facts that Call for Faith. David Gregg, D. D. \$1.

Testimony of the Land to the Book. Chautauqua Lectures. 35c.

Christus Auctor. Bishop Warren A. Candler, D. D. \$1.25.

Inspiration. W. Sanday, D. D., LL. D. Bampton Lectures for 1893. \$2.50.

Positive Evidences. Rev. B. W. Bond. \$1.

The Training of the Twelve. A. B. Bruce, D. D. \$2.50.

Scientific Aspects of Christian Evidences. Wright. Appleton; \$1.50.

Experience the Best Evidence. Bishop J. C. Granberry. \$1.

Sunrise on the Soul. Hugh South Carpenter. \$1.25.

Skilled Labor for the Master. Bishop E. R. Hendrix. \$1.25.

The Son of Man, by Gross Alexander, S. T. D. \$1.

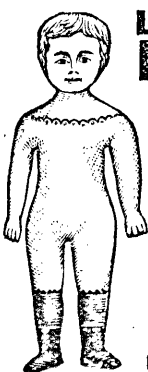
Wesleyan Standards, two volumes. \$1.25 per volume.

Law as Love and Love as Law. Hopkins. \$1.75.

The Gospel for an Age of Doubt. Vandyke. \$1.25.

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A good man in every county in the State not yet taken. Pays a large profit on capital invested. Small amount of money to begin with. Lasts a life time. Honorable and legitimate. Exclusive right to territory. Demand increases, and it becomes as necessary in a family as bread. You can ride in a buggy and make good wages a life time. For full particulars, write today to Rev. C. H. Gregory, Conway, Ark.



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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

February 24—Jesus in Gethsemane.
Matt. xxvi. 36-46.

Golden Text.—“Thy will be done.” (Verse 42.)

After Jesus had finished the supper—the Passover—with his disciples, in that upper room of the house in Jerusalem, reported to belong to Joseph of Arimathea, they sung a hymn and went out.

It was not a time when the Master could take sleep or rest. Events of immeasurable significance were crowding forward in his history, and that darkest, brightest scene was at hand—the crucifixion—dark in its revelations of human corruption, bright in its revelation of divine love.

Jesus, doubtless, desired to lead his disciples through stages which should impress upon them great lessons. There were words to be spoken to them which should have the especial sacredness and power of last messages, and there were depths of love and pity in his own heart which only the piercing sword of sorrow could disclose. But there was no conventionality in that scene in Gethsemane. It was natural that Jesus, as the shadows gathered thick about him, should seek that loved and lonely place, Gethsemane, where the night winds sobbed and the stars looked down like pitying eyes from heaven. It was natural that the mind and heart of the man of Nazareth, sublimely active then, should conquer physical weariness. It was natural, too, that his disciples should feel that their place now was at his side.

After they had entered the precincts of the garden, Jesus halted and said to his disciples: “Sit ye here while I go and pray yonder.” Leaving eight he took with him three—those three of blessed memory, Peter, James and John, and going a little farther he said to them also: “Tarry ye here and watch with me.” But not immediately with them did he linger, but going a little further he fell upon his face and prayed. The three watchers were near enough to hear the prayer. “O, my Father, let this cup pass from me; nevertheless not as I will but as thou wilt.”

This prayer must always be suggestive of mystery to us. If we think of Jesus as seeing all things before him as fixed in the Father's purpose and unalterable and as unalterably accepted in his own purpose there would seem to be no place for a prayer like this. The question is raised therefore whether the Saviour himself did not have an experience of something like surprises in the unfolding of events, whether the events of life did not come to him as to us, disclosing situations not fully grasped and not fully prepared for before, so that full preparation was left to the hour. A purpose may be fixed, a

path chosen, as when men enter, for life or death, upon a way which alone seems right to them and from which they will not swerve, and yet, they may feel the stress of surprises in the procession of events and the pressure of peculiar passes of affliction.

From the human standpoint all is natural. We, to whom the future is shadowed, and who go forward to meet new disclosures each day, understand this struggle in Gethsemane, and this prayer. Our Gethsemane is familiar enough, and under trials that test us to the utmost this faltering, this pleading and submission at the last are standing incidents, fixed phases of all great trials through which a Christian comes victorious.

There is no mention in Matthew of the comforting angel. Shall we then interpret this angel as an invisible messenger, as a consolation poured into the heart of the suffering Saviour at that dreadful hour, but that no angelic person appeared to any watcher or beholder? Doubtless we should so interpret it. In his experience of sorrow, of submission and comfort Jesus trod the path which our feet may also tread. The sleepers seem to have been the three who were left at the second station, for Simon Peter was one of them.

Tender was the Master's reproof of this slumber. There had been days of anxiety, of labor and travel; there had been gusts of grief forerunning the storm. Physical nature was overcome and the disciples were sorry and ashamed for it. They desired to do all faithfully. The spirit was willing but the flesh was weak, and the willing spirit found recognition of the Master.

After Dinner

To assist digestion, relieve distress after eating or drinking too heartily, to prevent constipation, take

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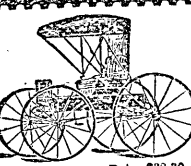
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The Commercial-Appeal, published at Memphis, Tenn., is one of the great papers of the United States. It gives the political news very fully. Also, the doings of the Arkansas Legislature. It reports the Philippine and the South African wars and is full of the latest news. We have arranged for the subscribers of the “Methodist” to get the Weekly Appeal for almost nothing. We will send the Appeal one year and the “Arkansas Methodist” one year, both papers, for only \$1.75. One dollar and seventy-five cents. Send in your money at once. This is to old or new subscribers.

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Address, “Miss L,” care of Arkansas Methodist.



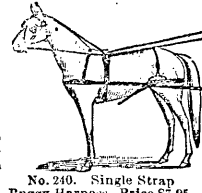
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A fruit farm of 80 acres, 35 in cultivation; a six room house, all necessary out-buildings, and a well of good water. Situated 12 miles south of Little Rock, almost midway between Mabelvale and Alexander, on the 19th street pike. Address, Mrs. Barbara O. Davis, 220 N. Cross street, Little Rock, Ark.

Warning Order.

State of Arkansas, ss
County of Pulaski.
In the Pulaski Chancery Court.
Minnie Kirkland, plaintiff, vs. Henry Kirkland, defendant.
The defendant Henry Kirkland, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Minnie Kirkland.
CHAS. M. CONNOR, Clerk.
By WILF. H. BASS, D. C.
January 21, 1901.
John Barrow, Solicitor for plaintiff.

Warning Order.

State of Arkansas, ss
County of Pulaski.
In the Pulaski Chancery Court.
George R. Flippin, Plaintiff, vs. Mary T. Flippin, Defendant.
The defendant, Mary T. Flippin, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, George R. Flippin.
CHAS. M. CONNOR, Clerk.
February 2nd, 1901.
John Barrow, Solicitor for plaintiff.

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on International S. S. Lessons for 1901. By D. M. TOMPKINS, D.D., with lesson outlines, daily readings and a large quantity of comments and other helps. Nothing so helpful to the busy teacher or pupil. Cloth 25c; Ker. Morocco 35c; Interleaved for Notes 50c; postpaid. Agents wanted. Geo. W. Noble, 26 Market St., Chicago.

Epworth League.

February 14—Marching Orders. Mark xvi. 15-21.

We have before us the great commission. The disciples having learned the scheme of human salvation from their Master were now intrusted with it, and charged to go forth and preach it. The life and death of Jesus, with all his personal teachings, by word and act, and suggestion, stood out, as a background against which this commission was written, and upon which it glowed in characters which could not be misread. The Christian movement was to take its impulse from one supreme example of beneficence. But this example had a force which belonged to no merely human character. Human it was, in so far as it could be imitated by men, but the obligation to accept and follow it was trusted to no mere natural drawing of the human heart, but was based upon a stern divine authority. There the example of love for all men, and devotion to the interests of all, even unto death, stood forth in its sublime beauty, but behind it was also the divine teaching that in the accepting of such a life and such a lesson man's eternal salvation is involved. "He that believeth shall be saved; he that believeth not shall be damned," expresses the issue to be proclaimed. I have omitted the word "baptized" from the first clause of this statement, not as changing the text, but to show what is absolutely essential, and because it is omitted from the second clause, which makes no allusion to baptism, but sets forth unfaith as the ground of condemnation, and because throughout the Gospel this idea, that salvation is by faith alone, and that unbelief is the only damning sin, is fully sustained.

But to say that unbelief is the only damning sin, is a dangerous statement to make, without showing what that belief, according to scriptural ideas, is. It is not belief that Jesus is Christ the Redeemer. Many believe that and are not saved from sin. It is not belief that Jesus died on the cross to atone for the sin of the world. Vile profligates believe that and pursue their headlong way to the pit.

Belief, as used in the scriptures, means not a conviction of the mind, but a personal moral act—a surrender of one's life to those intellectual convictions of which I have spoken. You may believe a man honest without entrusting him with your business. Indeed, that may be the very reason you do not commit your business to him. His honest principles do not suit you. To believe that Jesus is divine, the Son

of God, the infallible teacher, the perfect example the one Redeemer and Intercessor, is possible, without any effect on moral life, but the hardening of conscience under increased light. The saving faith is personal surrender to these truths, a life purpose set to fulfill them, a daily conduct in harmony with them. Such a life is simply the following of Jesus' example. "If we have not the spirit of Christ, we are none of his," and if we have his spirit, it must constrain us to like work with that which he did and to find in it our meat and drink.

"He that believeth not shall be damned," therefore, lays the test of our salvation in that trust and following of Jesus in which we renounce selfishness and the world, and make the chief purpose of life the general good of men.

Who could go forth as the apostle did, but with such a spirit? And shall we suppose that the Spirit of these apostles was not simply that true faith which they went forth to preach and which must be accepted as the type of that faith which secures salvation.

Christianity is the opposite of selfishness; hence, no one can be religious in a selfish way. He who talks of his faith and deems that his heart is right with God but is not an earnest helper of others, makes a false profession. He who deems that it is all right between his own soul and God but is not moved to seek to save men everywhere and by all means is in a delusion.

Hints and Helps.

Compare Matt. 28:19, 20; Mark 16:15-20; Luke 24:44-53; Acts 1:1-11.

The apostles were so filled with the idea that Christ's kingdom was to be a temporal one, that despite his teachings, his crucifixion, his resurrection, his manifestations and instructions during the forty days before Pentecost, their last recorded question was, "Lord, wilt thou at this time restore the kingdom to Israel?" And it is probable that Christ instructed them to "go preach the Gospel to all the world" more than once, so as to impress upon them their obligation to all nations.

Last week's lesson was a part of the apostles' first commission (Matt. 10:1-8); in it they were to preach to Israelites only; in this last commission, they are to preach to "all the world," "all nations," "every creature." In the first, power was given to the apostles to cast out devils, heal the sick, etc.; in this, the power is to be given to those that believe. In the first, the apostles were to preach "The kingdom of heaven is at hand;" now they are to preach the gospel. Those who believe are to be baptized "in the name of the Father, and of the Son and of the Holy Ghost." The religion of types and symbols is

done with. God is to be worshipped in Spirit and in truth, not at Jerusalem, but everywhere.

The apostles are taught that there are but two kinds of men in God's sight—the saved and the damned. Those who believe Christ is God, and accept him as their Redeemer, are the saved. Those who reject Christ as God and Saviour, no matter if they do keep every part of the moral law with reference to men, are damned or condemned. They are not condemned because their deeds are evil, for Christ came to save them from sin; but because they love their sins better than they love God.

A chaplain in the British army once objected to preaching to the heathen in India. His general said, "Sir, remember, your marching orders—Go ye into all the world, and preach the Gospel to every creature." Church members who oppose missions, like this chaplain, have either forgotten or have never known the church's marching orders. This command was not to the apostles only, for Christ said: * * "And, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) The apostles are dead and "the end of the world" has not yet come, Christ must have meant this for our instruction, too.

A man who believes in Christ as he does in Peter and Paul, except that he uses Christ's name as a magical pass-word to open God's ears to his prayers, will be little concerned about the salvation of any but himself and immediate family and friends.

L. G. R.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. Cheney & Co., Props., Toledo, O.

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

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

Hall's Family Pills are the best.

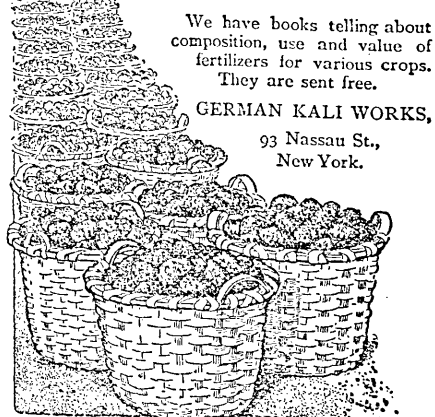
OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialist. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

BELLS

Steel Alloy Church and School Bells. B. F. Sanders Catalogue. The Bell Co., Baltimore, Md.

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

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



We have books telling about composition, use and value of fertilizers for various crops. They are sent free.

GERMAN KALI WORKS,
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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Womb Diseases. Write for Illustrated Book. Sent free. Address Dr. BYE, Cor. 9th and Broadway, Kansas City, Mo.



Are You Deaf??
All cases of DEAFNESS or HARD-HEARING are now CURABLE by our new invention; only those born deaf are incurable. HEAD NOISES CEASE IMMEDIATELY. Describe your case. Examination and advice free. You can cure yourself at home at a nominal cost. International Aural Clinic, 506 La Salle Ave., Dept. 76 Chicago.

Willow, Dallas Co., Ark.

Dr. R. E. Woodard, Dear Sir:—I am glad you received your money. My wife's cancer is well, for which I am very thankful to you. Your good medicine cured her. May you live long to relieve suffering humanity. There is no artist near us. I will have her picture taken as soon as I can, and send to you. I want one of your books with her picture in it. She said your oils were the greatest medicine for cancer on earth. She will be 70 years old the 11th of April, 1901. Since she has gotten well she looks like she is just 40 years old. I have a son at Malvern, Ark., that has a very bad sore leg. I want you to treat him, and I know that your oils will cure him.

Yours gratefully,

L. B. Chandler.

We have discovered a combination of oils that readily cure Cancer, tumors, catarrh, piles, fistula, ulcers, eczemas and all skin and womb diseases. We have cured thousands of afflicted people within the last six years. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars and price of oils. Address,

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

CATARRH

Send for FREE TRIAL TREATMENT of the "Sanatogen Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepare specially for each individual case, and sent by mail FREE. Write at once and give your symptoms. All sufferers are invited to test the merits of the Great Treatment. Address, DR. M. BEATA, 202 West Ninth Street, Cincinnati, Ohio.

THE ARKANSAS METHODIST.

J. E. GODBEY, D. D. EDITOR

WEDNESDAY, FEBRUARY 13, 1901.

CASE OF REV. E. N. PITTS.

At the last session of the White River Conference, one of its members, Rev. E. N. Pitts, was suspended from the ministry for six months. In a recent article, published in the White County News, Brother Pitts gives his view of that action. As the case is yet to be finally disposed of, by Brother Pitts promising to obey the authority of the church, or by his being cut off from its ministry, we think it well for his own sake and for others, to set the case in proper light before the Methodists of Arkansas, and that we may not fail to give Brother Pitts the full benefit of his arguments, and further that his spirit may be known, we copy his article in full:

"MY TRIAL AND SUSPENSION."

To the Editor of the News—I wish to give the public a few facts concerning my trial and suspension. I suppose all who know me know that I teach and practice Divine healing, and at my last annual conference which convened at Jonesboro, Ark., the 29th of November, 1900, I was suspended for teaching this doctrine. All who do not know the laws of the M. E. Church, South, will naturally suppose that I was tried and suspended for violating the laws of my church, but that is not the case. I have been suspended without committing any violation whatever.

The charge brought against me was: That I taught a form of divine healing contrary to the teaching of Methodism. In their consultation with me, the investigating committee claimed that we all believed in Divine healing, but it was my manner of teaching it that they objected to, hence they did not charge me with Divine healing but for teaching a form of it. To have convicted me according to the law the charge should have been sustained by the law. There is no law to sustain the charge. The suspension was without any lawful authority. If the Methodist Church taught a form of Divine healing, then there would be a possibility for me or any one else to teach one contrary to it. Two things must be in existence before they can be contrary to each other. The church has no form of Divine healing and the charge is false and the suspension is unjust. The Methodist Church is not committed on Divine healing. There is not a word in the Discipline concerning this doctrine. There must be a law forbidding a thing before a charge of doing that thing can be sustained by the law. The State of Arkansas has as much right to punish me for teaching Divine healing as the Methodist Church has, in as much as neither of them has any

law forbidding it. I consider the State far more merciful to me than the church has been. The church is considered a special institution of mercy and is expected to be the one thing known to man that will not punish any one who is not a violator of its laws. Any church that punishes when there has been no violation of law, has not the mind of Christ, and if it has not His mind and spirit, it is not a Christian Church. Any institution that will punish one of its members when that member has not violated its laws, cannot be considered a civilized institution, much less a Christian one. Yes, I will be safe in saying that a good heathen would abhor such an action; heathen honesty is far above it. Rev. Fred Little, the church's prosecutor of my case, stated to the committee that the church had no written law against Divine healing, but that the custom and sentiment of the church was against it, therefore there was an unwritten law against it, and that they had the right to convict me on the grounds of the violation of this unwritten law. The only thing they could find to hit me with was what they called an unwritten law and with this they cut me down. The Methodist Church has never before depended upon custom and sentiment to make its laws, but like all other great institutions it has a regular law making body, denominated the General Conference, with certain restrictions this body has made all the laws of the church, and these laws are written in a book called Discipline. See page 21, paragraph 42, of Methodist Discipline. All unwritten laws of this age are mob laws. To punish a man by an unwritten law is, in fact, to mob him. I don't think the preachers of the White River Conference have anything personal against me. Brother M. M. Smith, my presiding elder, told me before conference that he would slate my case to the Bishop, and if my teaching was all right with the Bishop he would not bring it up. The Bishop was against me; therefore Brother Smith called for an investigating committee. If the Bishop had been on my side there would not have been a dissenting voice against me. Most Methodist preachers will decide with a Bishop, though he be wrong. Though the Bishop may have views on Divine healing different from the ones I hold and teach, and may feel that there is a need of a law forbidding the teaching of my views, yet as that law has never been made and therefore does not exist, he should have been manly enough and Christ-like enough to have stated that fact to the conference. The committee that tried me may have views different from mine, but they should have been honest enough not to have tried a fellow preacher by what they themselves believed and taught, but to have tried him by the laws of the church.

There are many things on which we Methodist preachers differ, and if there should be a general trying and suspending and stopping one another from preaching without any regards to law, where would the thing stop? There are no two of us that see all things alike, hence there would be no stop to it. I believe and teach that if we consecrate ourselves wholly to God and trust him implicitly for the healing of our bodies that we may be healed without a doctor or medicine. There is nothing in the Bible or Southern Methodist Discipline against this view.

Eli N. Pitts."

Although only persons who are not informed respecting the issues involved in the case of Brother Pitts could possibly be misled by his publication, yet it is probable that since the publication has been made some notice should be given it.

Brother Pitts contends that because the church has nothing in her doctrines or Discipline on the subject of divine healing he was at liberty to teach on this subject as he chose and could violate no law, hence he holds that his suspension was without law, that is to say, unlawful.

We suggest that our church has nothing in her doctrinal standards concerning the spiritual wife doctrine taught by the Mormons, or the transmigration of souls, as taught by the Brahmins. Did Brother Pitts suppose that the silence of his church on these doctrines left him free to teach them? If Brother Pitts thinks he has a right to teach any doctrine he may choose, provided his church has not specifically forbidden him so to do, certainly he was not called to a halt too soon.

The very fact which Brother Pitts mentions, viz., that the church has no doctrine of Divine healing, should have been sufficient to make him see that in teaching that doctrine he had wandered beyond the commission the church gave him. He had forced an issue in which the church had to allow him to teach in her name, and under her appointment this doctrine of Divine healing, or cease to endorse him as one of her teachers. The church did not propose to add a new doctrine to her creed on the sole authority of the Rev. E. N. Pitts, and so took the alternative of notifying the public that she would not be responsible for the teachings of the erratic brother.

Brother Pitts represents his suspension as an injustice, a cruelty even exceeding heathenism.

What is this injustice and cruelty of the church toward Brother Pitts? This, alone, that the church refuses to be led by him and refuses to set her sanction on his hobbies. When he would run away with the wagon the church unhitches him. This is the cruelty and wrong he suffers. When he would pursue a

jack-o-lantern into the bogs, the church refused to wade after him. The church revokes the commission which she gave and leaves him where she found him. Brother Pitts held his license to preach from the church on condition of accepting both her doctrines and government, and, further, because the church judged he would be acceptable to her as a preacher. Being thus related to the church as a preacher, the church left Brother Pitts free to sever that relation at will, and reserved for herself this same right. It needed not that the church should find Brother Pitts guilty of teaching any heresy or violating any law to remove him from the ministry. The church gave him that relation by her vote and by it could sever the relation whenever she deemed him an inefficient man for her work.

Discipline, par. 276: "What shall be done when a traveling preacher is complained of as being so unacceptable, inefficient, or secular as to be no longer useful in his work?"

Answer: "The conference to which he belongs shall investigate the case, and if it appear that the complaint is well founded, and if he fail to give the conference satisfactory assurance that he will amend, or voluntarily retire, the conference may locate him without his consent."

A temporary suspension is a milder sentence and is used when it is hoped due reflection may lead the brother to amend his course. But a preacher reduced from the itinerant to the local ranks for inefficiency, may be then, as a local preacher, deprived of his license altogether, on no ground but unacceptability, and of that unacceptability the congregation is not judge, but the authority from whence the license to preach proceeded originally. We set forth these facts to show that no violation of law of any sort is necessary to justify removal of a preacher from a conference, or the recall of his license. It is simply the dismissing from the work of one whom the church has found unprofitable for the work.

But there was more than unacceptability in the case of Brother Pitts, as his own article very well shows. He shows that his presiding elder first took him to account for his teaching and proposed to refer it to the Bishop. Brother Pitts the Bishop was against him, and if he had not been the conference would not have suspended him. That is true, no doubt, and in that very fact which Brother Pitts states he should see the dilemma in which he was involved, and the ground on which the conference acted.

When Brother Pitts was ordained a deacon the Bishop asked this question:

"Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will

their godly admonitions?"

Brother Pitts answered: "I will endeavor so to do, the Lord being my helper."

Can Brother Pitts now look at the facts which he acknowledges, viz., that the ministers who had charge over him in the government of the church were both opposed to his course, and in the light of these facts look at his ordination vow, and then say "that the conference had no law for its action, or that he was not a violator of law?"

The "Arkansas Methodist" is charged with the duty of interpreting the doctrine and Discipline of our church and protecting the people of the conferences in Arkansas against any who would mislead them, hence this notice of Brother Pitts' article.

Notices.

PREACHERS' MEETING.

The Preachers' Meeting of the Camden District will be held at Thornton, March 5-7. The opening sermon will be preached by A. M. Trawick, on Tuesday 5th, 7:30 p. m. We shall be glad to have you present.

R. R. Moore, P. E.

MORRILTON DISTRICT CONFERENCE.

The Morrilton District Conference will meet in Morrilton, Ark., May 7th at 9 a. m., and close May 10th, at noon. The opening sermon will be preached first day at 11 a. m. by Rev. J. H. Glass, of Atkins, Ark. Let every L. P. and delegate make their arrangements to come.

Wm. Sherman, P. E.

CORRECTION.

In Brother O. H. Tucker's report of the percent paid on Foreign Missions last year, he has Ozark Circuit in the E class, when it ought to be in the D class. He has it that Ozark Circuit paid 22 per cent, while the minutes show that it paid 42 per cent. I want the circuit to have credit for what it did. It paid more last year than it had for years.

J. J. Douglas.

RESOLUTION OF SYMPATHY.

(Adopted by the Little Rock District Conference.)

Whereas, In the providence of God, our brother, W. B. Hays, has been sorely bereaved in the loss of his wife by death, therefore be it

Resolved, That it is the sense of preachers' meeting of the Little Rock District that we extend to him our sincere sympathy and that we pray the God of all grace to minister to him with blessed consolation.

Forney Hutchison, Secretary.

The following letter from Dr. Atkins will explain itself. Will the presiding elders of the conferences send Dr. Atkins the list of superintendents as soon they can obtain their post office addresses.

W. A. Steel,

Chm'n. Sunday-School Board, Little Rock Conference.

"Dear Brother Steel:—Please get the presiding elders to send in

to you the names and addresses of all the Sunday-school Superintendents of their Districts at the earliest possible day. Will you please then forward the lists to me as I wish to communicate with the superintendents on some important matters. By attending to this at once you will greatly oblige,

Yours fraternally,
James Atkins,
S. S. Editor."

Nashville, Tenn.

An Error.

My attention has been called to a mistake in the Minutes of the Arkansas Conference in report on Education of Ozark Station, Dardanelle District. The Minutes show nothing paid, while the charge was assessed \$30, and paid \$33.

R. M. Traylor,
Treas. B. E.

Withdrawn from the Church.

Rev. Luther C. Craig, formerly of the White River Conference, and who located at its last session, has organized an independent church in Little Rock. He sends us this notice:

"Believing that the time has come when I can forward the cause of holiness better by allying myself with a church established to teach entire sanctification definitely as a second blessing, and feeling that when I am not in harmony with the leaders of the church that is dear to my heart, the honorable thing for me to do is to withdraw from its membership. I wish to say here, that I have withdrawn from the M. E. Church, South, and joined the Church of Christ (Holiness), at 106½ East Markam St., Little Rock, Ark. This step has not been taken without months of fasting and prayer. Bishop Galloway said, at our last conference, that if we could not loyally stand by the leaders of our church it was dishonorable to stay and continue to reap the benefits of such church. I felt the force of the statement, and with nothing but the sincerest of love in my heart for the ministers and membership of the church of my father, the ties of a life-time are severed. I desire an interest in the prayers of my brethren, that I may be able to work out my salvation with fear and trembling. Very Truly,
L. C. Craig."

Personal.

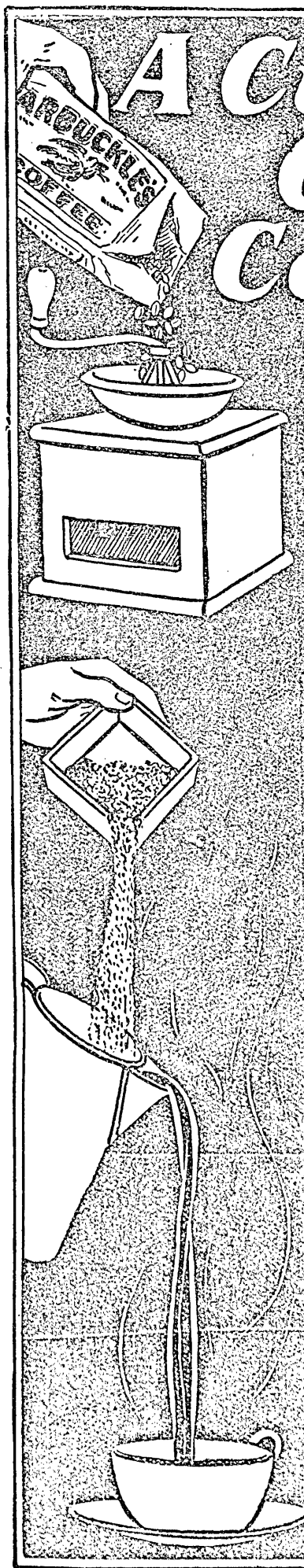
Rev. J. J. Bond, of the Little Rock Conference, is very sick at Dumas.

If an extra session of congress is not held, President McKinley may visit Little Rock.

Rev. Percy J. Robottom has been chosen dean of the Trinity Cathedral in Little Rock.

Dr. B. J. Vance, of Harrison, Ark., Secretary and Treasurer of the Arkansas Conference S. S. Board, is dangerously ill.

Rev. B. A. Few is suffering affliction in his family. His son Bennie, a bright, good boy, and his only boy, is ill and has lost the sight from one eye. The other is in danger to be lost.



A Cup of Good Coffee

Arbuckles'

Roasted Coffee

for it is actually less expensive than the cheap kind; goes further—besides being better flavored, more satisfying.

You will find a list of useful articles in each package of Arbuckles' Coffee. A definite part of one of these articles becomes yours when you buy the coffee. The one you select from the list will be sent you on condition that you send to our Notion Department a certain number of signatures cut from the wrappers.

ARBUCKLE BROS.
Notion Dept.
New York City, N. Y.

"Farmers' Guide," is the name of a book, and as its title indicates, is a guide to farmers in the cultivation and fertilization of all crops typical to America. This book is handsomely bound, profusely illustrated, and every farmer should have it in his library. It can be had without charge from the German Kali Works, of 93 Nassau St., New York City, N. Y.

We will handle a first-class Life of Queen Victoria. We will want agents to sell it all over Arkansas. Godbey & Thornburgh.

"The bitterest tears shed over graves are for words left unsaid and deeds left undone. 'She never knew how I loved her.' 'He never knew what he was to me.' 'I always meant to make more of our friendship.' Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre."

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

Christian Life.

The Realm and Work of the Spirit.

BY REV. JOHN W. HEAD.

II.—THE HOLY SPIRIT IN THE TRUTH.

What is meant here by the truth is not mere systems of faith—confessions and articles of faith—except in so far as they may embody the pure truth. It is quite difficult, if not impossible altogether, to put all the truth in one or all creeds. The full, living Gospel cannot be put into type like it can into character. Confessions and articles that embody truth are mere outlines—an occasional mark on a tree through a vast forest. Back of them and around them lie the great body and substance. Who that is spiritual when reading the New Testament, even, does not learn and feel things which cannot be written? Even there, we can see evidences that the Holy Spirit was sometimes hampered by the narrowness and inadequacy of the methods of human expression. The devout reader can sometimes almost feel the struggles of Paul's great spirit when he writes about how he was "caught up into the third heaven," and, in another place, how he "bowed his knees before the Father of our Lord Jesus Christ," and prayed for the church. Back of the Gospel, and through it, there are the light and throbbings of infinite Life—the breathings of the Holy Ghost. "What is truth?" We wait in vain for an answer. What is Life, Love? Wide as the kingdom of heaven! Truth, Life, Love!—imperial three!—pulsating with the inexpressible inspirations of divinity. That is why the "word of God is quick and powerful." It is pulsating with life, radiating from the Spirit.

Some time back a writer raised the question whether the truth or the Spirit was the nexus between God and man—as though they could be separated. Is not the truth the breathings of the Spirit? Is it not his realm? To accept the one is to accept the other and live; to reject the one is to reject both and die. "The letter killeth but the spirit maketh alive." What about those who profess faith in the Gospel but deny the Spirit? Might it not be said that they have a name to live, and are dead? Have they not only that circumcision which is of the flesh, and not of the heart? Without the almighty power of the Spirit, can the truth break the stony heart? Unbelief cannot put the Spirit out of the truth, even when the latter is accepted, but it will forestall all spiritual benefit from both.

It has been said that the truth is the bridge along which the divine Spirit reaches the human spirit. It may be so—who can tell? But one thing is sure, we think, and that is, the bridge must have both strength and light, and nothing but the Spirit can supply this strength and illumination. This was a great mys-

tery to Nicodemus and the Master did not clear it up.

There must be, therefore, not only a belief of the truth, but also a response—a truthful yielding—to the Spirit. An exaltation of the truth but indifference to the Spirit will cause spiritual declension. But O, the holy joy of that trustful heart which, responding to the Spirit, begins to feel something of the infinite meaning of the Cross—the strength of the Everlasting Arms!

To take the truth out of the hands of the Spirit, is to disarm the only power that stands for our disenthralment and enlightenment. To preach the truth, or to present it in any other way, without regard to the Spirit is to be guilty of usurpation. It is not enough to simply believe and teach the truth; it is essential, also, to regard it as the realm and instrument of the Spirit. Wielded by the Spirit, the truth is a tongue of fire, a sword of flame, which pierces through the very souls of men, telling their consciousness that he who wields it is the invisible Almighty. What is it to "handle the word of God deceitfully," but to put the Holy Spirit out of it—to reduce the truth to the coldness of mathematics, the stiffness of logic and the confusion of a poor philosophy?

The Holy Spirit's work with the truth, as already indicated, may be hindered or it may be encouraged. Unbelief, indifference and irreverence are hindrances, while faith, earnestness and reverence are responded to by the Spirit's light. The revealed Spirit is greater than the truth which reveals him, as the artisan is greater than his instruments. First of all, he must be sought and honored. He is the "Promise of the Father," for whom we must tarry in faith and prayer. He is our "Sun of Righteousness," for whose rising we must earnestly wait, and when he appears it will be "with healing in his wings." The disciples who witnessed our Lord's ascension had knowledge, faith, love; but they must wait for power; the Spirit must come to the faith, truth, love, in their hearts and feed them with sacred fire. He came, and Peter's love was fanned into a flame, this fisherman's dialect glowed and sparkled, and his humble speech gave forth a message which swept over the multitude like fiery billows, and that was a day when, as never before, the truth cut its way into the souls of priests, pharisees, publicans and peasants, and this cold, dark, dead world had a demonstration of the Spirit's presence in, and power with, the truth. If Peter's faith had not responded to the Spirit and recognized him as the power in the message, his humble deliverance could no more have turned the hearts of the people than cold water could turn an engine; he could not have been given the tongue of fire, and though he might have uttered the same words,

they could not have been the instruments of such burning expression. But that was an instance in which the Holy Spirit had complete charge of human heart, brain and tongue. These responded to the Spirit and the tongue became the instrument of mighty utterance. And so it is, and so it will ever be, the Truth is the realm and instrument of the Holy Spirit.

"O Spirit of the living God!

In all the fullness of thy grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above,
Where'er the joyful sound is heard!"

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist. 50c and \$1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.

For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.

For sleeplessness and nervous prostration.

For loss of appetite and debility.
For fevers, malaria, and chills take Lemon Elixir.

FROM A PROMINENT LADY.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.
Mrs. R. H. Bloodworth, Griffin, Ga.

AT THE CAPITOL.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. Mennich, Attorney.
1225 F. Street, Washington, D. C.

MOZLEY'S LEMON ELIXIR.

W. A. James, Bell Station, Ala., writes: "I have suffered greatly from indigestion or dyspepsia; one bottle of Lemon Elixir done me more good than all the medicine I have ever taken."

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

"Gems," the new song book, is perhaps the best book yet published. It contains many new and beautiful songs and very many of the old standard hymns besides a number of songs for altar services. We will send a sample copy of round or shaped notes for 25 cents.

CURE OLD CHRONIC CHILLS.

Gregory's Anti-Malaria and Blood Pills do the work when everything has failed. They destroy malaria germs, give appetite and aid digestion. Build up the blood and nerve and restore the rosy tinge of health to faded cheeks. Fifty Tonic Pills and six good liver pills in a box, with printed directions. Money refunded if not satisfactory after taking the course. They cure all forms of malarial sickness. Secure good blood and be healthy. Sent by mail to any address on receipt of \$1.00.

Write to C. H. Gregory, Conway, Ark., for a box today, if you want good health

PROF. H. S. TRAYLER SAYS:

"I was run down with malaria and having chills occasionally for more than three years. Tried many tonics. Gregory's Anti-Malaria Pills cured me. I took the course and I have been well ever since."

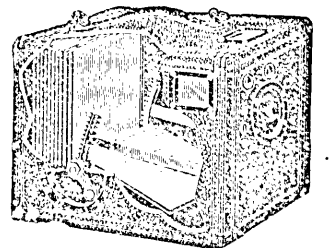
Hundreds of similar statements are on file.

CURE YOUR RHEUMATISM.

The work can be done at home at small cost, without a \$150.00 trip to Hot Springs. Often cured in first stages in one day. Abundant testimonials on file. All flesh wounds are caused to heal without giving pain or inflaming. One application takes out all pain. No alcoholic or opiate properties. Send \$1.50, money order, and get one full pint of Gregory's Antiseptic Healing Oil and a guarantee. Money refunded if not satisfactory. Write about it to C. H. Gregory, Conway, Ark. Sent by express to nearest office.

"About a year ago I was afflicted with rheumatism so that I could not look after my farm interest. I applied Gregory's Antiseptic Healing Oil one night, rubbing it in well. I slept well all night and was happy to find next morning that I was well." W. H. Lindsey, Conway, Ark.

Many cases like this reported and papers on file.



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PHARMACIST,

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For the Young People.

Home-Made Candy.

Chocolate Cream Candy.—Two cups sugar, two-thirds cup milk, one tablespoon butter, two squares chocolate, one teaspoon vanilla. Put butter into granite saucepan; when melted, add sugar and milk. Heat to boiling point; then add chocolate and stir constantly until chocolate is melted. Boil thirteen minutes, remove from the fire, add vanilla, and beat until creamy and mixture begins to sugar slightly around the edge of the saucepan. Pour at once into a buttered pan, cool slightly and mark in squares; or omit vanilla, and add, while cooking, one-fourth teaspoon cinnamon.

Sugar Taffy.—Three teaspoonful of granulated sugar, one of water, one heaping tablespoonful of glucose, one-fourth teaspoonful cream tartar. Put on the stove and stir until it boils; then leave off stirring; cook till it will crack when tested in cold water. Pour out on buttered plates, and when cool enough take off and work till white. Put any kind of flavoring in you like. Draw out in slab and cut into bits with a pair of scissors.

Ice Cream Candy.—Three cups sugar, one-fourth teaspoon cream tartar, one-half cup boiling water, one-fourth tablespoon vinegar. Boil ingredients together without stirring until, when tried in cold water, mixture will become brittle. Turn on a well-buttered platter to cool. As edges cool, fold toward center. As soon as it can be handled, pull until white and glossy. While pulling, flavor as desired, or add melted chocolate. Cut in sticks or small pieces.

Vinegar Candy.—Two cups sugar, one-half cup vinegar, two table-spoons butter. Put butter into kettle; when melted add sugar and vinegar. Stir until sugar is dissolved; afterward occasionally. Boil until, when tried in cold water, mixture will become brittle. Turn on a buttered platter to cool. Pull and cut same as molasses candy.—Richmond Advocate.

A Dangerous Kite.

A thirteen-year-old boy at Cateau, France, while flying a kite, had a startling and really perilous adventure.

The kite, twenty-seven inches long, had reached a great height when a thunder-storm was seen approaching. The boy at once began to haul in his cord. The kite, however, was still one hundred yards or so above the earth when there came a brilliant flash of lightning. Young Janti was thrown into the air, made two or three somersaults, and fell ten or twelve feet away.

The kite had attracted the electric fluid, which followed the cord, as in Franklin's famous experiment, and descended into the earth through the boy's body. Wonderful to relate, the lad was not killed.

Pain in Stomach

Flatulency, sourness, bad taste, loss of appetite, a sense of weight or fullness after eating, together with uneasiness, impatience, irritability of temper, nervousness, anxiety, lost energy, depression of spirits, sick headache, bad dreams and sleeplessness, come from weak and debilitated nerves. That kind of nerves have to be braced up, strengthened, invigorated and helped if you would have a sound stomach, a keen appetite and a cheerful mind.

"It was dyspepsia all the time. I had pains all through my stomach, chest and back, palpitation of heart, smothering, swelling hands and feet and twitching of muscles. My sleep was unrefreshing and when I awoke in the morning I would be tired and broken-down and unfit to attend to my business. I procured a bottle of Dr. Miles' Nervine, took it as directed, and was cured after using three bottles."

LOUIS V. BALTHAZER, Natchitoches, La.

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Brings back appetite, stimulates digestion, gives refreshing sleep to the tired brain, healthful vitality to the nerve centers, and tones up the whole system.

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After a little he arose and made his way home, trembling and crying. The nails of his left hand, which had held the string, were turned blue, as if by a terrible bruise, while the fingers were burned and covered with blisters. Besides this, his face was bruised considerably by his fall. The kite-string was burned in two by the discharge, and the kite flew away to parts unknown.—Michigan Christian Advocate.

"Cleanliness is next to godliness." Dirt and depravity go hand in hand. This is just as true of the inside of the body as the outside. Constipation clogs the body and clouds the mind. Constipation means that corruption is breeding in the body, poisoning the blood with its foul emanations, befogging the brain with its tainted exhalations. Constipation is the beginning of more diseases than, perhaps, any other single disorder. The consequences of constipation are legion. Headache, pain in the side, shortness of breath, undue fullness after eating, coldness of the extremities, nervousness, indecision, lassitude, dizziness, sallowness, flatulence, and a score of other ailments are directly caused by constipation. Cure constipation and you cure its consequences. The quickest cure of this evil is obtained by the use of Dr. Pierce's Pleasant Pellets. They are small in size but wonderful in result. They cure permanently. They contain no injurious ingredients. The use of them does not beget the "pill habit." Ask your druggist for them.

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Our Church at Home.

MONTICELLO.—Our church is moving off well in the new year. Some one joins almost every Sunday. We have received into the church since conference 15, and the collections up to date.

H. H. Watson.

HEBER.—At the last session of the White River Conference the Bishop read us out to Heber. After a move of one hundred and twenty miles, we landed in the new parsonage recently purchased. We were cordially welcomed by the people of this town. Nor did they forget to pound us. On the night of the last day of the year, we heard voices of young and old nearing our house, and presently they were in the hall depositing their bundles of good things to replenish the table and make a preacher's family happy. In a short time we repaired to the church, where watch night services were held. Notwithstanding the inclemency of the weather, we had a very good congregation. Heber is quite a nice little town and a great health resort. There are several kinds of water here. There are three churches—North and South Methodist and Missionary Baptist.

Mrs. E. M. Davis.

COFFEE KNOCKED HIM.

Couldn't Move for Four Hours After Drinking Two Cups.

When coffee drinking affects a man's health so badly that he has to be put to bed for four hours after drinking two cups at dinner, it is high time he quit.

That was the experience of Mr. Hood, in Geneva, Mich. His wife writes: "I consider that Postum saved the life of my husband. For two years he had been troubled with his heart, and it was getting worse. I finally induced him to make the experiment of leaving off coffee and taking Postum Food Coffee and he improved rapidly, but one day he drank two cups of strong coffee for dinner and had to lie on the bed four hours before he could move, since that time no coffee is used but Postum altogether. He has entirely recovered his health, has no more trouble with his heart, and says he likes Postum better than he ever did like the old fashioned coffee."

A number of our neighbors use Postum altogether to the exclusion of ordinary coffee. Once in a while I find a person who has tried Postum and does not like it, but always find, upon inquiry, that they tried to make it by boiling it 5 or 10 minutes, which absolutely will not do. It must be boiled 15 or 20 minutes after the boiling begins. Put in a little piece of butter to prevent it from boiling over, and you will have a delicious, palatable and nourishing beverage." Ada Hood, Geneva, Mich.

WHEATLEY CIRCUIT.—We are on our work and at work.

We have put on the "whole armor," but they do say it is not proof against mosquitoes; but we shall go on, bravely contending with mud, meanness and malaria. I am in the midst of a noble people, who are aiding me in every way. A most unusual thing has happened to me. A few days ago, while my wife and I were away from home, certain persons in this town secretly conspired to break into our house in our absence, and when we came back we found that some one had been in the room and had—! Oh, no, they hadn't taken anything away, but had almost blockaded the doorway with sugar, flour, coffee, meal, meat and—well just everything good to eat. Other preachers have written of how their people pounded them while they were at home to receive them and pour out a flood of benedictions and a cataract of thanks. All this is noble, indeed, but I hardly think it is so princely as to come when there is none to thank and none to praise and bestow their gifts unobserved.

Our parsonage has been gladdened by the presence of our P. E.—Brother Morehead—and Brother Sid Babcock and his velvet cap. Brother Morehead is like a ray of sunshine and has an eye to every interest of the church. Brother Sid preached to us Thursday night in his own unique style. God bless him—cap and all.

We have been sick a little, but Dr. Bogart brought me up so quick it almost made me believe I was just "playing off."

We have the devil on the scout. Look out!

Jas. H. Griffin, P. C.

CHIDESTER, ARK.—The biggest pounding of our itinerant life came this week. It was as big as a horse, a sure enough horse, four years old next grass. He is neat, trim, highheaded and has a good spring in his walk and trot—just such a horse as any preacher might desire, i. e., he will be when grown. And to cap the climax here comes a nice saddle ordered from Memphis to fit the horse and rider.

Rev. Ed Rushing, local preacher of Chidester, who was once member of our conference, and as good a man as ever adorned the local ranks, is responsible for this horse and saddle. He volunteered to head the list liberally and then pushed the matter until the purchase was made. There are three of the Rushings here, brothers to our J. R. Rushing in the conference, and they are just the kind of men to rush a good thing as long as it needs Rushing. Respectfully,

Keadle.

HOT SPRINGS CIRCUIT.—Our P. E. in his wisdom saw fit to assign us to the Hot Springs Circuit, Rev. R. Span having given up the work. On the 23d of January we were landed safely in our snug

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little cottage on West Brook's avenue, Hot Springs. We are very much pleased with our work. I am fully convinced that we have been thrown in the midst of Christian people. Their generosity, their deeds of kindness, their splendid reception given their preacher are substantial evidences. January 25th we had a storm. Flour, sugar, and canned goods, etc., just came down in torrents. After all had deposited their gifts they settled quietly as possible and listened to the reading of the 16th chapter of 1st Cor. Thanks were offered by the writer, and then prayer. Praise God from whom all blessings flow. Praise him all creatures here below."

We have six appointments. Have been holding church conferences in order to know and to be known. Great interest is manifested among the people, and especially at Glen Street. I find my people are in sympathy with and are ready to contribute to all the interests of Methodism. We have, up to date, about \$100 promised for repairing our church at Glen Street. Don't that look like we are moving?

Fletcher W. Harvey.

PRAIRIE VIEW CIRCUIT.—We have just closed our second round on our charge. Spiritual state of the church good. Our public services well attended and the Sunday-school work moving along nicely. We have organized three Epworth Leagues and they are starting off real well. We have our collections ordered by the annual conference, all secured in cash and

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Wire Cloth, variety.
Incubators and Poultry Supplies.
We also have second-hand Machinery.

In fact we have all that you want except money.

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DUDLEY E. JONES COMPANY,

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subscriptions. Part of our claims already paid off. We are hoping, praying and working for a prosperous year on all lines.

John C. Shipp.

VIOLA, ARK.—W. W. Gibson writes: "I will soon have enough in cash and subscriptions to pay for our parsonage. We think we will build a good church at Viola this year."

J. W. Griffin, Annona, Tex., writes that he has had the smallpox, but he sends a good remittance with his letter, so we extend thanks and genuine sympathy.

Our Church at Home.

WALNUT HILL CIRCUIT.—

In the most southern part of the State, where rich valleys and fertile plains produce such crops as make the eye sparkle with delight, and the heart feel no physical want, and where the sleek stag roams through forests of giant oaks and tall pines, lies stretched out upon "Nature's" lap, but towering amid the lofty pines covering the waving hills as her tranquil resting place, is the lovely, historic and ancient village of a Walnut Hill. She boasts of ante-bellum days, of her great men, of both church and State, and prides herself on her beautiful situation. To this loved spot was I appointed by Bishop Galloway. On visiting the place I was met with a cordial reception, and was assured more than once of the generosity and free hospitality of her people. While standing out upon an eminence the next morning after my arrival I was struck with admiration and wonder as I gazed over the wide expanse of rich cultivated fields a little west of the village. No less was my admiration excited, when on reaching Fressville I was so cheerfully met with the smiling countenance of a large audience. We hope to arouse the spirit of the church this year. To do this we look to God, and ask an interest in your prayers.

R. M. Holland, P. C.

\$600 FOR \$1.00.

A Profitable Investment.

John Blakely, of W. Lebanon, Pa., reports that he got more value from \$1 worth of Grape-Nuts food than from \$600 spent in noted hospitals, trying to get well from stomach trouble. He says: "After all my experience, I had to come home thinking there was no cure for me. I was so weak and nervous I could hardly walk, and for three years I hadn't a good night's sleep. I was run down until I only weighed 120 pounds.

"I commenced using Grape-Nuts about a year ago and now I weigh 163 pounds and can do as good a day's work as any one. When I go to bed I sleep all night peacefully and am refreshed in the morning. I use Grape-Nuts food every day and know it is the greatest blessing that ever was sent to suffering humanity. I believe if it had not been for this food I would have been under the sod before this." There is a reason. No food in existence contains in a concentrated form the elements that will rebuild the nerve centers and the brain, as Grape-Nuts, and the beauty of the food is that it is perfectly cooked at the factory and by the process of manufacture is pre-digested in a natural way, therefore requires but trifling power of the stomach to digest it.

A SUGGESTION.—One of the greatest favors that the stewards and members could bestow upon the new preacher is to have a big pile of good dry wood ready for him when he moves in. I have never noticed the big piles of wood on the way without wishing to find such at the parsonage, or that I could move in time to make such preparation for winter. When the new preacher comes he is a stranger and knows not to whom to go for wood, especially whom he can rely on, and after getting a half dozen promises, all of which are broken, and goes and borrows a wagon and gets his own wood, it is green or half rotten. Now, just a little care on the part of some brother at the right time of the year will assure this coveted blessing and it will not cost one cent more to give the preacher this part of his support in this way than to pay him the money with which to buy green wood in the dead of winter. If such a brother or brethren are afraid that the old preacher will burn the wood he or they can cut the wood and leave it in the woods until the new preacher moves in. If the old preacher does not move out it will not damage him in the least to make a new start with such a lot of good dry wood.

I know that any preacher can have his own trouble getting or purchasing his own wood but nothing would assist a preacher so much in getting a good start by having all his time to employ in getting acquainted with his people, and the work in general. It is far better for a new preacher to reach all his people at once than to be from two to four months in getting to their homes.

A. C. Benson.

Rocky Comfort, Ark.

WALNUT RIDGE.—We have had a most delightful reception at Walnut Ridge. Our train was late on coming and the night "dark and stormy," but by prompt courtesy of friends here we were comfortable in the fewest minutes in the fine rooms of the Walnut Ridge hotel.

At the option of the men of this church the parsonage has been given a new inside finish by painters and paper hangers; and the ladies have placed in the rooms well nigh a full suite of most appropriate furniture, so that after a fine "turkey dinner" and the briefest sojourn as mentioned we had little to do except to take quarters at the parsonage.

We are sorry to have had la grippe—"our eldest" only having escaped to do the honors of consequent multifarious demands. I was in my pulpit Sunday, however, and managed to speak somewhat feebly to the respectful congregation and we are better all the way round.

Our physician has been a miracle of kindness and his attentions exceedingly helpful and numbers have expressed regrets in thoughtful and tangible form during our illness.

Meanwhile the district stewards

meeting convened with P. E. Maynard. The quarterly conference for this charge also met and our brethren of the official board were present in force, having kindly at a first meeting provided for all contingencies they were able to respond promptly to usual questions. Our Richwoods brethren sent me down a good horse to be reported on quarterage. He "rides well," they say, and "goes the gaits" in all kinds of harness. He looks a prophesy of much going on these fine highways and lovely streets.

Walnut Ridge is a substantial town of numerous good buildings and considerable trade. The country about is unusually fertile and the product of cotton and stock is immense. We have three churches in the plantation sections west of town. The Walnut Ridge church has resources and a most worthy membership in which the finest types of Christian fidelity are by no means wanting.

We had a good watch night meeting and I have assisted (by request) since coming to organize an Epworth League. The ladies of the church, too, have a most helpful organization.

I have met Rev. Ben Morris, the local prophet of Mt. Zion. He began by taking me behind that big vicious looking bay horse on a jaunt to his home and to his church. He is a recognized planter and leading citizen of the country and withal preaches no little. He has been, I believe a friend to the church here and country and preachers for about thirty years. Great multitudes recognize his merit, and hundreds will call him blessed at the final day.

We are merely at the beginning of things here and would venture no conjectures as to what may be as the weeks pass. We trust though to be faithful and that the kind blessings of our divine Lord shall be with us.

A sad feature of our beginning at Walnut Ridge was the death of our Brother H. L. Bugg, local preacher and friend to the church. He had lived long enough among this people to win their unfeigned confidence and respect. They agree that a good man and Christian gentleman has gone to heaven.

Little Miriam, infant daughter of Brother and Sister Sharum, Jr., was also called away. On request of the parents it was my privilege to dedicate this beautiful child to God in holy baptism just previous to her decease and to pronounce the final services at the Clover Bend Cemetery.

Two ladies out of town also have recently died besides a few not of our communion. Such they say is most unusual here and the body of the people do look healthy and well.

A. H. Williams.

Elegant equipment on the new line to Hot Springs.

WHAT SHALL WE EAT

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best in spite of the cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, pepsin and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

Some people vainly try to repay the broken vows of the past by making new ones for the future.

Read our offer to send the Commercial Appeal with the METHODIST. Don't delay.

Missions.

Missionary and Benevolent.

Perhaps the first Christian sermon ever delivered in the Chinese language in Washington, was that preached by Rev. Robert E. Chambers, who is supported as a missionary in Kwang Tung Province, China, by the Fifth Baptist Church of this city, in that church this week. Mr. Chambers, who left China last November on a year's vacation preached the sermon for the especial benefit of the Christian Chinese residing in Washington, about thirty of them, representing members of the Baptist churches of Washington, being in attendance. At the close of the sermon Mr. Chambers sang "God Be With You Till We Meet Again," as a solo in Chinese, the congregation joining in the chorus in English. Previous to the sermon Poi Kin, a Chinese resident of Washington, led in prayer in his native tongue. At the close of the services the Chinese present crowded around Mr. Chambers to shake his hand and to express their pleasure at hearing the sermon in their native tongue. In connection with a later meeting held in the same church under the auspices of the Baptist Young People's Union, Mr. Chambers gave an interesting talk on the work of the Chinese Baptist Publication Society, with headquarters at Canton, of which he is corresponding secretary which although only a little more than two years old has published more than 200,000 volumes, large and small; and exhibited a large and handsome copy of the New Testament, printed in Chinese, by Chinese printers, which he said was similar in all respects, except the binding, to one that was printed by the Presbyterian Missionary Society of Shanghai, and presented to the Empress Dowager about five years ago.

Dr. J. H. Butler, pastor of the Lutheran Memorial Church, celebrated his seventy-fifth birthday this week. The occasion was honored by a reception to Dr. and Mrs. Butler, by the Christian Endeavorers of the church. Among the speeches of congratulation was one by Senator Nelson, of Minnesota.

At the regular monthly meeting of the Y. M. C. A., 112 new members were elected. The organization has grown so rapidly under its new management that its building is not large enough to properly house its educational classes, and the board of directors has decided to try to raise \$10,000 in addition to the ordinary income, to be spent during the present year in enlarging the facilities of the Association.

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and effective house
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GOLD DUST
Washing Powder



When a firm does the largest business in the world in its line, as C. A. Snow & Co., the Washington patent lawyers do, it is certain that they treat their clients right as well as possess the skill and knowledge to obtain more patents than any of their competitors. Last year they obtained 1,497 allowances of United States patents, many of which had been previously rejected.

A Missionary loan exhibition was opened today, at which interest in articles used in missionary work was enhanced by the talk of those who used them. Among the missionaries who delivered short addresses were Rev. J. H. Correll, of Japan; Rev. J. L. Rees of China; Dr. W. C. Brown, of Brazil, and Dr. Mary Gates, of China. The exhibition will continue the rest of the week.

Mr. J. Campbell White, secretary of the Students' Young Men's Christian Association, of Calcutta, India, talked to a meeting of the Y. M. C. A. held to raise funds to maintain the missionary that this organization has promised to keep at Allahabad, one of the five great university centers of India. The Association is pledged for \$2,000 a year for that purpose. Previous to their meeting \$900 of the amount had been raised in pledges and at the meeting \$500 was added. Mr. White told of the good that was being done by this class of missionaries and said: "In order to carry on the work more successfully it is necessary that the number of Y. M. C. A. secretaries working among the students should be increased almost double. At present there is about one missionary station to every million inhabitants."

Mr. B. H. Warner, vice-president of the American National Red Cross, made the following statement concerning publications alleging friction among officials of the Red Cross, growing out of the

auditing of expenditures from the Galveston relief fund: "Miss Clara Barton is president of the Red Cross and is the head of that organization. She is now living at Glen Echo (just outside of Washington), and every day does a large amount of work. Her health is good. She has not been called upon, to my knowledge, for a statement of accounts by the board of control or any one else, but will at an early day prepare a history of the relief work at Galveston and in the surrounding country. Miss Barton has for many years given her life and large administrative ability to relief and other benevolent work, using her own means freely for these objects, and is, perhaps, more generally known and beloved than any other woman in America. There is no friction between the board of control and Miss Barton, and, I hope, will be none. The transfer of work so general in its character to a corporation and the proper systematizing of matters require time and may occasion now and then a difference of opinion as to methods."

Special sermons on the life and death of Queen Victoria were preached in nearly all of the Episcopal and in a number of the other Protestant Churches of Washington Sunday. The official memorial services, which will be attended by the president, the prominent officials of our government, and the entire diplomatic corps will be held at St. John's P. E. Church, simultaneously with those held over the body of the queen at Windsor Castle next Saturday. S. A. S. Washington, D. C., Feb. 10.

A Preacher's Discovery

A Prominent Minister of Atlanta, Ga., Has Discovered a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Deafness, Bronchitis and Asthma. It consists of a combination of medical herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years standing. If you wish a box containing a month's

treatment send \$1.00, and it will be forwarded, postage paid. Address Dr. J. W. Blosser, 102 Broad street, Atlanta, Ga.

If all "new year" resolutions are written in heaven the "recording angel" will need assistance.

How Are Your Nerves?

If they are weak and you feel nervous and easily "flustered," can't sleep, and rise in the morning unrefreshed, your blood is poor. Strong nerves depend upon rich, nourishing blood. Hood's Sarsaparilla makes the nerves strong by enriching and vitalizing the blood. It gives sweet, refreshing sleep, and completely cures nervous troubles. Begin taking it today.

Nausea, indigestion are cured by Hood's Pills.

A Great Bell Foundry.

One of the world's greatest bell foundries is located in Baltimore, Md., the property of the Henry McShane Manufacturing Company. It is now somewhat more than half a century since the first McShane bell was cast. Since then this foundry has completed 10,000 single bells and hung 270 peals and 70 chimes—more than 12,000 bells in all. Of all these sales, every purchaser was more than satisfied and each of them commends the McShane bells. All McShane casts are of new ingot copper and imported block tin carefully proportioned and carefully melted to secure tonal quality and lasting quality. They are mounted very carefully and solidly for ease of ringing and neatness of design. Everything that conduces toward satisfaction is part of the McShane endeavor. The McShane Company will send catalogue free to persons contemplating purchase.

FREE SPECIAL TREATMENT, For Throat and Lung Disease.

Dear Editor:—Last month you kindly printed my offer to send a free trial treatment of "Sana-Cera" to any of your readers who might be suffering with Catarrh, Bronchitis, Asthma, Consumption, or any ailment of the Ear, Nose, Throat or Lungs, and I am much gratified to report that a number have sent me their names and P. O. addresses and are now using the medicines. Please repeat to your readers that I don't ask one cent from any sufferer to prove that I can cure the worst, deep-seated cases of the above diseases. By this offer your readers have everything to gain and nothing to lose. Address Dr. Marshal Beatty, 202 W. 9th Street, Cincinnati, Ohio. I will mail a special trial treatment absolutely free, to all who mention the name of the Arkansas Methodist.

Plantation Chill Cure is Guaranteed

To cure, or money refunded by your merchant, so why not try it? Price 50c.

At Rest.

GREEN.—Dr. James Monroe Green, son of Wm. R. and Rebecca Green, and brother of the late Rev. A. J. Green, of the St. Louis Conference, was born in Chattanooga, Tenn., December 1, 1849, and died after three weeks' illness at his home in Newport, Ark., December 16, 1900. The first eleven years of his life were spent in the city of his birth, and then he moved with his parents to Wayne county, Mo., where he was reared to manhood. After receiving such mental training as the common schools of his community afforded, he entered the Missouri State Normal School, at Cape Girardeau, and continued there till his graduation. A short time after completing his literary course, he began the study of medicine, and was graduated in medicine with honors from the medical college of Keokuk, Ia., March, 1881, and four years later took a postgraduate course in medicine in the St. Louis Medical College. With two years exception, he practiced medicine in the county of Jackson and city of Newport, Ark., from the date of his graduation in medicine at Keokuk up to the beginning of his last illness. Dr. Green was twice married. Miss Laura A. Price, of Hamilton, Ill., was his first wife. They were united in marriage January 10, 1882, and lived together in happiness till her death, May 19, 1884. His second marriage was to Miss Lucy B. Gibson, of Caledonia, Mo., daughter of the Rev. W. P. Gibson, now an honored superannuated member of the St. Louis Conference, whom he married November 17, 1887, and with whom he lived in mutual love and confidence till God received his spirit. While he did not make a public confession of saving faith in the Christ till 1889, which he did by uniting with the Methodist Episcopal Church, South, yet he exemplified many Christian virtues through his whole life. From the date of his reception in the Methodist Church till his death, he lived a faithful, consistent and active Christian. It appeared that he was premonished of the near approach of his dissolution, as he was heard just before and during his last illness to say that his stay on earth was short. For him death did not come too soon, as he was well prepared for it. In his death the city of Newport has lost one of her best citizens, the medical profession one of their most skilled and self-sacrificing physicians, the Methodist Church a worthy member, and his wife a fond and considerate husband.

Receive our heartfelt sympathy in this hour of your need.

J. Wesley Smith.

SPARKS.—Thos. B. Sparks was born in Coffey county, Tenn., February 27, 1840; moved to Arkansas with his father before the war. Professed religion and joined the M. E. Church, South, in 1865, under the ministry of Rev. John M. Steele. Was married to Miss Elvira Harris, February 25, 1869; departed this life January 23, 1901.

Thus ended the life of a good man, a devoted Christian and a faithful member of the Church. He has been a steward most all the time during his Christian life. He could collect more money and do it with less trouble than any man I ever knew. He was the preacher's best friend. On the

Harrisburg charge, it mattered not who was appointed to that work, Brother Sparks received him cordially and always stayed with him. His home was the preacher's home whenever the preacher desired to make it so. His whole life at the time of his death was given to the building of the new brick church, that they now have in course of erection in the town of Harrisburg.

His place on the building committee will be hard to fill. It is the universal inquiry in the town of Harrisburg, Who can we get to fill his place? I think that Tom Sparks came as near being a model man as it has ever been my privilege to know.

He had served the county as clerk and as sheriff for several years, and at no time did his opponents attack his record.

He stood for prohibition first, last and all the time. He led in every whisky fight that was made in Harrisburg. Everybody was his friend strictly speaking.

His funeral was preached at the Methodist Church in Harrisburg January 24, 1 o'clock p. m. by the writer. There his sleeping remains were laid to rest by the Masonic lodge, of which he was an honored member.

He leaves a wife, two sisters, three brothers and a host of friends to mourn their loss.

For he was a good man and full of the Holy Ghost and of faith in the Lord. Acts 11:24.

A. C. Griffin.

BISHOP.—Little Andria Fletcher, daughter of Rev. W. E. and Fannie Bishop, was born August 9, 1896, and died December 7, 1900. Her stay on earth was like an angel's visit. She was the ideal of a fond mother and a devoted father, bright, attractive in person and of a very lovable disposition. She won the hearts of all who met her. Little Andria was the victim of bronchitis, and despite the efforts of a faithful physician and the constant care of a loving mother she gently closed her eyes in death and the spirit winged its way to the God who gave it, there to wait and watch for the coming of mother, father and three little brothers. She leaves a little twin brother. She was a bright, dutiful little child, but, dear parents, God has taken your sweet one unto himself. Two weeks later two little great grandchildren, infant sons of Rev. and Mrs. G. G. Davidson, were laid by the side of little Andria. Jesus has said suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.

Mrs. M. E. Register.

MORELAND.—Wiley Clifford Moreland was born January 27, 1897, and died January 18, 1901. Wiley was a bright, cheerful little boy. His life was full of smiles and sunshine. He made his home a comfort to parents who are now left to mourn because of his departure. While he was but a child, he seemed to appreciate his place in the church. He would often talk to his uncle, who took a great interest in him, about being a preacher, and often spoke of the good and of the place that God had prepared for them. He was sick only a few hours when the messenger of death came to take him away. He prayed the night before he died, as was his usual custom and retired in apparent good health. He was taken with congestion and died the next day. Wiley is gone, but the sweetness of his influence and his pure character will always be fresh and live in the memory of those whose privilege it was to know him. God gives the flowers to bloom in

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FIGURE WITH FUNSTON.

our home and he has a right to them when it is his good will to take them to himself.

J. w. Duncan.

STANLEY.—Sister Josey Stanley was born in Independence county, Ark., February 11, 1858—the daughter of Robert and Louisa Peel. She was married to Ed P. Stanley March 6, 1870, professed religion and joined the M. E. Church, South, in 1866. Departed this life December 21, 1900. Sister Stanley was an humble, sweet spirited Christian, a gentle, loving companion and a kind and patient mother. Her home was the resting place for the weary preacher. She leaves a kind husband and several children, a host of friends and relatives to mourn the sad loss. Farewell, Sister, we will meet you by and by.

Z. T. Griffin.

WOODRUFF.—Emma Davitte Woodruff was born in Georgia May 20, 1841; was married to W. W. Woodruff April 14, 1858. She joined the M. E. Church, South, in 1858, having professed conversion when a child. They moved to Arkansas in 1870. She died January 24, 1901, near Lavaea, Ark., at the old home. She had ten children—five dead. The living are Nannie Winsett, Ella Laws, Ben, Myrtle Painter, and the writer. She was a strong missionary, a fighter for temperance and she helped the poor. Her last year was spent in infirmities great. Her mind and body grew weaker and weaker until finally she fell asleep and awoke in glory. Her last years were in triumph of a home in heaven. She never faltered by the wayside. Her pastor, Brother J. C. Weaver, could not come to conduct her funeral, so Brother D. J. Weems held the last service. We, the children, expect to meet Pa and Ma as we cross the river one-by-one.

Eugene Woodruff.

Hackett, Ark.

Seeds That Surely Grow.

The cost of seeds compared with the value of the crop is so small that a few cents saved by buying second-rate seeds will amount to many dollars lost when the harvest is gathered. The latest catalogue of the seed house of D. M. Ferry & Co. of Detroit, Mich., is a reminder that thousands of farmers in the United States and Canada have pinned their faith to the reputation of this great firm. Ferry's Seed Annual for 1901 is a useful guide in selecting seeds. It is sent free on application.

A New Chance to Make Money.

Mr. Editor—This may seem foolish to you, but lots of your readers may be glad of a chance as I was to get in business and make money. I am making from \$5 to \$10 per day and have already saved over

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Leave Hot Springs, 11 a.m., 8 p.m.
Ar. Little Rock, 1:20 p.m., 10:20 p.m.
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Chance R.

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THE ARKANSAS METHODIST.

GEO THORNBURGH, BUSINESS MGR.

WEDNESDAY, FEBRUARY 13 1901

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

Cash Report Manager Twentieth Century Fund, August, 1900 to January, 1901, Inclusive.

WHITE RIVER CONFERENCE.

Last report	\$2,265 31
J. B. Wilkerson Augusta.	1 25
C. B. Stacy, Augusta....	1 00
Mrs. J. L. Conner, Augusta	1 00
Cash, Augusta	3 45
Geo. Edmon Hatch, Augusta	5 00
W. W. Anderson, Evening Shade	2 50
Miss Edna Pearson, Batesville	2 00
T. J. Williams, West Batesville	5 00
J. E. Griffith, Cedar Grove	1 00
G. W. Brainsfield, New Burgh	1 00
F. M. Smith, Calamine ..	1 00
N. E. Arms, Evening Shade	1 00
J. O. Dodson, Sulphur Rock	1 00
Miss M. Granger, Cushman	1 00
W. W. Gibson, New Burgh	1 00
Mrs. W. H. Percell	5 00
Augusta Sta., by Fred Little	56 00
F. M. Daniels, Mammoth Springs	50 00
W. C. Davidson, Forest City	25 00
R. M. Henderson, for sons Jas. and Revel	25 00
W. B. Ricks, Helena	30 00
A. F. Skinner, Cabot....	11 15
Cabot Ct. by Skinner...	5 35
A. C. Carter, Cotton Plant	10 00
Miss Minnie Rivers, Cotton Plant	5 00
W. B. Ricks for church at Helena	56 00
Mrs. B. A. Brown, Poca-hontas	5 00
T. A. Bowen, Poca-hontas	5 00
Dick Porter, Poca-hontas	5 00
W. C. Davidson, Forest City	6 00
West Point Ct. by F. C. Sterling	21 15
J. T. Self, Blytheville...	5 00
W. W. Anderson, Evening Shade	2 00
Rosa D. H. Hopkins, Augusta Station	5 00
J. L. Conner, Augusta Station	5 00
T. E. Bonner, Augusta Station	5 00
E. S. Carl Lee, Augusta Station	1 00
Mrs. Montague, Augusta Station	2 00
Augusta Station	2 50
Allie Fitzhugh, Augusta Station	2 00
A. E. Holloway, Newport	10 00
A. C. Griffin, Cherry Valley	10 00

A. F. Skinner, Cabot ...	3 85
Cabot Circuit	16 75
Black Rock and Imboden.	19 00
P. C. Gillstrop, Salem...	1 00
R. A. Holloway, Batesville	25 00
Batesville Station	50 75
Rev. H. T. Blythe, Blytheville	25 00
El Paso, Circuit	2 05
Cedar Grove Circuit	2 25
W. A. Pendergrass, Cabot	50 00
J. K. Farris, Batesville ..	20 00
Mrs. Younger, Cushman.	5 00
Miss Pearson, Cushman..	2 00
Mitchell Point Mission ..	1 00
Portia and Powhatan ...	1 05
G. W. Culberhouse, Jonesboro	250 00
Beebe Station	3 50
Leslie D. Cannon, New Burgh	1 00
F. M. Smith, Calamine ..	20 00
S. F. Brewer, Luxora...	10 00
Mineral Circuit	2 50
Robt. Brown, Forest City.	1 00
Mrs. A. Mann, Marion ..	5 00
Jas. Thompson, Tucker-man	5 00
H. L. Conditt, Tuckerman	1 00
Dr. Knott, Crawfordville.	5 00
J. W. Harper	10 00
Jas. P. Jones, Batesville.	5 00
Sam Corbets, Pecan Point	2 50
W. W. Gibson, New Burgh	2 00
W. E. Colbert, Minturn..	5 00
L. C. Craig for Salem Ct.	10 00
Auvergne and Weldon ..	25 00
A. L. Malone, John Eidson, honor roll	5 00
Dr. C. M. Luderlow, John Eidson honor roll	5 00
J. E. Willborn, John Eidson honor roll	5 00
Robt. Carson, John Eidson honor roll	5 00
Wm. R. Stuck, John Eidson honor roll	5 00
T. T. Tatum, John Eidson honor roll	5 00
Cash, John Eidson honor roll	2 00
W. B. Ricks, John Eidson honor roll	5 00
Mrs. J. C. Hawthorn, John Eidson honor roll	5 00
J. G. Smith, Swifton....	5 00
Mrs. Fannie Braden, Sulphur Rock	50 00
Mrs. Delia Rogers, Mrs. Barrett honor roll	5 00
Mrs. C. M. Luderlow, Mrs. F. Barrett honor roll..	5 00
Mrs. S. K. Gillmore, Mrs. F. Barrett honor roll..	10 00
Mrs. R. E. Thompson, Mrs. Nora Dunn honor Helena Station by W. B. roll	5 00
Ricks	11 25
Portia Circuit by Edmonson	3 00
R. A. Holloway, Marianna	5 00
Geo. Marchbanks, Marianna	25 00
Dr. Henry Owen, New port	18 40
Stith Jones, Searey	50 00
Mrs. Amanda Morris, Walnut Ridge	5 00
W. T. Locke, El Paso...	5 00
Judge J. M. Hanks, Hel-	

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Cleanse the scalp and hair thoroughly with a warm shampoo of CUTICURA SOAP, rinse with warm water, dry carefully, and apply a light dressing of CUTICURA, purest of emollients, gently rubbed into the scalp. This simple, refreshing and inexpensive treatment will clear the scalp and hair of crusts, scales and dandruff, soothe irritated, itching surfaces, stimulate the hair follicles, supply the roots with energy and nourishment and make the hair grow upon a sweet, wholesome and healthy scalp.

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Bathe and soak the hands on retiring in a strong, hot lather of CUTICURA SOAP. Dry thoroughly and anoint freely with CUTICURA Ointment, the great skin cure and purest of emollients. Wear during the night old, loose kid gloves with the finger ends cut off. For red, rough, chapped hands, dry, fissured, itching, feverish palms, shapeless nails, with painful finger ends, this one night treatment is simply wonderful and a blessing to all afflicted with sore, chapped, rough, or tender hands.

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G. W. Willey, Helena ..	5 00
Mrs. G. W. Willey, Helena	6 00
Dr. Russwine, Helena ..	10 00

Total White River Conference

\$3,517 41

F. S. H. Johnston, Mgr.,

Per D. H. Colquette

Conway, Jan. 31, 1901.

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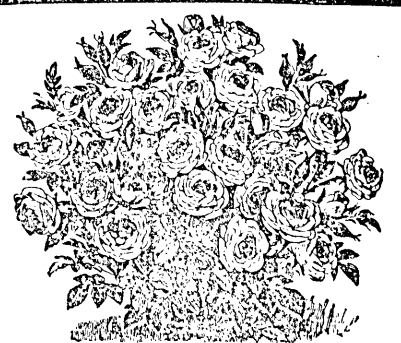
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We grow and sell an immense amount of plants each year, of all the best varieties of roses, etc., in consequence of our fair methods of dealing with our customers. We wish to add you to our list of customers, hence offer you the above set of 10 Roses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

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