

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

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

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NO. 14

News and Notes.

THE MEETING AT FIRST CHURCH, this city, conducted by Rev. Geo. Stewart, increases in interest and will continue through this week. Good seed has been sown. Brother Stewart says the remainder of the week must be given to reaping.

SINCE THE PEOPLE OF NEWPORT voted, or petitioned out the saloons the blind tigers have raided the town. But the town has also raided the blind tigers. The people mean to allow no truce in the war against the enemy of their homes, their bodies and their souls, their business and their good name abroad.

GOVERNOR DAVIS SIGNED THE anti-gambling bill with sufficient promptness. He did not even wait till the races were over. A good many windows have been darkened in certain down-town quarters since the bill was signed. We hope the new law will work. The old only trifled with the gamblers. It was sufficient in some small towns where the gains of their business were small, but in the larger towns its penalties only amounted to a license, which the gamblers could pay and have sufficient margins.

THE PAN-AMERICAN EXPOSITION will open at Buffalo, New York, May 1st. It will be a great Exposition and will prove a great means of instruction. In no way can one become acquainted so quickly and extensively with the material progress of the times and the late triumphs of science and art as by attending an Exposition like this. The great and influential will attend it, educated people of all classes. Those who are preparing for outings this summer will keep in mind the Pan-American Exposition which will be open at Buffalo, New York, from the first of May to the first of November.

GENERAL FUNSTON HAS ADDED fresh laurels to his crown by capturing the Filipino leader, Aguinaldo. The capture was effected March 23d, and on the 28th the captor and the captive arrived at Manila on board the United States

gun-boat Vicksburg. Gen. Funston, learning the whereabouts of Aguinaldo in the Isabella province in the interior of Luzon, selected a small company of men and went after him with a plan to take him by surprise. The scheme was successful. General McArthur expresses his confidence that hostilities will end speedily. Funston has been promoted for this great service to the office of brigadier-general.

WHILE THE COUNTRY WAS REJOICING over the capture of Aguinaldo, and the prospect of a speedy close of the Philippine war, news came of a scandal in the management of the Commissary department of the army which must cause every honest American citizen to blush with shame. It seems that for a year or more a ring of thieves, of which Capt. Frederick J. Burrows, of the Thirtieth Volunteer Infantry, quartermaster for Southern Luzon, is chief, has been purloining and selling for their own benefit the army supplies. Burrows, seven Commissary sergeants, several civilian clerks, a prominent contractor, the assistant manager of the hotel, the proprietors of the largest bakeries in Manila, a number of storekeepers and other persons, have been arrested.

Missionary Conference.

It was my good fortune to attend the Ecumenical Missionary Conference in New York City last Spring as a delegate from the White River Conference. I regard that visit as one of the special privileges of my life.

It broadened my life—gave me larger conceptions, larger visions, and a larger heart. It will continue to afford me new inspiration. I saw and heard many of the great heroes of the 19th century.

The Conference in New Orleans, April 24-30, will be similar to the New York Conference, and promises to be exceedingly helpful. I feel that I can not afford to miss this conference, as the evangelization of the world is the great question before the church in this century, and this conference is to deal with this question.

I would urge every one who

possibly can (not simply delegates), laymen as well as ministers, to attend. I trust many may go from Arkansas. The railroads give a rate of one fare for the round trip, and special rates for room and board can be had in New Orleans.

William B. Ricks.

Read This.

We will pay the railroad fare to New Orleans and back of any preacher who desires to attend the Missionary Conference to be held there from April 24 to 30, if he will send us in two weeks from the issue of this paper, viz. by April 17th, twenty new subscribers to the Arkansas Methodist with \$30 cash. Members of the church who wish to send their pastor to this great Missionary meeting should take up this proposition. Don't wait for your preacher to do it; join forces, get help as you can, only send us the names and the money, and we will pay the railroad fare for the round trip. You have time enough to act on this proposition but no time to lose.

Remember April 24-30

In every issue of this paper, for weeks past, we have made mention of the great Mission Conference, which our church will hold in New Orleans from April 24 to 30. The constituency of the conference will be all the presiding elders of the church and two clerical and two lay members from each presiding elder's district. These, if they attend, will make a conference of about 1,000 members. The constituency is wisely chosen. The presiding elders, rightly instructed and inspired in this work, will be able to touch, quickly and effectively, every part of our church. The other members, ministers and laymen, are mostly young men capable of learning, and they are the men in whose hands the future of the church rests. Every one of these representatives should attend the meeting. It will be at their own cost, financially, but the church honors them in the appointment and in her trust of their devotion. They are really offered a great privilege, worth far more than any cost involved. They will meet

the veteran missionaries from all lands. They will hear their wisest words. Men will come across the sea to speak to the conference. They will not make such journeys to bear no message. What they will hear and see at the conference will widen the views of our young men, and make them more useful in all their career. Many preachers who are not delegates will go to the conference. It is worth while. The congregations should encourage them and aid them. It will be a contribution to the Master's cause.

Hendrix College Wins.

The Ouachita-Hendrix Debating Club had their annual contest March 29, in the hall of Ouachita College, Arkadelphia. The question debated was the constitutionality of the Porto Rican tariff tax, Ouachita taking the affirmative, Hendrix the negative. The contestants for Hendrix College were William Steel of Locksburg, and Charles O'Daniel of Cabot; for Ouachita, C. O. Vermilion and Mr. Condray. The judges were Mr. George Rose and Mr. Mitchell, editor of the Arkansas Democrat. Notwithstanding the evening was stormy, the occasion called out a large audience. This contest was between strong men well prepared. It was an intellectual treat to those who heard the speeches. The award of victory was given to Hendrix College.

Death of Mrs. Keener.

Dear Dr. Godbey:—I was called by telephone to Green Forest, 28th Inst., to conduct the funeral services of Sister Ella G. Keener, wife of Rev. J. L. Keener, of the Arkansas Conference, and pastor of the M. E. Church, South, at Green Forest. Sister Keener had been an uncomplaining sufferer for several months. She died at the parsonage in peace and triumph at 12 o'clock the night before. A large crowd of people attended her funeral and she was laid to rest in the Picken's Cemetery. A suitable obituary will be furnished by some one who knew her well. God bless the sorrowing ones.

W. H. Metheny.
Berryville Ark.

Educational Notes.

A Greater Than Maecenas.

The career of Andrew Carnegie, considered with reference to what he has already done, was sufficiently resplendent; but by his latest act this extraordinary man quite beggars the world's preceding knowledge of public benefaction. At a single stride he takes his place upon the elevation created by George Peabody and hitherto occupied by him alone; a fitting companionship and of international, hardly less than benevolent, significance; the just occasion of pride to two great nations; for it was America that gave to England the one, whilst in giving the other to America, England seems to say "noblesse oblige" and to make tender of squaring the account. Let us rejoice and give thanks to God, and not more for the gift of the great iron-master than the lesson which it embraces, as we have long been used to do for the example and the largest embodied by the far-reaching testament of the older capitalist. We have lived to see strange things, and, seeing them, to realize that life is worth living. Truth is, indeed, stranger than fiction. As was said of George Peabody, may we say of Andrew Carnegie when he is gone: "He added another night to the Thousand and One."

In a brief introductory chapter to a volume of essays on "The Gospel of Wealth," Mr. Carnegie takes us into his confidence and tells us



"By their fruits ye shall know them." The way to judge of the value of any medicine is by its cures. Apply that test to Dr. Pierce's Favorite Prescription and it is at once lifted high above all other put-up medicines designed for the cure of womanly diseases. Chronic forms of disease which local physicians have failed to cure, and which have yielded to no other treatment, have been perfectly and permanently cured by the use of Dr. Pierce's Favorite Prescription. It establishes monthly regularity. It dries debilitating drains. It heals inflammation and ulceration and cures female weakness.

Mrs. Shopshire, of Ballou, Shelby Co., Ohio, writes: "My mother had an ovarian tumor which we thought would result in her death, but we had read your advertisements and we commenced using your 'Favorite Prescription.' We got one dozen bottles to commence with, and before she had taken three bottles she began to improve; she is living to-day and we have given your medicine the credit. My mother was sixty-six years old when the tumor commenced to grow; she is seventy-six now and the tumor is all gone. She had gotten awfully large, and her limbs began to swell before we began to use your 'Favorite Prescription.'"

Dr. Pierce's Pleasant Pellets cure biliousness.

of the beginnings of his big earnings, and a most inspiring and touching, albeit graphic and unaffected, story he makes of it. Every poor boy should read it. No good man, or woman, rich or poor, can read it without a throbbing at the heart and a moisture of the eyes.

We venture to say that nothing in testamentary literature, ancient or modern, is more remarkable than this document either in the spirit that indited it, or the force and the beauty of the words in which its great quality of head and heart express themselves. One may well stand appalled, as it were, before the magnitude and the character of the donation it makes public. But the wisdom and the graciousness with which this is done rival even its sagacity and generosity. What could be finer than this:

"My resolve was made in youth to retire before old age. From what I have seen around me I can not doubt the wisdom of this course, although the change is great, even serious, and seldom brings the happiness expected. But this is because so many, having abundance to retire upon, have so little to retire to. The fathers in olden days taught that a man should have time before the end of his career for the 'making of his soul.' I have always felt that old age should be spent, not, as the Scotch say, in 'making mickle mair,' but in making a good use of what has been acquired, and I hope my friends of Pittsburg will approve of my action in retiring while still in full health and vigor, and I can reasonably expect many years of usefulness in fields which have other than personal aims.

"I shall have more time now to devote to the institute and to the Technical School, which are in the higher domain of Pittsburg life and those I have long seen to be my chief work; the field in which I can do the greatest, because the highest, good for Pittsburg. The share which I have had in the material development of our city may be considered only the foundation upon which the things of the spirit are built, and in taking the proceeds of the material to develop the things of the spiritual world, I feel that I am pursuing the ideal path of life and duty."

Pittsburg! The harbor that opened its portals to the tiny Scottish bark, the roof that gave shelter to the Scottish flock, the home of the childhood and the manhood of this great-souled Chieftain, who payeth the debt of gratitude and love a million-fold! Fortunate Pittsburg!

Happily, those actions that smell sweet to heaven and blossom in the dust are far-reaching as well; the deeds and the words of this man with the length of arm and the steady stroke, the splendid gift of making and the blessed gift of giving, cannot be circumscribed within any local limit, by any geography; for they will echo round the world

as a fitting answer to the pleas of Socialism, a non-sequitur to the complaints of anarchism. They are not merely spurs to that individualism on which the safety of mankind depends, but, reasons, unanswerable reasons, in support of it. Never has the case been more strongly put than in these words with which Mr. Carnegie closes his deed of gift:

"I make this first use of surplus wealth upon retiring from business as an acknowledgment of the deep debt which I owe to the workmen who have contributed so greatly to my success. I hope the cordial relations which exist between employers and employees throughout all the Carnegie company works may never be disturbed; both employers and employed remembering what I said in my last speech to the men at Homestead:

"Labor, capital and business ability are the three legs of a three-legged stool, neither is first, neither is second, neither third, there is no precedence, all being equally necessary. He who would sow discord among the three is an enemy of all.—Courier Journal.

A noble purpose in life, a noble use of capital, and a noble attitude towards labor.

If Your Brain is Tired

Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force." Invigorates the entire system.

Temperance.

Temperance Talk No. 3.

BY WILL GARLAND.

The agitation of the doctrine of "let him let it alone and he'll let it alone" insures liquor its longevity; the plea of voluntary abstinence is the handmaid to the cry of "prohibition don't prohibit." Prohibition does prohibit. Where, you ask? Where public opinion sanctions and protects it. That brings us back to Plato and his remark about ignorance. If we who believe in the greatest obtainable degree of temperance were as well "up" on our side of the question as the drinker is on his, prohibition would be far along on its world-ward march, instead of stumbling over "joints," blind-tigers, and patent medicine dispensaries. Aside from a few, a mere handful of leaders and enthusiasts, we are lamentably ignorant of the cause which we say we are proud to represent. Represent! There is mighty little representation in that terrapin-like attitude. I wouldn't for an instant speak slightly of the credit due one who quietly lives a life of abstinence; but, on the other hand, no honest praise is too great for that man who deems no labor, however hard, and no time, however precious, wasted in gathering recruits.

A single sober-living man is good, as far as he goes, but he who has to his credit even one reclaimed drunkard, adds everlasting honor to the worth of his example.

"Ah, but," you object, "every soldier can't be a general." Very true, and peradventure you'll admit that only good soldiers ought to be generals. Do you have to be a general in the temperance army before educating yourself upon the issues of the fight? The best armies are those who know precisely what they are fighting about, and the men who fought Lee and Jackson, as well as the men who are fighting DeWet and Botha know that's a fact. In the warfare against strong drink, we must have absolutely the best army the world ever saw from an educational point of view—not educated in a lot of dead languages and useless frills and foibles, but what to do for temperance and how to do it. It is all well enough for our leaders to go about telling the drunkards of the evils awaiting them and plucking here and there a soul from ruin, but the great upheaval of public opinion, which will alone rear a universal pyramid, must receive its impetus from the steady hammering of the men in ranks. Spasmodic enthusiasm leaves no enduring monuments. Some magnetic orator comes along and may be people fall down and become seemingly sanctified, apparently booze-proof, and when Mr. Silver Tongue has left, the recollection of his impassioned voice grows dim, the cogs

No External Symptoms.

The blood may be in bad condition, yet with no external signs, no skin eruption or sores to indicate it. The symptoms in such cases being a variable appetite, poor digestion, an indescribable weakness and nervousness, loss of flesh and a general run-down condition of the system—clearly showing the blood has lost its nutritive qualities, has become thin and watery. It is in just such cases that S. S. S. has done some of its quickest and most effective work by building up the blood and supplying the elements lacking to make it strong and vigorous.

"My wife used several bottles of S. S. S. as a blood purifier and to tone up a weak and emaciated system, with very marked effect by way of improvement. We regard it a great tonic and blood purifier."—J. P. DUFF, Princeton, Mo.



SSS is the greatest of all tonics, and you will find the appetite improves at once, strength returns, and nervousness vanishes as new rich pure blood once more circulates through all parts of the system.

S. S. S. is the only purely vegetable blood purifier known. It contains no minerals whatever. Send for our free book on blood and skin diseases and write our physicians for any information or advice wanted. No charge for medical advice.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

commence to slip, and before long down drops the backslider. If that backslider had neighbors who modestly, but none the less earnestly, kept him buoyed up by their tireless example, he would never slip—the silver-tongued orator wouldn't be needed. It holds good in everything—religion, civil government, temperance, everything.

Do you have to be a preacher to be a good Christian? Nay more, many can help Christianity better, and therefore be better Christians, by not being preachers. Being in secular walks of life, constantly rubbing up against vice that would hide from the cloth, their hardy virtue does good in places the preacher can't reach. The same is it with temperance. Let us folks who help to make up the little communities of humanity make the practice of a practical temperance as much a matter of course as we know its magnitude demands.

Did you ever notice that a man can tell you almost exactly how many of his townsmen drink, but he can't even approximate the abstainers beyond the nebulous generality of "a few?" If you never tried it, do so, and you'll hear that A, B and C drink, but as for D, he isn't positive whether D drinks or not. Why? Why, because D says nothing about it, and if a liquor dispute arises in a crowd, D keeps his mouth shut—which is the best thing he can do, considering his ignorance.

Temperance will make little real headway if its propagation is left to orators of the enthusiastic school. The best those orators can do is to inaugurate educational movements, and if they do that, their work is indeed well done. Oh, don't let us sit down and wait for some multitude inspiring evangelist to come and arouse us, but let us look about over mother earth and learn what our fellow-men are doing for temperance—learn how they are doing it—then will we be able to do something of substantial worth at home.

When Mrs. Nation began her "joint and several" tour how many of us knew the first thing about the state of affairs in Kansas? For the matter of that, how many of us know yet? While Mrs. Nation was hammering the "joints," the newspapers were hammering her—scarcely a word was printed in her vindication. Nevertheless, over and above the abundant moral vindication that noble woman has to trebly justify her raids, the highest law of her State does so, and the courts there have so construed it. From Portland to Podunk, from San Francisco to Sorgumville, the secular editors have raved about her "destroying property" and we temperance people were too ignorant to prove otherwise. The things Mrs. Nation destroyed are not property in Kansas when put to the purposes of barter and sale—traffic—and consequently the court defined her course

as simply the abating public nuisances. Branded by the learned editors as a fanatic, fiend, fake, or what-not, she is, in point of fact, a big-hearted Christian woman goaded to desperation by the cowardly refusals of the Kansas officials to do their sworn duty. In strict technicality her method may be erroneous, but to the dogs with technicality when corruption has defiled the judicial ermine and rotted to its marrow the law's strong arm. Mrs. Nation has awakened the people of Kansas to the need of pure and courageous servants and, though to do this, she may have had to "break the peace," she has broken something else—she has shattered to fragments the boast that "prohibition don't prohibit." More than that—she has shown her people that merely voting a law doesn't insure its enforcement. Whisky has been continually throwing that at temperance just as if it were the exception to a rule that is the essence of all laws, sumptuary or otherwise. Note our own "pistol totting" law which, until recently, has become somewhat of a dead letter by reason of executive clemency.

Prohibition has received its hardest blows not from the enemy, however, but from its own camp—from the tents of ignorance, subsided enthusiasm, and premature zealotism. Notwithstanding that the world's communities are closely related in the problems of their progress, still some are further advanced and, as a result, more receptive than others. What would be successfully adopted in one place, would prove an inopportune innovation in another. Why this is so is obvious to some, but inexplicable to others, and those others are mainly found in the com-

RHEUMATISM

No sure cure is yet known for chronic rheumatism. No man living can cure it always. He can try. If he fails he can try another way.

There are many ways. Some harmless; others worse than the rheumatism. Better not take the chance of quack medicines.

Scott's emulsion of cod-liver oil cures rheumatism only by crowding it out by vital force. If that succeeds, it succeeds; if that fails, it fails. It never does any harm.

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

munities rear of the van; and to them the existence of this fact must first be made apparent before even thinking of experiments. Where reforms are tried before testing the foundation, they fail and in failing leave more evils than they found. Know thy brother as well as thyself, and don't jump at the conclusion that he is ready to proceed because you are. It would be well nigh a miracle if unreserved prohibition were to become easy of accomplishment in a locality long used to liquor. Nature would have to reverse herself if within one generation she extinguished an appetite whetted by the heredity of ten. This stupendous curse of drink, like all other wrongs, has grown by slow accumulation. Can we then eradicate an earth-old evil by Joshua-like crying "Halt!"

We must equip ourselves to meet the duration of the struggle, keeping in sight the principle that temperance is no iconoclastic crusade to leave behind a vacuum, but a ceaseless endeavor to clear the world's head so that it may see its own path and solve its own problems calmly.

Enthusiasm may bring converts, but education must keep them. We who hope to see total abstinence finally victorious have not the shadow of an excuse for staying ignorant of the different degrees and species of prohibition practised, for instance, in Norway and Sweden, or England, or the South Carolina dispensary plan, or right over here next door to us in Kansas.

We may join ever so many temperance societies, but unless we really mean to bear the infirmity of our weaker brother by learning how to best lighten it and replace it, at last, with a healthy citizenship, we will remain but mere wall-flowers in the great world's work.

It is a lamentable and bitter reflection that thousands of our young people are growing up without a purpose, when this cause of temperance is shrieking for succor from out the depths of Egypt. Oh, if you older ones would only inculcate in the cradles around your hearthstones a determination to, not only learn, but impart a purpose of temperance! A purposeless posterity will be whisky's most willing subjects. Such subjects will whisky surely have unless you and I relieve the leaders and shoulder a life-work of constantly applied practical temperance knowledge. Don't let temperance revivals die out by any means; but by all means prevent their enthusiasm consuming everything else.

Benton, Ark.

Before Prospect Lodge No. 1, Independent Order Good Templars, March 6, 1901, open meeting.

A Missouri correspondent of the Baltimore Advocate says: "We noticed from reports sent out that the Epworth Era lost in a year about \$8,000; that the receipts were not

The Hon. Geo. Starr Writes:

No. 3 Van Ness Place, New York.

Dr. Radway—With me your Relief has worked wonders. For the last three years I have had frequent and severe attacks of sciatica, sometimes extending from the lumber regions to my ankle, and at times to both lower limbs.

During the time I have been afflicted I have tried almost all the remedies recommended by wise men and fools, hoping to find relief, but all proved to be failures.

I have tried various kinds of baths, manipulations, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September, at the urgent request of a friend (who had been afflicted as myself) I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation.

RADWAY'S READY RELIEF is my friend. I never travel without a bottle in my valise.

Yours truly,

GEO. STARR,

Emigrant Commissioner.



SOLD BY ALL DRUGGISTS.

RADWAY & CO., 55 Elm st., New York

quite half as much as the expenditure for its publication. If all our church papers were published by the church, our losses would be as heavy in proportion to our numbers as was reported by the M. E. Church."

The Southern church papers have a larger circulation, in proportion to the church membership, than the Northern, and cost the church nothing. Men conduct their own business more economically than when hired to conduct business for others. They are satisfied with smaller incomes in their own business, than when doing business for others subject to be removed at their pleasure. Again, a man will abandon his job on the reduction of salary, but if all his means is invested in a business he will stick to it even through loss.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from catarrh, asthma, consumption, and nervous diseases, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 817 Powers Block, Rochester, N. Y.

We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

Contributed.

Two Scenes.

REV. M. M. SMITH.

The economy of Methodism is a wonderful system. It is intended to utilize the ability of all her membership, so as to accomplish the greatest-possible good. Her itinerant system of properly and scripturally sending her ministry is peculiar to herself and of wonderful utility. The man who proposes to be pastor in the Methodist ranks says to his church: "Here am I; send me." The church says send us a pastor and we will accept him and "support the institutions of the church." The pastor surrenders all right to select his field of labor. The church surrenders all right to choose its pastor. Mutual surrender of rights, mutual acceptance of each other, for the good of the church and the glory of God, this is Methodism. There should be no violation of these rules; hearty compliance makes all happy; deviation or innovation disturbs and creates discord.

FIRST SCENE.

Conference over. The preacher listened with bated breath, the Bishop reads, Kicker Circuit, and to it the preacher is assigned. Where is it? Who lives there? Have they a parsonage? and is it furnished? and a number of questions come to him in rapid succession, "but," he says, "I will find out when I get there, for I am sent and I am a-going." Reaches his work in due time, raining, cold, no parsonage, no preparation made for his coming; all seem to be a little astonished that he did come; finally finds a temporary home, where the wife is a church member, husband not; but generous and big-hearted. No one gives special concern about the preacher or a home for him. Under these conditions he tries to preach, but everything is cold, and the people say, "The conference has made a big mistake." A steward says, "He can't preach a bit." A member says, "I'll not pay him a cent." Everybody is offish, cold, distant; no one says "I enjoyed your sermon; it did me good." The preacher finally gets an old out of the way house and moves in. No stewards visit; ladies do not visit his wife; first quarterly conference convenes; the P. E. comes; several say to him, "You had better move this man he can't turn a wheel here." A salary upon which no one can live comfortably with the closest economy is made. Appointments with possibly 100 members say "we can't pay more than \$25 and some of our best paying members say they can't pay so much this year." Poor preacher. He is forbidden to go in debt unless he can pay. How is he going to avoid debt? How can he pay? Who will answer? Is there a preacher under the sun that can do anything on this work? Who?

Year closes; finances low; no revivals; no conversions; church in a bad fix. Who is responsible? The

preacher went in good faith and had the people received him he might have done a fine year's work.

SECOND YEAR.

The preacher listens for his appointment. He is read out for Harmony Circuit. "I know nothing about the work," he says, "but I will soon," while on his old work preparing to move he receives several favorable letters, one from the president of the board of stewards, saying: "Brother—Should you need help about moving just let us know." The good sisters write and say, "The parsonage is furnished and we will have things in order when you come." He arrives, cold, raining, but almost his entire charge meet him, happily greet him, take him to their hearts, not on trial, but at once. Into the parsonage they go. Everything in order; fire made; dinner ready; social and religious converse. Then fervent prayer, and as the people leave the hand shake, the good wishes, hearty invitations and the "Lord bless you and your work among us," all indicate that that preacher's lines have fallen to him in pleasant places, and that he has a goodly heritage, and if under such circumstances he don't do his dead level best all the time he ought to be superannuated—yes, that's it. Poor fellow, in the first scene, and there are some as good men as the sun ever shown on in such scenes.

M. M. Smith.

AMERICAN BRAINS.

Brain Workers Require Special Food.

American brain workers have for some years past been largely using an especially prepared food for rebuilding the gray matter of brain and nerve centers. Any man or woman who cares to make a test by using this food, Grape-Nuts, for a portion of one or two meals each day, will find a distinct increase in vigor, and particularly in brain power.

Then if they feel disposed to know the reason why, they can have Grape-Nuts analyzed, or take the analysis of the London Lancet and the result will show that the food contains the natural phosphate of potash obtained in a natural way from the cereals, and albumen obtained in the same way.

These two elements unite together in the human body to make and rebuild the gray matter of which the brain, solar plexus and nerve centers are filled.

These are scientific facts which can be ascertained by any careful investigator. The food, Grape-Nuts, is not only the most scientifically made food in the world, but almost any user will agree with us that the flavor is unique and most winning.

The Holy Ghost in the Pulpit and in the Pew.

REV. LEE BEARDEN.

It is commendable in our great church that she is keeping abreast with the tide of intellectuality. The pew demands something more than mere rant. The old idea of "open your mouth in the pulpit and God will fill it," is out of date. There is no place where men of intelligence are more in demand than in the pulpit. Some of the most intelligent men and women fill the pews. They are not bountifully fed without a "common sense discourse." I do not mean by "common sense discourse" that it must be particularly eloquent or from a theme out of the ordinary. The preacher must handle the words of God as one acquainted with them; and, in some sort of logical arrangement and by a clear, forceful language, present them so as to command the hearing and respect of those who are in the pews. Since the demands upon our pulpits are increasing, I am not surprised at our conference committees requiring close examinations for the ministry. The demands from the pew, from saint and sinner, are such that the non-progressive preacher must lose his hold upon his people. Every preacher in our church ought to spend much time with his books. Every sermon ought to have the use of a concentrated mental force for some hours.

I am truly glad that our pastors are awake to this great need, and that most of them are "studying to show themselves approved."

But we are exposed to some dangers along the way. While the demands for intellectuality are so great we are prone in a greater or less degree to lose sight of the need of spirituality. The laity in its demands for mental food is apt to cultivate "itching ears." The pulpit in seeking to meet these demands is apt to forget its mission.

We as ministers are to stress the need of the Holy Ghost in the hearts and lives of the laity. Whatever may be our progress in the intellectual world, we shall never be able to dispense with the work of the Holy Ghost.

We as pastors and people must ever hold the sacred doctrine of regeneration by the Holy Ghost as indispensable necessary to the salvation of an immortal soul. We must not depreciate that work. We dare not recognize it as merely a superficial work, but as real, genuine change of the heart. Many a "stand-up" or "card signing" convert has never had the witness of the Spirit. Why? Because the work of regeneration has never taken place in that heart. Do you expect that convert to be true to God? How can he? His nature is unchanged, averse to God and "not subject to the law of God." How can he overcome the world? His very foundation is laid on the sands, and he cannot hope to survive the storm.

O, may God save us from a superficial idea of the work of the Holy Ghost in regeneration!

Whatever our church membership may want, they need the power of the Holy Ghost. Flowery sermons and fine choirs are good in their place. It is a good thing to have church pride enough to meet all its obligations, but if we succeed as a church we must recognize and appreciate the fact that the Holy Ghost is the great moving power that drives the machinery. We may have the machine, but she can never go forth on her mission of love and service without the power of the great engine, the Holy Ghost. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," was verified at Pentecost when the Holy Ghost came "and they began to speak with other tongues." Peter, the Preacher, who denied his Lord before the timid maid, now stands before the thronging crowds of people and says, "Ye have taken, and by wicked hands have crucified and slain" (Christ). They were pricked in their hearts and said, "Men and brethren, what shall we do?" "And the same day there were added unto them about three thousand souls." It was not simply the words spoken on that memorable day that brought conviction to these hearts. It was the Holy Ghost that accompanied the words. God's words from the lips of his servants attended by the Holy Ghost is to be "quick and powerful, and sharper than any two-edged sword." It is to be the "power of God unto salvation." We cannot hope to succeed when the preacher is "a man of unclean lips, and dwells in the midst of a people of unclean lips." We need a live coal from off the altar of God to touch our lips and hearts. Then we can say, "Here am I; send me," and go on our errand for God and his church.

Should not we ministers be more careful to stress the fact of the personality of the Holy Ghost and his connection with the church of God? Should not we urge our people to depend more on him for success and to be led daily by this Spirit?

Above all, let us as pastors claim his presence and power in the pulpit. It is well for us to have our discourses systematically arranged and our sentences full and well rounded. It is infinitely more important for us to feel the power and influence of the Holy Ghost in our hearts. Then we may have faith in our message and expect this Holy Spirit to carry our words to immortal souls, that they may prove "a savor of life unto life."

"Come, Holy Spirit, heavenly Dove, With all thy quick'ning powers, Kindle a flame of sacred love In these cold hearts of ours."

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

Literature and Review

April Magazines

THE BOOK WORLD treats of authors and books, and keeps its readers informed in regard to literary matters and new publications. It costs one dollar a year, is well illustrated and published by Siegel-Cooper Co., New York and Chicago.

SCRIBNER'S is at hand, a good number. "Two Centres of Moorish Art" is an especially interesting article.

The price of this magazine is \$3 a year. Charles Scribner's Sons, New York.

CRAM'S MAGAZINE continues the papers entitled "Washington Corridors." The Pan-American exposition to be held this year at Buffalo, New York, claims an article. "A Child's Visit to an Ostrich Farm" is very entertaining reading, and "Louisa, Queen of Prussia," is charming.

"As to Anti-Vice Crusades" is an article worthy of study. There is an article on Queen Victoria. For instruction we receive no magazine of greater value than this. George F. Cram, New York-Chicago. \$3 a year.

Books.

THE LADY OF THE NATIONS, by Richard Hays McCartney. Fleming H. Revell Co., Chicago, New York; paper, 25 cents.

This is a poem, in which Babylon rebuilt in more than her ancient glory is the Lady of Nations, the seat of Antichrist, while Jerusalem restored is the seat of Christ. It describes the overthrow of Babylon swift, utter, hopeless. So the author interprets prophecy respecting the representatives of Christian and Antichristian power.

Literary Notes.

The people who read newspapers and magazines have, as a rule, a belief that publishers have no conscience about loading up their periodicals with advertisements at the cost of reading matter. Yet occasionally some proof comes to the surface that publishers have some scruples in this respect. The Ladies' Home Journal, for example, will accept just so many columns of advertisements, and no more. This proportion, for instance, is 70 columns of advertisements as against 122 columns of reading matter in each issue of 48 pages. When the advertising space is full all business is declined. The skeptical may ask, "But is there any business left to decline?" There is, decidedly. For nearly every issue during 1900 there were from four to twenty-six more columns of desirable advertising received than could be accepted, and as each column in the Journal costs \$1,000 the publishers turned away thousands of dollars, which, simply because of principle, they would not accept. So the interests of the public are sometimes regard-



By William Allen White

The author of "What's the Matter with Kansas?" brings the discussion up to date in an able special article, which will appear in an early number. Mr. White will be a frequent contributor to

THE SATURDAY EVENING POST

OF PHILADELPHIA

An interesting weekly magazine, fully illustrated.

Sent to Any Address Three Months (13 Weeks) on Receipt of ONLY 25 CENTS

WITH THIS OFFER

We will also send, without extra charge, a copy of the two books, "The Young Man and the World" and "The Making of a Merchant." These books are reprints of famous articles which have appeared in the Post.

Boys Who Make Money

In a dainty booklet 25 out of some 1800 bright boys tell in their own way just how they made a success of selling

THE SATURDAY EVENING POST

Any boy who wants to try it will be given 10 copies this week without charge, to sell at 5 cents each; after that at the wholesale price.

The Curtis Publishing Company Philadelphia



ed where they are not popularly supposed to be.

The work on Social Control, by Edward Alsworth Ross, which The Macmillan Company will publish immediately is as its subtitle indicates, "A Survey of the Foundations of Order." It aims to account for social order among men of the masterful, self-assertive West-European stock. After showing that natural sentiments, such as sympathy, the sense of justice, and resentment, cannot achieve order save in a simple embryo society, the author undertakes to set forth the entire social-regulative system. While Mr. Spenser has treated order as if it were a matter of institutions political, ecclesiastical, etc.—the author shows that much regulation is outside of institutions. In his studies in public opinion, suggestion, custom, personal ideals, social valuations and the like, Dr. Ross emphasizes the control that is unembodied, and for the most part unnoticed. The author treats at length more than a dozen distinct agencies that contribute to social order and appraises their relative importance in social evolution. Discarding the old units—school, church, State—he penetrates to ultimate factors such as law, beliefs, social religion, education, ceremony, art and personality. He locates the chief, guiding centers in society and shows under what conditions the crowd will dominate, and under what conditions

the elders, the warriors, the priests, the moneyed men, the learned, or the elite. He distinguishes beneficent class leadership from class control, and shows the methods and fate of the latter. The practical bearings of the author's investigation are many. He explains why control relaxes or tightens, and shows that the present tendency to relax is not ultimate but is due to the diffusion of opportunity. The fate of religious dogmas and political theories is connected with economic changes rather than speculation. He points out the causes of class conflict and states what societies are most likely in the coming century to be exempt from this evil. Religion is assigned a distinct role, and its great transformation today is interpreted as the decay of non-social religion, and the growth of social religion. The author shows that the problem of government is only a part of the larger problem of order and that political science needs to be fertilized from sociology. He sets up canons by which to pass a scientific judgment upon the moral socialism of Tolstoi and the moral anarchism of Nietzsche. He shows why in democratic society the school is being given the wealth and prominence that the church enjoyed in feudal society.

Current Comment.

The Way Your Neighbor Treats the Editor.

The delinquent is owing you anywhere from \$1 to \$5. You have sent two polite requests asking for a remittance. You have sent one earnest appeal and one dun. This has cost you much in clerk and book-keeper's hire, and more in stamps and stationery. What next? Stop the paper, you say. That does not collect back dues; but the delinquent will become angry if you do, and refuse to pay his account. There are collecting agencies, who make it their business to collect back dues on newspaper subscriptions. If you do not put these accounts in their hands, they are worse than lost. These delinquents have not only failed to pay, but you have spent money trying to collect off of them, and because of their failure to pay you have had to go to bank and borrow money, at large interest, in order to keep your business going. If you put their accounts in the hands of a collecting agency, many of them will become furiously mad, refuse to pay, stop their paper, write you an abusive letter, and spend much time talking against you and your paper for the next twelve months.—Pentecostal Herald.

Do Missions Pay?

One thousand millions of dollars are spent by the United States annually for liquor; over five hundred millions for tobacco, one hundred and sixty-five millions for education, one hundred and twenty-five millions for churches, and the pit-

Uneeda Quartet

Uneeda Biscuit

was the first to make the country hungry—then

Uneeda Jinjer Wayfer

made a hit with just a touch of ginger.

Uneeda Milk Biscuit

was the third to meet with favor, and

Uneeda Graham Wafer

completed the famous four.

NATIONAL BISCUIT COMPANY

iful sum of five millions for foreign missions. And yet this amount yields a larger per cent of interest than any of the other items mentioned. England has discovered the value of foreign missions, and now has incorporated in its governmental policy the responsibility of sending missionaries to the heathen. And well she may, for in fifty years her outlay for missions in India has been only six hundred thousand dollars, while in 1876 alone her trade with that country amounted to thirty times that sum.—Messenger.

As the hot weather of summer is approaching, this paper will constantly keep before its readers TEETIHNA, a remedy which, where known, is being universally used to prevent and counteract the effects of warm weather upon small children, and it is hoped that all mothers of this community will keep their children in a healthy condition by giving it, for it costs only 25 cents at druggists; or mail 25 cents to C. J. Moffett, M. D., St. Louis, Mo.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (taste pleasant,) taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the Liver, tones up the system. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

The readers of the "Methodist" can order any book they want of Godbey & Thornburgh.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

April 14—Jesus Appears to Mary.
John xx. 11-18.

Golden Text.—Behold, I am alive forever more. (Rev. 1:18.)

Time.—Sunday morning, April 9, A. D. 34.

Place.—In the Garden of Joseph of Arimathea, near Jerusalem.

How strikingly realistic are the scenes of this lesson! How beautiful the devotion of Mary Magdalene! Her preoccupation of mind and heart about Jesus left no faculty for anything else. Even the vision of angels did not recall her thought from her dear Lord, so absorbed was she, so intent upon finding him and doing a last service for him.

It was Sunday morning, just after the resurrection. The women who had followed Jesus in his earthly ministry were not dreaming of his rising from the dead. But they had agreed to meet at the tomb on this morning at an early hour and embalm his body. They came most likely from different parts of the city of Jerusalem, and did not all arrive at the tomb at the same moment. These women were Mary, his mother, Mary the wife of Cleophas, Mary Magdalene, most likely Joanna, wife of Chuza, Herod's steward, and others still. They had bought precious spices, prepared them, and were on their way to the tomb, while it was yet dark. On the way, hearts so full, carrying freely rich spices in abundance, willing to do everything they could do, and determined that it should be done, how woman like was their talk about how they should get the stone rolled away from the tomb! They were not strong enough to do that. But they would go on. Mary Magdalene was among the first to arrive. Lo, the tomb was empty! His body was gone, and they were to be disappointed as to embalming him! Perhaps the disciples had taken him away to some other place, for it does not appear that the women knew anything about the Roman guard. What could a woman's weakness do now? What but run to some of the disciples with this news, and get any help she could? Mary knows where to find both Peter and John. She goes and tells both of them that the tomb is empty. They are astonished at the tidings, and make off instantly to the tomb, going in a run.

Meantime other women have gotten to the tomb. Two bright angels appear to them, tell them that Jesus is risen, and to go and tell his disciples. Agitated with mingled emotions of fear and joy, they speed back toward the city to deliver their message.

Peter and John get to the tomb, John first, for the simple reason that he could run faster than Peter could. But John halts at the mouth of the tomb, looking in; Peter, with characteristic impulse, calls no halt

at all, but goes right in. What they both saw settled the matter with John—he was risen; perhaps Peter was for the moment amazed, and yet uncertain. Love is ever quick of insight, and so far as we know John is the only one of the apostles that came to believe that Jesus was risen in advance of any announcement of the fact to himself by any one. Having seen they leave the tomb.

Mary Magdalene must have returned there a very few moments after they left. She was still distressed about what had become of the body of her Lord. Peter and John had left her behind, had perhaps been to the tomb, but they were gone now. The other women were nowhere to be seen. What should she do? She approached the tomb to look in once more, her heart clinging to the last spot where she had seen him. By this time she was weeping, perhaps sobbing. It would break her heart if she should after all be denied the privilege of performing love's last office of embalming his body! She stoops down, and looks in the tomb. Two angels are sitting there. She sees them, and answers their question about her weeping in a most natural and earnest way, "They have taken away my Lord, and I know not where they have laid him," but in the presence of that fact the sight of angels was nothing at all to her. She turned from the tomb, and through her tears she sees a man near her, and supposing him to be the gardener, answers also his question about her weeping in the same earnest way. Perhaps she had scarcely looked at the man at all. The thought of one dead filled her thought.

What wonder is it that Jesus appeared first of all to such love as this? We may even venture to believe that he providentially arranged it that no one should share the honor of having first seen him with Mary Magdalene!

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

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

Frank J. Cheney.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(Seal) A. W. Gleason,
Notary Public.

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

F. J. Cheney & Co.,
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Sold by druggists, 75c.

Hall's Family Pills are the best.

FALLING HAIR

is one of the first indications of a weakened condition and should never be ignored. It is not a hair tonic that is needed, but

G. F. P. Which Means
GERSTLE'S
FEMALE PANACEA,

which cures the diseased condition, purifies the blood, and puts every organ of the body in perfect health. It is Nature's greatest aid in all those functions peculiar to the sex. It acts specifically on all womb and ovarian troubles.

G. F. P. IS A TONIC AND REGULATOR.

It affords me great pleasure to write a few words in praise of your splendid female tonic, G. F. P. I was run down and debilitated generally, caused by menstrual irregularities, and although I tried different remedies I received no benefit from them. For two months before I commenced using your G. F. P. I suffered intensely and continually. It is no exaggeration to say I began to feel easier in one day after using it, and now, after using one bottle, I want to say to suffering women, by all means use G. F. P. for your trouble.

MRS. NANCY COLLIER,
Miriam, Ga.

I feel that I must tell you what I think of G. F. P. It is by far the best medicine I ever used. I had been afflicted with female complaints for two years and was unable to find any relief until I commenced taking G. F. P. I felt better within a week, and one bottle has cured me entirely. I am now in better health than for five years past.

MISS NANCY BOYD,
Corrigan, Tex.

If your case is not fully covered by our free book, "HEALTHY WOMEN MAKE HAPPY HOMES," write in confidence for free advice to THE LADIES' HEALTH CLUB, care L. Gerstle & Co., Chattanooga, Tenn., and you will receive full instructions for treatment.

Prepared only by L. GERSTLE & CO., CHATTANOOGA, TENN. Sold by all Druggists at \$1 a bottle, or six bottles for \$5.



A Day on a Parlor Cafe Car for 50c.

You can ride all day on a Cotton Belt Parlor Cafe Car for only 50 cents extra, have your meals at any hour you want them, order anything you want, from a porterhouse steak or a spring chicken down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.



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

E. W. LaBEAUME, G. P. and T. A., St. Louis, Mo.



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For selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our 50-piece Dinner Set, full size, handsomely decorated and gold lined. We also give Curtains, Couches, Rockers, Sporting Goods, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds and many other premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. No money required. Write to-day for our handsome illustrated catalogue free. SALVONA SOAP CO., Second & Locust Sts., ST. LOUIS, MO.

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Reasonable Prices.

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Epworth League.

April 14—Foundations.

The foundations of life are more than the foundations of our homes. For we must build upon some plan. One must needs form his view of life as to what is best to seek and the right way to seek it. Hence arises in every life what we may properly call a foundation, or ground plan. Upon the wisdom of the foundation all is based and risked.

Jesus represents his teachings as a foundation for a successful life. "He that heareth these sayings of mine and doeth them shall be likened unto a wise man who built his house upon a rock."

We observe that Jesus had not been teaching what we call doctrines, though in the Scriptures the word doctrine is applied to precepts. He had not taught theories, nor abstract truths; one may accept abstract teaching without profit. Everything Jesus had said in his discourse related to the conduct of life. It was of tempers, affections and dispositions he taught, a kind, peaceful, trusting life, a generous, helpful life, loving, forgiving, patient. Of such a life only could they think who heard his words, "Blessed are the meek, blessed are the pure in heart, blessed are the merciful," etc.

Here are duties which we can not cavil about. They address themselves to our consciences as of divine authority. To challenge them or reject them is to abandon all views of morality and recoil to beastiality and selfishness.

So Jesus dares to assert that what he has taught—"These sayings of mine"—is fundamental. Upon these sayings a wise man will build. So doing he will cultivate, will satisfy his better nature.

A life which does not bless others can never bless ourselves. The Creator of all, and the loving Father of all, has bound together the interests of mankind. There are principles of universal application which regulate the public welfare. To maintain these and guide our lives by them is always best for us in the end. To reject them is a folly which not only throws off the claims of men upon us but which defies the Creator in going contrary to his manifest purpose.

The great teacher closed his discourse by picturing the test which shall come to all characters and lives. The storm that shall try the foundation upon which every man has built. We can hardly be mistaken in assuming that the destinies of spiritual life are meant to be unfolded to us here. There awaits us each one a test which will expose and confound every false hope. The spiritual nature alone is eternal. In so far as we have regarded spiritual life we have built wisely. We shall think of our life is here incomplete and that the entrance upon purely spiritual relations shall reveal what

destiny awaits us. Jesus had, in his discourse placed himself on the judgment throne. He had represented that all mankind should in the judgment be tested by his own teachings. This closing in which he says: "He that heareth these sayings of mine," etc., is the individual appeal in which he urges home upon every hearer's heart the truth he has taught, and to enforce that truth calls into view the boundless terrors of a human soul wrecked and lost. Every hope fails in one tremendous crisis. All shelter falls amid the wild storm. The sandy foundation gives way to the beating waves, and when man most needs a shelter he is shelterless.

To every one who has faith in man's immortality these words of the Master are the most eloquent that were ever spoken. They present duties unquestioned, and obligations weighty as eternity.

HINTS AND HELPS.

Our lesson today is a part of the "Sermon on the Mount," and was delivered to a mixed multitude "from Galilee, Decapolis, Jerusalem, Judea and beyond Jordan."

Whether this sermon and the one recorded in Luke 6:20-49 are the same, is a matter of dispute; however, the truths taught remain unaffected, if the records be of two sermons or one.

This sermon contains the "grand outlines" of "Christian practice." Christ had not yet made atonement for the sins of the people, his disciples were not yet able to receive many things concerning the kingdom, but all men were in a condition to hear the principles of right living.

Christ closes the sermon with the striking contrast of the wise and foolish builders. The contrast is closely connected with the thought contained in verses 21-23, and seems aimed principally at hypocritical and nominal disciples, or religionists.

Whosoever heareth these sayings of mine (Matt. 5, 6, 7 chapters, Luke 11:28, Jno. 14:22-24), and doeth them, I will liken unto a wise man, which built his house upon the rock (1 Cor. 3:10, 11).

Christ is the rock upon which every spiritual house that is to stand the floods of temptation, the storms of evil, the winds of trial, is to be built.

The hearing of the Word on the Sabbath, teaching it in the Sabbath-school, or talking of it in the League are all to no purpose unless we do what we hear, teach and know to be God's will.

Whosoever is pure, meek and merciful in spirit, is a peacemaker; is full of good works, so that he shines before men at home as well as in society; does no murder in thought, word or deed; gives alms secretly, desiring no praise of men; prays humbly; forgives as he hopes to be forgiven; is not anxious about

worldly things; does not judge rashly; is a seeker of God and not of Mammon; has laid his foundation on "the Rock." Such a one need not fear adversity, poverty, bereavement, affliction, persecution or death for his building will stand firm through all.

Young men and women are everywhere making great efforts to gain educations, crafts or trades, that they may be able to shine before men, be great intellectually, financially, socially; hearing but not doing Christ's will. They are building on the sand. When the flood of time carries them past the gates of death into the sea of eternity of what use will the money in the bank be, what good the greetings in the market place, the plaudits of the multitude?

L. G. R.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and hearty failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

AT THE CAPITOL.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. Alldred,

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Mrs. S. A. Gresham.

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MOZLEY'S LEMON HOT DROPS

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

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

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., hat 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.

Iron Mountain Route.

DAILY

3 Trains to Texas

2:05 a. m., 7:30 a. m., 3:00 p. m.

4 Trains to St. Louis

1:05 a. m., 8:40 a. m., 8:30 p. m., 8:40 p. m.

2 Trains to Memphis

8:40 a. m., 1:28 p. m.

2 Trains to Kansas City

8:45 a. m., 8:35 p. m.

2 Trains to New Orleans

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

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THE ARKANSAS METHODIST.

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

WEDNESDAY, APRIL 3, 1901.

Now that the Mission Conference approaches, you want to know something about Missions. Any book published on the subject can be bought of Godbey & Thornburgh.

Our subscribers are not only Methodists but our friends. We are united, editor and reader, in one great work. We depend upon each other. Less than \$50 a day will not run our business here, and yet year by year we realize no more individual profit from it than our preachers get on good stations. Our mail lists have never been in so good condition. Good times has enabled many to pay up old accounts. But there are many yet unpaid. This, dear brother, is a kind suggestion to you if you are behind with your subscription. Pay us now, if possible. We have much need of the money.

The church at home needs to know in detail of the church abroad. It is the object of the General Missionary Conference to be held in New Orleans to give information. After twenty-five years of experience in India Bishop Thoburn wrote in 1884 My Missionary Apprenticeship in order to give an inside view of missionary life and, as he says in the preface to this book, to "open the front door of the missionary's house, and the front door of his heart as well, and let a kind and sympathetic public step in and look around at leisure."

The genial, open-hearted way in which this book is written is a promise of much good from the talks which Bishop Thoburn will give at the General Missionary Conference in New Orleans April 24-30. He will preach the opening sermon and deliver an address on Woman's Day.

Religious Census Taking.

BY BISHOP E. R. HENDRIX.

One of the most notable things in connection with the Forward Movement on both sides the Atlantic is the numbering of the people, not the Lord's host, but especially those who should be the objects of the solicitude and labors of Christians. Next to knowing who are on the Lord's side, the true assembly of the Lord's people ready to respond to any call for service, it is vital to know something of the great company of those not yet numbered among the disciples of our Lord. The effort to find out their religious preference awakens tender memories in the minds of the strangers to God's house while it establishes kind and helpful relations between the workers and the objects of their labor, as well as between the churches and those who express a preference for some special church. It opens the way for many a pastor to families that soon send their

children to the Sunday-school and themselves find regular seats in the church with which before there was only the slenderest tie because perhaps sainted parents once were members of the same church.

Early in the present year the city of Buffalo, New York, which has more than 350,000 souls, was thoroughly canvassed in the brief space of five hours by 2,000 visitors under 34 district superintendents. While these takers of the religious census represented 110 churches it was found that 180 churches shared in the benefit of this visitation. Cards were prepared which were used to show the religious preferences of every family, averaging about four names to a card. In the hands of instructed visitors in five hours fully ninety per cent of the houses in Buffalo were visited and the necessary information obtained and 72,000 cards were reported at headquarters representing about 300,000 souls. Less than one per cent refused to give information. In fact in the worst slums of Buffalo out of two thousand cards only four were marked "refused information;" while in the most aristocratic part of the city only seventeen out of twenty-one hundred refused to be interviewed.

The daily papers prepared the people for the coming of these visitors and encouraged the giving of the desired information. It was an unsectarian effort to find out the religious preferences of the people and the information was obtained for the benefit of all the churches, all of which were friendly to the undertaking. The Sunday-school Times, which reports this most successful religious canvass, states that 26,000 cards showed 104,000 who preferred the Roman Catholic Church in a city with an estimated Roman Catholic population of 115,000, which shows great accuracy in the canvass. The only body showing a notable difference between what they claimed and the number willing to be claimed by them was the Christian Scientists. The cards showed some three hundred and twenty while five times that number had been claimed.

A notable thing and suggestive of the value of early impressions was the encouraging fact only five per cent of the people were without a church preference or a friendly attitude to some church. One minister was thus able to locate fifty families that he was not before aware had a preference for his church and a new and enlarged sphere of religious activity became his at once. It was estimated that fully 20 per cent of the cards sent in to the various pastors represented families or individuals whose religious preference had not been previously known to the pastor whose church they felt most inclined to. The pastors at once became alive to the fact of the great and new work before them while the whole

city was impressed with the wisdom and zeal of the churches in making the canvass and following it up.

What was done so successfully in Buffalo can be done in all our cities. It has been done successfully in so great a metropolis as London, where given districts of the city or parishes have been recently canvassed under the auspices of the Free Church Union, or all the evangelical churches outside of the Church of England. This was followed by what was called "The Simultaneous Mission," a religious awakening under the leadership of chosen ministers of the co-operative churches who held successful services reaching 500,000 daily for some weeks in London, and are now being co-operated with throughout Great Britain in smaller cities. The results have been so encouraging that the efforts will be renewed during next year. Ministers are now preaching Christ in place of preaching about Christ.

In response to a request from England I sent the following statement about the Forward Movement in America, which I quote from one of the Wesleyan papers in which it was published. Thus may each Methodism provoke the other's zeal and good works in their world-wide fields.

"The Forward Movement in America is eminently a spiritual one. It looks to the better utilization of the laity in spiritual work as soul-winners. We are seeking to bring fresh joy to the heart of our Lord as again he sees the seventy as well as the twelve go out two and two into every city and village to prepare the way of his coming. We do not believe that the tongues of fire that sat on the heads of the one hundred and twenty at Pentecost told of unused gifts of speech. How much all in that upper room must have contributed to the glorious harvest of that great day of the Lord. Only twenty-five won by each of the one hundred and twenty would have made three thousand. Who dare say that only Peter, or even the Apostles, were the sole instruments used that day chosen vessels to bear our Lord's name to the multitude? Why then should the tongues of fire not have been confined wholly to the twelve?"

"Our American Methodism with its nearly six millions of communicants is seeking to enlist in its various branches a Gideon's band of at least a few hundred thousand who may each seek to bring at least ten souls to Christ this year. And yet that would mean millions! But it would mean far more in the way of deepened spirituality, of an intense devotion to Christ, of skillful labor for the Master. The wise pastor no longer looks upon his church as his field but his force. To train that force for Christian work, as our Lord did his disciples, should be the aim of every pastor. It was thus that Wesley multiplied himself

through his humble lay helpers many of whom became mighty men of God, some of them afterwards reaching the chair of the conference, as Alexander Mather and others."

It is devoutly to be hoped that as one result of the New Orleans Missionary Conference delegates and visitors, ministers and laymen may return home full of holy zeal and approved methods for the conversion of souls both in our mission lands and in every charge in our Methodism.

Drowned by the Choir.

Bishop Candler is not complimentary to city choirs. Hear him. Pleading the cause of missions in Cuba, he says:

"If I had the money spent by the Methodists of the three cities, Atlanta, Nashville and St. Louis, in entertainments absolutely hurtful to piety during the past winter, I could procure the properties needed by our brethren here now. The choir money spent apparently with a view to suppress congregational singing and impair worship by a sort of Sunday substitute for the opera, would equip this work. Meanwhile the pastors of some of our great churches are wasting precious time and opportunity by sermons compressed to the dimensions of jejune essays under the hydraulic pressure of musical floods in front and rear. When will we quit playing at religion? O Lord, how long!"

Church Notes.

The one hundred and seventeenth session of the Baltimore Conference M. E. Church, South, will convene in the Greene Memorial Church, Lenoire April 3. Bishop Fitzgerald, presiding.

Bishop Thoburn will preach the opening sermon at the Missionary Conference at New Orleans.

The sales of the M. E. Church Book Concern decreased in the quadrennium ending 1900, \$467,244 as compared with the quadrennium preceding. This is cause of surprise, considering the increased prosperity of the country.

Brother Johnston, our agent for the Twentieth Century collection, has received from J. H. Arnold, of Hope, Ark., and his business partner, J. L. Deloney, a gift of 160 acres of fine land for the colleges.

The book agents of the M. E. Church state that the efforts to increase the circulation of their church papers by reducing the price has failed of its purpose. This is the almost unvarying testimony of all who have tried it. Those of our people who are clamoring for a cheaper paper might with profit study the above fact.—Wesleyan Christian Advocate.

There is a pathetic side to the itinerancy. To see a man with wife and several children living three or

four months on forty dollars, fifteen of which was wagon hire in moving, and the balance "chips and wheelstones," is enough to melt a hard heart. Some of the brethren fare even worse than that. The stewards who do not get out and do their very best for such men are "wicked and slothful" stewards. That is the plain truth of the case.—Midland Methodist.

Notices.

WHERE IS HE?

Mrs. E. S. Tilley, of Connerville, I. T., wishes to know the whereabouts of her father, William Z. Taylor. Last heard from he was living in Scott county, Ark. Any information furnished, sent her or her husband at Connerville will be appreciated by a loving daughter.

B. F. Stegall, P. C.

Pontotoc, I. T.

THANKS TO MY FRIENDS.

Dear Dr. Godbey—I desire through the columns of your paper to return thanks to the many friends of my dear husband for their kind letters of sympathy. In my sore bereavement letters coming from his brethren in Arkansas are peculiarly comforting. During his long illness he spoke often of his former charges and longed to be able to return to his native State, but God ordered otherwise. Yours in deep sorrow,

Mrs. Emma K. Hill.

Brownsville, Tenn.

THE GENERAL MISSIONARY CONFERENCE.

In answer to numerous inquiries, I desire to say that those of us in this part of the conference will leave Fort Smith April 22, at 4:15, via Choctaw to Memphis and thence on the Illinois Central to New Orleans. We find this the quickest and most desirable route. We will reach New Orleans on the evening of the 23d. I'm glad to learn that so many are going. This bids fair to be the greatest meeting of the kind ever held by Methodist people.

Churches could not do better than to make up a purse and send their pastor. He would doubtless return fired with missionary zeal. The round trip ticket from Fort Smith will cost \$19.55. Add to this ten dollars for expenses while there and one can estimate the actual cost of the trip.

O. E. Goddard.

SUNDAY-SCHOOL OFFERING.

The printed matter for our Sunday-school Twentieth Century thank-offering has been mailed to superintendents in all the districts except three. We shall send to schools in these remaining districts just as soon as we have secured names and post-office addresses of superintendents. Several schools have already reported. Morrilton by Brother H. V. Crozier, Conway by S. E. Anderson, Knoxville by W. B. Wilson. The school at Fordyce proposes to raise one hundred dollars. Several other schools are getting their reports in hand.

The schools of the state ought to raise at least \$5,000 with but little effort. There are about eight hundred schools in the state. An average of a little more than \$6 from these schools will make the \$5,000.

Will not every school strive to make the movement a great success?

F. S. H. Johnston.

CHURCH DEDICATION.

We will dedicate our new Church at Tomberlin, Ark., April 14. All former pastors invited. Rev. J. H. Riggin, D. D., will preach dedicatory sermon.

W. W. Nelson, P. C.

POSTPONED.

Owing to unforeseen circumstances, the Fort Smith District Conference is postponed till further notice.

Henry Hanesworth, P. E.
Ft. Smith, 3-30-01.

Church Telephones.

LITTLE ROCK.

The meetings at First Church, conducted by Rev. George Stewart, have continued during the week. There has been a service from 10 to 11 a. m. and also in the evening each day. The attendance at the evening services has been all that could be desired,—full houses. From one hundred and fifty to two hundred persons, chiefly church members, have been present in the morning. The preaching has been of a very practical sort, dealing with the sins which beset church members and outsiders without doctrines or theories. The interest of the work has strengthened and so it is purposed to continue through this week. The preacher is being well sustained by the church in his efforts. His preaching is addressed especially to the swaying of public opinion, and hence may not be so productive in individual conversions. Notwithstanding the murky sky, the service for men only last night—Monday,—filled the house.

Nineteen persons were received into the church at Winfield, chiefly children of the Sunday-school.

Hunter Memorial was dedicated by Dr. Hunter. No collection was needed. The auditorium and Sunday-school room were filled and the services were fit and impressive. Brother Hutchison reports more fully of this on our 12th page.

There was good service at Asbury.

The Editor of the Methodist preached at Argenta at night.

FORT SMITH.

First and Central Churches report one accession each on profession of faith. President A. C. Millar, of Hendrix College, preached a fine sermon on "Civic Righteousness" at the night service of First Church.

Rev. S. F. Goddard, of Van Buren, reports an unusually fine day with his congregation. There were three accessions by letter and one on profession of faith.

Prof. A. H. Carter, superintendent of the Central Church Sunday School is happy to be able to



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CHICAGO.

NOTE.—Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

say that the quarter just closed has in all respects been the very best quarter in the history of the school.

Mrs. H. Hanesworth organized, last week, a Juvenile Missionary Society at East End Church, Van Buren, with 26 members. Mrs. Kelton has been appointed lady manager. The Fort Smith District can well invite comparison with any other district in the state in the number of societies organized the present year. Mrs. Hanesworth as District Secretary is doing a remarkable work. The good people of our city are rejoicing over the driving out of gambling machines and gamblers from our borders. One merchant remarked to the writer that his business had increased 25 per cent since the signing of the Anti-gambling Act.

M.

HOT SPRINGS.

Brothers Harvey, Brown, Owen and Robertson answered to the roll-call Monday, 10 a. m., at the Ministerial Association. Brother Harvey had six penitents, two conversions and four accessions in a recent service. Repairs are being made on Glenn Street Church in the way of roofing, painting, papering and putting in new pews. Services Sunday evening well attended. Dr. Brown preached to large congregations both morning and evening. Prayer meeting and Sunday-school both doing well, with increasing interest. The pastor expects to hold a series of meetings in his church shortly.

Brother Owen had fine services on Sunday. Prayer meeting well attended by the young people, and is quite spiritual.

Epworth League and Sunday-school continue to grow in interest.

South Hot Springs had a very good day Sunday. One accession at the morning service and two came forward for prayer during the service in

(Continued on 16th page.)

Personal.

Rev. J. R. Rushing, of Princeton, was a pleasant caller Thursday.

A note from Rev. H. H. Watson says: "I had a good day Sunday, four joined the church."

Rev. W. R. Harrison writes: "All up and well. A general cleaning and fumigation gone through with."

A note from our dear brother, Rev. Frank Ritter, Jonesboro, Ark., tells us that he is confined to his room but able to sit up.

Bro. P. H. Stubbs and wife, of Cardens Bottom, were pleasant callers Wednesday. They will visit Hot Springs on the trip.

Rev. P. H. Greeson, P. C. at Blackton, writes that they are having a glorious revival, with Holy Ghost power manifest. Eleven conversions so far, in five days.

The church and community at Eng-land, Rev. W. W. Nelson's charge, has suffered a great loss in the death of Mrs. J. H. Hicks. She was a noble woman, and very influential for good in her community.

S. D. Kitchens, State Agent in Little Rock for the Equitable Life Assurance Society, a popular business man, who came here from Helena, Ark., died on the 28th after an operation for appendicitis.

Dr. Arthur Edwards, Editor of the North-Western Christian Advocate, published in Chicago, died March 20. He was a clear and forceful writer, very positive in his views, of broad culture and superior natural gifts.

Rev. J. W. Smith, of Newport station, is making excellent progress in his charge. His people have fixed the salary at liberal figures. The congregations are large and the feeling of the church is that it has an aggressive leader whom it can confidently follow.

Christian Life.

Go Tell.

BY B. F. M. SOURS.

See Gadara's madman—redeemed!
redeemed!

In gratitude garmented now!
His heart full of love to the king
divine,
Intelligence on his brow.

He pleaded to be with his Savior
then,

To follow Him in the way;
O! that was a day of joy to him,
For that was salvation's day.

What! saith He me, "No?"—I would
follow Him

Wherever the path might lead.
My Savior should be, while on earth

I walk,
The fullest of all my need.

Go tell what answer the Master gave,
And gratitude's willing feet
Went witnessing all round the land,
In houses and on the street.

And thou, has salvation come to thee?
Has sin's mania fled away?

Art thou garmented now in the blood-
washed robes,

Though yet in the house of clay?

Go tell, and wherever your busy feet
Keep bearing you all the days,
Salvation's story be life's glad theme,
And sing thy Redeemer's praise!

Go tell, there are sorrowing ones and
lone

Who wait for the joyous news;
But how thou lingerest!—tell them,
man!

What! do thy lips refuse?

Go tell, if the rapture has come to
three,

Then let the radiant light
Illumine the paths of thy friends
around,

Illumine with its glory bright.

So shall thy life be a happy life,
And thou, through its length, shall
be

Walking hand in hand with thy
Savior too,
In holiest sympathy.

Go tell—thunders down the ages—
tell

To sin's maniacs mongst the
graves

That Jesus lives who died for them—
Tell them that Jesus saves.
Mechanicsburg, Pa.

Why?

What true child of God can object
to the teachings of the Bible on the
subject of holiness? No one. And
what is Bible holiness? It is briefly
this: Supreme love for God; puri-
ty, honesty, sobriety and consecra-
tion of life. God does not require
humanity to attain to any higher
plane of living. "Supreme love"
produces all the Christian virtues.
It takes in the light and depth, the
length and breadth of the Christian
life. God does not require us to be
"faultless angels" in this world.
We are flesh and blood, living in a
material realm. We best serve and
glorify our Creator when we meas-
ure up to the standard of true and
noble manhood. Holiness, as a the-
ory, is worthless; indeed positively
injurious to character. The only ho-
liness that is worth possessing is the
holiness which reveals itself in a

Any one can Tell

The man or woman with an irritable
temper, restless, fidgety movements, fail-
ing memory and lack of concentration is
suffering from crippled nerves. The
lines of care, the palid cheeks, the wasting
flesh, the dark circles under the eyes tell
all too plainly of the worry, the pain,
the loss of sleep and disturbed digestion,
that break down the nervous forces and
consume the vital power. For quick and
sure relief nothing equals

"My wife was a constant sufferer from
nervous prostration which was brought on
by female troubles. She was in a very
bad condition and was so completely run-
down and nervous that she could not
sleep day or night. She began taking
Dr. Miles' Nervine and found relief at
once. A few bottles completely cured
her, and today she enjoys the best of
health."

JOHN VINZANT,
Lake City, Fla.

Dr. Miles' Nervine.

It relieves the pain, quiets the irritation, strengthens the overtaxed and weak digestion
and feeds the worn-out brain and the wasted nerves. Try a bottle to-day.

Sold by all druggists on a guarantee.

Dr. Miles Medical Co., Elkhart, Ind.

Christly disposition, purity of mor-
als, honesty of conduct, devotion to
truth, and usefulness of service.
Why is it that the "loud professors"
of holiness are invariably harsh and
unbrotherly in their interpretations
of the motives of their brethren?
Why is it they are as a rule disloyal
to the church? Why is it they are
not "safe men?" Why is it they
are seldom men of "practical godli-
ness?" Why is it they produce more
friction in the church than spiri-
tuality? Why is it that they are
more or less fanatical and unedu-
cated? To answer these questions
will be to show where the so-called
"holiness trouble" lies. The church
and the world is "sick" of "holiness
professors." What both admire is
men and women who prove the
truth of holiness by a holy life. No
unbeliever has ever yet been able to
set at naught the argument of a
good life. And when a man has be-
come so "holy" that he cannot live
in the Methodist church and preach
from her pulpits he has become too
angelic for this fleshly realm." F.

If the Baby is Cutting Teeth.

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

We Duplicate Prices.

We have been asked by two
brethren if we can duplicate Bar-
bee & Smith's prices on the Bag-
ster Teacher's Bible. We answer,
yes, or on any other book.

Godbey & Thornburgh.

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road.



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Breeder of Plymouth Rocks—Barred, Buff and White; Single-Comb
Leghorns—Brown and White; Wyandottes—Silver-Laced, Buff and
White, and Pekin Ducks. Of the best blood in America. Winners of 65
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of prizes at the Big MEMPHIS show this year. EGGS for
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receive a copy of this invaluable publication, post-paid to your
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GODBEY & THORNBURGH.
Little Rock, Ark.

For the Young People.

When Things Go Wrong.

There comes a place in the smoothest way
Where things go wrong.
Don't twist and twine till you spoil the day—
Hum an old song.

The sun still shines, though it seems put out,
When things go wrong.
A face seems marred by pucker and pout—
These don't stay long.

There's a spirit of hope in a heart that sings,
When things go wrong,
That gives us courage and sadness wings,
And makes us strong.

What's the odds if the world is big,
And things go wrong?
There's plenty to do—there's gold to dig—
Why grumble along?

For others will work, and working sing,
Though things go wrong,
Till they find this life a beautiful thing—
As they hum their song.
—V. B. Brecht.

A Sensible Girl.

At our hotel was a beautiful young girl, educated, clever, thoroughly up-to-date. A handsome fellow was paying her devoted attention, whenever he was sober enough to do so. All of us felt anxious lest his attractive manners and lavish display of wealth should win the girl. One evening late she came into my room, and, settling herself among the pillows of the couch, said, "John proposed tonight, went down on his knees, said I was the only power on earth that could save him, and if I didn't consent to become his wife he would fill a drunkard's grave." "What did you say?" I asked, breathlessly. "I told him that I was not running a Keely Cure, but if he really wanted to be saved from a drunkards' grave, I could give him the address of several I had heard highly commended."—Selected.

Children's Letters.

Searey, Ark., Mar. 22, 1901.

Dear Brother Godbey—I will write a few lines for the dear old "Methodist," which I enjoy reading so much, especially the children's page.

I am a little girl nine years old. I live at Mt. Vernon, but I am staying with my grandma in Searey, and attend my Aunt Estelle's private school. My grandpa died a year ago. I miss him so much. He was so good to me. I study grammar, arithmetic, geography, physiology, fourth reader, spelling and writing. Miss Minnie Lightle is my Sunday-school teacher. I study the Quarterly, am a member of the Junior League. Miss Lerline Baugh is my music teacher, and all of my teachers together can keep a little girl busy. Brother Godbey, do you remember the ride you, Uncle Ben C.

WINE OF CARDUI

How a Woman Suffers.

HOWELL, IND., Nov. 26.

I will always praise Wine of Cardui. It has done me more good than all the medicines I have ever taken in my life. Please send a book about female diseases to the ladies whose names I enclose.

Mrs. MINNIE STODGHILL

McELREE'S Wine of Cardui

It isn't necessary for a woman to give particulars. When she says she has "female troubles", other women know what that means. It means days and nights of endless suffering. It means headaches which no tongue can describe. It means that terrible bearing and dragging down in the lower abdomen. It means agonizing backache, and shoulder ache, and arm ache, and aches in the lower limbs. It means nerves on edge—the blues—despondency and loss of hope. It means debilitating drains that the doctors call leucorrhoea. It means martyrdom—sometimes even death seems preferable. And still Wine of Cardui will utterly put those diseases and pains to rout. It has cured thousands of cases when nothing else on earth would. To the budding woman, to the bride, to the wife, to the expectant mother, to those going through the Change of Life, this Vegetable Wine is a blessing.

Druggists Sell Large Bottles for \$1.00.



LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

WINE OF CARDUI

Matthews, Aunt Addie, Mamma and I took coming down Mt. Nebo about four years ago? I got scared. I don't like such high mountains. With best wishes. I am your little friend,
Minnie Lee Jones.

I remember the ride. I enjoyed it much.—Ed.

Vanndale, Ark., March 23.

Dear Brother Godbey—I am a little girl, and live in the country, not convenient to a school, only in the summer. Grandma takes the "Methodist" and I love to read the letters from the children. I wish more would write. Brother F. C. Sterling is our preacher. He preached at a school house last Sunday and we all enjoyed his sermon. Your little friend,

Iva Legg.

Our Emblem—The Apple Blossom.

This is the flower or bloom chosen by our legislature as the emblem of Arkansas.

How many of our young people can write a description of it? I want twenty bright boys and girls in Arkansas to try it, and the two best papers will be published in the "Arkansas Methodist."

Each letter will be answered by Newo. You may not know who Newo is, but you write him a letter and address it Newo, care "Arkansas Methodist," Little Rock, Ark. I love the young people. I love Arkansas and I love God.

If you love Arkansas, say so. If you love God write and tell me about it. And when the apple blossoms come write and tell me all about them.
Newo.

Elegant equipment on the new line to Hot Springs.



Roses! Roses!

10 FOR 50c.

WE WANT everybody who grows flowers to try our plants this year. That we may secure a trial order from you, we offer the following set of ten roses for only 50 Cents, postage prepaid.

CLOTHILDE SOUPERT—Pearly white, with rose pink center.
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PEARL DES JARDINS—Finest bright yellow, rich, fragrant.
BRIDESMAID—Clear delicate pink, exquisite shape.
GOLDEN GATE—Creamy white, petals edged rose.
PRINCESS BONNIE—Solid crimson, very sweet and productive.
FRANCIS KRUGER—Copper yellow.
MAD. SWALLER—Rosy flesh, globular cup shaped flowers.
ETOILE DE LYON—Rich golden yellow, immense flowers.

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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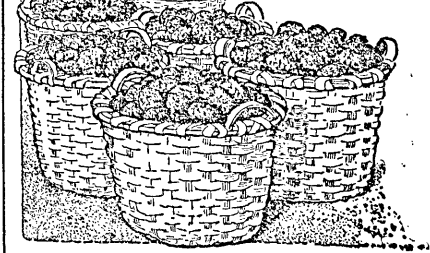
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Old 215,
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413-415 Main St.
Little Rock, Arkansas.

Our Church at Home.

HELENA STATION.—Brother Ricks writes from Helena: "I closed last night two weeks protracted services. We had nine accessions and our church membership was greatly revived and strengthened. Rev. J. J. Stowe, of Savannah, Tenn., a friend of my college days, did the preaching which was strong, forcible and spiritual. He is a young preacher of rare and marked ability. I think our church here is steadily growing."

CLARKSVILLE CIRCUIT.—My second quarterly conference was held last Saturday and Sunday. Rev. J. M. Cantrell, P. E., was with us in the spirit of the gospel. His preaching was strong and fruitful. The finances are behind, but there is quite an improvement on the past. Have a good showing on the conference collections, and expect to pay them in full. Have had two conversions and several additions to the church. Cantrell ought to be kept in the presiding eldership. Yours for clear decks, P. B. Summers.

ANSWERS A QUESTION.

Mrs. Rorer's Reply to Ladies' Home Journal.

"I consider coffee as it is usually made in the American family—strong and from the pure bean—an injurious drink, especially for nervous people.

No doubt the student to whom you refer can study better after taking a cup of coffee, but the new energy is caused by a stimulant, the effects of which will soon wear off, leaving him lower in nervous force.

That is the reason he has headache and feels so miserable when he is without coffee. If it is only the hot drink he requires why not take a cup of clear hot water or a cup of Cereal Coffee?"

Mrs. Rorer is one of the most eminent authorities on food in America. She knows that Americans go on day by day using food and drink that sap their vitality instead of building it up, and it requires argument oft repeated to wake them up. Broken wrecks of humanity stumbling along, unable to carry out their cherished plans, are all about us and their physical weakness is nearly always due to improper food and drink. Coffee is a skilled destroyer of nervous strength. Postum Food Coffee is a delicious food drink made from selected parts of cereals that yield the elements Nature demands for rebuilding the nerve tissue all over the human body.

If it has ever been served to you in a weak, unpalatable drink, have it made over again and use two spoons to each cup and know that the actual boiling continues full 15 minutes. Our word for it, the Postum Coffee is delicious when properly made.

LONDON, ARK.—We send you a notice of the death of Brother King. We suffer a great loss in the death of this man of God. Brother John J. Rye, who has been such a strength to our church during all of its history, is very sick, no hope of recovery. Many preachers remember this man of God. He is awaiting the coming of his Lord. He has not been able to see the new church that is now under headway. He is very much interested in it, and is the largest donor. What a benediction to be in the presence of this father in Israel!

We will soon lose from our congregation Prof. Z. Frank Blair, a Christian gentleman. He has wrought well in our school as principal. Any community will do well to secure him.

Dr. Chas. Rye, the efficient secretary and treasurer of the building committee, and I. G. Bennett are pushing the work of building vigorously. The people here gave us a genuine pounding the other night. We have recovered from the bruises but suffering now from indigestion! We are looking forward to the District Conference for a great spiritual uplifting.

J. F. E. Bates.

HUNTER MEMORIAL CHURCH.—Perhaps the brethren throughout the State would be glad to hear from the youngest preacher and church in Little Rock Methodism. I feel that the good Lord through the conference has been unusually kind to me, if he ever is partial to any of his children. So far as I am aware, I have thus far had the privilege of serving the two best charges in the bounds of the Little Rock Conference. Last Sunday was a great day at Hunter Memorial. It marked, I think, an epoch in the history of our rapidly growing church. With our debts all paid, our hearts full of joy and our faces bright, we filled the entire church to its full capacity, including the Sunday-school room, and dear old Dr. Hunter dedicated it to Almighty God. We especially appreciated the presence and encouraging words of Thomas and Steel and brother pastors. Also we enjoyed having many other visitors with us, some of whom took part in the service. The dedicatory service was peculiar in that we had neither Bishop nor collection. Dr. Godbey preached a splendid sermon for us at the morning service. We all love him out here, and feel that he is a member of our church. One of the brethren wanted to nominate him as delegate to the District Conference. Our people as a whole are bouyant and hopeful, and are expecting great things from God this year. The Lord is with us. We have had some conversions and about twenty-three accessions to the church since conference.

I rejoice in the success of all my brethren in the ministry, and re-



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TWO DAILY TRAINS TO INDIAN
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Painless and Harmless.
No pay till cured.
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876 Davis Ave., Memphis, Tenn.

Warning Order:
State of Arkansas, ss
County of Pulaski, }
In the Pulaski Chancery Court.
Nellie Burnham, Plaintiff, vs. Lucas H. Burnham, Defendant.
The Defendant Lucas H. Burnham is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff, Nellie Burnham.
March 12th 1901.
Chas. M. Connor, Clerk.
By F. A. Garrett, D. C.
John Barrow, Solicitor for Plaintiff.

member you always in my prayers.
Pray for me.

Forney Hutchinson.

SUCCESS—WORTH KNOWING.

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

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Length	Depth	Mesh	9 thread twine	12 thread twine	16 thread twine
20 ft	4 ft	1 in.	\$1.00	\$1.10	\$1.20
30	5	"	1.60	1.80	2.15
40	6	"	2.30	2.65	3.20
50	7	"	3.00	3.20	4.00
60	8	"	3.25	3.65	5.00

20 6 3 4 2.25 Knit Creek Seines,
15 4 3 4 1.25 Mounted Complete,
10 3 1 1 1.50 Made of No. 6 Twine.


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Elegant equipment on the new line to Hot Springs.

Contributed.

Rev. J. J. Bond.

REV. T. D. SCOTT.

Rev. J. J. Bond was born near Atlanta, Ga., October 8, 1850. In his eighth year of age he moved to Haynesville, La., where he grew to manhood. At this place in 1877 he was received into the ministry of the Methodist Protestant Church and continued here in active service till 1895, when he joined the Little Rock Conference, M. E. Church, South, where he did five years of faithful and efficient service, had begun on the 6th with his characteristic diligence. But his health gave way, still he struggled on, and after about three months of patient, manly struggle against disease, he quietly, peacefully and consciously, after bidding his family good-by and exhorting his children "above all things to do right," took his departure from the home of his son, R. F. Bond, Yellville, Ark., March 7, 1901. Thus closed the earthly career of a diligent, faithful and efficient life. He was in the zenith of his powers and no one among us gave better promise of continued service and usefulness.

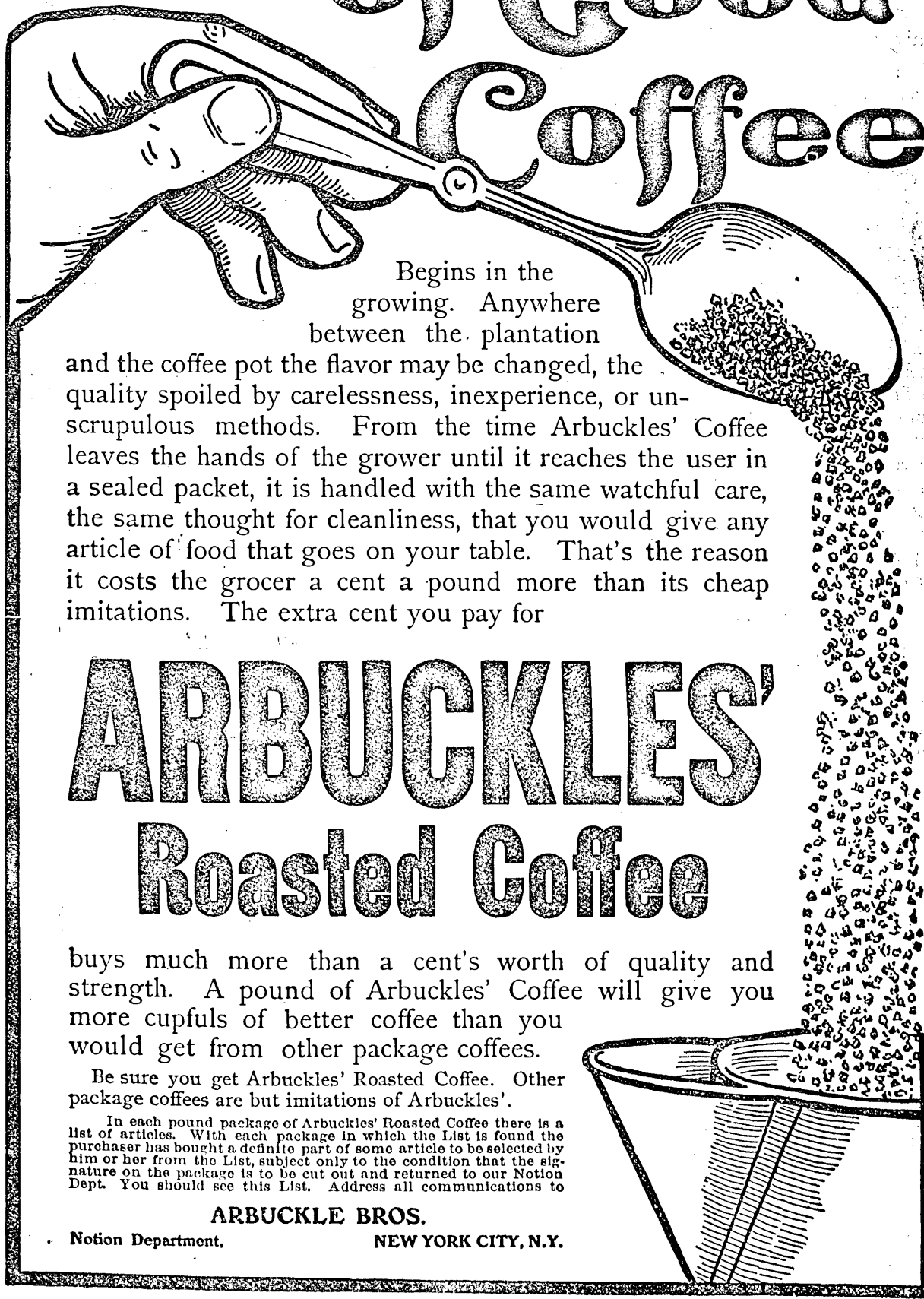
While in the M. P. Church he served some of the most important charges and as president of the conference. During the five years he was in the Little Rock Conference he served the Gillett charge two years, Sherrill two years, River Side, Pine Bluff, one year. At our last conference he was appointed to Dumas and Grady, to which place he immediately moved and was in great favor with his people, but he was not able to fully inaugurate his work. After striving to do so for three months, by the advice of physicians he went to his son's home in Yellville in hope of relief from the malarial trouble that was killing him. He leaves a wife, three sons and a daughter. As teachers, his sons are known in a large circle of our church and state, and are recognized as educated, cultured Christian gentlemen. Brother Bond knew what was best in life and of the scanty means afforded an itinerant he managed to educate his children—felt he must do it or be untrue to them and to the world.

He has gone from among us. We feel his loss, but the remembrance of him brings no uneasiness or dissatisfaction, for the influence of his life is comforting and the hope for the future is clear and glad.

Riding with me last fall to a quarterly conference he was talking of the past, turning to me with accented voice, he gave his faithful wife all the credit, under God's grace, of his success. Many Christian hearts in Arkansas go out in Christian sympathy for our bereaved sister.

Pine Bluff, Ark.

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Begins in the growing. Anywhere between the plantation and the coffee pot the flavor may be changed, the quality spoiled by carelessness, inexperience, or unscrupulous methods. From the time Arbuckles' Coffee leaves the hands of the grower until it reaches the user in a sealed packet, it is handled with the same watchful care, the same thought for cleanliness, that you would give any article of food that goes on your table. That's the reason it costs the grocer a cent a pound more than its cheap imitations. The extra cent you pay for

ARBUCKLES' Roasted Coffee

buys much more than a cent's worth of quality and strength. A pound of Arbuckles' Coffee will give you more cupfuls of better coffee than you would get from other package coffees.

Be sure you get Arbuckles' Roasted Coffee. Other package coffees are but imitations of Arbuckles'.

In each pound package of Arbuckles' Roasted Coffee there is a list of articles. With each package in which the list is found the purchaser has bought a definite part of some article to be selected by him or her from the list, subject only to the condition that the signature on the package is to be cut out and returned to our Notion Dept. You should see this list. Address all communications to

ARBUCKLE BROS.
Notion Department, NEW YORK CITY, N.Y.

Road Notice.

Notice is hereby given that the undersigned have filed their petition in the Pulaski County Court, and that they will present the same on the 20th day of April 1901, or as soon thereafter as a hearing can be had before said Court, praying that a public road be established along the following route, to-wit: Commence at the Bayou Meto Bridge in section 27, T. 3 N. R. 11 W., thence west to the section line between sections 22 and 27, thence northwest about 1/4 of a mile on section 21, thence west to the half mile line in section 20, thence south across section 29 in an easterly direction near the corner of section 28, thence southwest across section 32 until it intersects the public road known as the Brush Island road to the line of Eastman Township, all of said road being in Mineral Township, in T. 3 N. R. 11 west.

J. W. Todd,
E. H. Herman,
J. C. Gibson,
S. M. Crone, et al.
Petitioners.

MEMPHIS, TENN.

The Iron Mountain route will sell tickets to Memphis at rate of ONE FARE FOR ROUND TRIP on the following dates:

April 1, April 8, April 16, April 22.

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The Memphis sleeper is open any time after 9 p. m. Night train leaves at 1:28 a. m. Day train leaves at 8:40 a. m.

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\$27.50. \$27.50.

Every Tuesday to California Only \$27.50.

Commencing with Tuesday, February 5, 1901, and every succeeding Tuesday during February, March and April, 1901, the Iron Mountain Route will sell tickets to California points for \$27.50. Call at city ticket office, Markham and Louisiana streets, or Union depot, for full information.

J. A. Hollinger, P. & T. A.

Missions.

Missionary Conference Program.

WEDNESDAY, APRIL 24, 1901.

10:30 a. m., The Purpose of the Conference, Rev. James Atkins, D. D.; 11 a. m., address, "That They All May Be one," Rev. Alexander Sutherland; 2:30 p. m., address Obedience to the Great Commission, Christ's Law of Life to His Church, Bishop J. C. Granbery; 3:30 p. m., The Bible and Missions Life to His Church, Rev. John Fox, D. D.; 7:30 p. m., opening sermon, The Healing of the Nations or the Agency of the Holy Spirit, Bishop J. M. Thoburn.

THURSDAY, APRIL 25, 1901.

9 a. m., Missions in general; The Adequacy of Christianity to Meet the World's Need, Bishop E. R. Hendrix; The Methodist Revival and Modern Missions, Rev. J. H. Pritchett, D. D.; The Aim and Scope of Foreign Missions, Rev. O. E. Brown, D. D.; Foreign Missions; Evangelistic Work, Rev. J. W. Tarboux, Brazil; Medical Work, W. H. Park, M. D., China.

11:30 a. m.—Foreign Missions: Devotional half-hour; Christ for the World and the World for Christ (Matt. xxviii, 16-20); 2:30 p. m., Literary Work, Rev. G. B. Winton, Mexico; Educational Work, Rev. S. H. Wainwright, Japan. Discussion—The Duty of the Pastor as to Equipment and Leadership, Rev. W. E. Edwards, D. D.; 7:30 p. m., Missions and Education, Rev. J. F. Goucher, D. D.; 8:30 p. m., The Missionary Outlook in the Far East, Rev. Y. J. Allen, D. D., LL. D.

FRIDAY, APRIL 26, 1901.

9 a. m.—Domestic Missions: Present Policy and Administration, Rev. D. C. Kelley, D. D.; Problems of Self-Support and Administration, Rev. Horace Bishop, D. D.; Growth and Character of City Population in the South, Prof. G. W. Dyer; The Need of Trained Workers to Supplement our Regular Church Agencies in Our City Missions, Rev. W. H. LaPrade, D. D.; discussion, devotional half-hour, Our Unity With Christ in Service. (Matt. xxv, 31-45); 2:30 p. m., Domestic Missions: Are We Meeting Our Responsibilities to the Negroes of the South? Rev. R. J. Bigham, D. D.; The Medical Education of the Negro, G. W. Hubbard, M. D.; address, The Negro and Industrial Education, President Booker T. Washington; 4:30 p. m., section meetings for conference; 7:30 p. m., laymen's meeting—address, Hon. John Barrett; 8:30 p. m., address.

SATURDAY, APRIL 27, 1901.

9 a. m.—Woman's Work, Foreign Missions: The Aim and Scope of Woman's Foreign Missionary Work, Mrs. S. C. Trueheart; Educational Work, Miss M. L. Gibson; Bible Woman's Work, Mrs. M. I. Lambuth; Medical Work, Dr. Anna W. Fearn; discussion; devotional half-hour; Jesus, the Water of Life, John iv. 39-42; 2:30 p. m., Woman's Work; Domestic Missions; The Work of the Home Mission Society, Miss Belle H. Bennett; Our Foreign and Factory Population, Mrs. Florence Kelly; The Literature of Home Missions, Mrs. J. D. Hammond; discussion; 7:30 p. m., English and American Social settlements, Miss Jane Adams; 8:30 p. m., Woman's Work at Home and Abroad, Bishop J. M. Thoburn.

SUNDAY, APRIL 28, 1901.

11 a. m., sermons in churches of the city by missionaries, delegates and others; 3 p. m., missionary experience meeting; 7:30 p. m., quiet hour, John R. Mott; 8:30 p. m., Lessons from Master Missionaries, Bishop C. B. Galloway.

MONDAY, APRIL 29, 1901.

9 a. m., Young People Day; The Young People and the Church of the Future, Rev. Jas. Atkins, D. D.; How to Make the Epworth League Most Effective as a Missionary Force, Rev. S. Earl Taylor; The Sunday-School Superintendent, How He May Deepen the Missionary Spirit in the Sunday-School, John R. Pepper; discussion; devotional half-hour; topic, The Life Decision, Acts xxvi. 15-20; 2:30 p. m., Young People's Day; Organization for Missionary Purpose, Rev. E. E. Hoss, D. D., LL. D.; Missionary Training and Literature for Our Young People, Miss Belle M. Brain; The Value of the Study of Missions to College Students, Rev. A. C. Millar, D. D.; discussion, 7:30 p. m., The Responsibility of the Young People for the Evangelization of the World, John R. Mott.

TUESDAY, APRIL 30, 1901.

9 a. m., Our Mission Fields; The Growth and Outlook of the Foreign Work of the M. E. Church, South, Rev. W. R. Lambuth, D. D.; Survey of Our Eastern Fields, China and Korea, Rev. Y. J. Allen, D. D., LL. D.; Survey of Our Eastern Fields, Japan, Rev. J. C. C. Newton, D. D.; The Missionary Phase of Church Extension, Rev. P. H. Wisner, D. D.; discussion; devotional half-hour; topic, Crown Him Lord of All, Phil. ii. 9-11; 2:30 p. m., Our Mission Fields; Survey of Our Western Fields, North American Indians, Rev. J. J. Methvin;

Survey of Our Western Fields, German Mission, Rev. J. A. G. Rabe; Mexico and Cuba, Rev. D. W. Carter, D. D.; Survey of Our Western Fields, Brazil, Rev. E. A. Tilley; discussion; 4:30 p. m., section meeting for conference; 7:30 p. m., The Forward Movement in our China Mission, Rev. G. F. Reid, D. D.; 8:30 p. m., Prayer and Missions, John E. Mott.

Woman's Work.

Financial.

Fourth quarterly report of W. F. M. Society, White River Conference, Mrs. P. A. Robertson, treasurer, March 20, 1901:

Received from Paragould

Aux.	\$ 4 40
Batesville Helpers	17 55
Helena Aux.	44 65
Newport Aux.	47 90
Beebe Aux.	6 30
Batesville Aux.	12 52
(Of this \$3.50 is for Bible Woman.)	
Helena Junior League ...	6 15
Jonesboro Rosebuds	33 15
Barren Fork Aux.	3 90
Mary Neill Juveniles	1 65
Philadelphia Aux.	1 65
(Of this \$3.95 is for Bible woman.)	
Clarendon Aux.	4 30
Augusta Juveniles	1 55
Cotton Plant "Jewels" ...	2 10
Searcy Aux.	24 15
Newport Junior League ..	5 75
West Point Aux.	2 40
Jonesboro Aux.	25 72
Galloway "Y. P."	71 85
(Of this \$60 for the day school in China.)	
Galloway "Shining Stars".	43 80
(Of this \$40 is for school.)	
Vandale Aux.	9 00
Philadelphia Juveniles	2 75
N. East Jonesboro Aux. ...	6 50
Violet Hill Aux.	2 44
Cushman Aux.	5 71
(Of this \$1.91 is for Bible woman.)	
Beebe Willing Workers ..	15 50
McCrory Aux.	5 50
Osecola Aux.	3 43
Augusta Aux.	2 06
	\$419 42

Twentieth Century offering:

Jonesboro Rosebuds	10 00
Jonesboro Aux.	1 00
McCrory Aux.	3 55
Barren Fork Aux.	50
Philadelphia Aux.	50
Augusta Juveniles	5 17
Batesville Aux.	3 11
	\$ 23 83

CONTINGENT FUND.

West Point Aux. \$ 25

Jonesboro Aux.	1 60
Searcy Aux.	1 75
Jonesboro Rosebuds	3 56
East Jonesboro Aux.	1 75
Cushman Aux.	75
McCrory Aux.	1 75
Helena Aux.	5 35
Beebe Willing Workers ...	2 00
Barren Fork Aux.	1 50
Beebe Aux.	50
"Sarah Strange Cheerful Givers"	45
Philadelphia Aux.	80
Jonesboro Aux.	2 30
Paragould Aux.	1 00
Augusta Juveniles	55
Batesville Helpers	1 40
Batesville Aux.	2 50
	\$ 29 76

Remitted Mrs. McTyeire.. 431 25
Remitted Miss Cloud 12 00
This amount is sent by Miss E. E. Rives in memory of a dear aunt who cared for her when a child. Miss Rives now lives in Washington, D. C., but holds her membership with Searcy Auxiliary.

Our report for this year is the best since 1896-1897. The Twentieth Century offering reaching \$404.35, with only twenty-five societies reporting.

The reports for contingent fund better, though not sufficient for all the expense of the work.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes.. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

If you want to know the origin of the Baptist Church send for the Origin of the Baptists, only 10 cents, post paid.

**FOR BILIOUSNESS, MALARIA
CONSTIPATION, TAKE**

BOND'S LIVER PILLS

One is a Dose. Gentle, Effective

"La Creole" Will Restore Those Gray Hairs

"La Creole" Hair Restorer is a Perfect Dressing and Restorer. Price \$1.00.

At Rest.

ELLIS—Nannie Bell Ellis (nee Betts) was born in Obion County, Tenn., January 16, 1873. She was received into the M. E. Church, South, by Rev. W. H. Evans, 1886; professed religion at a prayer-meeting conducted by her then future husband, Rev. W. D. Ellis, at that time an exhorter in our church, in Dyer County, Tenn. Sister Ellis's parents came to Arkansas in 1886, settling in Craighead county, where she was united in marriage to Rev. W. D. Ellis, by Rev. John Eidson, January 5, 1891. The fruit of this union was four children, one of whom preceded Sister Ellis to heaven two years ago. She leaves a heart-broken husband with three little girls, one of whom is just ten months old. Sister Ellis was a praying woman, often leading in prayer at the family altar, would make any reasonable sacrifice for the interest of the church, never impeding the successful and useful ministry of her husband. She possessed a self-denying spirit and was a useful worker in the kingdom of her dear Lord. She was a sympathetic woman; visited the sick when able. She loved the preachers; was forgiving toward those who might have enmity in their hearts towards her. This writer was the first preacher to pray in her home, soon after she was married. She died at the parsonage in Walnut Ridge, Ark., January 27, 1901, repeating in her latest breath the language of her suffering Lord on the cross. She bore her sufferings patiently. She told me, a few days before her death, that there was not a cloud in her religious sky, and said she felt at peace and ready. And thus she died; in happiness and peace and joy in the Holy Ghost. Funeral services were conducted by Rev. J. I. Maynard, assisted by the writer, in the presence of many sad hearts. May God give sustaining grace to the bereaved family and friends. Peace to her memory.

J. F. Armstrong.

Kingsland, Ark.

HALL—Lillian G. Hall, infant of Bro. John and Sister Anna Hall, his wife, was born November 21, 1897, and died November 30, 1900. The child's mother had gone over to a neighbor's house for a short time, when little Lillian made use of the matches and coal oil, took fire and was burned so badly as to die within a few hours. The parents are greatly bereaved. To know Lillian was to love her. Beautiful, attractive and intelligent. Thank God they meet their precious child in heaven, "for of such is the kingdom of God." Dear parents, Lillian has only gone on before to welcome you as a family to the better land. May you meet her on the other shore.

J. F. Armstrong.

Kingsland, Ark.

POUND—Joseph W. Pound was born in Amite county, Miss., May 12, 1843. Moved to Yell county, Ark., with his parents in 1844, where he remained until his earthly pilgrimage ended February 19, 1901. He was converted and joined M. E. C. S., a number of years before his death, and was a faithful member. His last illness was long, and he suffered much but bore it all patiently, and has entered into rest, where pain and sorrow are no more. He was ready when the summons came. "He had fought the good fight; he had finished his course." The ending of a well spent life like this is like the rich glow of autumn when the fields have yielded their precious store to the hand of the reaper, and the song of the harvest home is sung; like the golden sunset, closing a day of mingled brightness and gloom, giving assurance of a glorious

rising. The church has lost one of her best members and the community a good man. After services, conducted by the writer, he was taken charge of by the Masons, and laid to rest in the family graveyard at Danville, Ark. A large number of relatives and friends met to pay their last respects to the much beloved brother. May the blessings of God rest upon the bereaved wife, and on the son and daughter, and may we feel that while we have suffered loss here, that our interest is greater in heaven; may we be submissive to the guidance of the divine spirit, that some sweet day there will be a happy reunion of the broken family of earth in the kingdom of God.

J. S. Whitson.

HALTOM—Mrs. Mattie Haltom, wife of Brother Street Haltom, was born May 1, 1870, and died February 12, 1901, of pneumonia. Her maiden name was Ezell. She professed religion, and joined the M. E. Church, South, at Bethlehem, now Dalark circuit, in Clark county, Ark., in her twenty-first year. We were sent for to attend to the burial service, but owing to a previous call by Brother Russell to bury his son, Wheatly, we could not go. She was a faithful Christian. In her last sickness she suffered very much, but did not murmur. She seem to be perfectly resigned to her heavenly Father's will, and bore her sufferings patiently. Her parents are living; she also leaves a husband with four precious little children. May God bless the husband in caring for the little ones. And to father and mother and Sister Belcher, meet her in heaven.

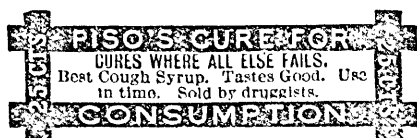
S. C. Dean.

BOWEN—Laura Bowen, little daughter of Rev. T. A. and Alice Bowen, was born November 24, 1895, and died December 8, 1900, aged five years and fourteen days. She was a general favorite and received much attention, yet in a very lady-like way, she was premature in all her words and ways. A bright, beautiful flower, ready for the garden of the Lord. It is hard for me to realize that my little friend is never again to meet and welcome me to her father's home. While we shall never fully understand why this young and beautiful life drew to a close so soon and left in the home circle a vacancy that no other can fill, yet we know that God means well and has need of her in heaven. May she form a connecting link for each loved one left behind and aid in forming an unbroken family circle in heaven. She cannot come back but thank God, mother, father, brothers and other loved ones may go to meet her in the sweet by and by.

J. I. Maynard.

A Great Offer.

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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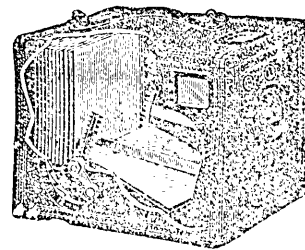
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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, APRIL 3, 1901

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

Church Telephones—Continued.

the evening. The Epworth League had a real spiritual time at the regular meeting. Prayer meeting on Wednesday evening was a time of rejoicing on account of the presence of the Holy Spirit.

A large assembly of people greeted Rev. Sam Jones at Central Church on Thursday evening. The subjects for discussion were handled without gloves. His lecture was filled with many good and wholesome facts, delivered in Sam's own peculiar blunt way. His assembly was kept in an uproar of laughter almost from start to finish. He seemed to overlook no class of people, but from the outcast in the gutter to the minister in the pulpit he salted and peppered them and rubbed it in thoroughly. His lecture did good and was a financial success.

All good people are rejoicing over the passage of the Anti-Gambling Bill. Surely our people have been cursed with this terrible evil.

A. M. R.

PINE BLUFF.

At Main Street Sunday morning Rev. J. A. Anderson analyzed the religious situation in that church, and urged his people to stand for the great principles and to depend upon fidelity to them for success and not upon accessories or concessions to popular, worldly demands. This was done to prepare the church for the meeting which is to begin Wednesday night, and the preacher was gratified at the cordiality with which his sermon was received.

There were good services at Riverside at both hours. The pastor preached in the morning, and Dr. W. H. Browning inculcated faithful observances of church vows at night.

Rev. J. F. Carr preached a good sermon at Lakeside Sunday night. He says he is getting out of practice, but his friends do not think so. We had a helpful service in the morning also, so some of the worshipers were kind enough to say.

Rev. W. P. Whaley is meeting with deserved success at Stuttgart. He has received sixteen members since Conference, and the life of the church was much improved during the revival which was closed a few days ago.

Sherrill circuit is making a good record under the ministry of the conscientious and faithful Frank Scott. We expect to find all collections in full and many conversions in his next report to the Conference.

The Pine Bluff district, and particularly the church at Altheimer, has sustained an irreparable loss in the death of Mrs. W. H. Davis, who after a long illness passed into rest two weeks ago at Huntsville, Ala. She had been for some time the District Secretary of the Woman's Home Mission Society, and was a devout and consecrated woman. She has been for years a liberal contributor to Hendrix College, and she and her husband, Maj. W. H. Davis, are among the largest givers to the Twentieth Century Fund.

Mrs. B. R. Donelson, of Lakeside, one of the best women and most diligent workers in Arkansas, succeeded Mrs. Davis several months ago as District Secretary and the mantle could not have fallen on more worthy shoulders.

J. M. H.

Nashville Notes.

Drs. Matthews, of McKendree Church, and Chappell, of West End Church, will exchange pulpits Sunday morning.

Dr. W. F. Tillett will preach the commencement sermon of Emory and Henry College in June.

While in the city this week Dr. Hirsch, of Chicago, visited Vanderbilt and addressed the student body. Judge Ewing, of Chicago, lectured here Thursday on Christian Science.

The University of Nashville graduated sixty-six medical doctors this week.

Dr. Lyman B. Sperry, of Oberlin, O., will begin Sunday morning to deliver a series of lectures before the faculty and students of Fisk University.

A call to the pastorate of the First Presbyterian Church has been extended to Dr. W. M. Anderson, of Dallas, Tex., and he will be here to preach on Easter.

The Vanderbilt students from Arkansas, thirty-six in number, selected officers this week for their annual State club. N. J. Gantt, of Magnolia, was made president, and S. Boddie, of Arkadelphia, secretary.

By appointment of the Ministers' Alliance a union gospel prayer meeting will be held daily next week in the First Presbyterian Church, beginning at 12 o'clock and lasting thirty minutes. The services will be led by the downtown ministers, and are intended to be preparatory to evangelistic services, soon to be held by different churches over the city.

The tenth annual session of the Woman's Home Mission Society of the Tennessee Conference was held at Franklin this week. All reports were most favorable and the work of the past year in every department encouraging. The extension report of the treasurer showed that the finances of the society have grown from \$970 in 1894 to \$8,806 in 1901.

C. J. G.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it, the better. It is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Our good Dr. Boswell gives us this pertinent paragraph in his paper, the New Orleans Christian Advocate:

"When a preacher, or other leader in public prayer, takes occasion to pray at people or to lecture them for their open sins and shortcomings, it may be taken as proof that he has not sufficient courage to go to the delinquents and administer private reproof or admonition. If his object is to correct their evil ways, he is sadly mistaken if he thinks he can succeed by taking advantage of the altar or pulpit, neither of which was ever designed to shield a coward. A tender, personal talk in private might save them. They will be sure to resent a public rebuke."

Beauty is born in the blood. Beauty is more than "skin deep," it is blood deep. When the blood is tainted by disease the flesh will feel it and the skin will show it. Sallow or muddy complexions, pimples, blotches, and eruptions are only the surface signs of impure blood. Face washes, lotions, complexion powders, may palliate the evils but they cannot cure the disease. The only cure is to cleanse the blood of the poisonous matter which is the cause of the outbreak in the flesh and skin. Impure blood can be absolutely purified by the use of Dr. Pierce's Golden Medical Discovery. Its effect on flesh and skin is marked. Sores heal and disappear. The skin becomes smooth, and regains its natural color. The eyes brighten and sparkle, the whole body is radiant with the brightness and beauty of health. "Golden Medical Discovery" contains no alcohol, whisky or other intoxicant, and is absolutely free from opium, cocaine and other narcotics. The use of Dr. Pierce's Pleasant Pellets, assists the action of the "Discovery," by cleansing the system of clogging matter.

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Warning Order.

State of Arkansas, ss
County of Pulaski.

In the Pulaski Probate Court.
Luc A. Gilmore, Plaintiff, vs. E. Robinson, Defendant.
The defendant, E. Robinson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Luc A. Gilmore.
R. G. Pillow, Clerk.

By Joe Asher, D.C.
Little Rock, Ark., March 2, 1901.
John D. Shackelford, Solicitor for Plaintiff.

Warning Order.

State of Arkansas, ss
County of Pulaski.

In the Pulaski Chancery Court.
L. Casey, Plaintiff, vs. J. Loran Casey, Defendant.

The defendant J. Loran Casey is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, L. Casey.
March 26th 1901.

Chas. M. Connor, Clerk.
Murphy and Mehaffy, Solicitors for Plaintiff.

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CHANGE OF TIME.

The Hot Springs train via Iron Mountain Route, which formerly left here at 9:22 a. m., now leaves at 6:55 a. m.

The New Orleans train leaves at 8:38 p. m., formerly 8:20 p. m.

The night train for Fort Smith, Ark., leaves at 8:35, formerly 8:15 p. m.

J. A. Hollinger, P. & T. A.

CALIFORNIA EXCURSION.

EPWORTH LEAGUE CONVENTION.

July, 1901.

All persons intending to avail themselves of the low excursion rates announced for the Epworth League Convention at San Francisco in July, 1901, can, upon application to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, Utah, obtain an illustrated League folder giving complete details of the rate, the scenic route across the continent and the Salt Lake stop-over which will be a prominent feature of the excursion. Also apply for copy of "Salt Lake City—the City of the Saints."

If you want the news of the day including the doings of the legislature of Arkansas, take the Commercial-Appeal under our clubbing offer.