

The Arkansas Methodist

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

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News and Notes.

THE TERRIBLE BUBONIC PLAGUE makes progress at Cape Town. The total number of cases to date has been 315, number of deaths 107. Twenty-two of these were Europeans.

REV. GEORGE STUART CLOSED his meetings at First Church, this city, on Friday evening last. How many persons entered into the Christian life in their experiences, is not known. It is not safe to count converts. No altar exercises were had. The preaching was strong and practical. It stressed reformation and right living. It affected public opinion favorably. Large audiences attended. Many declared their purpose to lead a better life. A considerable number will be brought into the church.

THE CUBANS WILL NOT ACCEPT the Platt amendment, and our troops will remain in the island until a settlement is reached. Congress has instructed the President to withdraw the soldiers on stated conditions; these conditions not being met, the President will wait until the conditions are accepted as presented or until they have been modified and accepted. Probably matters must remain in statu quo till Congress meets next winter. No especial anxiety about the situation is felt, for a satisfactory adjustment is expected, though it may be, for a time, delayed.

MUNICIPAL ELECTIONS WERE held throughout the country on April 2. Politically not much importance attaches to the result. In spite of vigorous efforts to the contrary on the part of managers of the political machine, municipal elections are being freed from political control as they should be. In Chicago, the popular Mayor Carter Harrison, Democrat, was elected for a third term by a plurality of 28,500. In St. Louis, Rolla Wells, Democrat, was elected by a good majority. Kansas was the point of chief interest on account of the recent agitation there regarding the illicit sale of liquor. It was anticipated that

there would be a strong vote in favor of abolishing the prohibition law. This was indicated in many places, but the supporters of the law also rallied in full force, and the result has not suggested that the majority of the people desire to return to the license system. There was a larger number of women voters than at any former election.

REPORTS FROM THE PHILIPPINE Islands are every way cheering. Those who have been in arms against the United States are rapidly taking the oath of allegiance. Secretary Long has instructed Admiral Remy to enlist 500 Filipinos in the service of the Asiatic Squadron.

AGUINALDO HAS TAKEN THE oath of allegiance to the United States, and advises his people to cease hostilities and accept United States rule. The Filipino leader will be held a prisoner of war for a time. The sentiment of almost all people in this country is that he should be treated with all possible lenience as a brave leader and a true patriot. Since his capture many of the warring Tagals have surrendered and the end of the war seems to be at hand. General McArthur thinks there is little in the report of frauds in the Commissary department of Southern Luzon. Suggests that the Commissary supplies sold have been saved by the soldiers out of their allowance. The supplies being exempt from duty large profits are realized by the sale. The matter is being investigated, however, and it is by no means clear as yet, that frauds have not been practiced.

DURING THE BOXER OUTBREAK in China, Russia marched a strong force of soldiers into Manchuria to put down the insurrection and to guard her interests in that province. Now the withdrawal of these troops from Manchuria has become one of the chief questions in the settlement of affairs in China. It has been suspected that China was ready to make some concessions to Russia in order to secure an alliance with that great power, and that she was ready to grant suzerainty of Russia over Manchuria, as a condition of the withdrawal

of the Russian forces. But such a concession to Russia on the part of China was not favored by the powers, and Japan especially was represented as ready to join China in forcible resistance of Russia's claim. It also appeared to China that such a concession was likely to lead other powers to present similar claims. China has therefore refused to sign the convention with Russia. The next question is whether Russia will withdraw from the province, or make unreasonable delays and excuses for holding possession. It has been known that Li Hung Chang has thought that he saw the means of strengthening China by a Russian alliance, and that he favored signing the convention, but the viceroys of the southern provinces are strongly opposed to it.

Reports in regard to the relations of China and Russia are conflicting. One day it is stated that Russia utterly disclaims designs upon Manchuria, the next that diplomatic relations are broken off between the two nations. It is certain Japan is anticipating a possible war with Russia and making preparations to meet it.

At McCrory.

We spent our Easter Sunday at McCrory. It was an idyllic day, peaceful as a dream of heaven. Brother Cochran had arranged for us three services. At McCrory, morning and evening, and at Fake's Chapel in the after-noon. There were good congregations at all the services. We found Brother Cochran nicely fixed in his new parsonage. The people say only he could have built it. It is a good home for a preacher. There has been quite a struggle to keep the saloons out of the town. Two are just beyond the incorporation. Brother Cochran and Brother Rainey, the Mayor, have been very earnest and vigilant in keeping the saloons out. It was a pleasure to be entertained in the home of my friend, Fletcher Lewis, and also to dine at the parsonage and receive such kindly attention from the preacher and his family.

A Beautiful Charity.

Our dear brother Mr. Richard M. Scruggs, of St. Louis, long

an humble laborer in the fields of Christian work, consecrating to his Master's cause the results of his business, has just added to the long list of his deeds of love the gift of a home for incurables, valued at \$73,000. We copy this statement from the St. Louis Republic:

The presentation was preceded by a brief devotional service, held in the dining-room of the home, conducted by the Reverend Doctor S. C. Palmer, pastor of the Lafayette Park Presbyterian Church and chaplain of the home.

In his presentation speech, Mr. Scruggs said:

"The peculiar relation which I occupy on this occasion makes it somewhat embarrassing for me to address you, yet I am sure that your interest in the work of the Home for Incurables will assist you in sinking the individual out of sight and holding up the work itself to a more prominent view.

"Standing, as I do, on the threshold of this enlarged work and not associated with the active management of the Bethesda Home, I think I can appreciate to some extent the great work which this institution has done under the unfavorable surroundings that have hampered it heretofore, and I feel that I know something of the needs of a home for incurables because of the numerous appeals that have been made to me and the institutions with which I am associated.

"I feel confident in saying that there is no better work, nor one more needed, than just such an institution as we have here. A good motto for lovers of mankind is, 'Help those who cannot help themselves,' or 'Help others to help themselves,' and believing as I do in this precept, it is not strange that my heart was prepared for the divine leadings when the time came for the erection and equipment of just such an institution as Bethesda Home.

"You are called together this afternoon to rejoice with me in the formal presentation of this building and its equipment to the Board of Directors of Bethesda. The deeds, papers and other data will be presented later by Mr. W. H. McClain. I have the pleasure of presenting to you, Dr. Saunders, formally, the keys of this building, and in the name of God, the Father of all, and recognizing the claims of all alike upon human compassion, the presentation of this institution is made, to be devoted to its ministry of sympathy and love. May the blessing of God rest and abide on all in control of those who may come within its folds."

Educational Notes.

Mr. Carnegie's "Gospel of Wealth."

His "Gospel of Wealth" is now in book form. The man of wealth, he argues, should administer his estate for the public good during his lifetime. Bequests to one's children of great sums, he believes, "often work more for the injury than for the good of the recipients." Besides this, "it may fairly be said that no man is to be extolled for doing what he cannot help doing, nor is he to be thanked by the community to which he only leaves wealth at death. Men who leave vast sums in this way may fairly be thought men who would not have left it at all had they been able to take it with them."

"This, then," Mr. Carnegie says, "is held to be the duty of the man of wealth:"

"To set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer; and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience and ability to administer, doing for them better than

they would or could do for themselves. The day is not far distant when the man who dies leaving behind him millions of available wealth, which was free for him to administer during life, will pass away "unwept, unhonored and unsung," no matter to what uses he leaves the dross which he cannot take with him. Of such as these the public verdict will then be: "The man who dies thus rich dies disgraced."

Mr. Carnegie then names the establishment and endowment of universities, libraries, laboratories, art galleries and church edifices as the best gifts that the man of wealth can give to the community.—Literary Digest.

BAPTIST SCHOOLS IN ARKANSAS.

A plan has been recommended for the unification and affiliation of all Baptist schools in Arkansas under the auspices of the Arkansas Baptist state convention. At the last meeting of the convention an educational committee was appointed. This committee met in Little Rock a few days ago and adopted the following plan:

It is hereby declared to be the object and purpose of this act of affiliation to promote and foster the best interests, and to increase the patronage, and to reduce the expense of operating, and to increase the amount of money to be raised for, and to destroy friction between, and to preserve the integrity of, all the schools entering the system.

(1) The system is to be known as "The Ouachita-Central System of Colleges and Academies."

(2) All the schools of the system shall be under the direction of one board of control, composed of fifteen members, to be elected by the state convention at its next session, and one-third of that number shall annually be elected by said board, subject to approval by the convention.

(3) An executive committee for each school, consisting of three or more discreet persons suitably located, and who may be other than members of said board, but must be Baptists in good standing, shall be appointed by the board of control; who shall have supervision over their respective schools. There shall be only two schools with power to confer degrees, namely, Ouachita, for both men and women, and Central, for women only.

(4) There shall be a president for the entire system, and a chairman of the faculty for each college, and a principal for each academy.

(5) The president and the chairman of the faculties shall arrange the courses of study for both the colleges, and the president and principal of each academy shall arrange the course for his academy, subject to approval by the board of control; and in the same lines of study the courses to be pursued and the amount of work to be done shall be the same in both Ouachita and Central Colleges, and the degree to be

conferred therefor shall be the same. (6) The president and chairmen of the faculties shall fix rates of board and tuition for the colleges, and the president, with the principal of each academy, shall fix the rates for his academy.

(7) It shall be the duty of the board of control to see that the two colleges and all the academies are well equipped with such apparatus, fixtures, improvements and additions to grounds and buildings as will best fit them for the work mapped out for each; and in apportioning funds for this purpose the schools shall be kept as nearly abreast as possible, no intentional discrimination being made in schools of the same class.

(8) All income of Ouachita and Central Colleges from board, tuition fees, etc., shall be a common fund for the payment of the expenses of the two institutions.

(9) All property, moneys, incomes, rights, credits and effects belonging to the several schools entering this system shall belong to and be controlled by the board of control as trustees for the Arkansas Baptist State Convention, and said board shall assume the debts of both colleges.

The educational committee consists of J. W. Conger, J. G. Lile, H. H. Street, J. K. Pace, J. B. Moody, M. L. Thomas, C. W. Daniel and Benj. Cox.—Arkansas Gazette.

RECENT GIFTS.

Hiram Sibley, Jr., has given Cornell University \$85,000 recently.

Vassar College receives \$110,000 from John D. Rockefeller.

The University of Michigan is made a beneficiary to the amount of \$85,000 by the will of Mrs. L. M. Palmer.

The Chicago Institute now becomes a part of the University of Chicago. Col. Parker presides over it. The university is an expansionist.

For Nervous Headache

Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Temperance.

Poor Jack.

Mr. Editor—I enclose you a little incident (enversed) that happened to me some years ago in Washington. I was the "lad" in the case, and the old man I invited to step in a nearby saloon told the story in very uncouth but none the less touching language. Had I not, in those days, been so bent on playing to the limit of bestiality my perverted conception of "big man heap" as Lo, the poor Indian, would say, the old fellow's truthful narrative would have saved me a mountain of sorrows which my follies have since then reared. However, by and with the grace of Almighty God, I have

hearkened at last, and a heartfelt prayer goes with these little stanzas that they may quicken the still small voice in some unfortunate brother's bosom. Your friend truly,

Will Garland.

By the Fountain.

A LEAF FROM THE CITY.

Take a drink with you? Certainly, lad;

Out here—not inside o' that hell, And while the fount plays I'll be glad Of a passin' chance to tell 'Bout Jack.

He was a powerful boy to drink— In fac' when he let himself out, There warn't nobody, I think, Could trot the length of the bout, With Jack.

An' that's sayin' considerable, too For nary one o' us drank small; But him who outdid any two, An' often three, an' once all, Was Jack.

It warn't because he took 'em straight, Stars alive, no! He didn't care— Miked or whiskies, 'twas simply fate That put the tank of a bear In Jack.

Get drunk? Gee whillikens! Drunk's too mild!

Crazy 'twas I tell you, lad— Like a tiger, only more wild; Oh, he'd get tarnation bad, Would Jack.

Well, the night that I mentioned just now,

Came nigh to bein' the last— Talk of a rough riotin' row, Why, lad, it was even fast For Jack.

He had said with a cronyish scorn, While a Tom and Jerry he stirred, That he'd drink us all drunk 'fore morn, An' you bet he kept his word, Did Jack.

For when he went reelin' out the door, So Harry, the bar-keep, said, To look at the gang on the floor, You'd a' thought we all were dead, 'Cept Jack.

He had a light o' hell in his eye, A light that would shame pure day; A light that makes a mother sigh, To see a boy go the way O' Jack.

Next morn we heard the newsboys, great God!

He had killed a man in rage; Next? Down under the potter's sod Went from a murderer's cage Poor Jack.

An' that's why I'm drinkin' water, lad, Out here 'neath the quiet sky— I only wish I always had Drank it 'fore I said good-bye To Jack.

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.

Light.—For Sale.—Light.

The Church at Marianna has two beautiful brass chandeliers for sale. One has 4, the other 12 lamps. Will sell together or separately. The larger cost over \$100, but can be bought at a low price. Write me at Marianna, Ark.

R. A. Holloway.

"Common Sense"

Is the motto of the modern woman. The thick soled shoe and the rainy day skirt are witnesses to the wise application of the motto in matters of dress.



But there is no common sense in neglecting womanly diseases or in experimenting with other medicines when it is a matter of common knowledge that Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It establishes regularity, dries enfeebling drains, heals inflammation and ulceration and cures female weakness.

It is not common sense to seek medical advice of those who are not physicians when Dr. Pierce, not only a doctor, but a specialist in the treatment and cure of diseases of

woman, offers a consultation by letter free. Write to Dr. Pierce, Buffalo, N. Y.

"I had falling of internal organs and had to go to bed every month; had irregular monthly periods which would sometimes last ten or twelve days," writes Mrs. L. Holmes, of Cool-spring Street, Uniontown, Penna. "I had also indigestion so bad that I could not eat anything hardly. Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' cured me. I took three bottles of the 'Favorite Prescription' and one of the 'Golden Medical Discovery'."

For 21 one-cent stamps to pay expense of mailing only you can get free a paper covered copy of Dr. Pierce's Common Sense Medical Adviser. The book contains 1008 pages. Address Dr. R. V. Pierce, Buffalo, N. Y.

Contributed.

Texas Notes.

REV. E. L. ARMSTRONG.

Neither negligence nor indifference has caused my long silence, I have been waiting for strength to write. Added to my many pains and partially dead body, I have struggled in the throes of unrelenting grippe, and now its effects are still with me. I fully intended sending you some items two months ago, but disappointment came to me, and I was forced to acquiesce. As to the Texas Conferences, some of the preachers are holding protracted services, others are raising their collections, and I hear of a few that have already raised in cash all their collections.

Bishop Candler presided at all our Texas Conferences, and I hear but one report, and that is highly commendatory. The fact is, he is in demand over here. In the chair, cabinet and pulpit he was equal to the stress and demands of the occasion. I hear no complaint about appointments, though I have, somewhat, against the Bishop for transferring my dear pastor, Rev. Sam R. Hay, from us to Shearn Church, Houston. He had only served here two years, and he was greatly loved by the people of the charge. He did a great work here and the people clamored for his return. We have Rev. E. W. Solomon in charge now. He is already in favor with the people and will, no doubt, do a good work.

Our new church was dedicated on

ECZEMA'S ITCH IS TORTURE.

Eczema is caused by an acid humor in the blood coming in contact with the skin and producing great redness and inflammation; little pustular eruptions form and discharge a thin, sticky fluid, which dries and scales off; sometimes the skin is hard, dry and fissured. Eczema in any form is a tormenting, stubborn disease, and the itching and burning at times are almost unbearable; the acid burning humor seems to ooze out and set the skin on fire. Salves, washes nor other external applications do any real good, for as long as the poison remains in the blood it will keep the skin irritated.

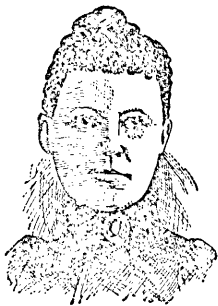
BAD FORM OF TETTER.

"For three years I had Tetters on my hands, which caused them to swell to twice their natural size. Part of the time the disease was in the form of running sores, very painful, and causing me much discomfort. Four doctors said the Tetters had progressed too far to be cured, and they could do nothing for me. I took only three bottles of S. S. S. and was completely cured. This was fifteen years ago, and I have never since seen any sign of my old trouble."—MRS. L. B. JACKSON, 1414 McGee St., Kansas City, Mo.

S. S. S. neutralizes this acid poison, cools the blood and restores it to a healthy, natural state, and the rough, unhealthy skin becomes soft, smooth and clear.

SSS cures Tetters, Erysipelas, Psoriasis, Salt Rheum and all skin diseases due to a poisoned condition of the blood. Send for our book and write us about your case. Our physicians have made these diseases a life study, and can help you by their advice; we make no charge for this service. All correspondence is conducted in strictest confidence.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



the 13th of January, Rev. S. M. Hotchkiss, a former pastor, preached the sermon. He gave four years active service to the building. After him came Hay for two years and under his administration the building was completed at a cost of \$40,000. The trio, Hotchkiss, Hay and the indefatigable Abe Mulkey, were the leading factors in planning, collecting and directing the enterprise to successful completion. Our next conference session is to convene here.

Brother A. O. Evans, of Little Rock Conference, has found a hearty reception in Texas and is now in one of our most important stations. His responsibility is very great, but his opportunity is to do a great work among the young people of the university at Georgetown. He left a good people at Colorado City; I learned to love and appreciate them while I served them three years as presiding elder.

The increase, as reported in our conference minutes for the past year, is over twenty-two hundred members. Our missionary collections from all sources went beyond \$35,000, while only a small deficit is found in any of the collections. Some districts reported all assessments paid, and we have gone beyond our apportionment of the twentieth century offering. Twelve presiding elders were paid \$18,389, an average of \$1,532; two hundred and fifteen pastors were paid \$119,254.40, an average of \$554.62 per pastor. This estimate does not include the amount appropriated to domestic missions, which was about \$9,000. I give these items that your readers may see what is being accomplished in Texas.

Sometime ago I read your editorial paragraph on superannuation, which I endorsed. Will you allow me to say a word on the abuse of that relation and the almost total disregard of the law on the subject: Every worn out or permanently diseased member of an annual conference is certainly entitled to this relation, but it is now the case when a preacher is a failure in the pastorate and no charge wants him and no presiding elder will nominate him for a work, he is referred to the committee on conference relations and while he is perfectly well, physically, he is placed on that list that he may get a portion of the small fund collected for worn out pastors, widows and orphans of deceased pastors. We need a little honesty and backbone just here among our presiding elders and conference leaders. When a preacher proves himself a failure from year to year, why not charge him with inefficiency and locate him at once? Why burden the church with men who never have and never will succeed in the pastoral work? I have never known but few men who would voluntarily retire. This class or style of men are never aware of the fact of their repeated failures, and are never satisfied with the charges to which they are assigned, and never satisfy the people. I

have known men to hang on to the conference for years as agents and supernumeraries, without filing as many as four pastoral charges and then superannuated. While others, young and strong, accept the relation eagerly. Is there no remedy to protect the church. I think there is—Superannuate no man who is able to work, if he is a failure, let the conference vote him out as it voted him in. It is not a question of education, I have known graduates to prove failures in pastoral work, while many of our best and most constantly sought after pastors are not graduates.

Forty-two conferences in our great church have over four hundred local preachers as supplies for this conference year. One conference has thirty-five, and several have more than twenty. South Carolina with more than 70,000 members has only eighty-seven local preachers. Twenty-three of the members are employed as supplies. I fear the law of 1894 is largely responsible for this gap in our local ranks. Better return the local preachers to the quarterly conference. It may be that committees on admission are too rigid and exacting in the examination of applicants for admission. A two years' trial will often prove that some men not acceptable to committees are successful soul winners. Years ago (30 years), I knew a young man rejected by a conference, who a year later was admitted, and from that date to the present he has been one of the most successful pastors in Texas. Fifteen years ago I heard a noted preacher regret that no converts were made under his ministry. He is a profound scholar, a matchless orator and a very interesting preacher; has filled and is still filling

CONSUMPTION

is, by no means, the dreadful disease it is thought to be—in the beginning.

The trouble is: you don't know you've got it; you don't believe it; you won't believe it—till you are forced to. Then it is dangerous.

Don't be afraid; but attend to it quick—you can do it yourself, and at home.

Take Scott's emulsion of cod-liver oil, and live carefully every way.

This is sound doctrine, whatever you may think or be told; and, if heeded, will save life.

We'll send you a little to try, if you like
SCOTT & BOWNE, 405 Pearl Street New York

LIVER ILLS

Dr. Radway & Co., New York:

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

BEN ZAUGG, Hot Springs, Ark.

Radway's Pills

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

the best charges in our church. So it is and ever has been. It is not the college man, but the man with a gospel message to proclaim and feels the yearning, absorbing desire for the salvation of men, who succeeds in the pastoral work. O, for an army of such men who find their message in God's word and in the wants of men. Such men do not resort to the occurrences of the times for pulpit deliverances, but preach the gospel of the Son of God. Pardon me if I err in the above statements.

Your paper comes weekly to cheer me in my sad hours of pain. If I can do anything for humanity aside from my daily suffering, it must be with my pencil. If I live I will write again. Yours in hope.

There are quiet people who do not know that the church is "hustling," too. Take as an illustration "the chapel cars." There are now eight of the railroad chapel cars traveling in the Western States and in the pines and woods of Northern Wisconsin and Minnesota. They are all made of the best material and workmanship. They are eighty feet long from end to end, having a seventy-foot body. They cost \$7,000. Railroads haul them free. The work was first started nine years ago. Through the work of the chapel cars seventy churches have been organized, fifty-four meeting houses have been secured, and 135 Sunday-schools have been organized. No less than 7,500 persons have professed conversion as a result of the meetings that have been held in connection with the cars.—Richmond Christian Advocate.

Contributed.

"Beware of Men"—Matt. x. 17.

REV. A. M. TRAWICK, JR.

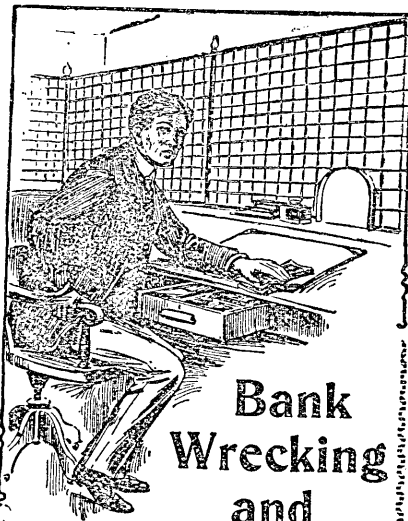
These words taken from the mouth of our Lord may well be taken as the epitaph on the tomb of a certain man of God, of whom mention is made in the record of Jeroboam, King of Israel. This man, whose name is unknown, but whose spiritual progeny is not infrequent, received from the Lord a distinct commission of a work to do and the method by which to carry it out. God is sufficient authority in matters of conscience, without the mediation of human opinion.

The man of God stood boldly before the King and spoke out all that the Lord had commanded. The face of the King might frighten some prophets so that they would forget what the Lord had said, but not so did this messenger feel. He was doing God's work and was amply equipped against royal opposition.

Jeroboam was much incensed at the prophesy of the man of God and sought to avert the evil by laying hands upon the prophet. But his hand was withered so that he could not draw it to him again. Those who trust in God and keep within the bounds of their commission are immortal so long as there is work for them to do.

The prophet had no revenge in his heart, no prophetic dignity that he was bound to maintain; there was no secret rejoicing in his heart that the King had met with punishment on his account, nor is there any evidence that he thought of telling his friends at home how necessary he was to the work of prophesying, but as an humble and devout man of God he prayed for the King and his hand was restored. Then the King did a right royal thing. Seeing the manifest favor of God resting upon this obscure prophet, he generously extended to him the hospitality of his home, and indicated his desire to reward substantially such devotion to duty. Royalty uncovers the head at fidelity, and applauds heroism in an antagonist. Moreover the faithful messenger of God is fit to grace the King's table. The grace of God marvelously enobles the humblest of men and makes him fit to associate with the right royal of the earth.

But an empty thing to the man of God is all earthly reward. Half the royal treasure and dignity have no weight to turn him a hair's breadth from the straight line of duty. God had told him what to do and how to do it. The King's offer was no temptation to him. He maintained a clear conscience and set forth for home in devout obedience. But alas for the frailty of our common humanity. He who came out unscathed from the interview with the King was taken off his guard and enticed to his destruction by one of his own calling, a brother prophet. There was an old



Bank Wrecking and Bank Wreckers

By Hon. James H. Eckels.

Ex-Comptroller of the Currency

A vivid paper on bank wrecking and bank wreckers—the history of some famous failures—practical business precautions—how to guard against stealing by trusted employees. One in a series of Tales of the Banker, to appear in

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prophet in Bethel, where these events had taken place, held in much respect by his neighbors, who had had some connection with all the religious doings of the community for many years. There were some people doubtless, who thought that nothing could be done properly without his advice and co-operation, and he himself was not unwilling to believe it. When he heard that another prophet had come into his native town with a message from the Lord, he felt that his own reputation was at stake, and he set about making what amends he could for the unusual circumstance. He would have the man of God at his house and thereby demonstrate to his neighbors his intimate connection with the great work that was being done. So he set out after the man of God and overcame his resistance by telling him that he himself was a prophet, and that an angel by the word of the Lord had sent him to bring the man of God home with him. Now, he was indeed a prophet and an old man, but the inspired historian spares neither his holy office nor his gray hairs, but stands flat-footed and says, "He lied unto him." Not even an old prophet has any divine right to play fast and loose with the truth.

But the man of God was deceived by the lie. A hero in one moral combat, but yet a probationer. He had a direct commission from God, the terms of which he could accurately and instantly recall to mind.

Was he like some minds whose verbal memory retains scripture, but who fail to apply it? Or was he of that timid sort who admit without argument that God speaks more distinctly to others than to themselves? He intrusted his conscience to the keeping of another, never thinking to "try the spirit" which went counter to his own inner conviction. Hurtful under any circumstances, doubly sad is the fate of the soul that yields to a lie. Those who receive their instructions at second-hand, who obey man rather than God, who think that God is too remote to be trusted, or his voice too faint to be heard, are on the highway to spiritual death.

As the prophet and the man of God sat at the table, the word of God came upon the prophet and he announced the terrible end that should overtake the man of God for his sin. His intention was good all the time, but that stood him in no stead in the face of violation of express direction touching method of conduct. Nothing is said about what became of the prophet. His end is not hard to imagine. He had lured a man from the path of duty by his deliberate lie, and he would pronounce the condemnation upon himself if there were no one else to pronounce it.

Humiliated and spirit broken, the man of God saddled his ass and resumed his way homeward. A lion was ready to execute judgment upon him, and his carcass by the roadside was a mute but powerful warning that those who turn aside from the known path of duty fail of the protection which God throws around those who undertake to do his will. What is a lion to one whose heart is fixed in the Lord? What spiritual terrors do we face when we forsake God!

When the old prophet heard of the untimely fate of the man of God, he went to the place where he lay, took up the corpse, and returned to his home to weep and mourn over it, saying, "Alas, my brother!" Alas indeed for lying prophets, for timid men of God and all else who put confidence in man rather than God.

The Minutes.

Dear Editor—I have just been reading the last issue of the "Methodist," and send this as a second to the motion of Brother Shaw in regard to the matter of our minutes. We are not complaining at any one, for most assuredly Brother Clary has given us a beautiful minute. I am in favor of dispensing with the publication of the minutes in pamphlet and let the whole matter be given to one issue of the "Arkansas Methodist." We would then get our minutes promptly; and let every one keep that issue of the "Methodist." It would add materially to the interest of our organ and would be an inducement to many to subscribe for the paper that do not do

so now. Besides, it would be one less of the long list of assessments that are given into the preachers' hands. There has been a great ado about the minutes of our conference and after they are published and distributed, aside from the one the P. C. has, you never see one again. Let our organ publish minutes. So mote it be.

Robt. H. Poynter.

A Good Deal of Nonsense About "Blood Purifiers" and "Tonics."


Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and this is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the foppery that dyspepsia or indigestion is a germ disease or that other fallacy, that a weak stomach which refuses to digest food can be made to do so by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals because they furnish the digestive principles which weak stomachs lack, and unless the deficiency of pepsin and diastase is supplied it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of the food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is always better than cure and Stuart's Dyspepsia Tablets do both: they prevent indigestion, and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.



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BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—not a filter. 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness.

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552 Harrison Bldg., Cincinnati, O.

Spend Sunday in Hot Springs and go there over the Short Line.

Literature and Review

Literary Notes.

Owen Johnson, whose novel *Arrows of the Almighty* is to be published next month by The Macmillan Company is the grandson of Judge Nimrod Johnson who was at one time a law partner of Gov. Morton, the war governor of Indiana. His is an old Indiana family, a member of which Henry N. Johnson represented Indiana in congress not so long ago. This is Mr. Owen Johnson's first appearance as a writer. He was chairman of the Yale Literary Magazine and was in the class of 1900.

Books.

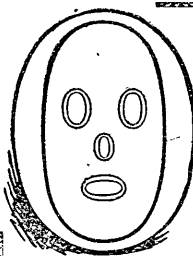
ELEMENTS OF AGRICULTURE, for use in schools, by James Bolton McBryde, C. E., Virginia Polytechnic Institute. Richmond, Va. B. F. Johnson Publishing Co., 75 cents, by mail.

The B. F. Johnson Publishing Company has recently put forth a book which promises to be a real contribution toward the solution of the problem of magnifying the farmer's calling in the South. It is an elementary text-book on agriculture designed for use in the common schools. In this book the author presents in a clear, simple way the fundamental principles of agricultural science. "The style," writes an intelligent farmer, "is delightful. I had no idea that such a commonplace subject could be made so attractive." "It is not a primer," says Prof. Nourse, of the chair of agriculture in the Virginia Polytechnic Institute, "but a text-book that deals with the subjects involved in concise, crisp terms, easily understood, and will be of great value in the hands of farmers and school children. Compared with books we have seen of like scope, this out-ranks them all, and if it could be used in public schools, would not only broaden the mind of the community at large concerning rural matters, but make the teaching of agriculture in colleges a far easier and more satisfactory undertaking."

The book treats of climate, plants, farm crops, animal production, birds, forestry and roads. Questions are appended to each chapter as guides to the teacher in reviewing the subject.

A SHORT INTRODUCTION TO THE LITERATURE OF THE BIBLE, by Richard G. Moulton, M. A. (Camb.), Ph. D. (Penna.), Professor of Literature (in English) in the University of Chicago. Boston, D. C. Heath & Co. \$1.

This work is of great value to those students of the Bible who have not given especial attention to the literary form of many of its parts. The sacred scriptures are by no means a mere chronicle of facts or record of divine revelation. It is composed of history, poetry and song. The writing is often allegorical, sometimes dramatic. It proceeded from men of high literary gifts, and these gifts are often exhibited in full play in what they wrote. In the right interpretation of the Sacred Book, attention to literary form is of great



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What you spend for PEARLINE is nothing to what you save with it. Everything that's washed with PEARLINE lasts longer. It saves clothes from wear and tear—keeps them and you looking fresh and new. PEARLINE economy is known to millions of women. Ask about it. They will say—better than soap or ordinary washing powders. 637

importance. We most heartily commend this book. Every minister and Bible student should read it who is not fully inducted into the literary style of the Bible and its importance in Bible interpretation. The author speaks a truth which well instructed Bible students have noted and deplored when he says: "The Bible has come down to us as the worst printed book in the world. Not only modern literature, but even such as the literature of ancient Greece, if given out in modern times, will be printed in a manner which conveys the literary structure directly to the eye. If the work be a drama, the speeches are separated and the names of speakers inserted; if it be a poem, verse and line divisions will be made obvious; in essays or histories there will be at least titles and proper divisions into sections. But, though the Bible is proclaimed to be one of the world's greatest literatures, yet if we open our ordinary versions we find that the literary form is that of a scrap book; a succession of numbered sentences, with divisions into larger or shorter chapters, under which all trace of dramatic, lyric, story, essay, is hopelessly lost. Nor is it difficult to understand how this came about. The Old Testament goes back to an antiquity in which the representation of structure to the eye had not been invented. The original authors were succeeded by rabbinical and later by monastic interpreters, to whom we are indebted for their reverent care in the preservation of the Sacred word, but with whom there was no conception of scripture as literature."

Current Comment.


We have known a church so thoroughly berated before a popular audience, including sinners of all grades, that it was a wonder if its members should afterward exert any moral influence whatever. This is both an error and a grievous wrong. The true policy is to uphold the church and inspire it with confidence in itself and in God; then so use it as to inspire confidence on the part of the ungodly, in the church as such, and you will have a mighty moral machine, an adjunct to the work done in the pulpit. Don't discount your people before the world. If so you must stand henceforth alone and your work is crippled if, indeed, it does not turn out to be an utter abortion, which has been the case in many instances, leaving the poor pastor and evangelist asking themselves, "Why?" without an apparent answer. God has no hands, nor feet, nor tongue but those of the church, and if we succeed in

IF YOU — Miss Your Friends

during the coming summer, just address them at the Colorado Chautauqua, Boulder, Colo. You'll either find them there or at some of the other numerous Rocky Mountain resorts. Texas has been so prosperous that the people are planning all over the State to spend the hot months in "Kool Kolorado;" and the number of Southern people up there this year will be enormous. People always want the full worth of their money, and this accounts for the plans of almost every one providing for using "The Denver Road" from Fort Worth. Because, you know, we have the shortest line, make the quickest time, run the only through trains—with cafe cars, Pullmans, modern coaches, etc., so "You don't have to apologize for riding on the Denver Road!"

W. F. STERLEY, A. A. GLISSON, CHAS. L. HULL,
A. G. P. A. G. A. P. D. T. P. A.
FORT WORTH, TEXAS.

- N. B. The Epworth Leaguers will go to Frisco our way in July.



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IN A
THROUGH PULLMAN SLEEPER.

LEAVE LITTLE ROCK DAILY, 2:20 P. M.
ARRIVE CHICAGO NEXT MORNING 11:20.

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TWO DAILY TRAINS TO INDIAN
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Gen'l Pass. & Tkt. Agent,
LITTLE ROCK, ARKANSAS.

J. F. HOLDEN,
Traffic Manager.

persuading them that they are weaklings, and even immoral in many instances, we estop their efforts for good and at the same time raise a Chinese wall between them and the irreligious, whom they might otherwise reach.

Our Colored Brethren in Little Rock.

There are two societies of the Colored Methodist Episcopal Church in America in Little Rock and Rev. R. S. Stout, the presiding elder, is just now organizing another. The editor of the Christian Index, the organ of their church, edited by Rev. C. H. Phillips, D. D., thus notices his work:

"Our Methodism in Little Rock is growing. Rev. R. S. Stout, the active presiding elder, has just organized a third church in that city. He named it "Phillips Chapel," after the editor. This is the first church in the world that has been named after us, so far as we know, and we want Elder Stout to know that we appreciate the distinguished honor. We now have in Little Rock, Ark.,

a Miles, a Bullock, and a Phillips Chapel."

Brother Stout has the confidence and commendation of the preachers of our own church in this city in the work he is doing. This is the church which was originally organized by our Bishop out of our old slave membership, and it should have our sympathy and aid.

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.

Tickets limited to seven days from date of sale.

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.

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

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

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

April 21—The Walk to Emmaus. Luke xxiv. 13-35.

Golden Text—"Did not our heart burn within us, while he talketh with us by the way?" (Verse 32.)

Time—The afternoon and early evening of the resurrection day, A. D. 29.

Places—On the road to Emmaus and in that village, which was about seven miles to the northwest of Jerusalem.

When Jesus was crucified it upset all the preconceived notions that the disciples had of his kingdom. They did not abjure him and turn from him; they were still devoted to him, but just how that devotion was to be expressed in the future was a matter concerning which they had no plans. They had "trusted that it had been he that should redeem Israel," meaning by that that he would restore the kingdom, after the fashion of Solomon, only far more glorious, and that Israel should enter upon a glorious political independence, a magnificent career of grandeur as an earthly sovereignty.

One of the hardest things in the world to do is to get men who are thoroughly preoccupied with a wrong conception, so that they look at everything from their standpoint, one of the hardest of all things to do, is to get them to shift their standpoint. And the case is rendered doubly hard when they cannot be brought even to conceive that there is another standpoint than their own. Now, this was precisely the difficulty under which Jesus had labored with his disciples. He had told them again and again, in way after way, that his kingdom was not of this world. He had told them of his coming crucifixion, of his resurrection, of the coming of the Holy Ghost. Now these men were so completely satisfied that they had the right conception of the kingdom of God that nothing that he had said, nothing that he could say, could change the trend of their thought on this subject. It all sounded simply strange to them, and passed as so many words the meaning of which they could not understand. They did not even see that Christ was looking at the whole matter from another point of view, for it did not even occur to them that there was any other point of view to be taken. So that when he was crucified, and their plans were thereby broken short off, they were completely muddled, confounded. They had seen too much to repudiate him as a deceiver—he was still a great prophet, and, as for that, he was still the Messiah, for the most of them at least. He would in some way come again, and would take up the work, appear perhaps from heaven and reassert himself. They had no thought of a resurrection of him from the dead.

This was the state of mind of

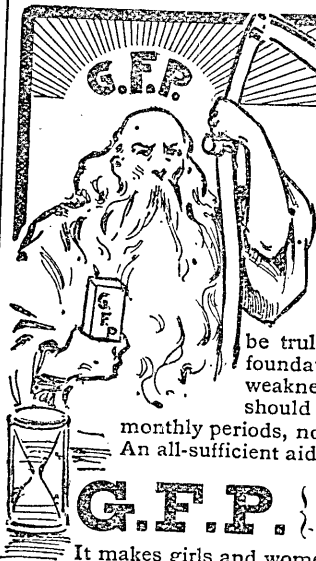
these two disciples in their walk to Emmaus, on the evening of the day when he had actually risen from the dead. Only they were still further confused by a report that had reached them to the effect that he was alive again. The women had been to the tomb and had found it empty. Said they had seen him. Peter and John had been there, and John at least believed that he was risen. As for themselves, they did not believe it—they were only more astonished, as they themselves said. The theory that he was risen did not yet open up any way that they could see out of their difficulties. They were sad. As they walked on they were discussing all the mysterious details of the subject. Doubtless when the stranger joined them they would have been glad if he had gone past and left them alone in their discussion. It must have aroused a sudden interest in their minds when he began to unfold the teachings of Moses and the prophets concerning the sufferings of Christ. There was a strange grasp of the Scriptures in this stranger's mind, a strength, a power of statement that put their hearts to glowing as he talked. Still they did not know him; Jesus did not intend that they should as yet; he would first fix for them a sure foundation of belief, so that when, an hour or so later, he should throw off the veil, there would never forever more be a shadow of a doubt in their minds. When the revelation did come, it was a sunburst. Whatever else they might not understand, they knew beyond the possibility of a doubt that Jesus had risen from his grave.

J. B. Seahorn.

The church and Sunday-school at Gurdon have suffered deep loss in the death of J. B. Seahorn. His worth and service had loving tribute from the Sunday-school, in resolutions spread upon the minutes, and published in the Gurdon Times. Mrs. J. H. Cuffman, Miss Mary Lafferty, and A. M. Burton, committee.

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.



THE GREATNESS OF THE COMING CENTURY.

depends upon the health of the mothers. Their lives become more and more artificial and Nature needs more aid than she did fifty years ago. To be truly fitted for motherhood, a woman should lay the foundation of health in her girlhood. No symptoms of weakness or disease of her delicate sexual organization should be neglected. There should be no pain at the monthly periods, no irregularities, no suppression and no profusion. An all-sufficient aid to Nature in female complaints is

G.F.P. Gerstle's Female Panacea. WHICH MEANS It makes girls and women, wives and mothers, strong, vigorous, well.

A COMPLICATED CASE.

I have been troubled for four or five years with burning pains in my heart and lower bowels, also my right hip, caused from womb derangements. I tried various remedies but experienced no relief until I began using G. F. P. I had only used it a short time when the pains and burnings grew less. It is undoubtedly a first-class remedy and afflicted women make no mistake when they use it in preference to all others.

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A letter addressed to "The Ladies' Health Club, care L. Gerstle & Co., Chattanooga, Tenn.," will secure free advice for the treatment of all female complaints to any woman who desires it and will write for it.



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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JNO. B. COWPLAND.

Epworth League.

April 21—Walking With Jesus. Col. ii. 6, 7; Gal. v. 16-26.

"As ye have received Christ, so walk ye in him," etc. We receive Christ only when we renounce all other guidance. Often this is called renouncing ourselves. That is not a very happy term for expressing our acceptance of Christ. If one have found a teacher whom he sees to be wiser than himself, better than himself, he follows his own reason in accepting that teacher. He obeys what he knows to be the best suggestions of his own nature. To have found such a teacher he counts a joy; to follow such teacher a privilege. Mark the "straightways" of the gospel record. How often does the word "straightway" occur. Those first disciples felt at Jesus' call that a better life was opened before them, and that they of all men were blessed in hearing his call, "Follow me." There was no parleying, no protesting but "straightway" they left all to follow. They did what their reason and conscience dictated. They accepted no bondage; they bowed their necks to no slavery, and yet they forsook all, gave up all, and gave up themselves. They renounced carnal interests. They renounced worldly aims, but they gave expression to the nobler nature within them and asserted their dignity as being created for higher good than physical food, raiment and shelter.

But they received Christ as all receive him, by faith in his divine wisdom, and loving power. It is thus that all Christians abide in Christ and walk in him. Whatever men may teach about regeneration or sanctification or any other experience into which the spirit leads, the conditions of spiritual life are not changed. Faith in Christ and attention to his word is still required. No mere inward suggestion, no emotion can come to set aside, or render needless, or teach otherwise than as his word teaches. Nor is there at any time less use of looking to him than at first.

The Scripture in Gal. v:16-26 vividly depicts the two-fold possibilities of life. We will not say a two-fold life, for life is single. It is carnal or it is spiritual. But the carnal and spiritual are pictured not in creeds and sentiments but in actions and purposes. We walk after the flesh or after the spirit. A man will decide to live for the future or for this world alone. He will make convictions of duty or suggestions of temporal interest his law.

It were better if we made our distinctions between the children of God and those who are not on the lines the apostle here lays down rather than on church relations and professions. Jesus said: "He that abideth in me and I in him the same bringeth forth much fruit." The spirit of Christ cannot abide in

us without prompting us to an actively beneficent life.

If we thought of religion more as goodness we should lift the burden from many a soul that desires to make progress in the divine life. If that progress be deemed to consist in certain stages and states of inward experience there is no limit to the fanaticism and special profession to which the seeker may be led. He will be the victim of every one who claims to have a special gift. But when we raise the simple question: How may I be better in all the relations of life? a plain path opens before us. We see what we can do, which we are leaving undone, and what we are doing that we ought not to do. To perfect our conduct among men is to advance in the way of holiness, and there is advance upon no other path. The highest title to be given to a man is this title "good." It means more than righteous or just. The apostle put goodness above right when he wrote: "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die." It is said of Barnabas: "He was a good man, full of the Holy Ghost and of faith."

Doubtless we all know how to be good—to be better than we are—then shall we be more holy.

HINTS AND HELPS.

Paul writing to the Colossians rejoices in their ardor and faith, and exhorts them, since they had received Christ as their Lord, to walk in him; "rooted and built up in him." Like trees in a fertile soil to derive their life and strength from him; like a house on a sure foundation to let their lives rise out of him, built up in obedience, love and faith, full of thanksgiving for all things.

Writing to the Galatians Paul is more explicit in his admonitions. He reminds them, Gal. 5:13, that they had been "called unto liberty," they had, through faith in Christ, been freed from the condemnation of sin and from the ceremonial law, and he urges them to "walk in the Spirit." If they "walked in the Spirit," followed the leadings of the Holy Ghost, looked to him for guidance, they'd not fulfill the lusts of the flesh. Paul is teaching experimental religion here—you are still in the body, and your appetites and desires will beset you as before, you received Christ; but the new man in you, the part of you quickened by the Holy Spirit, when you accepted Christ, wars against these old desires. The conflict will continue possibly as long as life; but, if you seek the aid of the Spirit in prayer, and suffer yourself to do what the Spirit reveals, you'll overcome "the flesh."

Verses 19:21 enumerate the works of the flesh, and it is evident that "the flesh" includes not only bodily appetites but intellectual conditions or emotions. As one writer puts it, "The works of the flesh which he

enumerates may be grouped in four classes—sensuality, impiety, malignity and self-indulgence." Those who do these things "shall not inherit the kingdom of God."

What a radiant contrast the "fruit of the Spirit!" If you do not love God and your fellow man, you are not led of the Spirit. If you have not joy and peace in your religion, when adversity or affliction overtakes you, you may be a branch of the true vine, but you are an unfruitful one.

It is so easy to do the works of the flesh, for we have so many fellow laborers in our friends and associates. When we "walk with Christ," we are hindered by our companions, and "the way" is exceedingly narrow at times—only room for us and the Lord. 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.

Salem, N. C.

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 a. 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 10, 1901

THE REVIVAL.

The error of most great revivals is that they revive too much. The revivalist will get the church, as he says, out of the ruts. He will set aside the order of service considered comely on ordinary occasions, break through the barriers of formality and releasing church members as far as possible from restraints of fancied propriety and firing their zeal to cast aside personal pride and dignity incite them to charge the forces of Satan, with what pell-mell it matters little, so that the charge is made.

Now, in all this the fundamental idea of the revivalist is correct. The greatest obstruction to spiritual power in our churches is a too stiff and rigorous view of the proprieties and dignity of church service. The more strictly we rule our public services to a program of stately forms, the more is the pulpit fettered, and the church made to appear to every one to be on dress parade rather than in actual warfare. It is a truth, and a truth to be greatly deplored, that in many of our churches the form of worship has so crystallized in what are regarded beautiful forms, that there is no direct calling of sinners to Christ, no direct work of the church to save men. The need of such churches is a check upon this tendency to formalism. There is often in such churches much intelligent piety, and much desire to bring men and women to Christ, and both preacher and people deplore the seeming fruitlessness of their efforts, unconscious of the real nature of the thralldom that binds them. A sister relating her experience said she was convicted of sin under the preaching in a certain church and her heart longed for Christian counsel and prayer, but she could find no opportunity for it. There was no such exercise on the program, and she went to a mission church to find a mourner's bench.

The conversion of souls should be the grand aim of all our church services and there should be therefore always provision made for inquirers after salvation. Whether they be asked to kneel at the public altar or a weekly meeting be held for them, seems not so important, but it is of the first importance that calls for seekers of religion be made weekly in all our large churches, and that the best opportunity be furnished such for receiving Christian instruction and the benefit of Christian prayer.

Now, any so-called revival which in nowise changes this order of things in the church, which is itself the chief thing which makes a revival necessary, accomplishes but little good in the final result, no matter what the present and imme-

diately result may appear to be. The methods of work which do not bring church members into direct personal contact with men for their conversion will not avail for the needs of young converts. The final outcome is, that of those professing to be converted in these extraordinary efforts many do not join the church, and of those who join many are quickly lost.

Upon this point the Christian Guardian says: "It has been a scandal in our church how few converts of revivals are really retained. Evangelists, their methods and teachings, have been blamed for this. But is this right? In the last straits we should welcome anything that will arrest men from their lives of sin and set their faces Godward. If an evangelist has done this, he has done all that evangelist has been sent to do. It is then the duty of the church to see that the good work is followed up, that the convert is encouraged to walk the good way, that his heart is kept warm by the love of the brethren, and that he grows daily in grace and in the knowledge of our Lord and Saviour Jesus Christ." But this sad result as we suggested in the beginning of this article, is not wholly the fault of the church. We repeat, one trouble is that the revival revived too much. It gave too much attention to visible result, and there was too much eagerness to count converts. The church was not to blame that it did not follow in its regular work the revival methods. They were not expected to last. The church would have protested against them under guidance of their own pastor. They yielded to them in courtesy to a stranger whom they had invited to work for them, and whose leadership was accepted for the time. Because the methods were accepted simply as those of an evangelist for a revival occasion, the church, when the revival was over, returned to its old ways unchanged.

Our contention is that methods less eccentric would have better permanent result. The church needs to be taught how to continue revival work the year round. Work more conformed to the methods the church should constantly use would be of more value though attracting less attention. It is the church itself that must be organized rightly for continuous revival work. The conditions of spiritual power must be in the pastor and his people. No sadder result could come from what are called revivals than the impression upon the church that the Lord is not with its pastor and does not answer with the influences of the Holy Ghost the regular service. But it is almost as bad if, clinging to her pastor and her settled form of work as best, the church views the revival as an excitement resulting in little good. What was represented as the work of the Holy Ghost is thereby discredited. If the revival has been

led by the pastor, freeing himself from the trammels of form, and earnestly and personally bearing the gospel message to sinners, and taking them by the hand to lead them to Christ, then much good is done. The pastor thenceforth has the hearts of his people and those who seek salvation come to him in confidence for guidance. In such case the pastor has command of his church. His people have confidence in his leadership and in his very presence and work the revival spirit and power abide.

NOTE FROM BRO. CLINE.

Shanghai, China, Mar. 7, 1901.

Dear Dr. Godbey—It would be a convenience to us in getting our mail if you would say in the paper that our address is 19 Quinsan Road, Shanghai. We still very much enjoy "The Arkansas Methodist," when we can get it, but for some months we have hardly had, on an average, a copy a month. Please see that our address is changed for the paper.

Dr. Young J. Allen will sail for the United States on the 16th of March to be present at the conference at New Orleans; Bishop and Mrs. Wilson will sail the 23d.

We are comfortably situated and have the promise of a good year. The interior missionaries are rapidly returning to their works. Some will have to travel continuously for two and three months to reach their place of labor. It is a promise of great things to see how anxious they are to go to these far-away places. The secret of heroism has not been entirely lost. Fraternally.

John W. Cline.

A Trust of Souls.

In response to a communication sent from the mission rooms to Bishop Thoburn on the subject of the Forward Movement, the Bishop sends a reply which indicates great hopefulness for a large ingathering of souls in the United States this year. He places great emphasis upon personal work in soul-winning. What might not be accomplished by enrolling one hundred thousand earnest men and women who faithfully pledge with all their power to endeavor to win ten souls for Christ. We understand that over ten thousand have already been enrolled. With such a sense of responsibility as that expressed by Dyson Hague the church would soon multiply her numbers and enlarge her borders. He writes:

"The meaning of personal work for souls is bringing souls, one by one by personal effort to Jesus, as St. Andrew did. To this work every Christian is called, however weak or poor or ignorant, or unpracticed; for every one who hears Christ is bound to try and get some one else to hear, and every one who comes to Christ is bound to get another to come. Each member of Christ's body which is the church,

must be a witness for his Master. In short, every Christian must accept the trust of souls."

The Missionary Conference.

It is fitting that there should be a great Missionary Conference held not alone by our church, but by every church in Christendom at the opening of this new century as a means of instruction and inspiration; of marking definitely our most advanced lines, and of vigorous effort to push them yet further; of noting the marvelous openings made possible by the discoveries and conflicts of the last few years whereby the church is challenged to send forth her best trained teachers, preachers, physicians, surgeons, nurses into every heathen land. It means a stronger grip on the conscience of the church at home as well as on the hearts of the heathen when we can hear the Holy Ghost saying: "Separate unto me Barnabas and Saul for the work wherunto I have called them." This call for the best that the church has means the raising up of new and stronger workers both for the home and foreign fields. The inspiration of hearty obedience to the last great command of our Lord will be felt in every home church and in every Christian heart. Out of it must come genuine Christian enthusiasm in all the church.—Bishop Hendrix in Nashville Advocate.

Normal Productiveness.

The forward movement implies a return to the normal condition of the church in the apostolic times. Then there were added to them day by day such as were being saved. That is a condition of things not intended to be peculiar to that day, but for all time; a condition of fruitfulness necessarily growing out of the qualifications applicable to all times.

1. They continued in the apostolic teachings. They were true to the word, ascertained the word, accepted it as from God, and incorporated it into their lives.

2. They were in a blessed fellowship, the essence of which is love, practical love, which unites all in one, and sends forth from each exhaustive care for all.

3. They were possessed of a very large liberality—many of them giving all they had out of their love for the cause.

4. They often met in worship, and by personal effort and the attractiveness of their peculiar lives won men all the time.

Such conditions must always bear such results. If the church gets right, good results will follow.—Epworth Era.

Notices.

The following are the examining committees for Morrilton District Conference, to be held at Morrilton, Ark., May 7-10, 1901: For License

to Preach: W. H. Dyer, W. K. Biggs and G. L. Horton. For Admission on Trial: S. S. Key, J. H. Glass and L. A. Campbell. For Elders' Orders: D. N. Weaver, D. C. Ross and D. H. Colquette. For Deacon's Orders: W. S. Bristow, J. N. Villines and G. W. Williams. Let confessions and G. W. Williams. Let constant prayer be made for God's blessings upon our meeting.

Wm. Sherman, P. E.

PRESCOTT DISTRICT CONFERENCE.

I announce the following committees for the Prescott District Conference to meet at Nashville Wednesday, June 26th, at 2 p. m. License to Preach—H. M. Bruce, J. H. Bradford and J. J. Colson. Admission on Trial—C. Pope, A. D. Jinkins and John R. Sanders. Deacon and Elders' Orders—M. W. Manville, J. S. Hawkins and H. D. McKinnon.

W. F. Evans, P. E.

TO NEW ORLEANS.

Notice to Delegates to the New Orleans Missionary Conference: The railroad fare will be one fare for the round trip plus \$2. The total trip from Texarkana over the Texas & Pacific railway will be \$13.75. Add to this one half fare from your station to Texarkana and you will have the total railway expense from your town. I am exceedingly anxious to have all our delegations who can to go this way and all go together. We will leave Texarkana at noon Tuesday, 23d, and reach New Orleans Wednesday at 6:30 a. m. Those on the Cotton Belt and P. G. railway go down on early train Tuesday and those along the Iron Mountain strike the cannon ball and we will all meet at Texarkana. Respectfully,

W. F. Evans.

DISTRICT CONFERENCE.

The Monticello District Conference will be held at Lake Village, May 16-19. Committees: License to Preach—W. R. Harrison, J. O. Walsh, J. E. Taylor. Admission and Ordination—B. A. Few, J. J. Mellard, A. M. Shaw. Opening sermon Wednesday night May 15, by Rev. W. R. Harrison. Lake Village is a most desirable place to visit, and will give a royal welcome to all delegates and visitors. Bishop Galloway expects to be with us, at least, part of the time.

J. R. Cason.

Church Notes.

The annual Epworth League Conference for the Indian Mission Conference will be held at Muscogee, May 15, 16.

The New York Christian Advocate says the Christian Scientists have decreased 10,000 in the past year.

Church Telephones.

LITTLE ROCK.

At Asbury Church there were six received into membership, two be-

ing on profession. Two infants were baptized.

At Hunter Memorial, two were received on profession.

At Winfield, twenty-four joined the church; nine new members joined the league; 300 attended Sunday-school.

First Church received about thirty-five members.

Sunrise prayer-meetings were held at Hunter Memorial Church and at Winfield.

BEEBE, ARK.

We are in the midst of a very gracious revival in our church at Beebe, which is being held by the pastor.

Ten accessions yesterday on profession of faith. We have had about twenty conversions and five reclamations. Thirty-five persons gave me their hand last night, indicating that they would forsake sin and seek salvation until they obtained it. Large congregations at all of the services. We cannot accommodate larger congregations without enlarging our house. Praise the Lord for this revival. The meeting still continues.

W. M. Wilson.

NEWPORT.

Easter Sunday was a grand day with us in Newport. Our pretty church was beautifully decorated. We began the glorious day with a full Sunday-school—one hundred and fifty present. At 11 o'clock, Brother Smith preached one of the finest sermons on the Resurrection we have ever heard. At the close of the sermon more than one hundred people took communion. The choir rendered the best music ever heard in our church. At 3 o'clock the two Leagues had a fine joint Easter service. At the evening service our spacious auditorium was full to overflowing. At our prayer-meeting on Wednesday evening one hundred and twenty-five people were present; had one conversion and two accessions to the church. Never in the history of our church has the outlook been so bright. Brother Smith is one of the most energetic and spirit-filled men I have ever known. His work during the four months he has been with us is something wonderful.

Miss Lizzie Gullette.

HOT SPRINGS.

Large congregations attended preaching yesterday at the different Methodist Churches of the city. Dr. Ashby, of Michigan, preached for Dr. Brown at 11 a. m. A good sermon much enjoyed. One accession. Pulpit occupied by the pastor at the evening service.

Easter services were held at Malvern Avenue. Good attendance each hour. One accession and three children baptized. The services were good throughout the entire day. The church is being repaired, recovered and repapering being done this week.

At South Hot Springs the pastor preached at 11 o'clock, subject, "The Resurrection." It was a time of rejoicing on account of the presence

of the Holy Spirit. An Easter exercise was held at night. Quite a large assembly was present. The programme issued by the publishing house was used. We trust good results followed.

Brother Harvey was sick and could not preach at 11 o'clock, but was able to fill his appointment in the evening at Glenn street. Quite a crowd of young people were present and the services were enjoyed.

His people has given him another pounding, and while he enjoys kindness, yet he stated that his people were doing very little in a financial sense.

The different plans of securing the conference collections, were discussed in the preachers' meeting Monday morning, and after hearing from each brother as to his plans and the success of the same, we white ministers were made to blush, when the colored brethren told us their plans and how liberally their people responded.

A. M. R.

FORT SMITH.

Rev. O. E. Goddard, of First Church, reports a fine congregation at his Easter service Sunday morning. One child was baptized. There was no night service, First Church uniting with Central in the revival services.

Dr. H. Hanesworth preached Sunday morning at Central to a large audience a masterly discourse on "Death Swallowed Up in Victory." At night the doctor preached on "The Value of the Soul." The congregation filled the auditorium and overflowed into the Sunday-school room. Dr. Hanesworth and Rev. W. T. Thompson will conduct the revival services at Central, which began Sunday. There is a good prospect for a fine meeting. There were two children baptized and three members received into the church. Central Church has now passed the four-hundred mark in membership.

The two leagues, those of First and Central, have organized themselves into a union for charity and home missionary work. A constitution has been adopted and the following officers elected: President, Mrs. H. Hanesworth; vice president, Miss Sue Mathis; secretary, Miss Stella Overstreet; treasurer, Ralph Mechem. The executive committee, upon which rest the management of the work, is composed of Rev. W. T. Thompson, T. J. Prather, Miss Nellie Denton, Mrs. C. C. Miller and Ben Sands.

Rev. W. T. Thompson arrived in the city Saturday afternoon to take charge of the City Mission. Brother Thompson is well known in the Arkansas Conference as a "revival pastor." He has taken a strong hold on the work and results are sure to follow.

Rev. S. F. Goddard telephoned the writer that his Sunday was a success. Good morning congregation with two additions, a Sunday-school twice the size of last November, an

overflowing house at the Easter service at night.

First Church lost one of its best members and the city a noble citizen in the death of J. P. Collier. He was at the depot in Greenwood waiting for the train when without any warning he fell over dead. He was laid away to rest beneath the tall trees and blooming flowers in Oakland Cemetery. His was a life hid with Christ Jesus his Lord.

TOBACCO CHEWING.

I can cure anything that walks the earth of tobacco chewing. Dr. J. S. Hill, Greenville, Tex.

SNUFF-DIPPING.

I can cure anything that walks the earth of snuff-dipping. Dr. J. S. Hill, Greenville, Tex.

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I can cure anything that walks the earth of pipe-smoking. Dr. J. S. Hill, Greenville, Tex.

CIGAR SMOKING.

I can cure anything that walks the earth of cigar smoking. Dr. J. S. Hill, Greenville, Tex.

The advertisement of that well-known firm, M. M. Cohn & Co. looks quite at home on the pages of the "Methodist," and what it says may be as firmly relied on as the honor of those whose name is attached to it.

Cline Fund.

Mabelvale League, by Kate Morris, \$5. This is in full for that League.

Geo. Thornburgh, Treas.

Personal.

The Editor is helping Rev. J. A. Anderson in a meeting at Pine Bluff this week.

Revs. J. A. Henderson, F. S. H. Johnston, and Horace Jewell were callers yesterday.

Rev. A. Coke Smith will preach the commencement sermon for the Vanderbilt University.

Rev. C. E. Pattillo has been bereaved in the death of his mother. We assure him of our sympathy.

Bro. B. A. Few writes that Bro. John P. Clark, a noble layman of his church, died April 4th, at Hamburg.

Rev. J. C. Rhodes, at Waldo, has been unable to be out for two weeks. His wife sick also. But he writes both are improving.

David W. Hitchcock left in his will a bequest of \$100,000 to the Wellesley Female Seminary to establish scholarships for young women on condition that Roman Catholics and Negroes be excluded.

Bro. J. D. Mann, of Pine Grove, who has been selling books for us, writes that his wife has smallpox and he is shut in from the world, but his trust is in God. He has our sympathy and prayers.

A good local preacher, M. S. Hamilton, in his seventy-first year, and disabled, an old subscriber to the Methodist, sends us a note of appreciation. We return our greetings to him at Locust Cottage, Ark.

Christian Life.

The heart that delights in that which is good never goes hungry through the world.

One who tries to grow in grace but not in good works will only grow in hypocrisy.

"They serve who only stand and wait." The reserve corps, standing under arms, and ready to charge at command is as truly in the battle, as truly a part of the battle, as those who are in the forefront of the army.

No higher compliment can be paid a religious paper than to be cherished by old Christians, and afflicted and infirm children of God, because they find in it refreshing food, the communion of saints, and fellowship still with the household of faith.

The Bible does not describe a godly man by reference to his religious observances. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart."

The True Meaning of Spirituality.

There can be no true spirituality until the soul is saved from sin and put in harmony with the teachings of the Scriptures. This is the basis of all spiritual experience and spiritual life. And experience and life must go hand in hand before spirituality can be perfected in character. Just here is where a great many people make a serious mistake. They have an idea that spirituality is the exuberant glow of an inward experience. But this is only one of the results of spirituality. True spirituality is found in the soul's acceptance of Christ as a Savior and the conformity of the life to the requirements of the gospel. It is not the temporary excitement of the emotions under the pressure of special religious effort, neither is it the outward demonstration of audible shouts and praise; but it is the knowing of Christ as a personal Savior from sin and the striving to do his will among men as the angels do it in heaven. This experience and this sort of living may be attended by deep emotion and outward praise, or the opposite may be true; but in this experience and in this righteous life is found genuine spirituality. We are not, therefore, to judge of the spirituality of the church by the verbal responses of the people under the inspiration of public worship, though this sort of outward manifestation is always in order at a Methodist meeting; but the real test of spirituality is in the earnest consecration of the heart to God and in the perfect devotion of the life to his service. Where these conditions obtain the church is eminently and truly spiritual, regardless of other signs and tokens. We en-

Feeling Nervous

That's the way it begins. Little things disturb you. You are irritable, restless and worry over trifles. Your heart jumps and palpitates at every sudden noise, you can't concentrate your mind on your work, your memory fails and you do not sleep well at night. In the morning you feel weak and exhausted, with no appetite for food and no ambition for exertion of any kind. Nervous prostration has no terrors for those who use

"Worry and overwork brought on nervous prostration and I got almost no sleep at all. I became entirely unfitted for business and traveled in hopes of finding relief. After visiting several sanitariums and spending several thousand dollars in a vain search for health, I returned home worse than ever. It took only twenty bottles of Dr. Miles' Nervine to brace me up and make me a well man again."

J. W. HILL, Eureka Springs, Ark.

Dr. Miles' Nervine.

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joy the demonstrations of the Spirit in public worship and the manifestations of praise that follow. These are Scriptural and in keeping with the order of our public service in the house of God; but the permanent relation of the soul with God and the devotion of the daily life to the law of righteousness, are not to be discounted in our estimate of deep and abiding spirituality in the membership of our Zion. The mount of transfiguration is a glorious event, but the work at the foot of the mountain, after the glory of the divine manifestation had disappeared, has an important place in the practical workings of our holy Christianity. The mountain top comes to us occasionally, but the valley is the test of efficacy in the application of divine power to the needs of suffering humanity.—G. C. Rankin, D. D.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all 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 Soothing 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 Barbee & Smith's prices on the Bagster Teacher's Bible. We answer, yes, or on any other book.

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

Godbey & Thornburgh.

If you want to check up a rankerous Baptist just put the Origin of The Baptists in his hands, only 10 cents a copy.

For the Young People.

The Sunday-school.

Now, children, we have come to the end of the First Quarter—13 lessons in the Bible.

I wonder how many of you can give the subject and Golden Text of each Sunday. I know some can, because they have studied every lesson and have not missed a recitation during the quarter. Good! Try it again. You have a good, faithful Sunday-school teacher, who is always on time and ready to help you. Pray for your teacher. Now it is spring time, and many of you will get new hats and new shoes but there are a great many boys and girls, too, whose parents will not be able to buy new shoes. But go to Sunday-school any way. When I was a boy I had to go to Sunday-school barefooted and I would do that now before I would miss going. What is the Golden Text? Now, say all of them. Lookout for the apple blossom and Children's Day.

Newo.

Children's Letters.

Dear Brother Godbey—I was reading Jimmie Barton's letter in the "Methodist." I thought I would try to write.

I am ten years old and I go to the school, being held in the new school house. My papa is principal of the school. I am in the fourth grade, so I don't go in papa's room. My teacher is Prof. Lee and I like him real well. There was a saloon here, till the saloonkeeper was killed by some drunken men last Christmas eve, and that broke up the saloon. There is no M. E. Church here, but there is one about three miles away from here, and we go out there sometimes. Please save my letter from that dreadful waste-basket. Your friend,

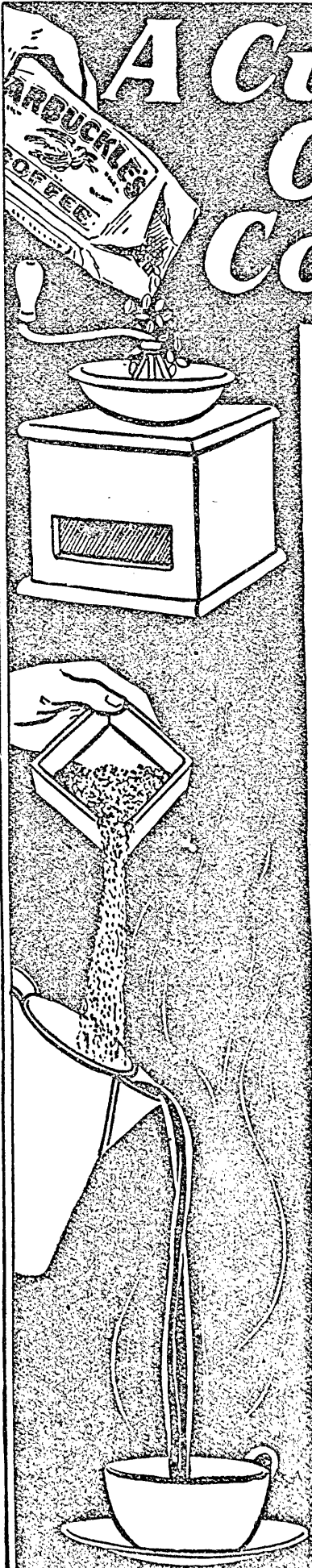
Stella Schoggen.

Dear Brother Godbey—We take the "Methodist" and I am very fond of reading the children's letters. So I thought I would write for the first time. I am a little girl eleven years old. Our home is at Bethel Springs, Tenn. A beautiful little town of six hundred inhabitants, with no saloons. I go to Sunday-school every Sunday and literary school every day. Brother J. R. Stovall is my Sunday-school superintendent, and Miss Rosa Tally is my Sunday-school teacher, and Ollie Wilson is my literary teacher, and Miss Lillie Wilson is my music teacher. My papa is the preacher and pastor of the Methodist Church here. I have two little brothers and three little sisters dead. I am the only one of mamma's and papa's children living. If this writing misses the waste-basket I will try to write again. Your little friend,

Lottie Nance.

Bethel Springs, Tenn.

The new road to Hot Springs has no transfers.



A Cup of Good Coffee

To get a really good cup of coffee you'll have to start back of the actual making; you'll have to look to the roasting and the grinding. In ARBUCKLES' you have a coffee that's scientifically roasted, and delivered to you with all the pores of the berry hermetically sealed. You're sure of a good cup of coffee because all the coffee flavor and aroma are kept intact until you want it. The fame of ARBUCKLES' induced other coffee packers to put out imitations of it. These imitations cost the grocer (and you) a cent a pound less than ARBUCKLES'. But don't be tempted to buy a package of some other coffee when you can get

Arbuckles' Roasted Coffee

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

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

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

EPWORTH LEAGUE. EXCURSION TO CALIFORNIA JULY, 1901.

The most important feature of the trip to San Francisco is the stop-over at Salt Lake City. All excursion tickets via the Rio Grande Western Railway in connection with either the Denver & Rio Grande or Colorado Midland Railroads will permit of this stopover in either direction. The Great Mormon Temple and Tabernacle, the Tithing Place, the Lion and Bee Hive Houses, Amelia Palace, the Church Institutions, the Great Salt Lake with

its magnificent Saltair Beach, the Salt Palace, the Drives, Parks, and nearby canon and lake resorts are but a few of Salt Lake's attractions. Furthermore, the trip between Denver and Ogden, where connection is made for the Pacific coast, is one of unequalled pleasure. No European trip of equal length can compare with it in grandeur of scenery or wealth of novel interest. Send 2 cents to George W. Heintz, G. P. A., Salt Lake City, Utah, for copy of "Salt Lake City—the City of the Saints;" also for copy of the Epworth League folder.



Every cotton planter should write for our valuable illustrated pamphlet, "Cotton Culture." It is sent free.

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413-415 Main St

Little Rock, Arkansas.

Our Church at Home.

Harrison District Items.

BY REV. CASSIUS CICERO.

The Harrison District embraces one of the wealthiest portions of the empire of Arkansas. It includes the rich mineral fields, which are attracting the nation's attention, in a degree only second to the famous Klondyke mining fever. Now that the new St. Louis and North Arkansas railway is penetrating these regions, a great revolution is taking place. New towns are springing up as by magic, and old ones are extending their borders. Millions of dollars worth of property is being bought by eastern capitalists. Now is the time, if ever, for our Methodism to fully meet the demands of the situation. This is our field and it behooves us to cultivate every inch of the soil now.

Rev. Pierce Merrill, the wide-awake, tenacious, pugnacious and progressive presiding elder of the Harrison District, is serving his fourth year in that capacity, and unless the best of signs fail, it will be the most prosperous year in the history of the district. Under his superintendency the whole district has received a decided toning up. He stands high in the esteem of the fifteen pastors, who constitute his ecclesiastical family.

Rev. James M. Hughey, A. M., presides over the Harrison station. This is his first year there, and he has made a remarkably successful beginning. He has captured both the hearts and intellects of his people and they are standing by him most nobly. The membership is growing, he having received about 24 additions to date. His finances are well up and every department of the charge is prospering. He was fortunate in following such a grand Christian gentleman, and faithful servant of the church—Rev. W. B. Johnsey.

Rev. W. H. Metheney, "the boy preacher," is succeeding finely on the Berryville Circuit. This is his second year at that point. He has a new church at Berryville, the county seat of Carroll, and our prospects there are brighter than ever before. He is a true man in every relation of life, and a preacher who feeds the soul on the "bread of heaven." He is doing some of the best work of his long and honorable connection with the conference. He is progressing, too, even if he does think "the devil is the daddy of the organ."

Eureka Springs station is prospering. The pastor, Rev. P. C. Fletcher, is rejoicing that his new church is nearing completion. He expects to hold his Easter services in it. It is the handsomest church in the district and located upon the most beautiful site in the city. The old building was torn down and much of the material used in the construction of the new. The important move solves the problem of our Methodism at that famous re-

sort where from 25,000 to 30,000 people gather every year. The parsonage property has also been sold, and a new one will be erected upon a new and more accessible site. There has been a number of accessions to the church since conference and the charge in all of its interests is in a prosperous condition.

Green Forest is another very important charge in this district. It has become the more so since the new railroad has reached it, thus connecting it with the rest of "the world." Rev. James L. Keener, one of the best and truest men of our Methodism, is stationed at that point, and notwithstanding the fact that he has had much affliction in his family ever since conference, he has made a good beginning and found a deep place in the affections of his parishioners. The charge has been much toned up already, and under his wise leadership it is safe to say that we will soon have a strong church there.

Rev. J. H. Cummins is in charge of Carrollton Circuit, and no charge ever had a more faithful or energetic minister. The charge is doubtless the most difficult in the entire conference and covers the largest territory, but notwithstanding the disadvantages to be encountered, Brother Cummins is master of the situation, and many a man in the foreign field has not half so trying a place to fill as the noble missionaries of the mountains of Arkansas, Rev. Cummins accepted. Do you tell me these men are preaching for money? Then they are fit subjects for the lunatic asylum. Nothing short of a burning love for the souls of perishing humanity could induce these noble men to make the offering they do to the church of God.

Rev. J. H. Ruble is another true soldier of the cross. He is supplying the Bellefonte circuit for the second year, and all of the interests of the charge are in advance of last year. It is a very difficult work, but promises to be one of our best circuits in a few more years. Such a man as Brother Ruble will develop it to its utmost.

Rev. Banks M. Burrow is at Yellville station, one of the most important charges in the conference, as it is in the very heart of the mineral district, and the center of much wealth and culture. We learn that he has made a good beginning and that the outlook is very bright. Brother Burrow is a scholarly young divine and a forceful preacher. One thing he lacks—a wife. Brother House was captured there and we are informed that there are other captivators in waiting.

Rev. W. W. Noble is all that his name suggests. He is serving the Yellville circuit for the second year, and there is a marked improvement over the last. He is a young man of sterling qualities, who by close application will make an able preacher and efficient pastor. His devotion to

his work assures him success. "Love never faileth."

Mountain Home is one of the "pluckiest" little stations in the conference—true to all of her obligations. It was one of the few charges that paid every claim in full last year. Rev. R. E. L. Bearden is in charge for the second term. He is a capital young man, scholarly, energetic, and as a preacher is forceful and eloquent. The success of the charge is seen through the untiring efforts of the leader. At this early date he has nearly all of the claims provided for.

Rev. J. S. Hackler is another man who makes things happen. His presiding elder calls him "my steam engine," because he pushes matters to a finish, matters not how difficult may be the task. What this section of country has needed for many years has been men of consecrated determination and in such men as Rev. Hackler it has them. His charge is far in advance of last year.

Lone Rock Mission is fortunate in having as its pastor such an untiring and efficient man as Rev. J. T. Gossett. He is doing the best work of his pastorate; has all of the claims secured in cash and good subscriptions. One of his achievements on the work is a new parsonage, which solves a very difficult problem at that point. It is a happy omen to see our young men succeeding so well and along such substantial lines. Their success is not of the effervescent nature.

Lead Hill Circuit was in a much run-down condition when Rev. W. H. Hatfield took charge last November, but as the result of his splendid leadership and untiring labors it is much improved. If his people will only stand by him in his efforts to develop the possibilities of the charge he will make it one of the best circuits in the district. It embraces a fine section of country.

Rev. A. J. Cullom is serving the Leslie Circuit for the second year and meeting with fair success. This is one of the wealthiest circuits in the district and if the members will support their pastor in his noble endeavors to build a strong superstructure on the solid foundation it will soon be a flourishing charge. Rev. Cullom is a faithful preacher and devoted to his work.

Rev. J. H. Smith is the pastor of Valley Springs Circuit and as such he is doing his characteristic faithful work. The charge is in better condition than it was last year. The work is difficult and requires much patience as well as labor to bring about the best results. Rev. Smith is a courageous young man, who is not afraid to defy "the demons of perdition" if he believes he is right in the position he takes.

Brother O. M. Clark is one of the "gile edge" laymen of the district, indeed there is no more loyal and faithful one in the whole realm of Methodism than he. He is one of the leading members of our church

at Eureka Springs and the present prosperous condition of that charge is largely due to his wise counsel and efficient service. In him the pastor ever finds a true and faithful friend—one whose piety is proven by "every good word and work."

Rev. Pierce Merrill will attend the Missionary Convention which convenes in New Orleans this month. He goes as a delegate from his conference, having been appointed by the Board of Missions.

The Harrison District Conference will meet at Green Forest, May 22-26. By that time the trains on the new road will be running into that little city regularly. Those outside of the district who will likely be present to take part in the proceedings are: Dr. J. E. Godbey, Rev. F. S. H. Johnston, Rev. A. C. Millar and Rev. O. E. Goddard.

"JUST LIKE PAPA."

Children Glad to Have Their Coffee Like the Parents.

More than any of the old folks realize, the little folks at the table like to have food and drink the same as father and mother.

Perhaps you can remember the time when a fork full of the meat or potato or a sip from the cup that your father or mother was using seemed to possess some remarkable merit and flavor.

If children can be given a strong, nourishing food drink such as Postum Food Coffee it more than satisfies their desire to have things like the older folks, and at the same time gives them a drink they love and fatten on.

A lady up in Oakes, N. D., says that since their family have been drinking Postum the children are stronger and better than ever before, and are so glad to think they can have coffee to drink "just like papa."

The husband and father was taken sick with a very severe attack of stomach trouble and had to give up work, being confined to the house for some weeks, suffering greatly. For some time he had been in the habit of drinking coffee for breakfast, and tea for dinner and supper. The wife writes, "After reading some of your advertisements we wondered if coffee and tea had not been the cause of his sickness."

We finally decided to have him quit tea and coffee and try Postum Food Coffee. He dates his recovery from the day he commenced to drink Postum, and has not had to stop work from sickness since then.

Some years ago I tried a package of Postum and did not like it, but I know now that it was because I did not make it right. It is easy to make good Postum if the simple directions are followed. The only failure is when people do not boil it long enough.

Please do not publish my name. I am always ready to tell, however, of the merits of Postum." Name given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Our Church at Home.

JANSSEN AND HATFIELD.—Our meeting at Hatfield resulted in 23 accessions, several family altars erected, two infants baptized, an Epworth League with 32 members organized. We have had 33 accessions there since conference, 45 on the charge. Our new house of worship at Janssen will be ready to occupy soon. Praise the Lord for great possibilities. J. H. Bradford.

HOLLY SPRINGS CIRCUIT.—The second quarterly meeting for Holly Springs Circuit was held 30th and 31st of March. Brother Ware, our P. E., was on hand and did some good preaching.

Also Rev. J. O. Walsh, pastor at Willmot and Parkdale, was with us and favored us with two good sermons. The lovefeast Sunday morning, conducted by Brother Walsh, was a feast indeed. Many gave us their experience from the veteran down to the timid girl of 14 years.

This is a noble work—good people, high toned. We have class-meetings, prayer-meetings and the regular service; all well attended. Success to the "Methodist." Geo. W. Logan.

COMES FROM BRAIN.

Phosphates Found on the Skin and Thrown Out From Pores.

We know that active brain work throws out the phosphate of potash, for this product is found on the skin after excessive brain work, therefore, brain workers, in order to keep well, must have proper food containing phosphate of potash to quickly and surely rebuild the used-up tissue. That one can obtain such food has been proven in thousands of cases among users of Grape-Nuts Food.

This contains phosphate of potash in minute particles, just as it is furnished by nature in the grains.

This product makes from albumen the gray matter that builds the brain and fills the nerve centers.

In no way can this gray matter be made except by the action of phosphate of potash upon albumen, and this mineral should be introduced to the body just as it comes from nature's laboratory, and not from the drug stores. The system is more or less fastidious about taking up the needed elements, and, as might be suspected, it will favor the products of Mother Nature rather than the products of the drug shop, however valuable the last may be for certain uses.

Lawyers, journalists, doctors, ministers, business men and others, who earn their living by the use of the brain, are using Grape-Nuts Food. It is manufactured for a reason and was originated by an expert. The regenerative value of the Food has been demonstrated beyond question.

PRAIRIE VIEW CIRCUIT.—Our second quarterly meeting has come and gone. Brother Cantrell, our much beloved P. E., was with us, looking after every interest of the church and in his very earnest and logical way did some good preaching, much to the delight and profit of all who heard him. Seekers of salvation called for; two conversions. Sacrament of the Lord's Supper; large number of communicants; two infants baptized; reports favorable for P. E. and P. C.; collections good. We are now ready to pay off balance of our foreign missions claim, and more on Domestic Missions. We are serving a liberal and hospitable people, hence we are getting along smoothly and nicely with our work. Pray for us. We will not forget the interest of the "Arkansas Methodist." Yours in the work,

John C. Shipp.

AUGUSTA STATION.—I have not written a field note to the "Methodist" since it was my good fortune to be sent to this charge a year ago last December. Augusta is a good place to come to, and a good place in which to stay. I have suspected the Bishop of favoritism in sending me back.

We have some of the best people, and the best all round presiding elder in the State. Our P. E., by the way, is a poet. He is one of the most welcome guests entertained at this parsonage. I have a personal antipathy to the word "pounding" and to the "storm" figure. They deserve to be superannuated and to be replaced by something new, perhaps Brother Jernigan could invent a name and a figure for us. While I think of it, what has become of Brother Jernigan of late? Mrs. Little reads the "Methodist" through and puts it away with a sigh, the explanation whereof is this silence of the scribe of Evening Shade.

My objection to the term and figure above mentioned must not be understood as extending to the thing signified. We have had ours and are correspondingly grateful.

We are getting along fairly well. Attendance at services reasonably good. Some few accessions as we go. We organized two missionary societies this year—Home and Foreign.

The former has completely invested the parsonage with a fence and is looking after the poor and needy—fortunately few in our prosperous little city.

The foreign society is at work, also, endeavoring to master intelligently the missionary work of the church.

There ought to be a growth of missionary enthusiasm as a result of the New Orleans meeting. A true missionary interest is the salvation of the church. The mission of the church is missions. A church that finds its life alone in its local and personal interests will lose that

life. I am glad we have a juvenile missionary society. It is hard to engraft a missionary conscience in those whose method of thought has become set without it.

Fred Little, P. C.

Augusta, Ark.

Married.

WRAY-OLIVER.—March 27, 1901, near DesArc, Mr. Espy Wray to Miss Lula Oliver, by Rev. J. H. McKelvy.

SEVERS-RASCO.—March 26, 1901, at Moorsville, Ark., Mr. Jack Severs and Miss Ellen Rasco, Rev. J. H. McKelvy officiating.

PHILLIPS-CITY.—March 24, 1901, at Ozan, Ark., Mr. John Phillips, of Hope, Ark., to Mrs. Nannie City, of Ozan, Ark., Rev. J. H. Gold officiating.

NICHOLSON - ROBINSON.—March 27, 1901 near Hickory Plains, Mr. Boswell Nicholson to Miss Dora Robinson, both of DeVall's Bluff, J. H. McKelvy officiating.

NORTHCUT - WINBURN.—March 24, 1901, at the residence of the bride's parents, near Carlisle, Mr. Wm. Northcut to Miss Ella Winburn, Rev. J. H. McKelvy officiating.

CARPENTER-LESTER.—February 19, 1901, at the parsonage in South Hot Springs, by Rev. A. M. Robertson, Mr. A. B. Carpenter and Miss Barry Lester, all of Hot Springs, Ark.

BURFORD-WOOD.—At the residence of the bride's father in Coal Hill, Ark., on March 31, 1901, Mr. T. L. Burford and Miss Nora Wood, both of Coal Hill, Rev. W. T. Martin officiating.

GREESON - McCONAGIE.—March 26, 1901, at the home of the bride's father, Rev. McConagie, by Rev. A. M. Robertson, Mr. Chas. A. Greeson and Miss Lizzie McConagie, all of Hot Springs, Ark.

JARRETT-WILLIAMS.—March 5, 1901, at the home of the bride's brother, Mr. N. A. Williams, by Rev. A. M. Robertson, Mr. James Jarrett, of Birmingham, Ala., and Miss May Williams, of Hot Springs, Ark.

JANSON-OBRYANT.—At the residence of the bride's mother in Coal Hill, Ark., Mr. Chas. Janson, of Clarksville, Ark., and Miss Stella Obryant, of Coal Hill, Ark., on February 24, 1901, Rev. W. T. Martin officiating.

COSPER-SPEARS.—March 5, 1901, at the home of the bride's uncle, Mr. R. W. Johnson, of Hot Springs, Ark., by Rev. A. M. Robertson, Mr. G. P. Cospers, of Birmingham, Ala., and Miss Maude Spears, of Hot Springs, Ark.

What does it profit a woman if she gain the whole world of knowledge and lose her own health? Young women students, and school teachers, eager, ambitious, and full of energy, very often neglect their health in the struggle to gain education. They eat insufficient food,

and at irregular hours, they allow the irregularity of the womanly functions to be established, and the result is that they become chronic invalids with all their education practically worthless. There is a plain road back to health for such as these, marked by the feet of thousands. It is the use of Dr. Pierce's Golden Medical Discovery for diseases of the stomach and digestive and nutritive organs, and Dr. Pierce's Favorite Prescription for diseases of the delicate organs of womanhood. A cure so certainly follows the use of these remedies that out of hundreds of thousands who have tried the treatment, ninety-eight in every hundred have been perfectly and permanently cured. Constipation, with its calamitous consequences, which is a common ailment of students, can be entirely cured by the use of Dr. Pierce's Pleasant Pellets.

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\$20 to \$40 Weekly and expenses. Men and Women—at home or traveling. Our agents and salesmen made over \$500,000.00 last year supplying enormous demand for our famous Quaker Bath Cabinet and appointing agents. Wonderful seller. No Scheme or Fake Methods. WRITE today for FREE NEW PROPOSITION, PLANS, ETC. World Mfg. Co., 6 World Bldg., Cincinnati, O. [We recommend above firm as reliable.—Editor.]



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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.

BRIDE—Pure white, large size, perfect flowers.

LA FRANCE—Peach pink, of large size.

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.

Jos. W. Vestal & Son,

P. O. Box 476. LITTLE ROCK, ARK.

Woman's Work.

What We Are Doing.

Mr. Editor—It has been a long time since the auxiliary of the W. F. M. S. of Central Church has been heard from in the columns of your paper, and I, as press correspondent of our society, was commissioned to write and give a report of our work.

Till recently we had thirty-six names enrolled, but the majority of these never attended a meeting or paid their dues, thus it was decided to drop from our lists all but those in good standing, leaving us with a membership of twenty-one. The most of these are earnest, consecrated women, whose hearts are in the work, and who always respond freely to every appeal. We have abandoned the "entertainment" plan of raising money.

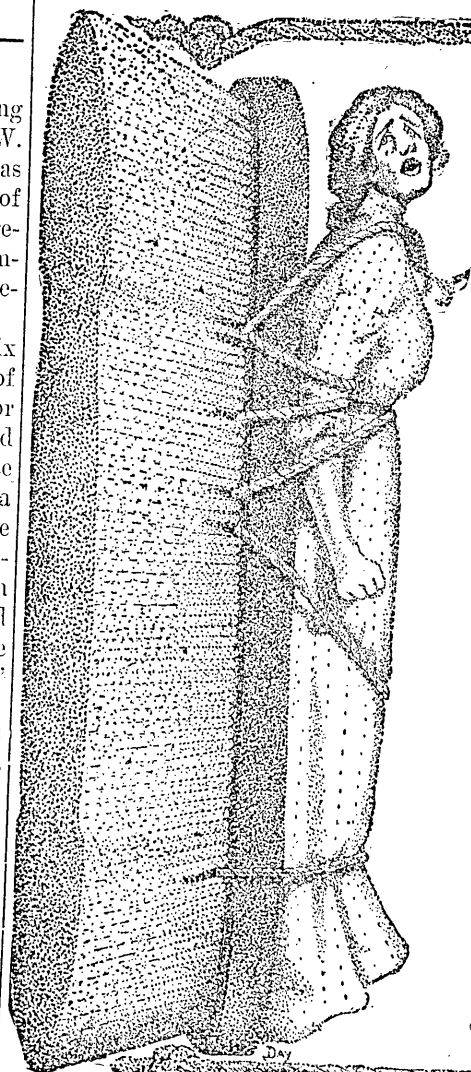
At our last meeting we had twelve members present, and to the call for free will offerings for the year 1901 eleven responded in pledges to the amount of \$77. When all members are seen this amount will be considerably swelled. We are following the example of the church and have adopted an expense fund, into which all moneys are paid and from which all expenses are deducted. This, of course, is separate from the monthly dues. We support a scholarship in China, and it is our desire to take up some other special work, when we are strong enough.

Last year we paid as our Twentieth Century fund, \$75. We feel that the lack of interest in missionary work is due mostly to ignorance of the work being done, so we are determined to educate our members in missions. At every succeeding meeting we are going to have a paper on the operations of our missionaries.

A letter from Mrs. Thomas, read to the society at its last meeting, was greatly enjoyed, and it seemed almost as if Sister Thomas herself was present talking to us. Her words imparted a new zeal to all who heard them, and each member inaudibly perhaps resolved to more zealously do her duty this year.

These things I have written of are not meant to convey a boastful feeling. We are humble, but we wish the other auxiliaries and the conference society to know that we are alive, active and trying to do all we can in the evangelization of the world. Sincerely,

Allye Belle Wadley,
Cor. Sec., W. F. M. S., Central Avenue Aux.
Hot Springs, Ark.



Bound hand and foot to household drudgery, scrubbing and rubbing day in and day out, doing your cleaning in the hard, old-fashioned way—woman, why do you do it? Break away and use

GOLD DUST

Washing Powder

This famous cleanser has proven the emancipation of thousands of other women—why not yours? Let Gold Dust do more of the work, you do more of the play. For greatest economy buy our large package.

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OVER THE ROCKY MOUNTAINS EPWORTH LEAGUE EXCURSIONISTS

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Tickets reading over the Denver & Rio Grande R.R. may be used either via its main line through the Royal Gorge, Leadville, Canon of the Grand River and Glen-Marshall Pass and through the Black the tourist to use one of the above. The rate via this route is the same as of the trip you should lay your plans attractive illustrated pamphlets will



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Plantation Chill Cure is Guaranteed

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

At Rest.

WITHERS—On the night of February 19, 1901, I got off the late train out of Memphis at Widner, went at once to the home of my old friend and brother, Thomas Withers, called him, and received the startling news of the death of his devoted wife, who had then been dead about two weeks. It was hard for me to realize that she had gone from us to her home above. Sister Mary E. Withers was a plain unostentatious, practical Christian woman. Her doors were wide open to receive; and to entertain the preacher was a chief delight. Many hours have I spent, pleasantly and profitably around the fireside talking to her about religion, a subject which always charmed her, and of which she never tired. She was very kind and helpful to the sick, thoughtful of the poor and helpless. She loved the church, obeyed its discipline, attended upon its ordinances, and supported its institutions, in a word, she kept the vow she took more than twenty-five years ago, and now, she is no more a member of the church militant, but a member of the church triumphant. So I would say to Brother Withers and the four dear children, you cannot call wife and mother back, but blessed be God, through faith in the Lord Jesus Christ you can go where she has gone. Look up and live for a place in the "House of many mansions." God bless and keep you all is the prayer of an ex-pastor.

N. E. Gardner.

JONES—Allie Octavia, daughter of P. C. and Alice Jones, was born in Little River county, Ark., December 11, 1871. Professed religion and joined the M. E. Church, South, under the pastorate of Bro. J. R. Sanders in 1888, from which time she lived a consistent Christian until the morning of her death, February 1, 1901. Miss Allie was a loyal Christian and took a delight in the work for her Lord and Master. She was a very warm and helpful friend to her pastor and family, and was much loved by same. She never tired in helping those who needed. She was a helpful listener at church and an ardent worker in the Sunday School. She was one of those much needed teachers in the Sunday School, who after the recitation would linger with her class and impress the great practical truths taught in the day's lesson, upon the minds and hearts of the children. May these dear boys and girls emulate the life of their much-loved teacher. She loved to plan with her pastor for profitable work in God's vineyard. She was very much concerned and often talked with me about the spiritual welfare of her brothers. A more triumphant death I never witnessed than that of Miss Allie's. She sent for me a few hours before she died and told me that she was going to die, and that she was ready and willing to meet God in judgment. She was not concerned about self, but it was, as she expressed it, "for papa and the boys," for whom all her prayers and thoughts seemed to be involved with great anxiety. I asked her if she could trust God to take care of "Papa and the boys," as she could trust Him with herself. "Yes," she said, "and that's what I'll do," and after a moment's pause she calmly bade me and all good-night, then as I left her bedside, she so tenderly but distinctly sang, "We shall meet beyond the river." May father and children so live as to form an unbroken circle above where we will be reunited with those loved ones who have preceded us to the better world.

Henry M. Bruce,
Mineral Springs, Ark.



Epworth Organs are easy to buy

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

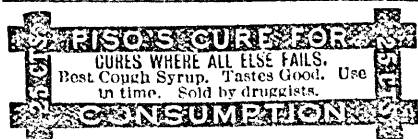
APPLES—Miss Maggie L. Taylor, daughter of William and Susan Taylor, was born in Woodruff county, Ark., August 11, 1860. Professed religion and joined the M. E. Church, South, August, 1873. Was married to Mr. Curtice Apples, December 25, 1887. Died, in Independence county, Ark., February 9, 1901. Sister Apples leaves four children, one an infant of only a few weeks, to go through the world without a mother's love or a mother's counsel. May God's blessings rest on the sorrowing ones, and bring them, with loved ones gone before, to eternal glory.

A. H. Woodard.

BOYD—Mattie Mary Boyd was the daughter of J. J. and Cora A. Boyd, of Correttas, Estado de Chihuahua, Old Mexico. I am asked by the parents to write this notice of the death of their dear little daughter. Little Mary took sick on the 10th of January with meningitis, and as her mother writes me, "how she suffered no tongue can tell." The doctors did all they could with the mother's nursing for the dear little one, but to no avail. During her sickness her mother would rock her and sing to her, and she would join her mother for a few moments at a time but would stop and scream with pain. For twenty-four days she endured the pain, and on the 4th of February she passed over the river to be with God. Mattie Mary was born in Deming, New Mexico, April 1, 1895, Rev. C. J. Oxley baptised her in El Paso, Texas, in July, 1895. This writer has had the lasting pleasure of visiting Brother and Sister Boyd in Mexico, and knowing so well the darling little Mary. She was the only girl, and the parents loved her so much. Little Mary was so cheerful and would content herself with the least thing. She was the embodiment of unselfishness. To know that darling was to love her. The grandfather loved her tenderly too. I have eaten often seated on one side of Grandpa Boyd, and little Mary was seated on the other side, and in fact Grandpa was not satisfied unless Mary was by his side. Oh, how they do miss the precious darling! God bless the dear ones left to mourn this loss. Little Mary was a niece of Rev. Charles Adams, formerly of the Little Rock Conference. Thank God, little Mary has only been transplanted from this garden of earth to the garden of eternal beauty and fragrance in the city of God. God bless you all.

J. T. French.

As the hot weather of summer is approaching, this paper will constantly keep before its readers **TEETHINA**, 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.



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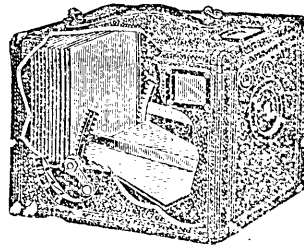
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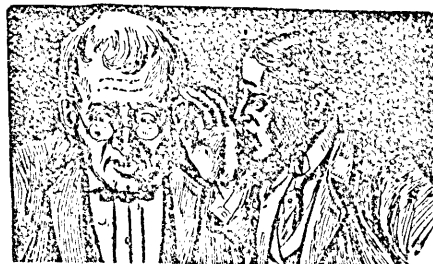
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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, APRIL 10, 1901

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

Attention, Company!

Several of the preachers are raising clubs on our proposition to give the round trip on the railroads to the Missionary Conference at New Orleans, April 24 to 30, for twenty new subscribers with cash \$30. Many churches would do a good thing for themselves and their pastors by appointing a committee to make an immediate canvass. The list can be gotten in a day or two in that way, and all parties will be benefited. The Epworth Leaguers at Beebe will send their pastor under this offer.

Jonesboro District Conference.

The Jonesboro District Conference will meet in the First Church, Jonesboro, Friday May 10th, at 9 a. m. and will continue in session until Tuesday, May 14th, 4 p. m. A program will be prepared including a Sunday-school day, an Epworth League day and a Missionary day. It is our purpose to have every Sunday-school, Epworth League and Missionary Society in the District represented. Every member of the Conference, both clerical and lay, is earnestly requested to be present from the first to the closing session. Let each preacher see that his Quarterly Conference Journal is on hand. N. E. Skinner, G. G. Davidson and Fay Sterling will examine candidates for license to preach and for admission on trial in the Annual Conference. The Rev. W. F. Walker will preach the opening sermon. The Woman's Home Mission Society of the White River Conference will convene at the same time. Miss Belle Bennett will be present. We expect

pect a large attendance of our women at that time.

S. H. Babcock, P. E.

Read the advertisement of the Pocket Atlas in this paper. It is a fine offer and free to all.

Read the advertisement of the Pocket Atlas in this paper. It is a fine offer and free to all.

We cannot furnish the "Bible Tools for Busy People" any longer at 50 cents.

We have one of the latest, new est, and best Webster's International Dictionary, which we will sell for \$10. It is indexed through and the regular price is \$12.

A New Steward's Collection Book.

At the request of a number of brethren, Brother Thornburgh has prepared a neat little book for Stewards to keep accounts with members and to enter collections of quarterage. It is conveniently ruled and headed for names, amount assessed, dates and amount of each payment. It has a blank page for keeping memoranda of special matters. It also contains a full copy of all the law in the Discipline pertaining to Stewards, Recording Stewards and District Stewards.

In order to induce our Stewards generally to use the book we have placed it at half the price of other collection books. We will send it postpaid at 50 cents per dozen. It will pay the preachers in charge to put this book in the hands of their stewards, even if they have to pay for it themselves.

Godbey & Thornburgh.

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

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

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

State of Arkansas } Before T. W. Wilson,
County of Pulaski. } J. P. Big Rock Township, Pulaski county.
J. H. Niemeyer }
vs }
John E. Moser. } **WARNING ORDER.**

The defendant John E. Moser is warned to appear in this court within thirty days and answer the complaint of the plaintiff J. H. Niemeyer. T. W. Wilson, J. P.
April 6th, 1901.

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.

Road Notice.

Notice is hereby given that the undersigned petitioners will apply to the Pulaski County Court on the 4th day of May 1901, or as soon thereafter as a hearing can be had, to alter or change the road leading from Alexander to Mabelvale as follows: Leaving the present road at the N. W. corner of section 16, township 1, south range 13 west, thence east following the north line of said section to the intersection of the Sardis or Hurricane road, continuing on said Sardis or Hurricane road to Mabelvale.

W. A. Counts.
A. Simpson.
John Olsen, et al.
Petitioners.

\$27.50. \$27.50.

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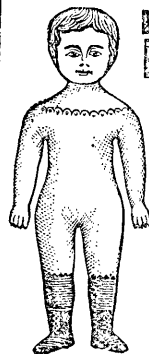
Commencing with Tuesday, February 5, 1901, and every succeeding Tuesday during February, March and April, 1901, the Iron Mountain Route will sell tickets to California points for \$27.50. Call at city ticket office, Markham and Louisiana streets, or Union depot, for full information.

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

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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.

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