

# The Arkansas Methodist

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"Speak Thou the Things That Become Sound Doctrine."

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NO. 19

## News and Notes.

IT IS THE OPINION OF THE officials of the War Department, that hostilities in the Philippine Islands is virtually at an end. The officers of the Filipino army are rapidly surrendering their commands.

A FORCE OF RUSSIANS, 700 IN number, under General d'Artam-anoff, is reported to have captured Moukden, in Southern Manchuria. Moukden is a city of 40,000, and was garrisoned by 18,000 Chinese soldiers. This place was formerly the seat of the Manchu dynasty, before it was moved to Pekin. The old palace with its treasures was carefully preserved.

THE CITY OF JACKSONVILLE, Fla., was almost destroyed by fire on the 3d inst. One hundred and sixty blocks of the best residence portion of the city were swept away rendering homeless more than 10,000 people. A great number of business houses were burned. The loss in property will reach \$10,000,000. Various cities are responding with contributions to relieve the distress of Jacksonville.

THE LEGISLATURE ADJOURNED Saturday, the 4th. Taken altogether, its work will compare very favorably with that of any of its predecessors. There was a strong majority in both houses, ready to support any legislation which promised the moral protection and improvement of the people. Our excellent liquor laws were made more effective by various acts looking to their better enforcement. We believe that a decided step has been taken in protecting our people from the waste and ruin and misery of the whisky trade. I would not pass this subject without noting the very earnest work of E. A. Tabor in this interest. His zeal in this matter subjected him to the implacable hostility of some of the whisky supporters, and to a personal assault from Mr. Keel, of Newport, on Friday last. The anti-gambling law was much needed and will be a great blessing to the country.

The arrangement for carrying forward and completing the Capi-

tal building seems in every way satisfactory. No better men are found in the State than those appointed by the Governor to superintend this work.

Our Chaplains impressed the body with their devout and faithful service. It was not a perfunctory service, but one in which Christian faith and spirit were manifest.

### Errata.

In our absence last week, the editorial notes contained the statement that the expense of the British Government, the past year, was 53,000,000 pounds. It should have been the deficit. Also of Bishop Wilson, it is said he came to the Missouri Conference Saturday. It should have been the Missionary Conference.

### Extra Copies.

Our issue of May 15th will be devoted entirely to the great Mission Conference, which has just been held at New Orleans. We devote this number to the cause of Missions, bestowing special labor upon it. It will be well illustrated and will contain, besides a resume of the Conference work, many able papers on missions. The preachers ought to give this number of the Methodist a large circulation. It will greatly help their missionary work. In order to secure the largest possible good from this offer to disseminate missionary knowledge, and the missionary spirit, we shall publish a large issue, and we offer extra copies to the preachers for distribution at 3 cents each. As soon as you see this, make up your mind if you can use special copies and send us your order either with cash or to be charged to your account.

### Washington Letter.

The latest official advices from Pekin were pleasing to officials of this government. They indicate the probability of the acceptance by the other powers of the contention of this government from the first, that the total amount of indemnity to be demanded of China should not exceed \$200,000,000. It is not, of course, certain, but its probability is naturally pleas-

ing. If American ideas as to the amount of indemnity are accepted, the same may prevail as to its distribution. The American plan is for the same representatives of the powers who decide upon the amount of indemnity to apportion it among the powers and in case they fail to agree to turn the apportionment over to the Court of Arbitration at The Hague. The American policy has been that of a Christian nation, and its adoption even in part by the powers will be a triumph for Christianity.

Hon. John Eaton, ex-Commissioner of Education, made an address at the annual meeting of the Woman's Inter-Denominational Union, of this city, yesterday, in which he declared that Mormonism was one of the greatest evils with which Christendom had to contend; that it was spreading daily and might eventually threaten the very existence of the republic, and concluded by asking his hearers to throw their influence in favor of the proposed anti-polygamy amendment to the constitution.

Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian Church, went to Newark, N. J., this week, where he delivered an address before the Presbyterian Social Union, on a "A Question of Color." In a sermon on "The influence of hope in shaping the life of the Christian," Dr. Radcliffe said: "Hope is the line which divides man from the lower animal. Man can hope, but it is something which other animals cannot do. It is the power which fills all life with beauty and makes it endurable; it fills the humble home with the same brightness and light which enlightens the palace; it is the power which permeates the world with light and music and beauty. Destroy hope and you destroy man. Hope is the standard of differentiating between men--you cannot put a great hope in a little soul. Some men are governed by passion and a desire for material things; such cannot live in the highest. Music and beauty are dull to such a man, for he is without hope. If, on the contrary, he has hope, his life is brightened and strengthened. If we keep our face continually to hope, it will, like the sun, cast the shadows

behind us and they will not darken our pathways. Christianity clothes the spirit with hope and inspires us to look to the future."

Dr. G. N. Luccock preached a sermon on "Three Things that please God," intended as a guide to those who are misdirecting their religious efforts, in which he said: "We must offer God three things. They are thanksgiving, self-dedication, and prayer in the day of trouble. In these three things lie the way into God's heart. We may ask, 'Where is there faith in thanksgiving?' Faith is closely involved in thanksgiving. You could never give thanks unless you had faith and trust that some great calamity would not overtake you on the morrow. On four occasions Jesus Christ gave thanks and each time the characteristic of faith was especially prominent. Once at the miracle of the loaves. He broke the bread and gave thanks, although there were but five loaves and two fishes. He had implicit confidence that those loaves and fishes were enough for the multitude. Again His sublime faith and confidence were illustrated when His disciples began to come and report their work. It was learned that the rulers and potentates nearly all rejected Jesus Christ. The lower classes, however, in large measure accepted Him. Not many of us would give thanks or feel confidence in an undertaking when the leaders of the community were against us. But Jesus Christ returned thanks for the faith in Him displayed by the people. He was strong in faith. He was the kind of man, who could overturn the powerful with the weak, and make of things that were not, the realities of the Kingdom of Heaven. The most perfect instance of the faith of Jesus Christ was at the Last Supper. Here faith is closely allied with self-dedication, and self-education merges into self-dedication.

S. A. S.

### Missionary Books.

We can supply any book on Missions or Missionary work at same price as our Publishing House.

Godbey & Thornburgh.

## Educational Notes.

Carnegie has offered New York City \$5,000,000 with which to erect sixty-five branch public libraries in the city on the condition that the city provides grounds and maintenance.

Mrs. P. D. Armour gives \$1,000,000 to Armour Institute, Chicago, for further endowment.

Randolph Morgan donates \$200,000 for a new physical laboratory for the University of Pennsylvania.

The April issue of the New Century Education reports that the total amount raised by our church on the new century subscription is \$1,500,628.37.

Chancellor Kirkland recently delivered a series of lectures on the Book of Job at Trinity College, N. C. The lectures are reported to have been excellent.

Arkansas' report on the New Century offering as it appears in the April New Century Education makes a good showing. There is no doubt that the State is beginning to counteract the general impression abroad in regard to her people. It is timely. Let her continue to move forward in the next decade as in the last, and the State will doubtless hold a better place in the sisterhood.

### Church Loyalty.

A superannuated member of the Northwest Texas Conference says after offering five dollars to education: "I wish I could have made it more, but I am now far up in my seventy-ninth year, diseased and feeble, and have little income. I can do but little for the church and its enterprises but pray for them. I love the church and pray God to keep it a holy and zealous church."

### Prof. D. Y. Thomas.

Prof. Thomas, of Hendrix, has been appointed by the University Council of Columbia University, to a fellowship in history in that institution. This is an honor but few men win. Perhaps Columbia has the strongest history and political science departments in the world. It will be seen to be quite a distinction when it is remembered that the university awards but two history fellowships and that hundreds of applications come up from all the civilized world. The fellowship carries a good stipend and the fellow enjoys rare opportunities for study and research. It is awarded on the basis of papers, which the applicant presents, showing the power of investigation and research. So Prof. Thomas will spend next year in New York City at the university.

## Temperance.

### Temperance Talk No. 5.

A great writer who died but a few years back, held that whisky was a good thing because it got rid of the world's rubbish; that it was a sort of divining-rod for humanity.

In other words, the stuff is put here to test us; those who can't stand the test go down, are "rubbish of which the world is well rid."

From any point of view, that of reason, nature, or Christianity, the theory is untenable. I am not prepared to deny that those who fall victims of liquor are rubbish. Rubbish piles are the monuments in rum's cemetery. Rum has really syndicated, "cornered," the world's rubbish heaps. But I do deny—and most emphatically deny—that the demon was put here for any such purpose. It seems to me that belief would wreck reason itself. A man who has seen scores of those rubbish piles; who has observed their process of accumulation; who has, maybe, barely missed throwing his own body and soul on them, and then to say "they are good things—or rather the agency that creates them is a good thing, and those who succumb thereto are rubbish of which the world is well rid!" I would ask the believer of that monstrosity something similar to what the spirit asked old miserly Scrooge: Man! man! Who are you to judge of rubbish heaps? Are you such a fourteen carat article as to be the standard for thy brother's metal? But all that aside; whether the mouldering drunkard beneath yon unmarked headstone be rubbish or not, God never put here the agency that destroyed him. In the great scheme of things, the great plan of life, the great machinery of nature, the Creator never set apart strong drink and allotted it its ruinous mission. Man, made in the image of his Maker, man, commanded to love his brother as himself, alone distills an unsurpassed agency of destruction, and when it wreaks its fury on his brother, man says "Good thing, that! Picks out, gets rid of the rubbish!" "Oh!" but you may exclaim, "I don't think that; I am not like the writer you speak of; I don't hold his theory for a moment!"

Maybe you don't, my friend, but here—here's the point—any destructive element, agency, or force that is not controlled continues to destroy. If the people, the voters, you, passively allow the very worst destructive agency a clear field of action, then it's of no gain that you don't hold the above theory.

The bald proposition, that whisky is a good thing because it gets rid of the no account fellows, is revolting, true enough. But scarcely less so is the passiveness of the people who could control within prohibitive bounds the root of the evil.

I am not one of those who believe that men are ninnies and can't even "pass a bung-hole without falling in." But it is a terrible and a mighty fact, that long and excessive drinking by the race has so whetted the appetite and enfeebled the power of resistance, that stringent governmental control of intoxicants has

become a national need of direst magnitude.

Nor, again, do I at all, at all, believe that men should go through life untested. Why, dear reader, some way, somehow, somewhere, we must all be tested. Life's ocean rolls not on for gaily bedecked yachting parties. Be we blacksmiths, bards, or what not, we must be halted at some port and get our clearance papers for eternity. But I'd lose my love for nature, and my reverence for her and my Creator, if I believed He had put here a whisky-gauge by which I should be forced to measure—either "rubbish" or "standard value."

I hope not for elysian fields to wander through, ankle-deep in clover, for 'tis truly and grandly written:

"In the reproof of chance  
Lies the true proof of man;  
The sea being smooth,  
How many shallow, bauble boats  
Dare sail upon her patient breast,  
Making their way beside those of  
nobler bulk;  
But let the ruffian Boreas once en-  
rage  
The gentle Thetis, and, anon, be-  
hold  
The strong-ribbed ship through liq-  
uid mountains cut!  
Bounding between the two moist el-  
ements  
Like Persen's horse!  
Where's, then, your saucy bark,  
Whose weak, untimbered, sides  
But even now co-rivalled greatness?  
Either to harbor fled,  
Or made a toast for Neptune;  
Even so doth valor show,  
And valor's worth divide,  
In storms of fortune."

Yes, my friend, let's keep down the rubbish heaps—don't let 'em get started. How? Why, for one, reform schools; but I'll save that for next "talk."

Will Garland.

The Woods, Ark., April 29.

## Contributed.

### Where Are We Drifting?

REV. J. F. JERNIGAN.

This, like many other questions, is much easier asked than answered. An editorial in the Christian Advocate on "Our Strength Becoming Our Weakness," set me all agog thinking. Dr. Hoss said not long ago that "Mrs. Nation is only a symptom," so I interpret his able production. And draw this conclusion: That the disease of which he speaks and considers under six different paragraphs, is already in our midst, and is doing its deadly work in some strong places. John Wesley, the wisest, best, and most consecrated leader Methodism has ever had, or in my judgment will ever have in all her history, laid down rules by which all this strength was to be utilized, and be serviceable. Hear him: "Make all you can, save all you can, and give all you can." Two

of these rules have we kept from our youth up, but alas for the other. Again, he said: "Rich men will come into the Methodist church and they will rule it, and woe be unto the church when it comes to pass." That woe is on us now. Methodism has made all it could, saved all it could but not by any means hath it given all it could." My! the penny or copper church members we have today! May their decrease be the next big thing done in our Israel. Some one said "the copper collection had well nigh bankrupted his church." If all the selfishness in us was fully eliminated, our hearts, many of them, would be hollow. Understand, I make no charge against the really poor of our church, who give their pennies and thereby do what God and man require of them, but it is the rich and well-to-do copper and penny brothers and sisters I am after. That brother who does \$10,000, \$20,000 or a \$50,000 business for himself and family and drops a copper in, or even a nickel. If he was only valued by his donation to the church when it comes to considering a pastor for his place, he would soon reach the end of his tether. But no, he must be heard in proportion to his \$10,000, \$20,000, \$50,000. He is a big Ike, going to see the Bishop. Here is one of the snags our church has struck. By the way, in 1888, a delegation waited on a good Bishop regarding their pastor, and I heard he held a class-meeting with them, and they all with one consent began to make excuse. This is all I dare to tell. Here is another obstruction directly in our path today. When I was P. E. on the Batesville district I had a little experience with a brother who not only did a large business but was a liberal payer to the church and all of its claims. Privately, he opposed a certain man whom I had in my mind, and in fact had been mentioned thoughtlessly in a local by the editor of one of the papers and all were talking about him (the prospective P. C.) At our final interview, this good brother still opposing my man (or the man) said: "I am willing to trust you; the Bishop and God for a preacher, and especially our Lord." "Good," said I; then you will get the right man," and so they did. All this may come under the head in Dr. Hoss' paper of strength becoming weakness," when "trust in God is displaced by trust in man." It is not wide of our mark to say here that this trusting in man makes more of the creature than the creator. And that reverses God's order. He must be first and man second. I would like for some one to tell what is the basis of self-trust." That it is not ignorance is attested by as humble men as ever lived or died. That is not talent is also attested by many equally as humble as the unlearned. Who will give us an exhaustive treatment on this subject. Self Trust?

## Poundings, and Why?

REV. FRANK RITTER.

The pounding is so common now that a circuit pastor seldom writes to the paper early in the season unless he can report that he has been pounded.

Sometimes a station preacher is pounded, but the pounding of presiding elders, and superannuated preachers is almost unheard of.

Just here I want to tell you that I have just received a pounding in money, dry goods, and groceries from First Church, Jonesboro, and the pastor brought it. It was a liberal expression of kind feeling, and it also had a financial value to me, because I needed it. This is not the first, nor will it be the last, time this excellent church has treated me thus.

By the way, a few members of this charge carried a donation to an unconverted invalid on the same day I received mine and he asked for a prayer-meeting at his house that night and before the meeting left him he professed conversion.

But I wanted to speak of poundings generally and give my opinion of them after I have fought my battle and seen them from all directions. The pounding belongs to the circuit or mission pastor.

After ample provision has been made for the temporal support of these pastors, each appointment ought by concert of action, for the sake of convenience, to send the pastor a general expression of their appreciation of his efforts to serve

The doctor sometimes passes a harder sentence than the judge. But the sentence of the doctor is more often set aside or overruled than is that of the judge. In the case of Mrs. Reyecraft given below, the doctor sentenced her to about eighteen years of physical punishment and misery. But she rebelled against the sentence, and commenced the use of Doctor Pierce's Favorite Prescription. In a few weeks she was a well woman.

It's a peculiarity of the cures effected by the use of Doctor Pierce's Favorite Prescription, that they are generally cures of chronic diseases. A woman suffers with diseases

peculiar to her sex, she takes medical treatment, gets no better, and has no hope held out to her of improvement. Then in her discouragement she turns to Dr. Pierce's Favorite Prescription and finds a prompt and lasting cure. "Favorite Prescription" establishes regularity, dries unhealthy drains, heals inflammation and ulceration and cures female weakness.

"Four years ago my health began to fail," writes Mrs. Nellie M. Reyecraft, of Glenwood, Washington Co., Oregon. "I had a very heavy dragging and weight in the region of the uterus, pain in back and loins, could not lift anything heavy, rest at night very poor; stomach deranged. One physician said I was overworked, another said I had congestion and falling of uterus. He treated me nine months and said I would not be well until I had passed the change of life. I was only twenty-seven years old then. I became discouraged, and began using Doctor Pierce's Favorite Prescription. Took a teaspoonful three times a day; began feeling better right away. Am using my third bottle now, and feel I am in good health. I believe Dr. Pierce's Favorite Prescription has restored me to health. If suffering women would give it a fair trial they would give it praise."

Dr. Pierce's Common Sense Medical Adviser, paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.



them in the way of a collection of small donations in which as great a number as possible are represented. This will prepare the people for hearing and the preacher for visiting and preaching as nothing else can, and will yield more and richer fruit than any investment of like value.

The station preacher should not be pounded. He does not need or desire it. He ought to receive at least six times a week a little package with a neatly folded note about as follows: "Dear Pastor: This fruit is so nice that I feel that I must share it with you. I do hope you will enjoy it as I do." These ought not to come all from one or even a dozen families but from all along the line. They need not represent any special money value but should always be a suitable accompaniment for the real personal expression of interest.

I care not where the pastor was born, where he was educated, whether he does or does not profess to have received the second blessing, or what may be his general temper, a constant and varied flow of expressions of this kind will give him and his people a preparation for effective work that even our gracious Lord can give through no other channel, and it will increase the size of the congregation and bring in a revival such as cannot come through the work of forty evangelists though they be the best in the church.

In the fear of God I here and now challenge any church in the connection to try this plan and if it fails, I will publicly recall what I have said. God help us to quit faultfinding and develop the Divine life that is in us, till the God of heaven shall shine in our lives and the world be led to glorify him.

Each presiding elder ought to receive an expression from every charge in his district in the form of a box filled with a variety of things to show that a goodly number took part in filling it, but the pastor ought to write the letter expressing the love of himself and people. If you love a little these expressions will as certainly develop it as the summer shower does the thirsty plants, and it will have as much to do with your fruitfulness as it does with theirs.

As to the superannuated preachers, where they are as plentiful as they are in the White River Conference they can well afford to receive either poundings or single personal expressions and be thankful.

Now, dear reader, this letter has been written for the one leading purpose of bringing in a true revival of heartfelt and materially expressed religion wherever the dear "Methodist" is read. Go, do your part, and let it come.

S. A. Weltmer and J. H. Kelly pleaded guilty last Tuesday on nine counts charging violation of the pos-

tal laws. They will be sentenced on Wednesday.

Weltmer and Kelly ran a "magnetic institute" at Nevada, Mo., and advertised to cure all ills by "absent treatment." They were taking in between \$5,000 and \$10,000 a week when the postal department, made suspicious by the enormous increase in the postoffice business at Nevada, shut them off with a fraud order. In three weeks mail containing \$30,000 accumulated. Senator Burton, of Kansas, appeared for the defendants. He admitted their guilt, but declared his clients' motives were good; that they "sought to cure by suggesting health instead of suggesting disease."

## Conger Defends the Missionaries.

San Francisco, April 26.—In reference to the accusations of looting made against missionaries, United States Minister Conger, who arrived here last night, makes the following statement:

"The Americans have a larger number of missionaries out there than any other nation, and I am frank to say that under the circumstances there are very few things which the missionaries have done, if any, for which there need be any apology whatever. The stories of their looting are false, to my knowledge."

"Believing that our government would not demand a monetary indemnity for the murder and pillaging of native Christians, I advised them that wherever they could make a settlement themselves with the villages where those murders or destruction of property had taken place to make them on their own responsibility. Li Hung Chang and Chang Yen Mao suggested that set-

## MAL-NUTRITION

You may or may not be eating enough; and are thin. You may or may not feel well—some folks don't know what it is to feel well.

This is mal-nutrition. You are not getting the use of your food.

Take a little Scott's emulsion of cod-liver oil. Begin with a little; increase; but don't overdo it. Take as much as you can without upsetting the stomach.

Feeling well is bodily happiness.

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



## Line of Life

on PEARLINE users' hands should be deep and long. PEARLINE lengthens life by removing the evils of the old way of washing: cramped bending to rub, long breathing fetid steam, weary standing on feet, over-exertion, exhaustion. Doctor Common Sense tells you this is bad. With PEARLINE you simply soak, boil and rinse. Quick, easy, sensible, healthful—proved by millions of users. 639



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## FOR SALE.

Wishing to be with my family I have put the east two-thirds of lots Nos. 9, 10, 11 and 12 of block 16, adjacent to the depot, Searcy, Ark., with their two cottages, and boarding house, Rose Cottage, in perfect order, and now offer them for sale, including the Boarding House outfit, which is complete, with the exception of tableware. The premises have yielded me monthly thirty dollars rent, payable in advance. I will sell at low figures and on accommodating terms as to time. Call and see and judge for yourself.

J. F. Rives.

Searcy, Ark., April 27, 1901.

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

lements might be made in this way with the least possible friction. There was no going out and compelling the people to pay anything. It was altogether voluntary on their part.

"The missionaries have been criticised very severely for going, immediately after the siege was raised, into abandoned houses for shelter for themselves and the native Christians who had been expelled from their homes. I said: 'If there is a Boxer's habitation abandoned, take possession of it, so you can have a place in which to shelter and take care of the native Christians.'"

Speaking of the siege, Mr. Conger said:

"It took every white man we had to stand by the guns. Without the missionaries the legation would not have been saved, and without the native Christians none of us would have been saved. The missionaries were not the prime cause of the trouble; they were only one of the causes. The missionaries were not responsible for the building of the railroads or for any of the other foreign innovations against which the hatred of the Boxers seemed to be directed."



## Contributed.

Rev. Jesse A. McIver,

A member of the Texas Conference fell on sleep May 1, 1901, at his father's, near Nevada, Texas. Brother McIver was the son of Jas. A. and S. J. McIver and was born March 17, 1869, and made a profession of religion and joined the M. E. Church, South, at eleven years of age and began praying in public at twelve years old. He was licensed to preach in 1888 and entered the Arkansas Conference about 1890 and transferred to the Texas Conference in 1895 and remained in the work of that conference until forced by feeble health to give up his work some three months ago and come to his father's. While I had but a limited acquaintance running back only 12 months and then only a few days at a time until he came home to die I had him preach for me last year and I found him clear, earnest and deeply spiritual and devoted to his calling beyond his strength. The day before he died in the evening he sent for me. As I walked in he looked up and said, "I am dying" and asked me to have prayers. I said it is all right with you, is it not? and in a composed manner he said, "Oh, yes." After prayers he asked me to sing a song the chorus of which is "On this solid rock I stand," not knowing the song I could not find it. He took the book and turned leaf after leaf to find it, and then handed the book back to me. When he found the song I read it to him and as I repeated the chorus he said, "That is my experience." I sang several songs for him when he beckoned to his father and said to him that he was so thankful for religious, loving parents who had been so kind to him. I left him resting quietly under the influence of medicine and in a few hours later he passed quietly away. I preached his funeral at Bear Creek Church at 4 o'clock p. m. May 2, and we then interred his body in the grave. Brother McIver leaves a father, mother and several brothers and sisters and two little girls to mourn their loss, but, thank God, they know where to find him. May God's richest blessings rest upon the bereaved family and friends.

S. W. Miller.

## Plan of Episcopal Visitation.

- FIRST DISTRICT—BISHOP WILSON.  
Japan Mission Conference—Kobe, July 24, 1901.  
Korean Mission—Seoul, September 14, 1901.  
China Mission Conference—Soowchow, October 17, 1901.  
Western Conference—Council Grove, Kas., August 29, 1901.  
Missouri Conference—St. Joseph, September 4, 1901.  
St. Louis Conference—Fredericktown, September 18, 1901.  
Southwest Missouri Conference—Marshall, September 25, 1901.

## SECOND DISTRICT—BISHOP GRANBERRY.

Florida Conference—Live Oak, December 12, 1901.

Northwest Mexican Mission Conference—Guaymas, January 23, 1902.

Central Mexico Conference—City of Mexico, February 6, 1902.

Mexican Border Mission Conference—Saltillo, February 13, 1902.

## THIRD DISTRICT—BISHOP HARGROVE.

Kentucky Conference—Shelbyville, Ky., October 2, 1901.

Louisville Conference—Bowling Green, October 9, 1901.

Western North Carolina Conference—Gastonia, N. C., November 20, 1901.

## FOURTH DISTRICT—BISHOP DUNCAN.

Montana Conference—Deer Lodge August 29, 1901.

East Columbia Conference—Weston, Ore., September 5, 1901.

Columbia Conference—Modford, Ore., September 12, 1901.

Pacific Conference—Oakland, Cal., September 26, 1901.

Los Angeles Conference—San Diego, Cal., October 10, 1901.

Virginia Conference—Newport News, Va., November 13, 1901.

## FIFTH DISTRICT—BISHOP GALLOWAY.

Brazil Mission Conference—Rio de Janeiro, July 12, 1901.

North Georgia Conference—Rome, Ga., November 20, 1901.

South Carolina Conference—Columbia, S. C., November 27, 1901.

South Georgia Conference—Macon, Ga., December 4, 1901.

Baltimore Conference—Baltimore, Md., April 6, 1902.

## SIXTH DISTRICT—BISHOP HENDRIX.

New Mexico Conference—Deming, N. M., August 22, 1901.

Denver Conference—La Veta, Col., August 29, 1901.

Holston Conference—Knoxville, October 9, 1901.

North Alabama Conference—Anniston, November 27, 1901.

Alabama Conference—Greenville, December 4, 1901.

## SEVENTH DISTRICT—BISHOP KEY.

Indian Mission Conference—Chickasha, I. T., October 24, 1901.

Arkansas Conference—Conway, November 13, 1901.

Little Rock Conference—Hope, November 20, 1901.

White River Conference—Batesville, November 27, 1901.

## EIGHTH DISTRICT—BISHOP FITZGERALD.

Tennessee Conference—Pulaski, October 25, 1901.

Louisiana Conference—New Iberia, December 18, 1901.

## NINTH DISTRICT—BISHOP CANDLER.

West Texas Conference—San Antonio, October 31, 1901.



## 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.

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## Nerves that Die

For lack of nourishment are just as dead as though they were severed with a knife. In either case the base of supplies has been interfered with. Nerves that need nourishing make their wants known through headache, backache, loss of appetite, indigestion, fluttering of the heart, irritability, sleeplessness, and general weakness. Feed the hungry nerves, build them up and make them strong and vigorous, full of vim, vitality and power, with the great nerve food and tonic, Dr. Miles' Nervine.

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## Literature and Review

### How are Criminals Made?

W. S. SADLER.

Hereditary influences and conditions of poverty, may be factors in the production of criminals, nevertheless the one great influence at work for the making of the criminal is that of environment. The lad with an unquestioned ancestry will soon become dishonest if placed in a criminal atmosphere, and on the other hand, the child of criminal parents, who is carefully surrounded by wholesome influences, will be able to overcome every hereditary tendency toward dishonesty and crime. We believe that criminal-making is largely confined to childhood and youth. Of course there are exceptions to this, as there must necessarily be to all general classifications.

The brighter the boy, the better criminal he will make. In the school of crime, we observe, many of its pupils enter at a surprisingly early age. They seem to be drawn from all ranks of society, and have parents occupying various stations in life. Criminals are not recruited solely from the lower classes of society, nor from the social borderland. Many of them come from what are known as the "best families." On the other hand, large numbers are from the ranks of the homeless and friendless street-boy. Investigation discloses that many of the young desperadoes arrested in our large cities have been, from the earliest dawn of reason, utter strangers to the care of a kind parent and the sacred influences of a home. While material for criminals is drawn from the country, town, and hamlet, by far the larger percentage is drawn from our great cities, whose slums and other peculiar conditions are in every way particularly adapted to the making and training of criminals, as well as supplying those conditions highly favorable to crime but exceedingly unfavorable to its detection.

The subject of our inquiry is that of a once bright and innocent boy. At an early age he was deprived of the protecting and elevating influences of home life. He found himself adrift in Chicago; placed upon his own resources, as we say; compelled to sleep in doorways, under side-walks, in coal-holes, or in any place that afforded space and an opportunity for a night's rest; often obliged to eat food in no way suited to upbuild and nourish mind and body; forced to constantly associate with men and women of questionable morals and sinful practices; compelled day after day to behold one unending panorama of vice, crime, and iniquity. Is it any wonder that, knowing no way out, he succumbed to the influences of his environment? We know very little about his heredity. We do not think it would do us much good if we did. We very seriously doubt if

his heredity had much to do with making him a criminal. We do not doubt for a moment that if he had had the very best of hereditary influences he would have as readily succumbed to the pernicious influences to which he was subjected. This young man, with two other juvenile offenders somewhat younger than himself, was taken out of the Harrison street police station. He had been arrested in company with the whole "gang" to which he belonged. He did not take the matter of his arrest and forthcoming trial at all seriously. The crime of tearing lead pipes out of vacant residences and selling them at a few cents per pound seemed to produce but little remorse. There was one thing, and only one thing, he regretted, and that was, in his own words, "that the cops caught him." Many a boy has developed into a useful man and even made himself famous, having faculties of mind and body much less promising than those possessed by this young man. Yet at the early age of fifteen we find him behind the bars, rightly branded as a criminal. If proper influences had been supplied at the right time in his experience, who knows whether he might not have been a minister, a lawyer, or a doctor, and have distinguished himself in one of those spheres?

What made this lad a criminal? Hereditary influences? No; most certainly not. On the other hand, had you sat down and talked with him, you would have discovered indications just the opposite. This young man said he wanted to do right; and you could not help but recognize a sort of sincerity about him. Was he born a criminal? No; he was not. He was made a criminal. And this is the question worthy of our careful consideration—what made him a criminal?

It may be suggested that the boy made himself a criminal. We think not. True, he may have yielded to temptations, and may have been forced to submit to conditions, which were factors in making him a criminal, but we could call attention to the fact that these undesirable conditions—these nefarious influences, were imposed, fostered, and tolerated, by our social and economic conditions. The greed for gain, the rush for wealth, had, as it were, blinded the eyes of a million people to the recognition of this boy's sorry plight. Social caste had relegated this orphan to the slums; and there, so far as society knows, he would have to stay, and live, or rather exist, as best he could. If honest men and women will not manifest an interest in him; if the schools of industry and Christianity are not open to receive him, it will be found that dishonest, evil-designing men and women are eager to take him under their influence, to use him as a tool and a catspaw in their criminal operations; and that the doors of the school of crime are ever wide open

to receive such as he.

While commerce and society must bear some blame for making this boy a criminal, what shall we say of religion? If commercial and social conditions are such as to give this drifting youth no opportunity to make an honest man of himself, will not the religion of today step in and supply this deficiency? Yes, to a certain extent, efforts have been and are being put forth along these lines by earnest men and women, who, through the medium of child-saving agencies and various other channels, are seeking to snatch such boys from the jaws of crime. Fortunate indeed is the street-boy who falls into such hands. Outside of this limited work, our great cities are filled with churches hardly one of which is open or prepared to take this boy and give him a chance to make an honest man of himself.

Early in his career he acquires an unfriendly feeling toward churches and church-goers. He classifies them as belonging to the "upper world." He has seen little to lead him to think that they are interested in helping those who are unable to help themselves. He has an instinctive feeling that it would be useless to apply to these people for help. Who knows but that he has in time past sought aid from such sources, but sought it in vain? So but one course is left, and that he chooses. Without faith in God and without faith in man, he goes forth in an endeavor to get that living which he believes the world justly owes him. Sad spectacle to contemplate—a city full of schools and churches; long streets lined with massive business blocks, and here is a human soul drifting on into the criminal maelstrom and never a hand outstretched to save.

But, it may be asked, did not this lad go with wicked boys? Yes, he did. He had no others to associate with. Good boys did not live in the part of town where he lived; and if they had, would probably have had nothing to do with him. The world, to him, soon resolved itself into two great spheres, the one in which he existed, and another, far above him, where people wore good clothes, had money, and went to church; too high for him ever to reach; one whose people he was satisfied were little interested in him and cared but little what became of him. The smoldering desire to do right, which may have been lingering in his heart, has been finally smothered by the intensity of a busy world and the indifference of a professed Christian nation. A wild, reckless spirit of adventure takes up its abode in this lad's breast, and with rapid strides he passes on down the criminal scale. Soul-corrupting and body-destroying habits rapidly begin to fasten themselves upon him; mental, moral and physical deterioration begins, and it is only a matter of time when our once-promising lad will find his way into the workhouse, or

state prison.

But, we ask again, were these things the deliberate choice of this human soul? Did this boy select a criminal career over and above any other, when he might have chosen a better? Did he know the end from the beginning? Can he be blamed for thinking professed Christians cared not what became of his soul? He drifted on as it were, destined to ruin. No one warned him of the danger and none offered to help.

By way of prevention, we must deal with the great problems of crime, intemperance, and social evil, in the boy and the girl. If the criminal is already made, we will have to deal with him individually, seeking to help him just where he is, assisting him to normally adjust himself to present conditions of society, church and State. It must be remembered that the early influences of childhood and youth are the most potent for molding character in either a right or wrong direction. The indifferent attitude of the public conscience, the liquor traffic, the unjust demands of society and social caste, the laxity of municipal supervision, the detention of juvenile offenders in prisons occupied by older criminals, and the absence of proper facilities for the physical employment and mental training of the deserted and dependent child, are responsible indirectly for the making of a large majority of the almost one hundred thousand criminals who today are behind the bars of American penal institutions. Other causes, more direct, which might not have existed but for these indirect causes, are the tenement houses of the slums, with their undesirable influence and tendencies, from a social, sanitary, and moral standpoint; a diet, in every way calculated to over-stimulate and under-nourish the physical economy, as well as to arouse a thirst which water will not quench, and thus at an early date lead our criminal candidate to seek the saloon.

Reader, if you are a criminal, analyze your life; look your present situation squarely in the face; let hope revive in your heart, and courage possess your soul; trample under foot the proverb of "once a criminal, always a criminal;" and, with a will determined, a purpose honest, and a heart sincere, resolve to mount round by round the ladder of honesty, virtue, and manhood—to regain your lost estate, or possess yourself of that which you may never have known before. If you are not a criminal, ponder and reflect upon what you have read; consider if your wrong ideas of life, or your inactivity as a Christian, may have caused you to unconsciously contribute to this work of criminal-making, and purpose in your heart from this time forth to reach out one hand to save the boy ere he becomes a criminal, and with the other hand, bid the criminal hope, rise and realize that it is never too late to mend.

## The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

May 19—Jesus Ascends Into Heaven.  
Luke xxiv. 44-53; Acts i. 1-11.

Golden Text—"While he blessed them he was parted from them, and carried up into heaven." (Verse 51.)

Time—Forty days after the resurrection, A. D. 29.

Place—Mt. Olivet.

Luke tells us in this lesson that Jesus showed himself after his passion by many infallible proofs. It was necessary that he should thoroughly identify himself to the consciousness of the disciples as the same Jesus who had lived before them, been put to death and had risen again. For, upon this depended the integrity of his whole scheme. He must show beyond question that he had come again from the dead. So he appeared to them under many different circumstances. He walked with them, talked with them, ate with them, permitted them to handle him, manifested himself in all ways to them. We have seen that, happily for the world, the disciples were exceedingly slow to believe the fact of his resurrection—had yielded only when they had been compelled to do so. Once convinced despite their preconception, they held the truth of his resurrection with the temerity of death itself. Indeed, it was not in their power not to hold it.

We have seen in a former lesson that they understood nothing of what Jesus meant when he promised them power from on high in the coming of the Spirit. The reason they could not understand was that they were wholly preoccupied with another conception of the nature of the coming kingdom. They knew nothing of it as a spiritual agency. Even after the resurrection, and even after the teachings of the forty days, as they are on the way to the very mount of ascension, they bring forward their old idea of an earthly sovereignty, and ask whether "at this time" Jesus will restore the kingdom to Israel. Our translation mistakes the meaning of the answer of Jesus to this question, construing that answer as a rebuke to them for inquiring into something they had no business with. The answer of Jesus simply means that they were incapable of understanding the times and the seasons which the Father hath put in his own power, and was not intended as a rebuke at all. They were to return from the ascension to Jerusalem, wait there for the promise of the Father and they would get then and there the answer to all their questions about the Kingdom. Then would they be ready to spread abroad to all the world and to the last reach of earthly time the wonders of his Gospel.

As he uttered these words, standing on the Mount of Olives, near Jerusalem, he was parted from

them, began to ascend, without chariot, wheel or wing, up, up into the heavens. His work was done. He went to reign till his enemies shall be made his footstool, when he will come again.


The ultimate aim of Sunday-school work is the conversion and Christian development of those attending. Knowledge of the Holy Scriptures and of the great things they record is good—very good. But if this comes short of a genuine experience of salvation, there is failure, disastrous failure.

We are grateful to know that the Sunday schools furnish the majority of those brought into the church. Our protracted meetings would be far less fruitful if they were deprived of the preparatory work of the Sunday-schools. And accessions to the church which come at other times, are generally results of the Sunday-school teachers.


But, granting this fact and being genuinely grateful for it, we cannot be satisfied. The school would yield even more. Teachers should never be content without success in leading their pupils to Christ and the church. All the year through this should be their aim—their toil—their prayer.

Let us set ourselves to this high calling. Let teachers count all else but loss if they do not win souls for Christ, and train up young Christians for the Lord. Let superintendents see that this is the definite, direct aim of all their teachers—and of themselves—and let them aid in every way they can. Let pastors give their strong help to the Sunday school workers in all their labors but particularly in this highest privilege. Save the children. Save all who attend your Sunday Schools. —Southern Christian Advocate.

A man talks about owning his business. But, as a matter of fact, his business owns him. His whole life is regulated by the demands of the business. The time at which he rises, his breakfast hour, the time to meals, are all determined by business obligations. He rushes through lunch because he "can't spare the time from business" to eat leisurely. He won't take a rest because he is needed at the store or office. He is in fact an absolute slave to business. The results which follow this slavery are to be seen on every hand. Men dyspeptic, irritable, nervous, with drawn faces, and hollow eyes, sit at the desk or stand behind the counter until they collapse in a fit of sickness, or are taken away by heart failure. Those who cannot escape the exactions of business will find a friend in Dr. Pierce's Golden Medical Discovery. It strengthens the stomach, increases the action of the blood-making glands, increasing the vitality and physical vigor. It makes men strong and prevents those business break downs which so often terminate fatally.



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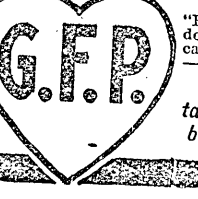

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## Epworth League.

May 19—A Nameless Girl Heroine.  
2 Kings v. 1-4.

Full many a gem of purest ray serene  
The dark, unfathomed caves of ocean bear,  
Full many a flower is born to blush unseen  
And waste its sweetness on the desert air.

Examples of piety and fidelity to duty abound among the lowliest and most obscure of earth. Certainly not less than among those conspicuous to public gaze. Faith and conviction of duty are the guiding principles of all noble lives, and when these principles are well fixed in the heart their fruit is love, that is to say, to follow them becomes not simply a desire and purpose but a joy.

The most beautiful lives are thus, in appearance, the most natural and unconstrained lives. That which is good goes forth from them as the perfume from the flower. We have in our lesson an example about which little is told, but in regard to whom our fancy must suggest much. A little captive girl in the home of the chief captain of the armies of Assyria, a waiting maid to the wife of Naaman, so well instructed in regard to the prophet of Samaria, so strong in faith that he represented the true God, cannot but turn our thought upon the home from which this child had been taken. As we read in the history of Moses, that when he was come to years, he refused to be called the son of Pharaoh's daughter, but chose affliction with the people of God rather than the pleasures of Egypt, and know that this faith and heroic choice were the results of his leading in the nursery, so the example of this captive girl tells of a pious parentage and of faithful instruction.

It was a time of great wickedness in the land of Israel and for that reason God permitted the land to be scourged by the Assyrian. No doubt it seemed a strange providence to pious people that knew themselves faithful among so many faithless to have their own sweet home invaded and their child so devout and trusting carried away a captive.

It was a great affliction and a great mystery for Jacob to believe Joseph devoured by a wild beast, while he was in truth a servant in the land of Egypt, but it was intended of the Lord for good, and the sequel was revealed when Jacob and all his household went down to Egypt to be nourished by Joseph. I have thought if the parents of the little girl saw Naaman and his train come up to Samaria to the prophet and learned that it was the work of the captive child they had answered enough to the dealings of God with them.

## HINTS AND HELPS.

Two widely different characters appear in our lesson today, a captain in the Syrian king's army, a great and honorable man in his country; and a little captive maid of Israel. The one an idolator; the

# The Blood

## HEALTHY OR DISEASED

When there is a natural and healthy circulation of the blood, the entire quantity, estimated at one-eighth the weight of the body, passes through the heart every five minutes. This rapid flow of the blood through the system prevents the entrance of disease germs and impurities of every description. It filters out all that is not necessary or good for the growth and development of the body and nourishing and strengthening the muscles, tissues, nerves and bones. But, unfortunately, few persons can rightly claim an absolutely pure blood supply and perfect and unpolluted circulation, and in consequence are exposed to innumerable diseases. Contagious Blood Poison, the greatest enemy to mankind, enters the system through the blood, and Cancer, Scrofula, Rheumatism, Catarrh, Eczema, Salt Rheum, Psoriasis, Tetters—in fact the majority of human ailments—are caused by poisons or humors that are engendered and fostered in a sluggish and impoverished blood. Old sores, chronic ulcers and rheumatic pains are common, especially among old people, whose blood naturally grows thin and pale because of the lack of the red corpuscles that give color and strength to youthful blood. Sallow complexions and rough, oily skins evidence some constitutional or blood trouble, which salves, lotions, powders nor any external treatment can cure. Diseases that originate in the blood, whether they manifest themselves as ulcers, tumors, itching eruptions, muscular or bone pains, require a tonic and blood purifier such as S. S. S., which not only antidotes and neutralizes blood poisons and humors, but possesses health-giving tonic properties that no other blood medicine does. It goes down to the very foundation of the disease and eliminates from the system everything of a poisonous character or that obstructs and clogs the circulation. It builds up and imparts new strength and vitality to the old innutritious blood, and when the arteries and veins are once more filled with new rich blood, the general health begins to improve, muscles grow stronger, and sores and eruptions of every kind disappear.

### The Blood is the Source of All Strength

#### Polluted Blood

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other a believer in the true God. Naaman was "a mighty man in valor," but a leper. The last fact, shadowed all the rest.

The Israelites looked upon leprosy as a curse from God, a punishment for sin; and regarded it with abhorrence. When the priest pronounced a man a leper he was compelled to dwell apart in a place without his city or village, either alone or in company with other lepers. All forms of the disease were not infectious; but all were considered incurable. The Syrians and other idolatrous nations did not attach any "symbolic meaning" to the disease as the Israelites did, yet the disease was dreaded because of its loathsomeness.

The little maid captured in Israel and brought to his wife, proved of more real value to Naaman than his honors of war, his rank or his money. She was doubtless treated well in Naaman's household, or she would not have evinced an interest in his welfare. She had been taught something of her father's religion, for her "Would God" smacks of the fervor of Moses and Paul (Num. 11:29, Acts 26:29). She had heard of the great things that had been wrought in Israel by God's prophets, and she evinced her faith in her wish. She seemed confident that Elisha could cure Naaman of his leprosy.

How much more she may have said or how often she repeated her wish, is not recorded; but "one went in and told his lord. Thus and thus said the maid, that is of the land of Israel," and even the king was interested. God honored the maid's faith by restoring Naaman to health.

This simple story emphasizes two

truths: No wealth, no rank, no honor can raise a man above trouble; simple faith is far reaching in its effects, even when it proceeds from an humble source.

Have you ever observed how little real happiness position and wealth bring, and how often God uses little things in sending joy, peace, or comfort into our lives? L. G. R.

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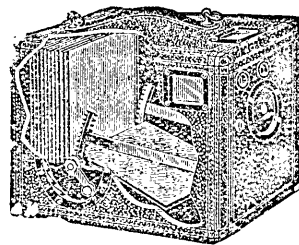
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## THE ARKANSAS METHODIST.

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

WEDNESDAY, MAY 8, 1901.

## THE TROUBLERS OF ISRAEL.

"And it came to pass when Ahab saw Elijah that Ahab said unto him, 'Art thou he that troublest Israel?' And he answered, 'I have not troubled Israel, but thou and thy Father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalam.'" (1 Kings xviii, 17, 18.)

The apostle Paul enjoined: "If it be possible, as much as lieth in you live peaceably with all men."

Again the Master said, "I am not come to bring peace but rather division."

Also in the charge of an elder in the Methodist Discipline we find the following: "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word?"

It appears, then, that the servants of God are charged to strive and to fight, and yet to be examples of love and gentleness, and promoters of peace.

The term "conquer a peace" is not unfamiliar. There are conditions which promise only endless strife, and the principles and conditions which make peace possible have to be asserted and established through violent upturnings. When a lot of petty, barbarous tribes are destroying one another in fruitless wars through the generations, it is a duty as it is an act of philanthropy, for a Christian nation to interpose its authority and power to end such conditions. And at home Christian philanthropy acts wisely in the suppression of lawlessness by legal force wherever it is possible. Only on the basis of justice and righteousness can true peace be established.

Strife therefore is not always to be condemned. The spirit of love, a spirit of philanthropy which perils all personal interests for the general good, may be the inspiration of armies upon bloody battlefields.

Within the church, and among earnest and true disciples of our Lord, there may also be strifes.

Truth has an intrinsic value. It is a thing to be earnestly sought and earnestly contended for. The apostles were opposed by the Jewish church; Luther by the church of Rome; Wesley by the church of England. All progress in the establishment of truth has its history in intellectual conflicts and controversial wars.

The lesson which we all must learn as Christians, and which alone can prove that we have the spirit of the Master, is to contend lovingly with due respect for the opinions of antagonists, with constant proof of elevation above ambition for leadership or love of victory, or pride of intellectual power, and, always, with per-

sonal love toward those who oppose us.

The most absurd thing seen in the church is people contending as to which one surpasses in personal piety; as to which has the highest religious experience—a contest as to who can profess most and claim most.

Doctrines one can deal with logically, theologies can be examined in the light of reason and God's word. But when a man comes in to assert his doctrines on what he calls his experience it were better to let him alone. It were as well to argue with an insane man. The man assumes two things in which he allows no possibility of error, and yet in which there is the greatest probability of error. The first is what he calls his experience. He may quite misunderstand that. It is not by what a man feels or pretends to feel, but by what he does that he is known. That standard of judging the Master himself has given us. "By their fruits ye shall know them. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Whenever a man, in argument, retreats into the realm of experience, you can not follow him. Argument is at an end. He must accept the issue of proving his so-called experience by his conduct. By loving deeds and meekness of spirit he may win faith, not by his assertions. Again, experience is not a sufficient guide in theological questions. One may be right as to the spirit and moral significance of his experience, but quite wrong as to its bearing upon theological questions.

The sick man has an experience, but he is not thereby prepared to diagnose his disease. He needs the physician to interpret to him his own experience. It is so in spiritual things. The uneducated in theological questions sometimes oppose the wisest teachers, asserting nothing but their experience against all the logic of the schools. It is a folly and fanaticism which casts away all the results of devout learning, and puts itself beyond the pale of reason. Such people, however, are to be borne with. They are often very earnest and conscientious. The one issue always to be made is that goodness is religion, and that love and gentleness and helpfulness must be the proofs of Christian character in all conditions.

One of the old fathers said of his opponent, "I could love him if he were not an heretic, for in his spirit he is an angel."

We yet have much to learn in the realm of Christian truth. A docile spirit reasons and waits. It does not seek to refute opponents, but it seeks the truth, and to know the truth objects not to being refuted and defeated.

The troublers of Israel are only those who are wrong—wrong in

spirit. The clash of opinions illustrates the unity in Christ where Christian love guides the conflict.

The sincerest purpose of the wisest man may sometimes be misguided. Paul says of Peter, "I withstood him to the face, for he was to be blamed." What Peter thought about Paul is not recorded. Paul contended with Barnabas about Mark. A man who had shown cowardice in former peril, could have no sympathy in the heroic soul of Paul. It was a mistake. Barnabas, the son of Consolation, stood by Mark. He had stood by Saul of Tarsus in former peril. He was no coward, but he had a gentle spirit. The contention between him and Paul about Mark was so strong that they separated.

Years passed. Barnabas' devotion to Mark was vindicated and rewarded. Mark was a true disciple, and wrote one of the gospels. Paul saw his mistake. Years after, when death was near in that Roman prison he writes to Timothy, "Take Mark and bring him with thee for he is profitable to me for the ministry." Not merely profitable for the ministry, but profitable for me.

Paul had learned a lesson from Timothy. Timothy's ministry had been profitable to him.

Nothing better illustrates the true Christian spirit than such acknowledgment of errors when they are seen.

## Church Telephones.

## NEWPORT.

Our presiding elder, Brother Farris, filled our pulpit both morning and evening service yesterday. He preached two spiritual, practical and much appreciated sermons. Brother Farris is greatly loved by our people. At the quarterly conference this morning the stewards reported the financial interest improving. Our Sunday-school continues to improve each Sunday. The untiring efforts of our superintendent, Mr. Drummond, and his faithful corps of teachers, are resulting in much good.

Lizzie Gullette.

Newport, Ark.

## HOT SPRINGS.

The following preachers were present Monday morning at the Ministers' Association, viz., Ware, Brown, Owen and Robertson.

Brother Ware preached at Central Church Sunday at 11 a. m. and at Glenn Street at 8 p. m. A good attendance at Central, services spiritual. The congregation at Glenn street was rather small, but there was a real good service. The Lord was present.

Brother Owen filled his pulpit both morning and evening. Attendance at the morning hour not so large, but a spiritual service. In the evening he preached to a large assembly, and being filled with the spirit of missions, coming from New Orleans, of course he gave the peo-

ple something of what he saw and heard. The effect was good, and greater desire to do more for the salvation of the heathen, was expressed by the people.

South Hot Springs, the pastor preaching both morning and evening. Morning service not so well attended, but a large congregation at night. The services will be continued throughout the week or longer. Many Christians expressed themselves as longing for a deeper work of grace in their own hearts, and a great anxiety to see their friends and loved ones saved during this revival.

Brother Ware stated that his district is in better condition now than since he began to travel the same. The financial outlook more prosperous, and the pastors more hopeful of a gracious revival of religion.

Six or seven preachers from this district attended the missionary conference at New Orleans.

## FORT SMITH.

There was a fine congregation at First Church Sunday morning to hear Rev. O. E. Goddard's discourse on the "New Orleans Missionary Conference."

There were large congregations at Central Church morning and night. There was one addition on profession.

Rev. Thompson, of the city mission, reports a good day yesterday at the Catholic Avenue Mission Chapel.

## PINE BLUFF.

Rev. J. A. Anderson has received twelve members as a result of his recent meeting. On Sunday night he and Rev. T. D. Scott spoke to the congregation at First Church on the great missionary conference at New Orleans.

Dr. W. H. Browning preached for the First Church congregation while the pastor was absent at New Orleans.

The pastor of Lakeside gave an account of the great conference Sunday night and five of his people ordered the published proceedings.

Two conversions and one accession to the membership and a deepening of interest among the Christians were the results of the meeting at Riverside. The people were pleased with the preaching of Rev. J. W. White, who assisted the pastor.

Most of the Protestant churches of the city suspended services Sunday morning in order to worship with the First Baptist Church at the opening service in their handsome new building. There was a magnificent congregation and a helpful, fraternal service. A collection amounting to \$7,500 was taken. The church when completed and furnished will have cost \$25,000. It is a most excellent piece of work.

Rev. J. F. Carr and wife went to Madding on the Swan Lake Circuit to help listen to the first strains of a new organ to be installed in our beautiful little church, Alpha, last Sunday.



The following preachers from the Pine Bluff District went to the conference at New Orleans: T. D. Scott, J. A. Anderson, A. P. Few, R. H. Poynter, J. Y. Christmas, J. R. Dickerson, W. P. Whaley, B. F. Scott and J. M. Hawley. The following ladies were there from Pine Bluff: Mrs. R. M. Kuox, Miss Nina Pryor and Mrs. J. M. Hawley.

J. M. H.

#### LITTLE ROCK.

The preacher's meeting for Little Rock district is held on Tuesday too late for our weekly reports. Our telephone can only represent the news we gather by telephone from the churches on Monday or Tuesday morning.

Two persons joined the church at Asbury last Sunday. Seven joined at Winfield.

The Hunter Memorial Church put down a carpet on the auditorium Saturday. At First Church the work is moving forward with strength.

#### Rev. W. H. Metheny Dead.

Rev. Pierce Merrill sent us a note informing us of Brother Metheny's death. The same day we got this fuller statement:

"Rev. W. H. Metheny, pastor of our church at Berryville, Harrison District, Arkansas conference, is dead. The circumstances attending his death were peculiarly sad. On Thursday evening, May 2d, he left the parsonage to go to a pasture about one mile away, to feed his horses. Not having returned at 9 o'clock his wife became apprehensive. Brother W. B. Clark went to the pasture to look for him, but not being able to find him he returned and gave the alarm. About sixty-five citizens banded together for a thorough search. Joining hands they marched abreast across the field. At 2 o'clock that night the body of Brother Metheny was found. He had been dead for several hours. He seemed to have expired without a struggle. His hat was still upon his head, he held an ear of corn in his hand, and he was lying on his back as if asleep. This writer conducted his funeral from the church, and his body was laid to rest in the Odd Fellows' Cemetery. The many expressions of devotion evidenced how deep a place he held in the hearts of his parishioners and the public generally. His death has cast a gloom over the membership and entire community. A multitude followed his remains to their last resting place. Sister S. M. Johnson, of Clarksville, was the only one of the six children who were able to reach the home of mourning in time for the funeral. Sister Metheny bears the severe blow with beautiful resignation. P. C. Fletcher."

#### A Sad Note.

Dear Dr. Godbey—We have just returned from Muskogee, where we buried yesterday afternoon our precious boy, Theodore. He died at

Willie Halsell College the day before of pneumonia. Had he lived he would have been sixteen years old the 30th day of next June.

He was a bright, lovable Christian boy. All who knew him loved him. When he knew that the end was approaching he gave direction concerning his burial and certified his perfect confidence in God and his acceptance with him.

I have had many sorrows, but this one is the greatest of them all. It necessitates a recasting of the map of my future life. Theodore was so interwoven into many of my plans that it will be impossible for me to execute them without him.

But "the Lord gave and the Lord hath taken away, blessed be the name of the Lord." "Though he slay me yet will I trust in him."

As many of our nearest friends are readers of the "Methodist" I will ask you to please allow this notice or an abbreviation of it to appear in your columns.

Theo. F. Brewer.

Vinita, I. T., May 1, 1901.

#### Brother Vantrease.

Dear Methodist—I went to see Brother Vantrease a few days ago, and write to tell the brethren how he is getting on. I am glad to say he is improving, but slowly. His right arm was dislocated, and he seems to suffer a great deal. The doctors think he will be able to walk about in a few days, but it will be several weeks before he can fill his appointments. But, thank God, he is in good hands. Dr. Cooksey, a good Baptist brother, gives him special attention. That prince of stewards, C. W. Jean, S. D. Moss and others are caring for him as if he was working all the time for them. I don't think I ever saw such interest manifested. Let all the brethren pray for him. R. J. Raiford.

#### Notices.

##### LITTLE ROCK DISTRICT CONFERENCE.

Meets in Des Arc Thursday, May 16 at 9 a. m. I hope the members will be present at roll call that we may proceed at once with the business. Leave Little Rock Wednesday on 8:40 a. m. train. Change cars at Higginson, arrive at Des Arc at 3:35 p. m. I desire that the representatives of the Woman's Missionary Societies have right of way on Friday afternoon. J. H. Riggins.

##### ANNUAL MEETING.

The Twentieth annual meeting of the Woman's Foreign Missionary Society of the Arkansas Conference will be held at First Church, Fort Smith, June 21-25, 1901.

All of the officers are requested to be there on the evening of the 20th.

Send names of auxiliary and juvenile delegates to Mrs. H. Hanesworth, Fort Smith, Ark. Please remember we want only one juvenile delegate from each society.

Our meeting is later this year on account of waiting until after the Woman's Board meets. Dr. W. B.

Palmore will preach our annual sermon. Further announcements of the programme will appear in this paper. We hope to get reduction of fare on the railroads.

Let us pray daily that the Holy Spirit may direct us in all of our deliberations.

Mrs. O. H. Tucker, Pres.  
Mrs. J. S. Garner, Rec. Sec.

W. C. T. U.

The State Woman's Christian Temperance Union of Arkansas will be held at Searcy, May 16 to 19.

Mrs. L. M. N. Stevens, Miss Anna Gordon and Miss Mosher are to be present. All unions are urged to send a full delegation. Searcy is noted for her hospitality and will gladly welcome all visitors and delegates.

Mildred A. Dorsey, Pres.  
Ernie R. Ethridge, Sec.

Batesville District, third round.  
J. K. Farris, P. E.

June—Newburg, 1, 2; Bexar, 8-9; Salem, 15, 16; Camp, 15, 16; Calamine, 22, 23; Cedar Grove, 22, 23; Mt. View, 29, 30.

July—Evening Shade, 6, 7; Cushman, 13, 14; Jamestown, 20, 21; Batesville, 27, 28.

August—Newport, 3, 4; Jacksonport, 10, 11; Sulphur Rock, 17, 18; Melbourne, 24, 25; Ash Flat, 27.

District Conference will convene at West Batesville July 17, opening sermon by Rev. J. W. Smith.

Committee on License to Preach and Recommendation: J. W. Smith, P. B. Wallis and H. H. Hunt. On Deacons and Elders' Orders: Z. T. Bennett, Jas. F. Jernigan and C. H. Newman.

Dardanelle District, third round.  
J. M. Cantrell, P. E.

June—Walnut Tree Circuit, at Giggersville, 1, 2; Danville and Ola, at Danville, 2, 3; Gravelly Circuit, at Bluffton, 7, 8; Rover Circuit, at Briggsville, 9, 10; Lamar and Mt. Olive at Mt. Olive, 15, 16; Clarks-ville Circuit at Mt. Zion, 22, 23; Prairie View Circuit, at Elizabeth Hall, 29, 30.

July—London and Knoxville, at London, 3; Spring Hill and Bethlehem at Spring Hill, 13, 14; Clarks-ville Station, 14, 15; Coal Hill and Altus, at Denning, 20, 21; Dover Circuit, at Hector, 27, 28.

August—Ozark Circuit, 3, 4; Ozark Station, 4, 5; Dardanelle circuit, 10, 11; Dardanelle Station, 11, 12; Belleville Circuit, 17, 18.

The Dardanelle District Conference will be held at London, Ark., July 3-7, 1901. The opening sermon by W. M. Hayes July 3, 7:30 p. m. The conference will meet July 4, 8:30 a. m.

Committees: For License to Preach—J. M. Williams, W. T. Martin, J. E. Dunaway. For Admission—O. H. Tucker, W. M. Hayes, J. F. E. Bates. For Ordination—G. W. Hill, J. C. Shipp, H. A. Matney. J. M. Cantrell.

#### Personal.

Rev. D. B. Price and wife, of Montana, called Saturday. They were returning from New Orleans. They will stop over at Ozark, where Mrs. Price has relatives. She is a daughter of the late Dr. Payne. Bro. Price is the pastor of our church at Helena, Mont.

Col. O. C. Gray has been elected Superintendent of the Blind School at Little Rock. Dr. John H. Dye succeeded Col. Gray two years ago. His administration has been blameless, so far as we have ever heard. At the election Dr. Dye entered no application for the office.

#### BRAIN FOOD.

##### Is of Little Benefit Unless it is Digested

Nearly everyone will admit that as a nation we eat too much meat and too little of vegetables and the grains.

For business men, office men and clerks, and in fact everyone engaged in sedentary or indoor occupations, grains, milk and vegetables are much more healthful.

Only men engaged in a severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule, meat once a day is sufficient for all classes of men, women and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

It is always best to get the best results from our food, that some simple and harmless digestive should be taken after meals to assist the relaxed digestive organs, and several years experience have proven Stuart's Dyspepsia Tablets to be a very safe, pleasant and effective digestive and a remedy which may be taken daily with the best results.

Stuart's Dyspepsia Tablets can hardly be called a patent medicine, as they do not act on the bowels nor any particular organ but only on the food eaten. They supply what weak stomachs lack, pepsin diastase and by stimulating the gastric glands increase the natural secretion of hydrochloric acid.

People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion which means perfect health.

There is no danger of forming an injurious habit as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in a stomach medicine and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets and after a week's use note the improvement in health, appetite and nervous energy.

## Christian Life.

### Scatter Sunbeams.

BY B. F. M. SOURS.

Scatter sunbeams all around you—  
Why should any soul be dark?  
As a mirror, cast the glory,  
Not as of a glittering spark,  
But a flood of noonday splendor  
O'er the vision all around,  
Casting back the light of heaven  
With its joy of sight and sound.

Sight and sound, for lo! with day-  
beams,  
Birds their sweetest melody  
Carol o'er the wood and meadow,  
Casting back the morn to thee.  
Scatter sunbeams, beams of brightness,  
From the battlements of Love—  
The enrapturing light of Jesus,  
From the Father's house above.

Scatter sunbeams, beams of glory  
Where are spirits dark or sad.  
Brighten all that is around you;  
Make your home and loved ones  
glad.

Say not, "Life has many burdens,  
I am weary; let me be!"  
Hark! the Master trod this pathway;  
He has left a path for thee.

Weary, healing woes and sorrows,  
Did the "Man of Sorrows" toil,  
Up the hillsides, down the valleys,  
Pouring love like wine and oil  
On the wounded by the highways,  
Everywhere his tired feet trod,  
And the stumbling in the byways  
Felt his feet with kindness shod.

Scatter—bind not for thy keping  
All Love's joybeams streaming  
down

From the streets of holy rapture—  
Bright reflections from thy crown?  
Scatter joybeams all around you;  
Wheresoe'er a heart is sad,  
Wheresoe'er thy love can enter  
There be true—make some one glad.

O thou mirror! thou reflectest  
That toward which thy face is cast.  
Can'st thou scatter forth to others  
Anything but what thou hast?  
Turn thee to the sun of glory;  
Fill thee with the light of love;  
Scatter sunbeams, scatter brightness  
From the seas of light above!  
Mechanicsburg, Pa.

### The Christ-Life.

The age of traditional authority is passing away, and any religion which would command respect, or, still more, which would demand submission, must live by the force of its own vitality, and thus become distinctively recognized as a living power among men. Christ is "our life," and the Living Christ must be the immediate source of both life and power to the church which expects to have a future worthy the name. The Christ-life must become the standard of the Christian life, and when that standard is fully recognized the petty divisions which mar the beauty of our modern Zion will probably all disappear.

But when the Christ-life becomes the accepted standard of Christian believers, the church of Christ will witness some changes of a very practical kind. The average Christian will become, in New Testament phrase, "spiritual," and the extraordinary standard of holy living will become the ordinary. Christians generally, though mingling freely with the world as the Master did, will still be separate from the

world. An invisible line will ever separate between the children of this world and the children of God. The law of love in that better day will be a mighty factor in the progress of the race. Christians will instinctively become helpful to their fellow-men in a thousand ways which are now overlooked. The rule of living, as illustrated at Pentecost, will largely prevail again. The humiliating spectacle so often seen at the present day, of placing Christ before an audience in the character of a beggar, will vanish forever from the church. The grinding, murderous poverty under which so many millions groan will gradually vanish from the earth, as men approximate more and more to the Master's standard. The hospital of today will become as ordinary a sight as the village church. The homeless will find shelter, the orphan a home, and the stranger friends. But more than these tokens of blessings, there must come, and assuredly there will come, a work of salvation on a scale far wider and deeper than has yet been witnessed among men. The very word salvation must have a new meaning put into it. The nations must be saved from the blight of sin, from the reign of darkness, from the chains of worldly bondage. Individuals must be saved from drunkenness and vice, from lawlessness and crime, from ignorance and degradation. The missionary work of today must assume proportions such as no one dreams of now. The nations are to become Christian nations, and our world a Christian world. The sure word of promise has gone forth from God himself, and both the promise and potency of this assured result is found in the brief but beautiful story of the Church of Pentecost.—Bishop Thoburn, in "Church of Pentecost."

As vaccination prevents smallpox, and quinine chills and fever, so TEETHINA prevents and counteracts the effects of the summer's heat, much dreaded by mothers with small children. TEETHINA relieves the many troubles incident to teething and the hot summers, and no mother is excusable for not giving it, for it costs only 25 cents at druggists; or mail 25 cents to C. J. Moffett, M. D., St. Louis, Mo.

The Arkansas Methodist helps every department of church work. Let every department make it a point to help the paper.

### SUCCESS—WORTH KNOWING.

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

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

## 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.

### 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.

**LET US START YOU!**  
\$20 to \$40 Weekly and expenses.  
Men and Women—at home or traveling. Our agents and salesmen made over \$600,000.00 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 PROPOSITION, PLANS, ETC.**  
World Mfg. Co., 6 World Bldg., Cincinnati, O.  
(We recommend above firm as reliable.—Editor.)

**Morphine** OPIUM  
CIGARETTE AND COCAINE  
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Habits cured in 3 to 7 days.  
**Painless and Harmless.**  
No pay till cured.  
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GEO. E. PETTEY, M. D., MEDICAL DIRECTOR.  
876 Davis Ave., Memphis, Tenn.

## PRINTING

One hundred Envelopes, 30c postpaid.  
One hundred Note heads, 30c postpaid.  
First-class printing on first-class paper. Cash must accompany orders.  
The "Times Journal," Malvern, Ark.  
Mention the Methodist.

## The Little Rock and Hot Springs Western Railroad.

### TRAIN SCHEDULES.

Leave Little Rock, 7:30 a.m., 3:20 p.m.  
Ar. Hot Springs, 9:50 a.m., 5:40 p.m.  
Leave Hot Springs, 11 a.m., 8 p.m.  
Ar. Little Rock, 1:20 p.m., 10:20 p.m.  
Depot, Third and McLean streets.  
City Ticket Office, 211 Main street.  
JAS. HARRIS, C.P. & T.A.

## R. W. WALKER & CO.

## Ice, Coal, and Wood.

Dry Cook Wood. Prompt Delivery.

6th and Main. Little Rock Ark.

Old phone, 635. New Phone, 835.

## MONAHAN & VIKESNEY,

DEALERS IN

## Marble, Stone, Granite.

Prompt attention given to orders by mail. First-class work. Prices low as the lowest. Come and see us before purchasing elsewhere.

## Headstones, From \$4.00 Up

New Phone, 784. Shop and yard, 407 W. Markham. Office, 401 W. Markham.

## A. O. HOLCOMB, Mgr.,

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.

## PULLMAN SLEEPING CARS RECLINING CHAIR CARS

Local Sleeper between Little Rock and Memphis, and between Little Rock and Fort Smith.

Local Sleeper between Little Rock and Alexandria, La.

City Ticket Office, Corner Markham and Louisiana streets, Little Rock.

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

H. C. Townsend.

G. P. & T. A.  
St. Louis, Mo.

## For the Young People.

Dear Brother Godbey—I will write to the "Methodist" for the first time. Papa takes the "Methodist." I like it very much. I attend Sunday-school in the morning and the "Children's League" in the afternoon.

Brother A. M. R. Branson is our pastor. I hope more children will write to the "Methodist." I enjoy reading the children's letters very much.

I will close for this time. Your little friend,

Luella A. Gerlach.

### The Sad Plight of Queen Victoria.

Brucie's papa sat at the desk in his office when the telephone-bell went "Ting-a-ling-ting."

"Dear me!" he cried, impatiently; "can't I have one minute's peace?"

"Hello!" he shouted. "Who is it?"

"It's me, papa," cried a small voice. "It's Brucie. Come home. Somefin' awful's happenin'."

"What?" asked papa.

"O, somefin' awful. I'm bwcedin' an' I'm all alone. I'm terrible fwighted. Come home, papa, kick. It's in here again. Oh-h. Come kick, papa."

Brucie's plea ended in a shriek; then pap heard a crash, a wild howl, and Brucie's scream. Something awful was happening in the dining-room, where the telephone hung. He dashed out of the office. Somebody called, "Mr. Wilson," as he ran down the stairs; but Brucie's papa did not answer. He opened the door of the wheel-room and lifted the first bicycle he saw; then he flew down the crowded street just as fast as the pedals would go round. He dodged in among wagons and in front of trolley-cars. Drivers shouted at him, and once a policeman tried to catch him; but he did not even turn his head.

At last he caught sight of the little house in the big yard, where Brucie lived. It looked very quiet and peaceful. He had expected to find it on fire or tumbled down by an earthquake, but he did not hear even a sound till he opened the front door. His hand shook while he turned the latch with his key.

"What if I am too late to save Brucie?" he thought.

He was not; for it was Brucie who came rushing through the hall to meet him. He was a dreadful sight. His clothes were torn, and his face and hands were covered with scratches.

His pinafore was stained with blood, and his yellow curls hung like a mop over his tear-stained eyes.

"Brucie, Brucie!" cried his papa; "what is the matter?"

"It's Keen Victoria," said the sobbing little boy. "Come and see."

He dragged his papa into the kitchen. Something was thumping and yawling frightfully. It was

Queen Victoria, the big gray cat. She had squeezed her head into an empty salmon-can, and she could not get it out again. She was rushing about and banging the can against the door, or the stove, or the wall.

Brucie's papa felt so relieved that he began to laugh. Then he led Brucie to the sink to sponge the blood off his face and hands.

"Now," said papa, after he had bathed Brucie's scratches with witch-hazel, "now we will see what we can do for Queen Victoria."

The old gray cat was very cross. She tried to scratch papa, but she did not succeed; for he wrapped a towel about her. Then he put her between his knees, and held her head, while he sawed away at the tin with a can-opener. Queen Victoria was set free, she crawled under the stove, and began to smooth her ruffled fur. Brucie cried again with joy, and just then mamma came home. Papa and Brucie tried both at once to tell her the story, and at last she understood.

"Dear me!" she said, "how glad I am there was a telephone in the house, and how glad I am that Brucie knew how to use it!"—Isabel Gordon Curtis, in the Christian Standard.

The twins—Charlie and Tom—came home one Sunday very warm and tired, for they had run on ahead of sister Kate a good part of the way. They were both talking excitedly at once:

"Mother, we're going to send a box of toys to the Children's hospital. Mrs. McConnell told us about it. She wants us to bring them to her house tomorrow afternoon."

"Can we pick the things out now, mother?" asked Charlie.

Mother said they could, and by this time Kate had come in, so the children went to the playroom together.

"This sheep doesn't 'baa' any more," said Tom, "but I guess it will do to put in the box."

He laid it on one side and Kate put with it a book she had received on Christmas. It wasn't very pretty book! it only had one picture and the back was torn and dirty, but Kate said she guessed it would do. Then she found a doll that had lost an eye and laid that out. Those were all she could spare.

Charlie found a donkey that couldn't wag his head any more, because it had been broken off and been glued on; and a red ball that had a hole in it and wouldn't bounce.

The things were all laid in a heap, and the next day, after school, the boys carried them in a basket to their Sunday-school teacher.

Mrs. McConnell smiled when she saw the two nice-looking little chaps and thanked them very pleasantly. But after they had gone and she looked into the basket she wasn't quite so pleasant.

"I am surprised," she said to her

## Dudley E. Jones Co.

### New Century "Ad."

#### Machinery of All Kinds

And the Most Complete Stock of  
**MILL SUPPLIES**

in the State.

We have a stock of the  
**GARDNER HULLER GINS**

—AND—  
**BROWN'S GINS.**

We have

The Saylor Cotton Elevators.

The Nagle Engines and Boilers.

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We have 52 different kinds and sizes of Packing.

We have Leather Belting.

We have Rubber Belting.

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We have Leather-link Belting.

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We have Asbestos Goods.

Asbestine Paints and Roofing Paints.

Brass Sheets, Tubes and Wire.

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Boiler Tubes and Expanders.

Copper, Sheets, Bolts, Pig and Wire.

Coal Tar and Pitch.

Fire Brick and Clay.

Gin Repair Shop and Gin Repairs.

Iron and Wire Fencing, Field and Yard.

Iron Pipe and Fittings.

Lubricating Oils.

Lime, Cement and Plaster.

Machine Repair Shop.

Oakum and Pitch.

Pecora Mortar Stain.

Poplar Lumber.

Poultry and Bird Netting.

Pumps, Pipe and Fixtures.

Roofing Material.

Wire Cloth, variety.

Incubators and Poultry Supplies.

We also have second-hand Machinery.

Can Repair Your Gins.

In fact we have all that you want except money.

Correspondence Solicited.

State that you saw our adv. in "The Methodist."

**DUDLEY E. JONES COMPANY,**  
Little Rock, Ark.

husband, "at what the Ross children have brought! They have a whole room full of beautiful toys, and to think they should bring only broken, useless trash to give to the poor little sick children in the hospital! Those things cannot go in the box at all."

She sighed as she turned out the contents of the basket on the ash heap, for that is where they rightfully belonged. And that is why the toys the Ross children gave did not get to the hospital.—Exchange.



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

Send name and address to  
GERMAN KALI WORKS, 93 Nassau St., N. Y.

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Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address  
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Steel Alloy Church and School Bells. Send for Catalogue. Price \$1.00 per lb. Cash or C.O.D. Philadelphia, Pa.

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UNLIKE OTHER BELLS, SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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WITH SOOTHING, BALMY OILS  
Tumor, Piles, Skin and Womb Diseases, Fistula, Ulcer, etc. The result of 30 years experience. Convincing book sent free. DR. D. M. RYE, Box 325, Indianapolis, Ind. (The Originator of the Oil Cure.)

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Chimes and Peals,  
Best Superior Copper and Tin. Get our price.  
McSHANE BELL FOUNDRY  
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**Roses! Roses!**

**10 FOR 50c.**

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

**CLOTHILDE SOUPERT**—Pearly white, with rose pink center.

**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.



## Our Church at Home.

CLARENDON, ARK.—There are being good times at Clarendon. The Lord has visited these people in great power. A four weeks' protracted meeting has just closed, resulting in a great revival, but (quoting from your editorial), we trust not "revived too much" to last.

Evangelist Andrews conducted two weeks of the meeting and although under adverse circumstances being tried by wind, rain and fire he preached very effectually, causing many to forsake sin, come to Christ and unite with the church of their choice. The congregations were so large that Brother Andrews had his tent erected. Then the cold rain set in, necessitating heaters, from which the tent caught fire and was so much damaged that the meeting was continued to its close at the church, where it began under the direction of Rev. Hays and singer Woodfin. Brother Andrews' "Waterloo" is plain, earnest, practical talk to saint and sinner. His weapon the gospel of Christ with which he strikes all who hear, whether heeded or not. There were about one hundred conversions. Sixty accessions to our church and quite a number to other churches.

The pastors of different denominations assisted in the meeting more or less, and with all other Christians are rejoicing over the good results. Our pastor got on the "mountain top." Joy and gladness prevail, but there is much cause for sadness. "A drop of gall abides in every chalice of pleasure." While many are rejoicing in the new light and life, many are still groping in darkness and sin and will not heed the pleadings of Christ and prayers of friends to come home to God and be saved before it is too late.

Brother Woodfin is now at Dumas. Has taken the late Brother Bond's work.

Brother Andrews is holding a

meeting with much success at Checotah, I. T. Long live Brother Andrews and the good work he is doing. F. S.

RECTOR, ARK.—We have just closed a two-weeks' meeting held in this place, in which time the Lord made known his power to save. Rev. W. F. Rhew, of Wynne Station, assisted in the first week. His help with us was very efficient, giving us some strong sermons, but was called to his own charge at the close of the first week. On Sunday evening (the second Sunday of the meeting) he preached to men only with great success.

After the close of the first week, in which time we had seven converts, the responsibility of the meeting fell on pastor and people, and the Lord came in great saving power. The total number of converts is, as best we can ascertain, forty-two. Something over half will be counted to swell Methodism in this place. Having

(Continued on 13th page)

## 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.

OVER THE

# ROCKY MOUNTAINS

## EPWORTH LEAGUE

### EXCURSIONISTS

attending the Biennial Epworth League Convention at San Francisco, Cal., July 18-21, will naturally desire to see the grandest scenery en route. This is insured by selecting the Denver & Rio Grande Railroad, "THE SCENIC LINE OF THE WORLD," which traverses the most picturesque scenery to be found on the continent. This is the only road which offers

### 2 SEPARATE ROUTES THROUGH THE ROCKY MOUNTAINS

Tickets reading over the Denver & Rio Grande R.R. may be used either via its main line over Tennessee Pass, through the wood Springs; or via the line over Canon of the Gunnison, thus enabling routes going and the other returning via all others. To get the full benefit in advance, and to enable you to do so be furnished free upon application to

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ON THE WORLD FAMOUS

# DENVER & RIO GRANDE R.R.

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### LITTLE ROCK, ARK.,

Beg to inform the readers of the Arkansas Methodist that their Mail Order Department is now fully equipped in every detail to fill orders for goods in the lines of

Dry Goods, Clothing, Furnishings, Hats and Shoes,

and to supply samples of any kind of piece goods on application. It will be to your interest to try us. We have hundreds of out-of-town patrons who write us, describing as closely as possible what they want and how much they wish to pay, enclose money order for the amount, and leave us to select for them. We please them every time, or at least we think so, for they do the same thing again. In writing, whether for samples or goods, it is necessary to state exactly what is wanted, and the order will be filled the day it is received.

We make a specialty of suitable and serviceable clerical clothing, and solicit the trade of all ministers at a special discount. Students' and commencement needs will also have our prompt and special attention.

Be sure to mention the Arkansas Methodist when writing.

Best and Cheapest

Boys' Clothing.

M. M. COHN & CO.,  
LITTLE ROCK,  
ARKANSAS.

All Kinds of

Summer Underwear.

so many different denominations in this place, we are forced to divide with all the churches, so leaving us but about one-half of the new converts to join our church.

May the Lord be praised for giving us such victory in his name in this place. All lines of church interest have been greatly strengthened since the beginning of this conference year, and we are encouraged to go forward in his name. With best wishes for all the readers of the "Methodist." A. C. Cloyes.

#### NIGHT LUNCHEON.

##### All Right if of the Right Kind of Food

The difference brought about by the use of well selected food, as compared with ordinary food, is well shown in the experience of a girl attending high school and boarding herself.

She says: "My 'housekeeping' compelled early rising, and I used to become very sleepy over my books. To keep awake, I resorted to the use of strong coffee, and in a short time I began to have a dull, stupid feeling. No appetite, but a feeling of 'goneness.' I realized that I must eat something or faint in the class room. I would wash down a little breakfast with another cup of coffee.

I began growing thin, pale and nervous, and made very unsatisfactory advancement in my studies.

One day the good wife of one of our professors asked me if I felt well, as I appeared so weak and nervous. Between my sobs I managed to relate my woes. She saw where the trouble lay, and advised me to leave off tea and coffee and take up Postum Food Coffee and Grape-Nuts Food.

I followed her advice and found the Postum a delicious beverage, and the Grape-Nuts just what I wanted. So my breakfast consisted of a little fruit, a saucer of Grape Nuts, and a cup of Postum, an ideal breakfast.

If, at night, I felt the need of something to eat before retiring, I ate a little Grape-Nuts.

My head grew clearer, my cheeks rosy, and I gained so rapidly in health that all my acquaintances remarked upon it."

There is a reason, for both Postum and Grape-Nuts contain the elements from Nature's store house that the body uses to rebuild the brain and nerve centers throughout. These wonderful food elements are presented in such a fascinating form that users stick to them year after year, and very greatly to their benefit. The name and address of this young lady can be given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

**MAGNOLIA CIRCUIT.**—The good people of Magnolia were not satisfied in pounding Brother Traywick, their pastor; but came some time ago to my house and brought me a number of nice things. Early in the evening the delivery wagons came bringing meal, flour, lard and some dry goods, and that night the young people came bringing coffee, sugar, soap and a nice lot of canned goods. One sister (Mrs. Decker) sent \$2 in money. I pray God's blessing on all of them. I have been sick some this winter and spring, but since Brother Rogers has been made junior preacher I am doing very well.

We are getting along very well on the work. Some of the stewards have done well. I am trying to bring this circuit to the front. On some lines prospects good. Brother Traywick is doing well. If Tennessee has any more like him to spare we will take them. Yours in Christ, R. J. Raiford.

**VALLEY SPRINGS.**—We have had some very good meetings, not that we have held any protracted ones, but the revival outlook is very fine.

Heretofore there have been no many things against us that it seemed almost impossible to do anything on the line of church work; but these obstacles are giving way, praise to his name.

Family not well. Smallpox still rages in this country.

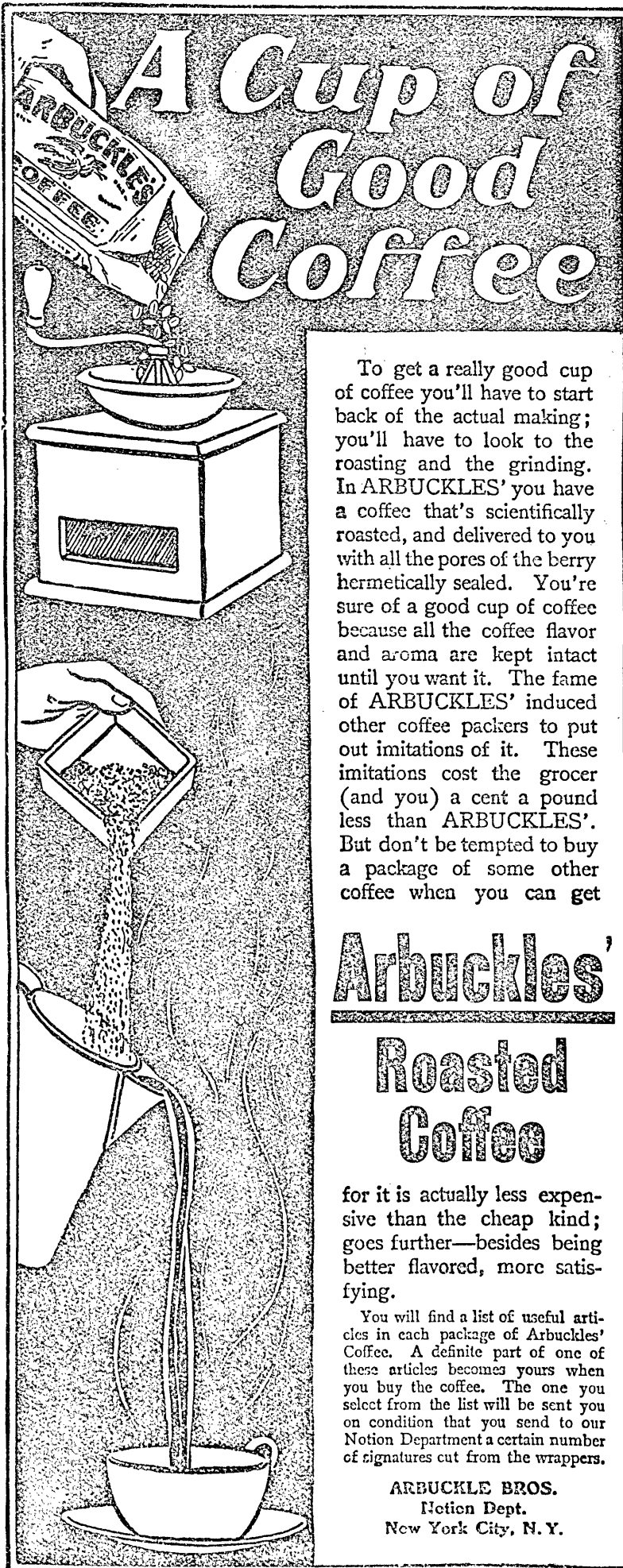
John H. Smith.

**NETTLETON STATION.**—We have had a good year so far. We have an excellent Sunday-school. We have organized an Epworth League and a Home Mission Society which promise good results. We have arranged for the organization of a juvenile missionary society which is much needed in this charge. Our finances are "up to date." Preacher's salary is paid at the end of each month. Our conference collections are about one-half in hand. But best of all, God has blessed our people in the conversion of sinners. We have just closed a ten days' meeting in which Rev. F. C. Sterling, of Vandalia, labored earnestly and effectively with us. In these services eleven professed faith in Christ and fifteen were added to the church. I'll venture the statistics since the additions outnumber the professions.

Geo. H. Davidson, P. C.

Nettleton, Ark.

**HAMPTON CIRCUIT.**—Our second quarterly conference was held at Chambersville April 21, and 22, beginning with a sermon by the writer on the night of the 20th. Rev. R. R. Moore, our wideawake P. E., came in on Saturday morning and preached Saturday at 11 a. m., after which we had dinner on the ground and all the good sisters wanted to make the presiding elder feel comfortable by seeing that he got a good share of the good things to eat and he ate and was comforted.



## 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 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.

The quarterly conference was held immediately after dinner followed by another good sermon at 3:30.

At 10 Sunday morning the large Sunday-school came together under the care of our good Brother Z. T. Chaffin. The P. E. heard the lesson for a large class of young ladies and gentlemen, and I think they would be glad to have him locate with them and be their Sunday-school teacher.

At 11 o'clock Brother Moore preached a strong sermon on the the missionary subject after which he took a good collection following which we had the sacrament of the

Lord's Supper.

The congregation was large and delighted with the service. Brother Moore left us in the afternoon and the writer preached Sunday night, and shouts of praise were heard in the congregation, while several presented themselves as objects of prayer. We are behind with our finances but hope by the help of God to pay out in full. We have built a beautiful new church at Hampton since conference and have made some improvements on the parsonage at Woodberry.

Bennett A. White.

## Woman's Work.

### Woman's Responsibility.

The zeal with which woman has entered new fields, and developed new talents is attracting much comment, favorable and otherwise, even in this progressive age. But merely taken from a worldly standpoint, there is no line of endeavor in which she is more successful, than in Foreign Missionary work.

A little more than forty years ago the first Woman's Board was organized; others soon followed, at home and abroad, and now their united gifts amount to more than \$2,600,000 yearly.

Yet comparatively there are but few women who take any special interest, or think to any extent, of their personal responsibility in the work of evangelizing the world. However, this is not discouraging, but rather the reverse, for when we think of the past, with its lack of education in missionary work, its dearth of explanatory literature with regard to it; we know that the future will bring wonderful things. With our own increased opportunities of knowledge, and the attractive literary publications designed specially to teach the youth of the land their duty to the regions beyond; who can tell the magnitude of the work which is certain to be accomplished within the next twenty-five years?

Yes, this great work will go on triumphantly, to certain success, without the help of any particular individual; but it may be expedited greatly by each and all doing the part assigned them to bring it to pass. We think an auxiliary of forty members in a city church is a flourishing society, and so it is, as things go at present, but it will not be long before every woman in the church will feel it her duty to not only belong to the society, but make the foreign work a part of her life as far as possible. If we can not afford to give ten cents a month for missions we can at least give as a donation twenty-five or fifty cents a year, or failing in this, we can pray earnestly for its success.

Let us remember that the Woman's Board collectively have a large school system to keep up, schools that are not supported by taxes, but by voluntary contributions. These are graded carefully, their teachers being selected with great care and discrimination. They are chosen for their capabilities, educated and fitted for the work. The best way to convert heathen nations is to educate native teachers, thus helping them to help themselves. This our missionaries are trying to

**Don't  
Use a Refrigerator  
unless**

it is kept clean with

**GOLD DUST  
Washing Powder**

The taint of decaying particles  
of food is absolute poison.



do heart and soul. Our schools and churches must be maintained principally by the home band and shall we, with all our advantages, fail to do our part? Let us say no a thousand times; and may we all esteem it a delight to help bring, in any way, and to anybody, the material benefits of our religion. Our missionaries are teaching the heathen how to improve his earthly condition, how to read the Bible, how to pray to the Most High God, for help in trouble, how to intelligently heal the sick. They are showing him how to better his earthly existence in every way conceivable; and giving him a hope that is worth more to his neglected soul than anything he ever dreamed of before.

Perhaps the best special work for individuals or auxiliaries is to support a student in one of the many missionary schools. This can be done for twenty-five dollars a year. Leland Stanford gave his millions to endow a university in memory of his only son who died in early youth; what better monument to the dead could be raised than using some of their means to bring light to them that sit in darkness; to lift a humanity now grovelling in the dust, and bring it into touch with heaven.

M. C. A.

"What dirty, dreadful, disgusting stuff!" exclaimed a man, regarding that peculiarly compound, the mud of London streets.

"Hold, my friend," says Ruskin. "Not so dreadful, after all. What are the elements of this mud? First, there is sand, but when its particles are crystallized according to the law of its nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to a still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to

their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallized perfection forms the diamond. There is but one other—water. And water, when distilled according to the higher law of its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose.

"So in the muddy, lost soul of man is hidden the image of his Creator; and God will do his best to find his opals, his sapphires, his diamonds, and dewdrops."

### 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.

### Gregory's Anti-Malaria Blood Pills

Cure chronic chills and all forms of malaria, permanently. They increase appetite, aid digestion and assimilation. Make pure blood, increase nerve force, and restore the rosy tinge of health to faded cheeks. Fortify you against all sickness caused by malaria. A course of these pills taken in spring and autumn will keep you well. Fifty Tonic Blood Pills and some Liver Pills in a box with directions for using. Sent by mail to any address, with guarantee to give satisfaction or money returned. Send \$1 to C. H. Gregory, Conway, Ark., and get a box with written guarantee.

Rev. C. H. Gregory: Your pills certainly do knock the chills out to stay, and build up health when run down with malaria. I use them in my family with perfect success.

F. Kuykendol.

C. H. Gregory: "Your pills cured me of chills of three years after all things else had failed. Have been in good health for two years since using them.

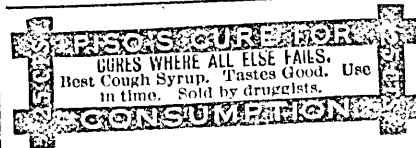
Henry Traylor."

Lonoke, Ark.

### 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.

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



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**BLACK ROCK**—Ralph Connor. A good book at low cost. A fresh, delightful story of Western life written by a clergyman; vivid picture of to-day—intensely interesting and with all perfectly wholesome.

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### Warning Order.

Before T. W. Wilson, Justice of the Peace, Big Rock Township, Pulaski County, Ark.  
O. K. Badgett vs. C. H. Rahn.

The defendant C. H. Rahn is warned to appear in this court within thirty days, and answer the complaint of the plaintiff O. K. Badgett.  
T. W. Wilson, J. P.  
April 15, 1901.

### Road Notice.

Notice is hereby given that the undersigned petitioners will present to the County Court of Pulaski County, Arkansas, their petition on May 25th 1901, or as soon thereafter as a hearing can be had, asking that a public road be established and opened up, beginning at the place of Mt Sutton and running down along Little Maumelle and intersecting the River Road at the Pinnacle Gap in Owen Township, Pulaski County, Ark.

George Prothro  
L. A. Mills.  
S. W. Heard.  
M. O. Sutton, et al.  
Petitioners.

### Warning Order.

State of Arkansas, ss  
County of Pulaski, ss

In the Pulaski Chancery Court.

The Peoples Building and Loan Association of Little Rock, Arkansas, Plaintiff, vs. C. L. Sampson, J. H. Eaves, Ollie Eaves, et al. Defendants.

The Defendants, J. H. Eaves and Ollie Eaves are warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff, The Peoples Building and Loan Association of Little Rock, Ark.

May 9th 1900. Chas. M. Connor, Clerk.  
Dodge, Johnson, Carroll & Pemberton,  
Solicitors for Plaintiff

Al-cohol  
To-bacco  
Co-caine  
Mo-rphine

## THE ALTOCOMO TREATMENT

AT

HOT SPRINGS

FOR

THE CURE OF

**MORPHINE, COCAINE, WHISKEY  
TOBACCO AND ALL DRUG HABITS**

is guaranteed to cure in from 3 to 6 days. Without pain or nerve shock! Correspondence strictly confidential.

M. L. Harrell, M. D., Med. Director.

### 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.

Godbey & Thornburgh.

If you want to check up a rank tankerous Baptist just put the Origin of The Baptists in his hand—only 10 cents a copy.

# Plantation Chill Cure is Guaranteed

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



## At Rest.

**NELMS.**—Ira Lee Nelms, little son of J. H. and Matilda C. Nelms, was born January 4, 1897; died March 29, 1901. He was a general favorite and received much attention, yet in a very manly like way. He was premature in all his words and ways—a bright, beautiful flower, ready for the garden of the Lord. It is hard for me to realize that my little friend is never again to meet and welcome me to his father's home. While we shall never fully understand why this young and beautiful life drew to a close so soon and left in the home circle a vacancy that no other can fill, yet we know that God means well and has need of him in heaven. May he form a connecting link for each loved one left behind, and aid in forming an unbroken family circle in heaven. He cannot come back, but, thank God, mother, father, sister and other loved ones may go to meet him in the sweet by and by. W. B. Fisher, P. C.

**DUERR.**—C. J. Duerr died at his home in Coal Hill on February 2, 1901, and was buried on February 4, 1901, by the Odd Fellows and United Mine Workers. He fell a victim to pneumonia which ran a rapid course until his life was ended. He had often been a seeker of religion, but had never made an open profession. His wife said to me, "I know he was converted and ready to die." The writer read our ritual and prayed and the secret societies performed their beautiful ceremonies over his body and laid him away to await the resurrection. W. T. Martin.

**NICHOLS.**—Jewel Nichols, little daughter of Wesley and Annie Nichols, was born December 11, 1900, and died April 1, 1901. Little Jewel's stay was very short here, but God saw fit to take her to those beautiful mansions above.

We say to the bereaved parents weep not for little Jewel, for as she closed her eyes in death, here, her little spirit was peacefully received by him who said, "For of such is the kingdom of heaven." And you know where to find her. May we all strive to meet little Jewel on the sunny bank of sweet deliverance, where sad partings come no more.

Author Cummings.

Rocky, Ark.

**PRYOR.**—James M. Pryor died at the home of his daughter, Mrs. Wesley Strong, near Manchester P. O., Clark county, Ark., aged 80 years. He was a near neighbor when my home was at Tulip, Dallas county. After the war we both moved to Saline county and our lands joined. Associated as we have been for over a half century we knew each other intimately. He joined the church in early life and was a Methodist for nearly 60 years. Five or six years ago his faithful wife passed to the heavenly home. Since then his home has been with his son-in-law, Mr. Strong. Brother Pryor was a quiet, unassuming man. very industrious and economical in his habits, never seemed to be in a hurry, but was always employed in doing something for himself or somebody else. He loved the church and willingly supported her institutions. As a citizen he belonged to the medium class. He had neither "poverty nor riches," and always had a bountiful supply for his table. He was a happy Christian, contented with his lot in life, going to the heavenly home with songs on his lips. The last year of his life he was an invalid—went out but little, but had the grace of patience, was never fretful, or in the least exacting, talked much about dying, and when the end came he was ready. His last words were, "I am all right." Farewell, my old friend;

you have outstripped me, but I am coming, and hope to join you in the home of the saints, where all tears are wiped away. Andrew Hunter.

**ROYER.**—Leila Blanche Royer was the daughter of Thos. B. (deceased) and H. P. McBride; was born August 14, 1857, and died December 29, 1900.

She was the mother of two little children who will never know a mother's love nor enjoy the many comforts she alone could bestow. She leaves a little adopted son, also, who found in her the truest mother that orphan boy seldom finds. A sorrowing husband, aged mother and four brothers and three sisters mourn our loss, yet she assured us that she was ready and said she did not know why she was so willing to go and leave her little children, yet she was satisfied to die.

She said it was all peace, and she requested us to sing her favorite of songs, "Sweet Peace, the Gift of God's Love," at her funeral.

She had suffered for several years and death was a sweet relief from pain to rest in Jesus.

She joined the church when a young lady and was a very active member as long as her health permitted. She superintended Sunday-schools, led prayer meeting and did any work that came to hand.

She was married to D. J. Royer October 7, 1890. Her dying testimony has been a great inspiration to me and now I feel I have a dear one over there who showed her love for me here. Some one to wait across the river for those who loved her in this world.

May God lead us all to him that we may be joined together in one unbroken family in the Great Beyond.

Joe T. McBride.

1613 Pine St., St. Louis, Mo.

**M'WHIRTER.**—Brother G. W. McWhirter died of heart failure near his home in Salem September 17, 1900.

The book closed, the chapter of life ended for Brother McWhirter at the age of 55 years and four months. Though he had not lived out the allotted time for man, yet it can be truly said that his life was not in vain. For many years he had been a member of the M. E. Church, South, and was really a Christian, since his boyhood. His Christian life was clearly shown in his regular attendance at the house of God, and his dear and impressive testimonies for Jesus. His last testimony and his death occurring so soon after, would cause one to think that he must have felt that his work on earth for the Master was finished. The principal words of his testimony were these, that he had enjoyed the meeting more than any he had ever attended; that he had been happy all during the meeting and that he could not tell why, but he could say that there had not been a burden on his heart. Brother McWhirter leaves a wife, three daughters, other relatives and many friends who sadly miss him, but in Christian experience we realize that the deepest afflictions may be the condition of the highest blessings; not a sign of God's displeasure, but of his widest and most compassionate love. Kate J. Phillips.

**BEARD.**—Louisa M. Beard was born in Dallas county, Ark., June 8, 1854. Her maiden name was Barnes. She was married to R. D. Beard July 1886; professed religion and joined the M. E. Church, South, September, 1886, and departed this life at 3 o'clock March 31, 1901. She had no children of her own, but became the step-mother of six, all of whom she raised in credit to man and womanhood. Three of them are now heads of families. She was a good stepmother, a devoted companion, a true and faithful Christian woman. To know her was to highly esteem and love her. She leaves behind a heartbroken husband,

six step-children, and a host of friends to mourn her sudden death. Her funeral service was conducted in what is now her sad and lonely home by the writer, in the presence of a very large concourse of people. We can truthfully say in the death of Sister Beard the church has lost a true and faithful member, the husband a devoted companion, the children an affectionate mother, the community a good neighbor. But the Lord in his wisdom knows what is best. She is done with the sorrows and afflictions of this world and gone to take her place in the ranks of the blood washed throng over on the other shore. God bless the bereaved ones.

J. J. Menefee.

**COLLIER.**—J. P. Collier, the last member of his father's large and well-known family, dropped dead without a moment's warning at Greenwood, Ark., April 5th. Brother Collier was born in Tipton county, Tenn., August 5, 1839. Part of his childhood was spent in Arkansas and part in North Carolina.

In his boyhood he was converted and joined the Baptist Church. Later in life he united with the M. E. Church, South, and was soon placed in official relationship and was either a steward or trustee till the day of his death.

In 1861, he was happily married, and in a few short weeks entered in the Confederate army. He and several of his brothers distinguished themselves for their courage and fidelity during those sad days of the civil war. He was the father of eight children, one of whom died in infancy. His distinguished characteristic was his ardent devotion to his children. Nothing was too precious to bestow upon them. He literally exhausted himself for his children. His weeping wife and cultivated children whom he loved so dearly and of whom he was justly proud, remember a thousand kindnesses bestowed and numberless benedictions conferred.

His remains were brought to his home in this city and his funeral was conducted in the presence of a great concourse of mourning friends. Our Father's blessings upon the bereaved.

O. E. Goddard.

**SINQUEFIELD.**—Mary C. was born May 10, 1841. Was converted and joined the M. E. Church, South, in 1851. Was married to John C. Sinquefield November 7, 1865.

And departed this life March 26, 1901. Her death was the result of a gun shot aimed at a bird. The party shooting at the bird was about 350 yards from where Sister Sinquefield was standing in her garden. She lived about 24 hours after the shooting took place. It was my privilege to be with her next morning after the sad accident occurred, and to talk with her while her mind was clear. She expressed herself as being ready to depart.

I suggested to her that now was the time she needed to lean on the everlasting arms. She answered, yes, and that was what she was doing.

She was a devoted Christian, always cheerful and happy. When she went out to the garden the evening she was shot she went singing one of the songs of Zion. The funeral service was conducted by the writer in the presence of a large audience. May God bless the sorrowing ones is the prayer of their pastor.

Geo. W. Logan.

For Sleeplessness

Take Horsford's Acid Phosphate.

Dr. Patrick Booth, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

## MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

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

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

50c and \$1 bottle at druggists.

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

## GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. Mrs. Etta W. Jones.

Parkersburg, W. Va.

## MOZLEY'S LEMON ELIXIR.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man. Harry Adams.

No. 1734 First Ave., Birmingham Ala.

## MOZLEY'S LEMON ELIXIR.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

Mrs. E. A. Beville.

Woodstock, Ala.

## A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. Sawtell, Griffin, Ga.,

Publisher Morning Call.

## 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.

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

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

Godbey & Thornburgh.

## THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR

WEDNESDAY, MAY 8, 1901

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

## Methodist Calendar.

Searcy Dist League Conf, Argent May 8-10  
W. H. M. S., W. R. Conf, Jonesboro May 10-13

DISTRICT CONF.	DATE.
Morrilton, at Morrilton.....	May 7
Helena, at Helena.....	May 7
Jonesboro, at Jonesboro.....	May 10-14
Monticello, at Lake Village.....	May 16-19
Little Rock, at Des Arc.....	May 16
Harrison, at Green Forest.....	May 22
Pine Bluff, at Pine Bluff.....	June 26
Prescott, at Nashville.....	June 26
Dardanelle, at London.....	July 3
Fayetteville, at Gentry.....	July 10-14

## Cash Report Twentieth Century Fund for April, 1901.

ARKANSAS CONFERENCE.

Last report .....	\$ 5,471 21
Thos. Johnston, Dardanelle (Endowment) .....	100 00
R. C. and Wm. Crawley (Endowment) .....	12 18
Adona Mission, by G. L. Horton .....	15 90
D. P. Wasson .....	5 00
Plummerville S. S. ....	5 51
Prairie Grove S. S. ....	7 00
Mrs. Carrie Jamison, Clarks-ville .....	5 00
S. T. Rowe, Greenwood ....	50 00
Siloam Springs S. S. ....	1 61
G. B. Calvin, Perryville ....	1 00
Chas. Thomas, Perryville ....	1 00
Frank Holmes, Perryville ..	1 00
Willie Gadd, Perryville ....	1 00
Gravette S. S. ....	1 53

Total Arkansas Confer-  
ence .....

Last report .....	\$ 7,496 82
C. Voss, Pine Bluff .....	25 00
T. S. Nettleton, Pine Bluff..	2 00
Thornton Sunday-school ...	5 26
I. A. Bird, Wilmar .....	25 00
Camp Springs .....	2 95
Jas. W. Mitchell, Kingsland (Endowment) .....	5 00
Nancy Mitchell, Kingsland (Endowment) .....	1 00
W. B. Mitchell, Kingsland (Endowment) .....	1 00
H. T. Mitchell, Kingsland (Endowment) .....	1 00
Aldelia Mitchell, Kingsland (Endowment) .....	1 00
Margaret E. Mitchell, Kingsland (Endowment) .....	1 00
E. K. Swell (Endowment) ..	5 00

Total Little Rock Confer-  
ence .....

Last report .....	\$ 4,039 57
Osceola .....	13 50
Mrs. Rousan, Osceola .....	1 00
Mrs. Evans, Luxora .....	50
Mrs. H. E. Bowen, Luxora..	50
M. F. Poff, Luxora .....	1 00
J. B. Whitworth, Luxora..	25
J. W. Walker, Clarendon ..	49 80
E. H. Connes, Augusta ....	10 00
Mrs. W. H. Penn, Augusta ..	25 00
Corning Sunday-school ...	13 50
I. J. Stacy, Augusta .....	20 00
Dr. J. T. Bond, Knobel ....	1 00
Mrs. J. T. Bond, Knobel ..	35
W. C. Asbell, Knobel .....	50
M. W. Gallimer, Knobel ....	10
Logan Venters, Knobel ....	05
W. T. McKelvey, Gainesville	1 00
F. S. Scott, Gainesville ....	1 00
Mrs. Anna Scott, Gainesville	1 00
G. C. Johnston, Gainesville ..	1 00
Mrs. F. C. Royall, Piggott ..	2 00
Rector Church .....	2 85
John H. Dye .....	50 00
Clarendon Sunday-school ..	9 13
Mammoth Springs Sunday-school .....	2 24

H. M. Ward, Walnut Ridge..	1 00
G. O. Ward, Walnut Ridge..	1 00
Mary A. Ward, Walnut Ridge..	1 00
R. F. Ward, Walnut Ridge..	1 00
Artemissay Ward, Walnut Ridge .....	1 00
A. E. Ward, Walnut Ridge..	1 00
Ada B. Ward, Walnut Ridge..	1 00
A. T. Ward, Walnut Ridge..	1 00
T. C. Ward, Walnut Ridge ..	1 00
Amanda W. Ward, Walnut Ridge .....	1 00
C. W. Ward, Walnut Ridge..	1 00
J. J. Ward, Walnut Ridge..	1 00
Ibe N. Ward, Walnut Ridge	1 00
Sexton D. Ward, Walnut Ridge .....	1 00
P. M. Ward, Walnut Ridge..	1 00
Bukey V. Ward, Walnut Ridge .....	1 00
Baby Ward, Walnut Ridge..	1 00
Baby Ward, Walnut Ridge..	1 00
Howell Sunday-school .....	4 05
Holly Grove Sunday-school.	3 00
Chas. Wooten, Helena.....	100 00
Mrs. W. T. Lane, Jonesboro.	100 00
J. W. Davis, Knobel .....	5 00
J. M. Talkington, Corning ..	75 00

Total W. R. Conference ..\$ 4,551 99  
Total for the three confer-

ences .....

Mrs. F. Braden's amount in last report should have been \$50 instead of 50 cents, J. B. McDonald's \$50 instead of \$5, Bessie Simmons \$1 instead of 10 cents.

Money paid as interest on endowment notes is given in this report.  
F. S. H. Johnston.  
By D. H. Colquette.

Conway, May 1, 1901.

## FEET OUT.

## Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensations, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in Vermilion, S. D.

She says: "I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and feel afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move."

When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking. I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night in sound, peaceful rest.

Postum Food Coffee is absolutely worth its weight in gold to me. This lady's name can be given on application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

## BAD COMPLEXIONS

Dry Thin and Falling Hair  
and Red Rough Hands  
Prevented by

## CUTICURA SOAP

MILIONS Use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, in the form of baths for annoying irritations, inflammations and chafings, or too free or offensive perspiration, in the form of washes, for ulcerative weaknesses and for many sanative antiseptic purposes which readily suggest themselves to women, and especially to mothers, and for all the purposes of the toilet, bath and nursery. No amount of persuasion can induce those who have once used it to use any other, especially for preserving and purifying the skin, scalp and hair of infants and children. CUTICURA SOAP combines delicate emollient properties derived from CUTICURA, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odors. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skin, scalp, hair and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath and nursery. Thus it combines in ONE SOAP at ONE PRICE, viz., 25c., the BEST skin and complexion soap and the BEST toilet and baby soap in the world.

Complete External and Internal Treatment for Every Humor, \$1.25, Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened surface; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation and irritation and soothe and heal; and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A SINGLE SET, costing but \$1.25, is often sufficient to cure the most torturing, disfiguring skin, scalp and blood humors, with loss of hair when all else fails. Sold throughout the world.



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IN A  
THROUGH PULLMAN SLEEPER.LEAVE LITTLE ROCK DAILY, 2:20 P. M.  
ARRIVE CHICAGO NEXT MORNING 11:20.NO CHANGE OF  
TRAINS TO ... CINCINNATI, O., OR LOUISVILLE, KY.THREE DAILY TRAINS TO MEMPHIS.  
TWO DAILY TRAINS TO INDIAN  
AND OKLAHOMA TERRITORIES,  
TEXAS AND THE WEST.

CITY TICKET OFFICE, NO. 211 MAIN ST.

GEORGE H. LEE,  
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