

# The Arkansas Methodist

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## News and Notes.

IT IS REPORTED THAT THE Zionist movement, inaugurated a few years since under leadership of Dr. Herze, and designed to recover possession of Palestine for the Jews, has obtained some favor of the Sultan of Turkey, and that it is likely colonization will be allowed to commence in Southern Palestine shortly.

THE STATE OF ALABAMA IS TO have a new constitution. The constitutional convention is now in session at Montgomery. The chief matter before the convention is a modification of the suffrage law. It is a matter of great importance. If all men are born equal in this land of ours, they don't stay equal. Many never become fit to be entrusted with the ballot. No sectional or color lines should be aimed at in framing the law determining the qualification of the voter. But an educational test should be applied.

SENATOR TILLMAN OF SOUTH Carolina says that Senator John L. McLaurin, also of South Carolina, is not a Democrat and ought to resign, and that if the people of the State endorse McLaurin they certainly do not want him, Tillman, to represent them. Thereupon McLaurin resigns, Tillman follows his example, and both go before the people for reelection, and now as the ball is being opened in lively fashion, comes Governor McSweeney and declines to accept the resignations of the two senators, meaning to rescue the State from the effects of a bitter personal canvass.

THE DECISION OF THE SUPREME Court of the United States, affirming the constitutionality of the Foraker act, takes out of politics the chief issue of the last presidential campaign. The policy of imperialism may be regarded as fully accepted by the United States, whenever imperialism suits us. We may acquire territory by purchase, treaty or conquest where we list, and having acquired it establish such laws for its government as seem most expedient. Since the United States will not

henceforth limit her dominion to America her Monroe doctrine will not be respected by the nations of Europe. They will reckon with her as a world power.

THE CUBAN CONSTITUTIONAL Convention has agreed to accept the Platt amendment by a vote of 15 against 14. It is understood that the action was influenced by Secretary Root's statements in regard to the meaning and application of the Platt amendment, and that the report favoring the acceptance of it, and which the Convention has adopted, contains a construction of the Platt amendment which it is claimed is in harmony with the Secretary's statement, which may cause difficulty at Washington in accepting the Convention's work. The President and his Cabinet have considered the matter and the President's answer is that the action of the Convention is not a full acceptance of the conditions which this country proposed.

### Washington Letter.

"The truth shall make you free"—St. John, vii:32. That was the text of the baccalaureate sermon to the graduates of Columbian University, delivered by Dr. Samuel H. Greene, acting president of the University, at Calvary Baptist Church. The subject was "The True Mission of Scholarship," and it was presented in a masterly and scholarly manner. Dr. Greene said in part: "No man comes free-born into this world of ours. He is fettered by ignorance, inexperience and conflicting impulses. How shall this child of servitude be led out and made worthy of the better impulses which sometimes touch and thrill him? Emancipation as a legal measure may be quickly realized, but its fuller, deeper meaning and blessing must grow with the years and generations. Our patriot sires fought the Revolution through to a victorious finish, and left an ever-increasing heritage to their children. So freedom in a yet larger and better sense, covering two worlds, grows with the years and strengthens with the centuries. Its price is the love of truth, for only the truth can make us free.

Men never make truths; they only recognize them when found. Truth is never a matter of personal opinion, but always a matter of fact. It is ours to search for the fact and put life into accord with it.

*'He is the freeman whom the truth makes free, And all are slaves beside.'*

Believe me, high above the ignorance, prejudice, and haste of our little lives there is a law to which we each must ultimately bow, and the expression of that highest law is truth. The supreme end of all science, philosophy, religion is the discovery of the truth. Here education finds its realm and the true educator his glory. Every great advance in the upward progress of the race has been inaugurated by fresh emphasis laid on some neglected truth till it burned itself into the very souls of men, and they became in the spirit and work of life its representatives. Such products were John B. Gough, the apostle of temperance, and Charles Sumner, the champion of the slave. But Jesus Christ was vastly more than this. He represented in His ministry and life no mislaid fragment of truth, but its sum and substance—"I am the truth." It is possible to know the truth—not a truth, but the truth. I find a hint as to method in the context of today. The Great Teacher was saying to his listeners, "If ye continue in My word, then are ye My disciples, and ye shall know the truth." I am confident in the belief that truth at its source is not an abstraction, but a life, and that in the sunlight of its love, we shall find 'our dwelling place in all generations.' Standing upon this commanding height, with its clearer air and broader vision, we are somewhat prepared to appreciate the inspiring utterance of the text, "The truth shall make you free." There is no other freedom.

Rev. William W. Sprague, who has been for twenty-seven years a missionary in China, is in Washington. In an address on "How we escaped from the Boxers" he told a Washington audience, this week, some of the experiences of himself and brother missionaries in the vicinity of Kalgar, China, including their successful resistance, with the aid of native Chris-

tians, of an attack upon their compound by the Boxers, and of their escape while the Boxers were preparing for a second attack. The missionaries, with their wives and children, made their way under cover to the house of the governor of the province, about two miles from Kalgar, and demanded protection. He was not anxious to have the missionaries linger very long, for fear of his own safety, but he sent a detail of his own soldiers with them while they made their way through a gap in the great Chinese wall and found temporary shelter with the Mongols, who lived in tents beyond the wall. These people were friendly, but they were afraid of the Boxers, and urged the missionaries to go on. They found a caravan of about a dozen camels and as many horses, which had been ordered by a European traveler, who in the meantime was shut up in Pekin, and succeeded in obtaining the use of the animals, and after traveling sixty-two days, almost without sleep and with scanty food, the little party reached the opposite side of the Gobi desert, and traveled along the southern border of Siberia to Europe. Mr. Sprague concluded his address by saying: "We are going back just as soon as we can gather the scattered ones. China needs many new things, but principally a new religion. The greatest force in China will be the missionaries. There will be a new church, and that a Chinese Christian Church."

News of the decision of Germany to withdraw its troops from China was received with much satisfaction by officials of this government, who believe that the sooner all foreign troops, except the legation guards, are withdrawn from China, the sooner the Chinese problem will be satisfactorily solved, just as they have believed since it was decided to withdraw the American troops.

The greatest interest is displayed in Washington in the work of the Presbyterian General Assembly, at Philadelphia, not only by Presbyterians, but by members of all denominations. The decision to revise the creed seems to be generally approved, although there are many opinions as to the extent to which the revision should go.

S. A. S.

## Contributed.

## A Forward Movement in Missions.

REV. W. B. RICKS.

The influence of the great Missionary Conference recently held in New Orleans will doubtless be felt far and wide. Its spirit and success should be an encouragement and inspiration not only to our church, but to every Christian church throughout the world. It was indeed fitting to hold such a conference in the beginning of the 20th century for the purpose of quickening a deeper interest, of projecting larger plans, and of diffusing more general intelligence in missionary work. For, while much has been done towards evangelizing the world in the past century, we have been little more than playing with this the greatest work of the church—our Lord's last command. Entering, therefore, upon a new century with marvelous opportunities—open doors in the heathen world and prosperity in the Christian world—every Christian church should have a new and larger vision for entering vigorously upon a great forward movement for hastening the coming of Christ's kingdom.

This Missionary Conference, surveying the fields, home and abroad, reiterating again and again with most thrilling incidents the all sufficiency of Christ for the world and the highest attainments and satisfaction through Him alone, has helped to open the eyes of the entire church and to make us realize more fully the great needs of the heathen and unsaved world, the wonderful opportunities opened to the church of Christ, and the mighty responsibilities resting upon each individual to do what he can to speedily carry out the great commission. It sounds a bugle note to every Christian to enlist at once for the mighty campaign to enthrone Christ in every nation and in every heart.

But if we simply talk of this great conference and the importance of inaugurating a forward movement for giving Christ to the world, without laying some definite plans and doing some definite work towards this end, then the Conference will have been largely in vain.

The four principal subjects stressed by the Conference as necessary in presenting Christ to the world were: The Holy Spirit, prayer, the study of the Bible and missionary literature and giving. These four subjects are closely allied, each assisting and strengthening the other.

Bishop Thoburn sounded the key note in the opening sermon on the "Agency of the Holy Spirit" in healing the nations. The spirit gives power and reveals Christ. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me \* \* \* unto the uttermost parts of the earth."

Mr. John R. Mott and others forcibly presented the necessity of prayer in saving the world. "Pray ye, therefore, the Lord of the harvest that He would send forth laborers into the harvest." "Then all continued with one accord in prayer and supplication." The success of the Conference itself was attributed to earnest, united prayer.

Many speakers stressed the importance of the study of the word of God and missionary literature for intelligent and steady effort in the forward movement to give Christ to the world. "The entrance of thy word giveth light."

Systematic and liberal giving was urged by the speakers again and again. "Freely ye have received, freely give." "How shall they hear without a preacher? And how shall they preach except they be sent?"

Now, if all of us, ministers and laymen, will study God's word, read missionary books and literature (thereby acquainting ourselves with the work), and pray in earnest for the Holy Spirit to possess, enlighten and lead us; then the matter of gifts, both men and money, will be in a large measure solved. To this end we would suggest the preaching of more live and fresh missionary sermons, the holding of missionary mass-meetings and institutes when the laymen shall be called into activity, the securing of missionary libraries, the forming of Bible and mission study classes and prayer circles in all our churches,

## OVERBURDENED.

The Egyptian woman looks greatly overburdened, and yet the physical burdens she carries will not compare with the burdens borne by many an American woman. There is no burden like the burden of disease. The woman who suffers from inflammation or ulceration, bearing-down pains, weak back and nervousness, bears a burden which crushes her very life.



Every woman should know that Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It cures the womanly diseases which cause weakness and feebleness. It quiets the nerves, cures the aching back and throbbing head, and gives strength for wifely cares and maternal duties.

"When I first wrote to you I was in a bad condition, and had almost given up," says Mrs. Bella Snider, of Wilkesville, Vinton Co., Ohio. "I was suffering from female trouble of the worst kind; I couldn't eat anything without suffering great distress; throat hurt me by spells; was nervous and weak. Had numb hands and arms, heart trouble, pains all through my body and aching head and neck. It seemed that I could not work at all. I got Dr. Pierce's medicine and took it as directed, and the first week it began to help me. I took three bottles and am glad to say that it did me more good than all the other medicine I ever took. I feel better than I have for years."

Dr. Pierce's Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only, or if cloth bound volume is desired, send 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

and the pleading for systematic and more liberal giving.

Our missionary leaders at home and our missionaries on the field bring us no note of discouragement or defect. The hopefulness of every worker is indeed inspiring. Will we do our part? Will each of us become a recruiting officer and soldier? Will we hasten the coming of Christ's kingdom?

Our gifts from the White River Conference of both men and money have been indeed meager. We have but one foreign missionary. Miss Case, and have been paying from 12 to 14 cents per member each year for missions. Let us determine to more than pay our missionary assessments this year and pray the Lord of the harvest to speedily send out some missionaries from among us. Let our watchword be forward, onward.

Helena, Ark., May 15, 1901.

## The Significance of the Collection.

REV. J. B. STEVENSON.

Dear Dr. Godbey—While we were in New Orleans together you requested me to write something to the "Methodist" on the Significance of the Collection.

The way in which the subscription started seemed incidental. We had just received news from the front when Bishop Wilson, who was on his way home from China, in a few pointed words told us of the outlook and of the imperative needs of China. Then followed that tremendous speech of Bishop Galloway on Lessons from Master Missionaries, at the close of which the subscriptions began to pour in, and on the following day the talk of the conference and of the town was the wonderful collection of Sunday night. The largest individual subscription I believe was five thousand dollars. Several gave a thousand and dozens of preachers and even young laymen gave their hundred dollar subscriptions, until more than fifty thousand dollars were given. One fact that impressed us was that among the first to give five hundred dollars was a noble young Chinaman, whose father had already given fifteen hundred dollars for the Soochow University.

Another fact was that on Saturday afternoon we had witnessed as thrown on canvass the whole scene of suffering at Peking during the Boxer persecution, and that representation of persecution instead of discouraging only fired the zeal of the church to greater efforts, for the salvation of China. Another thing about this collection was that it was a free-will offering and came like the down-pouring of a mighty shower. Many a man with very little means gave more than whole churches of more than a hundred members have been accustomed to give.

I verily believe that the church is learning how to give, and to give with a munificent liberality. This

## LIVER ILLS

Dr. Radway &amp; 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.

contribution of fifty thousand dollars was a cheerful and voluntary offering and reminded one of that scene in Israel, when "The children of Israel brought a willing offering unto the Lord every man and woman whose heart made them willing." I close by giving a few expressions of thoughtful men concerning the significance of the collection.

Dr. W. E. Edwards said: "It was marvelous, and it was taken up without premonition. There are only two things that can account for it—the wonderful address of Bishop Galloway and the deep and intense interest of the church in missions, and it promises much for the future."

Bishop Thoburn said: "It was one of the greatest collections ever taken in the United States, and I have never known such enthusiasm."

Dr. Goucher, also of the M. E. Church, who himself gave a thousand dollars, remarked that the collection was marvelous and a proper climax to the great conference.

Dr. Young J. Allen said: "It was the greatest thing in the history of Southern Methodism. It was simply wonderful, and the church is taking hold in earnest."

May the influence of this great gathering and liberal offering be felt throughout the church.

Morrilton, Ark.

## Impressions of the Missionary Conference.

F. M. DANIEL.

One of the most wonderful things about the meeting was the intense enthusiasm as manifested by a constantly increasing interest in the service. The idea of giving to our fellow men in heathen lands "God's

best gift to man" was as inspiring as it was contagious, and I believe many men and women left the meetings with zeal for missions who before were half hearted in their support.

I was impressed with the absolute absence of any sectarian lines and the brotherly love that existed between the speakers and people of different churches and races and sections.

The devotional services were exceptionally good and the sufficient God that was preached (sufficient to save from crime, from opium, from the wine-cup and even from tobacco) was a comfort to many.

The voluntary offering of \$50,592 by an audience of 3,000 for missionary purposes was to me a revelation of the Holy Spirit's work and never did I see such hilarious giving. Another impression so many of the people who attended regularly had the "third blessing" (common sense) and I did not hear a single one making any claims to a higher degree of holiness than his neighbor, but each seemed to esteem the other. Christ and his forward movement were the main topics of thought and conversation. Many of the speakers gave utterance to thoughts that were so burning that my note book received them, but I do not suppose you desire printing them in advance of the book of the conference which can be had of Godbey & Thornburgh at \$1 per volume, and which will be well worth the money. The watchword, "Assessment in full," is all right and will be minded in this quarter.

TEETHINA was first used by Dr. Charles J. Moffett, a graduate of Jefferson Medical College, Philadelphia, Pa., in his extensive and successful treatment of children in Georgia in overcoming the troubles incident to teething and hot summers. TEETHINA (Teething Powders) counteracts the effect of hot weather and keeps the digestive organs in a healing condition, and has saved the lives of thousands of children in the doctor's native state, where physicians prescribe and all mothers give it, and it is criminal in mothers of our section to allow their babes and little children to suffer and perhaps die when relief can be so easily obtained by giving TEETHINA. It costs only 25 cents at druggists; or mail 25 cents to C. J. Moffett, M. D., St. Louis, Mo.

**A Good Thing.**

Dr. Tillett asked me last June, when I was at Vanderbilt, to write a note to the "Arkansas Methodist" about the Summer Institute. And as I have delayed the matter from time to time, I therefore now say that the Summer Institute is a good thing. I know of nothing so refreshing and stimulating as the strong speeches and lectures, which were delivered by the very best talent of our church last summer. If any one wishes to be enthused and energized for his summer's work, he could find no better human investment than the Summer Institute. It serves a double purpose. A va-

cation and a school. To go through those magnificent buildings and see that beautiful campus, to stand in the presence of the statue of the philanthropic Cornelius Vanderbilt, gives a sacred and a poetical sentiment that makes every fiber of our nature tingle with admiration and devotion. I really wish every young preacher in Arkansas could attend this summer session. Truly,

T. W. Fisackerly.

**Missions and Money.**

REV. S. H. BABCOCK.

Missions represent the purpose of God in Jesus Christ to save the world. The church is a body of believers organized to accomplish this divine purpose. It is the mission of each believer to save others and of the body of believers to save the world. The yearning heart of Christ over lost men has found human expression in the missionary movement, which has given a sort of tragic glory to the life of the race, reminding us evermore of the truth of the Saviour's words, "He that loseth his life shall save it."

Money given to Christ's cause represents human love, labor and sacrifice put into this convenient form to transfer to others, even to those across the sea, the unsearchable riches of Christ. Money as a standard of value and medium of exchange is as vitally related to the kingdom of our Redeemer as it is to the kingdoms of this world. No careful student of the New Testament has failed to notice the emphasis placed upon money in its relation to missions. Treasure must be laid up for ourselves in heaven, not on earth, for the reason that we will lose it if we lay it up for ourselves this side of the grave. Money must be devoted to others here that we may enjoy it hereafter. "Sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven," is a way to the kingdom that many have not thought to take. To be "clothed in purple and fine linen

and fare sumptuously every day is to have the comforts of a king in this world but the torments of the damned in the next. To be rich towards God by the right use of money is better than to lay up treasure for ourselves and then lose both ourselves and our treasure. Every dollar must be given to God as well as every thought, word and deed." To keep back part of the price is a preparation for lying against the Holy Ghost and the death penalty which found its first victims under the new dispensation in Ananias and Sapphira. The following inspired warnings ought not to fall unheeded upon ears: "Take heed and beware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth."

"Go to, now ye rich men, weep and howl for the miseries that are to come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered and the rust of them shall be a witness against you and shall eat your flesh as it were fire." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven."

"The love of money is the root of all evil which while some have coveted after they have erred from the faith and pierced themselves through with many sorrows."

How different and how inspiring the following scripture:

"He that soweth bountifully shall reap bountifully." "Give and it shall be given, good measure, pressed down and running over shall men give into your bosoms." "It is more blessed to give than it is to receive." "Freely

ye have received, freely give." "God loves a cheerful giver."

The time has come to apply the teachings of the New Testament to the problem of the world's conversion. It will take New Testament ideas and activities to measure up to twentieth century opportunities. The nineteenth century preparation has brought a world-wide opportunity to obey the command, "To go into all the world and preach the gospel to every creature." This cannot be done unless the church give practical expression to the New Testament doctrine of money. The lesson of Pentecost is that when the heart is filled with the Holy Ghost the hands empty their treasures unto the Lord. The conquest of the world to Christ is a larger undertaking than ever entered into the dreams of Alexander, Charlemagne or Napoleon, or than those colossal schemes which now puzzle the brains of royalty and wealth.

Nothing but hearts of love, tongues of fire and treasures laid at the feet of Jesus by the thousands and the millions will be equal to the emergency now upon us.

The \$50,000 contributed on Sunday evening of the missionary conference after the eloquent appeal of Bishop Galloway is a beautiful and sublime example of the ability of the church to command unlimited resources in the interests of Christ's kingdom, and may we not look upon it as a sort of prophecy and pledge of what will be done in all the assemblies of Methodism before the year is out.

By every token God calls to inaugurate a plan of missionary movement based upon the commands "to go" and "to give" and the promise "to be with you always." Men and money, thousands of men and millions of money, represent the need of the world, the call of God and the duty of the church.

When the sublime purpose of the Lord God to destroy the works of the devil and to save the lost shall have mastered the thought and heart of the church, then will the missionary treasury be full, the soldiers of the cross be marshalled and the Prince of Peace, who is the Captain of our salvation, will be the desire of the nations.

**Married.**

NULL-KITLEY.—April 18, 1901, in Argenta, Ark., Mr. J. W. Nul to Mrs. Estelle Kitley, Rev. A. M. R. Branson officiating.

ROGERS-GUESS.—At the Otto Hotel, DeWitt, April 18, Mr. L. E. Rogers to Miss Ida Guess, Rev. J. R. Dickerson officiating.

LESLIE-PINNELL.—At the parsonage in DeWitt, April 20, Mr. T. L. Leslie to Miss Hattie Pinnell, Rev. J. R. Dickerson officiating.

JOHNS-BURKS.—In Wilmar, Ark., May 12, 1901, by Rev. T. O. Rorie, at the home of Mr. T. L. Burks, Mr. Thomas E. Johns and Miss Belle Burks, both of Wilmar, Ark.

BELL-HANNA.—March 31, 1901, at the residence of Mr. E. A. Hanna, Rondo, Ark., Mr. Frank Bell to Miss Fannie Hanna, all of Millere, Ark., Rev. J. L. Johnston, officiating.

DURHAM-JONES.—April 30, 1901, at the residence of Madison Thompson, in Gurdon, Ark., by Rev. J. M. G. Douglass, Mr. Charles L. Durham and Miss Laura L. Jones, both of Warren, Ark.

HENRY-LINK.—In the M. E. Church, South, Holly Springs, Ark., February 10, 1901, Mr. Roy R. Henry to Miss Dora Link, both of Holly Springs, Ark., Rev. Geo. W. Logan officiating.

INNMAN-KERR.—At the residence of the bride's father, Dr. Z. R. Kerr, at 8 o'clock a. m., May 13, 1901, Dr. M. M. Innman and Miss Nannie Kerr, all of Quitman, Ark., Rev. S. S. Key officiating.

BRYANT - WOZENCRAFT.—At the home of the bride's uncle, Mr. J. D. Livingston, May 5, 1901, Mr. Medny Bryant to Miss Harriet Wozencraft, all of Sparkman, Ark., Rev. Geo. W. Logan officiating.

SWAZZE-NEAL.—At the residence of Mr. William Jelks, near McCrory, Ark., May 5, 1901, Mr. H. D. Swazze, of Benton, Miss., and Miss Jennie Neal, of McCrory, Ark., Rev. S. L. Cochran, P. C., officiating.

**Scrofula**



Scrofula is an unwelcome legacy, but one which the children of blood poisoned parentage must accept, with all its humiliating consequences. It is an inheritance that makes one poorer; that brings wretchedness and disease instead of health and riches, for the child whose ancestral blood is tainted with Scrofula or the loathsome virus of Contagious Blood Poison is unfitted for the arduous duties of life so long as any of the transmitted poison remains in its veins. Scrofula manifests itself in various forms; swollen glands about the neck and throat, catarrh of the head, weak eyes, hip bone disease, white swelling and offensive sores and abscesses are familiar symptoms, attended usually with loss of strength, poor digestion and pale or bloodless complexion. The skin is sometimes most dreadfully affected, eruptions breaking out on all parts of the body. Scrofula destroys bone, tissue and flesh; no part of the human system escapes its withering, benumbing touch. Parents whose blood is poisoned by their own misdeeds, or who themselves may be suffering for the sins of some remote ancestor, must restore their own blood to its normal purity and strength, or they cannot expect healthy, robust children. S. S. S. cures Scrofula, like other diseases of a deep-seated, constitutional character, by restoring life and

When nineteen years old, and about one year after the birth of my first child, the glands on the left side of my neck began to swell. Four of the places were lanced and became open running sores; risings came under my left arm, and the discharge was simply awful. The doctors said I had the worst case of Scrofula they had ever seen. I took iodide of potassium, but this nor the other drugs given for this disease brought relief. When the physicians advised me to have the glands removed, I decided to try S. S. S. A few bottles cured me completely; no signs of the terrible disease are left.

MRS. RICHARD WASSON,  
Golden Corners, Ohio.

purity to the profoundly poisoned blood, and the rich, strong blood that is carried to the swollen and diseased glands absorbs and destroys the tuberculous deposits, and the painful, disfiguring sores and other evidences of Scrofula disappear.

S. S. S. should be begun immediately upon the appearance of the first symptoms, or where there is a known predisposition to Scrofula. Our medical department will be found of great help to those who are struggling with this wasting disease of heredity or any other blood trouble, and we invite you to write us. Should you or any member of your family need advice, our physicians will cheerfully give the information you desire, for which we make no charge. Book on Blood and Skin Diseases free.

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## Literature and Review

## June Magazines.

Pearson's.—The Story of the States is continued by Earl Mayo. The sketch of Colorado, its scenery, ancient inhabitants and later developments is a story of exceeding interest.

Near the Dragon Throne is a story of love and romance and terror amid the scenes of the Boxer rule at Peking. "The Luck O'Painton" is a story of English country life by Charles Kennett Burrow. There is an instructive article on "Russian Imperial Forestry."

The story of "McTodd in the Arctic," by Cutliffe Hyne is continued, No. VI appearing in this issue. There is an article on "Condensed Air," "A Hunter of Lions and Giver of Kisses" gets into trouble of various sorts. How the little puppy "Bones" was saved is a story for the children. The other articles are "The Raid of the Bold Buccleuch," "Animals at War," "A Vacant Chair," "The Secret Service of Philip II." New York. \$1 a year.

Scribner's continues the description of Russia as it is today. This is a very instructive series of articles. Walter A. Wycoff writes of the experiences of a section hand on the Union Pacific Railway. The article on "Oratory," by George F. Hoar, senior senator from Massachusetts, will be read with great interest by those who are wont to speak in public. There are many other articles suited to all classes of readers. Charles Scribner's Sons, New York. \$3.

The Cosmopolitan. The opening article is "The Artist and His Model," by Gustave Kobbe. It is very entertaining and instructive also, introducing us into the artist's world, where he dreams and toils.

"How to Choose a Child's Pony," is something our city patrons ought to read. No city surpasses our own beautiful Little Rock for gay turn-outs for young and old, and there is an especial fad for ponies for the little boys and girls.

"Well Gowned Women" will have careful reading by many of the ladies.

"The First Men in the Moon," we have not read. They are too far off to be interesting. "Girl's College Life" is well timed for the commencement season. There are many other good articles. J. B. Walker, Irvington, N. Y. \$1.

The new medical magazine, American Medicine, for May 4th and 11th, contains a very able series of articles by Dr. John Madden, formerly professor of physiology in the Wisconsin College of physicians and surgeons, on the "Food Value of Alcohol and Prof. Atwater's Experiments and Teaching." Dr. Madden's position is that "alcohol is a violent protoplasm poison," that instead of protecting the nitrogenous tissues from undue waste it hastens their waste; that instead of increasing tissue activity it markedly diminishes it and hinders also mental processes. Dr. Madden's stand on this subject is that taken by the Journal of the American Medical Association and the Boston Medical and Surgical Journal. The appearance of his contribution in this new magazine, "founded, owned and controlled by the Medical Association of America," adds one more to the list of medical journals that have published articles showing the fallacies of Prof. Atwater's claim of food value for alcohol.

Dr. Madden has recently become a member of the advisory board of the department of scientific temperance

instruction of the Woman's Christian Temperance Union.

The annual scientific number of the University of Tennessee Record is just out. This number of the Record contains several valuable scientific articles which are handsomely illustrated and which represent a vast amount of scientific research and experiments.

The frontispiece is a picture of Estabrook Hall, the new mechanical building.

The leading article is entitled "Technical Education in the South," and was written by A. C. Lanier, of the class of 1900. Other articles are: "The Electrical Current in Chemical

Analysis," by E. F. Kern, of the class of '97; a description of the "Multiple Filtering Apparatus," by C. A. Mooers; "Polar Planimeter," by Prof. W. W. Carson; "Welding of Copper," by Prof. J. R. McColl; "Tests on a 30 kilowatt dynamo," by Prof. C. A. Perkins; "Automatic Record of Water Stages in the Upper Tennessee River," by Observer W. M. Fulton, and "Anemometers," by Cyrus Kehr.

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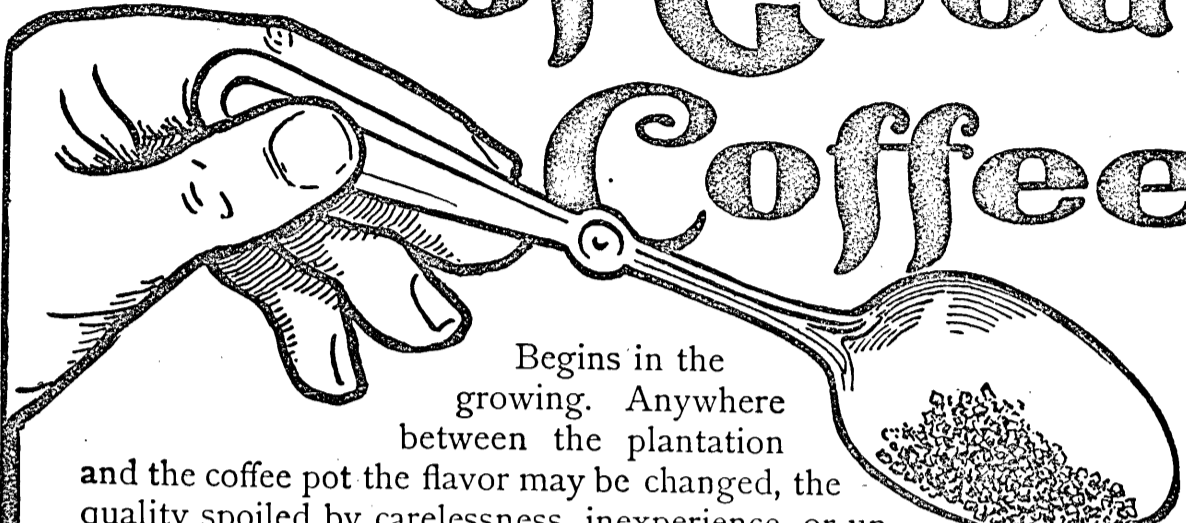
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buys much more than a cent's worth of quality and strength. A pound of Arbuckles' Coffee will give you more cupfuls of better coffee than you would get from other package coffees.

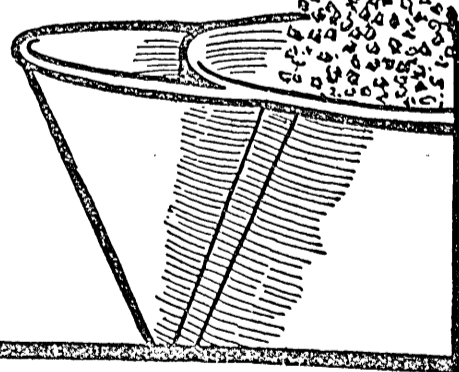
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Notion Department,

NEW YORK CITY, N.Y.



## The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

June 9—Jesus Appears to Paul. Acts xxii. 16-16.

Golden Text—I was not disobedient to the heavenly vision.—Acts 26:19. Time—A. D. 35. About midsummer. Place—Near Damascus, one hundred and forty miles northeast of Jerusalem.

The conversion of Saul of Tarsus is one of the most remarkable events recorded in the New Testament. His Hebrew name was Saul, his Greek name was Paul. He was a native of Tarsus, in Cilicia, Asia Minor, at that time one of the first cities of the world, great as a mercantile port, great as an art and literary center, excelled in these latter respects only by Alexandria and Athens. In this city he grew up, till sent off to Jerusalem to school under Gamaliel, having obtained his classic education before leaving Tarsus. His family appears to have been one of wealth, influence and refinement. He was a Roman citizen, though of pure Jewish extraction. As touching the law a Pharisee of the most straightest sect.

Our concern with him here lies in the fact that his conversion shows that Jesus, who had gone above, was still watching over his church, still carrying on his work in the world; for the plan which these present lessons are pursuing is to show what Jesus was to the world and what he is still.

Paul was the most famous persecutor of his times. He declares of himself that he persecuted the church beyond measure, being exceeding mad against them. He delivered unto prison both men and women; "was a blasphemer, and a persecutor and injurious." At the same time he was a strict observer of the law, a Hebrew of the Hebrews, a Pharisee and the son of a Pharisee.

He gives the account of his own conversion, both here and elsewhere. He was on the road to Damascus, and near the city of Damascus, when a great light from heaven shone down upon him, above the brightness of the midday sun, striking him to the earth. He declares that he saw Jesus on that occasion, and heard his voice, saying, Saul, Saul, why persecutest thou me? He declares that he was told to go into Damascus, and it should there be told him what to do; that he was led in, blind; that one named Ananias came to him, instructed him, baptized him into the Christian faith.

Was Paul mistaken about this vision? He could not have been. No theory of hallucination will account for it. Others were with him, saw the light, heard the voice, though they understood not the words, saw him led, rather led him, into the city, blind. No one of them contradicted the statements that he made as to what had happened, though it was worth everything to their cause to have done so, if Paul had had a fit of any sort on that occasion that could have been explained by any process known to them. Nor was Paul a good subject for such hallucination, nor was he in such a state of mind that one could have been expected, even if he had been of different temperament.

So neither could he have reported falsely about the matter. He would have been instantly impeached, and that would have been the end of him. Besides, there was every possible motive for him to have staid on the side he was then on. When he changed camps, he literally counted all things loss for Christ. The key-note of his life was in the words delivered to him on that occasion, "I will show him

how great things he must suffer for my name's sake. The only explanation of this affair is that a risen Christ was there.

MISSIONARY DAY.—Morrilton District Conference: Wednesday, May 8, was given to missions in the Morrilton District Conference. The reports showed marked advance over last year. At this time last year the district had paid about \$150 to missions. This year it has paid about \$700. Last year but few of the Sunday-schools were organized into missionary societies. This year a majority of them are. Last year in some charges methods of collection, which if not silly were at least unscriptural, were used. This year the methods are Biblical and are such as appeal to the conscience and leave the giver a better man.

Nearly every pastor expressed himself as feeling personally responsible for the missionary sentiment prevailing in his congregation so far as he is able to influence it. A resolution was unanimously passed pledging themselves to raise the assessments in full if possible.

A hopefulness pervaded the conference which was real refreshing.

Brother Sherman is showing himself a workman approved of God.

This writer has never seen a more helpful "missionary day" in a district conference.

O. E. Goddard.

### 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.

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For several years I was afflicted with whites and falling of the womb. My family physician could do me no good, and all the remedies I used failed to give me the slightest relief. My suffering at times was so intense that I could not tolerate the jar made by a person walking across the floor, and I had given up in despair when I was advised to use G. F. P. I have taken two bottles of it and have a new lease of life; the pain and misery is all gone and I am entirely cured and strong and vigorous as a young girl. MRS. ALICE CHALMERS, Newberry, S. C.

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## 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!"

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FORT WORTH, TEXAS.

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



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### Epworth League.

June 9—How to Enter Christ's Family. Matt. xii. 46-50.

The distinction between the children of God and the world is easily defined, so far as general principles are concerned.

Life must needs have a controlling purpose, as the river has a current. There is a channel into which all must be drawn and a result to which all must tend, and which all at last must reach.

It is equally clear that the things of this world or of the spiritual life must be the supreme aim. There is no alternative. To walk after the flesh or after the spirit presents all the possibilities of this existence and probation. Every man belongs to one or the other of these classes. Of that there can be no doubt. The principles which finally determine action may not be clear to us at sight but to the eye of God they must be discerned.

This classification which we are forced to make, reckoning all men as being, at the center, really carnal or spiritual in aim, still leaves range, on either side of the line, for very great differences, differences of force, decision, action and attainment. For while every life must needs have its trend, and general movement, a current to which all must yield, yet that current may be strong or weak, swift or slow. Sometimes you have sought in vain to detect, by the observance of the water, in what direction a stream was flowing. Careful watching of some object on the surface told the story at length. So there are lives with a spiritual aim, which are, notwithstanding, very sluggish lives. And since we recognize man as a free agent, capable of choosing his course, this sluggish movement alarms us. It means that while the forces which impel in the right direction are still dominant, they are, nevertheless, weak and weakening, and we fear that they will soon cease to be dominant and turn back in the other direction.

We may not chide the river for moving so slowly, but we justly chide the sluggish Christian. Men are responsible for this sluggishness. It announces a perilous situation. Tomorrow we may hear of the abandonment of Christian aim and hope. If there arose no counter influence of wind or tide, you could draw a warship to the pier with a pack thread. It would be a slow process, indeed, but a mathematician, knowing the weight of the ship and the strength of the thread would tell you just how long it would take. But the slightest breeze would snap the thread. We see Christian lives in such a state, and see that they must be bound more strongly for any useful purpose or to stand against any breeze of temptation.

But what have these thoughts to do with our lesson? This, that the bond which binds us to Christ must not be a feeble one if we enter into the closest relations with him. God has his servants who obey from fear, and to whom he has to give, constantly, the "thou shalt not" of his law. These servants intend to serve, but they do not enjoy the service and so are not asking for more work. In the church they give the preacher much trouble. Instead of planning to help they plan to shirk and give trouble. They ask, "Do you think this is wrong?" May I not do this? Always studying to take as much of the world as possible. The children live in more intimate relations. Their relation to Christ is not one of fear, but of sweet fellowship. They have entered into his family, and the family association is sweet and satisfying. The love of service makes all commandments pre-



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It is no good indication that some professors of religion talk so much about the precious promises. The commands are just as precious. He that doeth the will of God is father and mother, sister and brother.

We have seen some families in which the children when told to do anything said, "What will you give me?" It is the way with some Christians. They cannot get along without the promises. When we preach to them we have to talk of heaven more than duty, and if we urge them to do and suffer for the Master's cause we have to stimulate them to it by the promise that they won't have such burdens to bear when they go to heaven. They work well only when we promise them a holiday.

They are still drudges about the house and have not gained the sweet fellowship of Jesus' family.

#### HINTS AND HELPS.

Little is told us of the household in which Jesus grew to manhood, but the glimpses afforded us indicate that Joseph and Mary were devout Jews.

Whether Jesus ever manifested his miraculous powers among his near relatives or told them of his mission is not stated directly; but that they expected something more than common may be inferred by Mary's saying to the servants at the marriage feast, "Whatsoever he saith unto you do it." (Jno. 2:1-11.) She had no doubt treasured in her memory many of the things that she had heard after his birth.

The people of Nazareth and his own country had certainly paid no regard to him during his life among them, for they were greatly astonished at his wisdom when he taught in their synagogue; referring to him as the carpenter's son, whose brothers and sisters dwelt among them. (Mark 6:1-6.), which fact seemed to render his efforts to do more among them than heal a few sick unavailing.

His kinsmen seemed to have little faith in him. They had witnessed some of his wonderful works and were willing for him to be the Messiah, according to their ideas of the Messiah, but didn't believe in his idea. (Jno. 7:1-9.)

Healing the sick, cleansing lepers, casting out devils, giving sight to the blind and teaching holiness to the people, was not what they expected in the founder of a kingdom to rule the earth.

I've often heard Christians say, "Oh, if I could only have lived in Christ's day on earth and been with him, I'd never have doubted him!" It seems to me we live in the most blessed time. If those who grew up with Christ and those who ought to have loved him most sincerely as a kinsman, were so blind and prejudiced what assurance have we that we would not have been of the mob that cried, "Crucify him!"

Having the law and the prophets, the Gospels, the Acts and the Epistles to enlighten us and to make plain the errors of those who opposed Christ, we are better able to appreciate what Christ meant when he turned to his disciples and said, "Behold, my mother and my brethren!" It was not Jesus, the man, who spoke, but Christ, the Son of God.

In his character of Savior, he was to atone for those who believed on him, and salvation through faith was

as necessary to Jesus Christ's mother and brethren, as to other human beings. We are none of us of the household of God without we have faith in Christ, and are obedient to God's will. (Matt 7:21, Luke 8:21, Luke 11:27, 28, Jno. 6:29-40, Jno. 15:14, Acts 3:23-26, Jas. 1:21-25.)

L. G. R.

Take care of the stomach and the health will take care of itself. If people only realized the soundness of that statement the majority might live to a good old age like Moses, "the eye undimmed, the natural force unabated." It is in the stomach that the blood is made. It is from the stomach that nourishment is dispensed to nerve and muscle. If the stomach is "weak" it can't do its whole work for each part of the body. If it is diseased the disease will taint the nourishment which is distributed, and so spread disease throughout the body. It was the realization of the importance of the stomach as the very center of health and the common source of disease which led Dr. Pierce to prepare his "Golden Medical Discovery." "Diseases which originate in the stomach must be cured through the stomach." The soundness of this theory is proved every day by cures of diseased organs, heart, liver, lungs, blood—by the use of the blood and organs of digestion and nutrition. It is a temperance medicine containing no alcohol, whisky or other intoxicant.

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F. Kuykendol."

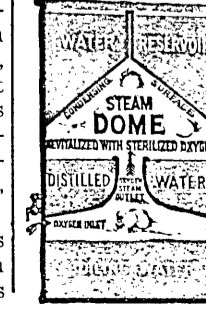
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Henry Traylor."

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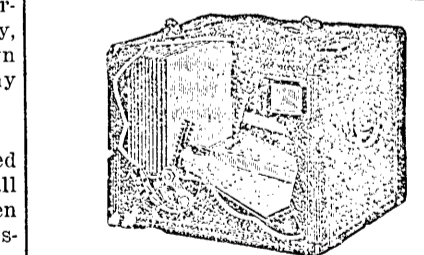
State of Arkansas, )  
County of Pulaski, ) ss  
In the Pulaski Chancery Court.  
Vera Butterworth, Plaintiff, vs. Admiral Butterworth, Defendant.  
The Defendant Admiral Butterworth is warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff Vera Butterworth.  
May 28th 1901.  
Chas. M. Connor, Clerk.  
By F. A. Garrett, D. C.  
John Barrow, Solicitor for Plaintiff.

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**THE ARKANSAS METHODIST.**

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

WEDNESDAY, JUNE 5, 1901.

**MORE POPULAR THAN PROFITABLE.**

The Nashville Christian Advocate says respecting successful preachers: "Another fact that deserves to be taken into account is this, that what looks like a great success may, after all, be only a delusive appearance. It is possible to stir up a great deal of superficial and transient feeling in a congregation or a community without doing much real and permanent good. Some pastors have a faculty and habit of organizing their work about themselves, and of making themselves necessary to its permanence. As long as they remain everything goes on well enough. But when they depart a sort of collapse is sure to follow. Others build so securely that they are able to transmit the fruit of their efforts to their successors. The application of this test would cause a good many swollen reputations to shrink beyond recognition and would likewise raise a good many obscure and unnoticed brethren much higher in the general esteem. Let every pastor ask himself in all candor whether his methods are such as will yield a permanent contribution to the stability and growth of the church, or only such as will win a large measure of applause of himself."

This is very well spoken, and in such a system as ours the evil is greater than elsewhere. Where one preacher follows another by episcopal appointment and all work together in a connectional system, all need to work after the same tactics. A soldier in the army is called to lay aside his individuality, at least as to his method of fighting. He will be unprofitable else, no matter how brave. So our preachers are charged not to mend our rules, but keep them. A Methodist preacher can seldom afford to condemn and change the work of his predecessor, nor should he organize a method of work that his successor will not carry forward. The Congressional church is the place for the man who insists that he has his own way of working. The value of any preacher's work, in our Methodist system, depends upon whether, in the ordinary working of the system, such work can be taken up and assimilated.

But if all observe the same methods, still the personality of the pastor must count for much. Every earnest, loving, faithful preacher wins the hearts of his people, and they will work under his direction better than under direction of a man who keeps up the forms without the soul of service. The successful preacher is one who, in the na-

ture of the case, organizes work about himself. Another, without his spirit steps into the same place and observes the same order of work and fails.

**BETTER SUPPORT OF PASTORS.**

The preacher today cannot divide his time between farm and pastoral work and win success. If we leave out of our reckoning a half dozen Conferences, and take out of the remainder the charges paying \$1,000 and above, you will find the average salary of the preachers who bear the heat and burden of the day probably less than \$300.

We ask of our thoughtful laymen if it is possible for any class of men to live on this amount and retain both their personal manhood and the respect of the community in which they reside?—Dr. D. C. Kelly in Nashville Advocate.

Dr. Kelly has of late given considerable attention to this question of better support for our circuit preachers. It is just now the problem of Methodism. The demand is imperative even upon our circuit work for a better equipped ministry. This does not mean that a better educated ministry be put in the field, but that those already in the field shall be better provided for. The best natural ability, coupled with good education, can accomplish little if the man who enters the field with such preparation is compelled to raise chickens, hoe potatoes, nurse the babies, feed and curry the horse, milk the cow, feed the pigs, and such like in order that on a salary of \$300 a year he may have bread and one suit of sound clothes. And yet—and therein lies the problem—our people on circuits are not to blame. Our constant division of work, weakening it so that there is not resource in it for support is the chief cause of this constant and ever increasing burden upon circuit preachers.

**The Relative Publicity of Two Sorts of Revival Work.**

Recently, in an important city, an evangelist full of spiritual power, pure in thought, chaste in utterance and apparently wholly free from sensationalism, began a work which was highly satisfactory, in which many persons were led to Christ. The papers of that city gave him from one to three inches of space. In the same city a youth of fourteen years of age opened a "revival service." The papers printed his picture as he appeared standing before the pulpit, and that of the congregation. The boy is called "Jack," and a considerable part of three columns is given to his performance; his knee trousers, his hair, which he swept back with his hand, and other parts of his attire are described. His brother, who travels with him, regards him as inspired. The precocious youth proposes to answer any questions, oral or written, concerning the Bible, and has his texts suggested to him by some one in the audience. He is represented as de-

clining to join any church because it would interfere with his evangelical work; and in an interview it is affirmed that to the question whether a man could be a Christian without being a church member, he disposed of the matter by saying "Yes, I am a Christian." This illustrates what has generally been the case, and in many places is increasingly so now, that with comparatively few exceptions, the secular press gives ten times more space to freaks, sensation mongers, and heretics than they do to men who are unobtrusively but earnestly and effectually building the kingdom of Christ and maintaining respect for religion in the community.—New York Christian Advocate.

**Church Telephones.**

ATLANTA.

Good Children's Day fourth Sunday. Collection, \$10.10. I am able to walk around; suffer a great deal with my arm, can't use it; hope to be able to work in a few weeks.

J. W. Vantrease.

RUSSELLVILLE.

Brother Sherman was with us yesterday. Held our quarterly conference and did some excellent preaching. The reports show the presiding elder and pastor paid in full to date, and the conference collections in fully as good condition.

W. H. Dyer

NEWPORT.

Large and responsive congregations greeted Brother Smith at morning and evening services yesterday. He preached one of the most spiritual sermons we have ever heard. The choir had prepared special music for both services, and was much appreciated. A fine new piano has been placed in our church, and will add greatly to our music.

L. G.

PINE BLUFF.

Children's Day was observed yesterday at First Church. A pleasant time with large audience is reported. Sunday-school is to have steamboat excursion Thursday. We had a helpful communion service at Lakeside at morning hour. Our Sunday-school is to go to Pitts Lake on a picnic Thursday.

Riverside had large congregations morning and night. Brother Brewer preached at night. His old friends were delighted to see him.

There was a large mass meeting at the Baptist Church at night, addressed by Rev. E. A. Tabor, who made a strong, manly and Christian appeal to the citizens of this place for the enthronement of God and the right. Brother Tabor made a fine impression by his address. Many of the best people of this place are in utter despair as to reformation and the enforcement of the laws. Every spasmodic attempt of the officers to enforce law is looked upon with suspicion, where people take time to consider it at all. A better day seems to be coming.

J. M. H.

HOT SPRINGS.

On account of several preachers being absent, there was no ministers' association Monday morning.

The pastor of Central Church preached both hours on Sunday. A large attendance and a profitable service at each hour.

A revival is being held at Malvern Avenue. The pastor is assisted by Brother Workman, of Benton. He is doing good work, and the people are enjoying the spiritual sermons of this sweet spirited man. A number of members have been revived, and there

has been some conversions. The meeting will be continued throughout this week.

Brother Ware has been in the city for several days. His health is not so good.

Bro. Few, of Hamburg, and his son Benny have been visiting his old charge for a few days. He came over to have his son's eyes examined and treated. We are sorry to state that one of the little fellow's eyes is out.

A Mr. Sheffield was shot and killed in a saloon on Saturday night.

Children's Day was observed at South Hot Springs at 11 a. m. Sunday. The regular program was used, the service was pleasant and profitable. Epworth League met at 3:30 p. m. A large attendance and a good service.

In the evening, Dr. Park, of China, gave a lecture on Chinese customs, and some experience he has had with the sick of that great nation. The doctor is here with a patient, who came with him from China, and who is being treated for the restoration of his sight.

We are sorry that we did not meet with the editor of the Methodist while he was in our city. The writer was absent at the time, attending the closing exercises of the Arkadelphia Methodist College.

A. M. R.

**Notices.**

W. F. M. S., LITTLE ROCK CONFERENCE.

The Woman's Foreign Missionary Society of the Little Rock Conference will meet in Arkadelphia June 19-23. Send names of delegates and visitors to Mrs. J. A. Holmes.

PRESCOTT DISTRICT CONFERENCE.

Will all of the delegates who expect to attend the Prescott District Conference the last of June please notify me at once? And those who expect to bring their wives.

A. D. Jenkins.

Nashville, Ark.

DELEGATES—ANNUAL MEETING.

To the Lady Managers of Juvenile Missionary Societies: Please see that the delegates from your Juvenile Society has a recitation for the annual meeting to be held in Arkadelphia. Friday evening will be devoted to Juvenile and young people's work, and we would like for each delegate to take some part in the service.

Mrs. A. M. Robertson,  
Supt. Juvenile Work.

FORT SMITH DISTRICT CONFERENCE.

To the Pastors of the Fort Smith District: Our District Conference is to be held at Lavaca beginning July 9th. Please send me the names of all the local preachers and superannuated preachers in your charges who are aiming to attend the conference. We have the names of nearly all the delegates, also all who are aiming to bring their wives who have not already notified us please do so at once, and all who are coming by private conveyance please let us know at once and we will make arrangements for the care of your animals.

Brethren, come praying for the presence and power of the Holy Ghost upon our conference and especially upon our people. Doctor, you are cordially invited and are desired and expected to be with us. Yours,

J. C. Weaver, P. C.

Barling, Ark.

EPWORTH LEAGUE PROGRAMME.

For the District Epworth League, to convene at Lavaca, July 11, 1901.

1. Contrast League and Sunday-school as showing the union in church work—Van Buren League.
2. Show the relation of the League to the pastor—Central Church, Fort Smith.

3. The League as a missionary factor—First Church, Fort Smith.

4. When, where and how to conduct the different departments of the League—Boonville League.

5. How to kill a League—Mountain View League.

6. The work of the Junior League—By Junior League, Greenwood.

Programme interspersed by free discussions.

Let every League in the district be represented, and remember that you are due a delegate to every ten members. J. J. Galloway, Pres. Miss Sue Mathis, Sec.

#### THAT CALIFORNIA TRIP.

I agree with the brother of Russellville that the Arkansas delegation should go in a body for the social feature will be worth a great deal to us.

Tickets will be on sale from July 6th to 13th, and I favor going about the 9th or 10th, by the Central Route, so we can get to Salt Lake City on Saturday. We can attend the Great Temple or some other place of worship on Sunday, leave Monday for San Francisco. We must be sure to reach there by the 16th, for a Grand Concert of sacred masterpieces will be given by two thousand trained voices. The great organ to be installed in the Memorial Chapel of Leland Stanford, Jr., University, the largest organ on the Pacific Coast, will be built into the pavilion for the use of this concert and the convention. On Wednesday evening, the 17th, great prayer meeting receptions will be given in the various churches of the city to delegates and visitors. We must plan to enjoy both of these great occasions.

This will be an opportunity of a life time to see California and the coast. The ticket will cost \$47.50 and board will be about \$1.25 per day. Tickets are good till August 31st. We have the privilege of returning over the Southern Route through Los Angeles or over the Northern Route through Yellow Stone Park for a small additional cost.

The writer has promised to chaperone several young ladies and will be glad to add to our party other girls who would like to make the trip, but fear to go alone.

Further information next week.

Yours "all for Christ,"

Mrs. A. M. Robertson,  
Hot Springs, Ark.

Brother Julian Lark, of Lancaster, has signified his intention to go under the Methodist offer.

#### Program of W. F. M. S. Arkansas Conference, First Church, Fort Smith, June 21-25, 1901.

Friday, 9 a. m.—Meeting of the executive committee. At the same hour the corresponding secretaries and other delegates will hold an informal meeting in the auditorium of the church, to discuss personal difficulties, exchange helpful ideas, and compare progress. Led by Mrs. Gertrude Miller.

10 a. m., a missionary prayer and experience meeting led by the president. Organization. Reports from corresponding secretary and treasurer.

11:30—Devotional half hour, Mrs. Ori Jamison.

#### AFTERNOON.

2 p. m.—Devotional services, Mrs. H. Hanesworth. Reports from district secretaries.

3 p. m.—Hour for committees. Devotional exercises, Mrs. W. E. Bennett.

Friday, 8:15 p. m.—Opening exercises and greeting by the pastor.

Address of welcome—Mrs. T. J. Prather, auxiliary; Susie Brown, juvenile. Responses, Mrs. E. J. Witt and Bessie Burrow.

President's address.

Saturday, 8:30 a. m.—Devotional service, Mrs. Frank Parke. Unfinished business. Notes from the General Missionary Conference, Mrs. Frank Parke and Mrs. H. Hanesworth. Devotional service, Mrs. S. Anderson.

Saturday, 2 p. m.—Devotional service, Mrs. E. T. Rayburn. The qualification and work of a district secretary, by the members of the Conference. Reading of letters from Miss Atkinson, Sung Yo-ling, and Van Lien-sung (the young preachers the Arkansas Conference Society is educating), by Mrs. J. S. Garner.

3 p. m.—Hour for committees. Devotional services, Mrs. J. H. Glass.

Saturday, 8:15 p. m.—An entertainment by the juveniles of Central and First Church.

Sunday, 11 a. m.—Sermon by Dr. W. B. Palmore, St. Louis, Mo.

3:30 p. m.—Young People's mass meeting, addressed by Dr. Hanesworth and Rev. G. McGlumphy.

8:15 p. m.—Missionary address by Rev. O. E. Goddard.

Monday, 8:30 a. m.—Devotional service, Mrs. E. J. Witt. Unfinished business. Report from the Woman's Board of Missions by the delegate. "Why should not every lady member of the church be a member of the missionary society? Led by Mrs. M. H. Glenn. Prayer service, Mrs. V. B. Johnson.

Monday, 2 p. m.—Devotional service, Mrs. Jennie Bush. Individual reports in regard to the advancement of our work by the delegates.

3 p. m.—Hour for committees. Devotional service, Mrs. F. O'Bryant.

Monday, 8:15 p. m.—Devotional service, Rev. W. T. Thompson. Paper, Mrs. G. Miller. Paper, Mrs. H. Hanesworth.

Tuesday, 8:30 a. m.—Devotional service, Mrs. G. Miller. Reports from committees. "How can we best succeed with auxiliaries in the country?" Discussed by the pastors and delegates. Praise service.

Tuesday, 2 p. m.—Devotional service, Mrs. O. E. Goddard. Unfinished business. Election of officers. Minutes. Prayer service. Adjournment.

Let us go to this meeting praying for greater spiritual power, and that the missionary spirit of every member may be quickened.

Do not forget to send names of delegates to Mrs. H. Hanesworth, Fort Smith, Ark.

Mrs. O. H. Tucker, Pres.

June 3, 1901.

#### Annual Meeting W. F. M. S. Little Rock Conference, Arkadelphia, June 19-23.

Wednesday, 8 p. m.—Sermon, Rev. W. F. Evans, Sacrament.

Sunrise prayer meeting Thursday morning, led by Mrs. J. M. Hawley.

Thursday, 9 a. m. to 10—Devotional hour, with memorial of those who will answer no more at our roll call.

#### ORGANIZATION.

3 p. m.—Scripture reading and prayer. Practical work of our treasurer, Mrs. E. J. Field. "When and how to make our reports." Discussion, led by Mrs. S. W. C. Smith. Report of districts, alphabetically.

8 p. m.—Scripture reading and prayer. Words of welcome, Mrs. L. E. Knott. Response, Mrs. W. P. Whaley, Stuttgart. President's address.

Friday, 9 a. m.—Devotional exercises. Medical mission. Reading, Mrs. T. O. Owen. Special work recommended.

#### REPORTS CONTINUED.

Mite boxes, Miss Tennie Wells; Our literature, Miss Lizzie McKinnon.

3 p. m.—Scripture and prayer. "How and why we organize," Miss Grace Williford, Des Arc.

#### REPORTS OF COMMITTEES.

8 p. m.—Young people and juvenile evening, conducted by Mrs. A. M. Robertson.

Saturday, 9 a. m.—Scripture and prayer.

#### REPORTS CONTINUED.

3 p. m.—Reading and prayer. Unfinished business. Selection of place for next meeting. Election of officers.

8 p. m.—Scripture and prayer. Echoes from the great conference, Mrs. J. W. Williams, Mrs. Flickinger, Mrs. Johnson, of Hope, and others who may be with us.

Sunday, 11 a. m.—Missionary sermon, Rev. T. D. Scott.

3 p. m.—Young people and missions, Mrs. A. M. Robertson. Words for young people from the great missionary conference, Mrs. J. W. Williams. Poem, Mrs. Elmira Snodgrass.

8 p. m.—Reading and prayer. The music of silver bells as our treasurer hears them, Mrs. E. J. Field. The very latest from our Woman's Board, with status of our own conference society, Mrs. James Thomas. Report of committee on resolutions.

Adjournment. Benediction.

In announcing the program for our annual meeting I bespeak the attendance of our brethren of the conference, as far as possible. Arkadelphia is generous in hospitality, and we cordially invite you to come and "help these women who labor with you in the gospel." Some of our returned missionaries who were at New Orleans will be with us. Let all our societies be fully represented, and where there is no society let our dear sisters and young friends come and fall in line with this faithful branch of our Lord's army of conquest. "The whole earth shall be filled with His glory."

Lon A. Hotchkiss,

Pres. W. F. M. S. Little Rock Conf.

#### Personal.

Rev. Henry Hanesworth called Tuesday, on his way to Galloway Commencement.

Rev. Jno. P. Lowry is assisting Rev. C. Pope in a fine meeting at Mena.

Bro. Hugh Bradley and son called Wednesday. They had been to the reunion at Memphis.

Bro. Z. C. Phelps, a prominent member of our church at Walnut Ridge, has departed this life.

Revs. H. H. Watson and W. B. Ricks called Monday, on their way to the Board meeting of Galloway College.

Brother Baird and wife, of Hamburg, dropped in Tuesday, on their way to the Press Association at Hot Springs.

Rev. T. O. Owen is holding protracted service at his church at Malvern Avenue, Hot Springs. Rev. J. M. Workman assisting.

Rev. W. M. Hays, Col. Lark of Lancaster, and Hon. Wadsworth of Drew county called in on their return from the reunion at Memphis.

Rev. W. B. Hays and sister were callers Monday. Bro. Hays reports a fine interest in his church at Clarendon, and advancing in every department.

Bro. Reveley, of Austin, called Tuesday of last week. He was in the city to see his sick brother, who died that day. The body was taken back to White county for burial.

Rev. J. Harroldson, D. D., of Texas, is visiting his nephew, Rev. K. R. Durham, at La Grange, Ark. Dr. Harroldson will preach a week at La Grange and then lecture at Des Arc and other points.

# POCKET ATLAS OF THE WORLD



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Little Rock, Ark

This cut shows exact size of book closed. Opened, it is twice this size.

We are giving this splendid Atlas free to all our subscribers who pay up and renew for a year. Also, to new subscribers. It contains maps of the world, of each country, of the United States and of each State, and the last census.

## Christian Life.

### Echoes From Tulane Hall.

No greater mistake is made by our people at home than to suppose that the first announcement of the way of salvation through Christ is received by heathen with bright faces and joyful hearts. Their first ideas are faint and shadowy, and very slowly does the light dawn on them.—S. H. Wainwright.

In Soochow alone about one thousand suicides occur yearly, chiefly from domestic infelicities and opium smoking.—Dr. Park.

No more important work is upon us than the thorough training of native preachers, in heathen lands; for the work can only be started by us. It must be carried forward by the natives and in proportion as their condition is burdened them with many superstitions and prejudices so much the more must their preparation for Christian work be made carefully.—George Winton.

While all agencies which we employ are rightly reckoned evangelistic, yet the great population, who are not sick, and not able to be educated, are best reached by the preacher. We need two preachers to every one worker in other fields.—Reid.

Don't ask, what have I given to Christ, but what I've I not given.—Mrs. Howard Taylor.

Some of our women get credit for liberality which costs them nothing. They subscribe, and their husbands pay, and not one cent of what is paid is saved by them in any form of self-denial.

When urged to give to God's cause, men often say, "I can't spare it from business." If you can't spare it, sacrifice it. It is not what we can spare, but what we sacrifice that proves our devotion.—Mrs. Howard Taylor.

The true missionary will never wait to go abroad. The heathen no more needs the gospel than the Christless at home.—W. R. Lambuth.

Let us remember that this little life is the only chance we have to suffer aught for him who died to redeem us.—Mrs. Howard Taylor.

No man can oppress another without degrading himself. No man can help another without ennobling himself.—Booker T. Washington.

Mr. Jacobs, a teacher in India, was assailed as a Sudra, and all the city was placarded against him. Now this same Jacobs had the third blessing. The first blessing is justification by faith. The second, sanctification. Some get the second with the first, so they would never know the difference, unless some sharp theologian shows them the difference. Some get the second without the first, a bad thing to do, and especially if the third is not gotten. This third blessing is common sense.

Jacobs took no note of his opponents and in less than a year his persecutors were his warm supporters.—Goucher.

We must put medical missions in front. We give proof of the love of men by healing their diseases. We are just learning to read the gospel aright. We are learning that Jesus put healing in front in his work.—D. C. Kelly.

Mrs. Howard Taylor, speaking of the consecration to a cause which brings joy even in suffering for it recited how she and other missionaries were shamefully handled and beaten almost to death by a mob, and that at no time in her life was spiritual joy so ecstatic and communion with Christ so perfect as during some days while she lay recovering from her injuries.

They are putting up factories now

all over the south. Thousands of children from 8 to 16 years old are working in them. Factory work for children so young destroys, stunts physical and intellectual life. All the factory children are whites. Let this go on, send your white children to the factories and the negroes into the fields in the pure air with nature's glories around them and your race problem in the south will not be long in solving itself.—Washington.

When one sets out to cultivate humility he sits down in the dust and puts dust on his head and becomes imbued with a self-righteous sense of his own humbleness. When one enters among the poor and struggling, joins hands with them in their hard lot, he will have many a tumble and get dust enough on him. But he will get that true humility which distrusts its own strength, and knows how to pity the faults of others.—Miss Adams.

I believe in evangelists. But no term is more abused in our day than that term evangelist. A true evangelist is not a man who gets what he calls "my singer" and goes up and down through your fine churches holding meetings in the winter.

Nor by evangelist do I mean the man who must get crowds of people to the mourner's bench and have them "come through" as he calls it.

Philip was an evangelist, but if he had been of this type he never would have converted, or tried to convert, the lone man in the desert of Gaza. He would have thought it enough to say, "I am going to hold a big meeting at Azotis next week." Try and arrange your business so as to come up.—Bishop Thoburn.

### Nashville Summer Institute.

One of our young preachers asks if we can not make an offer to help the young men to get to the Summer Institute at Nashville similar to the offer we made for the New Orleans trip. The New Orleans offer was so highly appreciated that we have concluded to make the offer in this case also. We will give a free trip to Nashville and return to any of our preachers who will send us twenty new subscribers with thirty dollars cash to pay for them. If the subscribers can not all be secured before the trip is made they may be secured afterwards.

Godbey & Thornburgh.

### 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.

### 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.

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

Godbey & Thornburgh.

### 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.

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

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## A. O. HOLCOMB, Mgr., LITTLE ROCK, ARK.

## St. Louis, Iron Mountain and Southern Railway Company.

### DAILY

3 Trains to Texas

2:15 a. m., 7:30 a. m., 3:00 p. m.

4 Trains to St. Louis

1:15 a. m., 8:40 a. m., 8:30 p. m., 5:40 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

9:15 a. m., 8:38 p. m.

## PULLMAN SLEEPING CARS

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## RECLINING CHAIR CARS

Local sleeper between Little Rock and  
Memphis. Local Sleeper between  
Little Rock and Fort Smith.  
Sleeper to New Orleans  
on 8:38 p. m. train.

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.

A Shower.

BY B. F. M. SOURS.

The fields were parched, and the streams were low, And the clovers hung their heads; The sunsets passed, but there was no rain In their pure exultant reds; And the earth seemed tired, like a little child, All weary of the day, And the blossoms were dry, and the petals were dry And were borne by the winds away. The sky grew dark, and the world breathed hard, For a tempest hung in air; But the big drops came, and the earth was glad, With a freshness everywhere. And the bow of peace, like a kiss of love, Spanned the pastures of brightened flowers, And the earth rejoiced and the skies rejoiced, And a happier land was ours. Mechanicsville, Pa.

Children's Letters.

I will try to write to the dear old Methodist, which I enjoy reading so much, especially the children's page. I am a little girl 10 years of age. I go to Sunday-School. Brother W. H. Rosa is our superintendent. He is a good old man, and we all love him. Brother G. W. Mason is my Sunday-School teacher. He is a good teacher. I like him well. Our organist is Miss Nettie Case, a nice young lady. Easter Sunday we all had a nice time. We all got Easter badges and eggs. We spoke and sung. Brother Newman is our pastor. He is a good man. We all like him well. Sister Edna and I go to preaching and Sunday-School when the weather is good. It is a mile and a half. I like to go. Papa goes with us, and sometimes preaches. My papa takes the Methodist. I wish more little girls would write. I will close, hoping that these lines will not find the waste basket. Your little friend, Emma Webb.

A Too Curious Monkey.

One day last week a new lock was put upon the door of the monkey cage in Central Park. The monkeys watched the proceedings with great interest, and the curiosity of one monkey became particularly excited. After the workmen had finished and gone away he drew near to investigate this strange ornament to his house. He felt the lock all over with his paws; poked his finger through the keyhole and twisted it about, shaking the door while he did so. Then he looked long and earnestly through the keyhole, first with one eye and then with the other. Then he examined the hole with another finger. During his examination of the lock a little monkey drew near and stood watching his actions attentively. The inquisitive fellow happened to turn around and found himself observed. He flew at the

little monkey with a sharp cry of rage and gave him a sharp box on the ear. The poor little monkey, in great alarm, fled to the farthest corner of the cage and crouched down there whimpering. Having so defended his outraged dignity, the first monkey resumed his study of the lock.

He climbed up the bars of the cage and took views of it from above. Then he stooped down and took an observation from below. Then he peered through the keyhole, first with one eye, then with the other, as before. Then he explored it again with his finger. Presently, finding himself again watched by the little monkey, he sprang at him again and gave him another beating. Overmuch curiosity is always punished in this world, and by and by this monkey found it out. He caught his finger in the keyhole, and, in spite of all his efforts, could not release it. He twisted and struggled, chattered and screamed. His outcries finally brought a keeper to his rescue and his finger was extricated, with loud laughter from the spectators. Seeming much humiliated, the monkey retired to a corner of the cage where he sat nursing his wounded finger and sulking as unmistakably as ever a cross little boy sulks. And in the opposite corner sat a much smaller monkey, and, I am sure, if monkeys smiled inwardly, that little monkey was doing that very thing.

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Dr. Blosser's Catarrh Cure has undoubtedly cured more cases of catarrh, bronchitis and asthma than any other remedy in existence. It eradicates the disease by killing the germs which are the cause of all catarrhal diseases. Now, as warm weather is coming on, is the most favorable time for making a complete and lasting cure.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent, post paid, for \$1.00. A trial sample will be mailed free to any sufferer who has never tried the remedy. Write or order at once, addressing Dr. J. W. Blosser & Son, 102 Broad St., Atlanta, Ga.

A New Steward's Collection Bok.

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

In order to induce our Stewards

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

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

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

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**Our Church at Home.**

**Quarterly Meetings.**

Fayetteville District, Third Round, S. Anderson, P. E.

June: Elm Spring Circuit, at Ebenezer, 1, 2. Center Point Circuit, at Center Point, 8, 9. Bentonville Station, 15, 16. Bentonville Circuit, at New Hope, 22, 23. Farmington Circuit, at McDowell's Chapel, 29, 30. Fayetteville Station, 30. Kingston Circuit, at Shi-loah, 29, 30.

July: Gravett Circuit, at Falling Springs, 6, 7. Gentry Circuit, at Gentry, 13, 14. Cincinnati Circuit, at Wedington, 20, 21. Boonsboro, at Evansville, 23, 24. Prairie Grove Circuit, at Illinois Chapel, 25, 26. Winslow Circuit, at Greenbush, 27, 28.

August: Springdale Station, 3, 4. Hindsville and Goshen, at Hindsville, 5, 6. Huntsville, 7, 8. Prairie Creek, at Wareagle Mills, 10, 11. Rogers Station, 17, 18.

Searcy District, Third Round.— M. M. Smith, P. E.

June: Union and Revel, 8, 9. Auvergne and Weldon, 22, 23. Augusta Station, 29, 30.

July: West Point, 6, 7. Beebe and Bald Knob, 13, 14. West Searcy, 20, 21. Heber, 27, 28.

August: Searcy Station, 3, 4. Mt. Pisgah, 6, 7. El Paso, 10, 11. Stoney Point, 13, 14. Cabot, 17, 18. Mineral, 21, 22. Argenta, 24, 25.

**WHERE'S THE USE?**

**Drugging with Coffee and Keeping Sick all the Time.**

A coffee drinker is liable to a smash almost any time and without much warning. A New York man, C. W. Bedford, 1065 Lex. Ave., says that when he was in apparently perfect health, weighing about 185 pounds, with good appetite, he suddenly had a severe attack of gastritis. He lost his appetite and the doctor put him on a rigid diet and gave him remedies, but all to no purpose. He says "Everybody I met had a cure and I tried a lot of them. I lost weight until I reached 144 pounds. I had those nasty gastric staggers.

About the middle of the summer, when on a vacation, a friend asked whether I drank coffee or not. Being told that I did, he suggested that I quit it and take Postum Food Coffee and Grape-Nuts breakfast food. I laughed at him and told him that I was through with special articles of diet.

One day the nerves had another bad smash and I concluded to quit coffee and see if that was really the cause of the trouble.

Next morning I had Postum for breakfast and it was well made, and tasted good. I also had Grape-Nuts for breakfast, and from that day my troubles began to fade away.

I am steadily gaining in flesh, can sleep naturally, and can eat whatever I want. What is the use of a man's drinking an article like coffee that poisons him, and causes such troubles as I have had when you can have a delicious Food Coffee like Postum that builds up instead of tearing down." Health is worth more than all the coffee on earth.

Searcy District Conference July 10, 11, 12. Opening sermon by Rev. W. T. Locke.

Prescott District, Third Round, W. F. Evans, P. E.

June: Mena, 8, 9. Rocky Comfort, 15, 16. Janssen and Hatfield, 22, 23. Saline, 23, 24. Nashville, 29, 30. Center Point, 29, 30.

July: Horatio, 6, 1. DeQueen, 7, 8. Richmond, 13, 14. Locksburg, 14, 15. DeAnne, 20, 21. Prescott, 21, 22. Washington, 27, 28. Mineral Springs, 28, 29.

August: Spring Hill, 3, 4. Emmet, 10, 11. Cherry Hill, 17, 18. Hope, 24, 25. Nathan, 26, 27. Fulton, 31 and Sept. 1.

Brethren, please give us full attendance. I want to do you good. W. F. Evans, P. E.

Morrilton District, Third Round. Wm. Sherman, P. E.

June: Russellville Station, 1, 2. Mt. Vernon Circuit, at Union Valley, 8, 9. Quitman Circuit, at Bethesda, 15, 16. Plummerville Circuit, at Oak Grove, 22, 23. Morrilton Station, 23, 24. Conway Station, 29, 30.

July: Quitman Station, 6, 7. Atkins Circuit, at New Hope, 13, 14. Morganton Circuit, at Morganton, 20, 21. Martinville Circuit, at Steels Chapel, 27, 28. Conway Mission, at Mt. Olive, 30, 31.

August: Perryville Mission, at Perryville, 3, 4. Adona Mission, at Adona, 4, 5. Springfield Circuit, at Springfield, 10, 11. Clinton Circuit, at Clinton, 17, 18. Cleveland Mission at Dry Springs, 19, 20.

Arkadelphia District, third round, T. H. Ware, P. E.

June—Malvern Avenue, 1, 2. South Hot Springs, 2, 3. Okolona and Bierne, 8, 9. Malvern Station, 15, 16. Holly Springs, 22, 23. Dalkark, 29, 30.

July—Mt. Ida, 6, 7. Oma, 9, 10. Amity, 13, 14. Gurdon, 20, 21. Murfreesboro, 24; Antoine, 27, 28.

August—Lono 3, 4. Princeton, 6, 7. Hot Springs Circuit, 10, 11. Central Avenue, 12. Clark, 17, 18. Social Hill, 24, 25. Traskwood, 27, 28. Arkadelphia, 31, Sept. 1.

Arkadelphia District Conference will be held at Gurdon beginning July 17, at 8:30 a. m.

Fort Smith District, third round, Henry Hanesworth, P. E.

June—Fort Smith Circuit at Steep Hill, 1, 2. First Church, 2, 3. Central Church, 8, 9. Van Buren Circuit at Prairie Grove, 15, 16. Van Buren Station, 16, 17. Alma Circuit at Reedy, 22, 23. Fort Smith Mission, 23, 24. Mulberry Circuit at Mulberry, 29, 30.

July—Greenwood Circuit at Washburn, 6, 7. Hackett Circuit at Bonanza 13, 14. Booneville Station, 20, 21. Mansfield Circuit at Center Bluff, 21, 22. Huntington Station, 27, 28.

August—Magazine Circuit at Wesley, 3, 4. Sugar Grove Circuit



**A Day on a Parlor Cafe Car for 50c.**

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



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

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

at Sugar Grove, 4, 5. Charleston Circuit, 10, 11. Paris Station, 11, 12. Waldron Circuit at Square Rock, 17, 18. Cauthron Circuit, 18, 19. Fouche, 20, 21. Oak Grove and Pine Log, 24, 25.

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

June—Harrison Station, 2, 3. Valley Springs Circuit at Potts Chapel, 8, 9. Bellefonte Circuit at Gaither, 15, 16. Lead Hill Circuit at Lead Hill, 22, 23. Leslie Circuit at Marshall, 29, 30.

July—Lone Rock Mission at Buffalo City, 2, 3. Mountain Home Circuit at Rock Dale, 6, 7. Mountain Home Station, 8, 9. Yellville Station, 11, 12. Yellville Circuit at Cedar Grove, 13, 14. Carrollton Circuit 20, 21. Eureka Springs Station, 28, 29.

August—Berryville Circuit 3, 4. Green Forrest Circuit at Rule, 10, 11.

Little Rock District, third round, J. H. Riffin, P. E.

June—Winfield Memorial, 9, at 11 a. m.; Asbury, 9, at 8 p. m.; First Church, 16, at 11 a. m.; Hunter Memorial, 16, at 8 p. m. Benton Station, 22, 23; Lonoke, 29, 30.

July—Benton Circuit at Paran, 6, 7; Carlisle and Hazen, 13, 14; Hamilton, 20, 21; Austin at Concord, 27, 28; Hickory Plains, at New Bethel, 30.

August—Mabelvale at Henderson's Chapel, 3, 4; Des Arc and DeVall's Bluff, 10, 11; Maumelle, 17, 18; Bryant, 24, 25.

September—England, 1; Liberty, 8.

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

Godbey & Thornburgh.

A young man who had failed by only three points in an examination for admission to the Marine Corps, appealed to his representative in congress for assistance, and together they went to see the Secretary of the Navy in the hope of securing what is known as a "rerating" of his papers.

"How many more chances do you want?" asked Secretary Long. "This is your third time." And before the young man had a chance to answer, the Secretary continued: "How do you expect to get along in the world when you smoke so many cigarettes? Your clothes are saturated with their odor. Pull off your glove and let me see your fingers. There, see how yellow they are!" pointing to the sides of the first and second fingers.

Before the young man found his tongue to offer an explanation, the Secretary asked him if he drank.

"Only once in awhile," was his sheepish reply.

Secretary Long then invited the congressman into his private office, and while offering to do everything that he could consistently, added: "I am sick of trying to make anything of these boys that are loaded with cigarette smoke, and drink 'once in awhile.' They are about hopeless."

When they left the department building the young man, half-apologizing for his poor showing, remarked: "Drinking, my father says, is the bane of the navy."

"I guess it is," replied the congressman, laconically.

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

## Our Church at Home.

**EMMET CIRCUIT.**—We are moving on nicely in the Emmet Circuit. There is no better class of people in Arkansas than we have here in this charge. We have built one new church house at Hopewell. Have organized three Sunday-schools this year, which makes five with the two evergreen schools. There is also one school using Cook's literature. All seem to be in a prosperous condition.

Finances are far in advance of what they usually are at this time of the year. We hope to have all the collections in full by conference.

The hand of the Lord has been heavy upon us. We have buried two of our children since conference. Jennie, aged ten days, and Cora in her thirteenth year. The good people of Emmet have been exceedingly kind to us during our afflictions.

Brethren and sisters, remember us in your prayers. Your brother,  
L. M. Powell.

**LONOKE.**—At the time of the Little Rock District Conference my wife was too unwell to be left alone. Hence I was denied the pleasure of attending. A written report of the charge was sent to the presiding elder, but as I learned that there was no report from Lonoke, I take it for granted that my report did not reach him, and therefore report through our conference organ.

Our congregations are usually very good. The Sabbath-school is in a prosperous condition—prayer-meetings are good. Church conference is held monthly, and is interesting and helpful. The ladies have been very active and helpful. The parsonage has been painted and newly papered, and otherwise improved by them. Electric lights have taken the place of oil lamps in the church. We have had fourteen additions to the membership. Finances are in fair condition. Our people are harmonious and hopeful.  
C. A. Steele.

## FRESH AT NIGHT.

### If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection, "I commenced the use of Grape-Nuts Food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased my eyes became stronger. I never heard of food as nutritious and economical as Grape-Nuts. Please omit my name from print. Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

**BLACK ROCK AND IMBODEN.**—Our protracted service at Black Rock resulted in a considerable revival among our church people and in several conversions, counting the children who gave their hearts to God. Brother George G. Davidson, of Nettleton, gave us five days of fine service in this meeting. We have begun a series of weekly prayer-meetings to be held from house to house. In the first one, which we held a few days ago, God gave us one bright conversion.

We believe that the spiritual tide is rising and that God will do yet greater things for us. Our second quarterly conference, just held, showed that we had received nineteen members into our church during the quarter; that we had all the collections ordered by the conference provided for; that we had spent more money on improving church property than had any other charge in our district, and that we have one of the best presiding elders in all the land.

Brother Maynard spent nearly a week with us, visiting the people and helping the pastor in every way. We very much enjoyed having him talk to us about vital godliness, the source of power, how to win souls for Christ and to lead men to a higher life. Preachers and people enjoy this line of conversation much better than talk on conference politics. Our work moves on encouragingly.

A. E. Holloway.

**THAYER, MO.**—Our West Plains District Conference was held in our church here. All our interests in advance of last year. We have 18 pastoral charges, and in the main our church is not doing as good work as in Arkansas. Brother J. L. C. Boehm is a new P. E., and a fine worker. We are now in a revival and souls are being brought to Christ, 7 or 8 professions. Christian greetings to all my friends. Yours as ever,

I. B. Manly.

**MONTICELLO DISTRICT.**—We had the pleasure and honor of attending the Monticello District Conference, just closed at Lake Village. To us it proved a blessing—socially, intellectually and morally.

We were surprised to see such a display of educated brains, so thoroughly and so happily adapted to the Master's work. But how could it be otherwise?

With our Canon, well mounted, and our Caisson (Cason) well supplied with a variety of the best of up-to-date ammunition for waging war against our great enemy, success seems to have been inevitable.


All things considered, we are willing to compare forces with those of any district in Arkansas. We were not expecting to hear such strong, eloquent, logical and Holy Ghost sermons, from mere boys, and tyros, in the ministry. These preachers have a thorny corner in the vineyard to cultivate; but we believe, by the grace of God, much good will be done this conference year.

The people of Lake Village gave us a royal welcome to their homes, and at every service, the very best order and decorum prevailed.

W. H. Blankeanship.

**CONWAY STATION.**—Sunday, 19, was a good day here. Rev. F. S. H. Johnston, the pastor, preached a helpful sermon at 11 o'clock. The night service was given to the children. The regular Children's Day programme was rendered with a few changes. The offering amounted to \$6.52. Conway has one of the largest and best organized Sunday-schools in the Arkansas Conference.

Rev. J. B. Stevenson, of Morrilton, preached the commencement sermon



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THROUGH PULLMAN SLEEPER.

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

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TWO DAILY TRAINS TO INDIAN  
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## Little Rock Mid-Summer Carnival.

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Reduced Rates on All Lines.



Admiral Schley.



Sinking of Viscaya.

For copies of Hotel Directory and other information, address **GEO. R. BROWN,** Secretary Board of Trade, Little Rock, Ark.

for the public schools, Sunday, May 12th. Good discourse. Large congregation.

Brother Johnston is now making the various district conferences in our State in the interest of the Twentieth Century movement.

Rev. Geo. W. Hill, of Clarksville, is to preach here next Sunday at 11 o'clock and at night.

Programme; Grandest Pageant ever presented. History, Literature and Mythology. Naval Battle of Santiago. Sinking of Merrimac by Hobson. Destruction of Cervera's fleet by Admiral Schley. Bombardment, Explosion of the Spanish ships. Fifteen Iron Ships—all perfect models. Carnival under auspices of Entertainment Committee of Board of Trade; Chas. S. Stiff, Chairman; F. B. T. Hollenberg, H. L. Remmel, Geo. McLean, Geo. W. Rogers, Ad Hamberg, W. B. Neff, and Aaron Frank.

We naturally expect good sermons. Rev. W. E. Thompson, of Little Rock, is to preach the commencement sermon for Hendrix College, Sunday, June 16th. Rev. O. E. Goddard, of Fort Smith, is to preach the Y. M. C. A. sermon on the evening of the same day.  
D. H. Colquette,  
Conway, Ark.

## Missions.

"Now Concerning the Collection."  
1 Cor. xvi. 1.

REV. T. H. WARE.

Mr. Editor—It will hardly be questioned that the world conquest by Christ depends upon the attitude of the home church. The home church is the commissary of this great missionary movement. If the commissary falls behind, loiters, drags in its movement, the active, aggressive work in the field is retarded, held in check, prevented, if not defeated. Have we made a mistake? Have we directed our prayers the wrong way? Did we begin to pray at the wrong end of the line? It would seem so. For years we have prayed much and earnestly that God would open the doors and call more laborers into this vineyard. These prayers have been answered. In many places, in the language of another, "the hinges have been taken off and the doors set aside," and hundreds of young men and women, well equipped for the work, educated in head and consecrated in heart, have been touched by the spirit of our Lord, and are saying to our mission board: "Here am I, send me." The Macedonian cry, "Come over and help us," is heard by the board in vain. Why? The commissary loiters, he home church is not ready. This seems to be the auspicious time, the splendid opportunity. All things are in readiness, except the church at home. Well and wisely did that grand old Presbyterian divine, Dr. Palmer, whose fame as a pulpit orator spreads all over this Southland, speak when he stood before our missionary conference at New Orleans and said: "We need to turn our attention to the conversion of the church at home."

The doors are open, the laborers are waiting, the board is planning, the captain says, "Go," but the "where-with" is wanting, the church at home fails to see and seize her opportunity. Something is wrong. That something is the church at home. It needs conversion. Now that we have had such a wonderful answer to our prayers we, every one who is in harmony with the spirit of our Lord who said, "Go ye into all the world and preach the gospel to every creature," should direct our prayers most earnestly to our Heavenly Father, and shape our work most assiduously for the conversion of the church at home. When this is done, and not till then, the conquest of the world for Christ will be begun in good earnest and carried forward with that zest and power commensurate with the interest involved.

The process now in use by our faithful pastors to induce the church to pay the little pittance apportioned to them by the board, is a burning shame. Every dollar assessed upon our conference ought to be paid gladly tomorrow morning before breakfast, and the only reason why it is not done is to be found in the fact that we are not in harmony with Christ. This drumming process clearly reveals our want of interest in the cause of missions. The spirit of Christ is the spirit of missions, and he who is not in hearty (I had liked to have said enthusiastic) sympathy with the missionary cause has not the spirit of Christ.

We need not stop now to discuss the



## Complaining

about your Soap Powder?—Look at your package; you'll find it isn't PEARLINE. Women are correct thinkers as a rule, but some only think they use PEARLINE; they are using a cheap imitation. Others call all washing powders PEARLINE. This is because PEARLINE is the original, standard, best known and safest, and is the mark for all imitations. 641

condition of the heathen. Our ability to meet our assessment in full, the mandatory utterance of Christ, "Go," nor the perils of our own souls in not obeying him. What we need first and most is to call the church to prayer and linger there until our Lord shall come in power and baptize us with his spirit. Then this drumming process will be at an end.

A few figures may serve as an insight into the spiritual condition of the church in our conference. Last year the parent board asked us to pay 26 cents per capita. We did succeed in drumming up 17 cents per member. The Little Rock and Camden districts are in the lead. They, each, paid 23 cents per member. The Pine Bluff, 17, the Arkadelphia 14, the Monticello and Prescott each nearly 12. Will any one, who is at all acquainted with the prosperity of our country, say these figures measure the ability of our people? Certainly not. But, be it said to our shame, they do reveal our want of interest in this matter, and do furnish unmistakable proof that we need conversion. We must face the conditions at home, the commissary must be put in order, the church must be converted. This is imperative, and when this is accomplished the old ship of Zion will weigh anchor and move out with this motto flying at her masthead: "The world for Christ." Then will we begin to hear the triumphant shout, "The kingdoms of this world are becoming the kingdom of Christ."

If we made a mistake in first praying that the doors might be opened, and more laborers called, now let us earnestly pray that the church at home may have the spirit of Christ. Our religion has been too selfish. Our spiritual life too feeble. I feel like quoting that terse sentence once uttered by Bishop Geo. F. Pierce. Said he: "The question is not will the heathen be saved, but will we be saved? May the good Lord graciously pour out his spirit upon our church until we become thoroughly saturated with the spirit of missions, then the problem will be solved, the 'gospel will run and be glorified,' and our collections will be easily doubled.

Brethren, one and all, let us not be content nor relax one whit until every cent of our assessments have been met. Begin now, and as you preach and pray for the conversion of the church at home, press these collections as a means of grace to them, and our God will abundantly bless you in the effort.

## Some Lessons and Benefits.

REV. T. D. SCOTT.

The meeting at New Orleans is significant in that it marks the beginning of a movement that will spread to all the great evangelical bodies in America and Europe, and the great benefits this meeting has been to us will be the same to them. The home church needs to come in contact with the successful missionaries fresh from the mission field. From them we have learned lessons of faith, prayer and methods, that will quicken and deepen our spiritual life and largely revolutionize our methods. Our methods and our conception of evangelism needs to be changed. In the country the idea prevails among both preachers and people that we are not to look for conversions till we hold the "big meeting" in the summer. In town we don't expect conversions till the evangelist comes with "what he calls my singer." Again, we do not expect the laymen to have anything to do in the conversion of a sinner except in a general way, till we have preached him to the mourner's bench. The lesson the missionary brings us is that every one of faith is an evangelist who presents to the world a living Christ with whom we converse, resulting in conversions in the common walks of life, as well as in the "big meetings." We can not fail to see how this comports with the spirit and methods of Jesus and the early apostles.

Again, the missionaries bring to us the overwhelming conviction that the heathen world is ready for the gospel, and they understand the situation, and what we have been regarding as a remote possibility can be accomplished in a generation. This will stimulate to larger gifts and effort. The plans inaugurated for prayer and extra gifts above the conference assessments will encourage a systematic giving and develop a missionary conscience that can be sustained.

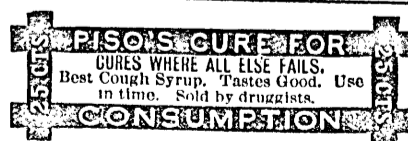
It will create a literature that will flood the church with information. This will be of inestimable benefit to the preachers and people, for we can not be religious beyond intelligence. It is a painful fact that many preachers have no intelligent conviction on missions but simply work on the basis of the conference assessments looking to a good report in both members and money, as these affect conference standing. The majority of our people take no interest in missions because they know nothing about them. When we get our people to praying and reading about the conversion of the world, they will be stimulated to effort, the result will be a revival of family religion, constant conversions and accessions at home, increased contributions and volunteers for the foreign work.

Pine Bluff, Ark.

## For Nervous Headache

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It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food, well digested. It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

The safest cure for indigestion is Stuart's Dyspepsia Tablets, composed of vegetable essences, fruit salts, pure pepsin and Golden Seal. Dissolve one or two of these tablets in the mouth after each meal. They are pleasant tasting and mingling with the food so assist the weak stomach that the food is perfectly digested before it has time to ferment.

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## EXCURSION BULLETIN

### VIA IRON MOUNTAIN ROUTE.

Kansas City and return. Tickets on sale June 9 and 10, at \$15.

Detroit, Mich., and return. Tickets on sale July 5, 6 and 7. Return trip may be extended to September 1, at \$25.45.

San Francisco and return. Tickets on sale July 6 to 13. Return limit August 31, at \$47.50.

Milwaukee, Wis., and return. Tickets on sale July 21 and 22, at \$22.50.

Chicago, Ill., and return. Tickets on sale July 23 to 25. Return limit August 31, at \$19.95.

Louisville, Ky., and return. Tickets on sale August 24 to 26, at \$17.55.

The above are the "Special Excursions" for the season. The usual Colorado summer tourist tickets will be placed on sale June 1, 1901, with the customary conditions and return limit. Call on us for information regarding these excursions or any other trip under contemplation. City ticket office Markham and Louisiana streets, or Union depot.

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

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## At Rest.

HILL.—Mrs. Lillian E. Hill, nee Spencer, was born July 16, 1868; was married to Robert L. Hill December 9, 1886. Just as she was entering into womanhood she became religious and consecrated to God and to the church a useful and beautiful life. She died April 3, 1901, leaving us but little dying testimony, but we did not need any, for her life speaks louder to us than words.

She was a woman of modest ways, quiet, and of sweet disposition, of an exalted Christian character. All those womanly virtues calculated to adorn, sweeten and beautify one's life, had in her life a place. She was a loving wife, a tender and affectionate mother, a good neighbor, a faithful friend. All who knew her loved her. In her death our loss is great. Three children preceded her and in seven days after her death her little infant of only two weeks followed and three children, a sorrowing husband and many loved ones and friends remain to mourn their loss.

J. J. Mellard.

HALL.—Matilda Hall was born January 14, 1824, in the state of Arkansas; died December 13, 1900. Sister Hall professed religion at the age of 14; joined the C. P. Church, lived in that church until 1832, when she united with the M. E. Church, South, in which she lived a consistent member until death. In 1844 she was married to A. Triplett; to them was born two children, which died in childhood. Triplett lived but few years. In 1850 she was married to Rev. John Hall, afterwards a member of the White River Conference.

To them were born two sons, who are yet living. With Brother Hall she bravely fought the battles of life, laboring with him as an itinerant's wife for eleven years. In 1874 Brother Hall died, leaving her and children alone.

Sister Hall loved her church, and would make any sacrifice to promote the cause of Christ. She was the preacher's friend. Always attending church when health would admit. She was a great stay to Brother Hall in his ministerial labors.

She was a close Bible student in this was the secret of her success.

Sister Hall not only enjoyed her religion but she exerted an influence that was wonderful. She lived religion.

She loved our old Methodist songs. Even when her voice had failed she would join in singing those songs that have been the life of Methodism.

She was strong in prayer, often seeming to take hold of the horns of the altar.

Among the last services Aunt Tilda attended she arose at the close of the services and with a trembling voice invited sinners to the altar. Young men and ladies came in the altar and wept like children.

Aunt Tilda was a great sufferer for years, but never complained, always bearing her afflictions with patience.

Aunt Tilda leaves two sons, a number of grandchildren and great-grandchildren, with a host of friends. We will meet her beyond the river, where the surges cease to roll. She has exchanged a life of pain for that of joy.

I would say to Rev. F. E. and Dr. W. J. Hall, home is not home without mother's voice. I feel with you that I have lost a spiritual mother, but thank God, we will meet her in the sweet by and by.

C. F. Hively, C. P.

PUCKETT.—E. W. D. Puckett died January 22, 1901. Brother Puckett was about 70 years old when the good Lord saw fit to call him to his reward. He

had been a member of the M. E. Church, South, more than 30 years. A good husband and a kind father and a Christian gentleman has gone from our midst, though we sorrow not as those that have no hope. He lived a Christian, died in the faith and went home to heaven.

H. E. May.

CLEMENT.—Muriel, daughter of O. L. and Ada Clement, died at Danville, Ark., March 29, 1901. Little Muriel had just passed her fourth birthday. She was a lovely character, affectionate and kind, a dear, precious child. She loved to sing "Jesus is Calling, Earnestly, Tenderly Calling." Fond parents and loving friends did all they could to prolong life but to no avail. Jesus claimed her for his own. In him alone the heart of trouble finds peace, sweet peace. To thee the praise.

O. H. Tucker.

SULLIVAN.—Mary E. Sullivan, daughter of Rev. B. L. and Elizabeth Watson, was born February 20, 1870. She was married to Rev. E. Z. Sullivan, October 13, 1889. Died, at her home, in Waldron, Ark., March 30, 1901.

Sister Sullivan was trained for the Master's service, from her infancy, therefore she professed faith in Christ, at an early age, and joined the M. E. Church, South, of which she was a member until her death.

She was a devoted Christian, a faithful wife, and a gentle, loving mother. Those who have been associated with her in the Master's cause will not forget her fidelity, and devotion to God. The influence of her noble life will give us comfort and support in the cares and troubles of life. Her bereft husband will always find pleasure in repeating the pleasing story of her devotion. She left her husband and five children, also many other relatives and friends to mourn her death. May we all imitate her virtues and be ready to meet her when the roll is called up yonder.

Her pastor,  
Irvin F. Harris.

MANNING.—The people of this neighborhood were made very sad on April 30th on the account of the death of Brother Manning.

Almost the entire neighborhood and some from a distance followed his

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body to the Long Ridge graveyard, where this pastor performed the funeral service for the first who has died in the Methodist Church on the Sugar Grove Circuit since we have been on the work.

Brother Frank F. Manning was born in Washington county, Ark., August 31, 1868; was married to Miss Della Stanford about eight years ago.

In 1898 he professed faith in Christ and joined the M. E. Church, South. He was taken sick April 23d with pneumonia; his sickness lasted two weeks and April 30, 1901, the death angel came and took his spirit home.

During his sickness there was not a word of complaint escaped his lips.

He was a true, devoted husband, a loving, tender father, an honorable citizen and what is best of all a faithful Christian gentleman.

He leaves his wife and two little boys to mourn their loss. Be brave, Sister Manning, and live close to the Lord.

Your heart is broken, your home is lonely. You have the sympathy and prayers of the Christian people, and the Lord has promised to be with you even unto the end of the world. Your

companion is gone, but we know where to find him. His pastor,

Leland E. Southard.

PEAVEY.—Mary Peavey, daughter of T. L. and E. E. Peavey, was born December 23, 1887, died March 19, 1901, four years from her mother's death and the fifth to die of the family in that time. She leaves only father and brother in the home to mourn her loss, for like her the others have moved to the eternal world. Mary professed Christ about eighteen months before her death, and joined the M. E. Church, South, of which she remained a fervent member to death. She was badly afflicted for near the last year of her life, and proved her religion by her Christian fortitude, beneath the weight of her afflictions, which is seldom surpassed by those of riper years.

Her soul, filled with the love of God, looked up by faith and grasped his promises, and she fashioned her life after the divine pattern, till the Master called her home, then left to her bereaved father a lasting memorial of the power of early Christian training.

Weep not, Brother Peavey: look up, press on, for we know where Mary is --at home with her mother.

J. F. Etchison,

**A**

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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR

WEDNESDAY, JUNE 5, 1901.

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

Methodist Calendar.

Table with 2 columns: DISTRICT CONF. and DATE. Lists various district conferences from June 26 to July 17.

Contributed.

Letter From Bro. Cline.

Shanghai, China, April 6, 1901. Dear "Methodist"—I inclose a clipping from the North China Daily News. It will be of interest for what it relates, and also because it occupies the place of the principal editorial in this the leading paper in China. It is in some measure the official organ of His British Majesty's interests in China, and whatever virtues or faults it may have, I am quite sure no one has ever been tempted to criticize it for any exhibition of pro-missionary predilections, or even of excessive partiality for Christianity in the wider sense. It is a matter of profound gratitude that the reputable part of "the press" in China has found very little to find fault with concerning missionary work and interests during this excessively painful twelve months. The magnitude of the work already done by the churches in China, the widespread and benevolent influence that has already been exerted cannot be lightly spoken against by serious and informed men, even though they may have little or no personal interest in missionary work considered as such. I send this clipping not as an isolated case but as a fair sample of many. There is being now prepared in English and Chinese a book relating as nearly as can be the story of those who fell during the awful summer of 1900. In all places where work has been reopened—and in all this part of the country it is running as before the troubles—there seems to be unusual interest and life in it. I do trust it is a real promise of better things. Sincerely, John W. Cline. 19 Quinsan Road, Shanghai.

THE MARTYRDOM AT TAIUANFU ON THE 9TH OF JULY, 1900. BY AN EYE-WITNESS.

The following is the first account that has reached the coast of the murders at Taiyuanfu in the yamen of Gov. Yu Hsien by an actual eye-witness, a Christian who escaped with his life, and whose absolute trustworthiness is vouched for by Dr. Creasey Smith, who sends the account from Peking. It is known that the missionaries, men and women, Catholic and Protestant, met their death with a heroism that moved the admiration even of their executioners. The account is as follows: I, Yung Cheng, am a member of the Baptist Church, and was baptized by Pastor Farthing 18 months ago (I witnessed it.—J. A. C. S.) For some months previous to the massacre, I had been living on the Baptist Mission Society's premises at Taiyuanfu, having a sickness which was being treated, and spending my time in study of the Scriptures. When Dr. Edwards' hospital was burnt down I returned to my home (June 28th). I returned to

the city, however, from Loupu, and was on the 8th July at the village of Tiets'un, about 10 li southeast of Taiyuan, about 3 in the afternoon, when I saw Pastor Pigott, of Shouyang, with his wife and son, a gentleman (Mr. John Robinson) and a lady (Miss Duval), and two girls (at water girlies), going along in two carts. They stopped at a food shop and the soldiers who were accompanying them (I only saw 7 or 8) bought them some food. The two gentlemen were handcuffed. I saw Mrs. Pigott feeding her husband with small cakes and "mien" (boiled dough strings). Mr. Robinson fed himself, eating cakes only. Mr. Pigott, recognising me, asked where the pastors were in Taiyuanfu, and I told him all had been taken to Chut'ou hong, near the governor's yamen. Whilst they were resting a short time, Pastor Pigott and Mr. Robinson preached to the people who gathered round. The people were much astonished and said: "You are going to be killed for preaching, and yet go on doing so." That night the whole party of seven were put in the district prison.

The next day I was on the street near the governor's yamen; I saw a big crowd and went to see what it was they were following. I found it was the foreign pastors and their wives and children, and the Roman Catholic priests and nuns, and some Christians. I heard people say they were going to be killed, and I tried to get out of the crowd, but could not, so stayed and witnessed with my own eyes the killing of all the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside and going in front of the soldiers himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

He was quickly followed by Pastors Hoodle and Beynon, Drs. Loritt and Wilson, all of whom were beheaded with one blow by the executioner. Then the governor, Yu Hsien, grew impatient and told his bodyguard, all of whom carried big beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. Mrs. Farthing had hold of the hands of her children who clung to her, but the soldier parted them, and with one blow beheaded their mother. The executioner beheaded all the children and did it skillfully, needing only one blow; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Loritt was wearing her spectacles and held the hand of her little boy even when she was killed. She spoke to the people saying as near as I remember: "We all came to China to bring you the good news of salvation by Jesus Christ; we have done you no harm, only good, why do you treat us so?" A soldier took off her spectacles before beheading her, which needed two blows. When the Protestants were killed, the Roman Catholics were led forward. The Bishop, an old man, with a long white beard, asked the governor, Yu Hsien, why he was doing this wicked deed. I did not hear the governor give him any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death. Then Pastor Pigott and his party were led from the district goal which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very

last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also, quickly. In all on that day forty-five foreign people were beheaded, thirty-three Protestants and twelve Roman Catholics. A number of native Christians were also killed; I did not see them all, but I was told there were thirteen. The bodies of all were left where they fell till next morning, as it was evening before the work was finished. During the night they were stripped of the clothing and other things, such as rings and watches. Next day they were removed to a place inside the great South Gate, except some of the heads, which were placed in cages on the gates of the city wall. On the 11th July the remains were temporarily burned outside the great South Gate, to the west side. On the 10th July there were also killed many Catholic Christians, I heard sixty, and during the next few days a few more Protestants were also killed.

All were surprised at the firmness and quietness of the foreigners, none cried or made any noise, except two or three of the children.

(Taken down from Yung Cheng's words by J. A. Creasey Smith.)

The new road to Hot Springs has no transfers.

A CHANCE TO MAKE MONEY.

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

"VILONIA HOLINESS SCHOOL."

In the Sixteenth Biennial Report of Superintendent of Public Instruction of Arkansas, the so-called "Holiness Literary School" at Vilonia is reported as a school of the M. E. Church, South. This is not correct. It never did have any connection with the Methodist Church. It is chartered under the laws of Arkansas, with provision for legal protection, but the claim that it is a school connected in any way with the M. E. Church, South, is not true. In fact the charter members of the association who secured the charter said that it was an organization having no connection with the Methodist Church. I don't know who is responsible for this statement but someone is, I am sure, but not the worthy superintendent of public instruction. A. C. Wilkerson. Beryl, Ark.

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It is time to order for another quarter. Don't be too late and end then write us to hurry up. Don't ask us to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us lots of trouble and avoid delay. State whether you want for 1st, 2nd, 3rd or 4th quarter. Or, if you want for a whole year, say: "1 year" in the blank for quarter. The Senior Quarterly is 15c a year, and the Intermediate 7 1-2c, if a whole year is paid for at once. Use this form for ordering: To THE ARKANSAS METHODIST, Little Rock, Ark.

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