

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

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

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NO. 5

News and Notes.

REPORTS FROM GALVESTON SHOW that trade was never more active at that port than now.

THE JAPANESE GOVERNMENT has decided to place all forms of religion on the same basis of toleration. This is a gain for Christianity.

THE UNANIMOUS AGREEMENT OF the four classes of students now at West Point, to stop hazing, should have no effect to prevent Congress from passing laws to effectually end the practice. The order of things at West Point is not to be left to a vote of the students. The United States government is responsible for it.

THESE FIGURES ARE WORTHY OF study.—Out of a total of 1,923 convicts in the Missouri penitentiary there are 708 laborers; 200 farmers; 161 hosemakers; 100 teamsters; 51 waiters; 37 hostlers and 32 railroad men. Only 518 are married men and 130 foreign born. There are 270 Protestants, 427 Catholics and 1,427 who hold no religious belief.

MEMORIAL SERVICES FOR QUEEN Victoria were held in many churches throughout the country on last Sunday. Fifty such services were held in Chicago, alone. This is well. The recognition of eminent virtue in a foreign ruler tends to cement national friendships, and example of Christian character in high places commends the religion of Jesus Christ to the masses of people to whom example is more than argument. The good influence of Queen Victoria belongs not to England alone, but to the Christian world.

THE LEGISLATURE NOW IN session in Little Rock is making a good impression. It is manifest that the members are, for the most part, men of good capacity and character. We expect much good work to be done by them. There are a few who make frequent visits to the saloons. The people are taking note of them. Their future prospects are not being helped by

a knowledge of their habits. In the promotion of temperance the citizens of Arkansas will look to the promotion of temperate men.

THE MISSIONARY CONFERENCE OF our church, appointed to be held in New Orleans, commencing April 24, will bring together our most thoughtful men to consider one of our greatest duties as a church. As a denomination, we have a very poor standing in the missionary work. But there are wide and inviting fields in which our church ought to lead all others. This conference ought to be an epoch in our missionary activity. That it may be so, those who attend should begin at once a thorough study of the situation, and preparation should be made by our church papers to disseminate everywhere, throughout our borders, the facts and counsels which the Missionary Conference may bring forth.

THE ATTENDANCE OF THE Kaiser, Wilhelm, at the death-bed of the English Queen, and his waiting at Cowes for the funeral solemnities, has brought him into intimate contact with the family of Victoria, under circumstances peculiarly calculated to knit kindred sympathies. The whole British nation feels the effect and the desire of the people at large is clearly for the most friendly relations between the royal families. On the 27th inst, Emperor William received from the hands of the Duke of Connaught his sword on his appointment as a field marshal of the British army, in the presence of the households of King Edward and the dead queen. This honor and token of confidence highly pleased the Emperor and was applauded by the English people.

THE MISSIONARY INSTITUTE FOR the Pine Bluff District was held at Stuttgart, Jan. 23. The first address was on the evening before. Otherwise, the program provided for but one day. The Editor of the Methodist attended. Several preachers were absent, on account of grippe. Many people in Stuttgart were sick. Attendance was small. The discussions were in-

teresting. The paper of Rev. J. M. Hawley, on Missions and Education, was carefully prepared and very suggestive. Rev. J. A. Anderson preached a strong missionary sermon Wednesday night. Rev. T. D. Scott directed the work. He had made careful preparation for the occasion, but sickness interfered with full success. But the occasion was profitable.

Anti-Cigarette Bill.

Let us have the bill, prohibiting the sale of cigarettes. It does not need to be argued. Nobody doubts that the cigarette habit is destructive of intellect and health. The boys, indiscreet and ignorant of the deadly nature of the snare, should be guarded against it. The State owes such guardianship to her youth. Other States are acting in this matter. Tennessee has a law upon the subject which Arkansas would do well to adopt without change. Vermont has passed such a law in short order—one day it passed the House, the next day it passed the Senate, and within an hour after the Governor signed it. Our Arkansas Legislature should have the moral tone to pass an anti-cigarette law as promptly as did the Legislature of Vermont.

At Least Mistaken.

We take this from the American Baptist Flag of Jan. 10:

"In Austin, Texas, the Methodist sea is somewhat disturbed. A portion of the Tenth Street church wanted conference to send them Dr. Briggs as pastor, but the bishop exercised his right to do as he pleased, and he sent Dr. Bradford. This caused the Briggs part of the church to draw off and form The Independent Methodist Church, and call Dr. Briggs as pastor. Well, we like 'Independent Methodists' better than we do those who have no independence, but in our estimation the Briggs party would have done well to drop the whole Methodist name, and unite themselves to the Baptists of Austin, where they could have had all the independence the Lord allows. Better that than to begin the century with the inauguration of petty little churches."

The Flag is not wont to say nice things about the Methodists nor

always true things. Haste to tell a bad story has led the editor of the Flag into several mistakes in the above. (1) Dr. Briggs was not a member of the conference, and so not subject to appointment by the Bishop. (2.) There is no Independent Methodist Church in Austin. (3.) Dr. Briggs is not the pastor of any Methodist Church in Austin.

Death of Mrs. Ellis.

Sister Ellis, wife of Rev. W. D. Ellis, entered into heavenly rest on the 27th. Our brother is left with three sweet little girls in his care, of whom the youngest is 10 months old. Brother Ellis, writing to us, says: "My wife left a sweet testimony to comfort me." He desires the brethren to remember him before the Lord in his deep sorrow. I have, also, by this Tuesday's mail, a letter from Brother J. F. Armstrong, in regard to Sister Ellis' sickness, and how he has been filling the appointments so that Brother Ellis could be with his wife. Brother Armstrong has rendered loving service. In view of this note of Sister Ellis' death, this statement is sufficient in lieu of the publication of his letter.

Our Books.

Brethren often ask if we sell this or that book. We answer, that we sell all religious and good books, no matter where published and at the same prices of the publishers. We do not have all these books always in stock, nor do any other book dealers in the United States. All the publishing houses promptly honor our orders. Send to us for what you want. You can not save a cent by sending elsewhere.

Godbey & Thornburgh.

A Great Offer.

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

Godbey & Thornburgh.

Educational Notes.

Bishop Hamilton telegraphs from San Jose, Cal., under date of December 30th, the following cheering information: "In citizens' union meeting here today swept \$60,000 debt from the University of the Pacific, and raised \$5,000 more for endowment. San Francisco Chinese merchants gave \$1,000."

"Dr. D. K. Pearsons, of Chicago, sent his check last week for \$20,000 to the Rev. O. W. Dwinell, president of the Grand Prairie Seminary at Onarga, Ill. The gift was made on the condition that \$80,000 additional be raised. This has been done. All the debts of the seminary have been paid, and about \$86,000 has been added to the endowment fund."

"Baker University, Baldwin, Kan., issues a statement showing that within the last twenty-six months a total of \$35,000 has been expended in the payment of debts, equipment toward a library building and for various other purposes. This is a good showing, especially as all current expenses have been paid, and the enrollment for the present college year goes beyond 600, which is the largest in the history of the institution. President Murlin is greatly encouraged, and has issued an appeal for at least \$15,000, part of it for the new library building, toward which Judge Case made a handsome gift, part toward the gymnasium, now in the process of erection, and part for the

installation of modern water, heat, and light equipments in the various buildings of the university."

"There are soon to be erected upon the campus of the Northwestern University at Evanston, Ill., six large buildings, to cost an aggregate of \$600,000. Plans have already been drawn and approved, and work on some of the buildings will begin within a short time. The new buildings are a gymnasium to cost \$100,000; a dormitory, to cost \$150,000; a dining hall, to cost \$50,000; a chapel, to cost \$100,000; a natural science building to cost \$100,000; dormitory will have accommodations for 150 students, and the chapel will have a seating capacity of 2,500, and will have rooms for the Young Men's and Young Women's Christian Associations and other religious organizations. The sites for these buildings on the campus have already been selected."

State Supervision.

A prominent educator in Arkansas recently submitted the following reasons for state supervision of higher education by Arkansas:

1. While Arkansas is making considerable progress in higher education, still her collegiate degrees have obtained little recognition because it is not known that they conform to a proper standard.
2. The adoption of a high standard and proper supervision to maintain it would make the degrees of Arkansas institutions equal in value to degrees obtained elsewhere.
3. As the State issues all charters, it has the right to make them valuable and then to protect the chartered institutions and the public from the improper use of the degree-conferring power.

4. New York has long exercised this authority, and Pennsylvania more recently, while there are movements in this direction in nearly all the States. If Arkansas should promptly adopt a strong and reasonable measure, it would give great impetus to the cause of higher education.

5. When it is remembered that the standard sought is not higher than that of reputable colleges throughout the United States, it is evident that an institution which cannot conform after five years of strenuous effort should serve the public as an academy rather than as a spurious college with degree-conferring power.

6. If the enactment of such a law is long delayed, it will become increasingly more difficult to frame a measure perfectly fair to all institutions, since every one improperly organized would stand in the way.

7. Because her colleges have been weak Arkansas has paid large tribute to other States. If her institutions are raised to the proper standard she may hold her own and

daughters and attract patronage from abroad.

Temperance.

One of the most remarkable changes in public sentiment which the passing century has seen is the attitude socially well-to-do classes in England assume toward drink and drunkenness. No novelist could so glorify swilling and guzzling today as Dickens did fifty years ago, and still be read. In the vast schemes of rebuilding which the London county council has of late years been carrying out the authorities have purchased many sites in which the liquor trade had a vested interest, a permanent license going with the premises. In every case, so far as we have seen the action of the council, these licenses are vacated even though the abandonment of the right has cost the council over \$400,000. The People's Refreshment House Association of London, at whose head is the Bishop of Chester, has acquired many sites heretofore used exclusively for saloon purposes, and converted them into restaurants where food is sold freely but the sale of intoxicants put under severe restrictions. In one London district within a radius of three hundred yards thirty public houses and five beer shops were suppressed. All of which is in marked contrast with the drift of municipal affairs in the States, where, as a rule, the saloon owns the city council and dic-

Forewarned, Forearmed.

The liability to disease is greatly lessened when the blood is in good condition, and the circulation healthy and vigorous. For then all refuse matter is promptly carried out of the system; otherwise it would rapidly accumulate—fermentation would take place, the blood become polluted and the constitution so weakened that a simple malady might result seriously.

A healthy, active circulation means good digestion and strong, healthy nerves.

As a blood purifier and tonic S. S. S. has no equal. It is the safest and best remedy for old people and children because it contains no minerals, but is made exclusively of roots and herbs.

No other remedy so thoroughly and effectually cleanses the blood of impurities. At the same time it builds up the weak and debilitated, and renovates the entire system. It cures permanently all manner of blood and skin troubles.

Mr. E. E. Kelly, of Urbana, O., writes: "I had Eczema on my hands and face for five years. It would break out in little white pustules, crusts would form and drop off, leaving the skin red and inflamed. The doctors did me no good. I used all the medicated soaps and salves without benefit. S. S. S. cured me, and my skin is as clear and smooth as any one's."

Mrs. Henry Siegfried, of Cape May, N. J., says that twenty-one bottles of S. S. S. cured her of Cancer of the breast. Doctors and friends thought her case hopeless.

Richard T. Gardner, Florence, S. C., suffered for years with Boils. Two bottles of S. S. S. put his blood in good condition and the Boils disappeared.

Send for our free book, and write our physicians about your case. Medical advice free.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

Little Faith

Many women have little faith in advertisements. Consider

PEARLINE. Could it have been advertised so extensively for twenty years if our claims for it were not true? We say it's better, easier, quicker than soap. Saves work and clothes. Try PEARLINE on the faith of the millions who use it. You owe it to yourself to try it. 632

tates its own policy and terms.—The Interior.

There is strong probability that the stories of the increase of the drink habit among our higher social circles are overdrawn and exaggerated, but, if they are not, the evidence is increased that there has been, for years past, a great lack of wholesome instruction on the evils of drink and the dangers menacing those who indulge it. It is said that "again the charge is made publicly that the vice of inebriety is largely increasing among women of good social position." The charge is said to have been repeatedly made by the Woman's Christian Temperance Union, and at the annual convention of the Catholic Total Abstinence Union of America, held in Philadelphia, Mrs. Lake, of St. Louis, said: "With the virtues, purity, patience and endurance of women drowned in the punchbowl and wine glass of wealth and the beer can of poverty, God pity our children, our homes and our country." She said also that the vice of inebriety is largely habit among our Four Hundred has become now almost as common among physicians as treatment for coughs or colds." She especially emphasized the fact that women are making themselves drunk on the alcohol contained in the cologne and other compounds used in their toilet. We are not in a position to affirm or deny the truth of such statements, but we are sure of this—that education in temperance is not ministered to children and young people now as it was fifty years ago, and that the more recent method of dealing with the liquor question is tending to discredit the whole temperance cause. There must be a change of method, or the monster will grow beyond possible control.—Lerald and Presbyter.

An Argument Turned.

A permanent organization has been formed in Illinois to secure legislation prohibiting seining in the Illinois river. Whereupon John C. Woolley says in the New Voice: "You cannot make fish safe by law. They have always been caught somehow, and always will be, and if they could not get caught they would find some other way to be destroyed. They have to take care of themselves. Has not a fish eyes?

THE FIRST STEP

to baby's health must be taken before baby's birth. The child can have no more health than the mother gives it. A healthy mother, strong of body and cheerful of mind, will endow the child



with her own physical health and cheerful disposition. Many a wife who had dreaded motherhood because of past experiences of prenatal misery of mind and body has found a new era open to her with the use of Dr. Pierce's Favorite Prescription. It gives physical strength, soothes the nerves, and induces refreshing sleep. It gives vigor and elasticity to the organs of maternity, so that the birth hour is practically without pain or suffering. It enables the mother to provide a plentiful supply of healthful nourishment for the healthy child. It makes weak women strong and sick women well.

There is no alcohol in "Favorite Prescription" and it is absolutely free from opium, cocaine, and all other narcotics.

Sick women are invited to consult Dr. Pierce by letter free of charge. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"I gladly recommend Dr. Pierce's Favorite Prescription," writes Mrs. J. W. G. Stephens, Mifflin, Northumberland Co., Virginia. "Before my third little boy was born I took six bottles. He is the finest child and has been from birth, and I suffered very much less than I did before in confinement. I unhesitatingly advise expectant mothers to use the 'Favorite Prescription.'"

Dr. Pierce's Pleasant Pellets are a pleasant and effective laxative medicine.

Has it not fins and gills and an air bladder and a tail? If it keeps out of the net, it will not be caught. Or, if one may say the practice of seining is diminishing the food supply of the poor, it seems quite sufficient to reply: Let the poor eat pie! Meanwhile the stream of life and every rill and rivulet of human happiness is lined with gin mills seining for boys and girls and packing them in almshouses, bawdy houses, madhouses, jails, and graves. And meanwhile Peoria is the greatest distilling center in the world, and in this great Christian nation there is not one man in high official life who dare propose a ban upon the gin mill seine."

Blood Money.

"Illinois is the great liquor State of the Union, paying one-fourth of the entire revenue tax of the nation. One district, the Peoria, pays annually \$23,000,000 liquor tax."

We have recently seen the above item in a number of our exchanges without credit. We take it that it is a correct statement. Think of it! Twenty-three million dollars paid annually in one district for the privilege of debauching the people! If one single district pays this amount, we would be glad to know what the entire State pays. No wonder the saloon has such tremendous influence in politics! The saloons pay the government money for their privilege, and the government pays the saloons citizens for their money. If it were not for the vast revenues flowing from the saloons into the coffers of the nation, the government would at once proceed to stamp the iniquitous business out as it would a pestilence. Then, it logically follows that if pestilence could be made pay revenues it would be tolerated and legalized as is the saloon—the remorseless devourer that has claimed more victims than all famine and pestilence. Twenty-three million dollars of blood money for only one district, and we in our conceit boast of our enlightenment and greatness!—Pacific Methodist Advocate.

To Cure a Cold in One Day

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

He who calculates the gains of the future counts on that which is not yet his.

First and Foremost

In the field of medicine is Hood's Sarsaparilla. It possesses actual and unequalled merit by which it cures all diseases caused or promoted by impure or impoverished blood. If you have rheumatism, dyspepsia, scrofula or catarrh you may take Hood's Sarsaparilla and be cured. If you are run down and feel weak and tired, you may be sure it will do you good.

The favorite family cathartic is Hood's Pills.

Contributed.

DENOMINATIONALISM. (Concluded.)

REV. W. P. WHALEY.

Too often when we are emphasizing our distinctive doctrines and insisting on our disputed creeds we are heralding to a world, which we seek to save, our utter contempt for each other's mental states and attainments in grace. As we think about it, distinctive doctrines are a misfortune to a Christian denomination. The Methodist Church left off all distinctive doctrines in the beginning, and is cumbered with none now. She has incorporated in her creed only those doctrines which all Christian bodies hold. She allows every man to hold any of the disputed doctrines as a personal opinion, but does not require it of any in order to church fellowship or Christian recognition. In a recent editorial in the "Arkansas Methodist" Rev. J. E. Godbey, D. D., speaks thus:

"Methodism proposed to find a Catholic foundation for believers to unite on by repudiating quibbles and crotchets and standing on unquestionable scriptural truths. The motto of the great founder of Methodism was, 'In essentials unity, in non-essentials liberty, in all things charity.' The Methodist Church proposes to keep in the middle of the road and stand on those fundamental and necessary doctrines which all Christians hold, and to throw the force of her ministry and of her press to the inculcation and enforcement of those doctrines. Nothing is so unmethodistic as to be hunting for distinctive doctrines on which to build special claims or to develop church prejudices. Methodism was at the first not a doctrinal movement, but a spiritual revival. As to doctrine, it built upon the broadest ground, not by laying down distinctive doctrines, but by rejecting them. Show us a doctrine which nobody of all the millions of Christians believes but a Methodist and I shall on that ground judge that there must be some error about it. The common sense of the religious world is agreed on essentials, and on these essentials Methodism rests, so far as doctrines are concerned."

The secret of Methodism's marvelous growth is in her creed—the Apostles' Creed. The fundamental principles which all Christians believe have formed the bulk of Methodist preaching; so her energies have not been wasted in the vain attempt to convert the world to a set of human opinions with but shadowy Scripture support. Peter had success in his ministry on the day of Pentecost, because aided by the Holy Ghost, he preached and proved such basic doctrines as these: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by

wicked hands have crucified and slain whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it. This Jesus hath God raised up, whereof we all are witnesses. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Peter and John nonplussed the high priest and his party and made converts by boldly speaking the things which they had seen and heard. The groundwork of Paul's matchless preaching he announces thus: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Christian triumphs in any age are won by a Holy Ghost anointed preaching of such fundamental doctrines as are contained in the Apostles' Creed.

This great hour does not demand that any denomination go out of business, tear down its house and break up its machinery. On the contrary, let every Christian body better equip itself, better adjust itself, and deliver itself with new energy upon this unsaved world. This hour does demand a Christian recognition, appreciation and confidence among our various Christian bodies that will bring about the heartiest co-operation. Having a common Lord, a common world,

EATING FOR TWO

it may be for three.

A new mother, or about-to-be mother, should keep herself up to the highest possible level of health and supply, and begin far back. Live generously and carefully.

Whatever is good for her comfort and health, let her have it; whatever is bad for her comfort or health, avoid it.

Almost without exception, Scott's emulsion of cod-liver oil is a needed help; and generally a very important help.

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

Radway's Pills

Purely vegetable, mild and reliable. Regulate the Liver and Digestive organs. The safest and best medicine in the world for the

CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

DYSPEPSIA

Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 55 Elm St., N. Y.

a common work, and a common heaven; facing a century greater than any the world has ever known, and confronting problems and grave situations that shall tax our utmost united strength, can we not come closer together? Shall we not deal fairly, frankly and righteously with each other on whatever fields we meet? Our differences about doctrine and policy are small matters when compared to the work which lies before the Christian world. There should be good understanding and perfect frankness among us in regard to all forward movements. Let us consult among ourselves. Let us not drive ahead, each in his own independent way, utterly ignoring the presence, work and rights of others. This lack of co-operation is already resulting seriously. In both city and country it has caused a congestion of churches in some districts, with a corresponding poverty of church accommodations in other districts more needy. Dr. Parkhurst's illustration is exceedingly apt when he says: "It is a very important point in illumination to put your light where it is dark. If corporations did not understand the philosophy of lighting cities by gas better than we seem to understand the philosophy of lighting cities by gospel, the nights in some of our wards would be as dark as the morals are." And Dr. Strong adds that "When churches are located with as much reference to each other as lamp posts, the moral darkness of the slums will be less dense." In the present every-church-for-itself plan, there is the most prodigal waste of men and means. We are absolutely squandering the church's resources in a selfish struggle. By respecting each

other and co-operating with each other, the money now spent in Christian channels would have a largely increased power for good. Besides the waste of men and money, there is a long list of evils resulting from the close competition, and sometimes bitter rivalry of neighboring churches. By our selfish and methodless plan, millions of people in Christian lands have fallen into a class called the "unchurched," and many of them into Christless city slums; while those very neighborhoods where stood the first flourishing Christian churches of America have become mission territory as viciously heathen as any in the world. The small success against the liquor traffic, that Goliath of sin in this country, has been won by the spasmodic efforts of incoherent religious bodies. This foe alone should be enough to cause concerted, united and instantaneous movement among all Christian peoples. The rotting of politics, the fomenting of labor troubles, and the brewing of a hundred social problems, call for a solid front and vigorous action on the part of Christ's divided host. Wisdom cries to us that we no longer dare delay. Without co-operation, we have already proved insufficient for these things. Who knows how far the church is responsible for the present threatening conditions? Properly united and properly in earnest, the church is sufficient for any demand of the present or future. If the church should fail in this country, it would not be Christianity's failure, but the church's failure to be Christian. But we have faith that the church shall not fail.

But the problems to be solved and the work to be done are not all outside the church. Internally, the church itself presents many grave situations. Leaving out of the question those great conquests the church must make, we are compelled to change our tactics in self-defense. The small gains, and sometimes large losses, in church membership do not give evidence of the best internal conditions. As long as the rate of increase in church membership is less than the rate of increase in the country's population, the church is not keeping its proper pace. A tide of worldliness is sweeping over us, and no church can defend itself against it single-handed. There needs to be understanding and co-operation among us that the moral tone and spiritual life of our churches may be healthier. If there are as many moral standards as churches, the lowest will go generally measured by.

This co-operation should run from bottom to top. It should hold between the highest ecclesiastical councils and between the local organizations. Perhaps it can best begin its blessed work among the local churches of the same community. Dr. Strong again:

"All churches known as evangelical hold the great essentials of Christianity in common; they differ

Eozema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents

only in non-essentials. Is it not evident that the churches of one community, which are united in the great essentials of Christian faith and experience, and which at the same time share the great responsibility of Christianizing that community, are in reality much more closely related to each other than to churches a hundred miles away, with which the only distinctive bond is some non-essential of doctrine or a common form of government or ritual? Are not the common work, the common difficulties, the common responsibilities and opportunities, of churches in the same city or town more than the mere name or the form of organization which they share in common with the churches of distant communities?

Not the Procrustean measuring every man by my creed, not the feeding and drilling every soldier in my camp, not the compelling every tongue to double to my shibboleth, is the end to be desired. With too many this has too long been the vain and foolish hope. But let us pray and act that every distinctive church may be distinguished with the spirit of Christ; that every pulpit may establish its right by a pure and powerful gospel; and that every Christian organization may speed on in the work of saving lost men.

Splendid Chance to Make Money.

A few worthy men and women, readers of our paper can get a good position paying \$18 to \$30 weekly and expenses by writing quickly to The World Mfg. Co., 51 World Bldg., Cincinnati, O., and engaging with them selling their famous Quaker Vapor Bath Cabinets. No experience needed. If you have any spare time at all, write them for their special proposition.

ARKANSAS CONFERENCE.

PER CENT PAID ON FOREIGN MISSIONS LAST YEAR.

The column of figures represents the per cent paid in the respective charges. These figures are arranged under five sections, as follows: A, 100 per cent and over; B, 75 to 100 per cent; C, 50 to 75 per cent; D, 25 to 50 per cent; E, less than 25 per cent.

A.

Fort Smith, First Church 100
Ozark 100
Clarksville 100
Dardanelle 100
Conway 100

Bentonville 100
Harrison 100
Mountain Home 100
Eureka Springs 100

B.

Atkins 80
Quitman 80
Gaither 80
Morrilton 79
Van Buren 78

C.

Rogers 70
Greenwood 68
Danville 66
Prairie View 66
Lamar 63
Prairie Grove 62
Yellville Circuit 54
Fayetteville 52
Yellville 52
Adona 50

D.

Mt. Vernon 48
Gentry 48
Waldron 47
Bentonville Circuit 47
Rover 43
Cincinnati 42
Bellefonte 42
Dardanelle Circuit 40
Huntington 32
Center Point 32
Plummerville 30
Mulberry 28
Quitman Circuit 28
Boonsboro 28
Russellville 26
Ola 25

D.

Mountain Home Circuit 38
Farmington 37
Fort Smith, Central 34
Mansfield 33
Coal Hill 33
London 25
Winslow 25
Leslie 25
Kingston 25

E.

Walnut Tree 24
Conway M 24
Martinville 23
Ozark Circuit 22
Hackett 22
Charleston 21
Van Buren Circuit 21
Springfield 20
Cleveland 20
Springdale 20
Perryville 20
Lead Hill 18
Sugar Grove 18
Clinton 18
Huntsville 16
Paris 16
Morganton 15
Carrollton 15
Gravett 14
Fort Smith Circuit 14
Elm Springs 13
Booneville 13
Alma 13
Gravelly 12
Hindsville 11
Berryville 11
Siloam 8
Green Forest 8
Bloomfield 8
Valley Springs 8
Prairie Creek 5
Canthron 5
Clarksville Circuit 5

Lone Rock 2
Dover 2

BY DISTRICTS.

Dardanelle District, C. 57
Morrilton District, C. 51
Harrison District, D. 48
Fayetteville District, D. 42
Fort Smith District, D. 40
The whole Conference, D. 47

This is an improvement over the preceding year. However, only 9 charges reached the A class, but every charge paid something, and the year before there were 9 charges blank. There are yet too many in the E class.

A close comparison shows that in the low per cent of many charges the trouble is not with the charge, but with the preacher who serves it. A non-missionary preacher reports a low per cent anywhere he goes. Let our prayer be, "A missionary pastor in every pulpit and a missionary conscience in every pew." And every charge in the A class

O. H. Tucker.

HARD LINES

To Make a Man Toe the Mark.

To take both tobacco and coffee away from a man seems pretty tough, but the doctor ordered me to quit both as my health was very poor, and I had got where I could do but little work.

About a month after quitting I commenced on tobacco again because I could hardly stand it. I got along without the coffee for the reason that I had taken up Postum Food, which I found very relishing to the appetite, and wonderfully beneficial.

I have gained twenty-five pounds by its use, and today I am a well man. I discovered in this way that it was the old fashioned coffee that hurt me and not the tobacco. When I first tried Postum I did not relish it, but found that it was not made right, that is, they did not boil it long enough. Next time it came on the table it was fine and I have been using it ever since.

Mr. Fletcher, an old soldier of this place, was troubled with dyspepsia. I told him of my experience and my cure, and told him to quit coffee and use Postum Food Coffee. This was some time ago. I saw him yesterday and he told me he had not felt better in twenty years, and nothing would induce him to go back from Postum to the use of common coffee. He had the same trouble in getting it made right to start with.

John Ashford, of Dillon, was also troubled with dyspepsia. I told him of my cure by the use of Postum Food Coffee, and warned him to be careful in having the Postum cooked long enough when he did try it. Today he is perfectly well and his appetite never better.

I could give you the names of a number of others who have been benefited by using Postum Food Coffee. I believe you are a true friend of suffering humanity.—Thomas Spring, Deavertown, O.

Current Comment.

The Progress of Methodism.

Dr. H. J. Carroll contributes an article to the New York Christian Advocate in reference to the growth of Methodism from which we take the following:

A handful of Methodists in.....	1766
5,000 in.....	1776
15,000 in.....	1784
65,000 in.....	1800
163,000 first qr. century after organization.....	1809
639,000 half century after organization.....	1834
1,835,000 century after organization.....	1884
2,900,000 in round numbers in.....	1900

A growth of 2,900,000 in one hundred and thirty-four years, and of 2,835,000 in the past century. The 65,000 was added to itself nearly forty-four times. In other words, the gains of thirty-four years, represented by the 65,000, was repeated during the century every two and a half years. The average annual gain has been 28,350.

The percentage of increase is 4,362. If the population of the country had increased in this period at the same ratio, it would now be 232,000,000, instead of 76,300,000.

But the gains of the Methodist Episcopal Church have been only a part of the gains of Methodism. Include all branches since 1884, and we have:

A handful of Methodists in.....	1766
4,000,000 century after organization.....	1884
5,900,000 in.....	1900

The 65,000 has repeated itself about ninety-one times, or once every thirteen months. The percentage of gain is 8,977. If the population had increased at the same rate, it would now be 476,000,000, instead of 76,300,000. The average annual gain has been 58,350.

The gain in preachers is indicated by the following:

1 local preacher in.....	1766
24 preachers in.....	1776
83 preachers in.....	1784
287 preachers in.....	1800
600 preachers first qr. century after org'n.....	1809
2,300 preachers half century after org'n.....	1834
6,900 preachers in the M. E. Church alone—	
third quarter century.....	1859
12,400 preachers in the M. E. Church alone	
at the end of the century.....	1884
17,700 preachers in the M. E. Church in.....	1900

The gain of the century is 17,413. The 287 have been multiplied by 62; average annual gain, 174.

The beginning in a sail loft in 1766, the erection shortly afterward of a church costing \$3,000, gave no more promise of ecclesiastical wealth than it did of growth in membership. Our 27,000 churches, worth \$116,000,000, show a development of resources as wonderful as a miracle. It takes now between \$23,000,000 and \$24,000,000 a year to carry on the work of the Methodist Episcopal Church, to say nothing of universities, colleges, and hospitals.

The consecration of wealth is truly stupendous. Methodists have not been stingy.

Methodism was ninth among the Protestant denominations in number of churches in 1775, and third in number of communicants in 1800. It soon advanced to first place in numbers, and easily holds this place at the end of the century. It was only a hand full of corn on the top of the mountains at the beginning. How wonderfully has God multiplied it!

It is pertinent to ask, How did it win its success?

Not by immigration, as many other churches did. Roman Catholics came here from Europe by hundreds of thousands. The Lutheran, Reformed German, and Presbyterian Churches gained immensely by streams of immigration. But Methodists and Baptists have grown out of American soil and drawn their chief strength from the surrounding elements.

Not by proselytism. We have lost hundreds of thousands of converts; we have gained comparatively few in return from the denominations we have fed. We would like to hold all who are converted at our altars, but we do not feel that our losses have impoverished us, though they have enriched our neighbors.

Not because of wealth, social prestige, ecclesiastical antiquity, or what historians call "the aristocracy of education and position." Other churches had these; we began with nothing but a needy field and earnest men full of the Holy Ghost and flaming with zeal for the Gospel.

Not by our machinery and methods. These were powerful, even providential, aids; but if we ever come to depend on these alone Methodism will be a great system of engineering, with wheels, pulleys, cogs, and joints, all silent and inert, because the boilers are cold. It was not our itinerancy, our class meetings, our conferences, or our methods which gave us success.

Our hosts have been won, by the power of the Gospel manifested in a real, religious experience, from the vast classes of unconverted persons. We have regarded these, wherever we found them, as legitimate prey. We count it a special honor that our millions are trophies won for Christ from the masses of godless, indifferent, unconverted persons. The late Dr. John Hall said to me once that he especially honored the Methodist Church for the importance it attaches to conversion. The power of Methodism is spiritual in its nature.

I do not believe a greater boon

could be asked for our church in the twentieth century than that it might continue to regard it as a special task to call men and women to repentance and insist upon an experience such as our fathers enjoyed and we profess."

In the above Dr. Carroll has reference only to Methodism in America. If we view Methodism in all its branches throughout the world we find the estimate to be 116,000 in the year 1800, and 7,530,000 in the year 1900.

A Hard Experience.

My experience in North Arkansas was varied. When I applied for admission on trial in Arkansas Conference, the conference convened at Morrilton. When Bishop Morrison read out my name in connection with the St. Paul Mission, I began to get ready for my journey northward. I reached my destination at St. Paul on Friday, November 29, and of course as soon as I got there commenced to look for members of the church, and the remainder of that day I failed to find any one who belonged to my church. I was not very old nor very much experienced in the ministerial work, and striking things as I did I was very much discouraged, as I thought I had come to a part of Arkansas where I had no chance to do anything. But I set to work on Friday afternoon to find out something about Methodism in that charge to which I had been assigned. So the longer I was there the worse I felt. From Friday until Sunday I stayed at St. Paul, without finding out anything. On Sunday morning I learned that the charge owned a parsonage, and also that the charge was at Combs Station, so I went to Combs in search of information concerning my work. When I got to Combs I found a good old Baptist brother, who told me where to go to find one of my members, and oh how good I felt. So late that afternoon I went with Bro. Jefferson White to Sabbath-school. When I got to Sabbath-school I felt like I was at home once more. That same afternoon I made the acquaintance of Bro. Henry Caudle, and in him I found a father. Bro. Caudle took me to his home and made me welcome, and told me next morning I could stay with him the rest of the year. And when I made inquiry as to how much he was going to charge me per month, his gracious and loving reply was, "Nothing." Then he went on to explain why he was so kind. I found in him a brother and father and counsellor, always through the year, and but for the kindness and goodness of this good man and family my life would,

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Rev. A. C. Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Constantia, Oswego county, New York:

I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. All that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,

(Rev.) A. C. DARLING.
The venerable Mr. Joseph W. Whitten, of Wolfboro, N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

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indeed, have been made very bitter.

Bro. Caudle was not a rich man. He was only a man in ordinary circumstances, but he loved God with all his heart, soul and strength, and his neighbors as himself.

From the time I commenced to stay with Bro. Caudle I enjoyed life, but with all I could do the cause of Methodism in that part of Arkansas did not flourish. I found some good men and women, and also some who were faithful soldiers of the cross, and who were ready to make any sacrifice for the cause of Christ. But I found some members of the church who had been idle for twenty years. Some time in the past they may have been zealous, but when I met them I found them in a very cold condition.

T. H. Wright.

Morrilton, Ark.

Notice.

We would be glad to have the amounts subscribed at the White River Conference for our church in Galveston. The work must go on, and is in great need of our part. Will all whose subscription is not paid please send it to me at Tuckerman, Ark., so that I may settle with the Board at once.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

February 10—Jesus Washes the Disciples' Feet. John xiii. 1-15.

Golden Text.—"By love serve one another." (Gal. v. 13.)

Time.—Thursday evening of Passion Week, A. D. 29.

Place.—In the upper room at Jerusalem, where the last Passover was eaten.

When our Lord called the twelve to the apostleship, they lacked much of being what they had need to become before they were prepared for the work they were to do. Among other things that may be said they were inordinately ambitious as to personal preferment. They imagined that their Lord intended to establish a kingdom of earthly sort, and they were anxious to capture the best place in that kingdom. They had several times quarreled over the matter and had resorted in some instances to petty schemes, as when the mother of James and John had approached the Master with a request that her sons might sit, the one on his right hand and the other on his left when he should come into his kingdom. Doubtless they thought that Jesus could not resist the pleadings of a woman. While Jesus and the Twelve were on their way to Jerusalem, Jesus being filled with great thoughts as to his sacrifice of himself, his utter self-abandonment for a world of lost sinners, it was a strange incongruity, they quarreling about place, preferment, personal honor, their Master going forward to taste the bitterest pains of death for them and for the world.

It was time that the disciples should have a lasting lesson on this subject. He had reproved them before—had told them, in words, that the chief places in his kingdom were not to be had as the fruit of self-seeking, but were for those who were willing to humble themselves in service for their fellows. He that would be great must serve his brethren, and the measure of greatness must be the degree of willingness to serve, for he that should become servant of all should be greatest in the kingdom of heaven. The scene now brought before us is that of the last supper, in the upper room. It appears that when they were about to take their places at the table, they gave an exhibition of their jealousy as to precedence, had some quarrel over who should have the seat of honor. How painful was all this to Jesus! He used the occasion for another reproof of their worldly ambition so


tender, so lowly and yet so searching in its character, that it went to the hearts of his followers, and in after years was remembered and recorded as one of the most impressive incidents of Jesus' life.

The Jews ate the passover, not in promiscuous companies, but privately by families; after which they engaged in the public feast of unleavened bread.

It was in testimony that Jesus regards the twelve as his family, his brethren, as he had formerly said, that he secured a place in an upper room to eat the passover with his disciples. We remember the touching words with which the conversation opened at the table: "With desire have I desired to eat this passover with you before I suffer. I will no more eat thereof until it be fulfilled in the kingdom of God."

Now, as host it was only in harmony with the custom of the time that he provide for the common courtesy of washing the feet of his guests. Being without a servant, the situation should have suggested that one of the disciples offer himself to the Master for this service. But none seemed to have a mind to such lowly work, so Jesus, in the sweetest, humblest manner, accepted the situation, and, himself performed the menial office, menial as it was esteemed, and yet the duty of a host. I must think that the case, well authenticated, of Bishop Kavanaugh, being without a servant, taking the shoes of a young preacher after he had retired, blacking them with his own hands and setting them at the bed room door, was a good deal like the act of Jesus in this case. The Bishop was jealous for the courtesy of hospitality in his own house, and the young preacher, if he ever learned that the Bishop had blacked his shoes, must have been taught a lesson of humility of life-long power.

The disciples were deeply impressed. Without any allusion to their quarrel, they saw the incident in strong contrast with their pride, and felt its rebuke, and the words of the Master, "Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, made every disciple ashamed that he had not offered to perform for the company, the service Jesus had performed. In the colloquy which arose when Jesus came to Simon, some deep spiritual truths are suggested. Simon said, "Thou shalt never wash my feet." The answer "If I wash thee not thou hast no part or lot with me," all understand to signify that only the inward cleansing of the Holy Ghost can make men true disciples of Jesus. The further statement: "He that is washed needeth not save to wash his feet," may be taken to suggest that the renewing work of the Holy




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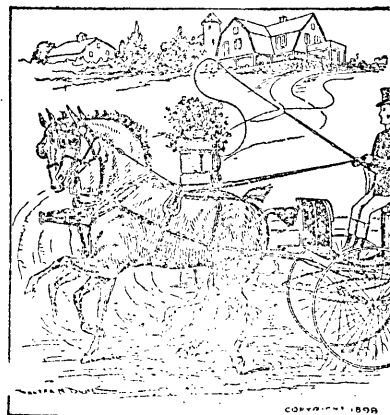
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Ghost is not such as leaves no need of after cleansing, but that daily some dust and stains, like the stains of travel gotten upon us as we pass through the world calling for daily cleansing. Right in his purposes and aims, but often erring in his faithfulness to the very principles which he follows, he that is washed needed not save to wash his feet.

Paying for the Sunday-School Literature.

Miss Sallie R. Grissett, of Wolf Bayou, Arkansas, writes to tell how the people interested in the Sunday-school at that place set aside the Sunday eggs to pay for the Sunday-school literature, and not only paid all, but had money left.

We are not told whether the hens were let into the secret of the plan or not. A very little of our daily incomes is sufficient to pay all the claims which the Christian work we are doing lays upon us. The best of all ways to pay is just to pay the church debts like all others.

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Epworth League.

February 10—If Christ [Should Come Tomorrow. 1 Thess. vi. 2, 4-8.

It is well for us, amid the scenes and employments which daily engage us, to find means of looking away from the world at times. We have duties here, and necessities of the physical nature must engage us much, and it is not to God directly that duty seems to be due, but to our brethren about us, and so it will be confessed when the Master shall say, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." And yet we need an outlook into the spiritual realm, and reflections which transport us beyond earthly scenes and set us in thought before God and amid the environment of the purely spiritual world. Such an outlook is furnished in the thought of what our experience would be, if time with us were now ended, if now we stood before the Judge in whose presence we must soon certainly stand. Or we may think of Christ coming to the world to reign over it and of the kingdom of heaven fully established here.

If Christ should come tomorrow how would it be with us? How would we hear that announcement if it were made today?

If one thinks of Christ only as his judge sitting in the glory and awful severity of holiness to judge his own imperfect character and life, and to punish any the slightest deviation from perfection, the thought could only inspire terror. Even to ourselves our lives seem imperfect, with our feeble understanding, our low ideals and our partiality for ourselves. To set ourselves in thought then before the flaming eye of the holy and omniscient God, and fancy the x-ray of the heart searching Judge seeking through all that we have done and all that we are for faults, the thought, I say, is overwhelming, appalling. But this is surely not a just point of view. The compassionate one who died to redeem us will come to be admired in them that love him. Love may rule in our hearts though our conduct and lives may not stand the test of perfect rightness. We have loved earthly parents ardently, though we have obeyed them imperfectly, and their presence was not a dread but a consolation and a protection. If now, whatever our past may have been, we long to be in sweet harmony with the Divine King, we shall not think of the past. The sufficient evidence that Christ accepts us is that we fully accept him. He that confesseth me before men the same will I confess before my Father.

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er and his holy angels. He that is ashamed of me before men of him will I be ashamed. We need not go back over all our past to dig up and drag into the light every act and motive as if our hope of heaven were only in a perfect life, such as God might require of perfect and unfallen beings, but we may stand in the hope of salvation through mercy, through pardon, through renewing grace. The cross shall not be obscured by the terms of the judgment day. But the spirit of Christ must be in all the saved. How shall we test that spirit? Our lesson study suggests that the truly prepared for Christ's coming will be those who are going quietly about their business when he comes. Let no man startle you with the thought that he has learned the day when Christ shall come. The true preparation is not helped by that. The negligent housekeeper dusts about briskly getting ready for a visitor. But God is not deceived. That preparation which is this advantage is not genuine. When the bridegroom came the five wise virgins were asleep as well as the others. As to the mere matter of correctly calculating the hour of his coming that was of no importance. There is a readiness in character which secures one from alarms. Any man would watch if he knew the hour the thief would come. Inasmuch as we know neither the day nor the hour when the Son of Man cometh, we should always be ready. It is not terror, not alarm which is the motive of right preparation for Christ's coming, but it is such love of his people, his work, and his blessed reign as leads us to wish his reign were fully established. If we truly rejoice at the progress of his kingdom we shall rejoice at the consummation of it.

Go your way then, loving, serving, waiting. Laboring truly for the triumph of the Master you will surely rejoice when that triumph is revealed. Love the good and do the good and you will enter into that experience and life which Christ's coming will only broaden and exalt. The wise servant who gives to the Master's household their portion in due season is ever ready for his appearing and his kingdom.

HINTS AND HELPS.

The books of the Bible were divided into chapters and verses years after they were written, and frequently a subject is by this means cut in two. Thus our lesson today is a continuation of 1 Thess. 4:13-18, where Paul writes of the second coming of Christ. The Thessalonians knew that the day of the Lord "was to come suddenly and unex-

pectedly, like a thief in the night (Matt. 24:36-41, Mark 13:20-32, Luke 12:35-40, Acts 1:7, 2 Pet. 3:10-18), and as they were not of the darkness "or night, it ought not to find them unprepared. Darkness in the Scriptural sense means ignorance, superstition, wickedness, unbelief (Rom. 13:11-14, Col. 1:13, 1 Pet. 2:9, 10, 2 Pet. 2:12-16).

Death ends men's probation, and thus settles their state at the second coming of Christ, and whether the body be dead or alive all will meet him on that day.

When Paul reasoned with the Jews in the synagogue at Thessalonica (Acts 17:1-14) he based his arguments on the Old Testament scriptures; for this letter to the Thessalonians was the first book of the New Testament written except possibly the Gospel by Matthew.

Now, if these Thessalonians were not in darkness when they had the Old Testament possibly Matthew's Gospel and this one letter from Paul which was to "be read unto all the holy brethren," how much less are we of the darkness who have the "Old Testament," the four "Gospels," "the Acts," all the "Epistles," "Revelations" and the history of Christianity since the close of Revelations. And we have the scriptures bound in one book, and in editions so cheap that the poorest laborer may own a copy.

It is true Paul had preached to them three weeks, probably as many months; but we are in sound of the gospel every Sabbath. They were in the dawn of Christianity, we are in its full light; are not our responsibilities greater?

If Christ should come tomorrow,

1. Would he find your church doing the work she ought to do? Why?

2. Would he find your League asleep?

Would he find your leaguers seeking wealth, pleasure, wealthy preferment to the purifying of their souls?

Would he judge us by our opportunities for doing and getting good or by the good we have actually done?

Would he find your heart protected by the "breastplate of faith" and your head by the "hope of salvation?"

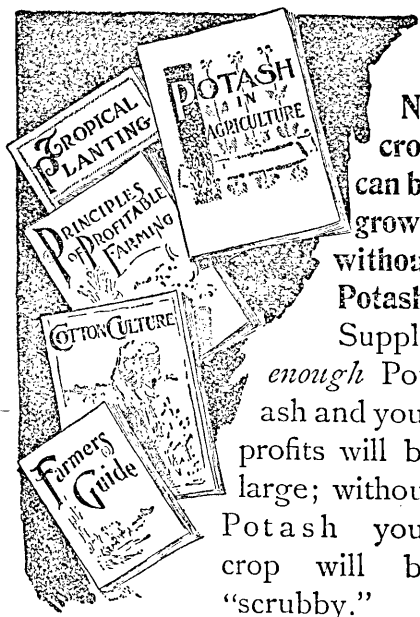
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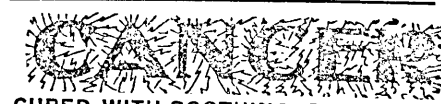
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THE ARKANSAS METHODIST.

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WEDNESDAY, JANUARY 30, 1901.

EXIT QUEEN VICTORIA.

The death of Victoria Alexandria, Queen of the United Kingdom of Great Britain and Ireland, and empress of India, was announced in our last issue, the news being received just as the paper was going to press. Because of the difference in time the report was in type here before 6 p. m., although the death of the queen was at 6:30. During the past week the reign of Queen Victoria has been the chosen theme of the secular press, which has presented the chief incidents of her history, delineated her personal character, detailed the circumstances of her sickness and death, and the ceremony of introducing her successor.

Victoria Alexandria, the only child of the Duke of Kent, and the Princess Louisa Victoria of Saxe Coburg, was born in Kensington palace May 24, 1819. She succeeded her uncle, William IV, on the British throne June 20, 1837. She was married to Prince Albert of Saxe Coburg Gotha February 10, 1840. Queen Victoria had nine children: Victoria Adelaide Mary Louise, born November 21, 1840; Albert Edward, Prince of Wales, born November 9, 1841; Alice Maud Mary, April 15, 1843; Alfred Ernest Albert, August 3, 1844; Helena Augusta Victoria, May 26, 1846; Louisa Carolina Alberta, March 18, 1848; Arthur William Patrick Albert, May 1, 1850; Leopold George Albert, April 7, 1853; Beatrice Mary Victoria, April 11, 1857. Of these children, Princes Albert and Leopold and Princesses Alice and Helena are dead. Albert, the Prince Consort, died December 14, 1861.

The reign of Queen Victoria was not only the longest but the most illustrious of English history, and we may add of the history of the world. She planned no great movements, she exerted no great influence on politics, she met no great crises, yet in her reign was illustrious. Under her sway the greatest nation on earth advanced steadily in power, wealth, intelligence and virtue.

This progress in all the elements of national greatness was largely due to the influence of the queen. She gathered about her wise counsellors. She steadily held right principles. She sought the welfare of her people. She respected the rights of all men. She was without vanity. She indulged no schemes of ambition and was too wise and pure in character to become a party or a victim of schemes. She presented a character which won the hearts of her subjects. The purity of life in the palace inspired higher ideals for all the people and contributed to strengthen domestic virtues in every home. Victoria was exemplary

as a wife and mother. She was of the noblest type of womanhood and her people were blessed and made better for the love they bore her. Her example was an influence for good in every court in Europe. Seeking only to do right, trusting in the guidance of God, without ambition or pride of royal display, and knowing well to maintain the dignity of a sovereign, regarding the things which make for true happiness and prosperity, Queen Victoria's influence will remain a blessing to the world forever.

By the death of Queen Victoria her eldest son, Albert Edward, Prince of Wales, becomes king under the title of Edward VII.

At 9 o'clock Thursday, January 24, while the traditional ceremonies were duly observed at St. James Palace, this proclamation was read by William Henry Weldon, king-at-arms:

PROCLAMATION.

"Whereas, it has pleased Almighty God to call to his mercy our late sovereign lady, Queen Victoria, of blessed and glorious memory, by whose decease the imperial crown of the United Kingdom of Great Britain and Ireland is solely and rightfully come to the high and mighty Prince Albert Edward; we, therefore, the lords spiritual and temporal of this realm, being here assisted with those of her late majesty's privy council, with numbers of other principal gentlemen of quality, the lord mayor, aldermen and citizens of London, do now hereby with one voice, consent of tongue and heart to publish and proclaim that the high and mighty Prince Albert Edward is now, by the death of our late sovereign of happy memory, become our only lawful and rightful liege lord, Edward VII, by the grace of God, king of the United Kingdom of Great Britain and Ireland, defender of the faith, emperor of India, to whom we acknowledge all faith and constant obedience with all hearty and humble affection, beseeching God, by whom all kings and queens do reign, to bless the royal prince, Edward VII, with long and happy years to reign over us."

AN ANXIOUS INQUIRY.

A good sister has seen the following in the Globe Democrat and sends it to this office asking if it means the preachers of Kansas City generally, and whether such a movement does not need rebuke. Here is the note:

Kansas City, Mo., Dec. 17.—The pastors of Kansas City Christian churches adopted a resolution today declaring it to be their sense that the midweek prayer meeting, as it is conducted now, has outlived its usefulness, and appointed a committee to outline a scheme for something better calculated to meet the needs of present-day church people.

Dr. George H. Combs, who brought the subject up, declared that

the age had outgrown the old-fashioned prayer meeting. The best men's lives have now become so full of other things that they can not be induced to come out and spend an evening in prayer.

"I do not regard the decline of the prayer meeting as an unhealthy sign," he said. "Men do not spend so much time now in asking God for favors, but they do spend a great deal more time than they ever did in helping their less favored fellows. The prayer meeting is dying from natural causes. The prayer meeting is a failure because it is not educative, does not appeal to men's social natures and accomplishes nothing tangible and practical. The prayer meeting, as it now exists, is a relic of a time when the negative and dreamy side of men's natures predominated in their religion. Their active, positive natures are now predominant and they demand something of a more practical nature than it affords them."

We answer the inquirer that this note refers to some Campbellite folks who have not gotten any good out of their praying and concluded to quit it. Our Methodist people still keep up their prayer meetings as do the Presbyterians and Baptists. They still think that it does them good. If they did not believe in any direct operation of God's Spirit on the heart we suppose they would give it up also. We do not feel especially called upon to rebuke the action referred to in the note. If people find that the Lord does not answer their prayers they had as well quit praying, but those who have experienced otherwise will hold on. There are still a good many Campbellites that pray, and from the spirit and character of their lives we think the Lord helps them some.

IN SORROW.

The preachers of the Little Rock Conference and hundreds of our church members will hear with sadness of the death of Sister Johnson, wife of our aged brother, Rev. B. G. Johnson, now residing at Mineral Springs, Ark. Long have these two congenial spirits held sweet fellowship on earth. Brother Johnson writes us: "I am all broken up." That expresses it. Lonely is the little way that still remains to our brother to travel until all the loved and lost shall be found again. What comfort there is in Christian love and faith our brother has, and that is much.

We have a note from our young friend, Roy Moore, of Batesville, Ark., which he wishes the Epworth Leaguers to read. The note is to the effect that a free trip to the Epworth League national conference at San Francisco, next summer, is offered by our Epworth Era in exchange for the largest number of subscribers to that paper above two hundred. Brother Moore thinks it hardly

likely such a number may be secured unless the Leagues unite upon certain persons. He solicits the favor of the co-operation of the Leagues of Arkansas to enable him to secure the free trip. Brother Moore is worthy of this favor and will make a good representative.

From Rev. A. O. Evans.

My Dear Dr. Godbey—It has been in my heart a thousand times to send affectionate greetings to my dear friends and brethren in Arkansas, using our dear old paper as a medium. I read all they say and all that is said about them in it with the keenest relish. May God bless you all.

You will pardon me if I imagine you all inquiring what of A. O.?

Well, last year two things sustained me when all else went to pieces, viz., my loved employ and a calmness and serenity within. I never preached before when I myself claimed all the divine message as my very own. What preaching that was to me! It was the feeder of that inward peace. We had a fine year at Colorado, 75 added to the church, with a membership of a little over 200 at the beginning of the year. They raised salary from \$1,000 to \$1,200, and overpaid it. The whole town voted me a return. Arkansas contains as good friends as I have on earth, but they are not one whit ahead of the true and tried ones at Colorado. My heart turns to the town now not only because my sweet little Ewell and the precious remains of her mother are there, but in grateful recognition of a superior friendship. But a good Father has already rewarded them. I need not disclose the fact that I had a desire to serve those people again. The preachers and people of Texas, so far as I know them, have been exceedingly kind and tender towards me and I have everywhere been made to feel at home. The itinerant wheel dropped me out here at Georgetown, a great surprise to me and the people. I had a decided advantage in that I knew them while they knew nothing about me, as I was an entirely new man from the far west. (Colorado is nearly as far from here as it is from Little Rock.) Well, after a little lapse of time, following a most cordial reception we are very happy together. The general prophecy is that a fine year is ahead of us. This is regarded as one of the most important charges in Texas. It has one of the most handsome church buildings in the State. Built of stone. Has a seating capacity of over 1,000, an elegantly furnished pastor's study, parsonage is old but comfortable, nearly all parsonages in Texas are furnished at least with heavy furniture. The salary is \$1,800. The work in all departments is opening up nicely. Nearly fifty have been added to the church since conference. Our Southwestern University is a great school, manag-

ed by a strong team. I feel keenly the responsibility, yet I feel that God will use me for a great purpose here. My children are well and happy. I have a very capable housekeeper. My health is fine and I am full of cheer and good hope. I have no apology for this letter so full of self, brethren. Here's my hand; all shake. May the peace of God abide upon you all. Affectionately,
A. O. Evans.

Nashville Notes.

Bishop Fitzgerald preached at West End Sunday morning and ordained five young men of the Theological Department of Vanderbilt.

Revs. S. M. Cherry and Lewis Powell have been elected to the chaplaincy of the House of Representatives and the Senate, respectively. They are both pastors of Methodist Churches in Nashville.

Rev. Steven G. Barnes, D. D., of Long Meadow, Mass., has been elected dean of the Theological Department of Fisk University (colored).

The Y. M. C. A. of the city has engaged Vanderbilt professors to conduct a series of special meetings on Sunday afternoons. Dr. Denny was selected for last Sunday, and Drs. O. E. Brown and W. F. Tillet for the two Sundays following.

Rev. W. T. Rodgers, pastor of the Grace Cumberland Presbyterian Church, has accepted a call to the First Church of Knoxville. During his nine years' pastorate in Nashville 468 persons have professed religion under his ministry. He has been elected secretary and treasurer of the Nashville Ministers' Alliance for nine consecutive terms. He is deservedly popular, and there is much regret at his leaving.

C. J. G.

Death of Mrs. B. G. Johnson.

Sister Rachel S. Johnson, the wife of Rev. B. G. Johnson, of the Little Rock Conference, died at her home in Mineral Springs on the morning of the 19th of this month. The funeral service was conducted by the writer yesterday and her remains were laid to rest in the cemetery at Mineral Springs to await the final summons. I suppose some one will prepare a suitable obituary.

A. D. Jenkins.

Nashville, Ark.

Postponed.

The preachers' meeting at Wilmar is indefinitely postponed on account of "grippe" among preachers and their families. Have been confined to my room for several days with the monster. J. R. Cason.

Little Rock Church Notes.

There were very large congregations at our churches in the city on Sunday last. At First Church all the available space was required for the congregation. The gallery was not used.

At Winfield there was a full house and lack of seating room in

the Sunday-school department, more than 300 attending Sunday school. Eight were received into the church.

At Hunter Memorial congregations were large; eight new members were received. Two persons joined at Asbury. The congregations were large. Across the river, at Dye's chapel, Rev. J. B. Andrews is conducting a revival. There was a great audience Sunday and a deep interest.

Personal.

Dr. W. R. Lambuth is in Mexico.

Rev. T. O. Rorie's post-office is Wilmar, Ark.

Verdi, the great Italian musical composer, is dead.

Rev. James Thomas has been kept in doors by the grippe during the past week.

Dr. W. M. Leftwich was to begin protracted service at Conway, last Sunday.

Rev. T. H. Ware writes: "Arkadelphia District. The work of the year begins well."

Bishop Key has gone to hold the Mexican Conferences, and will be away for about a month.

Rev. J. B. Andrews is conducting a protracted meeting in Brother Branson's church, at Argenta.

We hear that Rev. J. H. Bradford is very sick. We pray for his recovery. He is a valuable man.

We would thank some one to give us the postoffice address of Rev. H. V. Johnson and Rev. J. D. Barker.

A late dispatch says that Li Hung Chang is suffering from fever and delirium, and his life is despaired of.

Senator McNemer has introduced a bill for establishing a school of correction. It seems likely to be well supported.

Senator Thomas B. Hardy, of Camden, in attendance at the Legislature here, is seriously ill at his boarding house on Lincoln avenue.

Rev. O. H. Tucker called Tuesday. He was in the wreck that occurred a few days ago on the Ft. Smith road, and was badly shaken up.

President Millar, of Hendrix College, has been in Little Rock the past week, rendering service in behalf of measures to establish a school of correction.

Rev. D. B. Price, who went from Southwest Mo., to the Montana Conference, is Chaplain to the House of Representatives of the Montana Legislature.

Mrs. R. C. Kerens, of St. Louis, will build a charity hospital at Eureka Springs, Ark., worth \$50,000. So says the St. Louis Christian Advocate.

Rev. W. B. Hays, pastor of our church at Clarendon, Ark., is in this city at the Catholic Infirmary with his wife, whom he has brought here for treatment.

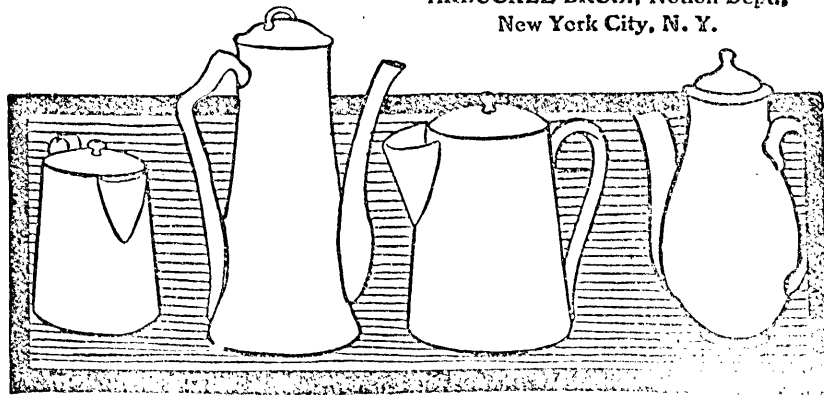
Bro. Thornburgh, our Business Manager, and his daughter Miss Dot, having permanently located near Win-



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field Church, have changed their membership from First Church to Winfield.

G. R. Wendling delivered his lecture on Mirabau and the French Revolution at Houck's Music Hall, in this city, last Thursday evening. He had a good representative audience, and his lecture was masterful in thought and eloquent in language and delivery.

Dr. H. C. Dunavant, who came to Little Rock from Osceola, Ark., six years ago, returned to that place this week to practice his profession. He had turned over his practice to Dr. J.

H. Hale, who was accidentally killed recently, and the call of the people now induces him to return. As a physician and a citizen, Dr. Dunavant was highly esteemed in Little Rock.

Christian Life.

New Tasks.

BY NANNIE J. REA.

I had dreamed that my school days were over,
But there came a strange message to me,
That I enter the great hall of Sorrow,
And when there, my new tasks I should see.

In impatience, aye, almost in anger,
I confronted the lessons so hard,
With a pride that would shrink from all helping,
Little matter how heavy the load.

Oh the hours were leaden-winged, lonely,
And the trials grew greater each day,
And I fain would have fled this grim temple,
But the orders came always to stay.

And my tear laden eyes were so heavy,
And this life seemed a wearisome bane,
In my heart there was naught but rebellion
'Gainst the One who had riven the chain.

Then at last, when so tired of struggling,
And so fearful of failures again,
I looked up in the face of the Master,
And humbly asked Him to explain.

Then in accents so gentle and loving,
He said now I could not clearly see,
But that in the undimmed hereafter,
I should know why all this must needs be.

Then forever the burdens were lighter,
And I knew that these problems of pain
Would be solved in the light of some morning,
Where no darkness would e'er fall again.

—Christian Observer.
Van Buren, Ark.

Personality of Christ.

It is strange that any one who studies the life, the teachings and the influence of Christ can doubt His divinity. A statement on this subject by Dr. C. M. Coburn, in the Homiletic Review for December, is so comprehensive that I am sure it will interest my readers. He says: "Yet this person, whom rationalists such as Schenkel and Strauss and Renan acknowledge to have been the most righteous person the centuries had ever seen, 'the inexhaustible source of truth and life,' 'the highest point, beyond which human posterity can not go,' 'the highest model of religion within the reach of our thought,' 'the highest consciousness of God that ever existed in the breast of humanity,'—this man was never converted, never repented, never acknowledged sin or error, so far as the records show, to God or man, never owned that he could possibly be wrong. He even claimed to be 'the Truth,' and always able 'to fulfill all righteousness.' He taught others to pray, 'God be merci-

ful to me a sinner;' but he himself never prayed, 'Wash me from my sins,' or 'increase my faith;' but represented himself as the fountain of life and purity where all men could be cleansed. His was a consciousness of sinlessness and complete union with the Father. All the prophets, apostles, saints and reformers of every age, with this one exception, have acknowledged 'All we like sheep have gone astray.' Jesus stands alone, having no predecessor and no successor in this claim of perfect holiness and never-failing union with God."

Now, if Christ was as "righteous" as even the rationalists admit, must we not believe what he says about himself? And if what he says is true, must he not have been "the Christ, the Son of the living God?" (Matt. xvi. 16). He called Peter "blessed" for making that declaration, and said it was revealed to him by the Father in heaven. What, then, must he think of the people who call themselves Christians and yet deny his divinity?—Herald and Presbyter.

The Chief Attraction.

Christians try to make the house of God attractive. Architecture, music and eloquence are laid under contribution for this purpose. Flowers, art, music, oratory are all appropriate in the place where men meet to worship the Almighty. But when these become the chief attraction of our minds, then the place is not the house of God to us.

The chief attraction of God's house is God himself. "The Lord is in his holy temple." Some men go to church to see the decorations; some go to hear music; some go to hear the preacher; some go because a great man worships there, and they wish to see him performing his devotions. But Christians go to church because the King of kings and Lord of lords is there. They go to meet God. They go because it is good for them to draw nigh to God. They go to commune with God.

Can we not meet God at home? What is the use of going to church to be with God, when he is everywhere? Nothing is more certain than that God is everywhere. No comfort is greater than the assurance that we can lift up our hearts to him at any moment and in any place, and find him present with his aid. The privilege of holding communion with God in the secret place and being alone with him cannot be too highly appreciated nor too diligently improved.

But he has ordained public worship also as a means of fellowship between him and his people. Public worship is required, not only by the written Word, but also by the constitution of our nature. We are social beings, and the social element is necessary in religion as well as in secular life. If all men should abandon public worship it would not be long until private worship

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

For sleeplessness and nervous prostration.

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

FROM A PROMINENT LADY.

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

Mrs. R. H. Bloodworth, Griffin, Ga.

AT THE CAPITOL.

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

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

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would be abandoned. If we should cease to pray together we should also soon cease to pray separately. God is everywhere, but the benefit arising from meeting him cannot be fully had if we never go to his house. He meets us at home, and in another way he meets with us in the sanctuary. Communion with God at home prepares us to see and hear him in his house.—The Christian Advocate.

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.

The new road to Hot Springs has no transfers.

CURE OLD CHRONIC CHILLS.

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

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

PROF. H. S. TRAYLER SAYS:

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

Hundreds of similar statements are on file.

CURE YOUR RHEUMATISM.

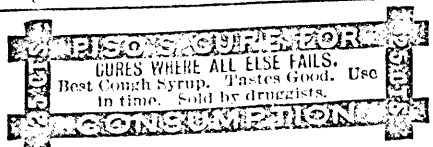
The work can be done at home at small cost, without a \$150.00 trip to Hot Springs. Often cured in first stages in one day. Abundant testimonials on file. All flesh wounds are caused to heal without giving pain or inflaming. One application takes out all pain. No alcoholic or opiate properties. Send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

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

Many cases like this reported and papers on file.

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A good man in each county in the State to handle articles that are as staple as bread, which, after use, become a household necessity with an increasing demand. A lifetime, honorable, paying business. Only small capital required. A worn-out preacher or farmer preferred. Special territory assigned. Write about it today to Rev. C. H. Gregory, Conway, Ark.



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For the Young People.

Class No. 4.

Oh! what a happy occasion it was to be! Miss Lewis, the teacher of class No. 4 in Sunday-school, had promised her pupils a picnic on the river next Wednesday afternoon. They were all to meet at her house, at one o'clock, where the wagon would be waiting; and Miss Lewis said they could stay till sundown. The children had scarcely talked of anything else for several days, and finally the time arrived. It was a lovely afternoon in the springtime, and at the appointed time every pupil was in his place, except Fred.

"What can be the matter, that he does not come?" said Walter. "I saw him this morning, and he told me his mother had made a big cake for him to take with us."

"Shall we wait any longer, Miss Lewis?" asked one of the girls.

"Oh, yes," she replied, "I don't want a single pupil to be absent. While we wait, we will play a game of clubfist. Stack up your fists here," she said, as she set her own on her knee. After the fists were all "stacked up," Joe "knocked off," and Leslie had to "come home on his tip-toes, scratching his head." This set all the children to laughing, and just then Fred came running around the corner, almost out of breath. As soon as he was near enough, he called out: "I'm so glad you waited, Miss Lewis; I was afraid you'd go without me. Mamma sent me to the station to bring Aunt Mary, and I just did get here in time."

"Yes, we waited a few minutes for you, Fred," said Miss Lewis, "but we will soon be off, now that you've come. Two of you boys, bring the ice-cream freezer to the wagon. Florence and Sadie may bring the basket of cake, and Joe and Will may put in the croquet set."

Miss Lewis had ordered the wagon filled with hay, and as she seated herself in the middle, all the boys and girls gathered around her, while Fannie playfully commenced singing "Froggie in the Middle, and he can't get out." The driver popped his whip, and off started the horses, while the jolly party kept up the song.

After a half hour's ride the wagon stopped, and ten merry boys and girls sprang out.

Some of the boys got their fishing tackle and cans of bait, and were soon fishing. Joe and Frank unfastened the boat and took some girls for a ride while Miss Lewis helped to put up the croquet set for four children to play. Josie and Will brought the checker board from the wagon, and were soon busy with a game.

Everybody was having a good time, and soon Miss Lewis was at the wagon, slicing cake and dishing ice-cream. Suddenly a shrill whistle sounded and each one knew that

Neuralgia's Pangs

Are the warning cries from overworked, worried, weak, hungry and exhausted nerves—nerves that have been abused and neglected until outraged nature could stand the strain no longer without a protest. Every piercing, cutting, tearing, burning, pressing pain of this dreadful disease is a call for help. Why not heed this call while relief is within your reach? Now is the time to begin; and the best of all remedies to use is

"The pain from neuralgia in my head and eyes was so intense that I was blind in both eyes for three months and the doctors kept me under the influence of morphine. The best oculists in the South treated me but I got so bad that at last one of my eyes bursted and had to be removed. It was Dr. Miles' Nerveine that cured me, and I have not needed any medicine in over four years." LAURA E. JACKSON, Alvord, Texas.

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It is the essence of nerve foods and a reconstructant of unfailing power, which nourishes, fortifies and refreshes the whole nervous system. Begin its use at once.

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was a signal to come quick or the cream would melt, and you may be sure they lost no time in obeying the summons.

"My! What a splendid time we're having," said Will.

"Yes, sir," said Frank, "let's have another picnic next week, Miss Lewis."

"No, dear," replied the teacher, "not next week, but we will have another pleasant surprise real soon."

After luncheon, Miss Lewis went for a boat ride, with the boys, while the girls washed the dishes in the river.

Pretty soon the driver blew the whistle, and teacher and pupils were soon at the wagon, and ready for a homeward ride. A merry crowd it was, that stopped before Miss Lewis's gate, half an hour later, and as the boys sprang from the wagon, they shouted: "Hurrah for class No. 1! Three cheers for the teacher!" A Teacher.

CATARRH CANNOT BE CURED

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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LITTLE ROCK, ARKANSAS.

Married.

CUMMINS-LAY.—At the residence of the bride's mother, near Prairie View, Ark., Mr. Presly Cummins to Miss Malinda Lay, Rev. J. C. Shipp officiating.

TALLEY-HENDRICKS.—J. C. Talley, of Atlanta, Ark., to Miss Sarah L. Hendricks, Spotsville, Ark., December 19, 1900, Rev. J. W. Vantrease officiating.

COLSON-M'CLENDON.—Rev. J. J. Colson, of Center Point, Ark., to Miss Anna W. McClendon, of Atlanta, Ark., December 27, 1900, Rev. J. W. Vantrease officiating.

TARKINGTON-PATTERSON.—December 20, 1900, Mr. John Tarkington to Miss Cora Patterson, both of Prairie county, Ark., Rev. J. H. McKelvey officiating.

HOLLOWAY-CLARK.—January 2, 1901, Mr. Wesley Holloway to Miss Katie Clark, both of Prairie county, Ark., Rev. J. H. McKelvey officiating.

M'CLAIN-DOWNEY.—At the residence of the bride's father, December 23, 1900, Mr. N. D. McClain to Miss L. C. Downey, Rev. J. J. Mellard officiating.

CROWDER-GRANTT.—At the home of the bride's father, B. F. Holliman, near Hot Springs, Ark., December 25, 1900, Rev. T. H. Crowder to Mrs. Laura Grantt, Rev. J. W. Berry officiating.

JONES-MITCHELL.—January 10, 1901, at the home of the pastor, near Booneville, Ark., Mr. Robert Jones and Miss Lela Mitchell, Rev. Leland E. Southard officiating.

WAKER-BOLIN.—Mr. Lewis Waker to Miss Roxie Bolin, at the residence of Rev. W. C. Tombs, Searcy, January 9, 1901.

STARNES-MURPH.—January 14, 1901, at the residence of the bride's father, Mr. E. L. Murph, Smackover, Ark., Mr. Geo. M. Starnes, formerly of Stephens, Ark., but now in the railway mail service with headquarters at Memphis, Tenn., and Miss Fannie Murph, Rev. J. A. Sage, officiating.

VAUGHN-M'CORCLE.—December 24, 1900, at Bethel Church, Rev. W. W. Mills officiating, Mr. J. R. Vaught to Miss Hattie McCorcle, all of Caddo Gap, Ark.

BRADFORD-GROWNS.—January 2, 1901, Mr. C. M. Bradford, of Texas, to Miss Nellie Growns, of Saratoga, Ark., Rev. H. M. Bruce officiating.

FAIR-COLLYER.—At Buttram's Chapel, on Pea Ridge, Sunday, January 13, 1901, Rev. J. A. Fair, of Pond, Ark., and Miss Parolee Collyer of Buttry, Ark., Rev. J. H. Sturdy, assisted by Rev. P. T. Rice, officiating.

CRABTREE-ROSS.—January 15, 1901, at the parsonage of the M. E. Church, South, at Prairie Grove, Ark., Mr. Edgar Crabtree, of Prior Creek, I. T., to Miss Maggie Ross, of Prairie Grove, Ark., Rev. T. A. Martin officiating.

SANDERSON-POLLARD.—December 24, 1900, at residence of Dr. J. M. Dunn, Richmond, Ark., Alex Sanderson, of Texarkana, and Miss Kate Pollard, Rev. S. A. Hill officiating.

RAY-SIMS.—December 26, 1900, at residence of bride's father, near Wilton, Ark., Walter Ray, of Cerro Gorda, and Miss Grace Sims, Rev. S. A. Hill officiating.

SATHER-RICHARDSON.—On the 20th day of January, 1901, at the home of the bride, Mr. Peter Sather to Miss Beulah Richardson, Rev. J. A. Parker officiating.

THE ARMY OF HEALTH.

The Army in the Philippines Insignificant Compared with this One.

If all the people of the United States, Canada and Great Britain who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would make an army that would outnumber our army of one hundred thousand by at least five to one.

Men and women, who are broken down in health, are only a part of the thousands who use this popular preparation, the greater number are people who are in fair health but who know that the way to keep well is to keep the digestion perfect and use Stuart's Tablets as regularly as meal time comes to insure good digestion and proper assimilation of food.

Prevention is always better than cure and disease can find no foothold if the digestion is kept in good working order by the daily use of Stuart's Dyspepsia Tablets.

Mr. Thomas Seale, Mayfield, Cal., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

Miss Lelia Dively, 4627 Plummer street, Pittsburg, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

From Mrs. Del. Eldred, Sun Prairie, Wis.: "I was taken dizzy very suddenly during the hot weather of the past summer. After ten days of constant dizziness I went to our local physician, who said my liver was torpid and I had overheated my blood; he doctored me for two weeks without much improvement; I finally thought of Stuart's Dyspepsia Tablets (which I had used long before for various bad feelings) and the first three tablets helped me.

They are easily the best all round family medicine I ever used."

The army of people who take Stuart's Tablets are mostly people in fairly good health, and who keep well by taking them regularly after meals. They contain no opiates, cocaine or any cathartic or injurious drugs, simply the natural peptones and digestives which every weak stomach lacks.

Stuart's Dyspepsia Tablets are sold by all druggists everywhere in United States, Canada and Great Britain.

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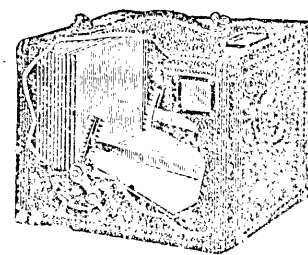
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Ref.: City Bank. Richmond, Va.

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

Our Church at Home.

PARAGOULD CIRCUIT.—I am starting off well on my work; had fine watch-night service. Hope to do some good work for the Arkansas Methodist during the year.

A. C. Griffin.

SAPULPA, I. T.—We are getting along smoothly down here. Preachers are planning and working for great things. Some meetings are being held and others are being arranged for. We expect to begin here in a short time. Ours are an excellent people, and our second year starts out with prospects of enlargement all around. I have a number of copies of our conference minutes on hand. Would like to exchange with the editors of your patronizing conferences.

J. M. Porter.

THAYER, MO.—This is a pleasant and interesting charge, and an important one for our church. A cultured and prosperous people compose our membership, in the main. Sunday-school and League doing good work. The town has about 2,000 people. We have a comfortable parsonage ("Sunny Side") home. Tell my friends that my health is good and that we are doing our best up here, for the church and our Lord, and we so much crave their prayers.

I. B. Manly.

Thayer, Mo.

HICKORY PLAINS CIRCUIT.—Brethren, were you ever on this circuit? If not you have missed a feast. These good people know how to make their preacher feel welcome, not only welcome but full. We have had no storm; there was one threatened, but owing to delay of our household effects it did not come, and if the diminutive cyclones that have been striking the parsonage in the way of everything good to eat for several days are only parts of the original storm. We are glad that it did not come all at once, for we never would have stood it. The good Lord only knows when it will stop. The thing continues. We expect a bluster most any time. We are going to have a good year, D. V. Brethren, breathe a word of prayer for us when you read this.

J. H. McKelvy.

MOUNTAIN HOME, ARK.—Our First Quarterly Conference has come and gone. Our beloved P. E., Brother Merrill, was not with us owing to afflictions in his family. We were all very sorry he could not come. A visit from him is always very pleasant and helpful. We are willing, however, to excuse him. He has been faithful in the performance of all his duties. No man has been truer to his church and his God than he.

Our reports are good, and everything promises success this year. We feel confident of success in all lines. Prospects are fair for a good revival, and we propose to make a full report on all the collections. We have about three-fourths of all our

collections ordered by the conference secured by cash and good subscriptions.

We are serving a loyal people. No man ever had a more loving and sympathizing people than these. It is a pleasure indeed to serve them. All are ready to co-operate with the pastor in the work, and, best of all, they are charitable toward their pastor. They know he is not perfect in everything, and they can excuse the mistakes he is apt to make. They expect no more of him than he can do. Our officials are true men, and they do business on business principles. We are praying for and expecting good results from the labors of these faithful servants of the Lord. By God's grace we expect to make this the best year of our charge.

Lee Bearden.

CABOT CIRCUIT.—We are back on the Cabot circuit the second year. Our people have received us kindly, and we are starting off very well with our work. We are indeed among a clever people, and are well pleased with the charge. We have much work to do. Church houses to be repaired, or rebuilt; League and Sunday-schools to be improved; and we need a revival of religion most of all. But we are praying, planning and expecting the hearty co-operation of our people; and by the grace of God and the guidance of the Holy Spirit we hope to make advancement. The people treat their pastor kindly and pay him well, but the greatest desire of our heart is to see the church members living holy and active lives and sinners being converted.

We are starting well on our conference collections, and the material interest of the church is progressing, but oh, for more of the power of the Holy Spirit in our hearts and lives.

A. F. Skinner.

BOYDSVILLE, ARK.—This is our second year on Boydsville Circuit. The people gave us a cordial welcome. The young people pounded us, while the older ones stood off and saw it well done. I am no hand to boast, but I do want to say that a better class of young people than these of the Boydsville Circuit are not easily found, even in Arkansas, and I have traveled over it for 20 years or more, and have never been where there were not good people. We are starting off very well on all lines. Our first quarterly conference came very soon after annual conference. It took us a little by surprise yet the report was reasonably good and attendance good. Each steward took up his work cheerfully and with a determination to collect in full. We also commenced with the year on conference collections, and are succeeding well. I do all this by public collections.

Our P. E. preached us a good sermon and in quite a business way handled all the business of the conference, and made friends. Attend-

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Above is our new 1903 style genuine "Quaker" Bath Cabinet. Write for Booklet Free.

OUR NEW QUAKER Folding Turkish BATH CABINET

is not a cheap, shoddy, flimsy affair, but is **GUARANTEED TO BE THE BEST CABINET ON EARTH, OR YOUR MONEY CHEERFULLY REFUNDED.** Has latest improvements—a real door, on metal hinges, not a bag to pull on over head, or a hole to crawl through. It has a strong, rigid, galv. steel frame. Covering best, antiseptic, hygienic cloth, rubber lined. Our Cabinet does not rest on the shoulders, nor pull on over head. No woodwork to rot, warp, crack or pull apart. A wooden frame for a Cabinet would be about as valuable as a wooden stove. Our Cabinet will last 20 years, is large and roomy, knees, arms and legs do not touch the sides. Plenty of room for hot foot bath and to sponge, towel and cool the body while inside. Our New Heater, Back and Vapor Cup are the best. **TO OPERATE** simply open door, step in, sit down. (All done in one minute). Bathe, open top curtains, cool off perfectly, step out. Only perfect Cabinet made. Folds flat in 1 inch space. Weighs but 10 lbs. Easily carried. **RECOMMENDED BY OVER 1,000,000 HAPPY USERS**—such eminent people as Alice B. Stockham, M. D.; Chicago, Editor of "Tokology;" Hon. Chauncey M. Depew, U. S. Senator; Congressman John J. Lentz; Louis Morrison; Rt. Rev. Bishop J. L. Spalding; Rev. C. M. Keith, Editor "Holiness Advocate;" Senator S. McCarroll, and thousands of others.

WE ALSO FURNISH \$2.00 Book FREE to Patrons—100 pages, by Prof. Gering, "The Guide Book to Health and Beauty." Gives nature's treatment for every disease as followed at Health Resorts in Europe and America. Tells how to live, etc. It's a mine of knowledge.

HOT QUAKER BATHS BENEFIT every MAN, WOMAN AND CHILD.

Open the 5,000,000 pores of the skin, sweat out all the poisons in the blood, which if retained, overwork the heart, lungs, liver and kidneys. **Make clear skin, bright eyes.** Keeps you strong, vigorous and healthy. Prevents Colds, Grippe, Fevers, Consumption, and all Disease.

WE POSITIVELY GUARANTEE RESULTS.

Our medicated bath treatment will cure Nervous Troubles, Debility, Weakness, Sleeplessness, Neuralgia, Aches, Pains, Colds, Grippe, Obesity. **Cures Rheumatism** (we offer \$50 reward for a case that cannot be relieved). **Cures Headache, Gout, Sciatica, Piles, Dropsy, Diabetes, Indigestion, all blood, skin, liver, stomach and kidney troubles.** Not only cures, but prevents all ailments peculiar to ladies.

With the Cabinet, if desired, is a **Head and Complexion Steaming Attachment**, beautifies complexion, cures and prevents skin eruptions and diseases, Eczema, Pimples, Blisters, Blackheads, Asthma, Catarrh, Bronchitis, all Throat Trouble. **IF OURS IS NOT THE BEST CABINET MADE WE DON'T WANT YOU TO KEEP IT,** but so confident are we that it will please you, that

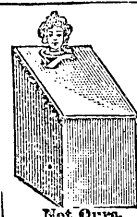
WE SEND IT ON 30 DAYS TRIAL, to be returned at our expense and your money refunded if not just as represented. What could be more fair? We have been making genuine Bath Cabinets for years, are the largest m'frs in the world. Sold 300,000 last year. We're responsible, capital \$100,000.00.

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Not Ours. All cheap affairs, pull on over head, look like this are Dangerous.



Not Ours. Cheap, flimsy affair, top separate, pulls on over head, not a genuine Quaker. Raise up or more Cabinet falls to pieces.



Not Ours. Why pay \$7.50 or \$12.00 for wooden frame affairs, which rot, warp, split and are unsatisfactory, when a genuine "Quaker" with steel frame, costs only \$5.00? Lasts for 20 years, and is guaranteed superior, or money refunded.

AGENTS AND SALESMEN WANTED \$10.00 to \$50.00 WEEKLY

MEN AND WOMEN—At Home or Traveling. Our Agents Made Over \$600,000.00 Last Year. Albert Hill, of N. J., \$238 first month. John Hannibal, R. R. Conductor, \$634. Mr. Muncy, of Texas, \$12.50 first two hours. Rev. McDaniel, \$300 while preaching. Lida Kennedy, \$84.00 while teaching. Mrs. Hitchcox, \$222 besides housekeeping.

LET US START YOU—BE A MONEY MAKER. We are spending \$350,000.00 adv. this Cabinet, creating an enormous demand right in your locality. You supply it and make a handsome income. Failure impossible. Every energetic man or woman makes \$5.00 to \$10.00 daily. Plenty good territory. **Write for 1901 Proposition, New Plan Terms, etc.,** (stating age, town and county wanted). Address: **The WORLD MANUFACTURING CO.,** Sole M'frs, 2754 World B'ldg., Cincinnati, O. (The above firm is thoroughly reliable.—Editor.)

ance on preaching is very good. We are now organizing prayer meetings and Sunday-schools. We observed watch night, had a good time. Good congregation and good behavior. We had some gentlemen from Central Illinois with us—whom I think competent judges—that pronounced everything splendid and behavior that even surpassed their own State. Our public school, under the supervision of Prof. Weldon is giving entire satisfaction.

Boydsville has four stores, one saw mill, one cotton gin, blacksmith shop, and stave factory; one hotel and no whisky. We are not going to have any. Only one church in the town, but many Christians of different denominations.

The "Arkansas Methodist" is not a stranger in this country. Yet I hope many more will subscribe soon. We are undergoing the scourge of la grippe now. I hardly meet any one feeling well, and some pass into pneumonia, but it is not very fatal yet. Above all, we are praying and planning for a great ingathering of souls this present year and ask the prayers of all our friends and brethren.

J. R. Edwards.

They who are at ease in Zion aid to contribute an easy time for those who are out of Zion.—Arthur Edwards.

It would be a good thing on New Year's day to give back to the devil all the bad habits of your life.

The healthy old man wears his gray hairs like a silver crown. What if he be threescore and ten if there is still fire in his eye, firmness in his step, command in his voice and wisdom in his counsel? He commands love and reverence. Yet how few wear the mantle of age with dignity. Dim eyed, querulous of speech, halting in step, childish in mind, they "lag superfluous on the stage," dragging out the fag end of life in a simple existence. The secret of a healthy old age is a healthy middle age. The man who takes care of his stomach, who keeps his body properly nourished, will find that the body does not fail him in old age. The great value of Dr. Pierce's Golden Medical Discovery lies in the preservation of the working power of the stomach and other organs of digestion and nutrition. From this center is distributed the nourishment of the whole body, the salt for the blood, the lime for the bones, phosphates for the brain and nerves. A sound stomach means a sound man. A man who keeps his stomach sound by the use of "Golden Medical Discovery" will wear the crown of gray hairs as befits a monarch, with dignity and ease.

Woman's Work.

In Memory of Mrs. Alberta Hudson.

Whereas, On the 8th day of December, 1900, God in his wisdom called from us our beloved sister, Mrs. Alberta Hudson; therefore be it

Resolved, That in her death the W. F. M. Society of Newport, Ark., has lost one of its most earnest and active workers, whose levelness and purity of character, kindness and gentleness of disposition exercised among us endeared her to every heart in this work.

Resolved, That in her death the missionary cause that she served so faithfully has suffered a loss that cannot easily be estimated and while her mortality is consigned to the grave her noble deeds and Christian character will ever live in the memory of this society.

Resolved, That these resolutions be spread in full upon the records of this society; that a copy be furnished the bereaved family, also a copy be sent the "Arkansas Methodist" with request to publish.

Mrs. R. W. Bandy,
Mrs. S. W. Taggart,
Mrs. T. E. Kelley,
Committee.

ARCHITECT'S FOOD.

Grape-Nuts Turned into Big Buildings

The duties of an architect are so multitudinous, looking after the thousand and one details required in the construction of large buildings, that many of them suffer from the constant mental application and require the best of food to keep up their work. The chief draughtsman in the office of R. T. Newberry, Architect, at 1227 New York Life Bldg., Chicago, by name, Henry C. Hengels, says:

"After nine months' constant application in the preparation of the necessary plans and details for the large hotel known as the Post Tavern and the Post Building, at Battle Creek, as well as several other large institutions, I found myself in a very debilitated and dyspeptic condition and unfit for work.

"Instead of medical treatment, I used Grape-Nuts food in place of the usual breakfast cereals. The first few days gave great encouragement, and after a week's use, quite an appreciable improvement manifested itself. Since then, daily use has entirely restored the digestive functions to their natural healthy condition, and I have gained about one pound per week. I am now entirely well and strong again and am able to apply myself to work with more than usual vigor. I consider Grape-Nuts a most valuable food for all brain workers. The help this food has given me is incalculable."

W. H. M. Society.

Dear Children and Young People of the Little Rock Conference—In the beginning of the New Year and the new century I come to talk to you about the great mission work that may be and must be accomplished within the next one hundred years by those who are now babes in the cradle, children and young people of the present day. From this company must come our leaders of State, Church and Mission. Shall we be disappointed? We will not, dear young friends, if you will enlist now in the work of Christ, thus receiving thorough training for the warfare against sin and Satan and to help to plant the banner of King Immanuel over all the forts of the world.

My young friends, as a conference officer I have the supervision of your work and I should be delighted to know that a Juvenile and Young People's Auxiliary is in every charge in the conference.

Our companion work in the church is the Foreign Mission cause and a hand-in-hand policy. Home and Foreign work will lead us to a happy climax and a bounteous reward at the end. Ask that the work be organized in your church.

Prove yourselves worthy of so sacred a trust as a new century by endeavoring to take a more earnest hold on church work and begin 1901 with a grand rally for God, for home and native land.

Praying for united hearts and hands in the Master's cause and wishing each one a very happy New Year, I am sincerely yours,

Mrs. A. D. Jenkins.
Nashville, Ark.

Our Delegates,

Dear Sisters of White River Conference—After consultation with the executive committees of the Foreign and Home Mission Societies of the White River Conference, the following are appointed delegates to the Southern Missionary Conference to be held in New Orleans, April 21-30:

W. F. M. S.
Mrs. J. C. Hawthorne, Jonesboro; Mrs. E. A. Jeffett, Paragould; Mrs. J. M. Green, Newport. Alternates: Mrs. Adah L. Roussau, Osceola; Mrs. P. A. Robertson, Searcy; Mrs. John Wallace, Newport.

W. H. M. S.
Mrs. E. F. Coombs, Batesville; Mrs. J. C. Harder, Searcy. Alternates: Mrs. A. L. Malone, Jonesboro; Mrs. I. N. Barnett, Batesville; Mrs. Robert Newbern, Searcy.

Our Missionary Secretary, Dr. Lambuth, requests that we make earnest supplication for an outpouring of the Holy Spirit on the church at home and for the speedy evangelization of the world. More than one thousand delegates will offer this pe-

House Work is Hard Work without GOLD DUST.

tition to our Father till April 24th; will not every woman in the conference join this prayer circle?

Mrs. Robert Neill,
Cor. Sec., W. F. M. S.
Mrs. S. H. Babcock,
Cor. Sec., W. H. M. S.

Our Responsibilities.

TO MEMBERS OF W. F. M. SOCIETIES OF LITTLE ROCK DISTRICT:

My Dear Sisters—With the last reverberating note of the funeral knell of the dead century, comes an awakening of responsibility to meet the requisition of the newborn age now here. Having passed the juvenile stage in woman's missionary work, we are now expected to do our work in a forceful, realistic way, befitting stalwart, trained womanhood. The door of opportunity that has been creaking on its hinges for years past is now wide open, and no ideal range of imagination is required to see the magnificent results that will accrue, if we will promptly, systematically and prayerfully do the work in our reach. We cannot afford to trifle with the Master's business. If one of us were going to a dress-maker, we would get an itemized account of what would be required to make a perfect garment, not even the seam, binding or basting thread would be left out; by this we husband time and secure more satisfactory work.

Last June at our "Missionary Conference," the officials gave us an itemized list of what we as members of the W. F. M. S. were desired to do. Our auxiliaries were to meet regularly and promptly; the dues, conference expense fund and Twentieth Century pledge were earnestly urged for collection, leaving any other special work to be decided by our consecration and zeal for the great, comprehensive cause for Foreign Missions.

A backward glance will show how we have halted and stumbled in the work. A peep into the bare, unhomelike rooms of some of our dear missionaries would surely make us hasten to pay back dues. The seams of our work are unbound for want of conference expense fund. How can we make the edges smooth and fit in all the inequalities without this fund? Many parts of our mission work are disjointed and may be an important piece lost, for want of "free-will offerings" as a strong basting thread to hold it in place. Instead of making missionary work pre-eminently the burden and anxiety of our religious life, we find, too often, it is secondary and in some instances almost altogether neglected.

My dear sisters, have you counted the blessings that come to you through the preached gospel and Christian education. What would you take in exchange for them?

While we have so much, the in-

heritance is not ours alone. We must go or send the news of the great sacrificial offering to those heirs of salvation who do not know of this rich estate. To do this, we must not wait for the development of some ponderous plan that will shock the nerve centers of the universe and crown us with perennial adulation, but with a purpose that knows no defeat, take hold of duty as it unfolds in our daily rounds. The work is wisely, symmetrically planned; let us see that it is executed.

Keep the interest in your auxiliaries growing by constant activity; do not neglect the monthly meeting and do not go to them without preparation of heart; add some earnest thought, a prayer, as a gift that will prove your love for Christ and those for whom he was crucified.

Do not cripple the work by failing to send in your quarterly reports at the proper time. The work can not be done by impulse! System, promptness means a great deal to our whole constellation of workers. Why delay until the tenth or twentieth of the month the report that should be in the hands of your District Secretary, your conference secretary and the secretary of the Woman's Board before that date? If the secretaries of our auxiliaries do not send in their reports the whole machinery stops and the delay of one report impedes progress. It is the little things that make the world go! Grains of sand in minute interstices make stone walls impregnable! I pray God that a clearer view of the great work may be given you, that an intense earnestness may possess your souls, and that you may each do more and better work for Foreign Missions, that those who succeed us may find the platform built by you a stepping-stone to a perfect and triumphant evangelizing of the world.

Let the secretary of each W. F. M. S. in the Little Rock District see to it that the report of her society in its highest and best merit is in the hands of the district secretary by the first day of March, 1901.

Elmira F. Snodgrass,
Dist. Sec., Little Rock Dist.

If You Feel Irritable

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

The skeleton in the closet often destroys the life in the home.

Are You Hard of Hearing or Deaf?

Send stamp for full particulars how to restore your hearing, by one who was deaf for 30 years. Dept. 117, John Garmore, Mt. Lookout, Cincinnati, Ohio.

The hardest of all trouble to bear is that which we go out to meet.

At Rest.

NORSWORTHY.—Ruby Bell Norsworthy, infant daughter of T. E. and Fannie Norsworthy, was born April 21, 1900, and died December 27, 1900. Little Ruby Bell only spent a few brief months in her parents' home to gladden their hearts and brighten their home, and then God took her to enrich heaven. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." I baptised little Ruby on the first Sunday in October.

J. R. Dickerson.

MATTHEWS.—Mrs. Dueanna Matthews was born February 25, 1837, and died December 19, 1900. Sister Matthews was a sufferer for a long time, and for some weeks before her death she suffered intensely, but she bore it all quietly and without a murmur. Sister Matthews was loved by all who knew her, she leaves a daughter who with a husband, five children and many friends and relatives mourn over their loss in her departure. Her husband went on before her a little more than a year ago. Sister Matthews was a member of the Christian Church, and lived a devout Christian life.

J. R. Dickerson.

LEASE.—Tennie May Lease, infant daughter of James and Bertha Lease, born December 2, 1900; departed this life January 14, 1901. Her life was short on earth, but she has gone to rest forever. She was a sweet and bright baby. Her parents doted on her very much.

Weep not, dear parents, for the loved one, for Jesus said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." She suffered much while here, but now her suffering is over. Her little heart will never know sorrow or pain, nor will her little feet ever learn the paths of sin.

Birdie Dodson.

ROSS.—Mrs. Lou Ross (nee Smith) was born May 21, 1862. She was married to James Ross March 16, 1879.

She joined the M. E. Church, South, in 1894, and died January 5, 1901.

Her last words were, "Jesus is here." She leaves a husband, several children and an aged mother. May God's grace sustain them.

W. W. Christie.

FEARS.—John Henry Fears was born July 29, 1879; died December 27, 1900. His father and sister belong to the Methodist Church. He left his father and mother and two sisters. He was well thought of by everybody. He was engaged to a nice young lady, who was twenty years of age and was to be married January 13, 1901, but death parted their engagement.

M. Hopper.

HORSHAW.—On January 10, 1901, death claimed and took from the walks of men Mrs. Helena Horshaw, wife of J. E. Horshaw. She was born December 14, 1862, in Blount county, Ala. She was married to Mr. Horshaw in the summer of 1879, with whom she lived very happily till her death. The fruit of their married life was three children, two of whom went before their mother. She professed religion and joined the M. E. Church, South, in 1878, since which time she has enjoyed that sweet fellowship with God, which comes from implicitly trusting all to him. Her mother, Sister McClinton, spent the Xmas holidays with her and brought her home with her, hoping a change would aid her to grow stronger; but in a few days she had a hemorrhage of the lungs and passed away without warning. Her husband was notified but arrived after she had gone. The heartbroken relatives we point to

Christ who shall finally conquer death and rob the grave of its victory.

F. M. Tolleson.

HUGHSON.—John K. Hughson was born February 4, 1829, in Marion county, Tenn.; moved with his parents (William and Edith Hughson) to Ripley county, Mo., when he was quite young. From Missouri he came to Benton county, Ark., in 1878. He was twice married: First to Miss Frankie Cochran, who preceded him to the spirit land in 1854. His second marriage was to Mrs. Caroline Sandlin, his now bereaved companion, Dec., 1856. Uncle John professed religion when a young man and joined the M. E. Church, South, in which he lived a consistent Christian until death, which occurred January 12, 1901, at Osage Mills, Ark. Uncle John was a good man, loyal to his church, true to his vows. He was kind to all. Truly, in his heart was the law of kindness. His funeral was preached by the writer to a large concourse of friends, after which the Masons took charge of his body and buried him with Masonic honors. The home is deprived of a loving husband and father. The church has lost one of her best members, and the community a loyal citizen. May God sustain the bereaved ones, and save them in heaven.

L. A. Blevans, P. C.

M'WHIRTER.—Brother G. W. McWhirter died of heart failure near his home in Salem September 17, 1900. Death came at a stroke from heart failure. For many years, and really ever since his boyhood days, Brother McWhirter has been a Christian in the Methodist Church, South, and though he had not lived out the allotted time of man, we can say that his life on earth was not misspent, which was clearly shown in his daily walks, his regular attendance at the house of God, and his clear and impressive testimonies for Jesus. His last testimony, and his death being so soon after would cause one to think that he must have felt that his work on earth for the Master was done.

The principal words of his last testimony were these, that he had enjoyed the meeting more than any he had attended for a long time; that he had been happy all through the meeting, and that he could not tell why, but that he could say that there had not been a burden on his heart. Nothing but the love of him who hath said "My grace is sufficient for thee," could call forth such words as these at the close of a Christian life, the life of one whose heart had been burdened many times with the trials and temptations that await us here, and one whose heart had been crushed and his head bowed down with unspeakable grief for several years, grieving over the death of an only boy, who was taken from his home just as he was approaching manhood and whose life up to the time of his death indicated a future of prominence and usefulness.

How many deeds would never spring to life, but for the loosening and detaching agency of sorrow, to break up the hard and stony soil of nature. To the Christian these severe afflictions are but the hand of God upon his head to bless him. Now we see through a glass darkly but then face to face."

Kate Phillips.

FOR BILIOUSNESS, MALARIA, CONSTIPATION, TAKE

BOND'S LIVER PILLS

One is a Dose. Gentle, Effective

TALK WITH FUNSTON

Established a quarter of a century.

W. L. FUNSTON COMPANY

Wholesale and Retail.

MONUMENTS.

Everything in
MARBLE, GRANITE, AND STONE.
BUILDING WORK OF EVERY DESCRIPTION.
New Telephone No. 515. Long Distance Telephone No. 1496.
Office 605, 607 Main Street. Steam mill, East Ninth street and Choctaw,
Oklahoma and Gulf Railway. Little Rock, Ark.
Write for prices.

FIGURE WITH FUNSTON.

SIMS.—William Harvey, son of Dr. W. H. and Bettie Sims, was born March 14, 1884, and died November 19, 1900. He professed religion and joined the Methodist Church in August, 1898, and unspeakable comfort is found in the fact that not only in his exemplary life but in his calm, peaceful and triumphant death, he gave good evidence of the genuineness of his conversion. His brief religious life was full of promise, not only to be a stay, comfort and help to his parents and beloved sisters, but to the church of God, and the entire community in which he lived, honored and loved as a worthy Christian young gentleman.

Could medical skill, parental affection, the tender ministries of loving sisters and watchful solicitude of many friends have availed, this dear young man would be with us today. But the infinitely wise and gracious Creator ordered otherwise, and to his behest we bow, saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Our heart is full, and we could say much more of our dear young friend whom we have known and loved from his childhood. His early death, viewed from the human side, is sad, indeed, but contemplating it in the light of eternal truth, we know that he is with God and the good, "where there is no death," forever safe, forever happy. May the God of all comfort abide with sorrowing ones, and bring them all to a happy reunion in heaven at last.

Jas. E. Caldwell.

Tulip, Ark.

MILLS.—Dr. David Smith Mills passed peacefully into the heavens August 3, 1900. He was the son of Rev. David and Jane R. Mills, and was born in Middle Tennessee June 23, 1829. He grew to manhood in Haywood county, Tenn. His medical training was received at the Memphis Medical College. He was one of the pioneer physicians of Pine Bluff, Ark., where he spent a long and useful life, lying at his home on West Second avenue, surrounded by many relatives by whom he was tenderly loved. He was buried from the First Methodist Church, of which he had long been an honored member and officer. The medical fraternity attended in a body, and the Masonic lodge, of which he was a member, performed the honors of the order over his remains. Jas. A. Anderson, J. F. Carr and Jas. M. Hawley took part in the religious services. He rests in Bellwood Cemetery, Pine Bluff, awaiting a glorious resurrection.

Dr. Mills had been twice married. First to Miss Emma Altis, and after her death to Mrs. Martha Andrews. He was singularly blessed in both these good women. The latter preceded him to the grave only a few months, and was certainly one of the best women we had ever known. He left no children of his own, but left behind him five of the children of Mrs. Andrews, to whom he was always devoted. Out of a family of seven brothers and one sister, with whom he grew up, only one remains.

The Little Rock and Hot Springs Western Railroad

TRAIN SCHEDULES.

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

R. W. WALKER & CO.

Ice, Coal, and Wood.

Dry Cook Wood. Prompt Delivery.

6th and Main. Little Rock Ark.

Old phone, 635. New Phone, 835.

Warning Order.

State of Arkansas,
In the Supreme Court of
W. M. Watkins, Appellant,
vs. Appeal from Pulaski Circuit Court
Frances C. Martin, Appellee.
The appellee, Frances C. Martin, is warned to appear in this court within thirty days and defend in this cause.
December 4, A. D. 1900.
A true copy. Attest, P. D. ENGLISH,
Clerk.
Mark Valentine, Atty. for Appellant.

Probate Court Notice.

Notice is hereby given that the undersigned, as administratrix of the estate of John P. Beall, deceased, will present her petition, in the Pulaski Probate Court on the 31st day of January, 1901, praying that she be authorized to sell the North half of the North East quarter Sec. 15, T. 3 N. R. 11 W. for the benefit of said estate.

Frances E. Beall,
Admx.

Morphine,

Opium
Cocaine,
Cigarette,
and Whisky

HABITS CURED IN FROM 3 TO 7 DAYS.
PAINLESS AND HARMLESS.
NO PAY TILL CURED.

DENARCOTINA SANITARIUM,

1259 Poplar Street,
Memphis, Tenn.

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

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The Bell Foundry Co., York, Pa.

R. H. M. Mills, who, notwithstanding he has hundreds of friends about him, has felt lonely since his brother went away.

Dr. Mills was a good man. His manners were those of a polished gentleman; his spirit always gentle, his heart always kind, his humility and his honor were beyond question; his devotion to his church and his friends was beautiful. Nature had done well for him, and grace had put its deep and blessed stamp upon him. He was ready. Jas. A. Anderson.

THE ARKANSAS METHODIST.

GEO THORNBURGH BUSINESS MGR.

WEDNESDAY, JANUARY 30 1901

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

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

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

From Hope.

Editor Methodist:—We take great pleasure in making a correction of what was recently written you, in reference to the liquor contest in this county. Instead of having the ballots counted again, after overruling the demurrer of the temperance people, our honorable county judge decided that evidences of fraud must first be produced before the contest should proceed, whereupon the whisky men gave up the fight, and Hempstead county is free from saloons for the next two years. We gladly say our great fears were not realized, and give all honor to those in power for being saved from the expected disaster.

Last Sunday night, Rev. E. A. Tabor, Superintendent of the Anti-Saloon League, held a mass meeting in our church, and delivered a very interesting address on the progress of the work in the State. He received a subscription of \$167.50 to assist in the law enforcement department for the coming year. Last year our people gave \$103.

J. R. Sanders.
Hope, Ark., Jan. 26, 1901.

Quarterly Meetings.

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

February—London and Knoxville, at London 9, 10; Walnut Tree circuit, at Walnut Tree 16, 17; Lamar and Mt. Olive, at Lamar 23, 24;

March—Danville and Ola, at Ola 2, 3; Gravelly circuit, at Gravelly 9, 10; Rover circuit, at Mineral Springs 16, 17; Clarks-ville circuit, at Hayes Chapel 23, 24; Prairie View circuit, at Pee Dee 30, 31;

April—Clarks-ville station, 6, 7; Coal Hill and Altus, at Hartman 13, 14; Spring Hill and Bethlehem, at Bethlehem 14, 15; Dover circuit, at Gum Log, 20, 21;

May—Ozark circuit, at Granades Chapel 4, 5; Ozark station 11, 12; Dardanelle circuit 18, 19; Bellville circuit 25, 26; Dardanelle station 26, 27.

Preachers' Meeting.

I hereby call a Preachers' Meeting at First Church on Tuesday next at 10 A. M. Let the preachers of the city and the District come together for fellowship, counsel and mutual improvement.

J. H. Riffin, P. E.

Read This.

To the Superintendent—Dear Brother: We propose making a beautiful record of all receipts to the Twentieth Century Fund in Arkansas, have it bound in Morocco and deposited in the libraries of Hendrix and Galloway Colleges, as a permanent memento of the Twentieth Century movement. In this record we want to place a complete list of our Sunday-schools, officers, teachers and pupils, with amounts given by each one. These cards are furnished for this purpose.

Let the matter be explained in the Sunday-school, then the teachers may present the cause to their classes, securing a donation amounting to from one cent to one dollar from each member. If possible let something be placed opposite each name. If any are too poor, let some one else pay for them and put their names on roll.

When these lists are completed return them with amount collected to me in the enclosed self-addressed envelope.

F. S. H. Johnston, Mgr.
Conway, Ark., Jan. 15, 1901.

Catarrh Cured at Home

A Practical Common Sense Treatment Has Been Discovered That Can be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only \$1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Samples Mailed Free

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and if you wish special advice, there will be no extra charge. Address, Dr. J. W. Blosser & Son, 102 Broad street, Atlanta, Ga.

WILD WITH ECZEMA

And Other Itching Burning
Scaly Eruptions with
Loss of Hair

Speedy Cure Treatment \$1.25

Bathe the affected parts with Hot Water and Cuticura Soap (25c.), to cleanse the surface of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment (50c.) freely, to allay itching, irritation and inflammation and soothe and heal, and, lastly, take Cuticura Resolvent (50c.) to cool and cleanse the blood. A single set (price, \$1.25) is often sufficient to cure the most torturing, disfiguring and humiliating skin, scalp and blood humors, with loss of hair, when all else fails.

This sweet and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning, and scaly humors of the skin, scalp, and blood, and points to a speedy, permanent, and economical cure when other remedies fail.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scald head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants and the anxiety of worn-out parents, as in milk crust, tetter, and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura remedies are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy, have made them the standard skin cures and humor remedies of the civilized world.

Millions of Women Use Cuticura Soap

Assisted by CUTICURA OINTMENT, for beautifying the skin, for the stopping of falling hair, for softening and whitening red, rough hands, for baby rashes and itchings, in the form of baths for annoying irritations, for too free or offensive perspiration, in the form of washes for ulcerative weaknesses, for many sanative antiseptic purposes, and for all the purposes of the toilet, bath and nursery. CUTICURA SOAP combines in ONE SOAP at ONE PRICE, viz., 25 CENTS, the BEST skin and complexion soap and the BEST toilet and baby soap in the world.

Low Rates

TO THE

Old States

(via the Cotton Belt).

Tickets to the Old States will be sold over the Cotton Belt, December 20th, 21st and 22d, 1900. Return limit, 30 days



Ask your nearest Cotton Belt Agent for any information you desire for your trip. He will tell you the exact cost of a ticket from your place, what train to take to make the best time and connections and aid you in any other way he can.

E. W. LABEAUME,
Gen'l Pass'r and Ticket Agent,
ST. LOUIS, MO.

A. S. DODGE,
General Traffic Manager,
ST. LOUIS, MO.

Warning Order.

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

OPIMUM Morphine, Whiskey HABITS easily CURED at home. Endorsed by physicians, ministers and others. Book of particulars and testimonials, sealed, sent free. Tobaccoline, the tobacco cure, \$1.00. Sold 10 years.
G. WILSON CHEMICAL CO., Dublin, Texas

Go to Hot Springs over the new road.

That Picture.

The Twentieth Century Picture of the Little Rock Conference will be ready for delivery about the 1st of February. The group will be brought out in two sizes: One, 16x20 inches, price \$1.60 postpaid; a smaller size for \$1.30 postpaid. Every Methodist home should have one of these pictures. Order at once of Prof. Eckler, Hot Springs, or of B. A. Few, Hamburg, Ark.

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