

# The Arkansas Methodist

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

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"Speak Thou the Things That Become Sound Doctrine."

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NO. 43

## News and Notes.

### Call of the Editorial Committee.

The joint committee of editorial management of the Arkansas Methodist will meet in the Editor's office at the Book House, 311 West Markham Street, Little Rock, Wednesday, November 6, at 3 p. m. The committee is composed as follows:

Arkansas Conference:—Revs. H. Hanesworth, A. C. Millar and F. S. H. Johnston.

Little Rock Conference:—Revs. Jas. A. Anderson, T. D. Scott and T. H. Ware.

White River Conference:—Revs. S. H. Babcock, M. M. Smith and S. L. Cochran.

BISHOP McCABE, OF THE M. E. Church, is earnestly advocating the election of thirty new bishops at their next General Conference. He thinks twenty-five bishops ought to be sent to foreign fields and five new ones elected for the home work as three are likely to be relieved on account of age. This would give twenty-five still remaining for the work in the United States.

MINISTERS AND REPRESENTATIVES of different religious organizations in St. Louis have signed a request to the Chairman of the Louisiana Purchase Exposition to provide a building suitable for any displays the various religious bodies of the country may choose to make and for holding meetings and hearing lectures as may be planned. The name of Rev. R. D. Smart, D. D., former pastor of the First M. E. Church, South, Little Rock, and now pastor of Cook Avenue Church, St. Louis, heads the petition as president.

MISS STONE IS STILL IN THE hands of her captors. But \$50,000 of the required ransom has been subscribed so far as reported. It is stated that there seems little chance of the brigands to escape capture and that as it would probably go worse for them if they murdered the prisoner, Miss Stone will be rescued. Our Washington correspondent writes us a week as follows: "Miss

## THE METHODIST FOURTEEN MONTHS FOR \$1.50.

### A GENERAL CANVASS.

Among the institutions and agencies for promoting the work of our church and advancing the cause of Christ in Arkansas, there is none so general in its influence and so efficient in its aggregate result as the church paper. And every preacher in the conference can make it more efficient, by giving it a wider circulation. It will strengthen the work in every charge, where its circulation is increased. It will benefit every home where it is taken and read. At the close of this conference year and at the opening of the next, will the brethren join to move forward the METHODIST a thousand subscribers or more? An average of four from each preacher will do it. There is hardly a preacher in our church in Arkansas that cannot send us three new subscribers before January. It is an advantage to us to run out our subscriptions at the close of the year, and to help this canvass we will credit all cash subscriptions taken before January next to the end of the following year; that is, to January 1, 1903. We will give the same credit to all who pay up all back dues and send \$1.50 to pay for a year in advance.

GODBEY & THORNBURGH.

Stone's case is still being watched with the deepest interest and sympathy in Washington. All that officials of the Department of State will say is that Miss Stone is alive; that efforts for her release are still being made, and that there are excellent reasons to hope for ultimate success.

IN LOWER CANADRA, ISLAND OF Samar, forty-six American soldiers, Company E, Ninth Regiment, under First Lieutenant George W. Wallace, was attacked October 16th by 400 Bolomen. Ten Americans were killed, six wounded, when reinforcements arrived and Filipinos retreated leaving eighty-one killed. Two gun-boats have been sent to the scene of action.

The Philippine Commission, in order to guard against agents who would foster rebellion among the Filipinos, has required all suspects landing on the islands to take the oath of allegiance, and now it is found that the very first man to take the oath, Fiske Warren, has formerly been an agent of the Filipino Junta and under direction of its head, Sixto Lopez.

ON LAST SATURDAY THE LAW-suit of Searcy College et al. against

W. H. Langford et al. was decided in the White County Chancery Court, Special Chancellor D. H. Cantrell of Little Rock presiding, and judgment was given in favor of the College. The facts show that the property had been sold to W. H. Langford and Mrs. Mary Speers, of Pine Bluff, under promise from them to continue the school. After the building burned these parties collected the insurance, \$17,500, and purposed to hold it for their own use, claiming that they were owners of the property in fee-simple. The Court decided that Speers and Langford were under the obligations of a public trust and that the insurance money must be used to rebuild the College, and if Langford and Speers refused to comply with this order that new trustees should be elected to receive the money and carry out the trust.

MR. CHARLES FREDERICK WEL-ler, general secretary of the Associated Charities, gave an entertaining discourse in the "Church of Our Father," Washington City, on last Sunday evening and one calculated to accomplish much good. His subject was "How the other half lives in Washington"

and the lecture was illustrated with a number of stereopticon views. While Washington is not afflicted with the tenement evil it has the back alley evil. In its alleys hundreds of people live in a state of congestion and squalor which is pregnant of grave disorder and immorality and Mr. Weller believes that by bringing the facts home to the thoughtful and moral people of the community the conditions as they exist will be remedied. His appeal for help for the sake of the little ones was most touching and a view, showing President Roosevelt an interested visitor in the Kindergarten of Hull House, Chicago, was greeted with applause.

### The Triennial Episcopal Convention.

The Triennial Convention of the Episcopal Church in America has just been held in the city of San Francisco. It was an important meeting, not so much for any legislation effected, but for the spiritual tone of the meeting and the impulse given to more earnest work in the cause of the Master.

The senior Bishop of the church is Clark of Rhode Island. He is ninety years of age. He was too feeble to preside in the House of Bishops and the House elected for their chairman, Bishop Dudley of Kentucky. Dr. Lindsay of St. Paul's Church, Boston, was elected chairman of the House of Deputies.

On the second day of the Convention the meeting for the Woman's Auxiliary to the Board of Missions was held in Grace Church. Over a thousand women received the holy communion, and a missionary collection of \$104,000 was taken.

The third day, the House of Bishops was closed and the Bishops met with the Deputies in a general meeting of the Board of Missions. At other meetings the entire Convention met as a Board of Missions to hear the reports of the Missionary Bishops engaged in home and foreign fields. Every effort was made to give a new impulse to the missionary work. The missionary appropriations for the year past were \$300,000.

Renew your subscription.

## Educational Notes.

Estimates are frequently made of the good that might be accomplished if what was spent on things useless and things hurtful were spent for benevolent purposes. Concrete examples are more telling than figures. A gift of \$1,000,000 has recently been made to Columbia College accompanied with the explanation that the sum donated represented what the donor, now an old man, might have spent during his lifetime on whisky and tobacco.

### What is Education?

Education is a process, not a period. It is a thing that is always doing and never done. There is no end to it, because there is no end to human life. The fool rests in his folly, but the wise man adds fact to fact, faith to faith, force to force. There is always enough of truth to go round, and enough of it to outlast and outreach the utmost exertions of men to attain it. The more of it that is had the more of it is revealed as still to be had. So the wisest are the humblest, and, paradoxical as it may seem, those who are best fed become the hungriest for further food for mind and soul.—Central Christian Advocate.

### Two Young Men of Special Interest Just Now.

BY JAMES H. CARLISLE, LL. D.

Two young persons just now are objects of special interest to friends and beholders. The first is the Student, who has lately gone from the front door of a college, to try the great outside world. Very much depends on the next few steps in his life. Two points may divide the line on which he will travel. Will the learning, whether much or little, gathered from books, bear translation into real life? Perhaps he has worked earnestly to get his education. Perhaps others have gone through self-denial and limitations for it. Now, it remains to be seen what he will do with it. A costly tool, that it has taken years to make and polish, is in his hands. Will he use it only to hurt himself and others? Take one question, but that a critical one. How will he meet the inevitable, prosaic, decisive, money side of life? Will economy, prudence, industry and honor mark his business intercourse with all men? Or, will love of show, haste in running up accounts, carelessness in paying them, place him, before long, with the useless baggage that society has to carry? Will he be color-blind as to credit and debt, while keen-eyed in other things?

Young man! Up to the point of self-support, and support of those really dependent on you, money is of first importance. Beyond a reasonable margin there money sinks to a lower place. It will be a great mistake if you treat money as a smaller matter, while to you it is a greater matter. It will be an equal.

if not a greater mistake, if you continue to look upon it as a chief thing, when, with you, it has really become a second rate thing. Money is means to food, raiment, shelter, furniture, home, books, travel, ability to help others and to build up society in many valuable interests. Try to make money, with these worthy objects in view. Then use your money wisely and unselfishly. Determine to make your living, but do not sacrifice your life for it!

The second young person now attracting attention and interest is the one entering the back door of a college to begin his course. He, too, will find paths starting from the campus, pointing in all directions, to glory or to shame. He may at once rush against some of the defenses which good society has thrown around him. Or, he may break through some of the finer but real cords that parental care and home training have wound around his inner being. In either case the poor young fellow will feel the rebound to his hurt. He, too, may meet his first and hardest test in the money side of life. His pocketbook, whether well-filled or empty, may be a heavier burden to him than the hardest text book that he must grapple with. For the shopkeeper to seek his acquaintance, to call him "Mister," to flatter him by saying blandly, "O, never mind the money. You can have anything in my store. I will be so glad to have your name on my books"—this is an era, in the young customer's life! Here is exactly where shameful defeat may overtake the bright young student who comes from the recitation room victorious! Truthfulness, honor, young manhood, all may go down!

Parents! Send your boy from home well equipped at this point. He must meet this critical test. He cannot avoid it. It would not be best for him to avoid it. Be frank, tender, even generous, unsuspecting, with him, in this matter. Trust him wisely, as one way to make worthy to be trusted. Do not too readily mistake boyish weakness for worthlessness. But let him know that everything on which his good name and your happiness depend is at stake at this point; everything that makes young manhood noble or glorious. Let him feel assured that no triumph in the examination or recitation room, on the college platform, in the society hall, in the social circle, in the gymnasium or on the athletic field can excuse or atone for carelessness in making debts, and paying them only with silence, insincere promises or lies!

A wise man with more than usual experience in college life said: "I never saw a perfectly punctual scholar go astray." Commit your obedient son fully to this great habit of "perfect punctuality," and start him on this new page of his life and yours, with your confidence,

your high expectations and your prayers!

A life of usefulness and honor to the graduates of the first year in the century! A safe and profitable college course to the applicants of 1901!—Southern Christian Advocate.

## Temperance.

The third victim within a few months of the habit some foolish parents have of keeping bottles of whisky around their rooms died this week, at the Emergency Hospital. He was a five-year-old boy. The details in each of these three cases were strikingly alike. The parents kept a bottle of whisky; the child got it, and drank its contents, and medical science could not drive the deadly poison out of its system. "Touch not, taste not, handle not," is the only safe attitude to adopt towards all intoxicants.—Washington Correspondent.

A temperance paper, the Prohibition Orator, said recently:

"It is time to stop talking about the dreadful saloon power, which is nothing but the power of men banded together for self-protection in the conduct of an indefensible business, and to marshal against it the invincible power of the Holy Ghost."

To this the Wine and Spirit News, in the very spirit of the saloon business, blasphemously answers:

"If they ever do get the Holy Ghost after us it is all off, for sure enough. If there is one thing above another a saloonist fears, it is the Holy Ghost."

To this the American Issue, the organ of the Anti-Saloon League, replies:

"We publish the above as the first example of speaking against the Holy Ghost in ridicule we have ever seen. It will be noted that this horrible blasphemy is committed by a liquor journal."

These extracts show, as plainly as language can, the spirit of the saloon and the spirit that opposes it. All things right and good and holy are trampled under foot by the saloon. By this course it dooms itself to destruction.—Herald and Presbyterian.

## Contributed.

### Missouri Letter.

BY M. B. CHAPMAN, D. D.

The Missouri Conferences have all been held and the new conference year has begun. The sessions were all pleasant and harmonious, though there were considerable changes, some of which were great surprises. Rev. H. G. Henderson, of Parkersburg, W. Va., was sent to First Church, St. Louis, and Rev. Felix R. Hill, Jr., of Sedalia, Mo., took his place. A rather unique transfer was that of Rev. W. F. McMurry, presiding elder of the St. Joseph District, Missouri Confer-

ence, to the presiding eldership of the St. Louis District. It is unusual to make a transfer presiding elder, but Brother McMurry was one of the best presiding elders the Missouri Conference has ever had, and for three years he raised all the conference collections for his district in full. There is no question but that he will make a "boom" in St. Louis, and accomplish a good work.

The Southwest Missouri Conference met last week at Marshall. As you know, Mr. Editor, that is a beautiful little city, and the preachers and laymen were delightfully entertained. I had the pleasure of being the guest of the Rev. Dr. Morris, pastor of the Cumberland Presbyterian Church. The Missouri Valley College, located at Marshall, belongs to that denomination, and is a prosperous institution. Under the presidency of Dr. Black it has been very successful and I had the pleasure of visiting it and examining its large building and seeing its beautiful grounds.

Several visiting brethren attended our conference, but Dr. J. H. Pritchett was the only connectional officer present. Of course he feels fully at home in Missouri, and the educational address which he delivered was of a high order. Bishop Candler captured the hearts of all who were present at the conference session, and his talks, sermons and addresses were of a high order. I think most of the brethren were pleased with their appointments, and I am sure that the Bishop did the very best he could. The number transferred was rather unusual, ten members being changed to other conferences. Four, however, were removed on account of their health, three of these being from Kansas City. The Rev. E. P. Ryland, who had pulmonary trouble, was sent to El Paso, Texas, and your correspondent was transferred to the Los Angeles Conference. I had hoped to remain in Missouri during the rest of my ministry, but my physicians said that I must leave this climate, and so within two weeks I will go to the far West. But it makes little difference if I can do good work for the Master and accomplish something for the church. Dr. S. H. Werlein, pastor of Central Church, Kansas City, was transferred to the Northwest Texas Conference and appointed to First Church, Fort Worth. The Rev. E. D. Monzon, pastor of that church, succeeds him. There were six changes in Kansas City, only two of the pastors being retained. Dr. C. M. Bishop, pastor at Nevada, was transferred to the Missouri Conference and appointed to Francis Street St. Joseph, which is the leading charge in that conference.

I regret to say that the statistics showed a decrease along all lines in our conference. A number of the pastors reported only two or three conversions during the year.

some said they had not had a single addition on profession of faith. Evidently something is radically wrong, for the work of the pastor is to save souls and bring men, women and children to Christ. Every pastor ought to be a revivalist, and if he is not then he should get some one to help him. Some of the preachers seemed to think that the work of evangelists had something to do with the decrease in membership, and a resolution was passed by a small majority deprecating the work of evangelist and advising the pastors not to engage them. I voted against the resolution, for while I do not approve of some things the evangelists do, I know many of them who are faithful, earnest men, and accomplish great results in their work.

The following delegates were elected to the General Conference: W. B. Palmore, J. W. Howell, W. H. Winton and C. H. Briggs. The lay delegates are Messrs. Benton, Jones, Taylor and Rhodes. Dr. Palmore is the only one of the delegates who was a member of the last General Conference. The next session of the conference is to be held at Jefferson City.

#### As I See Cuba.

REV. JOHN M. MOOSE, CHAPLAIN  
U. S. A.

Dear Doctor—To any ordinary Methodist from the State of Arkansas, the situation here is very promising—promising very hard work for a long time with small returns.

## Retrospect.

It is an evil day for the wife and mother when she scans her worn face in the mirror, and asks the question, "Does it pay?" Does it pay to sacrifice health and happiness to wedded love? But there is another question which rightly takes precedence of Does it pay? It is this: "Is it necessary to sacrifice health and happiness to wedded love?" Half a million women answer, No! They have been weak and have been made strong by Dr. Pierce's Favorite Prescription. They were sick and "Favorite Prescription" made them well. It will do the same for almost every woman who gives it a fair and faithful trial. It stops weakening drains, heals inflammation and ulceration and cures female weakness. It tranquilizes the nerves and encourages the appetite.



"I expected to become a mother, and a threatened miscarriage greatly weakened me," writes Mrs. E. A. Nations, of Wills Springs, Searcy Co., Ark., "and my old disease returned. My husband got another doctor for me but I seemed to just drag along and get no better. At last I told the doctor that if his medicine did not help me I would go back to Dr. Pierce's medicines. I did so, and by the time I had taken them one month I could do my own housework, except washing, and tended my garden too. I was stouter than I had ever been while waiting baby's coming since my first baby came (this one was the sixth child). She is now eleven months old and is a healthy child. As for me, I feel as young now as I did at eighteen years of age. I am thirty now. I can cheerfully recommend Dr. Pierce's medicine to all suffering womankind."

Doctor Pierce's Pleasant Pellets cure biliousness and sick headaches.

But that might probably be said with equal propriety of almost any other people. There is nothing here especially discouraging. Brothers MacDonell and Clements are doing the work of the church systematically, intelligently and zealously; and, withal, are having a fair measure of success.

The Cubans are great lovers of liberty. This is plainly shown by their antipathy to the marriage vows and the confinement of continuous labor, and their impatience under moral restraint. But there are some reasons for the present conditions. The Catholic Church here has not often taught morality by example, whatever it may have done by precept. The climate is very much calculated to "make a man exceedingly ambitious to do nothing." As to marriage, that has been out of the question with many of the poor, for the fee charged by the church was more than many ever accumulated.

To a Southerner the absence of a color-line seems at first quite strange but he would find it quite difficult to say just where it should be placed among the Cubans. There is something strange in seeing a negro walking with a pretty, well dressed, intelligent white woman, and the incongruity may not vanish if you are informed that they are brother and sister.

Sunday is a great day for pleasures of all kinds with a part of the people, but where that part keeps itself during the week no one could tell from a Sunday view of the streets and stores. Last Sunday two of us went to the memorial service at our American Church, and so far as we could see all the work of a city was in progress just as though it were Saturday. We saw not a store closed, nor any other building, usually open during the week, except the cathedral. They seemed to be keeping the Sabbath there.

The Spaniards are the merchants of Havana, and they have a very definite idea of their purpose in life, but a very indefinite idea of what is appropriate in the way of profits. An American is an opportunity and opportunities are never neglected. They seem to have a mortal dread of asking less than might be paid; so they put their prices so high that not even an American would pay more, and if they are not able to get that they understand how to maintain their dignity while their prices lose all likeness to their former selves. If you have the patience to argue the question for a day or two you can frequently get what you seek for a third of the price first asked. There are a few Jews here but the only excuse for it, that I can see is that they are here to learn the trade. You will understand that the standpoint from which I have viewed Cu-

ban life, so far, is that of an army chaplain.

Columbia Barracks, Havana, Cuba.

#### Nashville Notes.

Nashville has had excellent weather for the opening of her schools. Sunday was an ideal day, bringing large crowds to the church. If we may judge by the attendance of the past few weeks, Nashville has a church-going people.

At West End an unusually large number of the members was present, at the request of the pastor, to hear the announcement of service for the coming season. The text for the morning discourse, "Go forward," taken from Ex. xiv. 15, was God's message, through Moses, to the children of Israel, when they murmured on the shore of the Red sea.

Dr. Chappell, after referring to the previous state of bondage of the Israelites in Egypt and to their present changed circumstances, said in part that all progress was accompanied by change. That methods must be adapted to conditions. That the continued observance of customs, however good in the past, that had become obsolete, would result in stagnation. Reference was made to China, to illustrate this principle in national life, in contrast with Japan that had made marvelous advancement through the adoption of Western ideas. The same had been true of the church. The Methodist Church, by adapting herself to the vicissitudes of society, had succeeded in reaching the masses of the people, as no other church had done. Methodists of all people should not be averse to reasonable and necessary changes. It had been the distinguishing mark of Methodism that she had broken with the past in her efforts to reach the people. Hers had been an effort to adapt means to an end. The class-meeting had served its purpose, and for the present at least had been laid aside. The Sunday-school, the

mid-week prayer meeting, the missionary societies, and the Epworth League were all efforts on the part of the church to adapt herself to growing needs. Changes in the character of the population made new demands upon the church. From distinctly rural, the population had become urban. At the beginning of the nineteenth century only 4 per cent of the American people lived in cities of more than 8,000 inhabitants. At present one-third of the population was in cities of that size, and a large part in towns whose conditions were similar to those in cities. The life of the people was congested in factory districts, and furnished problems quite different from those solved by the church in her earlier history. The church must meet these new conditions, even if it meant the breaking away from customs long cherished. It was hard to give up forms and customs to which we had become attached, but the holding on to them after they had become impracticable was little short of fetish worship or idolatry. Conservatism was a good thing. It prevented running off after every new fangled idea that might be suggested, yet conservatism should not be allowed to stand in the way of real progress.

Dr. Chappell explained that his sermon had led up to the announcement of changes that he purposed making in the services of West End Church. That for the past twenty-five years, or longer the problem of how to get the grown people to attend the Sunday-school and the children to attend the preaching service, had baffled solution. It was to effect this that he would make a trial of the following arrangement: Preaching in the morning at 10:30, to which the parents would be expected to bring their children, and Sunday-school at 3:30, which the parents would be expected to attend with their children. The latter would assemble in the Sunday-school room and the former in the main auditorium where they would be led in Bible study by the pastor. At the expiration of the time for the study of the lesson, the Bible class would repair to the Sunday-school room, where the closing exercises would be held, and the Epworth League would meet in the auditorium. The Sunday-school and League would be thus merged together in order not to weary the members by having them attend two full services in succession. There would be no evening service.

I have given the gist of Dr. Chappell's sermon and the details of the arrangement because I know that it will be of concern to the readers of the "Methodist," who will watch this experiment with genuine interest.

C. R. T.

## When the Blood

is pale, then your lips and cheeks are pale, your nerves weak, and your whole body greatly debilitated. The doctors say "You have anamia." There's just one thing you need—something to make the blood rich and red.

**Scott's Emulsion** will certainly do this. It will make the most happy changes for you, and soon your old strength and activity will return.

SCOTT & BOWNE, Chemists, New York.



## Contributed.

### Japan Mission Conference, 1901.

The tenth session of the Japan Mission Conference met in the chapel of the Kwansei Gakuin, Kobe, July 10, 1901. There being no Bishop present, B. W. Waters was elected temporary chairman, and after organization was effected, the Conference proceeded to the election of a permanent President by ballot. On the seventeenth ballot Tanaka Yoshihiro was elected, this being the first time, I think, that a native convert in our foreign mission fields has been made president of an Annual Conference. And it may be mentioned as a significant coincidence that this year, in the history of the Canadian Methodist Mission in Japan, a Japanese was elected president of their Annual Conference. Each was elected after a long series of balloting, our own taking up all the morning session and two ballots in the afternoon session. The ballots were divided mostly on social lines. But I think Bro. Tanaka surprised most every one with his ability as a presiding officer, the promptness with which he dispatched business, and the general good sense he showed in appointing committees, an unusual number of which appointments the Conference put into his hands.

W. P. Turner was elected English Secretary, Yanagiwara Namio Japanese Secretary and W. E. Towson Statistical Secretary.

Organic union of Methodism in Japan was the most absorbing question before the Conference. The "Principles of Union" as published and adopted by our Mission body were adopted by the conference, and a committee of six appointed to meet with other similar committees of the various Methodist missions in Japan to draw up a plan or basis of union to be submitted to the home churches for approval. This committee consists of two missionaries, two Japanese preachers and two laymen, as follows: S. H. Wainright, B. W. Waters, Y. Yoshioka, K. Usaki, H. Nakamura and S. Nishimura.

We have seven undergraduates in conference, all Japanese, and only one of them attempted to stand his examination this year and he was the one admitted on trial last year. The chief reasons assigned for not attempting their examinations was "head trouble," "the Japanese head," which afflicts many foreigners in Japan as well as nearly all Japanese who study.

No one question took up an unusual amount of time in debate as has been done at some conferences, and harmony and good will, for the most part, prevailed throughout the session. One Japanese brother made serious objection to the principles of Methodist Union because they had been gotten up by missionaries without Japanese assistance,

and there were three who voted against adopting the principles for these and other reasons.

There was a gratifying advance in almost every line of work. The number of adult baptisms was one hundred and infants twenty. On account of some local preachers being counted twice the membership is a little less than 749, the total that appears in the table of statistics. About 742 is the correct figure. The total Sunday-school scholars is 1,654. The total collections for all purposes this year by the churches amounted to 1,965.02 yen, or 2.66 yen per member. Last year it was 1,620.05 or 2.35 per member. This includes local current expenses and all "other objects" as well as regular conference collections. The yen is equal to 50 cents in United States currency.

The reports of school work were especially encouraging, and they have about reached their limit of work without more room, teachers, and money. W. P. Turner, Eng. Secretary.

### Is Your Brain Tired?

#### Take Horsford's Acid Phosphate.

Dr. Y. S. Troyer, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

### Early Conversions.

BY REV. JOHN H. NICHOLS.

Reading Dr. G. G. Smith's article on the early conversion of children brings to my mind some objections I have met on the subject. Some people, and not a few, in some parts object to children being converted and taking the church vows because they happen to know a few persons who came into the church in childhood and did not hold out. They offer about this kind of objection to the conversion of children: "I am opposed to little children being converted and taken into the church, because there is Mr. So and So who is one of the wickedest young men I know, and he was taken into the church when he was small. And then there is Miss So and So. She is wicked, and is perfectly indifferent on the subject of religion, and she was taken into the church when she was so small she did not know what she was doing. No, sir: I don't want my children to join the church till they get old enough to understand all about it." Now, some people think that is a strong reason why children should not come into the church while they are small, whereas, it is no reason at all. We often meet with apostates who are very wicked, and they came into the church when they were mature men, but no one thinks of urging that as a reason why men should not be converted and join the church. One of the worst men I ever saw was an apostate preacher, but it never occurred to me to urge that as a reason why men should

not enter the ministry. We often hear it said, "It is a great mistake to take little children into the church." Let me give you a case, a real case, and I could give you dozens like it. A pastor talking to a wicked young man three weeks ago, said: "Did you not profess religion and join the church when you were a little boy?" The young man said, "Yes, I did; and that was where I made a mistake." His mother who was present heartily endorsed what her son said, and added: "I am very much opposed to little children joining the church." "But," said the pastor, "you are not ignorant of such scriptures as these: 'They that seek me early shall find me;' 'Remember now thy Creator in the days of thy youth;' 'Suffer the little children to come unto me and forbid them not;' These and kindred passages teach us that God has fixed the time when children should come into the church, and I hope you will not say it is a mistake for them to come in at God's time." "Well, no, not just that, but it has proven to be a great mistake in my son's case as he has just said." Turning to the young man the pastor said: "Let us see about that. Young man, suppose you had lived up to your best ideas of Christian duty from the time you joined the church to this good day, what would be your spiritual condition now?" "O, I would be all right; no doubt about that." "Then you see your mistake was in not continuing in the good way as you began, and as the best developed and strongest Christians have done."

## Married.

September 25, 1901, at the residence of the bride's parents, at Greenwood, Mr. Atlas Harper and Miss Merton Harrell, J. J. Galloway officiating.

October 8, 1901, at the residence of the bride's mother, at Greenwood, J. R. Snodgrass and Miss Annie Belle Cowne, J. J. Galloway officiating.

At the residence of the bride's father, D. W. Sutton, Warren, Ark., on October 15, 1901, Miss Jodie E. Sutton to Prof. Chas. L. Reynolds, of Arkadelphia Methodist College. Rev. J. C. Rhodes officiating.

At the home of the bride's father, Mr. J. W. Brown, Junction City, La., August 28, Mr. A. H. Proctor and Miss Maggie Sue Brown, W. C. Watson officiating.

In the Methodist Church, Junction City, Ark., at 6:30 p. m., on October 2, 1901, by W. C. Watson, Dr. F. L. Proctor and Miss Theo White.

At the home of the bride in Junction City, Ark., October 16, 1901, Mr. J. D. Newton and Miss Minnie Donaldson, W. C. Watson officiating.

## Dangerous to Life.

### Surgical Operations for Piles Dangerous and Unnecessary.

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure to be a surgical operation.

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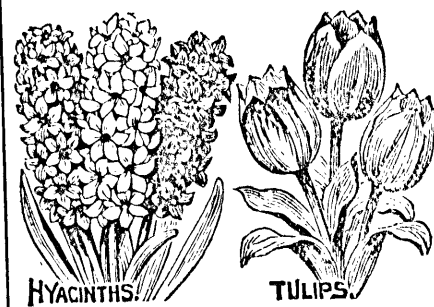
In bleeding and itching piles the Pyramid is equally valuable."

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## Current Comment.

## Tennyson's Two Sea Poems.

Tennyson loved all nature, but especially he loved the sea. From boyhood he had found delight in the study of its every mood and change, and over and over again its echoes sound through his verse. In two poems, however, his interpretation of the sea rises into a flood tide of poetic feeling and beauty.

The first of these is the fragment, "Break, break, break!" When he wrote it the poet was still a young man, with his fame waiting in the unfolding years, with the ear of the world as yet but grudgingly accorded him; with his heart wrenched by one of its first great sorrows in the death of Arthur Hallam, whose bride his sister was so soon to have been, and the closeknit friend of his deepest heart—"More than my brothers are to me"—for whom his love was to flower in that noblest of elegies, "In Memoriam."

It was while this sorrow in its freshness touched and shadowed all the world for Tennyson that one spring day, as he walked the pleasant English lanes about his early home at Somersby, instead of the green grass under his foot, and the blossom starred hawthorn hedges at his hand, he saw a wide gray sea and a gray old church, and, above the song of thrush and skylark, to his inward ear there sounded the rush of incoming waves as they broke white and foaming against the low cliffs not a hundred yards from Clevedon church, under whose aisle Arthur Hallam had found his last resting place. So, in that solitary walk, out of his saddened heart sprang the now familiar lines:

"Break, break, break,  
On thy cold gray stones, O sea!  
And I would that my tongue could utter  
The thoughts that arise in me."

A poem that voices, as hardly any other, the hopeless yearning, the longing of bereavement, the sob of all hearts that ache and eyes that weep. It is not as an expression of the sea, but because he has made the sea to stand for the sorrow, the mystery, the inexorableness of death, that the world has made it part of the literature of grief, and multitudes of hearts who never heard the murmur of a wave or watched the foam of a breaker have through it voiced a passion all their own.

Tennyson was an old man of past fourscore when he wrote the other poem which is to this the complement, the antithesis, the gloria for the threnody, "Crossing the Bar." In this the sea is no longer to the poet a lament for the dead, but has become the pathway to immortal life—

"When that which drew from out  
The boundless deep  
Turns again home."

Not in the springtime was this,

but on a ripe October day, that Tennyson, to whom "one clear call" had already come, for almost the last time was making the easy journey from Aldworth to his beloved Farringford and its fair sea view, when in a moment, as he himself said, there came to him those lines which the world will not soon or willingly forget:

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea."

That same autumn evening he wrote out the poem and showed it to his son, who at once said, "That is the crown of your life work." It was a well-rendered verdict, and a fruitage worthy to crown Tennyson's ripened years; as simple as the language of a child; as noble as his own great genius; as devout as the faith which had been the corner stone of his character. That he himself felt it to be the fitting finale of all he had written is shown by the fact that but a few days before his death he charged his son, "Mind you put 'Crossing the Bar' at the end of all editions of my poems."

A little later, and to the music of the great organ of Westminster Abbey, a white-robed choir sang the beautiful words as they laid the poet in his honored grave; and again and again. It has been heard beside still forms, where life has passed with that outgoing tide.—Self-Culture Magazine.

It was a significant incident that Methodism in America began with an assault on worldly amusements. Barbara Heck saw Capt. Webb, a backslider, playing cards with some companions. The good sister didn't have her moral backbone refined by culture into spinal jelly, so she grabbed the cards and hurled them into the fire, saying to the astonished Webb: "Capt. Webb, for shame! Go preach the gospel." The old soldier acting upon her advice became one of the most zealous propagators of Methodism in America. It would be well for the country if this century would produce some Barbara Hecks.—West Virginia Christian Advocate.

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## The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

November 3—The Death of Joseph.  
Genesis 1. 15-26.

Golden Text.—"So teach us to number our days, that we may apply our hearts unto wisdom." (Ps. xc. 12.)

Time.—Not far from 1689 B. C.  
Place.—In the city of Memphis, Lower Egypt.

Jacob was 130 years old when he went down into Egypt, with the seventy members of his household. On being introduced to Pharaoh he said that the days of his pilgrimage had been few and evil (i. e. full of toil and trouble). He was then rather a broken old man. Abraham had lived to be 175 years old, and Isaac had died just a few years before at 180. Jacob had gone through much that his father and his grandfather had escaped. He lived in Egypt 17 years. When he saw the end approaching he made preparation for his departure in true patriarchal fashion. We have seen that he had long designed to make Joseph the head of his house or in any case to give him recognition as holding part of the rights of the firstborn. Reuben, the eldest boy, had proven himself utterly unworthy of the rights of primogeniture. One heinous crime (Gen. 35:22) especially cut him off. The next sons, Simeon and Levi, had shown a wanton and cruel disposition, especially in their dealings with the Shechemites. "Weapons of wickedness are their swords," said Jacob. They would not do for the headship of the nation that was to be. Judah was the fourth son. Notwithstanding some grave faults, the true metal was in him, and he was fit to put at the head of the nation that was to be the posterity of Jacob. This place Jacob assigned him, not immediately but prophetically, saying that the scepter should not depart from him, nor a lawgiver from between his feet till Shiloh come. But Jacob did not assign to Judah the double portion that belonged to the firstborn. He rather adopted the two sons of Joseph, Ephraim and Manasseh, so that each of them should inherit in Israel a full share, thus securing to the house of Joseph the double portion.

Having pronounced his blessing and his prophecy upon each of his sons, and having exacted of Joseph promise that he would bury him in the cave of Machpelah, where Abraham and Sarah, and Isaac and Rebekah, and Leah, were buried, he gathered his feet into the bed, and passed away.

Joseph had him embalmed, and carried him to Canaan, and buried him in the cave of Machpelah—where no doubt his mummy is now to be found.

After the death of Jacob Joseph's brethren were greatly alarmed lest

he should now take vengeance upon them for their evil conduct in selling him into slavery. Such was the magnanimity of the man that he wept when the matter was mentioned to him. He assured that he rather recognized in it all the overruling providence of God for his good and theirs, and that he would nourish them and their little ones. So they all abode in Egypt still.

Joseph lived to see his own great-grandchildren, and died at the age of 110 years. Before his death he reminded them of the divine promise to bring them all back to the land of their fathers, and bound them under an oath to carry up his bones when they should go thither. When he was dead they embalmed him, put him in a coffin—and when they went up out of Egypt they carried him to Canaan and buried him there, according to the oath.

So closes the life of Joseph, pure, noble and stainless, one of the finest characters portrayed in the Bible.

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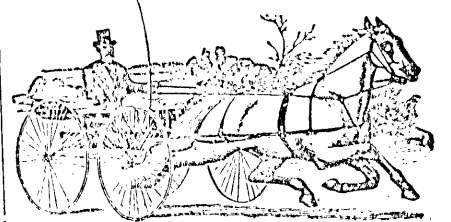
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October 27—What is Meant by the Evangelization of the World?  
Matt. xvi. 15; xxviii. 19, 20;  
Luke xxiv. 47; Acts i. 8.

These texts refer to the commission which Jesus gave his disciples to preach the Gospel to the world. What is meant by evangelizing the world is, simply, the carrying out of this commission. The Gospel is to be preached to all nations. The way of salvation through Christ, by repentance and faith, is to be taught all human beings.

There is nothing in the work or teaching of Christ to justify the idea of any exclusiveness of Gospel privileges, or distinctions among men as respects their rights before God, or their relations to him. The kingdom of heaven invites all alike. There is in it neither Jew nor Gentile, bond nor free, male nor female. Moral natures have common wants, interests and destinies. They are nourished by the same food, developed by the same hope.

God is the Father of all, Christ the Saviour of all. The Father gave the Son that whosoever believeth on him might be saved. The Son tasted death for every man and he taught the doctrine of brotherhood as the very basis of that order which he would establish in the world.

The most manifest duty of Christians is to extend the influences of Christianity. There is, on the one hand, the charge of the Master and on the other the claim of the heathen demanding this work. And the spirit of Christianity must impel us to it.

The profession of Christianity is contradicted in every one who lacks the missionary spirit. That soul can not feel the love of Christ which owns no call to bring others to him, nor can the love of men dwell in his bosom who would deny to men their highest good and richest blessing.

We regard the missionary cause, which is being laid upon the heart of the church today, as the best test of the church's devotion to the Master. Only let us see to it that no motive but the Master's service enters into our teaching and our gifts. Let the mission work develop true philanthropy in us, and broaden our views of the work which we, in this generation, may do.

The thought of evangelizing the whole world in this generation may well be cherished. That does not mean the conversion of the world, save in that broad sense of conversion wherein a nation, as such, accepts Christianity, as furnishing the moral basis of its work in the future, and a recognized authority in laws and institutions and public sentiments. As to real conversion it is individual, and to be evangelical it must affect, not merely the opinions, but the life in its secret springs. "The kingdom of heaven is



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within you," says the Master. Nowhere have we seen all men thus brought to Christ, nowhere can we expect it, since in the clearest light of truth men may still love darkness rather than light.

But as to spreading abroad the knowledge of Christ and the way of salvation, the world has never seen an age so auspicious as this. All conditions are favorable. Jesus stands armed with all the resources of our modern civilization for the speedy conquest of the world, and the doors are open upon every hand.

## HINTS AND HELPS.

You will find men and women, some of them in the church, that say there is no use in sending men to preach the Gospel to the heathen. They have religions of their own and the Bible teaches that they are a law unto themselves (Rom. 2:14). If men are condemned for rejecting Christ, and the heathen never hear about him, God won't be so unjust as to condemn them for not believing what they had no opportunity to know. I've heard men and women offer just such arguments against missions.

They utterly ignore the fact that Christ commanded the apostles and his early disciples to go into all the world to preach the Gospel to every creature. They were to teach all nations. They were to be witnesses unto him unto the uttermost part of the earth. And his "Jo I am with you alway, unto the end of the world" passes the obligation on to us. The responsibility for the spread of the Gospel has rested on the Christians of every generation since Christ's ascension even unto the end of the world. If the heathen of this generation have not the means of knowing Christ, we are responsible to God for it.

It is not our place to question whether enough of them will accept salvation to make missions pay. It is not a question of dollars and cents, or of numbers, or of reforms or of civilization, but a question of duty. When the heathen have had ample opportunity to accept or reject then only does our responsibility end and theirs begin.

If we believe that there is but one way under heaven by which a man may be saved, then we are devoid of that greatest of all Christian graces, love; if we are indifferent to the ruin of thousands upon thousands in our own and foreign lands, who know not the way, we will not be held responsible for the number who accept or reject the Gospel. One of the promises of Christ to his disciples was the Holy Spirit. They

were to tarry in Jerusalem until they were endued with power by the Holy Spirit. Christ promised that the Holy Spirit should "reprove the world of sin, and of righteousness and of judgment," and you may rest assured that God will keep his part of the contract. If we send the preacher or the teacher, we may be sure the Holy Spirit will carry the truth to the consciences of the hearers. But the teacher must be kept long enough in the field to make the subject plain to the heathen from the heathen's standpoint.

All do not learn with equal quickness, nor do all preachers and teachers instruct with equal plainness. Let us pray that our dull brothers may be made to understand, and that our teachers may become apt teachers of the truth.

The world is to know Christ through the witnessing of men; let us pray that our witnessing may be faithful and true; for our influence will, perhaps, be upon this generation only.

If the world of this generation is to hear the Gospel, we must go or send, watch and pray, or be unfaithful to the charge committed unto us.

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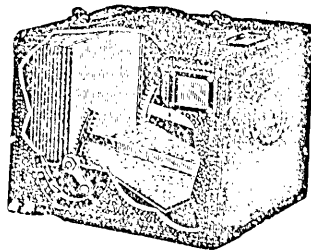
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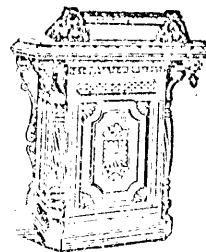
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We have a nice assortment of Marriage Certificates for framing. They are beautifully colored in water color designs with two openings for photographs. Prices from ten cents up. Twenty-five cents gets a very pretty one. Godbey & Thornburgh, Little Rock, Ark.



## THE ARKANSAS METHODIST.

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

WEDNESDAY, OCTOBER 23, 1901.

The American Board of Commissioners for Foreign Missions at its meeting at Hartford in the first part of October raised its entire debt of more than \$100,000.

At the Triennial Convention of the Episcopal Church, which has just been held at San Francisco, Missionary Bishops were elected, as follows: Rev. James A. Ingle, Bishop to the district of Hankow; Rev. Charles H. Brent, to the district of the Philippines; Rev. Frederick William Keater, to the district of Olympia; Rev. William Cabell Brown, to the district of Porto Rico.

We can never know ourselves psychologically. Actions and affections are known. What conversion and sanctification are we know experimentally and practically. And while we stand upon this experimental and practical ground we see eye to eye and are of one purpose and one mind. But when we attempt to go beyond what we do and what we feel, to define the state of the soul in itself and by itself, the speech of one seems without meaning, that of another contradictory, and we dispute about things which no man comprehends.

### AN IMPORTANT CALL.

We refer to the call made by Rev. J. B. Stevenson in the last issue of the Methodist for the organization of the Home Mission Society in the Arkansas Conference. There has been a great neglect in this matter. Both the other conferences of the state are organized and in good working order. And dealing with needs near at hand they find a very prompt response to their claims. The Little Rock Conference Society, as the minutes will show, collected last year for home mission work \$6,217. And the White River Society \$350. It is time for the Arkansas Conference to fall into line in this good work. Don't forget. Let the society be organized at conference.

### A GOOD YEAR.

So far as we can judge from our point of view in the editorial sanctum, and from our going to and fro in the state, this has been a good year for our church in Arkansas. Since the first of May we have published reports of 182 revival meetings in the conferences of Arkansas, in which 3,541 additions to the church have been reported, and more than two thousand conversions besides, with no statement as to how many joined the church. One pastor reports 95 conversions during the year, but says nothing about additions to the church. Many report the same way. One thing especially gratifying in

these reports is the frequent reference to establishing family altars. Another is, that out of 182 meetings only five, we believe, were conducted by evangelists. Our pastors have fully regained the "swing of conquest" in Arkansas. The reports in the paper, do not by any means, include all the revivals. But they have been a great benefit to the general revival movement. They have helped the preachers to "draw their cares and studies that way." They have given courage and confidence to all the churches. Not many of the reports published are from the stations. The stations make their gains pretty evenly through the year, and have few special meetings. But our stations will make a good showing at conference. There has been less sickness and fewer deaths in the families of the preachers this year than in any year since we came to the state seven years ago. We look to a joyous conference season.

### YOU SEE.

You see the offer we make to send the "Arkansas Methodist" to new subscribers, from the time of subscribing to January 1, 1903, for the regular price of the paper, \$1.50. We do this to give the preachers the best possible advantage in making a canvass of their charges before the conferences convene. The placing of the church paper in the homes of the church members is as important as any other work the preacher has to do. There are some places in all the conferences where irreparable loss has been sustained because this work has been neglected. Representatives of factions and hobbies have pressed in and gotten their papers into Methodist homes, and the result has been disaffection in the church. That is the end which these agents sought and the success of their schemes was only made possible by the neglect of our preachers to circulate their church paper. Had the preachers been as earnest agents for the Arkansas Methodist as those disturbers of our Israel were for their papers, there would have been no such disaffection as now exists in certain communities. The harmful papers were introduced by personal agency, and so of all the papers which obtain patronage of the people. When the preacher ceases to be an agent for his church paper he delivers his people to other agents who will tear down what he builds up.

### COMFORTING IS THIS.

This from the American Baptist Flag of October 10 gives us comfort. Referring to the errors of Campbellism it says:

"The Campbellite theory of the church is the most fatal and revolutionary of all theories, except, perhaps, the Roman Catholic. They not only make the church a savior but teach that there is no way to

heaven except through the church."

Now we say this is comforting. For while the Baptists claim to be the only church of Christ, we may still hope to get safely to heaven outside of it. Now "all this I steadfastly believe." But does not the situation grow somewhat interesting, if we must conclude, that although the Lord has founded a church for the salvation of men, the great majority have found another road to heaven, quite as safe and more to their liking?

### THE CONDITION OF THE CHURCH.

In all the history of the Methodist Church I can not note a period when the church was as corrupt as it is at present. There are full-fledged members who will profane God's holy name and do other things which space will not permit me to mention.

In fact, the church is in disorder generally, and in a condition that will lead to destruction soon. This is what I fear. I am able to mention one church that is completely demoralized, and I am sure that this is the cause. I have known the church for about ten years and if a single member has been dismissed from the church I am not able to recall it just now.

Not long since I heard a sermon preached on this subject. The preacher, during his discourse, said: "Brethren, if I were to dismiss the members of this church and others on my circuit, that really ought to be, I would be out of work as soon as I made my next report." Now, what do you think of that? The presiding elder compels his circuit riders to hold a large membership or they will lose their jobs. Is the presiding elder afraid of losing his job? Is he placed on the same basis by the Bishop? Is the Bishop looking for members, and leaving out the worship of God entirely? Or is it the fault of the members? I shall answer that it is, to some extent, but there is something else wrong. What is it? I am forced to believe that greed for members is the great trouble. Brethren, this policy is dragging the church to destruction, and souls to hades. I believe that without a change our church is doomed to destruction, though it is gaining numbers daily. No society or church can prosper and be an honor and uplifting to the cause, where there is no observed discipline or regularity.

All societies are better disciplined than the church, and according to their purpose are doing good. If this is true of societies and orders, then is it not true of the church? Indeed it is true of the church also. If it is true that the church would do more good by being governed by the Discipline, then why not go to work on this line and revolutionize the church, and get about the work of the Lord, or for the Lord? Now, if the presiding elders won't

use the preachers who dismiss the disorderly members, according to the Discipline, there is a remedy for them.

God holds us responsible for the work of the church, and the Savior says: Do your duty. Now, are we, members of the Methodist Church, going on before God, in sin; in disorder, and in the service of the Devil? I repeat it, are we? If we are, what shall be our doom? Hades? Hades indeed.

Let us hear from some one else on this subject through the columns of this paper.

R. L. C.

### FROM SOME ONE ELSE.

Well, is there any objection to hearing from the editor? We have signed the brother's initials only, withholding his post office, that, so far as he is concerned, what we say may be as a private talk.

The writer of the above article represents a class, to whom it may not be amiss to direct a few words. He writes from a section in which the church is very poorly organized, has a number of members taken in, from time to time, at revival meetings, who have not the aid of prayer meetings or even frequent preaching, and over whom no preacher can exercise much pastoral care. It is common, under such conditions, for many who began with good intentions, to grow negligent even of the means of grace which they have, and inconsistent in their lives.

But now, our correspondent talks of "dismissing" such from the church. Where did he learn that word "dismiss"? No pastor has a right to dismiss anybody from the church; nor has any church conference a right to strike any name from the roll unless the person is lost sight of. If one is charged with immorality he shall be tried, and if the immorality be proven he must be expelled. The loose way in which some people talk about the preachers purifying the church only betrays their ignorance.

If any preacher says "If I put these people out of the church the presiding elder and Bishop would not sustain me," he misrepresents the facts. The presiding elders and Bishops are our best men, furthest removed from dependence for support on local favor, freer in the matter of sustaining discipline than the pastors, and quite as desirous to sustain it. But if a pastor, following his own will or prejudice, undertake to rid the church even of worthless members by any other method than the Discipline directs, the elder and Bishop will not and should not sustain him.

Now, as to enforcing discipline it is likely to become more difficult just as the need of it increases, as it is most difficult to enforce the civil law in those sections where the law is most disregarded. There may grow up a community of outlaws, even in the church, where enforcement of law, under disciplinary



forms, is scarcely possible. A sensible man in such a case will not accuse his pastor because he does not right the wrongs at once. It often happens, also, that those who have most accusations against the church are its most unworthy members. We give a case, to show how a wise pastor will proceed in such conditions.

Brother C, a man whom the conference had accepted as worthy and well qualified, was sent out on his first charge, a large circuit, where the church was in the crudest state. The preacher found his way to the charge on horseback, and put up for the night at the home of a member—Brother S. Brother S soon gave the preacher to understand that there was all sorts of bad conduct among the members, and, in his talk, characterized a church steward as "a liar." The preacher took out a note-book and pencil and wrote down the name of the steward and the charge. He said, "I must put this brother on trial; see that you have all your proofs ready." Brother S said, "No, I don't propose to go into a church trial about it." The preacher said, "You must do it; you have said this brother is a liar. If you can not prove it you must be tried for slander." Brother S begged to be let off. The preacher at length consented on a promise from Brother S that he would never speak any harm again of a church member unless he was ready to appear before a committee and prove his charge, and that then it should not be talked about to others, but filed with the pastor for legal proceedings.

This man was simply a prudent and wise pastor who understood his business. Such a pastor may be needed in the section from which this brother writes.

Now we have said the author of this article represents a class for whose benefit, especially, we write these suggestions. But now a difficulty arises. This brother does not take his church paper. He presumes to judge the general state of the church, and to censure Bishops and presiding elders and pastors; but he is far removed from church centres, out in a section where the church is poorly represented, and he himself does not even take his church paper. He will get this copy for we shall mail it to him. But how will our suggestions reach others of this class? For it will be found that these people who think the church in such a wretched state are in a wretched state themselves, and do not have the church paper in their homes. We will send the pastors a few samples of this issue for gratuitous distribution.—Ed.

#### RIGHTLY SAID.

At the Ecumenical Dr. E. E. Hoss in an address on "Methodist Authorship," said: "If John Wesley knew how often his people repeated the ipsissima verba of his

doctrines as though they contained the whole truth, he would turn in his grave; for he himself was among the freest and boldest of the scholars of his time. The Methodist who insists on measuring everything in heaven and earth by Watson's Institute and Wesley's sermons is a pestilent breeder of heresy."

The above is quoted by some of our exchanges with disparaging criticism. But it gives us a truth, well expressed. The usual method of heretical teachers is to quote the word of God, or the word of some distinguished teacher, and without argument demand its implicit acceptance. The devil himself relied upon quoting scripture. The error consists in quoting but fragments of the utterances and placing them in wrong connections. We expect all who teach us to appeal to our reason. Great teachers have never been mere repeaters of the words of others. No men were farther from following that method than were Wesley and Watson and none are farther from following the example they set than those who know only to quote them. One who has not sense enough to reason for himself has not sense enough to be a true disciple of one who did reason for himself.

#### Death of Mrs. Eliza Biggs.

Mrs. Eliza Biggs, wife of Rev. W. K. Biggs of Clinton Circuit, died at the parsonage this morning at 2 o'clock, of typhoid pneumonia. She had been sick for several days. She was laid to rest this afternoon at 4:30 in the cemetery here.

D. B. Collins.

#### CONFERENCE NOTICES.

##### Arkansas Conference.

Arrangements for reduced rates over the various railroads are being made and full particulars will be announced in your next issue. A little unavoidable delay has occurred but all will be settled in a few days, so the brethren need not write me further. Henry Hanesworth.

Fort Smith, Ark.

Candidates for admission on trial will please meet the committee in the pastor's study, Conway, Ark., Tuesday, November 12, 1901.

F. S. H. Johnston.

O. E. Goddard.

Committee.

We have about completed arrangements for the entertainment of the Arkansas Conference which meets with us November 13th, and are pleased to say that we have homes not only for the preachers and delegates, but for their wives as well. The ladies of our church are particularly anxious that the brethren bring their wives. Let no brother leave his wife at home if it is possible for her to come. Notify us in time and we will gladly provide the entertainment. Brethren,

who do not expect to attend will confer a favor by notifying us.

F. S. H. Johnston.

Conway, Ark., Oct. 19.

#### Little Rock Conference.

The licentiate who intend to apply for admission on trial into the Little Rock Conference are requested to appear before the committee at the church at Hope at 3 p. m., November 19.

J. E. Godbey.

Rev. W. A. Steele has made earnest efforts to obtain a one fare rate to conference, but can only get one and one-third rate. Delegates to Little Rock conference starting from points on the Iron Mountain or Cotton Belt roads and branches will pay full fare to Hope and take a receipt for the amount paid. Tickets will be sold from all points from November 16 to 22. Good to return till November 29. Tickets for return will be sold at Hope at one-third fare.

Let the committee and class of the first year meet in the Methodist Church at 9 a. m. Tuesday, November 19. Let all the class be present, if possible.

R. W. McKay.

#### Helping the Brethren.

Dear Brother Godbey—Am returning from the following fields of labor, ministerial, to-wit: Camp Circuit, Salem Station, and Calamine Circuit. Good time and fair success at all the above mentioned places. The preachers of course will report. Each pastor very acceptable in those charges. Your correspondent was cordially received by the preachers and people and given enough of work to do in each field, unless the work done had been of a much higher order. This preacher, however, thanks God for success and takes courage. The hospitality of people was equal to any other people. All three preachers of those charges in the Spirit are men of capability and in my judgment ought to be returned another year. Doctor, pray for this unworthy preacher, and the blessed Lord grant you his special blessing, is my prayer. Success to the "Arkansas Methodist" and all the press force. Yours fraternally,

J. F. Armstrong.

#### Dr. Pierce's Medicines Do Cure.

We must either believe that a large percentage of the population lie deliberately, and premeditatedly and without any motive other than a love of mendacity, or else we must believe in the many and remarkable cures effected by the use of Dr. Pierce's Golden Medical Discovery and "Favorite Prescription."

For these cures are testified to by hundreds of thousands of men and women, scattered over every state in the Union. These are the men and women who are the backbone of the country. Their word is good with the merchants with whom they trade, with the neighbors and friends who are of the community in which they live. It is equally good when

they tell the story of cures achieved by the use of Dr. Pierce's medicines.

Think of the matter in this light. Here are hundreds of thousands of credible witnesses who without conference or collusion, testify independently to a common series of facts. Such testimony as this from only two or three persons would be adequate to determine a matter of life or death in any court of law in the land. What can be said when instead of two or three witnesses, hundreds of thousands testify that Dr. Pierce's medicines do cure the disease for which they are prescribed and recommended? We come back to our starting point. We must either believe this multitude of witnesses or we must believe that men and women who are as we are morally and socially, will go out of their way to write a monstrous falsehood, damaging to themselves and perilous to the public which it is designed to deceive and delude. Such an opinion would be a disgrace to the lower class of human intelligence.

#### Personal.

Rev. Fred Little called at our office Friday.

J. H. Hicks, of England, called Wednesday.

Bro. Edwin Moore, of Beebe, called yesterday. He is on the federal grand jury.

Mrs. A. C. Millar and Mrs. Craig, of Conway, called at our office Wednesday.

Rev. M. B. Chapman has been appointed to Trinity Church, Los Angeles.

Rev. J. C. Rhodes, and Prof. Chas. L. Reynolds and wife, made us a call Wednesday.

At the splendid home of George P. Murrell, near Austin, Ark., by the Rev. C. C. Godden, Hugh O. Davis of Searcy, to Miss Corinne Murrell.

Miss Willie May Williams has made an excellent canvass for the Methodist at Walnut Ridge, and sends us a good collection and several new subscribers.

Rev. W. K. Biggs, Clinton, Ark., writes that his wife entered into the everlasting rest October 16th. We assure our bereaved brother of brotherly sympathy. —Editor.

Rev. W. P. Talkington writes us that his wife's mother, Mrs. Lida Smith of Paragould, died Saturday night, and was buried the following Sunday, in Tiptonville, Tenn., being there, when taken sick, visiting relatives. Indeed this is a sad hour. Sister Smith was an exemplary Christian and a consistent member of the Methodist Church. Though ill in health, yet she was ever ready to do what she could for the Church to which she was devoted. She was President of the Home Mission Society; also Corresponding Secretary. She is now gone, but not forever.

#### Second-Hand Song Books.

We have a number of second-hand Young Peoples Hymnals No. 1, which we will sell at half price. They are in fairly good condition, though they have been used.

Godbey & Thornburgh.

## Christian Life.

### A Paradox.

We give to the world our sweetest words,  
And of smiles a lavish host;  
To those who are dear a careless nod,  
Though we love them far the most.

We welcome the throng with outstretched hand,  
And a greeting glad and free;  
The one who is all in all to us,  
We receive ungraciously.

What care lest the multitude should lack  
One tithe of its daily share;  
The one that's enshrined in the inmost heart,  
We oft stab with little care.

O strange, passing strange; but ah, too true,  
Is this paradox of the soul;  
That brings in its wake estrangements sad,  
And some life to a cheerless goal.  
—Nannie J. Rea.

### A Full Orbed Christ.

Certain defective attitudes of mind towards Jesus Christ, which are becoming familiar today, may be thus described:

In the minds of some he is identified with, and limited by, the brief compend of his oral teachings, as reported in the four gospel records. The personal equation counts for but little. The Old Testament representations of him, his "coming down from heaven" in a supernatural manner of birth, his miracles, his death, resurrection and ascension, and his active prerogatives as living head of the Church and Prince of the kings of the earth—all this stupendous part of personal history makes no figure. What fell from Christ's lips as teacher, and of course only that comparatively meager part which has been preserved for the world in written form—this constitutes Christianity, just as Platonism, Darwinism, etc., are systems of philosophy irrespective of what Plato or Darwin as personalities ever were or may now be to us. And hence, just as when James in the Acts said, "Moses hath in every city them that preach him," the meaning is that the writings of Moses were preached and read in the synagogues of the Jews; so, to preach Christ is to unfold the sermon on the Mount, the parables, the discourses on the seashore, etc.

Others make an advance on this. While disposed likewise to emphasize the personal teachings of Christ in the gospels even, it may be, to the unjust subordination of the succeeding books of the New Testament, they press in addition the personal character of Jesus as portrayed in Matthew, Mark, Luke and John. They present chiefly his human nature, his earthly lot, and his life among peasants and artisans and fishermen. They seem to confine their conception of him to the portrayals in the gospels, and to limit the horizon and boundaries of his existence to the provinces of Palestine and to hold up but one aspect of his

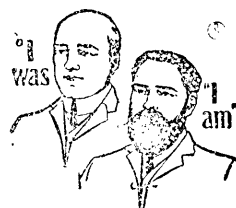
mysterious twofold relationship. The Lord's pre-existence as the second person of the Godhead, the state of glory which he had with the Father before the world was, his place by type and symbol in the Old Testament Church, his mysterious birth of the Virgin as "that holy thing" conceived by the power of the Holy Ghost—these antecedent data in the history of the Son of God apparently do not so greatly impress their minds. Likewise, his return to the Father in bodily life and his divine-human personality in heaven as Lord over all, and his ever-continuing offices as priest and king as well as prophet—these features which pertain to his personality and history as truly as do the carpenter shop at Nazareth and the Galilean lake, receive no emphasis at their hands. It is in effect a frank acknowledgment of the same when a representative of this type of thought wrote not long since that it is the Palestine life and "not the pre-natal or the post-mortem life of Christ" which should be studied in our time.

"Back to Christ" is the cry of some today. Yes, I say, too, Back to Christ, clear back. Not merely the Christ of a three year's career. But back to the Christ of Scripture, the Christ of Bethlehem "conceived by the power of the Holy Ghost," the Christ of Nazareth, of Galilee, of Judea, and of Calvary. Also up to Christ, the ascended, living Christ, the God-man Christ of today, with his priesthood and headship in heaven. And not only back to Christ and up to Christ, but forward to the Christ who is to come again, to be admired of his saints and to judge the world. It is the full-orbed Christ, the Christ of revelation, whom we are to preach.—M. W. C. in Herald and Presbyterian.

The profit of a gold mine depends, not on the amount of rock crushed under the stamps but upon the amount of gold which can be extracted from the rock. In a similar way the value of the food which is eaten does not depend on the quantity which is taken into the stomach but upon the amount of nourishment extracted from it by the organs of nutrition and digestion. When these organs are diseased they fail to extract the nourishment in sufficient quantities to supply the needs of the several organs of the body, and these organs cannot work without nourishment. The result is heart "trouble," liver "trouble," and many another ailment. Dr. Pierce's Golden Medical Discovery, acting on every organ of the digestive and nutritive system, restores it to health and vigor. It cures diseases remote from the stomach through the stomach in which they originated. "Golden Medical Discovery" contains neither alcohol nor narcotics.

## ACTUALLY GROWS HAIR ON BALD HEADS

HONORABLE CURE.



PROF. J. H. AUSTIN, McVicker's Theater Bldg., Chicago.  
DEAR SIR:—If any one doubts that you can grow hair have them call on me. Last March I was bald all over the top of my head and I was advised to try your remedy; after five months treatment I have a fine head of hair. I want to thank you for the good you have done me. I have more hair now than I ever had; all I did was to apply your remedies three times a week.

H. J. McCARTON 79 Lake Street, Chicago, Ill.

If you are absolutely bald or have dandruff, itching scalp or falling hair which is a sign you are becoming bald act at once. If you are absolutely bald write Prof. Austin and tell him. He will help you if you are losing hair.

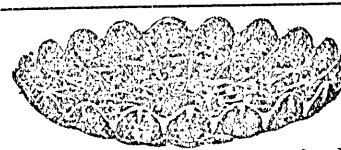


You can grow a full head of luxuriant hair and secure long lashes and heavy eyebrows.

## CURES DANDRUFF STOPS FALLING HAIR

Take three fallen hairs from the morning combings and mail them to Prof. J. H. Austin, the celebrated scalp and skin specialist of years standing and national reputation, who will send you absolutely FREE a diagnosis of your scalp disease after making a minute examination of your hairs under his recently constructed and powerful microscope. There is no charge whatever, and in addition he will send a special prescription for your case put up in a little box, also absolutely FREE. When you are cured of DANDRUFF, which is the forerunner of baldness, and grow NEW HAIR, Prof. Austin asks that you tell your friends about it. SEND NO MONEY. If you are already partly or totally bald write and the cure. WRITE TO-BODY to

Send 2c for postage. PROF. J. H. AUSTIN, McVicker's Theater Building, CHICAGO, ILL.



## DINNER SET FREE

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

## The Illustrated HISTORY OF METHODISM.

History of the Origin and Progress of the Methodist Church, from its Foundation by John Wesley to the Present Day.

WRITTEN in Popular Style and Illustrated by more than One Thousand Portraits and Views of Persons and Places Identified with the Rise and Development of Methodism. Superb Engravings. Seven Hundred Pages. Has the Interest of Romance. By Rev. Jas. W. Lee, D. D., Rev. Naphtali Lucecock, D. D., and Jas. Main Dixon, M. A.

THERE should be a demand for this book in every Methodist family. No experience is necessary in selling it. Its character is so remarkable and the demand for it so great that success is certain to crown the efforts of any who will make proper use of the Instruction Book and Key.

WE WANT AGENTS IN EVERY COUNTY in Arkansas, to whom liberal terms will be offered. If you are interested, send for confidential circular. Address.....

GODBEY & THORNBURGH,



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

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



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

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

## For the Young People.

The Copper Cent Society, Augusta, Ark.

Dear "Methodist"—The Copper Cent Society, composed of little children and their lady manager, Mrs. G. W. Hatch, have given sums of money to many objects of charity, including the Galveston sufferers. Foreign Missions, Sunday-school and church work at home and abroad, and now, since Prof. Dunaway has taken charge of our public school and has requested the children to use their influence in improving the school library, the members of the society on yesterday stormed their lady manager at her home, and with her consent have donated fifty dollars of their accumulated funds for the improving of their public school library and are ready and prepared to lend a helping hand in any similar good work. Can you sight them to a town in our State no larger than Augusta whose children can beat them?

A Subscriber.

I do not know of another society like this in Arkansas. It does a good work and is a good schooling for the children.

### Lone Wolf on McKinley.

One of the unique incidents of the memorial services held at Hobart in honor of President McKinley was the address delivered by Lone Wolf. He had been invited to make a talk, but when he arrived at the place of meeting he called for an interpreter. None being handy, Lone Wolf, who is chief of the Kiowas, raised up from his seat and solemnly addressed the crowd. He spoke as follows, according to a stenographer's report of his address: "Mebbe so me not talk; mebbe so me not read; mebbe so me not make you understand when me talk. Me never go to school, but me not like I used to be. Mebbe so not better than me was. Me changed. Mebbe me pa was bad; he not know better. He not read; mebbe so he not Christian for he lived long ago and go on the war path and kill. Mebbe last summer me go to Washington to see McKinley. McKinley he work; he great father; he be fine man. Me shake hands with him and me proud. Me like him, the great father." At this point Lone Wolf raised his hand in a gesture of sorrow and with tears streaming down his cheeks, said: "Mebbe so McKinley dead; him gone; him no more walks; him no more speaks to his red children; him dead." With breaking voice he continued: "Me not able to say what me mean. Me know. Mebbe people all over the country, mebbe so white people and Indians feel heap bad—Kiowas, Comanches, Apaches sorry." With tears flooding down his cheeks he said: "Me sorry, me hep sorry, that's all." Notwithstanding his

# Chronic Ulcers Eating Sores

That Breed and Foster the Germs of Cancer—

Plague Spots the Outgrowth of Diseased Blood, and a Constant Drain upon the System.

An old sore or ulcer is not only a source of great bodily discomfort and pain, but the constant care, worry and anxiety over one of these malignant festering places produces an unhealthy state of the nervous system and the patient becomes morbidly sensitive, miserable and gloomy. No one could be otherwise when haunted by the presence of an inflamed, angry-looking sore, with a continual discharge, carrying with it the life fluids, thus robbing the body of strength and vitality. An eating, lingering ulcer naturally fills the sufferer with fear while noting the daily growth of the sore, from which there is a slow but perpetual discharge of yellow or greenish watery matter, and feeling the dull, throbbing or sharp shooting pains as the poison penetrates the tender tissues and reaches the bone.

All slow-healing, stubborn sores are dangerous. The same germ-producing, cancer-tainted blood is back of every sore or ulcer, large or small, that does not promptly and permanently heal; the little blister upon the lip or tongue, the warty growth or mole upon the cheek

and other parts of the body, and the almost imperceptible tumor or lump upon the breast, as often result in Cancer as the deeper and more frightful-looking ulcers. They feed upon the same morbid and destructive materials that are generated within the blood, and inflammation and destruction of tissue will continue just so long as this impure matter is carried through the circulation to these old sores and ulcers.

Six years ago my leg from the knee to the foot was one solid sore and very offensive. I spent over \$1,000 on two trips to Hot Springs. Local physicians treated me to no purpose. I had about come to the conclusion to have my leg amputated when a friend induced me to try S. S. S. I began to take your medicine, and in seven months it completely cured me. I consider S. S. S. the grandest medicine the world has ever known. My case is a witness today as to what S. S. S. will do when taken regularly. I have gained 20 pounds. I write this to show the company my appreciation of their wonderful medicine, and I am ready to write a letter at any time to any one wishing further information.

J. B. TALBERT, Winona, Miss.

About a year ago I wrote the Medical Department of your company to ascertain whether or not your S. S. S. would cure Cancer, as my wife had one on her breast, which three or four of the best doctors at Creston, Iowa, advised her to have cut out or removed with a plaster. Upon receipt of your letter, I bought five bottles and she commenced to take it, and in less than eight months she was cured. I did not write you until now because I wanted to see if the cancer would come back again. There are no symptoms or signs of a return and I write in order to let others know what a wonderful medicine your S. S. S. is. My wife used just 17½ bottles, but the Cancer was cured after she had taken 12 or 14. I feel as though your S. S. S. could not be too highly recommended.

G. E. BIMEGAR, Thayer, Iowa.

Washes, salves, nor anything else applied directly to the sore can do any permanent good; neither does the use of the knife or flesh destroying plaster cure, for local causes have nothing to do with these germ-breeding plague spots. You might cut out every particle of the diseased flesh and scrape the bone, but another sore would come. The germs or poison in the blood must be destroyed, the stream of sluggish, polluted blood purified and made strong before the healing process begins and the sore or ulcer can get well. S. S. S. is the only remedy known that is carried through the little veins and arteries to the sore, it brings about a healthy healing around the edges, and a permanent and thorough cure is soon effected. S. S. S. not only expels all impurities, but works a complete and radical change in the entire system by stimulating inactive organs, toning up the nerves, increasing the appetite, and aiding the digestion and assimilation of food, thus building up the weak and wasted constitution. S. S. S. is strictly and entirely a vegetable medicine, and no bad effects follow its use, and for this reason it is better than Mercury and Potash or other minerals, which not only ruin the stomach, but often produce most stubborn and offensive sores themselves.

Prompt treatment should be given a sore or ulcer, no matter how small it may be, whether external or internal, for what you think a simple sore, may, in reality, be an undeveloped Cancer. Our physicians will gladly advise all who need their services, and those who write us will receive valuable suggestions regarding the treatment of their case free of charge.

**THE SWIFT SPECIFIC CO., Atlanta, Ga.**

bad English and disjointed remarks Lone Wolf made a wonderful impression on his audience.—Western Christian Advocate.

A well-known professor of theology said recently: "If I should return to the labors of the pastorate, I would make two great changes in my methods of working. First, I would put less polish on and more power into my sermons, and second, I would pay much attention to personal work." From this experienced

pastor and teacher some of us should learn two helpful lessons: God has ordained that by the "foolishness of preaching" men should be saved. But preaching without doing personal work is like sowing without reaping.—Dr. McMillin, in Herald and Presbyterian.

### If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their chil-

dren 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.

Go to Hot Springs over the new road.

## Our Church at Home.

**SMITHVILLE CIRCUIT**—We have held three meetings this year on the Smithville Circuit. Have had 166 conversions, 113 additions, 20 infants baptized.

In our meeting at Smithville the preaching was done by Rev. W. H. Evans of Jackson, Tenn. There were over 100 conversions and 97 additions.

The Holy Ghost was on the preacher and the people from the beginning. Brother Evans preached with power and demonstration of the Spirit. The Lord has wonderfully blessed us. We have two more meetings to hold.

J. M. Thrasher, P. C.

### A SCIENTIFIC BREAKFAST.

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast: Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money making brain, the body *must* have the right kind of food and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

**CAVE CITY.**—This is a nice little town in Sharp county, situated on the line dividing the counties of Independence and Sharp. The church is known as Flat Rock and is in Independence county. Allow a word Doctor in regard to this worthy village. When I began my protracted meetings I resolved on this, to circulate the Methodist and run it along with my meetings. At Sidney, another good and moral town, I told our people and others if they would give me a good list of subscribers for the Methodist I'd give them a respectable paragraph in my mention of the meeting. And while we have eight or ten members who ought to be taking our paper I made my speech and private campaign for the same and only got one month's subscription. Well, I gave them all they seemed to want, a six months' subscription notice. I could not ask for space for a notice that they would never see. But I hope yet do something there. At Cave City I was more successful and sent you eleven good subscriptions with more to follow. Here the people have a good high school under the direction of Profs. W. F. Buck and J. M. Simpson. This school is doing much toward building up the town. Prof. Buck is (as Brother Brooke would say), "an ustler." He is a live, wide-a-wake educator, and has a fine class of boys and girls. Good material for Hendrix and Gallo way to take up and give the finishing touch. There are other good schools of the same kind all over the county and the fruit of these institutions is beginning to be seen in all departments of activity. It is seen in the personnel and decorum of a congregation at church. Better order and a higher order of intelligence are clearly seen. This to me indicates a better citizenship for our country.

Our meeting was a great success, thirty-two conversions and ten backsliders reclaimed. Large crowds. We had in our meeting North, South and Protestant Methodists, Baptists and the "second blessing" people. And all worked in perfect accord. Many of the converts will go to other communities, while a good number will come to us, some have come already.

At Maxville we had a fine meeting, six converts and three accessions. Up to date 86 conversions on the work. Holding a good meeting at Bear Creek, eleven converts up to last night. A word more. Bear Creek is an appointment near Evening Shade and for several years has been left out "for lack of visible means of support" for the preacher and the institutions of the church. But this hard year they have wrought well and will, I hope, continue to the end. This, and I have done.

The festive pistol "toter," Doctor, you know is almost a constant church goer, and at this point he was in evidence. On Monday night just as I had announced my text, a deputy

sheriff entered the door with enough deputized men to fill each window and said: Brother Jernigan I want to say a word. "All right," said I. "I am sent here tonight to search this crowd from pew to pulpit." "Well," I said, "I guess you have the floor." At this instant a boy started for the door when the deputy said, "Hold on sir until I can see you," and passing his arm around the frightened fellow he lifted a pistol from the rear pocket of the young law breaker. Placing him under care of one of his aids he proceeded to search every man and boy, even to the preacher. It had a fine effect and if it is followed up throughout the state will break up pistol toting at church. Try it.

Jas. F. Jernigan.

**CLIFTY, ARK.**—I send a few lines from this isolated spot where my hermitage is located in the fastness of the Swain mountain, twelve miles south of the famous city of Eureka Springs, Ark. Here I have been for the past two years. And had so far recuperated as to be able to walk four miles and preach forty-five minutes and return home that evening. This I did once a month for five consecutive months, also preaching once a month at my home school house, and superintending a Sunday-school three Sundays in the month at the same place, one and a half miles away from my home. I got along reasonably well till the fifth Sunday in September at Clifty. The citizens of that vicinity held a memorial service in memory of William McKinley, late President of the United States, I consenting to conduct the service and pronounce the discourse. I was assisted by brethren of the Christian, Baptist and United Brethren churches. I had a large audience, mostly strangers, having never preached there before. I had unusual liberty—preaching over an hour—perspiration so great as to wet my clothing, consequently I took cold, which seemed to settle in my back, and for several days I could hardly go. But the next Sunday was my regular time at my home school house. Here the community turned out with the adjoining community and requested a similar service to that held at Clifty. I was assisted by a Baptist and a Presbyterian brother. After preaching forty-five minutes I was completely exhausted and in a few hours I was suffering with my "old trouble" of the kidneys. I am now under treatment and fear my preaching days are numbered. In the language of our now sainted President McKinley, "If this is God's way, his will be done." At the place I spoke of, four miles away, I was preaching to young men and women, who had never heard a Methodist, and as they manifested a desire to be saved I had thought of holding, in the near future, a protracted service, but this cannot be. Oh, how I would have

enjoyed seeing these back-woods young people converted. Not very far from here was our "Pierce Merrill," "Harvey Matney" and H. W. Hatfield dug up. Who knows but some of these could be made polished shafts as well? Just what is to become of this people I am made to wonder. Here is the greatest conglomeration of "faiths" I ever knew of, especially considering the sparse settlement of this locality. There are no regular organized churches here except the Campbellites. But here are a few Methodists, all kinds of Baptists, Soul-Sleepers, Church of God, Social Brethren, United Brethren, Presbyterians, Church of Christ, Quakers, Catholics, Mormons, Holiness folks and Christian Scientists. Here are "isms" enough to create endless schisms. And now dear "Methodists," what do you think? A number of these isms have proposed to me to unite them into a "Christian Union," allowing all that join to retain their former belief in doctrines. Don't you think, since I am not likely to be elected Bishop the ensuing general conference, that I might establish a small diocese of my own? This all aside, I believe I could organize a church here, but I don't believe they would ever be anything but milk and cider members. I find none here who are pure gold Methodist. Hence, our failure after over fifty years effort to build up Methodism. Too many that join us are "loose on the cob."

My dear wife, after having passed through another long spell of "gall stones," has so far recuperated as to be up and about again.

Thank God, it is written, "These light affections work out for us a far more exceeding and eternal weight of glory." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "Though I walk through the valley the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me."

God bless the entire "Methodist" family of Arkansas. Brethren of the ministry, your notes of victory gladden my heart and cause me to live over again the days of my revivals, and those of my brethren whom I assisted. O, may we hear the welcome plaudit, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." Brethren, pray for me. Your afflicted brother in Christ,

Alex Mathes.

Clifty, Ark.

**QUITMAN CIRCUIT**—I have completed my full round of protracted meetings, seven in all. I did not fail to have conversions at every meeting.

The work in is very good condition spiritually, but behind financially, mainly because of the prevailing drouth. This is a good work and has some of the best church



workers. I have ever worked with. We were ably assisted in these meetings by the Revs. A. C. Ray, one of our superannuated preachers of the Arkansas Conference, and George W. Williams, a local elder. These men are true men of God, and when either of them occupied the pulpit, I knew I would hear a good sermon.

Results, eighty-one conversions, fifty-three accessions, and a net gain for the year of eleven members. The financial report at conference will be meager. I love the people on the Quitman Circuit because they have been so good to the preacher and his family.

To God be all the praise for all the good that has been done.

D. N. Weaver, P. C.

October 16, 1901.

### COFFEE DID IT.

#### Would Have Been Fatal if Kept Up.

"Coffee!! Oh, how I did want it after the nervous strain of public work. Something warm to brace me up was all the breakfast I craved, but every time I drank it, I suffered the dying sensation that follows it with heart fluttering and throbbing of the throat and ears.

I had no strength to throw away in that way, so decided that hot water must do for me.

One morning I came to breakfast in the home of some friends in Pueblo, Col., just in time to see the mother pouring some rich deep yellow coffee into mugs for the two little boys. One little chap had thrust his fingers in the mug and was licking them with such approving smacks. This opened the way for me to say, 'Are you not afraid of the effects of coffee on the little folks?' The mother explained that it was Postum Food Coffee made at Battle Creek, Mich., and remarked, 'We think there is nothing like it.' Then she explained how the new coffee had weaned them away from the use of the old-fashioned coffee and tea because 'it is so wholesome.' I drank it there for the first time, and was delighted, not only with the delicious flavor, but the after satisfaction it gives. One day I was speaking with our family physician's wife about Postum, when her daughter remarked, 'Yes, Mamma, we are out of Postum, and I have used coffee for the last two mornings and it always brings the tired feeling and troubles my stomach and bowels, but Postum makes me feel all right.'

In one home they served Postum in such a way that it was tasteless. I have found that Postum boiled sometimes five minutes, and sometimes ten, is nothing more than spoiled water, but when it is made with two heaping teaspoonfuls for each cup, and boiled fifteen or twenty minutes it becomes a tried and proven breakfast favorite, and for refreshment and wholesome nourishment, has no equal." M. M. Yates, Goshen, Ind.

**HOLLY SPRINGS CIRCUIT.**—I have just closed my last protracted meeting—six in number—I was assisted in these meetings by my two exhorters, W. H. Lannius and Brother Young.

The four churches on this work are all alive and at work; besides the regular preaching service, we have regular class and prayer meetings.

We also have five Sunday Schools, well attended and doing good work. The collections will be full. The P. E. and P. C. may be short on salary, but I hope not.

Your brother in the work,

George W. Logan, P. C.

### NETTLETON STATION.

Our protracted meeting closed yesterday. As a result we received thirty into the church last night and baptized six children. We have had forty-five conversions and forty-three accessions to the church this year. We are indebted to Revs. F. C. Sterling and A. E. Holloway for ministerial help in our meetings. They are both men of God, untiring and efficient. So far there has been but one evangelist in the Jonesboro District and his work was without results. Yet there will be more conversions reported than in any year passed. Our preachers have been their own evangelists with the help of brethren in the pastorate. Brother Babcock was with us in the closing services of our meeting and held the fourth quarterly conference for this charge. Finances will be in full. This is a delightful people to serve.

Geo. G. Davidson.

**GREENWOOD CIRCUIT.**—We have had a good year on the Greenwood Circuit. There have been about thirty-five conversions, and twenty accessions up to date. Greenwood is a half station and besides it we have three other points. All these keep us very busy. But we love this noble people, hence delight to work among them. The people have acted in such a way as to greatly endear their pastor to them. To serve them is a labor of love.

Greenwood, Oak Grove and Excelsior are encouraged and working heartily. Washburn has lost some of its best members and is a little despondent, yet they are taking good care of their pastor, and, I think, will pay their part of the preacher's salary in full. We have a good Sunday-school at every point. We have some as faithful and loyal Methodists on this circuit as I have ever seen. Some of our people are better than they are religious; some are better Methodists than they are Christians; and some are better Christians than they are Methodists. We are full of cheer, and if sent back will try to do better next year. Only one month till conference. We must do our best this month.

J. J. Galloway, P. C.

Greenwood, Ark.

### PARAGOULD DISTRICT.

The good Lord has wonderfully

blessed the pastor and people of Boydsville Circuit. At the fourth quarterly conference last Saturday Brother Edwards reported that he had completed his round of protracted meetings. Results, a large number of conversions and accessions to the church. Finances in good condition. Pastor and the officials present said that all assessments would be paid in full. Cummins Chapel, where the quarterly conference was held, is in the lead financially. Brother Edwards has done a good year's work and he and his helpmate are in favor with the people. We held the fourth quarterly conference for Piggott Circuit on Monday. This charge has been blessed with good revivals. A new parsonage at Piggott. Hammett is in the lead financially, having already overpaid assessment for the support of the ministry. Mt. Zion and Walnut Grove promised to pay in full. If this charge does not pay assessments in full we will be disappointed. Brother Hall has done well and is loved and respected by the people of the entire charge. I shall recommend that he be returned or appointed to some other charge. Pastors will please notify their local preachers and trustees to be present at the fourth quarterly conference with written reports.

J. I. Maynard.

### Church Telephones.

**LITTLE ROCK.**—There were very fine congregations at First Church Sunday. At Winfield the house was crowded; ten were received into the church.

A series of daily meetings was begun at Asbury. Five conversions are reported from the Sunday service.

There were fine congregations and two additions at Hunter Memorial.

Meetings are being held daily at Dye's Chapel, Brothers Knickerbocker and M. M. Smith assisting.

**FORT SMITH.**—The pastors of our churches here are very busy closing up the work of the year. Both First Church and Central have had large additions to the membership and both will pay the conference collections in full.

The City Mission is doing splendidly. Rev. Thompson is now engaged in a revival at the Catholic Avenue Marvin Chapel. Conversions are reported from nearly every service. This is the third meeting that has been held in the bounds of the City Mission. A very large number of members has been added and the future is very bright.

There was a mass-meeting held at Central Church on Sunday night to take action in regard to the street fair that has just closed. Strong resolutions of condemnation were adopted and Rev. E. A. Tabor, of Little Rock, addressed the large au-

## Postmaster Palmer

of So. Glen Falls, N. Y., describes a condition which thousands of men and women find identical with theirs.



L. D. Palmer.

Read what he says, and note the similarity of your own case. Write to him, enclosing stamped addressed envelope for reply, and get a personal corroboration of what is here given. He says regarding

## Dr. Miles' Heart Cure:

"I suffered agonizing pain in the left breast and between my shoulders from heart trouble. My heart would palpitate, flutter, then skip beats, until I could no longer lie in bed. Night after night I walked the floor, for to lie down would have meant sudden death. My condition seemed almost hopeless when I began taking Dr. Miles' Heart Cure, but it helped me from the first. Later I took Dr. Miles' Nervine with the Heart Cure and the effect was astonishing. I earnestly implore similar sufferers to give these remedies a trial."

Sold by all Druggists on guarantee.

Dr. Miles Medical Co., Elkhart, Ind.

## R. W. WALKER & CO.

## Ice, Coal, and Wood.

Dry Cook Wood. Prompt Delivery.

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Old phone, 635. New Phone, 835.



dience upon "The Street Fair and Its Influence Upon the Morals of Fort Smith." The address was a very powerful though temperate arraignment of the management of the street fair.

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

The "Methodist" from now until January free. See our offer to those who subscribe now.

Elegant equipment on the new line to Hot Springs.



## At Rest.

**GORMAN.**—Sarah Elizabeth. We bury today little Bessie Gorman who had stayed with its parents three years last February 17, and has now the call to live with another Parent in a brighter home. The loved ones feel the bereavement, but they are sustained by him who called by his sovereign right their little one to His arms. "It is well with the child." Be faithful 'till reunion, and as David, go to the child since "he shall not return to you." In sympathy.

Jno. F. Taylor.

**HOLLAND.**—Beulah Bonner Holland, was born at Crawfordsville, Ark., February 13, 1900, and died at Lexa, Ark., at the home of its grandparents, T. L. and E. F. Bonner, September 10, 1901. Just a little over two months after mama's departure, this precious little girl winged its way to heaven and was restored to its sainted mother. Ah, my bereaved husband, two jewels are waiting to welcome you to the home above. May this fact stay you in the Lord's way and when you are called to quit the walks of men, may you join the family in the city of God.

K. R. Durham, P. C.

**HOLLAND.** Mattie Beulah Holland, youngest child of Thos. L. and E. F. Bonner, was born January 14, 1878, and died at Crawfordsville June 22, 1901. She professed faith in Christ in a meeting held at Central in August, 1896, conducted by Rev. J. K. Farris and A. E. Holloway, but never united with the church, but lived a devoted Christian life. Upon the occasion of her demise she expressed a perfect willingness to appear before the Lord. Truly a dear one has gone, but not beyond the eye of faith. She peacefully abides beyond the skies, awaiting the arrival of parents, husband and the other loved ones. The fact of a future life beyond the contaminating influences of a sin stricken earth becomes a soothing balm to our grief stricken hearts. May the Lord bless the sorrowing ones. "Hope thou in God."

K. R. Durham.

**CARTWRIGHT.**—Lydia Cartwright, daughter of Dr. J. W. and Mrs. A. C. Cartwright, was born near Hornersville, Dunklin county, Mo., September 14, 1886, and died at Hatfield, Ark., September 9, 1901. Lydia was one of our first converts this year, professed religion December 23 last, and was received into the church the next day by the writer, with several other young people. She was very prompt at Sunday School and church, always in the choir singing with a sweet voice. She was very amiable and cheerful, and was beloved by old and young. Her death was doubly sad. First, she was the youngest of the family of children and the only one at home, the others (four daughters) all are married. She was the comfort of her old afflicted father and mother. Second, her death was sudden and away from home. She went in company with one of her young lady friends to spend the night with a neighbor girl. She went to bed in apparently good health. Early next morning it was discovered she was unconscious, and only lived a short time. When her father and mother reached her she was speechless. The shock came very near proving fatal to the afflicted father. The pastor was, indeed, made sad, being shut at home

because of smallpox in our family, and not permitted to drop a tear or offer a word of comfort at the grave. Bro. Dooley, C. P. pastor at Cove, kindly came and conducted the funeral service. We miss dear Lydia so much in the choir, the Sunday School and the church. But most of all she is missed in the home that has been made so sad. Her sweet voice of song has been hushed. The organ has been closed and makes us feel sad to look at it. But thank God we weep not as those who have no hope. She is not dead but sleepeth. Brother and Sister Cartwright have seven children, four in this world and three in glory; two boys taken in infancy. Look up! They are still your children. Earth is poorer, but heaven is richer. May this sad providence be the means, under God, of bringing all the family into the fold of Christ, and result in a happy reunion in the sweet bye and bye, where there are no tears, no heart-aches, no death, no parting, is the prayer of her pastor. J. H. Bradford.

**WHITSON.**—Miss Ada Whitson, daughter of G. W. and Mary Jane Whitson, was born June 8, 1876, and died August 23, 1901. Her sufferings were long and severe and everything that medical skill and loving hands could do was done to save her life, but in the stillness of the summer eve, as the sun sank behind the western horizon, her young and noble life went out. No, she did not die, she just began to live. The writer, her pastor, was with her some during her illness, and prayed with and for her. She sought to get well, because she wanted to do more work for her Master, but she said all the time, "Not my will but Thine be done." She had for a long time intended to become a Foreign Missionary as soon as she could complete her education. In describing an imaginary journey to China she wrote the following beautiful words: "There would be no greater pleasure in this life, if I could only reach that height whereby it would be my chance to go on this long meditated journey, not merely to see the world, but as a teacher among the poor heathen children." Her whole spirit and life were Christ-like. She was faithful in all church work. Faithful to attend prayer-meeting, faithful to her Sunday School class of little boys and girls, and faithful to her pastor. She has now gone to her reward, but her works follow her. Her influence is still living. In a meeting held in our church in Berryville, her home town, soon after her death, there were young ladies converted whom she had most earnestly solicited while on her death bed to give their hearts and lives to God. These young ladies said after they were converted that it was not the preaching that caused them to stop and think, but it was the talk Miss Ada gave them before she died. Thank God for such a life and influence. Her life was short but full of good deeds, and, "He liveth long who liveth well." When convinced that she could not get well she resigned her will to the will of her heavenly Father, and talked calmly and rationally to her family and friends about personal affairs and her future existence. To her aged and loving grandmother, her devoted Aunt Mary, her fond father, her affectionate sister, and her other relatives now so sadly separated from their sweet spir-

ited Ada we would say look to God for comfort.

George E. Pachell.

**FAINE.**—Mrs. Emma J. Faine, wife of Rev. C. R. Faine, and daughter of James and Malinda Frazier, was born in Lawrence county, Ark., April 2, 1870, was reared in the same community, except a brief time in Boone county, Ark.; was married to C. R. Faine October 22, 1889; professed religion the year following and joined the old Walnut Ridge M. E. Church, South, Rev. S. D. Evans being pastor, and lived faithful until death, which occurred at her home near the church September 11, 1901. Her last visit to the place of worship was during the special revival services, which were so greatly blessed, and about completed at the time of her illness and death. The funeral was conducted by Rev. B. A. Morris and the writer of these lines under the tall trees near the Austin cemetery, a great company of sister Faine's relatives and friends being present. The piety of our sister was unquestioned, and her devotion to duty beautiful and well nigh perfect. Her husband, so newly licensed to the ministry, had her presence, prayers and sympathy at his services, and at intervals her words also of encouragement and counsel. In a drive with him to a funeral just previous to her decease, she conversed of death and gave in minute detail her desires when the summons came. There are three children, Jessie, Richard and Zula. Brother Faine, with these children and his mother, have been deeply moved by the sudden departure of this "light of the home," and cheerful and earnest Christian. They speak in tears of her truthness to them, her love for the church and of her pleasure at the visits of the ministers to the family home, and anticipate a final meeting in that more enduring home where comes not sorrow nor tears forever. In some way God is constantly dealing for good. The sparrow even hath his notice. "He treasures up his bright designs," and these afflictions work "an exceeding weight of glory." His purpose is to prepare for his providences and service here and to develop capacity for the bliss and conditions of an eternal heaven. "The whole creation is thy charge, but saints are thy peculiar care."

A. H. Williams.

## How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

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Bladder, Uterus, etc.

## LIVER ILLS

Dr. Radway & Co., New York:

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

BEN ZAUGG, Hot Springs, Ark.

**Radway's  
Pills**

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

## Books at Half Price and Less.

We have a number of books which we wish to dispose of, and will sell them at half price and less, and pay the postage besides. The following is the list and the prices at which they sell and the prices we will send them postpaid for as long as the present stock holds out:

Character Sketches, cloth.....	\$2.50 for \$1.00
" " full morocco.....	3.75 for 1.25
Grandfather's Bible Stories	
fine cloth.....	2.25 for 1.00
half morocco.....	3.00 for 1.25
full morocco.....	3.50 for 1.50
Trumpet Blasts, cloth.....	2.75 for 1.00
Lives of the Apostles.....	1.00 for .50
Mother's Bible Stories, cloth.....	1.25 for .85
silk cloth.....	2.25 for 1.00
Galveston Disaster, cloth.....	1.50 for .75
lexoderm.....	2.50 for 1.25
Pictorial History of the War	
with Spain, cloth.....	2.00 for 1.00
half morocco.....	2.75 for 1.25
Life of Queen Victoria, cloth.....	1.75 for .85
full morocco.....	2.75 for 1.25
Prisoners of Poverty.....	1.00 for .50
Apostolic Succession.....	1.00 for .50
Harp of Life, full morocco.....	3.75 for 1.50

Address,

Godbey & Thornburgh,  
Little Rock, Ark.

**WRITE FOR CATALOGUE (FREE)**  
**WATCHES,**  
**DIAMONDS,**  
**JEWELRY,**  
**SILVERWARE.**

Wedding and Engagement Rings, Etc.  
Communion Sets a Specialty.

**J. N. MULFORD, Jeweler.**

MEMPHIS, TENN.

**Plantation Chills Cure is Guaranteed**

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



# THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR

WEDNESDAY, OCTOBER 23, 1901.

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

## In Full for Missions.

The following charges have reported payment for both foreign and domestic missions in full:

Holly Springs, G. W. Logan; Junction City, W. C. Watson; Harrison, J. M. Hughey; Morrilton, J. B. Stevenson; Bright Star Circuit, J. R. Harvey; Vanndale, Fay Sterling; Hunter Memorial, Fornie Huchison; Cotton Plant, C. B. Littleton; Mammoth Spring, T. W. Fisackerly; Ozark, J. M. Williams; Searcy, P. R. Knickerbocker.

LAST WEEK PRESIDENT ROOSEVELT invited Booker T. Washington—colored—the President of the Muskegee Institute, to dine with him at the White House, and now much hubbub is raised about it by some of the papers. On what terms Mr. Washington was received into the President's home, and whether Mrs. Roosevelt sat at the table, are things these papers would like to know. But Cortelyou will tell you nothing.

Booker Washington is the most prominent leader of his race, and great interests, so far as the South is concerned, are in his hands. He has constantly taught his people that they should make no claims to social equality or political influence, but devote themselves to making an honest living and developing good character. By this course he has gained confidence and strong support North and South. His ideas respecting the negroes are endorsed by the Southern people. If Mr. Roosevelt felt that a man, whom he called into counsel, should be invited to dinner, it is likely that thoughtful people will agree that the President is entitled to have his way about private affairs in his own house, without being subject to criticism, as that is exactly the right which every other American citizen will claim for himself. If an evil influence will result from it, as these papers claim, they are wholly responsible for the fact, as they have taken up and proclaimed to all the country a matter which the President assumed to be private, and which but for these same papers not one of a thousand of the people would ever have known. The term "yellow journalism" is altogether applicable to this effort to raise a furore over this matter. The sober solid

papers of the country will deem it sufficient to confine their criticisms of the President to his public acts and policies.

## "Eloquent and Inspiring." It "Rouses Like a Bugle."

Bishop Candler's latest book, "High Living and High Lives," has been most favorably received. The following are some of the good things said about it:

"It rouses like a bugle blast and melts with a pathos that is nature's own."—Bishop O. P. Fitzgerald.

"Eloquent and inspiring."—Gen. John B. Gordon.

"The book is a treasury of noble and helpful thoughts and will certainly be largely read."—Evening Journal, Atlanta, Ga.

"Full of just such thoughts as are calculated to inspire young men to noble efforts in whatever field of endeavor they may become active. Indeed, those who have already achieved success in life can read this volume with profit, and certainly with pleasure."—Morning News, Savannah, Ga.

"The book is a fine contribution to the literature of the times. Our fathers and mothers and our children ought to read it and profit by its wise utterances and helpful suggestions."—Texas Christian Advocate.

"It is a valuable volume."—Wesleyan Christian Advocate.

"Will make the careful reader a better thinker and a better person. Such books form no inconsiderable part of a country's wealth."—Florida Christian Advocate.

Price \$1. For sale by  
Godbey & Thornburgh,  
Little Rock, Ark.

## The King of Washing Powders.

It is an old saying, and one worth every man's attention, that "Cleanliness is next to Godliness." A number of years ago a washing powder was put upon the market with a view to making cleanliness more easily attainable than it then was. This powder was called Pyle's Pearlina. It is the pioneer of all washing powders, and now, although it has many imitators, there is not one of them that can come within speaking distance of it.

There is always one make in every line of goods that stands head and shoulders above the rest, and in washing powders this make is Pyle's Pearlina. It can be used where soap cannot, and cleans wherever it is used, saving an immense deal of labor. Praising it, however, is not necessary, as the public fully realizes its merits, and a grocer who tries to palm off something else as just as good, succeeds only in lowering his reputation for truth telling.—The Brooklyn, N. Y. Times.

Go to Hot Springs over the new road.



Magnolia, Ark.

Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my face is entirely well, and I only had to use your famous oils a very short time. I had been afflicted with cancer for the last twelve years. Your Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others who are suffering should know of this. I am 83 years of age. Publish this if you desire. Yours gratefully,  
F. B. Scott.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema and all skin and womb diseases. We have cured thousands of afflicted people within the last six years. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars. Address

Dr. R. E. Woodard,  
502 Main St., Little Rock, Ark.

# QUINN'S

If you want style and quality coupled with low price,

## GO TO QUINN'S.

See daily papers for particulars about our big bargain sales. Mail orders promptly filled. We prepay charges on all purchases of \$5.00 and over within a radius of one hundred miles.

Always include sufficient postage to pay charges on purchases of less than \$5. Address all mail orders to the firm

## QUINN BROS. DRY GOODS CO.

### The Paper to January, 1903.

Our preachers are authorized to offer the "Arkansas Methodist" to new subscribers from now until January 1, 1903, for \$1.50, which is giving the paper from now until January free.

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

### DAILY

5 Trains to Hot Springs

2:10 a. m., 7:25 a. m., 9:15 a. m., 2:50 p. m., 6:30 p. m.

3 Trains to Texas

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

4 Trains to St. Louis

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

2 Trains to Memphis

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

2 Trains to Kansas City

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

2 Trains to New Orleans

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

## PULLMAN SLEEPING CARS AND RECLINING CHAIR CARS

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

Sleeper to New Orleans on 8:38 p. m. train.

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

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

H. C. Townsend.

G. P. & T. A.

St. Louis, Mo.

## 5 DAILY TRAINS TO HOT SPRINGS

VIA

The Little Rock and Hot Springs Western Railroad

AND

Iron Mountain Route.

All trains leave Little Rock from the Iron Mountain Union Depot, instead of Choctaw Depot, as heretofore, on the following schedule:

Ly Little Rock	Ar Hot Springs
7:30 a. m.	9:30 a. m.
9:15 a. m.	11:30 a. m.
2:50 p. m.	1:57 p. m.
6:30 p. m.	8:53 p. m.
2:10 a. m.	5:00 a. m.

The 9:15 a. m., 2:50 p. m. and 6:30 p. m. are solid wide vestibule trains Little Rock to Hot Springs without change. For further information, apply at Union Ticket Office, Markham and Louisiana St's. or Union Depot.

J. A. HOLLINGER, C. P. & T. A., Little Rock.  
F. W. GREGORY, G. P. A., Hot Springs.

### Warning Order.

State of Arkansas, ss  
County of Pulaski, ss  
In the Pulaski Chancery Court.  
Mattie Chapin, plaintiff, vs. Harry E. Chapin, defendant.

The defendant, Harry E. Chapin, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Mattie Chapin. Chas. M. Connor, Clerk.  
September, 1901. By F. A. Garrett, D. C.  
John Barrow, Solicitor for plaintiff.

### Warning Order.

State of Arkansas, ss  
County of Pulaski, ss  
In the Pulaski Chancery Court.  
Serilla Brice, Plaintiff, vs. Zedrick Brice, defendant.

The defendant, Zedrick Brice, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Serilla Brice. Chas. M. Connor, Clerk.  
September 30, 1901. By F. A. Garrett, D. C.  
John Barrow, Solicitor for plaintiff.

### GOOD POSITIONS.

You may, without paying to the college a cent for tuition, until course is completed and position secured, attend one of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Shreveport, Ft. Worth and Galveston. Send for catalogue. It will explain all. Address: Credit Dept., L. W. Draughon's College, at either of above places.