

# The Arkansas Methodist

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VOL. XX.

LITTLE ROCK, NOVEMBER 6, 1901.

NO. 45

## News and Notes.

LI HUNG CHANG IS VERY ILL and his death is expected.

PUBLIC RECEPTIONS AND HANDSHAKINGS will be discontinued at the White House.

THE SULTAN LEARNING OF THE approach of the French fleet concedes all French claims. This is the Sultan's method. When lying and bluff fail, he gives up.

IT IS REPORTED THAT THE CLOSING in of winter at Cape Nome finds hundreds of people utterly destitute and that the sufferers will be driven to desperation.

THE BRITISH WERE ATTACKED near Bethel, East Transvaal, last week by the Boers, and lost several officers and fifty-four men, and 160 were wounded. The Boers also captured two guns.

THE SOUTH MISSOURI AND ARKANSAS Railroad has purchased the branch from Hoxie to Pocahontas, twenty-six miles. The company is extending its main line from Poplar Bluff, Mo., to Pocahontas.

IT IS DECIDED THAT THE SLIGHT trouble recently experienced in the Philippines does not require the sending of reinforcements to our army there, but that the reduction of the forces may still go on safely as their terms of enlistment expire.

IT IS REPORTED THAT THE Chinese government has resolved to recall Minister Wu Ting-Fang from the United States. It is said the reason for the recall is that a man so popular with the Americans is distrusted as not being true to the interests of China.

THE BUFFALO EXPOSITION OPENED its gates on Sunday for purely financial considerations. This act was generally condemned by the religious press. This condemnation kept thousands away, and now, at the close, the Exposition management reports a deficit of \$4,000,000. The thoughts of the people are already turning to the

Exposition to be held at St. Louis in 1903. Congress has made its appropriation to the Exposition dependent upon the closing of the exhibits on Sunday. Sunday closing is demanded by public sentiment. It will be profitable financially.

JUDGE JACOB TRIEBER, OF THE United States District Court, thinks there is much need of a Federal jail at Little Rock. The miserable character of the county jails in which it has been necessary to confine Federal prisoners, is the chief reason assigned for insisting on other arrangements.

LEON CZOLGOSZ WAS EXECUTED by electrocution Tuesday morning, October 29th, in Auburn prison, New York, and his body was destroyed. To the last he denied that any one had instigated him to kill the President. It is well that measures were taken that no trace or memorial of the anarchist shall remain.

THE CLASS IN SOCIOLOGY IN THE University of Missouri has taken the religious census of the town of Columbia where the University is situated. They found 51 per cent of the total population to be church members. Of the adult population over 20 years of age about 80 per cent are members of the church. This is a good showing.

TEN CHILDREN, IN ST. LOUIS, who were recently inoculated with antitoxine for diphtheria, have died of tetanus, (lock-jaw,) and others are expected to die. The anti-toxine was furnished by the Health Department of the city. The serum which was used was made from the blood of a horse, drawn August 24th. September 1st, the horse was attacked by tetanus and died in two days. An investigation has been ordered to ascertain the cause of the trouble and whether the anti-toxine contained bacilli of tetanus. The incident has called forth certain facts respecting tetanus bacilli which the people at large would do well to heed. This bacillus is found in the earth, almost everywhere. It is too small to be seen

except through the microscope. It is most likely to be carried into the blood by a wound from some instrument covered with earthly matter, such as a rusty nail. The bacillus can only germinate where oxygen is excluded. The closing of the wound so as to exclude the air may furnish this condition and thus lock-jaw is often produced. The period of its development is from three to ten days.

WHILE EVERYTHING IS THOUGHT to be progressing favorably toward the establishment of a new treaty between the United States and England, whereby the Clayton-Bulwer treaty will be abrogated and the way opened for the construction of the Nicaragua canal, and its operation under American protection, we have a new difficulty to meet in the fact that the government of Nicaragua has terminated the treaty in regard to the canal which has existed since 1867. So it appears that if affairs are satisfactorily settled between us and England, a new treaty will have to be made with Nicaragua.

JOHN MOST, OF WHOM WE REPORTED recently that he was sentenced to twelve months imprisonment, because of an anarchistic editorial, may escape the sentence through the action of Justice McLean of the Supreme Court, granting a certificate of reasonable doubt in the case. The facts, as stated by the Justice are, that the publication is a plagiarism of a production first published about fifty years ago, and that as to circulation it cannot be shown that a single copy has been sold except that bought by the police for the purpose of making the arrest. "Plagiarism is not," says the Justice, "a criminal offense." So it appears that there may sometimes be luck in being found a plagiarist.

THE PEOPLE OF OKLAHOMA CITY propose to give to the M. E. Church and the M. E. Church, South, certain property for a University and means to put up the building on the condition merely that the two churches accept the same and conduct the school under

direction of a joint board of trustees. And now, straightway, a newspaper reporter, with wondrous sagacity and foresight, announces this action as looking to the union of the two great bodies of Episcopal Methodism in America. The matter has about as much significance as the accepting of a church building as a gift on condition that the ministers of both churches have equal privileges to preach in the same.

GEN. SIR REDVERS BULLER was lately promoted to command of the First Army Corps. But he ventured in a public speech to attack a correspondent of the London Times whom he charged with attacking him. "They attack me," he said, "and say that I wrote a telegram in which I ordered Sir George White to give up Ladysmith, to destroy his books and so forth. I wrote a good many telegrams, and I wrote one telegram that admits, partially, of that description. But in regard to this particular telegram, I stand absolutely alone. It is I and nobody else, and therefore, I have not the least objection at all in telling it." He then told of his failure to capture Colenso, and says: "I had to consider the people in front of me in Ladysmith. It was my duty to give my subordinate some assistance, some lead, something that in case of his determining to surrender he would be able to produce and say, 'well, Sir Redvers Buller agreed.'" I therefore spatchcocked into the middle of that telegram a sentence in which I suggested it would be necessary to surrender the garrison, what he should do when he surrendered and how he should do it."

This admission on the part of Buller has overthrown him. Public sentiment demanded it. It is reported that even Lord Roberts, Commander-in-Chief, and Mr. Broderick, Secretary of War, informed the King that Buller must be retired or they would resign. Buller was therefore retired on half pay.

Miss Helen Gould has been appointed a member of the board of lady managers of the World's Fair, to be held in St. Louis.

## Educational Notes.

### The Dormitory.

Every provision which can cheapen education needs to be made at our colleges. With most of the young men the question of college education is one which they have to settle for themselves, and the expense involved is the chief factor in its determination. Four to six years time, and a cash outlay of \$300 a year seems to them a heavy investment, and it is so, and one which often leaves a young man burdened for years after his graduation.

Yet one may lose by economy in education, and there is especial need that the dormitory system be guarded at this point. A well furnished and well kept house, a table such as a neat and tasteful house-keeper can spread, and association, daily, with people of cultured tastes and manners are things to be considered in the education of a young man. Such advantages are worth more than they cost in money, where the money can possibly be spared.

The rudeness of manner which characterizes dormitory students is often mentioned in our best homes. The young men do not, generally, hear these criticisms, as people seldom hear unfavorable criticisms of themselves. The criticisms are nevertheless common. The young man who immediately on being seated in a parlor puts his feet on some article of furniture, or on the win-

dow sill is bound to find himself graded low in the scale of culture, no matter what degree he has taken at the college. One who does not dress neatly, and can not sit upright for ten minutes in a chair, has need to be sent to a training school in good manners, no matter if he be an A. M.

This rudeness of manner is not, however, inevitable in the dormitory system. But it is a thing against which careful precaution should be taken. There are needed strict rules in the dormitory to direct the habits and social intercourse of students, and everything that would be considered becoming the most elegant home, and the most refined company should be required by rule in the dormitory.

The floor may be without carpet, fare plain and frugal, but there the furniture very plain, the table should be no lack of gentlemanly and dignified bearing, or of strict courtesy and refinement of manner and speech. The rules should be well understood and a censor, who is himself a model of good conduct, should be appointed to remind the young men of any improprieties in their manners or speech. What a well regulated home furnishes in the matter of social culture and good order the dormitory must provide by rules well observed.

### Finances.

Nothing will contribute more to strengthen our institutions of learning in the support of the people than a strict and business like use and accounting for money. The money contributed is a public trust for which the trustees should render yearly a most faithful account. As our schools pass under review at our conferences it is the financial status which most concerns us. We shall have schools of first class only when we put in them enough money. And with the money contributed rightly invested, and permanently secured, all other needful things can be obtained. The people at large who give the money must know that the money is wisely used.

## Temperance.

### From the Nation's Capital.

The Anti-Saloon League closed its annual revival week as usual with Temperance Sunday, and never was the day so generally observed in Washington churches, strong temperance and anti-saloon sermons being preached either morning or evening from most of our pulpits. Following are a few quotations from some of the sermons: Dr. F. D. Power—"In the first place, the saloon destroys the manhood of men. The most utterly useless object in any community is the drunkard. Only one can compare with him and that the drunkard-maker. Secondly, the saloon destroys the man's substance. Think of \$1,200,000,000

annually invested in strong drink! Think of the homes, the food and clothing, the comforts and luxuries of life, represented in the awful waste! Think of the poverty, pauperism, desolation, despair, and death represented in that vast sum! Finally, the saloon lays waste to the man's soul—100,000 a year go down to drunkard's graves in this Christian land. Jails, almshouses, prisons, insane asylums, scaffolds, hell here and hell yonder claim its victims. Sum of all villainies, father of all crimes, mother of all miseries, the Devil's best friend. God's greatest enemy is the saloon." Rev. Donald B. MacLeod—"When a Filipino in the streets of Manila, tries to imitate an American, he does it by a swaggering, staggering gait on the streets. This is a reproach. The Anglo-Saxon race is stigmatized as a race of drunkards, and unless we are careful this stigma of disgrace may brand us as a nation." Rev. E. B. Bagly—"One of the greatest foes against which the church contends is the saloon. It stands for slavery to appetite, violates the laws of love, and destroys the soul's fellowship with God. The church should be united against this great evil, practical in its efforts, and untiring in its warfare." Dr. S. H. Greene—"The liquor traffic is a thing that nowhere bears the finger marks of God, from beginning to end it has been evil in all its tendencies and all its characteristics. It stands condemned in the eyes of God, and of every honest soul, and the most marvelous fact in connection with it is that this traffic which has continually wrought only evil without any attendant blessing, should have been tolerated by men for a single hour." Rev. M. Ross Fishburn—"The wine cup is a curse because of the evil it entails upon posterity. Dr. S. G. How traced the parentage of 300 idiots and reported to the legislature of Massachusetts that of the 300, 147 were found to be children of drunkards, and in one instance seven idiotic children were the offspring of a drunken father and mother." Rev. C. H. Butler—"Sound reason teaches that we should not permit any longer that which causes so much drunkenness, crime, poverty, and idiocy, which costs nearly \$1,500,000,000 every year besides a vast sum in other ways, which no man can reckon. The cause of temperance appeals to every Christian and patriot and lover of his kind, and the Anti-Saloon League invites the sympathy and co-operation of all who are opposed to the saloon." Dr. J. S. Smith—"The saloon is responsible for more brutality than any other agency that has existed since the days of Noah. It is in its very nature a robbery; open, shameless, diabolical. A robbery compared with which all other robbery is trivial. When its work is done there is nothing left. Time is gone, money is squandered, health

is wrecked, happiness has vanished, hope is extinct, heaven is impossible. It is a desolating cyclone, and in its path is to be found nothing but rags and shame, disgrace, despair and an endless hell. No ruin was ever so utter as that which is the portion of the victim of the saloon. It destroys for time, it damns for eternity. There is in all its history not one mitigating fact, no one palliating incident. The saloon is wholly incurably bad."

At the annual meeting of the W. C. T. U., of the District of Columbia the following resolution was adopted: "We firmly believe that the 'anti-canteen law' is the expression of the best moral sentiment of the community, and that its faithful enforcement can but result in the improvement of the army in discipline and efficiency. We therefore deprecate the manifest purpose of the enemies of this law to seek its repeal by asserting that its enforcement has resulted in an increase of drunkenness and disorder."

Gen. Nelson A. Miles, commander of the army, takes the same view of the anti-canteen law that the W. C. T. U. does. In his annual report he recommends that the law be allowed to stand and expresses the belief that it has been beneficial to the army. He also says that the prediction that it would decrease the number of applicants for enlistment in the army is shown to have been wrong by official figures. Gen. Miles isn't a "temperance crank," but he certainly knows better than some of those who are clamoring for the repeal of the law, which is said to have lessened the liquor traffic to the extent of \$2,000,000 a year, what is good for the army.

S. A. S.

### A Home Cure for Cancer.

Thousands of dollars have been spent and years of labor exerted, to discover the cause and perfect a cure for that terrible disease, Cancer. The cause is only interesting from a scientific standpoint, and from the fact that it might lead to discovery of a cure. The cure is a vital problem. Success has attended the efforts so far of but one concern, the Dr. D. M. Bye Co., these eminent specialists have perfected a Combination of Oils which have wonderful effects on diseased tissue, leaving unharmed the sound. The Oils are mild and safe, and can be used at home in most cases. Don't trifle with death; write at once for free books giving particulars. Address Dr. D. M. Bye Co., Box 462, Dallas, Tex.

## Contributed.

### The Ecumenical Address.

The following address to Methodists throughout the world was adopted by the Ecumenical Methodist Conference:

We, the members of the third Ecumenical Methodist Conference, now assembled in Wesley's Chapel, London, send our fraternal greetings to all Methodists throughout the world. The special circumstances of our meeting have taken us back to



The guests are gone the smile slips from the face of the hostess and she gives up to the pain which racks her body. Many a woman entertains and wears a smile while her back aches and her nerves quiver with pain. Surely any medicine which offers relief to women would be worth a trial under such conditions. But when the woman's medicine, Dr. Pierce's Favorite Prescription, is offered with the proof of efficacy in thousands of well attested cures, what excuse can then be offered for suffering longer?

Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It dries enfeebling drains, heals inflammation and ulceration, and cures female weakness.

"It is with the greatest pleasure I write you the benefit my mother has received from your 'Favorite Prescription' and 'Golden Medical Discovery.'" says Miss Carrie Johnson, of Lowesville, Amherst Co., Va. "She suffered untold misery with uterine disease and nervousness, and had a constant roaring and ringing noise in her head. After taking six bottles of Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,' she was entirely cured."

Dr. Pierce's Pleasant Pellets stimulate the liver.

the days of old. In this hallowed and historical place, where the apostolic and revered John Wesley lies buried, his name appeals to us with quite unique power and we have vividly realized our historic continuity, our living fellowship, and the precious heritage of the past committed to our care. But we have also felt the power of the present. Through your representatives we have been brought into direct sympathy with you. We have heard you speak to us through them. Our hearts have been filled with a great faith in your future. We desire, therefore, before we separate and return to our widely-scattered homes, to send you a message of encouragement and sympathy, which has been graciously borne in upon us by God during the course of our deliberations. We can never cease to pray that God may bless you with all spiritual blessings in Jesus Christ our Lord.

Years, and even decades, pass quickly, but we see with joy the signal advance made by universal Methodism since we met in Washington in 1891. It is computed that there are now nearly eight million members in our different Methodist folds, not including upwards of 20,000,000 adherents—an increase of more than 1,000,000 members and 2,500,000 adherents during the past ten years. Our foreign missions are fast spreading throughout all heathendom. The twentieth century funds indicate not only the growing wealth, but also the cheerful liberality and the aggressiveness of our people. There has also been progress in the culture and scholarship of Methodism, and especially marked has this progress been with regard to our colored brethren, who, for eloquence, thought, and power, have surpassed all expectations. Untrodden areas are being occupied one after another by the Methodist preacher. Methodism is now a world-fact, the largest of all Protestant communities, a potent energy everywhere working for civilization, an incomparable instrument, humanly speaking, for the evangelization of the race.

It was, of course, to be expected that, in our conference, the sentiment of Methodist union should receive an impetus. All the choicest spirits of Methodism are praying for it, even though for the present they may deem it to be impracticable. The story of the progress and triumphs of united Methodism in Canada is itself the strongest of all arguments for union, and since the last Ecumenical Conference, partly as a result of what took place in that conference, Methodist union has been consummated in Australia. Dreamers are already dreaming of a united, or, at least, federated Methodism on each side of the Atlantic. Dreamers are often the truest prophets. As Oliver Cromwell said: "A man never mounts so high as when he knows not whither he is going." One

thing is clear, the trend of Methodism is in the right direction. Nor can we be too thankful that the secret of this dream of union and the desire for it lies in a deep, rich, common, spiritual experience; for the nearer we get to God the nearer do we get to one another.

From this Ecumenical vantage ground, we are able to see, perhaps with exceptional clearness, the vital brotherhood and the growing sense of brotherhood, between the two great nations of the Anglo-Saxon race. In our view this is the most notable fact of our time, the greatest of all guarantees for the freedom, peace, and progress of the world. In this unifying process Methodism has been, and still is, a factor. English and American Methodists love each other all the more because they are Methodists. Probably at no time, not even when the beloved Queen passed away, has this feeling of brotherhood been more powerfully evoked than during the last few days in our gatherings. The news of the cruel assassination of President McKinley touched with terrible intensity a responsive chord in every breast. The mighty emotion which passed over our conference can never be forgotten. Those of us who belong to the British empire admired the departed President as the chief of a great people bound to us by the threefold tie of blood, language, and religion; but we loved him as a Methodist in whose public career and personal character the spirit of Jesus Christ so beautifully shone. The lonely widowed lady will be remembered in our prayers. By a tragic coincidence the lamented death of President Garfield took place during the sittings of the last Ecumenical Conference in London, 1881. Lincoln, Garfield, and McKinley—what glorious sons of a great people! The three stricken Presidents by their deaths even more, it may be, than by their lives, have done much to make the two nations in sympathy indissolubly one. The path of progress is indeed one of ag-

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ony. "It is God's way. His will be done."

Still further, it may be claimed that Methodism is destined to play an influential part in the future expansion of the whole Anglo-Saxon race. Some of the empires—if so we may call them—Canada, Australia and South America, are in the making. America has still its influx of foreign populations to assimilate. The old country has its own problems not less formidable. How can the Anglo-Saxon race in all its branches be truly Christianized? Methodism must have a voice in answering the momentous question. Into politics, as such, it must not intrude. But politics are ultimately determined and controlled by spiritual forces, and Methodism is a world-wide spiritual force. It deals with the individual. It works for the conversion of the man. It creates happy homes. It befriends the poor, and it preaches the stewardship of wealth. It believes in the kingship of Jesus Christ. It stands by the ethics of the Sermon on the Mount. It is the inveterate foe of drink, gambling, and social impurity—the three deadly scourges of the people. It makes for righteousness, thrift, brotherhood, domesticity, education, purity, simplicity. And just as in the early part of the nineteenth century it helped to make reforms in this country beneficent and bloodless, so it must be an ever-increasing and saving power in the future development of the Anglo-Saxon race on both sides of the broad Atlantic.

It cannot be too strongly pressed home that the genius of Methodism is evangelistic and missionary. Evangelism made Methodism. John Wesley lived to save souls. He saw more clearly than perhaps any other man since St. Paul the glorious meaning of salvation by faith, and he preached it to the people. He was imbued also with missionary enthusiasm, for missionaryism and

evangelism are essentially one. We rejoice to know that the work of foreign missions throughout Methodism is being prosecuted with untiring energy and with distinguished ability, and we beseech you to support the work to the utmost of your power. Let your missionary enterprise be aggressive, bold, and liberal. The duty of evangelizing the people at your own doors is of almost equal urgency, and it is a most glorious and promising fact that the strongest and best men in Methodism today are intensely evangelistic. We pray you all to come nearest to those who need you most. Carry the gospel to the poorest of the poor and compel them to think about the Saviour. And particularly may we impress upon you how suitably in this work you may enlist the ministry of good, sympathetic, and consecrated women. Methodist culture and refinement must be laid at the foot of the cross.

There is no subject which Methodists are called upon to consider more deeply and seriously than the doctrine of the church. John Wesley himself laid great emphasis upon it, and within the past ten years the Wesleyan Methodist Conference has officially discarded the word "society" and substituted for it the word "church," as recognizing its spiritual and ecclesiastical status. The change is Scriptural and deeply significant. Every duly organized Methodist society, if made up of converted people, is a church. Where Christ is there is the church, and to use his own words, "Where two or three are gathered together in my name, there am I in the midst of them." The church is the body of Christ, the fullness of him that filleth all in all. Sacerdotalism, although intellectually groundless, is louder than ever in its pretensions, the priest claiming to pervert the sacrament of the Lord's Supper into a propitiatory sacrifice, claiming to hold the keys of the kingdom and daring to dishonor the crown-right of our Redeemer. To this not the least important antithesis is the New Testament conception of the church. No priest and no state can make or unmake the church, but only Christ, its unseen Lord. We counsel you to value your membership with the church. Put into it your best, not wood and hay and stubble, but gold and silver and precious stones. Believe in the communion of saints. While disowning all priestly pretensions, yet holding as we do that the ministry is called of God for the perfecting of the saints, and is justified by historic expediency and advantage, we ask you to consider how best to promote the culture and effectiveness of the ministry. Do not despise the preaching of the Word. Produce local preachers in greater abundance, and love them for their work's sake. Promote, in every way you can, a wider reverence for the Sabbath.



Especially ought you to recognize the sanctity and dignity of the ordained sacraments of baptism and the Lord's Supper, and to avoid all that is unseemly, and irregular in the observance of them. The loving care of all young people in the church was never more important than it is today. Nor must we forbear to call your attention to the commanding importance of the old-fashioned prayer meeting and the class meeting. A church without prayer and testimony, whatever its worldly resources, has seen its best days.

As you guard the sanctity of the church, so guard the sanctity of the home. Family ties are as old as humanity; let them be neither weakened nor relaxed. And in these days, when the world is too much with us, it may not be unnecessary for us to enjoin upon you the duty of family prayer and of the definite religious instruction of your children. "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

But, after all, the true strength of Methodism lies, as in the olden days, in the individual, happy, confident experience of God. The Methodist saints of old, carrying about with them the assurance of pardon, enjoying the witness of the Spirit, realizing in their own lives the victorious power of Christ to conquer inbred sin, gifted with the power of long continuance in prayer, deeply versed in the Word, consumed with holy passion for the conversion of their fellow-men, were the men who built Methodism. Yet they indulged in no self-laudation, either personal or sectarian, so reverently did they adore their Lord. They welcomed the burden of personal responsibility for their work, and they gathered personal inspiration from the warm breath of the living God. They dwelt near to the heart of things. They knelt at the foot of the cross. O for a return of the old Methodist saintliness! Why should there not be a league of prayer by all Methodists for this crowning blessing of perfect holiness? Then should we have a revival of religion which would fill the coming decade and encircle the whole world.

"Grace be to you and peace from God our Father and from the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

The yellow press of the country, after being indirectly the cause of the President's death through their filthy cartoons, are now trying to increase their profits by publishing reports and fake interviews with Mr. McKinley's physicians, detailing disagreements between them as to the treatment which he should have received and as to the cause of his death. These lying reports lead the President's physicians, all of whom

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are numbered among the highest medical and surgical authorities in the United States, to issue a signed statement that there had been no disagreement among them from the very beginning, and that, furthermore, all alleged interviews with them were fakes pure and simple, as they had not and would not talk for publication.—Herald and Presbyterian.

"It is the little rift within the lute which ever widening, makes the music mute." It is just a little rift in the health of a woman often, which gradually takes the spring from her step, the light from her eyes, the rose from her cheek and the music from her voice. Perhaps the bugbear which has frightened the woman from the timely help needed at the beginning has been the dreaded questions, the obnoxious examination, the local treatments, of the home physician. There is no need for these. Nor is there need for continued suffering. Dr. Pierce's Favorite Prescription can be relied on by every woman, suffering from what are called "female troubles," to renew the health and cure the disease. Women are astonished at the results of the use of this medicine. It not only makes weak women "robust and rosy checked," but it gives them back the vigor and vitality of youth.

Free. Dr. Pierce's People's Common Sense Medical Adviser, 1,008 pages, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

### Missouri Letter.

Mr. Editor—I was so busy during my trip to the Pacific coast sight-seeing that I had no time to write you a letter. I was under obligation to write a letter every week for the St. Louis Advocate, as that paper made it possible for me to go by giving me tickets from Kansas City to San Francisco and back.

My children and a few friends gave me money enough to pay my incidental expenses, so that my trip cost me nothing. In fact I made four cents by the trip. My incidental expenses were \$37.96, for which I received \$38.

Why do not more people visit California? The trip is a most delightful, helpful, profitable one.

Then so many who go there fail to visit the Yosemite Valley, one of the world's wonders.

I count my visit to that "Garden of Eden" one of the most enjoyable of my life. Had Bishop Keener seen the Yosemite before he wrote his last book I think he would have located the home of Adam and Eve there rather than in South Carolina.

Think of a valley twelve miles long by one wide, of rich, alluvial, sandy soil, carpeted with beautiful ferns from two to six feet high, and shaded with evergreen trees, many of which are thirty feet in circumference and three hundred feet high, interspersed here and there with beautiful meadows of luxuriant, succulent grasses, orchards with trees loaded with fruits of all kinds, through which runs a broad river of pellucid water, clear as crystal and almost as cold as snow, in which mountain trout sport and swim, a part of which flows through a lake at the head of the valley, half a mile in circumference in which the surrounding trees and mountains are constantly mirrored, all of which is enclosed with a perpendicular, solid, granite wall from six to nine thousand feet high, over which, at different places, flow streams of water, which fall from 1,000 to 3,000 feet in spray and mist as white as snow, kissed by the sun into innumerable rainbows and you will have a faint picture of the Yosemite Valley. Who will dare to say that this was not the Garden of Eden? One thing is certain, no man can prove that it was not.

Doctor, you must visit the Golden State, and when you do, don't fail to see the Golden Gate park, the Cliff House, Leland University, the Lick Observatory, Santa Clara and San Joaquin valleys, the redwoods, the big trees and Yosemite.

Our conferences are past. I attended the sessions of the Missouri and the Southwest Missouri.

Bishop Candler gave great satisfaction in the chair, the pulpit, the cabinet and on the rostrum.

He is a great man, brimful of wit, (often running over), sarcasm and sense. In his charge to the class for

admission into the conference, he is stressing, among many other things, our form of worship, and urging the preachers to observe the same. I am glad he is doing so.

But alas! We have drifted too far away, to ever come back again.

The morning after listening to this address and promising to observe the rules indicated, a member of the Missouri Conference class, the son of a preacher, stood by me while the song of the opening services was being sung but sat upon his seat during the prayer.

Fifty years ago, one Methodist in a hundred sat on his seat during prayer, now one in a hundred kneels and ninety-nine sit.

How can a preacher consistently urge his people to keep the rules of his church while he constantly violates them himself. If I wanted to sit during prayer, I would memorialize the General Conference to strike out the word "kneeling" in the form of worship and insert that of "sitting."

There are but few things that pain me so much as the manifest want of reverence in our public worship. Some of our ministers seldom use the Lord's prayer as the ritual of the church requires.

The Southwest Missouri Conference reported a decrease in membership, during the past year, of more than three hundred. I did not hear the statistical reports of the other conferences, nor have I seen them in print. The editors of our paper do not give us full accounts of the proceedings of our conference. They ought to do better. I wish they would read the reports from the Texas Conferences by the editor of their paper and 'go and do likewise.'

I much fear our State will show a loss in membership.

This ought not to be. Why this loss? Are the preachers of today as earnest as their fathers in the ministry were?

"Bishop, we have had a good year. Five or six were converted," etc.

The above became monotonous in the preachers' reports. To me it was most painful. Yet but few who made these reports seemed to be dissatisfied with them. On the contrary, they claimed to have had "a good year."

W. S. Woodard.

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## Literature and Review

## November Magazines.

**THE INTERNATIONAL.**—The articles are able and scholarly. The subjects discussed, "Earnest Renan and the Soul of the Celt," "American Democracy," "A Political Survey of Francisco Crispi," "Strikes and the Philosophy of the Strikers," "Industrial Combinations in Europe," "The Future of Gold Supply," "Christian and Infidel in the Holy Land." All these are from authors of learning and ability. There is not a weak paper in the collection. The International is \$1.00 a year. 148 College street, Burlington, Vermont.

**THE COSMOPOLITAN** gives us a very rich repast for November. Among the most interesting and instructive articles are "The Modern Aeronaut," "The Story of Theodore Roosevelt's Life," "The Isolation of the Anglo-Saxon Mind," "Municipal Government and Corruption." There are many other articles which the lovers of romance, and short stories will appreciate. "A Curious Religious Rite" details the rite of walking over red hot stones by the barefoot Hawaiian priest. "The Drama's Tendency to ward the Unintellectual" is a good paper.

**ANSLEE'S MAGAZINE** for November is devoted chiefly to short stories and topics of the theatre. Among articles not of this class are "Our Farming Industry," "Marriage Nowadays," "The Cyclone" and "Training a Football Team."

The cost of Anslee's Magazine is \$1.00 a year. Street & Smith, New York.

**SCRIBNERS** gives us many papers of value. Mr. Roosevelt's second paper, "Among the Cougar Hounds" is in this number, and relates some thrilling incidents in the hunter's experience. The very instructive contributions describing the affairs and government of the United States army, and the equally valuable series, describing the present condition of Russia are continued. "The Pines of Lory" is an attractive serial story. "The Point of View" and "The Field of Art" are instructive departments of this magazine. \$3.00 a year, New York.

**THE LADIES' HOME JOURNAL** is one of the most popular publications of the day. It presents a great variety of matter relating especially to home life and duties. It is of high moral tone, and literary

character. It is worthy of a place in every home. Curtis Publishing Co., Philadelphia. \$1.00 a year.

**THE METHODIST ILLUSTRATED.**—The November number will sustain the high reputation already won by this magazine. Our readers will understand that this is not simply a Christian, but a Methodist publication, and that in the course of a year's reading, along with a great variety of most interesting matter, the history, progress, institutions, great men and general teaching of the Methodists hold the first place. St. Louis, \$1.50 a year.

"Bishop Whipple, the Friend of the Indian," is the subject of an excellent character sketch contributed to the November Review of Reviews, by Prof. William Watts Folwell, of the University of Minnesota.

The Cosmopolitan has endeavored to make itself known by timely contributions to all important controversies. Frank Moss, so well known to the Lexow and Mazet investigations, contributes "Municipal Misgovernment and Corruption: A Warning to Patriots" to the November issue. This considers a serious difficulty in a way that will be found interesting not only to New Yorkers, but to residents of every part of the United States.

## Commentaries—Second Hand.

The editor of the Methodist offers for sale:

One set Benson's Commentary, 5 volumes, octavo calf in perfect condition, express paid.....\$5.50.

One set Commentaries on the Holy Scriptures by Lowth, Patrick, Whitby and Arnold, 4 volumes, octavo, half library binding, express paid.....\$1.50.

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Commentary on John, by same.....\$1.50.

## Current Comment.

## The Order of Worship.

The order of worship in our churches is plainly printed in our Discipline. It is there by authority. It is put there to secure uniformity, and thereby prevent confusion. Any well-informed Methodist knows the order—when to sit, when to stand, and when to kneel. And, if the preacher substitutes an order of his own, the best-informed men of his

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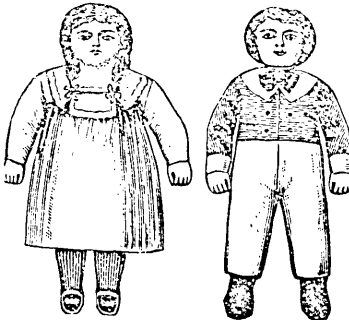
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headquarters; that they gathered there and openly rejoiced over the murder of King Humbert a year ago. In closing up the conversation she said, "I do not think Emma would sanction such actions. However, I know but little, in fact nothing, about her anarchistic movements. She knows we do not approve of them, and she tells us but little of her actions in this direction."—New York Christian Advocate.

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congregation will depend on him to tell them what to do. But why should a preacher, who has promised to keep our rules—not to mend them—violate this vow and introduce strange practices among us? It is not consistent, nor a sign of loyalty. Why will some of our preachers ask the congregation to stand and pray, and stand himself to lead? We have not so learned Methodism, and we deplore the fact that many of our young Methodists are being led astray.—New Orleans Christian Advocate.

The New York Christian Advocate suggests that after Czolgosz is executed his body be burned, and the ashes cast into the sea, so that no pilgrimages to his grave will be possible for the inspiration of anarchists in after time.

The case of Czolgosz is that of a man with strong emotional temperament who deliberately made up his mind to accomplish a cherished purpose, conceived under the influence of a brilliant woman of volcanic passions.—Raleigh Christian Advocate.

The parents of Emma Goldman keep a furniture store in Joseph Avenue, in Rochester, N. Y., and are excellent citizens, prosperous and happy. They express a high regard for their daughter, but do not wish to associate themselves with her in her theories. According to Mrs. Goldman, her daughter is traveling at present for a New York firm which sells office supplies. In an interview she tried to speak favorably of her daughter, but was obliged to confess that the anarchists of Emma's faith make the saloon of "Tough Mike" in New York their

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## Sunday-school

November 17—The Childhood of Moses. Exodus ii. 1-10.

Golden Text—"Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. xxii. 6.)

Time—About 1571 B. C.

Place—Probably near the city of Tanis, or Zoan, the northeastern capital of Egypt.

In our last lesson we were considering the hard bondage to which Pharaoh subjected the Israelites in hope of breaking their spirit and crushing them out. We saw the failure of this plan.

In harmony with the ferocious disposition of Eastern despots, he next issued a murderous edict to the effect that all male children of the Israelites should be killed by the midwives at birth. The midwives were Hebrew women, and managed to deceive the king in the practice of their profession. He then commanded all his subjects to throw every male Hebrew babe into the Nile.

It was under this violent regime that Moses was born. His father's name was Amram, his mother's name Jochebed, both of the tribe of Levi. He was a very beautiful child, and this together with the natural love of a mother's heart led the mother to extraordinary effort to save him. How many Hebrew children had perished under these murderous edicts we have no means of knowing, perhaps great numbers.

The mother of Moses managed to hide him for three months, and when she could no longer risk hiding him, she devised another plan for his safety—she would arrange to put him in the way of the king's own daughter, and trust to the mercy of God and the natural compassion of a woman's heart—perhaps also to the instinct that a woman has to foster something as her pet. This daughter of the king was in the habit of bathing in the sacred waters of the Nile at a certain place. She would make a little ark out of the bulrushes that grew there, put the little fellow in it, and await developments, setting his sister meantime to watch over him. It was the wisest she knew, and God would do the rest.

Sure enough, the king's daughter comes down; little Moses is making a disturbance about that time, after the usual fashion of three months old babies; is taken charge of by the royal young woman, who seeing him to be a Hebrew child, sends his sister to secure a Hebrew nursing woman for him, and she got the child's own mother, of course. This threw around the future deliverer

of Israel the protection of a strong arm, though it was all done doubtless with the knowledge of Pharaoh. When the child was weaned, he passed into the hands of the young protector, no objection being made to her conceit. This secured in time the training and education of Moses in all the learning of the Egyptians, which was the highest culture the world then knew. With great natural endowments, he had the broadest of opportunity to prepare for his wonderful future.

The whole is a very romance of history, stranger than fiction, far more reasonable than the story of Romulus and Remus suckled by a she-wolf. Moses himself wrote down the record, and the likelihood is that he had the facts over and over again from his mother and from the Egyptian maiden. So that, aside from any question of inspiration, and fanciful as the story appears, it must be literally correct. There is often great simplicity as well as wonderfulness in the ways of God.

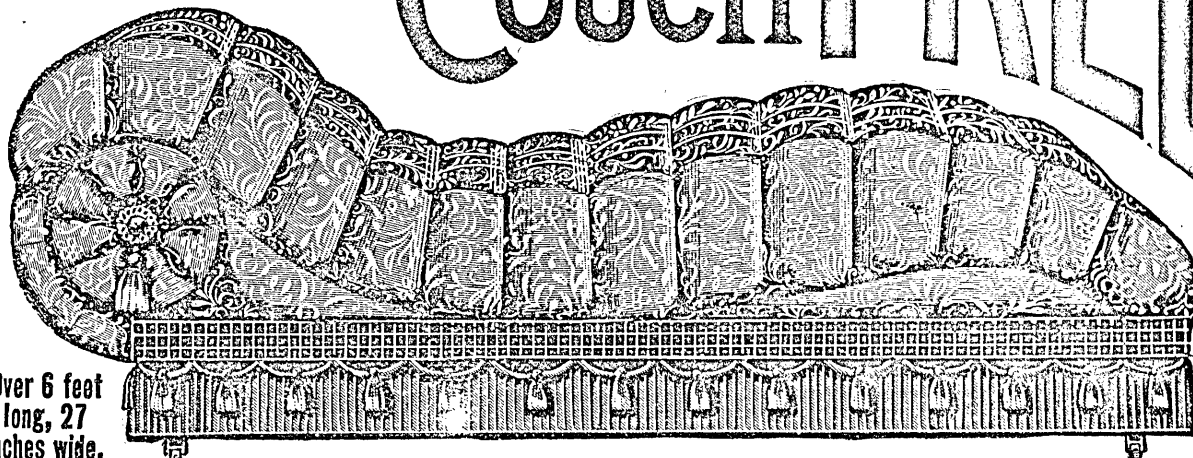
Jas. A. Anderson.

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There are 381 pages of maps and descriptions, and 83 pages of population. Ordinarily the information contained in the book would cost three or four dollars. We have had it put in handy shape and size for easy reference and will give a copy postpaid free of charge to any of our subscribers who are paid up and will pay a year ahead. Or those who will pay up and a year ahead or to those who do not take the paper and will pay a year's subscription for the paper and the book. We will send it to any of our traveling preachers for one new subscriber. It is a valuable book for preachers. The book is for sale at 50 cents a copy. Address, Godbey & Thornburgh,

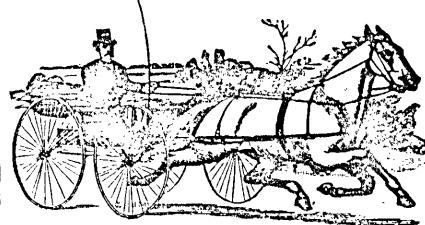
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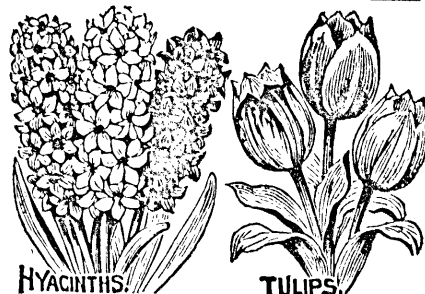
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## Epworth League.

November 10—Our National Bondage.  
Amos vi. 1, 3, 6

In all ages the sin of self-indulgence has been confessed. Two natures assert themselves in man, and thereby call for a careful control of life. The intellectual may even destroy the physical, but the far greater danger is that the physical may destroy the intellectual. Among mere animals nature is law. They follow their instincts, and find in them proper guides. Man yielding to the mere promptings of animal appetite and impulse becomes an enemy to his race and to himself. Hence, man finds it needful to put himself under law. The existence and necessity of law is the testimony of man's fallen nature.

Self-control, therefore, becomes a chief virtue. Law only represents, in some measure, what reason demands in the control of appetites and passions. One who is mastered by these appetites and passions breaks away from these restraints and becomes a criminal in the eyes of his fellows, and, according to the laws of the state. On the other hand, one who strictly rules himself, according to his reason, rises even above the laws which legislators set for his control, and becomes, in the estimation of his fellows, the wisest and noblest of men.

Our lesson warns us against the sin of carnal indulgence. Lounging, indolence, voluptuous indulgence, sensuality, intemperance are all comprehended. All these vices, which enervate and destroy men, have one character and source—lack of self control. A gluttonous man, or a sensual man is ever a weak man. He has not will force for any high achievement. He has not stability of character for any trust. He will betray those who commit their interests to him. He will betray himself, failing in the hour of temptation, and crying "O God, why hast thou made me so weak!" His good purposes will fail.

From homes where plenty and indulgence reign parents, who are too proud to subject their children to the discipline which want enforces on the poor, send them out to play the part of weaklings in the world, and to sink in tides of dissipation. They have good sentiments, but are too weak to embody good sentiments in good lives. Every strong, true life must have a soldierly discipline for its foundation. In the home and in childhood must be laid the foundations of a good or a successful life.

Self-indulgence takes popular forms. That form of indulgence which it is easiest to obtain and which others may make a gain by furnishing, becomes a public vice and curse. In such a case there is always a host of tempters who, for their own advantage, set traps for their fellows. They count it a gain

when they have ensnared and bound their victim. They have made a customer. The weak man has fallen a prey to the devourer.

It is for this reason that intemperance becomes a national curse, and afflicts the civilized more than the barbarous nations. Avarice is a vice of civilization, and trade controls more and more, as civilization advances, and these motives become purveyors of those vices by which gain to one man is secured by the downfall of another. A man who is bent on money making desires to plant himself among weak and ignorant people, who may be his easy victims. A heartless man fosters the vices of his fellows to make them his victims. Intemperance, as it is developed and sustained among us, has those strong forces backing it. It may well be doubted if whisky stood in pools and ran in creeks, free to all, that so many would be ensnared by it as now, when it is sold over the bar. In such a case the evil effect of drunkenness would be seen, as now, but there would be no army of tempters and trappers to ensnare men for their own gain.

Under the regulations of civilized, and even as we say, Christian government, the snares of death are set on every corner. A system of decoying and murdering men prevails everywhere. It pays its tax to the state for protection. It pays for its license to the city, and receives the pledge of legal protection in the work of death. Money is the answer of it all: Money to the vender of liquors, money to the city, money to the State. Town councils, legislatures own the influence of money.

Even the sober man says, "It lessens my taxes. Let the fools drink to their death. It don't hurt me. Their weakness will turn to my advantage," and with indifference he sees the wretches who daily sweep by him, borne down to the gulf of ruin.

Intemperance is a national curse only because the forms of our government make it so. Under whatever regulations or restraints it may exist, a license system is still a price accepted by the State for the property, the character and the lives of its citizens—a price accepted for a commission to destroy her people.

The cause of temperance is a nation's cause, as intemperance is a nation's curse. The root of the evil is in the laws of the nation. Christian sentiment, public philanthropy, even a clear view of mere material and secular interests all demand that the State shall stand as a protector of all her citizens, and that her utmost power shall be used to guard them all against enemies open or concealed.

And yet the laws of the State only represent the people of the State. Better legislation comes, and only can come from better instruction. Hence this lesson for our Leaguers on this national curse. To the

younger people coming upon the stage where all the battles for human rights and interests are to be fought we bequeath this conflict which a former generation has raised but were too weak to carry to complete victory. We pray the sentiment which cries out against any license to destroy man may continually strengthen until the truth shall make us free.

## HINTS AND HELPS.

The prophecy of Habakkuk is alternately a complaint by the prophet and a reply from God.

The prophet begins with a complaint of the violence and strife among his people. The Lord showed him that the Chaldeans would soon execute vengeance on the Jews and in verses 13 to 17 Habakkuk laments because a more wicked nation is to execute the vengeance. He evidently had hoped God would correct his brethren by milder means. He knew the Chaldeans would put the Jews to death or take them captives with as little compunction as a big fish would devour little ones.

Or like fishermen, they would catch the Jews one by one or in great numbers, and offer incense to their nets, that is ascribe their triumphs over the Jews to superior skill in battle, courage, etc. They would become vainglorious. Then the prophet questions God's way as we often do, "Shall they therefore empty their net, and not spare continually to stay the nations?" Amos prophesied some hundred and seventy years before Habakkuk, when Israel was at the height of its prosperity. Much of his prophecy was delivered at Bethel, where the king had his summer residence and his sanctuary, the chief "Temple of the Calves."

Amos rebuked Israel, Judah and Samaria for their debauchery and wickedness. In chapter 6:1 he seems especially to rebuke their insolent bearing toward the worship of God. They were at ease, self-confident, depending upon their fortifications and natural defenses, the mountains, also upon the friendship of other nations. As one says, "At this time the poor were oppressed, luxury abounded and God was forgotten."

They didn't seem to think there was any need for reformation; they "put far away the evil day;" they lay upon fine beds; they feasted upon the best; they sang songs to their own glory, and played upon musical instruments; they drank wine to excess; they anointed themselves with costly oils and perfumes, and cared not for the misery or oppression of their poor brethren.

The sins of Israel and Judah had their beginning in unbelief. Had they believed God's word as he had given it to them by Moses and through the prophets, they would have repented in sackcloth and ashes, and sought God's forgiveness.

But Amos was ordered out of Israel, and Habakkuk is supposed to have been left to lament the wickedness of his people in the midst of the ruins of his country, when his people were carried away captives by Nebuchadnezzar.

I believe our nation is in the bondage of unbelief. If we believed God's word, we would neither love money nor strong drink to excess. Of the two evils, I think, the love of money has the more slaves and is gaining more constantly. In many homes, in our schools, and churches the love of strong drink is preached against continually—we are creating a public sentiment against it.

Not so with the love of money. Most mothers teach their children that the chief aim in life should be to acquire money or its equivalent. Boys are educated with this view. Girls are warned not to marry men without money, and advised to marry rich, whether they love the man or not. The rich are praised, and sought after, even though they made their money by extortion, fraud or by whisky selling.

I am about persuaded that if the love of money was assailed as vigorously and persistently, as some other evils, we'd make better progress. For it is the love of money that makes Smith, Jones or Brown sell whisky. If they can amass a fortune that way and be received into decent society, they'll continue to do so.

## PARALYSIS AND COFFEE.

Symptoms Disappear When Drug is Abandoned.

"Tea and coffee were forbidden by my physician, for I had symptoms of paralysis and it was plain that the coffee was the cause of the trouble. I began using Postum Food Coffee and am now a steady advertisement for Postum. The old symptoms of paralysis disappeared in a very brief time after I began the use of Postum and quit the use of coffee. Do not use my name publicly, if you please." —Morrow, O. The above name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Coffee is such a direct poison to the nerve centers of many highly organized people that it produces all sorts of disorders, from stomach and bowel troubles, palpitation of the heart, kidney troubles, etc., etc., up to more intricate nervous diseases, such as paralysis. The way to keep well is to leave off coffee or any nerve destroyer of that sort, and use Postum Food Coffee, which is a direct rebuilders of the nerve centers. Sure and well defined improvement in health will follow this course, as can be proven by any person who will make the trial.

# THE ARKANSAS METHODIST.

J. E. GODBEY D. D. EDITOR.

WEDNESDAY NOVEMBER 6 1901

## ANADARKO AND THE RESERVATION.

If you look at a map of the Indian Territory, you will see, south of Oklahoma and west of the country of the Chickasaws, a space sixty miles square, which is the home of the wild tribes—the Kiawas, the Comanches and the Apaches. All around this section of country towns thickly dot the map, but there is nothing to suggest even the beginning of civilization here. This is the country which was opened to settlement last summer, in which more than one hundred and sixty thousand people sought homes and thirteen thousand actually obtained homes, or apportionments of land—one hundred and sixty acres each. We went out to view this country from Chickasha the seat of the Indian Mission conference, which is upon the very border of the reservations.

One readily marks the passing of the line into this new country. It is a wild prairie where scarcely a sign of settlement appears, joining a country all dotted with well tilled farms, and comfortable homes. A country differentiated from that which lies about it on every side only by its wildness.

Several towns have opened up here in the last three months. Anadarko has about three thousand population, Hobart several hundred and Lawton about seven thousand. Of course the buildings are light and cheap as houses may well be in so windy a country. Most of the new comers are very poor. They live, and must live until next fall, on the little they have brought with them, and eat one another till crops can be raised. If crops fail next year the outgoing will be nothing short of a stampede. We were at Guthrie a few weeks after the opening Oklahoma, when half the population were in tents, and preached in a tent some days assisting Rev. J. B. Stevenson, now at Morrilton, Ark., in organizing our church. We were there again the following year, when hundreds of disheartened people were coming in with their wagons and teams and selling them, and their claims at any price, to get the railroad fare back to their old homes. So it will be next fall in the reservation, even if crops are good, but in case of failure, far worse. Then those who have enough money to stand their ground and fight it out will make a gain of all the less fortunate.

We were chiefly interested in the new country as a field for our church. In all the towns mentioned the organization of city government has developed a majority of democratic votes. This indicates a pre-

dominance of Southern people among these first settlers.

The Bishop sent to the three towns named picked men. They have no membership, no church buildings, and very small missionary appropriations in this beginning of their work. They go among people who are little affected by religious motives—very reckless sinners in the main—whose ruling motive is to make money, and the best of whom will have little to spare for the church. They must first feel that they are planted and can grow in the new country before they begin to give of their means for any public interest. The faith and devotion of the foreign missionary are more than matched by the champions of the cross who brave such hardships in planting the church in the home field. We may well say they are "martyrs by the pang without the palm."

Our chief object was to visit our mission at Anadarko. This school is what remains of our Indian Mission, according to its original type and plan. The tribes have become, in large measure, civilized, most of the Indians speak English, and their country has been occupied by whites, and the work we have in the territory is chiefly for the white people. J. J. Methvin is a missionary in spirit, and his wife is, in every way, a fit helper. We first met them, sixteen years ago, when they had charge of New Hope Academy, our mission school for the Choctaws. Two years later they went to Anadarko, in the country of the Kiowas, and began their labor of Christian faith and love. The tribes among whom they labored still wore the blanket, if the wore anything, and subsisted by the bow. They were savages to the full meaning of savagery. Fourteen years have these missionaries pursued their work at Anadarko, under the Foreign Missionary Board, and very great has their influence been. We visited the school, the dormitories and Brother Methvin's home. For the first time white children are admitted into the school, for, as we said, a city of three thousand population has sprung up there since August last, and many white people urged the Institute to take their children. This has indeed been fortunate. Formerly the government gave the school rations according to the number of Indian pupils. Now, since the allotment of lands, the rations are discontinued, and the school was forced to supplement its income by taking white pupils. We found everything about the mission severely plain, but very neat and orderly. The dormitories are scrupulously clean. The laundry and kitchen well arranged. The wood is sawed and the corn ground by a wind mill. Indian parents, whose children are in school, come up to visit them, pitch their tents, and

spend a week or two. We went out to Horse's tent. He could not speak English but shook hands and beckoned us in. The wife was making arrows, the little boys were practicing with the bow. There were some sacks of grain, which were the only seats. Some dried meat was strung on a pole outside the tent. In our company was Brother Mitchell, Brother Shay and a lady teacher. We must have prayers, though I think very little we said could be understood.

Good fortune has come to our school at Anadarko. The government allowed the school 160 acres of land. The town is built up to the line its full length. There are revenues in store for us. One day the value of this land will furnish ample funds for a large school. Brother Methvin has also secured other property for our church, in which he has done wisely.

After tea with Sister Methvin and family we returned to Chickasha. Brothers Mitchell and Shay, both members of the Indian Mission conference were with us on this outing and did much to make it pleasant for us.

### 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, Fomie Huchison; Cotton Plant, C. B. Littleton; Mammoth Spring, T. W. Fisaekerly; Ozark, J. M. Williams; Searey, P. R. Knickerbocker; Winfield, James Thomas; Helena, W. B. Ricks; Alma, J. C. Shipp; Dalark, S. C. Dean.

### STATISTICAL REPORTS.

We have very apparent errors in our yearly statistics. Without entering upon a discussion of the matter, we point out the causes in part of these errors. (1) Preachers report more members than their successors find. That may come in this way. Brother Jones finds 150 members on Oak Ridge circuit. He receives 50 and gives letters to 8, and 7 die, so he reports 185. That is according to his pocket memorandum, and according to the facts. But Brother Jones's successor says he did not find the 185. Were the additions entered upon the register? Did the preacher see that it was done, and correctly done? or did he simply enclose the names to the secretaries of church conferences and tell them to enter the names? Our first suggestion then is that the preacher know, personally, that the records are made up correctly at the close of the year. (2) In preparing the conference report take the report from last year's minutes to fill

the column for last year's membership, unless the boundaries of the charge were changed, or classes divided, requiring a new count. The old report cannot be revised after it is published. (3) Add the local preachers in the column of whole number of members. There may be errors in old reports, but uniformity in the plan of reporting will soonest secure reasonable correctness and can alone make the reports intelligible. (4) Make the report carefully before coming to conference, and trust nothing to memory. Be ready to turn in the report promptly and save time of secretaries.

### OUR CONFERENCE AT HOPE.

Report having gotten abroad that both smallpox and diphtheria are prevailing at Hope, and many inquiries having been made about it at the Methodist office, we have felt that the case ought to be investigated and a report made. We have, from Rev. J. R. Sanders, our preacher at Hope, learned that there have been a few cases of diphtheria at Hope this fall, and that there have been a few cases of smallpox.

This is what Brother Sanders says:

"We have not heard of but two white and two colored people in this section having the smallpox this fall. As for the diphtheria, even our physicians have differed about it, some saying it was only ulcerated sore throat, and those who admit it was diphtheria say it was mild, and mortality little."

As respects the present conditions, the following certificates, of date October 31, should suffice:

"To Whom it May Concern: There is not a case to my knowledge of smallpox or diphtheria in Hope at present. R. M. Wilson, M. D., member Board of Health."

"This is to certify that there is not a case of diphtheria or smallpox in Hope so far as I know. Dr. H. J. F. Garrett, M. D."

"This is to certify that we have no smallpox or diphtheria in town or near this place, as far as we know. L. J. Gillespie, M. D.; J. B. Sandefer, M. D."

### Church Notes.

The cash collection for the Twentieth Century Thank Offering from the Virginia Conference has reached \$83,662.49.

Rev. James Jackson has been expelled from the Second Reform Presbyterian church of Boston because he has taken the oath of allegiance to the United States. In the eyes of that church the constitution of the United States is an infidel and immoral instrument of government. This statement is from the Northwestern Christian Advocate.

The Bishops of the M. E. Church report that nearly \$13,000,000 has been contributed to their Twentieth Century Offering.



The M. E. Church is holding 37 regular religious services a week in Manila, with congregations aggregating from 6,000 to 7,000, and baptisms average 150 a month.

The Indian Mission Conference gained 2,413 church members the past year. West Virginia 1,000, Missouri Conference 1,309.

Six Presbyterian denominations in Australia have united in one.

The new constitution of the M. E. Church, which admits women as delegates to the general conference, is on its passage by the annual conferences. Up to the present 10,020 votes have been cast; 7,574 for and 2,446 against the instrument. This gives the requisite three-fourths in favor of the measure, with fifty-nine votes to spare so far, but there are sixteen conferences yet to report, and the final result is by no means assured.

#### A Mistake.

Dear Bro: I believe I wrote that there was a decrease in the Missouri Conference. I was so informed, but I see the printed minutes report an increase of 1,309. Yours,  
C. H. Briggs.

#### Thanksgiving Proclamation.

The season is nigh when according to the time-hallowed custom of our people the president appoints a day as the especial occasion for prayer and thanksgiving to God.

This thanksgiving finds the people still bowed with sorrow for the death of a great and good president. We mourn President McKinley because we so loved and honored him; and the manner of his death should awaken in the breasts of our people a keen anxiety for the country and at the same time a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty, which as a nation we have thus far safely trod.

Yet, in spite of this great disaster, it is nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The past year in particular has been one of peace and plenty. We have prospered in things material and have been able to work for our own uplifting in things intellectual and spiritual. Let us remember that, as much as has been given us, much will be expected from us; and that true homage comes from the heart as well as from the lips and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellowmen.

Now, therefore, I, Theodore Roosevelt, president of the United States, do hereby declare as a day of general thanksgiving Thursday, the 28th of this present November, and do recommend that throughout the land the people cease from their wonted occupations and at their several homes and places of worship

reverently thank the giver of all good for the countless blessings of our national life.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be fixed.

Done at the city of Washington, this 2d day of November, in the year of our Lord 1901, and of the independence of the United States 126.

(Signed) THEODORE ROOSEVELT.  
(Seal.)

By the president:

JOHN HAY, Secretary of State.

#### Notices

##### Little Rock Conference.

The Quarterly Conference of First M. E. Church, South, will be held Monday, November 11, at 8 p. m.

The members of the Board of Missions of the Little Rock Annual Conference are requested to meet me in the church at Hope, Monday night, November 18, at 7:30, as we have matters of great interest to attend to.

H. D. McKinnon.

President Board of Missions.

Preachers in the Little Rock conference who have served missions during the year will please report their work, or send in their reports so as to reach the Board of Missions by Monday night, November 18th, at Hope.

H. D. McKinnon.

President Board of Missions.

The committee of the second year will meet at the Methodist Church, Hope, Ark., Tuesday, October 19, 9 o'clock a. m. Let all who purpose to stand the examination report without fail at this meeting.

E. M. PIPKIN, Chairman.

The class of the second year is called to meet at Hope Tuesday at 9 a. m., November 19th.

E. M. Pipkin,

W. M. Crowson,

W. W. Christie,

Committee.

The committee on admission will meet at the church at Hope Tuesday night, November 19, at some convenient hour to be designated. The applicants for admission need not come before the committee, but those who wish to represent them must be present. I desire the presiding elders to furnish me the names of all applicants from their districts.

T. D. Scott.

The class of the fourth year will meet in the Methodist Church at Hope, Tuesday morning at 9 o'clock, November 19, 1901.

R. A. McClintock.

##### White River Conference.

I have asked and expect for all attending session of the White River Conference at Batesville, November 27, the usual rates on the certificate plan over the Iron Mountain Ry. and its branches between Little Rock and Moark; over the K. C. & M. Ry. between West Plains and Memphis; over the Cotton Belt between

St. Francis and Clarendon; and over the Choctaw between Little Rock and Memphis via Brinkley to Newport.

Passenger train leaves Newport for Batesville at 7:15 a. m., arriving soon after 9 a. m. Local freight with passenger coach leaves Newport for Batesville at 12:45 p. m., about one hour after passenger trains on main line pass Newport, going north and south.

Preachers and delegates expecting to bring their wives with them should without delay notify me of their purpose, and I will promptly reply to each notice, that each may know a home is provided. I ask, as a kind favor, notice from any members, who do not expect to attend.

Other visitors, who may not be entertained by their friends in Batesville, can get special rates for board, as follows: At Arlington Hotel, \$1.50, Baker House at \$1, and Central Hotel at 75 cents per day.

I will promptly and cheerfully give any other information desired.

Respectfully,

Z. T. BENNETT, Pastor.

The class of the fourth year will meet in the Methodist church at Batesville on Tuesday, November 26, at 9:30 a. m. Brethren, please be on time and come prepared for a written examination.

R. A. HOLLOWAY.

A. E. HOLLOWAY.

G. G. DAVIDSON,

Committee.

To the Preachers of the White River Conference serving missions: Dear Brothers: Will you please make out and send to me your fourth quarterly report so that I may forward you your money before conference. If you have not the blank reports, please write me at once and I will send at once.

Some are of the opinion they have to wait for the fourth quarterly conference, but not so, those sending at once will receive checks at once.

Fraternally,

A. L. Malone.

Treas. Mission Board.

##### Arkansas Conference.

The class and committee of third year of Arkansas Conference will please meet in Methodist church at Conway, November 12, at 8:30 a. m. Let brethren be on hand promptly.

J. B. STEVENSON.

S. ANDERSON.

J. M. WILLIAMS,

Committee.

Class of the first year will please meet the committee at the Methodist church, Conway, November 12, at 8:30.

S. F. GODDARD,

Y. A. GILMORE,

J. H. OBRIANT,

Committee.

Teachers' Bibles from \$1.50 up. Send for prices and description.

GODFREY & THORNBURGH,

#### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

#### Personal.

Rev. J. M. Cline and grand-daughter—Miss Mary Scott—spent Saturday and Sunday in the city.

Bishop Hendrix announces that \$70,000 has been added to the Central College (Mo.) endowment fund.

Joseph F. Smith has been elected president of the Mormon Church as successor to President Lorenzo Snow, deceased.

Rev. W. W. Christie and wife called Thursday. Brother Christie will be moved this year. His time is up. He has done good work.

Rev. J. H. McKelvy, P. C. of Hickory Plains circuit, called Thursday. He will have a good report at conference. He always has.

Rev. J. I. Maynard closes his four years service for the Paragould District this fall. The churches bear testimony to his faithful service.

Dr. C. M. Bishop, pastor of our church at St. Louis, Mo., expects Dr. and Mrs. Howard Taylor to hold meetings in that city from November 10th to 13th.

Rev. O. A. Thrower, of the South Georgia Conference, has been transferred to the Los Angeles Conference and appointed presiding elder of Los Angeles District.

Rev. S. H. C. Burgin, who has served our church at Butte City, Mont., the past year, is now under care of the physician in Kansas City. We hope to hear soon that he is fully restored.

Rev. S. S. Key writes from Quitman, October 30: "Yesterday was a glad day in Quitman. We paid for and secured the deed for the old college property for a church and parsonage. Praise the Lord."

"Brother F. A. Taff, a superannuate of the Arkansas Conference, passed away very suddenly October 1st. I was away from the charge at the time, and regret my delay in giving notice. Irvin F. Harris."

Rev. A. C. Benson writes: "Bro. V. R. Brown, one of our stewards and one of our best men on Rocky C. circuit, passed away in peace last Saturday at 4 p. m. His obituary will be furnished the Methodist."

## Christian Life.

### Sweet Voices.

There is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp voice, almost like the snap of a whip. If any of them get vexed, you hear a voice which sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill will in tone than in words. It is often in youth that one gets a voice or a tone which is sharp, and which sticks to him through life, stirs up ill-will and grief, and falls like a drop of gall on the listener. Some people have a sharp voice for home use, and keep their voice for those whom they meet elsewhere. We would say to all boys and girls: Use your best voice at home. Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—Boston Journal.

### A Good Name.

What a high valuation the Word of God places on a good name! Solomon says: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." "Riches make themselves wings; they fly away;" but "the righteous shall be in everlasting remembrance." Who can estimate the worth of a good name for honesty, integrity, uprightness of character in a community? It adds largely to one's usefulness. It gives authority to reproof, counsel and example. Paul might well urge the followers of Jesus to be "blameless and harmless, the sons of God without rebuke in the midst of a perverse generation." Solomon says again: "A good name is better than precious ointment." Wherever one goes, the aroma of his name follows him, whether it be good or bad.

That which the Word of God pronounces so valuable is not mere reputation, but character; not the shadow, but the substance; not the false glare of tinsel, but the solidity of genuine gold. Even the heathen recognize that in order to have a substantial, enduring name, there must be back of it a character of sterling worth. Agesilaus, being asked how a good name could be obtained said: "By speaking the best, and doing the most upright things." To the same question Socrates an-



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

swered: "Study to be what you wish to be accounted."

God has promised to throw his shield around the good name of those who trust him, and who are careful to walk in the paths of righteousness and wisdom: "Thou wilt hide him in a pavilion from the strife of tongues." Though a cloud may gather over a good name for a time, the exhortation is: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Christian Union Herald.

### MOZLEY'S LEMON ELIXIR.

#### A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kindred disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

#### Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. Griffith.

Reevesville, S. C.

#### Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.

N. D. Coleman.

Beulah, S. C.

#### Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

Charles Gibbard.

No. 1515 Jefferson St., Louisville, Ky.

#### Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy.

N. F. Thompson.

116 S. Forsyth St., Atlanta, Ga.

#### Mozley's Lemon Hot Drops.

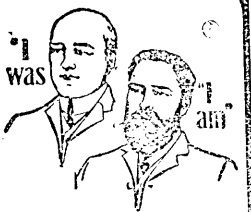
Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most salable and best remedy for coughs and colds I ever sold.

Sold by druggists. Twenty five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.

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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.

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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 remedies; 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. McCARRON 79 Lake Street, Chicago, Ill.

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



## 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 a free examination of your scalp and hair. After making a minute examination of your hair under his specially 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 find the cure. WRITE TO-BAY TO

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



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For selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our 50-piece Dinner Set, full size, handsomely decorated and gold lined. We also give Curtains, Couches, Rockers, Sporting Goods, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds and many other premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. No money required. Write today for our handsome illustrated catalogue free. SALVONA SOAP CO., Second & Locust Sts., ST. LOUIS, MO.

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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, 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.

### Lily of the Slums.

"She is our Lily White, sure she is," said an urchin with a snub nose on which the charcoal dust had lodged and little, snapping, black eyes that turned about eagerly in quest of a customer, for this East Side gamin was a shoestring vender. "Sure, she is white an' purty as any hily as ever bloomed, an' it's her that put me up in this business. I used to live on spiled bananas an' apples an' whatever I could lift from the shops; but one day she come along an' asked me to her school that meets at nights, an' I went, an' she talked to us an' giv' us all sorts of good things an' made me, with a heap of other boys, promise her we wouldn't steal or cuss or lie no mo'. And then she put us in business. Ther's Bob, that sells jumpin' jacks, an' Nie an' Ben they is newsboys, an' all that kep their word to her she helped along. That's how I'm in business, you see, an' makin' er honest living'. Straighten up, pard, he cried, snapping the strings that trailed from his clinched fists. "See, she's comin' this way. Take off your hats till she passes by."

With this every little ragged cap was doffed as the row of street waifs stood aside and a young girl, slim and graceful, approached and stood before them. She was a fair, sweet creature, with an aureole of sunny

hair waving about her brow and eyes soft and humid with love and kindness. No wonder Rip and his companions called her their Lily White, for she looked like some pure flower growing in the swamp and miasma of the polluted slums in which she passed in and out day by day on works of charity. She seemed strangely out of place alone in this squalid district, where the poor and depraved huddle together in vice and ignorance; but Alonsita White, so well known in New York (whom I've named "Lily of the Slums"), fears nothing. With head uplifted and the expression of a youthful saint, she goes through the dark byways and alleys of the city for the purpose of saving boys from a life of sin and assisting them to make an honest living. Her faculty for this work is remarkable for a young girl. She has devoted much of her time to studying clubs for boys, here and abroad, and has herself established a club room where these street waifs may find pleasure and recreation. Once every week they meet together and play games, sing and exercise in the gymnasium. Alonsita White is in their midst, teaching them in her own sweet, simple way. She wields an influence over these small street Arabs that is strong and sure, and very few ever go astray after once becoming her follower.

"O, boys!" she exclaimed as she stood before the urchins who had doffed their caps in her honor, "I'm glad to see you all with clean faces—all but you, Rip," she said, smiling. "It seems that nose and chin of yours always love to catch the stray bits of charcoal. But tell me, Rip, are you making a living? How many shoe laces do you sell a day?"

Rip was scrubbing his nose and chin vigorously with his sleeve at Miss White's allusion to his need of soap and water. "Yes'm, that I do!" he exclaimed. "I've never been stealin' or cussin' since you seed me last. No, ma'am; sure I've been good an' honest. Some days I sell out and double my money by night." "I'm glad of that," she said. "But remember, Rip, you must put by some of your savings every week. Some of my boys have a nice little bank account in the Boys' Penny Bank, and one of them I started in business with but twelve papers. Now remember," she said, "next Friday all of you must be at the room. I have some new plans for that night." And with the assurance of each boy that he would be there, she passed on, leaving in her steps a trail of light by a kind word or an act of charity.

Alonsita White is a Southern girl, refined and cultured. Her father, Alonsa White, for whom she is named, died when our little Lily was an infant. Her mother is president of the National Congress of Mothers, a great charitable or-

ganization. She calls Alonsita her "little aide-de-camp," because of the valuable help rendered her. Beautiful and talented, this lovely young girl was offered a career of worldly pleasure if she would abandon her favorite work, but she strongly asserts her intention to devote her life to the uplifting of the poor children of the streets. "The best that God has given me I will use for his glory," she says. "Already I have found many jewels, pure pearls, in the slums and dark places. They are God's little lambs, and I must do all I can to find them and point them to him."—Children's Visitor.

## It Cures Catarrh.

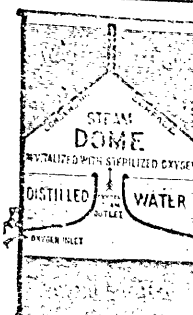
Any Sufferer From Catarrh, Deafness, Bronchitis, or Asthma, Can Test a Reliable Cure Without Cost.

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Send your address and you will receive by mail, absolutely free, a trial sample of Dr. Blosser's Catarrh Cure and you will be at no expense, should you not wish to use the remedy further. You will be convinced of its efficacy, however, when you use it and if you wish to give the remedy a more thorough immediate trial than a three days' sample will afford, send \$1 for one month's treatment, postage paid. Address Dr. J. W. Blosser & Son, 102 Walton St., Atlanta, Ga.

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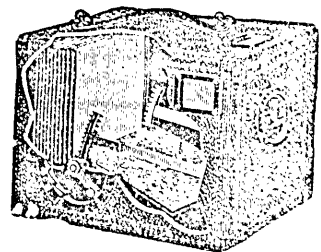
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Sick headache, nervous headache, tired headache, neuralgic headache, catarrhal headache, headache from excitement, in fact, headaches of all kinds are quickly and surely cured with

## DR. MILES' Pain Pills.

Also all pains such as backache, neuralgia, sciatica, rheumatic pains, monthly pains, etc.

"Dr. Miles' Pain Pills are worth their weight in gold," says Mr. W. D. Kreamer, of Arkansas City, Kan. "They cured my wife of chronic headache when nothing else would."

"Dr. Miles' Pain Pills drive away pain as if by magic. I am never without a supply, and think everyone should keep them handy. One or two pills taken on approach of headache will prevent it every time."

Mrs. JUDGE JOHNSON, Chicago, Ill.

Through their use thousands of people have been enabled to attend social and religious functions, travel, enjoy amusements, etc., with comfort. As a preventive, when taken on the approach of a recurring attack, they are excellent.

Sold by all Druggists,  
25 Doses, 25 cents,  
Dr. Miles Medical Co., Elkhart, Ind.



## Our Church at Home.

VALLEY SPRINGS.—We commenced our meetings at Valley Springs July 12. The church was very much revived and one conversion. Baptized three babies. At Black's Schoolhouse August 13, and there four days, a glorious revival, and sixteen professed faith in Christ. From there we went to Red Oak August 17; was there a week; a fine revival and five conversions, baptized one baby. Then we went to Eros August 31. Here God greatly blessed us with a gracious, good meeting and sixteen professions. Then to Bruno we went September 16, and was there four days; a fine revival and eighteen conversions. Back to Pott's Chapel we came September 22. Had a very fine meeting and ten conversions, and baptized two babies. From here to Western Grove September 29; a good meeting but no conversions. Grandpa Eaton passed from time to eternity October 13, 1901. Grandpa was a good and great man, a true Christian, and a loyal member of the church. He was Prof. Eaton's father. It is very dry up here, we have not had a rain since the 17th of April. It is a gloomy time.

J. H. Smith.

### TAKE THEM OUT.

Or Feed Them on Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

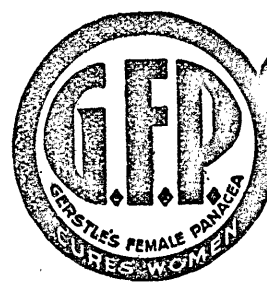
A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from over-study but Mother having heard about Grape-Nuts Food began to feed me on it. It satisfied my hunger better than any other good, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it."

After I had been using Grape-Nuts Food for about two months I felt like a new boy altogether. My face had been pale and thin, but is now round and has considerable color. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it was Grape-Nuts that saved me from a year's delay in entering college.

Father and Mother have both been improved by the use of Grape-Nuts Food. Mother was troubled with sleepless nights, and got very thin, and looked care worn. She has gained her normal strength and looks and sleeps well nights." Don E. Cooper.

HATFIELD, ARK.—I am a Missionary Baptist preacher. However, I have the religion of the Lord Jesus Christ dwelling deep in my heart, and it will be there as long as Christ has promised to be with any one, and that is as long as the world stands—thank God! Well, brethren, I want to tell you that Hatfield, the town which formerly has been run by the devil and his angels, has at last surrendered to the living God. God has visited us in the power of his Holy Spirit, and has poured out his blessings without stint or measure, with an abundant overflowing. Blessed be his holy name! First upon the Christian church, which included all Christians, regardless of sectional name or order. For our God is no respecter of person, but seeketh such as worship him in spirit and in truth, and to all such he has promised a blessing.

Brother Bradford, pastor in charge of the M. E. Church, South, here at Hatfield began a revival meeting on Friday, October 18, and we believe he was powerfully filled with the Holy Spirit, or, in other words, God was with him, which was wonderfully demonstrated from the very start. So your humble servant was informed. I was not there during the first week, was out on a hunt, but came in and commenced with them on the second week, and got a Benjamin's mess at the start, thank God! If ever I got a second blessing I got it then, for my blessing was full and overflowing, and from what I could see every one else was filled with the same spirit. The Christian spirit is one of unity, Methodists, South, Methodists, Protestants, Presbyterians, and Missionary Baptists were happy in the spirit of love, as I said, without regard to sectional name. Sinners were convicted, mourners were converted. Some were converted every night, and we had a joyful praise meeting every morning, and a revival prayermeeting at some private house every evening, and one or two conversions at every prayermeeting. One night at the church the revival commenced before Brother Bradford could have any chance to preach, and one evening we had prayermeeting at Brother Wm. Richardson's house, and every one got happy, and we could never break up, but just marched over to the meeting house praising God; and, thank God, the prayermeetings have not broken up yet, but the sweet incense of prayer is going up to God from many newly erected family altars in our homes. Some new converts have erected family altars, prayers are ascending to God from homes that never prayed before. The meeting broke up on Thursday night, October 31, leaving four mourners at the altar, with still increasing interest, resulting in 30 accessions to the M. E. Church, South, and there were altogether about 50



## HABITUAL MISCARRIAGE

is not only the result very often of some form of uterine disease, but also is the cause of many other derangements of the womb, which bring endless pain and misery to a large percentage of married women. The experience of

MRS. EMMA SHORTER, of Prospect, Tenn., is so like that of hundreds of others that her story told by herself must be of interest and value to all who have suffered as she did. She writes: "Owing to some serious organic derangement, I was subject to habitual miscarriage and its attendant flooding and danger to life and health. I also had whites a great deal and was in a miserable condition generally. I decided to try what the G. F. P. Treatment would do for me and will tell you how it resulted. I took only two bottles of the medicine, but it made me sleep well at night, gave me a good appetite, the whites are entirely cured, and instead of the dreaded miscarriage I have a fine, healthy baby boy who weighed ten pounds at his birth. G. F. P. costs only one dollar a bottle, yet its actual worth to diseased and suffering women cannot be estimated. It has proven invaluable to me and will to others if they will but realize it."

Write to the Ladies' Health Club, care L. Gerstle & Co., Chattanooga, Tenn., for free medical advice and instruction regarding the treatment of your trouble. Under this advice you can treat yourself in the privacy of your home. You can get G. F. P. from your druggist or dealer at \$1.00 a bottle.



## TO CHICAGO

IN A

### THROUGH PULLMAN SLEEPER.

LEAVE LITTLE ROCK DAILY, 2:20 P. M.  
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conversions. Praise be to the ever-living God, this great revival is in part due to the unceasing efforts of Sister Bradley in the Sunday School. We have the best evergreen Sunday School I ever saw, conducted by Sister Bradley. God bless the Sunday School. And now I must close. May God bless Brother Bradford wherever he goes, for he will go where God wants him to go, and do what God wants him to do, and be what God wants him to be. He has added about 80 members to his church here this year, and one has gone home to her dear Lord. Our darling baby girl departed in her sixteenth year. I want to advertise Hatfield as being now a place fit for anybody to live in, except infidels, it will be unpleasant for them, for God has located here in our midst, and dwells among the brethren. We ask the prayers of every home where this good paper goes, and especially

of the editor that good may still continue to wonderfully bless Hatfield, and that we may all prove faithful workers in the vineyard of our Lord, and some sweet day we all may meet in bliss and glory, and praise God forevermore. Yours for Christ,  
Dr. J. M. Cartwright.

The old, time honored name of M. M. Cohn & Co. appears again in this issue of the Methodist, and looks familiar in its old position.

Teachers' Bibles from \$1.50 up. Send for prices and description.

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Read M. M. Cohn & Co.'s advertisement. The editors of this paper will vouch for their high reputation for honorable dealing, first-class merchandise, and liberal dealings with their numerous patrons.

## Our Church at Home.

ARKADELPHIA.—We have had an excellent meeting. We will report all things in full. Our Sunday School gives \$125 to the Schochow School. Will do all I can for the Methodist.

Yours truly,  
E. M. Pipkin.

BEXAR CIRCUIT.—The results of my meetings were 149 conversions, 98 additions and the entire church wonderfully revived. Sunday Schools, prayer and class meetings are more thriving than at any time during the year. On account of the long continued drouth, my financial report at conference will not be very good. W. W. Gibson.

JANSSEN AND HATFIELD.—Our meeting at Hatfield closed last night. Church revived, family altars erected, not less than 50 conversions, 30 accessions, others will join us. Several will join the Baptist and Protestant Methodist churches. We now have over 100 members at Hatfield, a majority of them active working members. Steps will be taken at once to finish our house of worship. This is a field of great possibilities. Pray for us.  
J. H. Bradford.

MABELVALE.—I have not written often or much to the Methodist. I feel it due my people and the church that I make a few facts known. Of the four years spent on the Mabelvale circuit, none have been better than the one now closing. We will show a good increase in membership, the collections all full, good substantial improvements made on churches, with no indebtedness on any of them. We have two Epworth Leagues, one Senior and one Junior, Two Woman's Foreign Missionary Societies, each in a healthy state. Three of our Sun-

day Schools are organized into missionary societies. They will pay this year about one-third of the Foreign Missionary assessment. The possibilities for the Mabelvale circuit are great. The churches, in most part, are healthy and growing. We have spent four very pleasant and I trust profitable years here. Our people have proven themselves loyal and true. We part with them reluctantly. May God bless our beloved Zion everywhere.

W. W. Christie.

### A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder troubles in children. One small bottle is two months' treatment, and will cure any case above mentioned. Price \$1.00. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

#### Read This.

Martin, Tenn., June 5, 1901.  
Dr. E. W. Hall, St. Louis, Mo.—  
My Dear Sir: I take pleasure in saying that I have used your great discovery with much benefit, having suffered for years with kidney trouble, and most heartily recommend it to all sufferers from kidney diseases. Respectfully,

J. W. Lowrance,  
Member of the Memphis Annual Conference M. E. Church, South.

The Methodist has brought many customers to M. M. Cohn & Co., and hopes to be the medium of bringing many more, as it proves a mutual benefit to our subscribers and one of the most flourishing houses in the State.

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is under the personal supervision of a member of the firm and is warranted to prove satisfactory to all who patronize it. Samples of any and all kinds of Dry Goods will be cheerfully sent on application, and for Clothing, Furnishings, Hats, Shoes, Ladies' Skirts, Waists, or Suits, Hosiery, Underwear, etc., describe as accurately as possible what is wanted, enclose the price you wish to pay, and by return mail or express you will receive the best value our house can afford, judiciously chosen by our expert clerk and quite as satisfactorily as though selected in person. We are supplying hundreds of customers all over the State. The proof of our satisfying them is shown by their coming again and again.

We are confident we can please you, too.

Will you give us an opportunity?

RESPECTFULLY,  
M. M. COHN & CO., 306-308 Main St., LITTLE ROCK, ARK.  
When writing, please mention the Methodist.

## Woman's Work.

### Arkadelphia District Woman's Missionary Conference.

Dear Brother Editor and Women of the Arkadelphia District—With grateful hearts we want to tell you something of the meeting just held at Malvern. For nearly two months we had worked with a oneness of purpose to get every society in the district represented at Okolona, and with the exception of two every one would have answered at roll call. Every arrangement was made for the entertainment of delegates and visitors. Brother Doak and some of his elect women spared not themselves in making every preparation for the success of the conference. The hour had almost arrived to go when the message came, "The meeting is called off on account of small-pox." Imagine the consternation of the two district secretaries, one in Malvern and the other in Arkadelphia. What could be done must be done quickly, and it now seems as if the dear Savior took the whole thing under his direct guidance. Before the cry was made for help the answer came. One dear sister in Malvern said, "Why not come to Malvern?" In a few minutes, by the help of the telephones, the ladies of Malvern were consulted and the welcome to hold the conference there was flashed over the wires to the secretary at Arkadelphia. The hospitality of the ladies of Malvern is not equaled anywhere. Hearts and homes are thrown wide open, and the visitor feels the welcome in the very atmosphere. Long distance telephones and the mails were kept in active use until every auxiliary had been notified of the change of place. But some of the inland societies could not be reached in time and sent their delegates. Murfreesboro and Amity have our deepest sympathy in their disappointment.

The opening sermon Tuesday night was to have been preached by Brother T. O. Owen, of Hot Springs, but his little child was taken suddenly very ill. Did he excuse himself and merely send us word he could not come? No, he sent as his substitute Rev. C. O. Steel, who was helping him in a revival and Brother Steel completely won our hearts, and his sermon opened the way for the good spiritual feasts to follow. Rev. F. P. Doak, of Okolona, and Brother White, of Benton Circuit, was there and both preached for us. Brother Doak by his sympathy and interest in woman's work has so endeared himself to the women of this district that a meeting without him would seem as if something was wrong.

Did we tell you that a few days before the meeting was to begin at Malvern Mrs. Williams was called to Paragould to the bed-side of a very sick grand-child? It did seem as if we could lean upon nothing human for fear of a disappointment. But

we remembered the work was not ours, but the Master's, and he could and would carry it on. And he did. Dear Sister Hotchkiss was ready to preside in Mrs. Williams' stead and the organization of the body was nearly complete when in walked Mrs. Williams. "Praise God, from whom all blessings flow," sprang spontaneously from the hearts and lips of all present.

Mrs. M. A. Wolff, one of the pioneer Home Mission workers, was with us. Understanding the work so thoroughly she was of great help all through the meeting. We wish all our workers could have heard her on the educational work of the H. M. S. And the consecration service she led will never be forgotten. We felt as if Sister Hotchkiss and Mrs. Wolff were our mothers indeed, their sympathy, encouragement and advice was so appreciated.

Some of the papers read we have never heard excelled in any annual conference meeting. We are proud of our women in this district. They are consecrating their talents to the Master's service. By a unanimous vote some of these papers will be published in the "Arkansas Methodist."

Every department of the H. M. S. and every field of the W. F. M. S. was thoroughly discussed. The importance of both works was equally stressed and as a consequence the women who attended feel it their duty to belong to both organizations. The Father is binding the hearts of the women of this district together with strong cords of love. We realize the more we love him the more we love each other, and the greater our joy in his service.

From the opening sermon to the very close of the meeting the presence of the Holy One was felt. We think he honored us by his presence, because we made room for him on the programme. The sessions began with a devotional and closed with a consecration service every time. We could not afford to let the business sap the spiritual.

The minutes of the district meeting will be gotten out shortly and we do hope they will be read and studied. The women in this district are becoming aroused to a sense of a personal responsibility for the salvation of souls, the missionary conscience is being aroused and they are learning they can work more effectually in an organization than alone.

At this meeting plans were adopted by which we hope to reach the country charges. If the presiding elder will notify the secretary of his quarterly meeting and give her an opportunity of presenting woman's work, she can get the women to understand and take hold as perhaps she can in no other way.

The next place of meeting was not decided, but we want to meet many of you next year. Let us all begin with renewed energy to magnify this

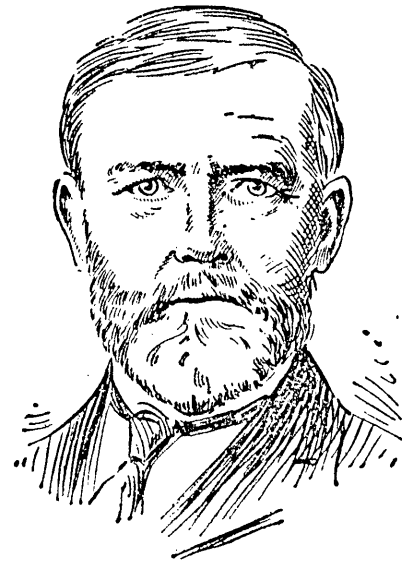
work for the Master, and let us be prompt in sending reports quarterly to the conference corresponding secretary, treasurer and district secretary. Respectfully,

Mrs. D. Gillman.

## WHAT SHALL WE EAT

### To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is un-



doubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: "Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, pepsin and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and

brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

**WEDDING CHIMES.**—A dainty book, bound in White Leatherette and satin with silk tassels. The cover being richly ornamented with embossed violets and burnished silver title. It is printed on extra heavy stock containing 20 pages profusely illustrated with sprays of Forget-me-nots, Lilies-of-the-valley, Violets and other dainty floral designs and landscapes. Full of selected poetry, containing Marriage Certificate and pages arranged for autographs of the bridal party, the guest's, etc. Size 5x7 inches. This book is entirely new and original in design. Mailed to any address on receipt of 60 cents. For sale by Godbey & Thornburgh, Little Rock, Ark.

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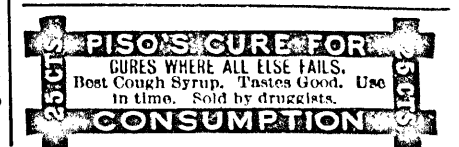
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Dry Cook Wood. Prompt Delivery.

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## At Rest.

**DICKSON.**—Pauline, daughter of Paul L. and Nora H. Dickson, was born July 3, 1900, died August 19, 1901, aged one year and sixteen days.

God lent this little treasure to us for only one brief year, yet long enough to become enshrined in our hearts, and to leave them aching and empty when he took her home. Dear parents, be thankful that the blessing of her baby love ever came into your lives. Her memory will be to you ever a sweet, tender and sacred influence. Take comfort in the thought that you gave her back to God as pure and sinless as when you received her. She has escaped the long and weary struggle with the cares and sorrows of this life. The thorn-crown of earthly life is not to press on her tender brow. Jesus said of little ones like her, "In heaven their angels do always behold my Father's face." Fit for the presence of God, how sweet the thought. Let us pray that our hearts may be willing that our darling should be safe with our Heavenly Father, even though all our earthly joy seems to go with her.

We shall go to her after awhile if we are faithful and believing. We know that the Lord of Paradise had need of our Pauline, and that she has only reached a little before us the goal we must yet struggle for.

F.

**HIGH.**—Sister Myrtle High (nee Hester) was born in Prairie county, Ark., in 1879, and died in Lonoke county, Ark., on the 15th day of February, 1901. Sister High professed faith in Christ as her Savior in girlhood and joined the M. E. Church, South. Her life was consistent with her profession. Her exodus was triumphant. Calling her loved ones and friends to her and observing their sorrow, she said, "Why do you cry?" "Why don't you rejoice with me?" "I suffer so now, but tomorrow I shall be happy." Our people die well. She sleeps among her loved ones gone before in the Hester graveyard near Smyrna Church. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors."

L. M. Daly.

**SCOGIN.**—William Loyd, son of Hugh H. and Mattie M. Scogin, was born near Camden, Ark., December 29, 1895, and died September 18, 1901.

He was baptized in infancy by Rev. W. E. Boggs.

Loyd was an active and enthusiastic member of the Sunday school, and in the arrangements for the children's day exercises he was selected as one of the little speakers, in preparation for which he was very intent. He died three days before the exercises were to take place. And only a very few moments before his little spirit took its flight, to those about him, he recited the following, which is part of his speech:

"The Lord hath work for little hands,  
For they may do his wise commands;  
And he makes for little feet  
The narrow pathway straight and sweet.

Our hands, our hearts, our feet we bring,  
To Christ the Lord the risen king."

He was very fond of singing "Blessed

be the Name." His little body rests in the cold, dark vault, but Loyd still lives, for Jesus the friend of little children, said, "Of such is the kingdom of heaven."

I think he will wait and watch at the beautiful gate for the home coming of father and mother and little sisters.

May these facts help to nerve you, dear parents, for the duties and toils of life, and when the end comes may we meet our loved ones, and be forever with God and his Christ, our blessed Lord.

In sympathy,

F. F. Harrell.

**IGO.**—Uzzie A. Igo was born in Waldron, Ark., January 5, 1881, and died in Mansfield, Ark., October 15, 1901. She professed religion and joined the M. E. Church, South, when she was nine years old and was baptized by her grand-father, Rev. James Cox. For some time previous to a meeting held at Waldron in July, 1900, she had been backslidden, but during that meeting she was reclaimed, and I have no doubt that she lived a Christian life to the day of her death. Her father and only sister had preceded her to the better world only a few years, and her mother is left alone to mourn her

loss. Uzzie had many friends who will long miss her here, and many who will bid her welcome to the home over there.

May God's richest blessings be upon her lonely mother, and her relatives and friends, and may we all so live that when life with us is over we may meet her in the home of the soul. Her pastor,  
Irvin F. Harris.

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

# 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.

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 can and does accomplish this. It cleanses and purifies the circulation, and when new, rich blood 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

# SSS

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.**

# THE ARKANSAS METHODIST.

GEO THORNBURGH BUSINESS MGR

WEDNESDAY, NOVEMBER 6 1901

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

## Preachers Wanted.

I want two men to do circuit work. I want men whom presiding elder and pastor can recommend. Young men preferred. Salary good.

Address at once, A. N. Avery, P. E., Muskogee, I. T.

## Y. M. C. A. State Convention.

The state convention of the Young Men's Christian Association will be held this year at Little Rock, November 29, 30 and December 1. It will be the strongest gathering ever held in the state. Among the prominent men who will attend are C. C. Michener, of New York; George T. Coxhead, of St. Louis; Fred B. Smith, of Chicago; Judge S. P. Spencer, of St. Louis; J. R. Thompson, of Keokuk; F. B. Shipp and Thomas H. McPheeters, of St. Louis, and many other strong men will be present. This is an invitation for every evangelical pastor, or any young man who is a member of any evangelical church, to attend. Reduced rates on all railroads, and free entertainment at Little Rock, provided your name is in the hands of J. L. Schofield, secretary Y. M. C. A., Little Rock, by November 20. Write at once if attend. you expect to attend. This is a school of methods for the young men of Arkansas. It brings the best talent and knowledge of definite Christian work, for men, by men, right to our door. The program is rich with good things. It opens Friday with an address by C. C. Michener, of New York; Saturday morning, "Bible Study" and "The True Aim of the Association," will be the principal subjects; Saturday afternoon, "The Religious Work Department," and "The Young Men of Arkansas," will be the themes; Saturday night the railroad boys and college men will have charge of the meeting; Sunday morning the quiet hour will be observed, followed by meetings in all the churches; Sunday afternoon, at 3, a meeting for women and, at the same hour, the greatest religious meeting ever held in the state, for men, will be conducted by F. B. Smith, of Chicago. The convention will close with a mass meeting Sunday night. The public will be invited to all sessions. Write to J. L. Schofield, Little Rock, at once for information.

No risk taken in sending money to M. M. Cohn & Co. If goods sent do not suit they will be exchanged or money refunded.

## Wynne, Love & Co.

We call attention to the advertisement of the above firm now running in the Methodist. The advertisement is a modest one, but it represents a solid house. The business was established thirteen years ago. Mr. Love going from Mississippi and Mr. Wynne from Forrest City, Ark., where he had lived for twenty-one years. The business has been a success from the start and they are now among the largest receivers of cotton in Memphis. They do not buy cotton, but do a strictly consignment business, making liberal advancements on cotton held. We recommend the house to our readers as in every way worthy of patronage and confidence.

Family Bibles from \$3 up. Send for prices and description.

GODBEY & THORNBURGH,  
Little Rock, Ark.

## Steward's Collection Book.

Now is the time to buy the Collection Books. Get them ready for the new year. Those prepared by Brother Geo. Thornburgh are suitable for all stewards and only half the price of others. Send 5 cents for sample, or 50 cents a dozen.

Godbey & Thornburgh,  
Little Rock, Ark.

Family Bibles from \$3 up. Send for prices and description.

GODBEY & THORNBURGH,  
Little Rock, Ark.

## FORTY-TWO THOUSAND.

That is a very large number, but it is exactly the number we have had printed of Mrs. Thornburgh's Catechisms. We have sold 37,000 and have just had another 5,000 printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who was for many years a Sunday school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, 5 cents, or 40 cents per dozen.

ARKANSAS METHODIST,  
Little Rock, Ark.

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.

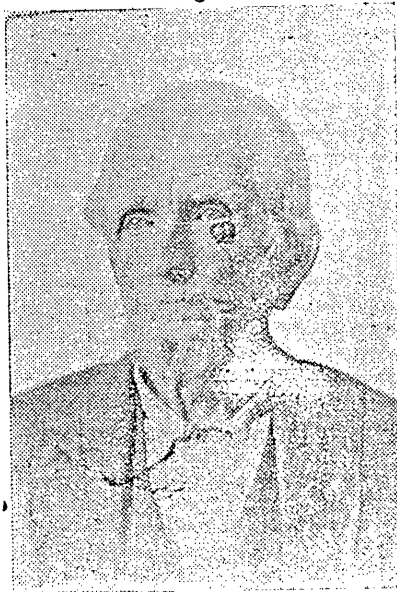
We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

## Stick Pins Free.

We give you a beautiful Stick Pin if you will send us the names of five agents. We want the agency business of this part of the country and to do this we must first get their names. We are sure we can interest all agents in our lines of novelties and books.

Have you seen the Star Magnifying Picture Frame? It is the most "catchy" novelty offered for years to agents. We send you Pin and circulars of other goods for 2 cent stamp to pay postage on Pin.

Sessions & Gullay,  
Padge & Nicado Building, Little Rock, Ark.



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.	4:57 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 Sts., 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. 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. In the Pulaski Chancery Court.  
Edward Allen, Plaintiff, vs. Mary Allen, Defendant.

The defendant, Mary Allen, is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, Edward Allen.  
October 17th, 1901.

Chas. M. Connor, Clerk.  
John Barrow, Solicitor for plaintiff.

## 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.