

The Arkansas Methodist

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

"Speak Thou the Things That Become Sound Doctrine."

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

VOL. XXI.

LITTLE ROCK, JANUARY 1, 1902.

NO. 1.

News and Notes.

THE CHINESE COURT APPROACHES Peking slowly. It is now at Tsu How, within the Chili province.

MRS. JANE STANFORD HAS JUST conveyed to the Stanford University a gift in bonds, stocks and real estate of \$30,000,000.

IT IS SAID THAT A CHICAGO PROFESSOR has been trying to make animals out of chemicals and has succeeded in making an animal of himself, the identity of which is not hard to determine.

EDGAR S. MACLAY, SPECIAL laborer, general storekeeper and historian of the U. S. Navy, has been turned out of employment by Secretary Long in obedience to the order of the President. He appealed to the civil service commission, but was informed that his ejection violated no rules of the commission.

ANDREW CARNEGIE, LATELY offered to give to the government as trustees for the people \$10,000,000, to establish a university in Washington City. The President has not yet reported this offer to congress. The difficulty is that the money was to be in bonds of the United States Steel Corporation. Should the government become, by recommendation of a Republican President and the vote of a Republican Congress, a bond holder in a corporation which the people at large regard as the greatest of all trusts, there would be political capital made of it no doubt. Mr. Carnegie will probably offer to furnish the funds in some other form.

OUR WASHINGTON CORRESPONDENT writes December 24th:

"During the days of President and Mrs. McKinley's occupancy, there always seemed to be a chill about the White House during the holiday season that almost made one wonder if the ventilation did not need attention. I remember asking a gentleman who had just come from the room of the President, one Christmas eve, what Mr. McKinley had said that would be

of interest to the public. "He has been telling me of the great sorrow it is to him and Mrs. McKinley that their love has never been blessed with living children" he said. "That was all he talked of and he seemed to be feeling so deeply on the subject and talked to me in such a kindly, personal way, that I did not bring up the business matter about which I had called."

Case of Rear Admiral Schley.

This case seems to be terminated. The "History of the Navy," a book written by E. S. Maclay, an employe in the navy department, accusing Schley of disobedience, cowardice, etc., caused Schley to demand the appointment of a court of inquiry to review his conduct. The demand was made of Secretary Long, U. S. Navy, July 22, 1901. Schley's request was granted. After some difficulty and some charges of partisan influence in the making up of the court, it was finally constituted, consisting of Admiral Dewey and Rear Admirals Ramsay and Benham. The court began its work September 21st, and closed Nov. 12th, so far as the taking of testimony and hearing arguments were concerned. When the court made up and reported its decision, December 13th, it condemned Schley on eleven points. (1) He did not proceed as promptly as possible to Cienfuegos, and blockade that port as closely as possible. (2) He did not endeavor to obtain information of the whereabouts of the Spanish fleet from insurgents as directed. (3) He did not go to Santiago de Cuba with all dispatch and dispose his ships as he should have done to intercept the enemy had he attempted to pass the flying squadron, but delayed the squadron for the Eagle, which he should not have done. (4) He made a retrograde movement westward which should not have been made. (5) He did not promptly obey the order of the navy department of May 25th. (6) He did not attempt to capture and destroy the Spanish vessels at anchor near the entrance of Santiago harbor, May 29-30. (7) He did not do his utmost to capture and destroy the Colon and other vessels which he

attacked May 31st. (8) In opening the fight of July 3d, he should not have engaged the port battery, nor turned the Brooklyn around with port helm causing her to lose distance in position. (9) The loop was made the wrong way causing the Texas to stop and back to avoid collision. (10) Admiral Schley did injustice to Lieutenant Hodgson by publishing only a part of the correspondence. (11) The court found that Schley's conduct prior to June 1st, 1898, showed dilatoriness, vacillation and lack of enterprise.

The court found that in the battle of July 3d, Schley was self-possessed and encouraged, in his own person, his subordinate officers to fight bravely.

This finding was signed by a majority of the court—Ramsay and Benham. Admiral Dewey presented a minority report disagreeing with the majority on nearly all the points named, and stating that in the battle of July 3, 1898, Schley was in absolute command, and entitled, as commanding officer, to the honor of the great victory won.

When the report was presented to Secretary Long for approval, Schley's counsel presented written exceptions and arguments against the approval of the majority report and asking endorsement of the report of Dewey. The majority report was approved by the Secretary, who not only agreed with the decision of the court, as to the facts found and conclusions drawn, but made his decision the more severe upon Dewey by noting that the question as to who was in absolute command at Santiago was not a point before the court, Dewey having gone out of the way to deliver an opinion on the subject. Secretary Long also declined to let Sampson's counsel enter into an inquiry upon the question of command at Santiago. Although this decision, or opinion of the Secretary, is a quasi-censure of Dewey, the Admiral claims that the precept of the court did not restrict him from an utterance at this point. This is from the instructions of the court:

"The foregoing specific directions are given primarily for the information and guidance of the

court, but do not limit or restrict the scope of its inquiry into the entire matter, the investigation of which is asked by the officer concerned."

The Secretary of the Navy, in approving the court's finding, recommended that there be no further proceedings, and issued an order, December 21st, dissolving the court.

It is evident that the President means to act in harmony with the court's finding and to suppress further quarrel. Maclay, in characterizing Schley as "caitiff," "poltroon," and "coward," has used language which is unbecoming a historian and shows a partisan spirit. The President has signified to Secretary Root to require his resignation. Also the Secretary, under order of the President, sent to General Miles a letter calling on him to explain his conduct in giving to the public his views of the court's finding while action was still pending. Miles had stated to an associated press reporter, December 17th, that he was willing to accept Dewey's view of the case, saying: "He had been a commander of a fleet, and as such, has known the anxieties and responsibilities which rest upon a man in these circumstances. I think Dewey has summed up the matter in a clear and concise manner and I believe his conclusions will be indorsed by the patriotic people of the United States. I have no sympathy with the efforts which have been made to destroy the honor of an officer under such circumstances."

This censure of General Miles suggests that the President proposes, that within army circles, he will tolerate no criticism of constituted authority.

This ends, or is supposed to end, the Sampson-Schley quarrel, for it is. A thing very discreditable to our naval service. The politicians will now take up the matter to see if there is in it anything which may serve as campaign capital. Schley for President, Dewey for President, will be talked awhile; then the press, the politicians and the people will dismiss the case.

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

Educational Notes.

Chancellor Kirkland's Address.

(Continued.)

"The first answer our text gives to this inquiry is embodied in the words, 'by taking heed.' In this is involved the double process of thought and will. A distinct mental attainment is necessary to the development of the highest life. To know, to think, is the essence of being in its higher phases. Cogito ergo sum is more than a mere rubric of the schoolmen. He who ceases to think ceases to be, at least to be a man. There must be an intellectual basis even for spiritual life. Without thought, life, in its highest phase, is impossible. I have but little sympathy with those religionists who view with suspicion every sign of intellectual attainment, who fear the approach of spiritual enemies in every discovery, in every new book or new investigation. For myself, I believe that God has made this universe and all that therein is, and I do not conceive that man will ever discover any realm where God does not reign, or even push his way into regions of thought so remote that God will be left behind and the eternal principles of his character cease to be the regnant laws of being. I believe that there is more danger in ignorance than in knowledge; that a true, noble, and useful life can best be attained by faithful effort and constant striving; that in realizing one's



Family cares and duties do not weigh down the well woman, and the children are never in her way. But when the womanly health fails, and there is a constant struggle with weakness and pain, household duties are a burden almost past bearing, and children are a ceaseless annoyance and worry.

Weak women are made strong and sick women are made well by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries disagreeable drains, heals inflammation and ulceration and cures female weakness.

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

"I had been ailing some time, troubled with female weakness," writes Mrs. Wm. H. Johnson, of Avondale, Chester Co., Pa. "Every month I would have to lie on my back. I tried many different medicines and nothing gave me relief until I began Dr. Pierce's medicines, using two bottles of 'Favorite Prescription' and two of 'Golden Medical Discovery.' These medicines have cured me. When I began your treatment I was not able to do very much, but now I do the work for my family of nine, and feel better to-day than I have for a year. I thank you, doctor, from the bottom of my heart, for well do I know that you are the one who cured me."

"Favorite Prescription" has the testimony of thousands of women to its complete cure of womanly diseases. Do not accept an unknown and unproved substitute in its place.

Dr. Pierce's Pleasant Pellets are the best laxative for family use.

highest self man appropriates the most of God. Since the development of the power and habit of thought is one of the most necessary factors in the cultivation of the highest life, it follows that a university must surely afford an excellent opportunity for such a task. At what other time of life are the hours given so constantly to intellectual labor? Where are there gathered so many aids to right thinking as surround you here? With every facility for finding the truth, surely there is here little excuse for him who weds his soul to error.

"If thoughtfulness is a condition necessary to the attainment of the highest life, what shall we say of him who tries to excuse frivolities and errors of every kind by the plea of thoughtlessness? Is not the very utterance of such a plea itself a crime? The power of thought thrown away? The glory of humanity discarded? He who acts without thought descends from his throne, casts away his crown, his scepter, and his royal robe, and sinks to the level of the brute. Shameful confession, so often made by students, and on the ground of which pardon is demanded for every offense! What shall we say of the engineer asleep at his post as his train plunges into an open switch? Of the captain idly dreaming, and stupidly staring into the fog, while the great ship crashes to its doom? What of the lawyer who is indifferent in the management of financial interests? What of the physician who forgets his patient? If these are to be held to strict account, shall we not also make similar demands of him whose thoughts are hourly molding character, planning life, shaping destiny? Let no young man take lightly on his lips the words: 'I did not think.' If these words are to be used at all, let them be used by the old man whose work is done, whose character is fixed, and on whose spirit is settling the peaceful twilight that succeeds the toilsome day. But for the young man whose every hour is prophetic, whose every day is filled with the glorious privilege of new achievements, over whose sky bends the bow of promise, in whose heart throbs the world's great movements are prophesied, from his lips let these profane, ill-omened words never fall.

"But to the habit of thought must be joined the power of will. He who knows must be strong enough to do. The will is the driving force of life. He who is weak here is like a great engine without steam, a dynamo without current, a battleship without powder. The effectiveness of your life will depend on the strength of your will quite as much as on the informing of your mind. If you make shipwreck of life, in all probability the cause of your disaster will be found just here. I am pointing out to you

very clearly your greatest danger. It is not ignorance, it is not an unkind fate, unpropitious surroundings, unfavorable opportunities. Your greatest danger is that, knowing the best, you will still choose the worst. Knowing the right, you do the wrong; recognizing the highest, you will be satisfied with the lowest. There is no power given to man like the power of the will. Into this domain God himself may not enter unbidden. Here is set up a throne independent of every power, and from this throne issue the orders of your life. Will to know, and knowledge must come; will to do, and action shall not fail; will to be great and good, and passing years will bring the realization of your purpose, the unfolding of your plans.

"But our text further indicates a standard by which our judgments may be guided: 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.' God's word is at once our guide and inspiration in all our efforts to realize the highest life. No doubt the psalmist had in mind particularly, perhaps exclusively, the Bible in the passage we have quoted, and certainly it is worthy of the first place in any list of helpful influence, inspiring and uplifting our lives. No book can compete with it, none is worthy to be mentioned in immediate association therewith. The wise parent, thoughtful of his child's development, brings its mind early under the spell of its matchless stories and secures a perfect familiarity with its precepts. The young man leaving home will find in his trunk a copy of the Bible, placed there by the loving hand of a mother, and accompanied by her prayers. Clothed in its words, the wisest counsels are given, the most sacred vows are taken, the noblest prayers uttered. With its consolations the heart of sorrow is healed and the darkness of the open grave is lightened. From its pages are chosen the words most worthy to stand on every monument or sum up the highest aspiration of every life.

"In the coronation service of England the Dean of Westminster delivers to the new ruler a copy of the Bible, with these words: 'Our gracious king (queen), we present you with this book, the most valuable thing that this world affords. Here is wisdom. This is the royal law: these are the holy oracles of God.' This gift, the most valuable that can be offered the king of England, is offered to each of you. This, the best guide of life, is put into your hands to serve as your companion and counselor. In the Bible we behold that great struggle of humanity to lift itself upward to God. Amid the swiftly moving centuries we see man rising higher and higher. We listen to his songs, we hear his prayers, we share his tri-

umphs. We are also partakers of his failures, partners of his sorrows, and we bear the burden of his sins. The whole panorama of human effort in the field of moral and religious development is displayed to us in the sacred record. All that is best in human character and human history speaks to us from that sacred page. From it we have strength for every struggle, courage for every crisis, comfort in every calamity, companionship in every affliction. In its pages God speaks to man, and through its teachings pours into our lives the inspiration of heaven itself.

(To be Continued.)

Over-Exertion of Brain or Body Take Horsford's Acid Phosphate

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Temperance.

Seth Lowe and the Saloons.

Seth Low, who led the reform movement in New York for the mayoralty, seems to be in a fair way to disappoint the expectations of those who expected him to improve greatly the administration of the municipal government. Mr. Lowe has already expressed himself in favor of opening the saloons of New York for half the day on Sunday. In this it appears that the Rev. Dr. Parkhurst, who recently figured so prominently as a reformer in New York, agrees with the mayor-elect.

The plea seems to be the old one, that the law can not be enforced, which is nothing else than saying that the whisky power is too strong for the law, and this is also saying that the whisky business is always lawless, that those who are engaged in it do not propose to regard any law but force.

But the opening of the saloons on any part of Sunday is now forbidden by the law of the State, and it is not believed that the legislature will make any change in it, and Mr. Low's reputation as mayor of New York, and his honesty in professed zeal for reform will depend on his enforcement of the law as it is.

Voice of the Church.

"Zion's Herald," a Methodist journal of Boston, finds that every Methodist newspaper in the country, every Presbyterian, every Episcopalian, every Congregationalist but one, every Baptist but one, every organ of every other Protestant body, and every Roman Catholic journal are against any sort of Sunday saloon. Among Protestant clergymen favoring some form of Sunday liquor traffic it finds Bishop Potter and Deane and perhaps a half dozen other Episcopalians, two Jewish rabbis, the Rev. Dr. Chas. H. Parkhurst alone among Presbyterians, the Rev. Dr. Minot J. Savage alone among Unitarians, no Congregation-



Uncle Sam's Mail Service

requires physical and mental ability of a high degree to withstand its hard labors. The high tension to which the nervous system is constantly subjected, has a depressing effect, and soon headache, backache, neuralgia, rheumatism, sciatica, etc., develop in severe form. Such was the case of Mail Carrier S. F. Sweinhart, of Huntsville, Ala., he says:

"An attack of pneumonia left me with muscular rheumatism, headache, and pains that seemed to be all over me. I was scarcely able to move for about a month when I decided to give

Dr. Miles' Pain Pills

and Nerve Plasters a trial. In three days I was again on my route and in two weeks I was free from pain and gaining in flesh and strength."

Sold by all Druggists.

Dr. Miles Medical Co., Elkhart, Ind.

alist, no Baptist, and no Roman Catholic lie, while it asserts that "we speak with authority in saying that the Methodist ministry as a unit will forever oppose it." It is the opinion of "Zion's Herald" that "no movement that cannot carry the Baptist, the Roman Catholic, and the Methodist Episcopal churches can succeed with the legislature of any commonwealth in this land," and it therefore concludes that, "when these three great bodies unite, as they now do, against the proposition for the Sunday saloon, it is doomed in advance." In view of this showing how absurd, to say the least, is the effort to force open by law the barrooms which by law and by the wish of the majority of right-minded persons are closed.

The editor of this paper has served in temperance movements in all their various phases—the Good Templars, the Murphy movement, and movements for local prohibition and law enforcement, and so he expects to continue to the end. But we are more and more impressed with the truth that the church is the strength of the temperance cause, and that the influence of all other societies and agents combined is not to be spoken of in the comparison. We need to tone up the church in this matter and keep the consciences of church members active for temperance and for every other thing that is right. But we need to be patient and consistent. There is nothing so inconsistent as the tirades against

the church which now and then break forth from temperance leaders, simply because prompt and full victory is not gained in this fight. One says, "If the church would she could." Less than one in three of the voters of this country are church members of any sort. Who expects to see all Catholics and Protestants united as one man in this movement? What but senseless raving is this charge laid against them that they do not at once develop into a great political force, rise in their majesty and make laws for the land? Honor the church for the fact that there is a temperance movement, persistent, and certain to be prolonged through the generations. Honor the church for the victories now, and if there is slow movement or check do not whip a balked team. Church members for the most part work for temperance, and nothing is more certain than this, that when the majority of the voters of this country are church members licensed sale of liquor will be ended.

The Wright Dispensary Bill.

The South Georgia Conference is not to be caught napping. It refuses to recommend or endorse any system of liquor selling:

"Whereas, it is known that Gov. Candler invites the expression of opinion of all parties on the subject of the Wright Dispensary Bill,

"Resolved, That it is the sense of the South Georgia Annual Conference as expressed by vote of the body this day that the Wright Dispensary Bill is wrong in principle, harmful in results and that Gov. Candler be respectfully requested to veto the said bill and all local dispensary bills; and,

"Second, That the secretary of the conference be instructed to wire Gov. Candler the request of this body."

This is right. The bill might mitigate in some measure the evils of intemperance for the time. But the church cannot recommend a whisky bill of any sort. She can only hold up her hands and protest against

YOUR FOOTSTEPS

By the depth of his footstep in the earth the Indians tell the weight of a man. Do you tread shallow or deep? Perhaps you would like to weigh more? If you are below weight and find that ordinary food does not build you up try Scott's Emulsion.

It is not a drug but a food that time has shown to have a real value in such cases as yours.

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

this horror and shame of the State licensing the murder of her children. The church asks total prohibition. She can do nothing else. The governor vetoed the bill.

A Treacherous Wind hits you in the back and the next morning you have lumbago. Rub well and often with Perry Davis' Painkiller, and you will be astonished to find out how quickly all soreness is banished.

Contributed.

Co-operation in Revivals.

The difficulty experienced by every pastor in our large towns and cities in winning the attendance of the unconverted at revival services is a common confession. In rural communities this obstacle is not encountered to the same extent. But in the cities it is the one feature of great discouragement. The church people may be present in considerable numbers. They are generally those who represent the most thoroughly religious and consecrated portion of the membership. They enjoy the services, and are evidently profited by them. At the close of the meetings they testify unanimously and strongly to the help they have received.

The pastor is glad of their presence. He has expected them, and they have not failed in their regular coming. They have given the meetings the inspiration of their sincere and vital piety. Their testimonies have been uplifting and reassuring. In their prayers they have asked, not only for mere grace for themselves, but they have pleaded for the backslidden and indifferent in the church communion and for those without, who have never avowed themselves publicly as for Christ or enlisted themselves among his disciples and co-workers.

The pastor is thinking of these with a great longing. He would not have the saints away, but he yearns for the presence of the sinful, that he may lead them to the Savior. He would offer the gospel to those who want it most. He feels that, comparatively speaking, not the well, but the sick, are in need of a physician. But the sick are not coming to the doors of the hospital, but rather carefully keeping away. He knows that there are ways by which many of them may be attracted. If the services are held in some hall, armory, or rink, and, after extensive advertising, some evangelist of wide reputation and sensational methods comes, he knows the crowd will fill the place, and, superficially, there may seem to be a great ingathering of souls. But his after-experience in the housing of these converts in the church and in the tenure of their religious life is a sad memory. He has seen that the seeming results were of the most transitory and disappointing character.

And so he is thrown back upon his problem, how he, the pastor, and

not some one else, coming in as a stranger, with startling inventions and peculiar doctrines, and going away in a few days, without after-responsibility—how he, who is no novelty to the community, can win with straightforward, legitimate, and reverent presentation of the truth, the heedless and wandering. All of his experience and all of his reason and sober common sense tell him that, if it is contended that men must be hypnotized before they can be saved, must be caught with guile and chaff and hoodoo devices, the gospel, in its simplicity, confesses to an appalling failure. He rightly feels that, if men are not to be won by reasonable, loving persuasions to accept truth convincingly and earnestly into the hocus-pocus arts of pious mesmerizers, is to surrender his holy function, make a travesty of Christ's appeal to the soul, and to cast away all the approved weapons of the gospel armory. Whether or not he ever convinces more than a dozen to receive his message, he must not be guilty of such profanation. It was against such temptations to easy, surface work to win the people by the appeal to the nestly set forth, no lesser or lower ways of reaching them will avail. To give up in disgust what he knows to be the right and rational method, and in desperation to throw himself senses or by exciting the emotions of an hour, or by compromise with their ideals, that Jesus won his victory from the devil in the wilderness.

We have not the space here to discuss why, when the feast is all spread and the invitations given, the people do not come. The matter is complex, and touches every section of our multitudinous industrial, social, intellectual, and religious life. But it is more practical to ask whether the religious people can not do something more than pray for these absentees. The responsibility ought not to fall upon the pastor alone for "compelling" them to come in, either by public or private invitation, by using the press, or by scattering printed notices. We have long been convinced that, if the saints who attend and who pray would also exert themselves to invite personally, and then call for and bring others, the unconverted or the backslidden would not be so conspicuous by their absence. It means work and painstaking, but we believe that, if generally undertaken and patiently persevered in, it would bring about glorious results. And we see no way which has such promise in it. It is an immediate obligation on our people.—Western Christian Advocate.

Our beautiful book, "Bible Stories for the Young," is a charming book and the price makes it a rapid seller. It is a large book but sells for only \$1. Some of our agents are doing well selling it.

GODBEY & T. L. BURGH,

Contributed.

The World Getting Better.

The times in which we live are bad enough, and far too bad, but there have been far worse times, according to all just estimates, and accordingly we feel encouraged by what seems to be a tendency in the right direction. The world seems to be getting slowly better. We believe it is. We think the current is, as we said, moving in the right direction.

Statistics all go to show that the average length of human life is steadily increasing. This indicates that some of the ignorance and carelessness and cruelty and dissipation and exposure that formerly shortened life is being overcome and outgrown. Men and women are living more nearly in accordance with God's laws of health. More intelligent care is given to children. There is less fighting and brawling and drinking. There are better sanitary conditions in the homes of people. Fewer men lose their lives in war. Diseases are more successfully combated. It is a better time and a more comfortable time than preceding ages. All of this helps to tell a story of progress.

Human nature is very reliable. It can be depended on to make many mistakes and to work much harm, and it will do so unless it is counteracted in its tendencies and turned in a better direction. But influences have been at work and are at work today more mightily than ever before to induce men to a better life. We should argue, knowing it to be the power of God unto salvation, that the Gospel would, in the long run, make the world better and wiser and more peaceable and prosperous. We are sure that it has been working out these very results. God is on the side of better things and better times, and we believe that his kingdom is coming and is bound to come.

There is much of intemperance, infidelity, profanity, Sabbath-breaking, dishonesty, impurity and neglect of religion in our times but after all, it would be a most terrible shock to any of us, if we have any feelings at all on the subject of morality, to go back to early times. Those times were not better than these. They were far worse.

As to temperance, our generation did not commence the battle for it, and it is not at all likely that it is to finish it, but we are seeing better results all the time. A healthful atmosphere is about us. Our children are being trained in school to know of the hurtful influence of alcoholic drinks. Our ministers are total abstainers, instead of being, as a hundred years ago, nearly all of them men who saw no harm in drinking. Our churches, nearly all of them, use unfermented wine at the communion table. Wine is used at too many social occasions, but the majority of our good people exclude it

from our homes as they would the smallpox. Our railroads and many great mercantile establishments and factories will not employ men who drink. United States laws forbid the furnishing of liquor to our sailors and soldiers. Most of our churches would discipline men for drinking, and neither they nor many of the prominent fraternities will permit men in their membership who make and sell liquor. Several of our States prohibit the liquor traffic, and in all of them it is hampered as nothing else is. In all of this there is an immeasurable advance over the conditions that prevailed even one hundred years ago.

A few years ago lotteries were operating in many great cities, advertising in the papers and using the United States mail for their common carrier. Who would go back to that time? There is gambling, to be sure, but it is conducted almost as liquor-selling is in prohibition States—in back rooms, in cellars and attics, in clubhouses or in private houses.

There is much irreligion today, but the proportion of church membership to the population has, during a hundred years, increased from one in fifteen to about one in four. The relative church membership and attendance of men at public worship may be shown to have increased in about the same proportion. There is a deeper interest taken by men, as men, in religion today than at any previous age.

This is a purer age than that of one, two or three centuries ago. There is little popular literature of three centuries ago but must be expurgated. It abounds in words and expressions telling of a gross people. Profanity and impure language abounded. Queen Elizabeth was not a notoriously bad woman, but her language would not be tolerated in religious or polite circles today. There are enough sins and crimes against purity and goodness, but we are glad we do not have the conditions to contend against that opposed the Gospel in earlier days.

Of course, we know that missionary societies and evangelistic movements are things of the last century. There was little opinion in favor of such work previous to that time. The individuals who believed in it had little sympathy or assistance. Bibles are sent out by the millions now every year, and at so low a price that all can own them. There are more Bibles, more good books, more religious papers, more schools and colleges and theological seminaries, more teachers and colporteurs, more preachers of the Gospel, more churches and church members, more missions and missionaries, hospitals, dispensaries and printing presses for spreading the Gospel, more Sabbath-schools and young people's societies and temperance and reformatory organizations than ever before in all the history of the world. These things mean something. They

mean more fruit for God, just as orchards mean more fruit for man. The world is better than it ever was before by the grace of God. It is a better world to live in and an easier world to serve God in, and it is to grow still better until it shall be Immanuel's world in very truth, in which Christ shall rule as Lord of nations as he now rules as Lord of saints.—Herald and Presbyter.

W. H. M. S. of Arkansas Conference.

Dear "Methodist"—At the recent session of the Arkansas Conference the Woman's Home Mission Society of the Arkansas Conference was organized and the following officers were elected:

President—Mrs. Ora Jamieson, Clarksville, Ark.

Vice President—Mrs. Gala Smith, Conway.

Recording Secretary—Mrs. Mattie W. Holcombe, Morrilton.

Corresponding Secretary—Miss Gertrude Durey, Eureka Springs.

Treasurer—Mrs. A. C. Millar, Conway.

All information desired concerning the work as well as literature required for the organization of new societies, may be obtained from the corresponding secretary, Miss Gertrude Durey, Eureka Springs, Ark.

All money from societies should be sent to the treasurer, Mrs. A. C. Millar, Conway, Ark.

Will not our pastors help these noble workers and instead of the "Ladies' Aid" which has done good work in the past, let us get our work in line with the broader plans of the church? Respectfully,
J. B. Stevenson.

Married.

December 20, 1901, in Mr. Hamilton's office in Mena, Ark., Mr. E. W. Rowell and Miss Minnie Wilson, both of Vandervoort, Ark., Rev. J. R. Sanders officiating.

On December 20, 1901, at the residence of S. M. Roberts, on College Hill, Dr. W. C. Crook, of Story, Ark., to Miss Edna Carr, Rev. S. M. Roberts officiating.

At the residence of Mrs. Hart, the bride's mother, November 24, 1901, by Rev. Robert C. Atchley, Mr. Joe Smith and Mrs. Corinna Dawson.

At the Methodist Church in Dalk, Ark., December 22, 1901, by Rev. Robert C. Atchley, Mr. Joe C. Hunter and Miss Lucy O'Neal.

At noon December 25, 1901, at the home of the bride's parents near Russellville, Ark., Mr. J. H. King, of Ola, Ark., was married to Miss Lizzie Hughey, Rev. J. M. Hughey officiating.

At Hotel Merideth in Hardy, Ark., Dr. Joel C. Poindexter, of Imboden, to Miss Viola Austin, of Ravenden, December 29, 1901, Rev. A. E. Holloway officiating. Dr. Poindexter is a prominent physician in this county, and is most vitally

Earning Pin-Money

One woman made \$1485 last year doing easy work for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. She did not have to work nearly so hard as some women do to earn half that.

There is no chance about it. You are sure of what you earn; and you can get a money prize besides.

The Curtis
Publishing Company
Philadelphia

connected with our church work at Imboden, and he has secured as a helper a most excellent Christian lady.

At the residence of Mrs. F. P. Anderson, cousin of the bride, in the town of Black Rock, December 25, Rev. Frank Barrett, pastor of the Methodist church at North Little Rock, to Miss Lelia Moss, of Jonesboro, Rev. A. E. Holloway officiating. Brother Barrett is one of the best known preachers in the state, while Miss Moss is a splendid Christian young lady of sterling worth.

The Wesleyan Christian Advocate makes this sensible comment on the Booker Washington incident:

A few evenings ago President Roosevelt had for his guest at tea in the White House, Booker T. Washington. We suppose, however, that the colored brethren can hardly interpret this incident as an indication that many of them will be admitted to this high honor. Social equality is not assured by this new departure in Washington.

Good Books For Young and Old.

Aid and Guide to Family Worship, consisting of Scripture lessons, songs and prayers, collected and arranged by L. D. Palmer, 16mo., 50c.; cloth, gilt, 75c.; turkey morocco, gilt, \$1.

Bible Stories, by Rev. D. Stevenson: 18mo., illustrated, 35c.

Breakers Broken, by Miss Nannie D. Bagwell, 16mo., illustrated, 60c.

Christian's Secret of Happy Life, 75c.

Coral Bracelet, The, and other sketches, by Mrs. Florence B. Howell, 16mo., 40c.

Cruden's Complete Concordance to the Holy Scriptures, 8vo., 856 pages, \$1.50.

Discipline of the M. E. Church, South, 24mo., 30c.

GODBEY & THORNBURGH,
Little Rock, Ark.

Literature and Review

JANUARY MAGAZINES

Scribner's opens with a very instructive article by Frank Vanderlip, former assistant secretary of the treasury, on the American Commercial Invasion of Europe. The excellence of American manufactures is being recognized in the old country, and American enterprise and capital are entering all fields of the civilized world. We are manifestly entering upon an era of great commercial influence. Mr. Vanderlip will furnish a series of papers on this subject.

Edith Wharton gives us a striking impression of the unique Italian city of Parma, under the title the "Umbra Liliorum." The author's criticisms of the art of Correggio are quite just. The works of the Farnesi especially engage the writer's pen. It was their art which adorned the gateways, palace fronts and aisles of the churches with caren lilies still seen everywhere.

"The Treaty Making Powers of the Senate" is an article by Henry Cabot Lodge.

"Military Parades and Training" is an instructive paper. New York; \$3 a year.

Pearson's is filled chiefly with short stories. The reviewer for the "Methodist" has no time to read articles which convey no positive information. He commends as instructive "Photographing in Cloud Land," "Formica's Busy Day," "Wonders of the Transportation World," "Machines that Almost Think," as valuable articles in the January number of Pearson's. New York; \$1.

The Metaphysical Magazine comes to us, Vol. 15, No. 5. We have not examined it before. Its aim as stated is "to aid its readers in acquiring a knowledge of the higher philosophies now stirring the minds of the thinking people of the civilized world. Among these higher philosophies astrology, theosophy, mind healing, have prominent place. It is claimed by the publishers to be the leader and pioneer of occult metaphysical publications. New York; \$1.

National Magazine. This is a valuable publication, dealing with matters national, our commerce, arts, politics, national enterprises, affairs at the capital both social and political. It has also an excellent department of literary notes under the head of "Studies of Books and their Makers." The affairs of the world abroad are also noticed. A large fund of information, practical and important, may be gathered from every issue. Boston, Mass., \$1 a year.

Current History is issued monthly, and its aim is to give condensed statements concerning current events. It is very convenient for one

When you buy
Cocoa or Chocolate see that
the package
bears our
Trade-
mark.



OUR PREPARATIONS YIELD
THE MOST
and BEST FOR
THE MONEY

Walter Baker & Co. Ltd

DORCHESTER, MASS
ESTABLISHED 1780

who has limited time for reading and desires to keep a fair knowledge of passing events. Boston, Mass.; \$1.50.

Ainslee's Magazine is before us. The political career of William Travis Jerome, of New York, and the part he has taken in the work of municipal reform in that city introduces us to the bill of fare for January.

The article relating to Russia's government control of the making and selling of vodka—brandy. The decrease of drinking, the cost of product and revenue to the government are the chief points considered.

Harvey Southerland writes some interesting things in regard to the Nation's Conscience Fund, records a very interesting chapter of history connected with our treasury.

"Lord Traheona" tells the story of a very successful and worthy career.

There are, besides these solid articles, short and entertaining stories. New York; \$1.

LITERARY NOTES.

A work on Marie Antoinette on the later days of the French Monarchy is in preparation by Miss Sophia H. MacLehose and will be published very shortly by The Macmillan Company. Miss MacLehose is already known by her selection of Tales from Spenser. Her present work will be very beautifully illustrated from rare pictures and prints. An interesting innovation in illustration will be the insertion of a portrait as a sort of initial letter at the beginning of each chapter. It will be a chatty book.

Dr. Newell Dwight Hillis will, within a short time, publish from the Revell press, a new volume to be entitled, "Fighting One's Doubts." The theme of the book will be to provide a basis for those who are building a working Christian faith now that the crucial era of higher criti-

cism and limited skepticism has passed by. It will be Dr. Hillis' aim to survey what has been left of the old religious bulwarks after all the wars that have been made upon them, and show where these still provide a foundation for a deep and fundamental belief in the great truths of Christianity.

At intervals during the past few years the editor of the Ladies' Home Journal has attacked the "cramping" and "pushing" systems so prevalent among the schools of this country. Each editorial given to this subject has brought hundreds of letters, most of them not only acknowledging the wrong, but adding, as well, strong and sad proofs to the statements made. These letters were kept. In the January issue of The Journal the editor's page is occupied by brief excerpts from sixty-eight of them. They are "dedicated to the American parent," and classed under three heads: "A Roll for Educators to Ponder Over," "A Roll for Parents to Think Over" and "A Roll Which Speaks for Itself." There are no names, dates or localities mentioned. Nothing but the unsought testimony of a few out of the thousands who are suffering the silence of this "sorrowful tribute to modern schooling." Here is one of the sixty-eight:

"Our poor little boy, just previous to his passing away, went into a delirium of fear that he would not get his 'marks.' His dread was something pitiable."

With Gen. Lew Wallace and James Whitcomb Riley as its deans, the "Hoosier School" of poets and authors is assuming a prominent place in the field of American letters. The late Maurice Thompson and Charles Major and Booth Tarkington have each contributed and are still adding to its fame, and now a comparatively new name is written besides these: Frederick M. Smith. Mr. Smith is a native of Indiana, who confesses that he has "been trying to learn to write for ten years," and also that the reason his writings haven't appeared often is not so much his fault as the editors'. One of his first stories to attract general attention was "The Blue Gown that Wouldn't Fit," which came out in The Ladies' Home Journal last August. Since then he has contributed a short romance called "Christine" to the same magazine, and an interesting note about this tale is that it is not wholly a "child of invention." The material for it was gathered in Germany, where the writer finished his education.

Italian Sculpture of the Renaissance is the title of a book by Lucy J. Freeman, M. A., which the Macmillan Company will publish immediately. The author has tried to arouse the sense-imagination rather than the literary. She has tried to treat her subject from the æsthetic,

not from the anecdotal or the archaeological or the ethical standpoint. The principal works of the principal masters are described, and the emotional and other associative values which are dependent upon our sensations are noted. Each description is accompanied with an illustration. For travelers and for students an appendix is added containing much concentrated information, also a bibliography and a list of the titles and whereabouts of the more important sculptors.

Mrs. Emma W. Rogers describes in the January Review of Reviews an important social experiment in connection with a Buffalo tenement. In this instance the "settlement" founded in the building for philanthropic purposes has not only brought about the rejuvenation of the neighborhood, but has become self-supporting in the meantime.

How Some of Our Readers Can Make Money.

Having read of the success of some of our readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

Now is the time to sell Bibles and other books. We have a fine selection and allow agents larger commissions than most houses.

Godbey & Thornburgh,

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

Morphine Cure.

A safe and harmless cure for Morphine, Cocaine, Whiskey and other narcotic habits given at your own home by a trained nurse and physician. Treatment lasts from 48 to 72 hours. No cure, no pay. Address,

W. A. POUND, Trained Nurse,
505½ Main Street.

Old phone 788.



CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

BELLS

Steel Alloy Church and School Bells. Send Catalogue. The C. S. BELL CO., Hillsboro.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

January 12—The Promise of Power
Fulfilled. Acts ii. 1-11.

Golden Text—The promise is unto you and to your children. Acts 2:39.

Place.—Jerusalem.

Time.—A. D. 30.

The feast of Pentecost was always fifty days after the feast of Passover. Jesus had risen from the dead, and had remained on the earth forty days, and had then ascended to heaven in the sight of the disciples. He had forbidden them to leave Jerusalem till the promise of the Father had come upon them, that is, till they had received the Holy Ghost. They had little idea what this meant. Up to this point in their connection with our Lord they had misunderstood almost everything. It was because they looked at everything from a standpoint almost wholly different from the true standpoint of his kingdom. Their whole programme for that kingdom was different from the real programme which Jesus had come to the earth to institute. They looked for an earthly sovereignty, over which the Messiah should perpetually reign, of dazzling splendor, outshining the glories of Solomon's kingdom. It was to dominate the earth, rule over the nations as a civil monarchy. They had not expected Christ to die, for their programme provided for no death of their Messiah; they could understand nothing that he had told them about his resurrection for the same reason; and they could not understand what he meant by the coming of the Spirit, for the same reason. Even as they went toward the place of ascension they were still inquiring about the kingdom he was to set up. His answer to them was that they should go to Jerusalem and wait for the promise of the Father, when their doubts should be solved.

Thus it was that they waited at Jerusalem. On the day of Pentecost ten days after the ascension, they, that is, the Twelve and the One Hundred and Twenty, were gathered together in an upper room, engaged in prayer, as they had been accustomed to do during these days of waiting, when the Spirit descended upon them. There were outward signs attending the coming; noise as of mighty rushing wind, and tongues like as of fire, which sat upon each of them. These, however, were mere incidents. The real result was within them. This result may be said to have consisted in a wonderful illumination, in an immediate adjustment upon their part to the newly received light, and power as a consequence of this adjustment.

These are the three elements of the Pentecostal experience. The illumination showed them the truth about the kingdom of God, how far all their preconceived notions were

in error as to its real nature. They immediately, as honest men, adjusted to this light. There was a vast access of power as a consequence of a right adjustment to God. It was the harnessing up of all the powers that were in them to the heavenly powers that God had put into the kingdom of his Son.

We held this to be not a special experience, but as being the normal experience for the church of God in all times. It was the type toward which the whole divine movement on the earth had been coming through all the antecedent stages of revelation. Never until now had the fullness of salvation been revealed; never until now had the church itself been fully constituted—it had been in process of being constituted in all the preceding ages. Henceforth it was fully set up, fully endowed and ready for its great work in going out to bring in the whole world.

HEART DISEASE.

Ninety Per Cent of it Really Caused
From Poor Digestion.

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stom-



ach fails to properly digest the food and it lies in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs causing palpitation, irregularity and shortness of breath.

The danger from this condition is that the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleas-

ant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found at most drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U. S. P. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know you are not taking into the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

So widely known and popular have these tablets become that they are now sold by every druggist in the United States, Canada and Great Britain.

St. Louis, Iron Mountain and Southern Railway Company.

DAILY

5 Trains to Hot Springs

1:40 a. m., 7:25 a. m., 6:20 a. m., 2:40 p. m., 7:00 p. m.

3 Trains to Texas

1:40 a. m., 7:25 a. m., 2:40 p. m.

4 Trains to St. Louis

1:30 a. m., 8:55 a. m., 8:30 p. m., 9:15 p. m.

2 Trains to Memphis

9:05 a. m., 1:40 a. m.

2 Trains to Kansas City

9:00 a. m., 8:35 p. m.

2 Trains to New Orleans

9:15 a. m., 8:35 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.

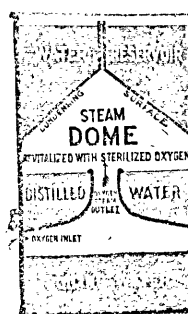
City Ticket Office, Corner Markham and Louisiana streets, Little Rock.

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

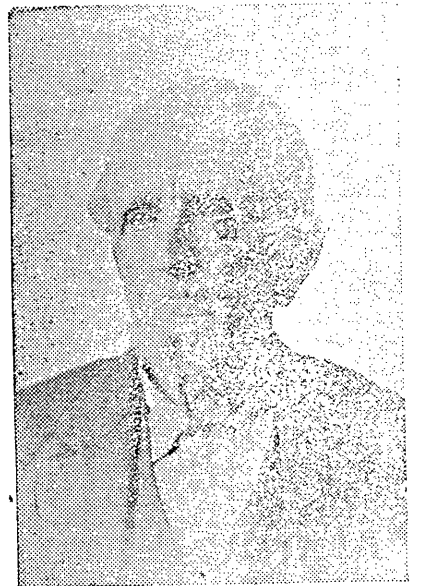
H. C. Townsend.

G. P. & T. A.

St. Louis, Mo.



SALESMEN AND AGENTS WANTED
BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—get a filter, 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, acid-free drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness. Write for Booklet, New Plan, Terms, etc. FREE. Harrison Mfg. Co., 352 Harrison Bldg., Cincinnati, O.



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,

Dept. M.

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.

PLYMOUTH BELL
CHURCH BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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

Epworth League.

January 5—That Which Comes First.
Matt. 5: 33; Gen. 12: 7, 8; Matt.
8: 22.

The first thing which concerns a man is to be right in moral purpose. That was a noble sentiment of Stephen A. Douglass: "I'd rather be right than to be President."

To be right with God is only to be fundamentally and truly honest. We are accustomed to use the term "honesty" in a more restricted sense than this, applying it to the narrow range of financial dealings, or faithfulness to one's promises. This is the exhibition of honesty—regard for one's obligations—so far as our observation can test a man. But every man who has convictions of duty, whether toward man or God, and does not conform to those convictions, knows within himself that he is not true to himself, not honest with himself.

It is absurd that any man should believe there is a God, the moral ruler of the universe, and not believe that to obey God's law and act in harmony with his will is his first duty. Yet we know that there are very many who are not atheists in creed who are largely so in conduct. Religion is by no means first with them.

We will give this class the benefit of their own excuses, when they say the church requires some things which they do not think needful, and the preachers preach some things which they do not think true. If we find them earnestly studying God's revelation for themselves, devout and prayerful, making their relation to God their first concern we shall make no dispute with them. But it seldom turns out that they can bear such a test. They are not religious people. They are not prayerful people, or people who seek to be guided of God. They trample upon his favors and shirk his claims. They do not "seek first the kingdom of God and his righteousness."

A good example of the manner of life a man ought to lead is given us in the conduct of Abraham. Whenever Abraham halted for a season, as he went to and fro, only a sojourner in Canaan, he consecrated that spot. "The groves were God's first temples." The rude altar of stone must be at once set up. God, who protects and guides must first be honored. His are all the beauties and blessings of every land, the glory of every landscape, the fruitfulness of every pasture and field. To love God, to trust him and receive all blessings as gifts from a father's hand were duties too obvious to be missed, and too sacred to be deferred.

Divested of all conventionalities, the life of Abraham stands out before us as the free, unperverted life of one who was in daily communion with God, not through written records and formal rites but through all the majesty and bounty of the

Creator in his wonderful works, and who, because he had confident, trusting fellowship with Jehovah was called "the friend of God."

Our lesson brings before us another life under very different conditions from those which environed Abraham. A young man has the privilege of meeting the very Lord of life and Redeemer of the world face to face. The object of all the world's hope and prayer is revealed to him. He is invited to personal fellowship, to the privileges of a disciple. Jesus said unto him, "Follow me."

"Suffer me first to go and bury my father," he said. Was his father dead? No! Not as men count death; nor was he dead as this young man reckoned. But he was old and maybe dependent on his son, and filial duty seemed to say, "Do not leave him now." In the main the young man reasoned correctly. Attention to the needs of parents is a religious duty. Jesus himself rebuked the Pharisees for teaching that children might turn into the gifts of the temple the proceeds of labor needed for a parent's support. There are rules of life which are the revelation of God's will to the great majority, and religious duty lies within those bounds. Yet God reserves to himself the right to make especial calls. He called Peter from his nets and his home. He called other disciples away from their families. He did not purpose to make this leaving of home or temporal business the rule. He did not want other men to do it or he would have told them to do it. It was not their duty to do what Peter and the other disciples had done. But to these a special call was given and a special work committed. Jesus chose twelve apostles for a purpose. He did not choose any more. He did not want any more. But there were others who had special invitation to join with the company who daily heard him teach—that company from which he sent out the seventy unnamed preachers.

The young man before us was right on general principles that a son should abide with and care for his old father until he was gone—buried—then he might accept other duties. But he now had a special call, direct from the Lord, and his plea was out of place. "Let the dead bury their dead," said the Master, but go thou and preach the kingdom of God," for so it reads in Luke ix. 60.

We have now two points of view in regard to the kingdom of heaven. (1) Its relation to individual life. In that sphere it calls all men to regard first religious interests and duties. Those interests and duties are always served if the heart be held in obedient loving relations to God. Acts of worship, witness to God's truth, faithfulness in the common relations of life are involved.

(2) There are duties to the world at large in the extension of God's kingdom, and to which he calls some by special calling, as he called this young man to preach the gospel. He was facing the kingdom and its claims no longer in a private sphere. He should still have surrendered without hesitation. While Peter toiled to catch the fishes in the shore surges of the Sea of Galilee, Jesus came to the shore and said: "Follow me," and straightway he forsook the ship and Zebadec, his father, and went after Jesus. That was right. That was the way for a man to do who knew he was called to be "a fisher of men."

Let the dead bury their dead. The old father is not dead yet, save as his neighbors are dead also. Let them look after him. They are all adrift upon this current of carnal worldly life together. They can take care of one another in this matter of carnal needs. But it is just this sort of dead people you are called to save. It is better to rescue the dying than to bury the dead. This higher service was offered the young man. Did he accept it? We know not. But the inspired evangelist saw the principle involved and set it before us. Its lesson is, "Seek first the kingdom of God and his righteousness."

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists. 50c and \$1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache and the grip.

For pains, palpitation and irregular action of the heart, take Lemon Elixir.
For sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Lemon Elixir will not fail you in any of the above-named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. Mennich, Attorney.

1225 F. Street, Washington, D. C.

President National Bank.

McMinnville, Tenn., writes: From experience in my family your Lemon Elixir has few if any equals, and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases.

W. H. Magness.

To Dr. H. Mozley, Atlanta.

We have the famous Holman Teacher's Bibles from \$1.25 to \$10, and the celebrated Oxford Teachers' Bibles at same prices as the Holman.

Radway's Pills

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

CURE

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

DYSPEPSIA

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

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

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

SIMPSON AND WEBB

Phones
Old 215,
New 737.

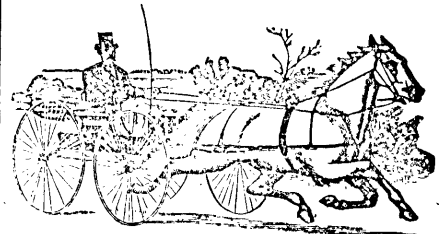
FURNITURE
COMPANY

Call or Write For Prices.

413-415 Main St

Little Rock, Arkansas.

PALACE STABLES



SANDERS' NEW BARN

is the best ventilated, best equipped and largest in the city. In fact, it's an ideal home for a horse. Your horse will fare better here in every respect than anywhere—even at home. Come and see my new stables and how well they are fixed for boarders.

E. H. SANDERS,

308, 310, 312, & 314 Scott St.

Old Phone 1182

New Phone 330.

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

THE ARKANSAS METHODIST.

J. E. GODBEY D. D. EDITOR

WEDNESDAY, JANUARY 1, 1902.

THE OLD PREACHER.

There is much said about the un-wisdom and injustice of retiring old men from the ministry, as if it were a notorious fact that such rejection of age has come to be the custom. It is only necessary, in order to give currency to a wrong or foolish idea, for some man of reputation to utter it. The newspapers seize upon it, at once, and, without investigation echo it. The people at large accept it as unquestioned truth. Limitless inferences are based upon it, and without questioning the premises the whys and wherefores are discussed.

Among some other superficial and erroneous things which Ian MacLaren said about our American people, he said something about shooting the old preacher, and straightway there arises from every part of our country a wail over the fall of old preachers. Now, we say all this is "bosh." None of the old preachers have been shot, and nobody wants to shoot them. Neither have the old preachers been prematurely retired. Old men are in the saddle throughout the land. Old men are chief commanders in our army and navy, old men are our senators and leading statesmen, old men are at the head of government departments, and great business corporations, old men are our great bankers and financiers, and in the church not only the highest official stations but the leading pulpits are filled by old men. Indeed a young man looking upon the gray heads who occupy the highest places on every side may well conclude that with whatever talent and industry he may strive he will never get to the front really in anything unless it is his good fortune to have a long race.

Old men are few as compared with the multitudes of young men, but the old are holding the highest stations against multitudes of younger competitors. God does not grant to many men the privilege of growing old. But the man who grows old in the ministry as a minister ought to grow old, still thirsting for larger draughts from the fountains of truth, and larger experience of its saving power for himself and all men, will not be worn out, save by the real collapse of natural powers. If senators and statesmen and financiers are great in influence at an age when ministers are retired, it is because these men are more alert for temporal than the preachers for divine things.

The retirement comes shamefully early to some. And if our young men trust to their youth, and their sensational methods, to their rhetoric, or oratory, or to their sprightliness and fighting mettle, more than to that patient application which girds itself for a long race, they,

too, will be retired shamefully early.

The church will welcome men who have the vigor and fire of youth, for they are the sort of soldiers needed on many a field; but, as youthful strength abates, these should be able to serve with increasing acceptance to the church in the higher intellectual ranges. If this intellectual development is not realized, the church will be disappointed, and the men who thus neglect their duty will be retired. They may go out growling about the injustice of the church to age, when their case will only illustrate the justice of the church to love of praise, vanity, charlatanry or sheer indolence in the ministry. A pure devotion inspires industry, and rewards with progress to higher thought and life the faithful preacher. The church has ever delighted to honor such.

INTOLERABLY SILLY.

In a sermon from Rev. A. B. Simpson, in Zion's Outlook, we have the following:

"There is something exquisitely beautiful in childhood, and God loves it so much that he is filling heaven with it. Could you behold today the multitudes that surround the throne, you would see, perhaps, one hundred children for every adult. For, if we believe that all who die in infancy are saved, then, out of every one of the sixty generations that have passed through the gates of mortality, at least one-third have passed into an eternal childhood, and these alone would number over eighteen thousand millions, a population twelve times as vast as all the inhabitants of the world today."

We beg to suggest that since this host of saved infants is but one-third of the human race, and yet heaven holds a hundred infants saved to one adult, we have the mathematical calculation that if a human being is not cut off in infancy his chance to be saved is one in two hundred. If the Rev. Mr. Simpson's followers should murder their children and everybody else's children they could, in order to insure their salvation, could any one prove them insane for such action? The action would be logically consistent with their faith. They would be proven insane, no doubt, but the insanity would be simply that they believed such stuff as the Rev. Mr. Simpson here preaches.

It is chiefly due to the ignorance, neglect and sin of parents that so many infants die. Does the unnatural mother who abandons her child become the procurer of its salvation, and is the tender faithful one who shelters her offspring from harm, bringing them up with pious care, rewarded for her piety by their damnation? But God, Mr. Simpson says, loves little children so much that he cannot afford to let them grow up to be men and women. He, for his

own joy must fill heaven with these flowers.

Yet this sort of sentimentalism uttered with oracular assumption of divine knowledge is accepted by multitudes of people whose chief idea of religion seems to be that it is profaned and brought down from the realm of the spiritual by any intermingling of common sense.

A STRANGE TESTIMONY.

Dr. H. C. Morrison, editor of the Pentecostal Herald, asks the question, "Can a paper advocating Wesleyan holiness be sustained in the South and Southwest?" In discussing this question, Dr. Morrison tells how, one after another, papers advocating this doctrine, have failed, because those who subscribed for such papers did not pay their subscriptions. The papers had subscribers enough to have sustained them well, if those subscribers had only paid. Is not that surprising testimony to bear against people who profess holiness? If theoretical is substituted for practical holiness the last state is worse than the first.

As to Wesleyan holiness, it was of a very good type. Mr. Wesley said, "Let no man claim to be religious until he is honest." It will not do to neglect this Wesleyan doctrine in the propagation of holiness.

THE COLOR LINE.

Bob Taylor introduces one of his lectures with the statement: "The Mason and Dixon line has disappeared. The line between cold light bread and hot biscuits remains." Taste maintains some things against all changes of law.

The St. Louis Christian Advocate notes these two press dispatches in its exchanges, both bearing on the question of the social relations between our white population and the Negroes.

The first of these is from the South, and tells how a white bishop fared in his effort to get entertainment among the Negroes. It says: "The Negroes of Decatur, Ala., have drawn the color line. They have refused to receive into their homes a white bishop of the Methodist church, on the ground that they want no more Booker Washington foolishness. Bishop J. W. Hamilton, of San Francisco, bishop of the M. E. Church, preparatory to his visit here to preside over the Negro conference, wrote to prominent Negroes, desiring that quarters be secured for him in some good, respectable Negro family. None of the Negro members would entertain the white bishop and he was forced to go to a hotel.

The second is from Massachusetts and tells how Booker T. Washington fared among the whites: "Booker T. Washington, the negro educator, was refused lodging at three leading Springfield, Mass., hotels. Mr. Washington finally se-

cured a room at the Russell hotel. The incident has resulted in much comment."

As we have before suggested by the Methodist in former references, this matter of the color line need not trouble anybody. The tastes and sentiments of the colored people no less than of the whites will maintain it.

VENERATION FOR THE BISHOPS.

An exchange says: "If veneration for the episcopacy is lacking, the reason is to be found for it in the episcopacy." We suggest that it was no fault of President McKinley's that he was not venerated by Czolgoscz. We can say confidently, that our bishops are held in high esteem by the right sort of people, and so they will be in coming time. When the majority of the church ceases to venerate those men whom the free suffrages of their representatives have elevated to the highest office there will certainly remain no veneration for ministers of inferior rank. A bad day it will be for envious petulant growlers, and indeed for every Methodist preacher when even our bishops are no longer held in esteem by their own brethren in the ministry.

PERSONALITY.

Bishop Hendrix, in his address at Trinity College, on Benefactor's Day used this quotation from Fisher:

"Belief in the personality of God, belief in the personality of man stand or fall together. A glance at the history of religion would suggest that these two beliefs are for some reason inseparable. Where faith in the personality of God is weak, or is altogether wanting, the perception which men have of their own personality is found to be, in an equal degree, instinct. The feelings of individuality is dormant. The soul indolently ascribes to itself a merely phenomenal being. It conceives of itself as appearing for a moment like a wave, a personal God."

The relation between man's faith in a personal God, and an appreciation of his own personality is logical and patent. God, the Creator and Ruler, alone gives meaning to human life. Without God, man is without a purpose, without obligations, without power to achieve for himself good or evil. Moral responsibility is a shadow, yea less than a shadow. It is the shadow of no substance.

TASTE—A GIFT.

Bishop Galloway warns the preachers against coarseness in the pulpit. It is well. Yet many will not profit by it. The man who is capable of coarseness in speech and manners seldom knows that he is coarse. A woman may give much attention to dress and yet dress in ill taste. Good taste is essential to the choosing of good models, but good taste is a natural gift.

A MILLION IN A DAY.

The American Anti-Cigarette League lately called for a campaign to secure one million signers—boys and girls—in a single day. What the result was we have not learned, but we risk nothing in saying it was practically very little, even if the million signatures were secured. If a canvass were made to enroll a million people in a day who would testify that they believed the Bible, it would be done, but what would it mean? It would not mean that a single man had been won to the faith. In nineteen cases out of twenty those who take such a pledge have not been addicted to the use of cigarettes. The pledge is only the expression of a moral purpose already existing, and which is their only security. There is much of this sort of sham reform being practiced nowadays. The great success reported is not an enlistment of new forces, but simply putting a uniform on those already enlisted. And, too often, it is discovered that the zealous leaders are making a profit on the uniform business.

Parents will do well to rely upon right instruction and example in the home to protect their children from vices, more than from any movement from without.

This Anti-Cigarette League desires us to say that, "The American Anti-Cigarette League is an organization of boys and girls, with boy and girl officers. The present membership now numbers over 300,000. It is international.

"The boy president is Frank Buck of Toronto. The general headquarters are located at 106 La Salle ave., Chicago, Ill., from which place this stupendous one-day campaign is being directed."

Bishop Candler Misrepresented.

An article in the Pentecostal Herald, which was copied in the St. Louis Christian Advocate of November 20, charges Bishop Candler with having defended the use of tobacco before one of the Missouri Conferences. This charge is untrue. The Bishop neither defended nor attacked the use of tobacco, but he insisted that holiness was belittled when the mere fact of quitting tobacco was given as the evidence of sanctification. A brief note correcting this false accusation against the Bishop calls out a column editorial from Doctor Palmore, in which he maintains the accusation, even after I had informed him in a private letter that I had from Bishop Candler a positive and explicit denial that he had defended the use of tobacco. I heard what the Bishop said, and agreed with his statement, although I am opposed to the use of tobacco.

C. H. Briggs,
Presiding Elder, Kansas City District, Southwest Missouri Conference.—Christian (Nashville) Advocate.

The preacher who pretends that he puts so much time into his ser-

mons that he has none left to call upon his people, does not put his time into his sermons. Now and then a man may, for one or two days, spend the whole time with advantage in his study at hard work, but no man as a rule can spend more than six hours for five days in the week with advantage in his study, and no one preacher in a thousand does more than that. We have no patience with the affected, egotistical talk about men being so intellectual and such scholars that they have no time for parochial work. Let them get up from their couches and the reading of newspapers and novels, and go out and read their people. They will study better, and their sermons will be stronger.—Doctor Baker.

Dishonesty among students in the matters of recitations, etc., is a swindle upon the professor, upon conscientious students, and upon the "cribbers" themselves. All university hours at Cornell were suspended for two hours on the fifth of this month, to permit the students to hold a mass meeting to determine their attitude on the conduct of examinations. Nearly fifteen hundred students attended. It was almost unanimously decided to reestablish the honor system. The students pledged themselves to detect those guilty of fraud and to organize a court to deal with them. A junior in the arts course has been summarily dropped because of plagiarism. He copied verbatim a speech from a volume of orations, delivering it as his own production. A minister in the prime of life recently exposed in a series of villainies, is remembered by his classmates as dishonest in recitations. One such was expelled from the Vermont Conference some time ago for such trickery and for lying about it afterwards.—New York Christian Advocate.

SUNDAY OPENING AND ITS RESULTS.

We have already suggested that the financial failure of the Pan-American Exposition was due in part to the Sunday opening. As soon as we learned that Sunday opening was determined, this paper refused to advertise the Exposition further, and expressed the view that many Christian people would refuse to attend at all on this account.

L. W. Hathaway, general secretary of the American Sabbath Union, makes this statement in the Herald and Presbyterian:

It is said that attendance has been small on Sundays; and that the Sunday opening does not pay. Besides, no one knows how many people from a distance refuse to visit the Exposition at all because of the Sunday opening. The managers will now try the experiment of Sunday admissions at half price. Of course, the United States Government exhibitions are closed on Sunday, as at all exhibitions.

I have recently visited the city of



Makes
Hot
Breads
Whole-
some

Makes delicious hot biscuit,
griddle cakes, rolls,
and muffins.

ROYAL BAKING POWDER CO., 100 WILLIAM ST. NEW YORK.

Personal.

Rev. Frank Barrett preached at Dye's chapel last Sunday.

Dr. Hunter came down to the post-office Thursday, which was his 88th birthday.

Rev. O. J. Beardslee, pastor at Riverside, Pine Bluff, was at the Methodist office Monday.

Rev. R. H. Poynter, pastor in charge of Redfield circuit, made us a pleasant call Monday.

Rev. Forney Hutchison received two members into the church at Hunter Memorial on Sunday last.

Rev. F. P. Doak makes a fine report on the Orphanage collection. See his report in Church at Home department.

Rev. J. R. Cason preached at First Church on Sunday. He secured some generous promises for the Arkansas Methodist Orphanage.

Rev. Len Hundley has been appointed to supply Tomberlin circuit, Little Rock District. He called at our office Tuesday.

Dr. Andrew Hunter called at our office last week, just after entering his 89th year. He is gaining strength. The Doctor brought us an article on Conference Claimants, which will appear next week.

Captain T. J. Griffey died at his home, 900 Center street, December 24, after a long illness. He was an old and honored citizen, a brave Confederate soldier and a member of the camp at this place. His widow and children have our sympathy.

A note from Miss E. H. Robins, Oak Hall, Va., informs us that Rev. George H. Matthews, a superannuated member of the Little Rock Conference, died at his home at that place December 15, aged 76 years. Sister Matthews sends, also, a note testifying her great loss and sorrow, and desiring to be remembered by her friends in Arkansas.

Buffalo to hold a Sabbath Convention, at which time I made it my business to learn the present conditions, which I am happy to place at your disposal.

The half price admission for Sunday has failed to secure an attendance averaging one-half of the average attendance of the week days. The Sunday opening has been, from the financial view point, a failure. It is doubtful if the receipts of any one Sunday has been sufficient to pay the expenses of that day.

An editor of one of the leading dailies of Buffalo who stood very strong for opening the gates on Sunday in behalf of the laboring man, told me that the laboring man, so-called, had not been in evidence at the exposition on Sunday.

The fact is that this Exposition is a financial failure.

Some of the contractors, at least, who put up the buildings, etc., have not yet been paid in full amount of their claims, to say nothing of the stockholders, who, it is generally admitted, will receive nothing.

The question of Sunday opening was discussed prior to the decision made by the directors by almost, if not absolutely, every newspaper in this country from Maine to California, North and South, and when the managers decided to open the gates on Sunday this chilled the zeal and blunted the edge of interest for the Exposition in the hearts of untold numbers of American citizens, which fact, no doubt, largely explains the lack of attendance, and therefore the financial conditions.

Over against this, the Exposition now closing in Glasgow, Scotland, with closed Sunday gates and no Midway shows, will show a balance sheet of half a million profit. It still pays in this world to do right.

Christian Life.

The Baby in My Arms.

Some are dowered with wealth and beauty;
I have only home and duty;
But no flashing gems can win me
From the love that swells within me,
At the sweet, endearing charms
Of the baby in my arms.

As an artist labors slowly,
Working out ideals holy,
All his skill with joy bestowing
On the picture daily growing—
So I give my best, with joy,
To my dimpled baby boy.

Who so weak as to deride me?
Who so heartless as to chide me?
His may be the hand to stay me,
When disastrous storms would slay me.

So I guard his steps with care,
And environ him with prayer.

Though the artist stands admiring
(Of his picture never tiring),
Soulless canvas, all unheeding,
Makes no answer to his pleading;
But my child, with kisses sweet,
Gives my love return complete.

Should the future in its story,
Link his name with deeds of glory,
Mine the joy beyond all other;
Yet, the fond heart of his mother,
Should a lowly life be his,
Still will love him as he is.

If, instead of youth and pleasure
Death should steal my little treasure,
And his eyes no more awaken
In the little crib forsaken;
Love, no more bright fancies weaving,
Would repine with bitter grieving.

—Hattie Towne Purvis, in December
Every Where.

The Old-Time Religion.

A great deal is being said lately about "the old-time religion," in contrast with that of a more modern type, and generally to the disparagement of the latter. The fact is, religion is not limited by dates or boundaries. It is the same always, everywhere, and in all human hearts where it is known and felt. The same religion that enabled Enoch to walk with God, way back in the gray dawning of time, is essential in every age to that elevated communion of the human spirit with the divine. Being a supernatural product, it is not affected by the lapse of time, the changes of human opinion, or the progress of human society. Those who contend that the religion of the Gospel is left far behind by this age of advanced thought (?) as unequal to meet its lofty and imperious demands, know not whereof they affirm. Christianity is the promoter of all true advancement of the highest forms of culture, civilization, and human development. It is more than that—it is their prime cause, so that where it does not exist they do not exist. Instead of a movement forward, there is, in its absence, a constant retrogression. The history of the race demonstrates this. Those who speak of Christianity as outgrown, and not up-to-date, forget that the very growth and progressiveness that suggest the

criticism are the immediate product of the religion they discredit.

But it is more particularly of religion in its application to the individual character and life that we write. In its essence, expression and effect, it is invariably the same. The old-time religion is the religion of all time. There are as consistent and beautiful exhibitions of it now as at any former period in the history of the church. While there is a great deal of formality and worldliness, they only render more conspicuous those "bright and shining lights" that burn with a steady and undimmed lustre, reflecting that divine illumination which is "the light of the world."—Baltimore and Richmond Christian Advocate.

The United States spends yearly \$100,000,000 to church work at home, \$195,000,000 to maintain the public schools, \$600,000,000 for bread, \$800,000,000 for tobacco, and \$1,000,000,000 for liquors."

A Prominent Minister.

How He Was Rescued Twenty Years Ago from the Horrors of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

Samples Mailed Free.

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 102 Walton Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid.



LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write to-day and we will send you the tablets by mail postpaid; when sold send us the money (\$1.00) and we will send you this Life Size Doll which is 24 feet high and can wear baby's clothes. Dollie has an indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, and will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address, NATIONAL MEDICINE CO., Dept. 1, A New Haven Conn.

\$15 A WEEK AND EXPENSES for men with rigs to introduce our Poultry Mixture, Straight salary. We mean this. Enclose stamp. EUREKA MFG. CO., Dept. 36 East St. Louis, Ill.

OPIMUM COCAINE AND WHISKY Habits Cured at my Sanatorium. In 30 days. Hundreds of references. 25 years a specialist. Book on Home Treatment sent FREE. Address G. M. WOOLLEY, M. D., Atlanta, Ga.



"I Owe My Life to G. F. P."

writes MRS. CARRIE RICHARDSON, of Grace, Miss. Her husband, Mr. J. H. RICHARDSON, adds to her letter the following: "I wish to say a few words in regard to your medicine. My wife, after suffering for a year with falling of the womb, together with the most terrific pains in the right side, has been completely restored to health by the use of three bottles of G. F. P. I am satisfied that this preparation has not an equal in the world, and trust that you may be wonderfully blessed in your efforts to relieve suffering women."

It is testimony like this which has won for G. F. P. its world-wide reputation as the one great unfailing remedy for all manner of female diseases. The lives it has saved count up into the thousands, and the women it has rescued from, daily, hourly misery would outnumber a large army.

If there are features you do not understand connected with your trouble, a letter addressed to the Ladies' Health Club, care J. Gers-tle & Co., Chattanooga, Tenn., will bring you expert medical advice, free of charge, showing how you may treat yourself in the privacy of your home. Thousands of women are in good health to-day by acting on the advice received from the Ladies' Health Club.

You can get G. F. P. from you druggist or dealer for \$1 a bottle. If he does not have it he will get it for you if you will insist on having it and refuse to accept anything that may be offered you as a substitute. G. F. P. is the tonic you need to give you permanent relief.

THE POLK TRANSFER CO.

DEALERS IN

Ouita, Anthracite, Alabama,
Jenny Lind, Kentucky,
and Coal Hill

COAL.

Handle all Classes
of Freight.

—O—

Household Goods,
Safes, Machinery,
Handled Promptly.

—O—

Telephones 694.
Office, 400 E. Markham.

WOOD-KRAFT FUEL CO.

SUCCESSORS TO JOHN A. MITCHELL COAL CO.

Wood and Coal.

G. G. WOOD, Manager.

Sole Agents Ouita Coal:

All Sizes Jenny Lind, Coal Hill, Alabama.

Yard, Foot of Broadway.

Telephones 295.

ROOMS TO RENT

—IN THE—

ARKANSAS BUILDING.

Markham & Center Sts.
Pleasant Rooms
Reasonable Prices.

309 W. Markham.

JNO. B. COWPLAND.

D. G. FONES,
Pres't & Treas.

JAMES J. MANDLEBAUM,
Secretary.

J. A. FONES,
Vice - President.

FONES BROTHERS HARDWARE CO.

OUR SPECIALTIES:

E. C. ATKINS & CO.

CROSS CUT SAWS,

CHARTER OAK STOVES,

R. E. AVERY & SONS FLOWS,

ARKANSAS TRAVELER

AXES.

ROSE CITY STOVES

GARLAND STOVES AND RANGES.
THE WORLD'S BEST.

LITTLE ROCK, ARK.

Our Church at Home.

CAUTHRON.—Although we have lately moved to Cauthron, we feel we are among friends. Our friends have made us feel welcome, by visiting us with a pounding, which took place Christmas night. We received about 100 pounds of nice edibles, and some change. We cannot begin to express our thanks by words, but will try by the help of God to prove our gratitude by our actions. May God bless the people of Cauthron. R. Wright, P. C.

ASH FLAT, ARK.—On Christmas eve night while we were alone near 8 o'clock, quite a crowd came to the parsonage led by a little girl—Virgie Brawley—bringing a variety of good things to eat. We were the recipients of the largest pounding ever given in this little town.

As they have ministered to us in things material, we, by the help of the good Lord, hope to administer unto them spiritual things. Also Christmas night wife, baby and myself received many presents off the Christmas tree.

George Wilkinson, P. C.

UMPIRE, ARK.—Our trip to this work was one of much pleasure, although the weather was very bad indeed. I have found some old time Methodists on the work who have proven Methodist in spirit and in truth. The people seem to be live church working people, and are looking forward in hopes of doing a grand year's work. The prospects are good. Have two new churches on the work, one at Umpire, the other at Liberty Hill, so you see we are not dead on that line. Now may the Lord bless the people here and may long live the Umpire circuit. I am fraternally yours, L. E. N. Hundly, P. C.

DES ARC.—We were late getting to our work, but came in the midst of the recent cold spell. However, we have met with such a warm reception that it actually seemed to change the temperature, and we are almost persuaded to say that "December is as pleasant as May." These good people have thrown their doors open and given us a hearty welcome. A storm struck the parsonage last Monday night that left, instead of devastation and ruin, almost everything good to eat. I think, before this is put in print, whisky will have been petitioned out of Des Arc. We had an old-fashioned love-feast last night that everybody enjoyed.

J. H. McKelvy.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

DOVER CIRCUIT.—I was returned to this charge for another year, was well received, and have received a donation. I am expecting a good year. My missionary mass-meeting will be held at Dover in connection with the quarterly conference, commencing on Friday night before the first Sunday in February. J. J. Douglas.

WALNUT RIDGE.—We have had an embarrassing start into the new year's work. Mr. Fisackerly has been sick for three weeks; he has met but one appointment. Yet the people are very considerate, and they are caring for us with a beautiful Christian liberality and with such brotherly kindness, that it gives us hope and inspiration even in the hours of affliction. Pray for us. Mrs. T. W. Fisackerly.

OKOLONA, Ark.—I herein send you an account of our Christmas gift at Okolona to Orphans' Home. I preached as best I could on Christmas day to a small congregation at Okolona; at the close of the sermon I gave them a chance to make a thank-offering to the Orphans' Home. In just a few minutes they made the following offering: F. P. Doak and family, \$5; W. B. East, \$5; John Hays, \$5; T. M. East, \$5; Charley Boyer, \$2; Mrs. Kate Hardin, \$1; T. J. Lowdermilk, \$10; J. J. Young, \$1; Mrs. J. J. Young, \$1; Bob Young, 25 cents; Sarah Young, 25 cents; Mrs. C. S. Hill, \$1; T. M. East, Jr., \$2.50; Mrs. W. P. Ross, \$2.50; J. E. Lowdermilk, \$1; total, \$42.50.

Lovingly,
F. P. Doak.

FARMINGTON AND GOSHEN.—We left Huntsville November 25th and arrived here at the parsonage at Farmington the 26th at 1 o'clock. Our household goods came a few hours later. We proceeded at once to set up for house-keeping. On Thanksgiving evening, after a very hard day's work, we were all sitting around a warm fire, resting, when there was a rap at the door. On opening it one of our stewards came in. All at once our yard was full of people who marched around the house and came in at the kitchen door and deposited their goods on the dining table, for we were being pounded. We tried to thank the people the best we could, and had a song and prayer, after which they all left, leaving us feeling under many obligations to them. It has not been like going to a new work, coming here. I have been at all of my appointments but one on this charge, and I have never been better received anywhere.

Our first quarterly conference was held here last Saturday and Sunday. Owing to the very cold weather we had but one steward present and a very small report. Brother Anderson preached us four very good sermons, which were very much appreciated. I am by the help of the Lord going

to do the best I can for this people. Yours, H. A. Armstrong.

DARDANELLE CIRCUIT.—Before conference I decided not to take any more supply work, so after conference I moved from Gravelly to my own little home within four miles of Dardanelle, in the bounds of the Dardanelle circuit. On the fourth Sunday I went to fill my appointment in Carden's Bottom. When I got there they had me booked for three sermons and an address at the Christmas tree, and of course I did my best at both. The tree was immense, both in size and abundance of its fruits. Just imagine a Christmas tree in the country with \$250 or \$300 worth of presents for the big and little folks. J. H. Stubbs, the merchant prince of Carden's Bottom, had a number of gifts for the little ones that did not receive anything on the tree, which Santa Claus distributed to them at the close. And Doctor, they did not forget the writer. The amount he received was \$21.25, which grew before we left to \$23 in spot cash, besides several nice presents. I will back Carden's Bottom against the world for their liberality to preachers and all church claims and charitable purposes. I know whereof I speak, for I have preached for them for fourteen years, and I expect to preach for them as long as I can preach to any one. The Lord grant that goodness and mercy may follow them all the days of their lives and that they may dwell in the house of the Lord forever. I close by wishing you a prosperous and pleasant new year.

Mark Limbird.

Washington, Ark., Dec. 27.

DUMAS AND GRADY.—On the fifteenth day of April, 1901, I landed on the Dumas and Grady work, having received my appointment by telegram three days before, while assisting in a revival meeting at Clarendon, Ark. I found the work in a discouraged and bereaved condition on account of the death of their much loved and never forgotten pastor, Brother Bond, whose unexpired term I filled out. Although surrounded by many very unfavorable circumstances, over which we had no control, the Lord was very bountiful in supplying our wants, and blessing the church in many ways.

There was a great awakening along the line of church growth and development, so much so that at the fourth quarterly conference the P. E. was asked to divide the circuit, giving Dumas three Sundays in a month and Grady one, and send the present incumbent back for another year.

The Bishop and his cabinet saw fit to return me, so here I am, with plenty of work to do. We are building a church in Dumas which, when completed, will be second to none in the Monticello District. We expect to be able to dedicate our church during the session of the District

Conference, which Dumas, for the first time in her history, has the honor to entertain, and we are looking forward to that event with great anticipation.

Methodism in this town seems to be just waking up to the grand possibilities that are being opened up to her.

Dumas is a growing little town, with a bright future, destined to be one of the leading towns in this section of the country, and it is very gratifying, indeed, to know that our church is moving forward at such a rapid pace, and is so fully determined to substantially establish herself in this place, even if it has to be done at some sacrifice, so that in the future we may be able to do the work the Lord would have us do.

Those of our brethren who knew the condition of our church here in the past, know that the pastor has great reason to take courage, and expect great things to be accomplished in the future.

May God grant that this may be the most successful year that this work has ever experienced.

With the very best wishes for the "Arkansas Methodist" I am truly your brother, W. H. Woodfin.

For the Arkansas Methodist Orphanage.

This enterprise is making progress. The executive committee is taking steps to secure very valuable property and will soon announce the opening of the home.

This letter shows how one preacher has succeeded in meeting his promise made at the conference.

Okolona, Ark., Dec. 28, 1901.

Rev. J. R. Cason.

Little Rock, Ark.

Dear Bro.—I herein send you a check for \$42.50 as Okolona's Christmas gift to the Orphans' Home. At our last conference I promised to raise \$25; so you may give me credit for same. I expect to do more. Lovingly,

F. P. Doak.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 817 Powers' Block, Rochester, N. Y.

Death of Rev. G. W. Mathews.

Dear Brother Godbey—I have just received a letter from Mrs. Virginia Mathews bringing the sad but not unexpected news of the death of her dear husband, Rev. G. W. Mathews, one of the honored superannuates of the Little Rock conference. He died in great peace at his home in Acorn county, Virginia, December 13. He had been a confirmed invalid for more than two years,

and death brought him welcome release from the suffering of this earthly life. A faithful servant of God has gone to his reward. No doubt a suitable obituary notice will be prepared by some one of his life long friends. The brethren of the conference will not forget Sister Mathews in her loneliness and sorrow. Her post office is Oak Hall, Va.

Fraternally,
J. A. Sage.

Some Corrections.

Dear Dr. Godbey—I notice in the minutes that the report for De Ann circuit reads \$40 assessed for Foreign Missions, and \$30 paid. It was assessed \$40 and paid \$40.

J. W. Duncan.

Dear Brother—I notice in the minutes of the Little Rock Conference that the Washington Circuit is credited with only \$13.00 on the Church Extension Fund, while they should have been credited with \$25, the full amount assessed. Also, that the Woman's F. M. Society is not credited with anything and should be credited with \$13. I suppose this is a mistake in putting down the figures and I would be glad to have it corrected through the "Methodist." Very truly yours,

H. D. McKimmon.

Helena District Joint Meeting, Forest City, January 28, 29.

Tuesday.—7 p. m., sermon on "Christian Manhood" (1 Cor. 16: 13), by S. H. Babcock, Jr. 8:15 p. m., Assessing the District, by district stewards.

Wednesday Morning.—"A Parsonage for the Helena district," by W. C. Davidson. Discussion, W. B. Hays, Bruce Macon, C. B. Littleton, and others. "The Church Paper and Christian Literature," by W. H. Dyer. Discussion, Brother Oliver,

R. A. Holloway, J. H. Barrentine, F. E. Taylor.

Wednesday Afternoon.—"Full Benevolences on the Helena District," by W. B. Ricks. Discussion, S. L. Cochran, K. R. Durham, J. H. Griffin, Kelly Farris. "The Character and Cast of a Genuine Revival," by H. B. Cox. Discussion, W. P. Talkington, E. H. Wallis, Paul Greeson, S. H. Babcock, Jr. 7 p. m., sermon on "The Bible" (Psalm 119:38), by C. B. Littleton.

The above programme has been arranged with care and thought, and I wish to urge the attendance of every district steward and preacher in the district, and that each one give the subjects specially assigned some serious and earnest attention. Let each one come prepared to make the occasion one of interest and profit. If we need more time than here indicated for the discussion of these themes, we can extend the time to Thursday. I have been much gratified at the sympathy manifested toward this meeting by both preachers and stewards and predict for it a successful issue.

W. C. Davidson.

One in a Hundred.

The first year of the new century is gone; there are ninety-nine years left for improvement. Messrs. N. W. Ayer & Son, the Philadelphia promoters of advertising, have begun early in their efforts to make the second year better than the first. Their Twentieth Century Calendar, issued about this time last year, it was thought, approached near the limits of the art preservative and the demands of utility—but the 1902 calendar is better. As usual, the background and main sheet of this calendar is an art work, enhanced in beauty by the tasteful colors of the printer. The twelve sheets containing the dates of the months have a

restful dark green background, the large figures in white catching the eye at a great distance. In each sheet are epigrammatic sentences bearing on the possibilities of business during the year. Though this calendar marks the passing of one year in a hundred, it is in itself one calendar in a thousand for artistic beauty and real usefulness. The demand is always great, and whoever would have a copy should send 25c. before the edition runs low. This is a merely nominal price to cover the cost of printing, handling and postage. Address N. W. Ayer & Son, Chestnut and Eighth streets, Philadelphia.

Arrangements are being made for a convention of general advertisers to be held at Delmonico's, New York, on Wednesday and Thursday, January 29th and 30th. An interesting programme, embracing some of the most important questions in the field of advertising has been prepared, and it is expected that a large number of advertisers from all parts of the country will attend. There will be a banquet on Wednesday evening, at which some of the prominent publishers of the country will make addresses. It is expected reduced railroad rates will be secured.

We have a large assortment of Bibles and Testaments, ranging in price from a ten-cent Testament or twenty-five cent Bible, to a three-dollar Testament and twenty-dollar Bible.

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

Hill's National Business College

Which college? Hill's, of course. Why? Because it is the best in everything. Business men say so, and you will, too, when you try it. Twenty years of success have placed it at the top of the ladder. More graduates in high positions than all others in Texas combined, because they are educated the best. Catalogue free. Address R. H. HILL, WACO, TEXAS.

Notice of Application to Sell Lands.

Notice is hereby given that the undersigned as Administrator of the estate of Mrs. M. J. Martin, deceased, will on

Monday, the 13th day of January 1902, or as soon thereafter as a hearing can be had, apply to the Pulaski Probate Court for an order of said court to sell the following lands in Pulaski County, Arkansas, belonging to said estate, to wit: Beginning at the South East corner of the North half of the South East quarter of Section Eleven, Township Two North Range Twelve West, thence North two hundred feet, thence West seven hundred and forty six and two thirds feet, thence South two hundred feet, thence East to place of beginning, containing three and one half acres, for the payment of debts of said estate.

J. S. Adamson,

Administrator of said Estate.

Marshall and Coffman,

Attorneys for Petitioner.

4 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
7:25 a. m.	9:30 a. m.
6:20 a. m.	8:00 a. m.
2:40 p. m.	4:57 p. m.
7:00 p. m.	8:55 p. m.

The 9:15 a. m., 2:50 p. m., and 6:30 p. m. are solid wide vestibule trains Little Rock to Hot Springs without change. For further information, apply at Union Ticket Office, Markham and Louisiana St's, or Union Depot.
J. A. HOLLINGER, P. & T. A., Little Rock
F. W. GREGORY, G. P. A., Hot Springs.

We have the famous Holman Teacher's Bibles from \$1.25 to \$10, and the celebrated Oxford Teachers' Bibles at same prices as the Holman.
GODBEY & THORNBURGH,

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

M. M. COHN & CO.

OUR REPUTATION

Has taken thirty years to build. It is founded on giving the best quality of goods in our various lines at the most moderate prices, and treating our patrons with

HONESTY AND LIBERALITY.

There are few towns in the State in which we are not known, and we have hundreds of customers, who, having once bought from us, keep on buying, and become the most successful of all advertisements by inducing their friends to send us their orders.

WHY IS THIS SO?

Simply because we give as much time, care and attention to the filling of Mail Orders as we do to a customer who calls in person. Our expert salespeople at the heads of the various departments select the goods wanted. A member of the firm compares these selections with the order and makes such changes as he thinks necessary, and the goods are then packed and shipped promptly as directed.

WE RUN NO BARGAIN COUNTER.

Ours are not the class of goods found on that deceptive table. Everything we sell is actually the BEST OF ITS KIND, whether it cost 10cts or \$3 a yard. We send sample free on application if the color, description, size and price of what is required be distinctly designated, and pay express charges to any railroad station in the State when the bill amounts to ten dollars or more. Send us a trial order and let us enroll you among our regular customers. Large stocks, latest styles, highest grades, moderate prices and liberal treatment are all we can offer in exchange for your money. Are they enough?

RESPECTFULLY,

M. M. COHN & CO., 306-308 Main St. LITTLE ROCK, ARK.

When writing, please mention the Methodist.

Missions.

A Layman's Missionary Experience.

ADDISON W. LYNCH.

"And they overcame him by the blood of the Lamb, and by the word of their testimony." These words were penned by the beloved disciple, as he was moved by the Holy Ghost. The Methodist Church in the past has been a testifying church. She has insisted upon a conscious knowledge of the application of the blood of Christ to the soul. These account for her power and explain her victories.

I am glad that I have a definite religious experience. I rejoice that I know the place where, in answer to the prayer of faith, Jesus forgave my sins, and the time when the clear assurance came that I was his child.

I have had marked missionary impressions and of these I now write at the suggestion of my pastor, Rev. A. W. Quillian.

When a lad of ten or twelve years of age, on a long Sunday afternoon, I went to the family library and took down the life of Mr. and Mrs. Adoniram Judson. I found great pleasure in reading this book, and from it received my first impression in favor of missions. How important that every family should have in it the report of the Ecumenical Missionary Conference in New York in May of 1900, the report of the New Orleans Missionary Conference in April of this year, and the lives of our missionary heroes!

I made it a rule to read the Bible through once a year as a boy, upon the advice of one of my day school

teachers, and I was always impressed with the Book of Acts, and especially with the missionary journeys of St. Paul.

The first three dollars I ever received for services were given as follows: Two dollars for missions and one to my pastor.

Bishop Marvin's letters from foreign fields struck me with great force. Bishop Haygood's booklet, "Go or Send," made it clear to my mind that every redeemed soul ought to go in person or send his representative through liberal gifts. Thrilling was the impress on my heart of Bishop Charles B. Galloway's vivid descriptions, as he wrote of what he saw, heard and felt as he made the circuit of the globe in visiting our mission fields.

She, who shared life's joys and sorrows with me, before I met her at Valden, Miss., had a clause in her will giving her jewelry at her death to missions. From this circumstance I became impressed with the truth for the first time that it is the duty of every consecrated man and woman to leave a part of his or her possessions, in the will which he or she may make, to the glorious cause of missions. May this example which so impressed me, suggest to ten thousand others the duties they owe to God. Then, though she sleeps in Jesus, her influence will be felt to earth's remotest bounds.

In Kansas City one Sunday afternoon, I saw about thirty Chinamen, each with a consecrated woman at his side, learning the songs of Zion and Sunday-school lessons. My heart was stirred as I saw these noble women in the home field leading these benighted heathen to Christ.

In the Methodist Church at Covington, Ga., I heard Mr. Yun, of Corea, and Mr. George Bell, of China, tell of their conversion and their love of Jesus. I felt like saying, Thank God for a religion that can save men in Corea and China. In Memphis I heard an Indian from the West tell how he was led to accept Christ as his personal savior and of the joy it brought to his heart. Here I learned that amazing grace saves the cruel Indian. In Poughkeepsie I met with converts from Armenia and they told me of the work which grace had wrought in their hearts. In Dr. Talmage's church I saw a man from far off India bid that great preacher good-bye, with the assuring words, "I expect to meet you up yonder." In our Southland I have heard converts among the negroes singing songs of triumph on account of their salvation. In St. Paul's Cathedral, London, I met the son of the first convert of the Church of Scotland, in India. In Rome, once proud mistress of the world, I saw Italians in a Protestant Church praising their redeemer. (There are now thirty Protestant Churches in that city, almost under the shadow of the Vatican.) Through varied experience in many lands I have been made to know from personal observation that the religion of our Christ is the power of God unto the salvation of all men.

One month before she who had entrusted her life and happiness into my hands was called to her reward. I approached her bedside and requested that I be permitted to pay \$500 to foreign missions in her behalf instead of letting her jewelry go in this direction. To this she readily agreed. I went into an adjoining room and there, on my knees, found actual joy in vowing to God to pay this sum into the treasury of the Board of Missions of the Methodist Episcopal Church, South; as soon as it could conveniently be done. Four weeks passed: I saw the hour of her departure was near at hand. I requested that the amount instead of \$500 be made \$1,000. To this she assented. So I vowed to God that \$1,000 should be paid into the missionary treasury. I had then and have now a firm conviction that no consecrated man or woman who handles money should go into the presence of God without having made as liberal a gift as possible to his cause.

Soon the panic came, it was not easy to raise this sum without making a great sacrifice, but finally it was, with a joyful heart, paid. The making of this vow to God and the paying of this sum to missions have given me a new interest in this cause. Every missionary article from the field, every missionary sermon or address possesses a new charm to me now, since I feel that I have a definite share in the work of bringing the world to Christ.

Under the inspiration of address-

es delivered in the opera house of Atlanta in the fall of 1899 by Bishops Candler and Galloway, I subscribed \$225 to the Twentieth Century Fund, feeling as I did it that I was doing the best service for the cause of missions, as all of our missionaries and those who are to support them most liberally at home will be trained in our church schools. At that time (under the suggestion, I believe, of the Holy Spirit) I moved that all the churches of Christendom unite in one grand effort, similar to the Twentieth Century movement, to raise at the very beginning of the century just before us such an amount for missions as will enable our Mission Boards to send an army of consecrated men and women to all lands, so that, in the first years of this century the heathen may be brought to a knowledge of Christ.

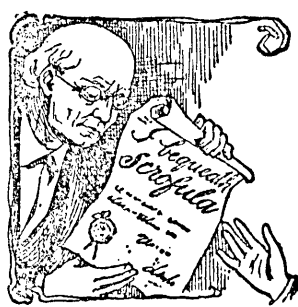
My presiding elder in the spring of 1900 requested me to make an address on Our Past Achievements in Foreign Fields. After studying what had been accomplished and after having read Dr. William Carey's words, "Expect Great Things From God" and "Attempt great things for God," I felt moved to propose that all the churches of Christendom unite in the beginning of this century to raise \$150,000,000 for missions.

Since that time I stood by the grave of Mr. Wesley, who gave away during his life time \$100,000 or \$150,000 to save the world, which he claimed as his parish. I lingered for a few moments by the spot at Oxford where Latimer and Ridley were burned as martyrs for the truth. I visited the grave and study of John Knox, who cried, "Give me Scotland or I die." I entered the church where John Huff was sentenced to be burned at the stake. I saw the spot where Savonarola was burned for the truth. I looked upon the place once occupied by Nero's garden in Rome, which was lit up at night by burning Christians. I stood at the foot of the Sancta Scala, the holy stairs of twenty eight marble steps said to have been brought to Rome from the house of Pilate in Jerusalem. Seventy-five or one hundred deluded people were going up these steps on their knees, kissing each step and uttering a prayer as they advanced. It was while ascending these steps on his knees, as a penance, that the truth "Justification is by faith," broke upon Martin Luther's heart and the scales fell from his eyes. Here began the Reformation which prepared the way for modern missions.

No Reasonable Man expects to cure a neglected cold in a day. But Time and Allen's Lung Balsam will overcome the cold and stave off consumption. Cough will cease and lungs be sound as a new dollar.

Scrofula

Scrofula is an unwelcome legacy, but one which the children of blood poisoned parentage must accept, with all its humiliating consequences. It is an inheritance that makes one poorer; that brings wretchedness and disease instead of health and riches, for the child whose ancestral blood is tainted with Scrofula or the loathsome virus of Contagious Blood Poison is unfitted for the arduous duties of life so long as any of the transmitted poison remains in its veins. Scrofula manifests itself in various forms; swollen glands about the neck and throat, catarrh of the head, weak eyes, hip bone disease, white swelling and offensive sores and abscesses are familiar symptoms, attended usually with loss of strength, poor digestion and pale or bloodless complexion. The skin is sometimes most dreadfully affected, eruptions breaking out on all parts of the body. Scrofula destroys bone, tissue and flesh; no part of the human system escapes its



withering, benumbing touch. Parents whose blood is poisoned by their own misdeeds, or who themselves may be suffering for the sins of some remote ancestor, must restore their own blood to its normal purity and strength, or they cannot expect healthy, robust children. S. S. S. cures Scrofula, like other diseases of a deep-seated, constitutional character, by restoring life and

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

MRS. RICHARD WASSON,
Golden Corners, Ohio.

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

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

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

At Rest.

RYE.—John James Rye was born in Pope county, Ark., April 11, 1837; was married to Miss Sarah Alice Bonds in 1863, with whom he lived happily until separated by her death in January, 1887. From this union there were eight children, seven of whom still are living. He was again married in 1888 to Miss Sue Porter, with whom he lived until his death, which occurred at his home November 26, 1901. From this union two children were born, one boy and one girl. Brother Rye professed religion and joined the M. E. Church, South, in 1886, in which he lived a consistent Christian life until his death. Brother Rye was a noble man, a consistent Christian.

Many of the preachers of the Arkansas Conference will remember his hospitalities, as his home was the home of the preachers. He was a benevolent man, always willing to bear his part of the assessment for the preacher. Often paying one-fourth of the assessment for his preacher. One of the last acts of his life was to aid in the building of a new church at London, for which he contributed something near one hundred and fifty dollars.

Brother Rye was a great sufferer. He was stricken last April with that dreadful disease, consumption; was confined to his room and bed from the first of May; he never was able to leave his bed without the assistance of kind friends until his death. He was a spiritual man, always mingling tears with his prayers. He loved his church and his preacher.

His remains were followed to the church at London by a great number of relatives and friends. His funeral was preached by the writer and Brother W. T. Martin, his pastor. He leaves a widow and nine children, all of whom belong to the Methodist Church, save the two little ones. May God in infinite mercy bless and lead the widow and children until they are permitted to meet husband and father where parting will be no more. Brother Rye and I were side by side during the war, a time that tried men's souls. He was a good soldier.

In his death the wife has lost a devoted husband, the children an affectionate and liberal father, the church one of its best members, the community one of its best citizens, and I one of my best friends.

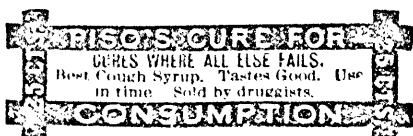
G. W. O. Davis.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Hall's Family Pills are the best.



HART.—Mrs. Emma C. (Denton) Hart, wife of E. M. Hart, was born in Sumpter county, Ala., September 22, 1853, and died at her home near Midway, Ark., December 8, 1901. Sister Hart joined the M. E. Church, South, in the year 1881, and has lived a consistent Christian life. She was a kind and indulgent mother to her children, a dutiful wife to her husband, she has a husband and three children who survive her, and other relatives who grieve over their loss, but not as those who have no hope. Emma was a good woman and all who knew her, knew her to love her, and they know where to find her. A happy meeting awaits us all in the sweet beyond.

A Friend.

APPLE.—Katherine, infant daughter of A. G. and Katie Apple, died in Lonoke June 8, 1901, at the tender age of two years and two months. Little Katherine was the only surviving daughter of the fond parents, who lavished upon her all the wealth of parental love of which the parental heart is capable. Hence, when the good Shepherd took their little lamb to the fold above, they were overwhelmed with a flood of grief. May these still sorrowing parents be able to say to him who is "too good to be unkind and too wise to make a mistake,

"By thy hands the honor was given,
Thou hast but taken thine own;
Lord of earth and God of heaven,
Evermore 'Thy will be done.'

Katherine was a bright and beautiful child, and her short life brought light and cheer to the home in which she was a little ministering angel. But the little bark in which her life had been launched was too frail to contend with the waves and winds of life's tempestuous sea. She was a great sufferer and a loving Father sent the angels to bring her to that home where sickness and sorrow and pain and death are felt and feared no more." Oh, dear, weeping parents, how much better that your little Katherine be with the angels than in a world of sin and suffering! She cannot return to you, but you can go to her. She will be waiting and watching for you at the beautiful gate.

"Because thy smile was fair,
Thy lip and eye so bright,
Because thy cradle-love
Was such a fond delight;
Shall love, with weak embrace,
Thy heavenward flight detain?
No, angel! Seek thy place,
Amid yon cherub train."

C. O. Steele.

GRAHAM.—Miss Ellen Graham, daughter of Mr. and Mrs. W. A. Graham, who died November 24, 1901, at her home in Pleasant Valley, was born in Cypress Valley in 1872, embraced religion and joined the M. E. Church, South, in August, 1886, and lived a consistent Christian till her death. She was well known by many and a useful girl. She was the first child of nine children, and the first one of them to be silent in death. Miss Ellen had secured her a school for the winter, taught only three weeks; was taken sick and moved home, leaves father, mother, four brothers and four sisters, many relatives and friends to mourn her death. She was loved by many, gained friends wherever she went. She seems to be always ready and willing to talk about her Savior. Never seemed to shun any spiritual work, or conversations in any way. In one of her conversations to the writer she said she did not fear to meet her Savior. She said "it seems to me that I could run to meet him." May God help us all to have such experience. She seemed to



Cured—32 Years of Awful Pile Agony.

Sioux Falls, S. D., Feb. 18, 1901.

"For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stonemason. Four months ago I began using Pyramid Pile Cure, and before I had used up one 50c. box the disease had entirely disappeared and there is no sign of its ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave." Sold by all druggists, 50c. a box. Book, "Piles, Causes and Cure," mailed free. Pyramid Drug Co., Marshall, Mich.

OUR SPECIALS.



Bibles make ideal presents, and we list here some numbers at special prices. All these contain maps, concordance and other helps:

Minion type, 8vo, size 5x7 3/4, bound in Egyptian morocco, divinity circuit, round corners, red under gold edges, postpaid, \$1.50.

Burgois, 8vo, size 5 1/4 x 7 3/4, Egyptian morocco, divinity circuit, head band and marker, red under gold edges, postpaid, \$1.85.

Long primer type, 8vo, size 8 1/2 x 5 5/8 French morocco, self pronouncing, divinity circuit, red under gold edges, postpaid, \$1.75.

Burgois, 8vo, size 5 1/4 x 7 3/4, Arabian morocco, divinity circuit, grained leather lining, silk head band and marker, red under gold edges, postpaid \$2.50.

Long primer, self pronouncing, 8vo, Alaska sea, divinity circuit, round corners, red under gold edges, silk head band and marker, grained leather lining to edge, silk sewed, postpaid, \$3.50.

Patent Index, 35 cents additional.

CODD Y & THORNBURGH,

Little Rock, Ark.

be perfectly conscious up until about the last day or two before her death. On Sunday morning before her death in the evening she asked for some one to sing "They Are All Taken Away." By some means it was not sung. Thank God, we sincerely believe they were all taken away. She seemed to fall in a deep sleep about three hours before her death, passed away with out a frown or a groan. She is resting sweetly in Jesus' control. May the Lord finally bring the family all home is the prayer of her friend,

Lea Watkins



Small crops, unsalable vegetables, result from want of

Potash.

Vegetables are especially fond of Potash. Write for our free pamphlets.

GERMAN KALI WORKS,
93 Nassau St., New York.

Good Books and Bibles.

Alice in Wonderland, 42 illustrations.

Pilgrims' Progress, 46 illustrations.

Aesop's Fables, 62 illustrations.

A Child's Life of Christ, 72 illustrations.

Robinson Crusoe, 70 illustrations.

The above are beautiful books for young people. Either one sent postpaid for 50 cents.

Charming Bible Stories, large book, beautifully illustrated, \$1.

Testaments and Bibles.

Vest pocket Testament, size 2 3/4 by 4 inches, morocco cover, gilt edge, 30 cents.

Same but overlapping edges and rubber band; 50 cents.

Morocco Testament and Psalms, size 2 3/4 by 4, morocco, gilt edge; 35 cents.

Same with overlapping edges and rubber band, 55 cents.

Morocco gilt edge Bible, 3 1/2 by 5 1/2, pretty book; 50 cents.

Bible with Morocco cover, gilt edge, overlapping edges and rubber band; \$1.

Nice Oxford Teacher's Bible, Divinity Circuit, good type; \$2.

Oxford Teacher's Bible, large type, Divinity Circuit, self-pronouncing, \$2.50.

Oxford Teacher's Bible, very large print, Divinity Circuit, self-pronouncing; \$3.

Finer ones at higher prices. Address—Codd Y & Thornburgh, Little Rock, Ark.

New equipment new schedule, new route. Choctaw Route.

WRITE FOR CATALOGUE FREE

WATCHES.

DIAMONDS.

JEWELRY.

SILVERWARE.

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

J. N. MULFORD, Jeweler.

MEMPHIS, TENN.

THE ARKANSAS METHODIST.

GEO THORNBURGH, BUSINESS MGR.

WEDNESDAY, JANUARY 1, 1902.

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

Quarterly Meetings.

Paragould District, first round, T. A. Jeffett, P. E.

January—Walnut Ridge, 4, 5; Knob Mission, 6; Corning Station, 7; Reyno Circuit, 8; Paragould Circuit, 10; Gainesville circuit, 11, 12; Paragould Station, 13; Boydsville Circuit, 18, 19; Pocahontas Circuit, 22; Siloam Circuit, 23; Black Rock and Powhatan, 25, 26; Imboden and Portia, 26, 27; Smithville Circuit, 28; Walnut Hill Circuit, 29; Mammoth Spring and Hardy, 30; Alicia Circuit, 31; Tuckerman and Kenyon, February 1, 2.

District stewards will please meet at Walnut Ridge January 21, at 2 o'clock p. m.

Helena District, first round, W. C. Davidson, P. E.

December—Marianna Station, 15, 16; Wheatley Circuit, at Wheatly, 21, 22; Haynes Circuit, at Wideners, 28, 29.

January—Helena Station, 5, 6; LaGrange Circuit, at Central, 8, 9; Laconia Circuit, at Laconia, 11, 12; Bledsoe Circuit, at Bledsoe, 18, 19; West Wynne Circuit, at Ellis Chapel, 25, 26; Wynne Station, 26, 27.

February—Wesley Circuit, at Wesley, 1, 2; Forrest City Station, 2, 3; Brinkley Station, 9, 10; McCrory Circuit, at McCrory, 12, 13; Cotton Plant and Howell, at Howell, 15, 16; Clarendon Station, 23, 24; Blackton and Turner, at Turner, 26, 27.

March—Holly Grove and Marvell, at Marvell, 1, 2.

The district stewards' meeting will be held in Forrest City at 8 p. m., January 28. In conjunction with this we will hold a district preachers' meeting, the programme of which will be published later. One question that will be brought before the district stewards and preachers at an early hour in this joint meeting, is that of building a district parsonage for the Helena District. I wish to insist upon every one to give the question serious thought and come prepared to represent the sentiment of his charge upon this important matter. All to whom I have thus far mentioned the subject are in hearty sympathy with this enterprise.

Searey District, first round, M. M. Smith, P. E.

December—Newport, 14, 15; Searey, 21, 22; Avergne and Weldon, 28, 29.

January—Bald Knob, 4, 5; West Point, 8, 9; Mt. Pisgah, 11, 12; Bethenv, 16, 17; El Paso, 18, 19; West Searey, 25, 26.

February—Argenta, 1, 2; Miner-

al, 5, 6; Cabot, 8, 9; Beebe, 15, 16; Augusta Station, 22, 23.

March—Heber, 1, 2.

District stewards will please meet at Beebe December 18, at 2 p. m.

Monticello District, first round, Cadesman Pope, P. E.

December—Arkansas City, 7, 8; Hamburg Station, 14, 15; Mt. Pleasant Circuit, 21, 22, Andrews' Chapel; Monticello, 28, 29.

January—Wilmot and Portland, 4, 5, Wilmot; Dumas and Grady, at Dumas, 11, 12; Warren Station, 18, 19; Jersey Circuit, at Lenarby, 25, 26.

February—Tillar Circuit, at Tillar, 1, 2; Star City Circuit, 8, 9; Hamburg and Berea, 15, 16; Lacey Circuit, at Lacey, 22, 23.

March—Parkdale Circuit, at Parkdale, 1, 2; Palestine Circuit, at Pottsville, 8, 9; Dermott Circuit, at Dermott, 15, 16; Douglass Circuit, 22, 23; Lake Village and Cariola, 29, 30.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

WANTED.—By a well educated young lady a position as private secretary or nurse-governess for small children. Address Box 147, Malden, Mo.

TO CHICAGO, ILLINOIS, in a through sleeper, via Iron Mountain Route.

Every evening at 9:15 a solid vestibuled train, carrying one sleeper via the Wabash railway and another via C. & A. railway beyond St. Louis to Chicago, without change. Free reclining chair cars of latest design and accommodations.

Call at city ticket office, corner of Markham and Louisiana streets, and secure your berths or information desired concerning your trip.

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

WATCHES.

Brethren, will you help introduce my stock of watches? Send for a lady's and gentleman's watch, wear them as samples. Send 30 cents in stamps to pay postage on watches.

J. W. Roberts, Pope, Tenn.

R. W. WALKER & CO. Ice, Coal, and Wood.

Dry Cook Wood. Prompt Delivery.

6th and Main. Little Rock Ark.

Old phone, 635. New Phone, 835.



DINNER SET FREE

for selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our 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 to-day for our handsome illustrated catalogue free. SALVONA SOAP CO., Second & Locust Sts., ST. LOUIS, MO.

HENDRIX COLLEGE

Second Term opens December 31. A good time for teachers to enter. Superior Advantages. Moderate Expenses.....

For information address

PRES. A. C. MILLAR,

CONWAY, ARK.



TO CHICAGO

IN A
THROUGH PULLMAN SLEEPER.

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

NO CHANGE OF TRAINS TO . . . CINCINNATI, O., OR LOUISVILLE, KY.

THREE DAILY TRAINS TO MEMPHIS.
TWO DAILY TRAINS TO INDIAN
AND OKLAHOMA TERRITORIES,
TEXAS AND THE WEST.

CITY TICKET OFFICE, NO. 211 MAIN ST.

GEORGE H. LEE,
Gen'l Pass. & Tkt. Agent.

J. F. HOLDEN,
Traffic Manager.

LITTLE ROCK, ARKANSAS.



A Day on a Parlor Cafe Car for 50c.

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



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

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