

# The Arkansas Methodist

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

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NO. 12.

## News and Notes.

THE MASONIC GRAND LODGE OF Tennessee has passed a law excluding all liquor dealers from the order in that State.

NO, IT IS NOT THE SEARCH-Light, organ of the Anti-Saloon League, which has been absorbed by the Baptist Advance Company, but a Baptist paper of that name. The blind-tiger Search-Light prospers, and does brave service for the cause of temperance.

TWENTY THOUSAND MEN, OF THE Allied Freight Transportation Company, Boston, went on a strike last week. They were out four days. Adjustment of the difficulty was secured by the Governor and the representatives of the large mercantile establishments, and the men resumed work Monday.

REPORTS OF MARCH 16TH, STATE that the heaviest snow storms of many years had just fallen in Dakota and the Canadian Northwest, stopping the movement of trains altogether on the Northern Pacific and Great Northern railroads. On the same date heavy falls of rain and destructive floods are reported in Georgia and Alabama.

IT IS NOW THOUGHT THAT AN agreement is reached among the Republicans of the Senate in regard to duties on goods in the trade with Cuba. The plan reported is a reduction of 20 per cent on goods received by Cuba from the United States, and the payment by the United States to Cuba of an amount equal to 20 per cent on Cuban goods coming here. This will give the benefit of the 20 per cent reduction to the Cuban government and not to the traders. The provision will have a tariff reduction and be extended probably to two years.

THE NORTHWESTERN CHRISTIAN Advocate, of March 5th, contains an editorial on the subject of child labor in Southern cities. It gives an account of the child labor employed in the cotton factories of Alabama and Georgia, stating that great numbers of children

but ten years of age, or even less, are engaged in the factories. They work from twelve to twelve and a half hours a day, and receive 10 cents a day for their service at the beginning, which, with advancing age and experience, may be increased to 20 or 30 cents a day. The editorial says that scarcely more than one-tenth of these children can read and write. It is further asserted that the legislatures of these States are controlled from passing laws to protect the children by the money of Northern capitalists, who own these factories, and who rely upon child labor to cheapen the expense of production. If the statements of the Northwestern be true, this matter should be taken in hand by all the Southern States whose laws open the way to such oppression. The welfare of the State is in the right protection and development of all its citizens. The State can not permit a greater injury to herself than this degradation of her children by the greed of rich corporations. No doubt, so far as the poor are concerned, who suffer this oppression, they will complain if laws are made to protect them. Ground down by want, it will seem to add to their affliction if any incomes are cut off from them by denying the right of their little children to earn wages. But those who make the laws should be wiser for these poor, than they can be for themselves. The children should be protected by law against conditions which, else, will effectually and hopelessly blight their lives almost in infancy. The future of the parents, the children and the State, demands this protection.

### The Orphanage.

The ladies of the visiting committee of the "Arkansas Methodist Orphanage" have put the building in nice order. Mrs. Brinkley has been very thoughtful of the garden and will have the earliest and best garden of the neighborhood. The constitution, by-laws and regulations of the institution, can be had, on order, from George Thornburgh, the secretary. All communications, regarding orphan children, should be sent to him. To save time,

those who write on that business should particularly state whether the children are full orphans, or half orphans, only; sex, and age of each child, must be reported, and whether they have any means of support.

Address George Thornburgh, Little Rock.

### Young Women's Christian Association.

Following the custom of past years, the American committee of Young Women's Christian Associations will hold during the summer of 1902, four conferences for young women. The Pacific coast conference will be held at Capitola, California, May 16-26, for the young women in the colleges and in the city associations of California, Oregon, Washington, Idaho and Nevada. This conference was attended last year by one hundred and twenty-six women. A conference for the women of the South will be held at Asheville, North Carolina, June 13-23. The young women from the colleges and cities of the Middle West will meet at Lake Geneva, Wisconsin, August 22-September 2nd, instead of the former dates in July. This conference was established ten years ago, and last summer had an attendance of five hundred and twelve. The American committee has formerly had its conference for eastern women at Northfield, Mass., in connection with those established by Mr. D. L. Moody. This year the committee will hold its Eastern conference at Silver Bay, Lake George, June 27-July 7th. This date being two weeks earlier than usual makes it possible for many college women to come who have been unable to do so in past years. Every one who has attended these gatherings and has heard the addresses given by such persons as Mr. John R. Mott, Robert E. Speer, Dr. Chas. Cuthbert Hall, Dr. W. W. White, Dr. and Mrs. Howard Taylor, Rev. G. Campbell Morgan, Rev. Charles Erdman, Mrs. Margaret Sangster and Miss Isabelle Thornburn, will appreciate the spiritual stimulus which comes from these meetings. The strong Christian work in the colleges and cities throughout the year, the increasing interest in Bible study and

missions, bear witness to the importance of these gatherings. A cordial welcome is given to the public interested in the Christian development of young women to attend these conferences. Full particulars may be obtained from the American committee of Young Women's Christian Association, 1312 Champlain Building, Chicago.

### The Daily Advocate.

There will be published during the sitting of the General Conference, a Daily Advocate giving account of the proceedings of the body. This paper will be of great interest, not only to our preachers, but to every intelligent member of our church. We therefore agree to send the Daily Advocate, during the Conference session, to every one of the readers of this paper who will send us two new subscribers to the Methodist with \$3 cash. Take notice that this offer is to you if already a subscriber for the paper.

The preachers, who secure the sufficient number of subscribers, may reserve the money for their railroad fare to Dallas and return, at one-half rate, and send us the remainder of the cash. This will save trouble and correspondence.

### To the General Conference.

Many of our preachers in Arkansas will visit the General Conference which is to open at Dallas, Texas, May 7th.

We make the following offers in order to help them, and to enable their congregations to help them also.

We will pay the railroad fare going and returning for all preachers in the Little Rock Conference, who have the preacher's half-rate ticket, for 11 new subscribers to the Arkansas Methodist with cash, \$16.50.

All preachers of the White River Conference, who have the half-rate ticket, will get the trip for 15 new subscribers with cash, \$22.50.

All preachers of the Arkansas Conference, who have the half-rate ticket, will get the trip for 11 new subscribers with cash, \$16.50.

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

## Educational Notes.

### Expression From the Faculty of Hendrix College.

After reviewing the history of the college from the year 1887, at which time Rev. A. C. Millar was called to the presidency, until the present, and noting the progress made under his wise administration, we deeply regret that he has decided to sever his connection with the institution.

During the fifteen years of his presidency the college has had a continuous growth until it ranks high among the colleges of the South.

The course of study has been raised from time to time until the requirements for entrance are higher than those of any other institution in the State.

That the college has had such a growth and has reached its present high standing without endowment and in the face of many and great difficulties is nothing less than marvelous. That the college has accomplished what it has and that it is now entering upon a far more prosperous and successful era is largely the result of the wise planning, untiring perseverance, and heroic sacrifices of its faithful president.

A man, firm in his convictions, mild yet unyielding in his discipline, and of pure and lofty ideals, he has proved himself a noble example for the young men of our State who have been entrusted to his care.

President Millar has made him-

self felt outside of educational circles in Arkansas and, on different occasions, he has been the recipient of high honors in public affairs at the hands of the State government.

Not only does Hendrix College and higher education in Arkansas sustain a great loss in his resignation, but the State, in case he should decide to move from it, will lose one of its most public spirited citizens.

We know, from the devotion which he has at all times sustained for the college and its every interest, that his resignation is the result of mature deliberation. Not until the college could see above the horizon of its usefulness the star of brighter prospects for the future did he ever consent to leave it.

President Millar's reputation in Arkansas and throughout the South is such that any eulogy upon his work in this State, by us, is entirely unnecessary, yet we consider it a privilege to express in some measure our appreciation of the work which he has so nobly done. He has given fifteen years of the prime of his life to the establishment of this college, but not one can say that the zealous labor of these years has been in vain. Through these years of arduous toil a lasting monument has been erected to his memory, and his life and influence will be felt in our college for many years to come.

Those of us who have been associated with him in the faculty shall ever regard it a high honor to have been collaborators of such a noble man as President Millar.

Passed by the faculty at its meeting March 4, 1902, and ordered published in the "Arkansas Methodist."  
G. L. Harrell.

## Temperance.

### Three Mile Law Construed.

In the case which went to the supreme court from Newport on petition to exclude the sale of liquor within three miles of that town a very important decision was made by the court.

The circuit court made the following declaration of the law:

First—A person signing a petition for prohibition has the right to have his name erased from such petition at any time before the same is presented to the court.

Second—The time of presentation mentioned in the foregoing declaration means the time the court begins a judicial investigation of the matter prayed for in such petition, and not the time of the mere filing such petition.

Third—Before presentation, anyone desiring to have his name removed, or omitted from the prohibition petition after signing the same may do so by requesting the person having possession and control thereof, to permit him to erase his name therefrom, and, if upon such request he be not permitted to have such petition for such purpose, such request,

although refused, will be sufficient to entitle him to have his name omitted from such petition, as a matter of right.

Fourth—This may be done by the person asking to have his name erased or one may do so at his request.

Fifth—The notices given in this case were sufficient in form and substance to entitle the persons whose names appeared thereon to have their names omitted from such petition, where each notice was given by them, or some one at their request before the presentation of the petition.

Sixth—Where an attorney has not been requested by a person to represent him in a matter, the attorney cannot assume such authority.

The fact that defendants employed agents to go out among petitioners and request them to withdraw their names from such petition, of itself will not prevent such petitioners from withdrawing their names if they in good faith desire it.

Upon these declarations the supreme court decided as follows:

Appellants contend that one who has signed a petition against license may change his mind at any time before the final order of the court, without giving any reasons for so doing, and that if he notifies the court of his change of opinion and dissent from the petition before the final order, it is sufficient, however informal the notice may be.

Appellees contend on the other hand that no petitioner has the right to withdraw his or her name from the petition, after it has been filed in the county court, unless his or her signature was obtained by fraud, or through ignorance on the part of the signer.

The first, third and fourth propositions of law as declared by the learned trial judge are correct. The second is not the law. In *Williams vs. Citizens*, 40 Ark., 290, it is said: "If the original signatures were obtained intelligently and without fraud, and have not been erased before presentation, or afterwards by leave of the court for cause, they fulfill the requirements of the statute."

In *McCullough vs. Blackwell*, 51 Ark., 164, it is said: "The presentation of the petition is in the nature of an election. When the county court has acted, the votes have been cast and the election returns made." The word "presentation" as used in these decisions should be construed to mean the "filing of the petition." Treating the proceeding as analogous to that of an election as is done in *McCullough vs. Blackwell*, supra, the ballots are cast when the petition containing the signatures is filed with the clerk of the county court. Continuing the analogy, when the county court begins the investigation to determine the result, the polls are closed, and the count of the ballots has begun, and when the order is entered the returns are made. Before the filing with the clerk, where the petitioners adopt that



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NOTE.—Dr. M. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [CHRISTIAN STANDARD.]

method of presentation to the judge, the petition is in the power of its signers. Each signer may control his signature. It is not yet a petition in which the public is interested. The matter is as yet in fieri so to speak. But when the petition has been filed with the county court, it has been then delivered, presented to the court, made a court record. The public has now become interested in it. The jurisdiction of the subject matter has now attached. In the absence of something in the statute permitting it, no individual signer, nor, indeed, all the signers, could thereafter withdraw or erase their names from the petition without leave of the court, and the court should not grant such leave without some good cause shown therefor. He who voluntarily sets on foot a proceeding for the enforcement of a salutary police regulation in any community should not be permitted to capriciously undo his work. He should not be allowed to play fast and loose with the interests of society. The law makes no provisions for protests and remonstrances, for signing and contrasigning. It only provides for the petition. See the following authorities:

*Williams vs. Citizens.*

*McCullough vs. Blackwell*, supra.

*Wilson vs. Thompson*, 56 Ark., 107.

*State vs. Gerhardt*, 33 L. R. A., 325.

*Carr vs. Boone*, 108 Ind., 241.

*Sutherland vs. McKinney*, 146 Ind., 611.

*Oreut vs. Reingart*, 146 N. J. L., 337.

## A TEXAS WONDER.

### Hall's Great Discovery.

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

### Read This.

Martin, Tenn., June 5, 1901.

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

J. W. Lowrance,

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

**Old Age**  
IS MADE  
**Vigorous**  
BY THE USE OF  
**DR. PIERCE'S**  
**GOLDEN**  
**MEDICAL**  
**DISCOVERY.**

"I suffered for six years with constipation and indigestion, during which time I employed several physicians, but they could not reach my case," writes Mr. G. Popplewell, of Eureka Springs, Carroll Co., Ark. "I felt that there was no help for me, could not retain food on my stomach; had vertigo and would fall helpless to the floor. Two years ago I commenced taking Dr. Pierce's Golden Medical Discovery and little 'Pellets,' and improved from the start. After taking twelve bottles of the 'Discovery' I was able to do light work, and have been improving ever since. I am now in good health for one of my age—60 years. I owe it all to Doctor Pierce's medicines."

## Contributed.

## The War Claim of the M. E. Church, South.

BY W. A. DUNCAN.

(1) If A owes B a sum of money, and is willing to make payment, but refuses to do so because he is apprehensive that C will unjustly get some of it, when such injustice would affect only the interests of the payee, B, can he be justified in such refusal?

Certainly not. Because B and A are equal masters of their own rights, and neither can withhold what is due the other without becoming guilty of a wrong. And if they are equal masters of their own rights either of them may dispose of his own money just as he may be pleased to do. Further, if A should undertake to control the freedom of B, it would be an assumption of a guardianship sanctioned neither by law nor custom. Evidently it would be the duty of A to make payment to B, even if B should wish to cast his money into the sea.

Therefore if congress, after finding the war claim justly due the Methodist Episcopal Church, South, had refused to make the necessary appropriation simply because it was being found out in the senate that the attorney employed by the book agents was going to get an exorbitant share of the money, it would have become guilty of a serious wrong.

(2) Again: If A owes B a sum of money, the justice of which is conceded, but refuses to make payment for any reason short of physical or providential hindrance, would B be justified in resorting to misrepresentation and concealment to induce A to make payment?

Not at all. Nothing can be more untenable than the saying that the end justifies the means. To commit a wrong to accomplish a right can never be allowed even in business transactions, without an infraction of the moral constitution which underlies the civilization and religion of the world. Nothing can justify a wrong.

(3) But if B acts through an agent to gain what is rightfully coming to him—how then? May not an agent employ misstatements for the benefit of his principal?

By no means. For in law as well as custom a principal constructively exists in his agent, and the act of the agent becomes the act of the principal.

(4) But how, if an agent, in order to promote the interests of his principal, should, of his own accord, perform a vicious act unauthorized by his principal? What then? Should such act be chargeable to the principal?

To some extent. It should be so far chargeable as to require the principal to make adequate reparation for whatever injury may be caused by such action of the agent. But

when no injury occurs against another there can be no reparation due in that direction. And if such action of an agent be injurious to his principal, it becomes a matter between the principal and his agent to be adjusted as they may find best. In such case the principal may take all blame for the wrong action of his agent upon himself, or he may disclaim the action of the agent, and regard him as accountable for whatever injury flows from his unauthorized act.

In the light of reason as well as common sense, it is a proposition that carries with it the evidence of its own soundness that, where an agent, whether authorized or unauthorized by his principal, performs an injurious act, such principal is bound to make suitable reparation therefor.

(5) Now it is clear from the proofs in the case, that the Book Agents and the attorney which they sent before the senate of the United States, in order to induce congress to appropriate the amount found due the church on account of the war claim, did perform acts which were misleading in their nature and unauthorized by the church. Hence, the question to be considered is: What injury was caused by such action on part of the agents of the church, and where did it strike?

(6) It was no injury to congress or the United States to pay a sum of money found to be justly due a claimant. Yet it might be urged that congress did sustain an injury—an injury of a moral sort. It was certainly an insult to present misrepresentations before that honorable body even to induce action in favor of what was right. But congress generously ignores this fact, and proceeds to say that the injury resulting from the misstatements of the Book Agents affected only the beneficiaries of the fund, and not the United States, and that no censure should rest upon the Methodist Episcopal Church, South, for the misstatements of the Book Agents, in

## ADD UP THE GAINS.

In consumption, as in other diseases, the results secured from continued treatment with Scott's Emulsion come from the accumulation of many small gains.

A little gain in strength each day—a little gain in weight each day—if continued for weeks, amounts to something.

Scott's Emulsion can be taken for weeks and months without the least disturbance.

It gives itself time to do good. It makes new flesh and strengthens the lungs.

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connection with the passage of the bill for the payment of the claim under consideration.

The position here assumed by the senate, while it incriminates the Book Agents so far as misleading statements may be criminal in such transactions, certainly puts to rest the entire subject between the church and the United States.

But here arises another question. The Bishops, in their letters to the president of the senate, gave assurance to that body that if, by affirmative action, it should declare the passage of the bill to pay the war claim was due to misleading statements, as was affirmed by some senators on the floor of the senate, they would take proper steps to have the entire amount returned to the government. In taking action on this letter of the Bishops, the senate by adopting reports of committees did affirm that misleading statements had been made by the Book Agents in connection with the passage of the bill.

Now what? To return the money, even if the government should be willing to receive it (which of course it will not) would by no means clear away the cloud which hangs over the transaction. It would be to inflict a penalty upon itself by the church for the unauthorized action of its agents. In fact, it would be a concession on part of the church that it had forfeited all right to the money on account of a wrong committed by its agents in getting possession of it.

The only way out of the trouble is to keep the money, and repudiate and deplore the unfortunate action of the Book Agents and their attorney.

Either to return the money or retain it, without repudiating the action of the Book Agents and their attorney would amount to an approval of their action, and thus afford real ground for reproach against the church.

But the conditions under which the Bishops promised to take steps to have the money returned to the government still exist. What then? Of course the Bishops do not have power of themselves to return the money. They said they would only take steps to have the money returned. Those steps could consist of nothing further than to place the matter before the General Conference with such recommendations as they might see proper to make. At this point the power of the Bishops in the premises comes to an end, and the matter falls into the hands of the General Conference; and if that body should decide not to return the money, no blame could attach to the failure of the steps taken by the Bishops in the case.

Speaking in tropical language, the hands of the church have not been soiled by receiving the money, but its fair robes have been somewhat stained by the assumption of such



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

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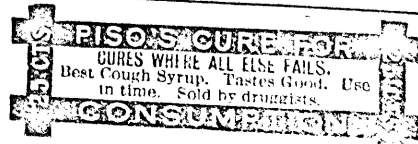
504 Main St., Little Rock, Ark.

attitude as to endorse the unfortunate action of the Book Agents and their attorney. The verdict of the United States senate is, that no censure should be placed upon the church for the misleading statements of its agents, leaving it for the church itself to take such action as it might deem proper in regard to the action of its agents.

Then the only unadjusted element in the entire matter lies in the question as to what official notice, if any, should be taken of the charge which has been made by the United States senate against the agents of the church for misleading statements made in connection with the passage of the bill for payment of the war claim?

Though seventy-nine years of age, I presume to offer no advice, but would humbly pray for the peace, purity and speedy triumph of our beloved Zion.

Tahlequah, I. T., Feb. 25, 1902.



## Contributed.

### The Fourth International Convention of the Student Volunteer Movement.

BY PRESIDENT A. C. MILLAR.

It was my privilege with two Hendrix students, W. S. Cazort and Henry Smith, to attend this great convention, which was held in Toronto, Canada, February 26 to March 2.

This movement, originating in 1886, has had three previous conventions, at Cleveland in 1891, with 680 delegates; at Detroit in 1894, with 1,300 delegates, and again at Cleveland in 1898 with 2,200 delegates. As the movement embraces Canada and the United States it was fitting that this convention should be held in Toronto, famous for its churches, schools and high moral tone. Preparations were made by this generous Canadian city to entertain 2,700 delegates, free of expense. The actual number proved to be 2,955, and yet the hospitality of Toronto was not overtaxed.

The figures of the convention are as follows: Twenty-two countries were represented, and 2,296 students and 212 professors represented 465 institutions. In addition were secretaries, speakers, returned missionaries, editors and others accredited as delegates, making the total 2,955.

The arrangements were so perfect that this vast crowd was handled with ease and always found seats together in Massey Music Hall, before others were admitted. The people of Toronto were then admitted filling the hall, capacity 5,000, and overflowing into the Metropolitan Methodist Church.

Meetings were held in the mornings from 9:30 to 12:30, and at night from 8 to 10, all delegates coming together. From 2:30 to 5 in the afternoon section meetings were held in ten or twelve different places for different purposes.

In order that the interest might be sustained throughout no programme was previously announced, and it was not known when any particular man would speak. As a result every session was well attended. The delegate who missed anything was the rare exception.

Mr. John R. Mott, the present leader of the movement, usually presided. A young man, calm, dignified, self-possessed, yet free from affectation or arrogance, he managed that great audience with such consummate ability and ease as I have never witnessed before in conference or convention. Introducing more than fifty speakers, without flattery or humorous anecdote (think of it, ye who attend our conferences!) he felicitously gave every one the proper setting to be in touch with the audience.

Beginning every session on time, without omitting song or prayer, he executed a full programme, holding every speaker to his allotted time, and closed almost at the stroke of

the clock, and yet nothing was mechanically done.

Filled with a mighty spiritual enthusiasm, he suppressed deserved applause and turned it into prayer and sacred song. Needing a large sum of money to prosecute the movement, without light or facetious remark, but with prayer and solemn silence and without the announcement of a name, he secured nearly \$60,000 in pledges in ten minutes from a crowd of poor students and teachers.

What lessons some of our leaders might learn if they would study Mott!

The speeches were all short. Few exceeded twenty minutes. Each speaker without apology and without anecdote or witticism (more lessons) and with few personal references (additional lessons) presented his subject as if that were his last opportunity to speak for his Lord.

The evangelization of the world in this generation, bringing the Gospel to each man so that he may accept or reject Christ, the condition of the heathen world, the resources of the Christian people, missionary methods, the influence of the missionary spirit upon the church, the influence of the Holy Spirit, the power of prayer, personal and church responsibility, all these and many more, were ably discussed and the impressions made were profound. Many a youthful spirit had a new vision of Christ and the world and a fresh baptism from on high for preparation and service.

God is calling to his people through their choicest sons and daughters. Will they hear and heed and have the larger vision and partake of Christ's sufferings?

Bishop Galloway inspired us by marshaling the heroes and martyrs of the faith, Bishop Thoburn by his child-like simplicity and recognition of an ever-present Christ, Prebendary Fox by his catholicity, Bishop Baldwin by his earnestness, Mrs. Howard Taylor by deep spiritual insight and joy in suffering with Christ, Robert E. Speer by his sinking of unessentials and insistence upon first things first, John R. Mott by grasp of the world-situation and the power of prayer.

Led by one strong voice and a consecrated cornet with volume increased by the great pipe organ, five thousand voices joined in praise and solemn supplication. Spiritual silence filled with voiceless but vital prayer yields to the suppressed sob of sympathy for the world and the heart throb in unison with God's call. Life purposes crystallize under the breath of the Spirit. Pledges for service are quietly signed. Volunteers expecting to go forth during the year, a hundred strong, rise and briefly give reasons for their choice. The gifted quartette (as moved by the Spirit) sings "Speed Away." A last prayer is breathed and three thousand young men and women



## Baby's Coming

McDonald, Ga., July 18, 1900.

I advise every suffering woman to take Wine of Cardui. While I was going with my other children I was compelled to stay in bed for days at a time, but this time I have taken Wine of Cardui and Thedford's Black-Draught and have been able to do all my housework without any trouble. I am expecting every day to be confined. My husband thinks Wine of Cardui is the best medicine in the world. He takes a dose of Thedford's Black-Draught every night and gives some to the children. He has not lost a day from work this year. He tells his friends about your wonderful medicines and I tell my lady friends to use your Wine of Cardui.

Mrs. GEORGIA LEE.

## WINE of CARDUI

There are thousands of women who shrink in terror at the thought of the baby's coming. But childbirth is one of the workings of Nature and it was not intended to imply torture and agony to the heroic mothers of the race. The woman who suffers torture during pregnancy and at childbirth has usually, by some indiscretion, injured the organs which make her a woman. Neglect of menstrual irregularities leads to ovarian pains, falling of the womb and leucorrhoea, and the period of pregnancy is necessarily distressing under those conditions. Wine of Cardui will regulate the menstrual function perfectly and eventually make the generative organs strong and healthy. Pregnancy and childbirth have no terrors for the woman who takes this pure Wine. A strong healthy womb will bring its precious burden to maturity with little or no pain. A healthy woman need not fear childbirth. Wine of Cardui completely cures all these troubles familiarly known as "female diseases" and equips the sensitive generative organs for pregnancy and childbirth. It will save any mother much pain and suffering. All druggists sell \$1.00 bottles.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

## MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir.

Dr. Mozeley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and \$1.00 bottles at druggists.

Prepared only by Dr. H. Mozeley, Atlanta, Ga.

## LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation having used it with most satisfactory results, after all other remedies had failed.

West End, Atlanta, Ga.

## Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozeley, Atlanta, Ga.

with higher and holier aspirations start back to take up the tasks to which God has called them.

### An Eden in Texas.

That section of central east Texas traversed by the Houston, East and West Texas railroad is being turned into a vast vegetable and fruit farm. Thousands of acres of land hitherto unappreciated have recently been brought under subjection by the diversifying farmer.

The soils of this territory are splendidly adapted to the growing of all vegetable crops and fruits that are grown in the best fruit belt. The awakening among the people to the realization of the possibilities of these soils is remarkable.

Neat and comfortable homes are dotting the undulating hills of central east Texas and a progressive, industrious and intelligent people are filling up the waste places. School houses, churches and manufacturing enterprises are being established and

commercial orchards and gardens cultivated, yielding rich returns for money invested. In this delightful territory lands are cheap, the health of the country is good and everything that heart can wish for abounds.

I have traversed every part of this territory and know of what I speak. I will gladly give your readers any information they desire regarding this Eden-land.

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## The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

March 23—Temperance Lesson. Eph. v. 11-21.

Golden Text—"Be not drunk with wine, wherein is excess." (Verse 18.)

Time and Place—The Epistle to the Ephesians was written from Rome about 65 A. D.

Perhaps the most striking difference between the morality of the world and the morality of the Gospel lies in the fact that the morality of the Gospel requires a break with all the sources of immorality, a break that is both sudden and conclusive. The Gospel starts with the assertion that human nature needs to be revolutionized, radically renovated, before it can be expected to keep the precepts of a sound morality. It distinctly recognized that there are two systems, or kingdoms, of things in this world, the good and the bad, and it calls upon every man to make his choice, to make it once for all, to make it decisively.

Another striking difference between Gospel living and an attempt by rules of the world's morality to lead a good life lies in the fact that the Gospel not only furnishes the rules by which you may guide your conduct, but it also furnishes the power to enable you to conform to them, whereas the world can furnish you no such power.

Our present lesson has at its base both of these principles. It is a call for just such a break with sin as we have named, and it assumes that we shall in the attempt, and in the life that is to follow, have just such help as we have spoken of. If we desire to be free from the unfruitful works of darkness, the method is to have no fellowship with them, to set ourselves in antagonism to them. We antagonize them both when we shed the light of a true life upon them and when we openly and directly rebuke them. And not only must we be free from the unfruitful works of darkness ourselves, but we have also this obligation, that we must so walk as the children of the light that we shall make manifest to others the real nature of their sins.

Here then is the ground of the exhortation that follows, that we should walk circumspectly, not as fools, but as wise men, making good use of our time and opportunity, and the more so seeing that the days are evil.

Among the converts at Ephesus, converted from these works of darkness, were some converted from drunkenness. The vivacious and social Greek, attending often upon the meetings of his club or gild, knew the use of wine on such occasions. He also knew the use of music and poetry. St. Paul offers here a substitute for that hilarity which wine was accustomed to produce. He recognizes the innate love that is in human nature for excitement. But

such excitement as these club feasts produced was not the kind that became them now, since they had turned to be children of the light, and were in the habit of holding still their feasts, their agape. The wine he recommends is the wine of the Spirit. He counsels them to be so filled with this that they will be thrilled by it, that it will express itself in psalms and hymns and spiritual songs, and thanksgiving to God. This then is his remedy and his substitute for drunkenness and drunken carousals, with ribald songs of uncleanness. Was there ever a better remedy, or a better substitute? And can any human being fail to see that the substitute is a thing infinitely more decent, infinitely higher, infinitely more worthy of the best that is in human nature?

### If You Feel Depressed

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## Stenographers in Great Demand.

Prof. J. F. Draughon, president of Draughon's Practical Business Colleges, located in eight different cities, one of which is located in the Pythian building, corner Fifth and Main, this city, authorizes us to say that in order to verify the statement that his colleges can not fill half the calls received for stenographers, he will agree that if any of his former shorthand students, who remained in the college till competent, asked his assistance in securing a situation, and failed to secure one, return at once, he will pay them a reasonable salary until position is secured, and he will accommodate all who will apply. Prof. Draughon will give a \$50 scholarship to any one who will find a single case where one of his students has taken a thorough course of book-keeping and shorthand, or the shorthand course only, who was a fairly good speller, and who could write a fairly good business hand, has failed to secure a position as bookkeeper or stenographers through the college, provided that student asked the college's assistance. Prof. Draughon also states that while he has expended at least fifteen thousand dollars and twelve years of hard work establishing the Employment Department of his colleges, he will after this date, not charge his students for securing positions, for he believes that he now has his Employment Department so well established that he can hereafter conduct it at less expense. Call or write for catalogue before entering elsewhere. It will explain all. Address, Draughon's Colleges, Little Rock.

### Warning Order.

State of Arkansas, )  
County of Pulaski, )  
Big Rock Township, )  
J. W. Wood vs. C. F. Simmons Medicine Co.  
The defendant, the C. F. Simmons Medicine Co., is warned to appear in this Court within 30 days and show cause why judgment shall not go against them.  
This the 11th day of March, 1902.  
W. H. Rankin, J. P.  
J. H. Carmichael, Attorney for Plaintiff.  
Frank W. Rushing, Attorney ad litem.



## Nobility Recommends Nervine.

The above portrait is that of Countess Mogelstud, of Chicago, Ill., whose gratitude for the benefit received from the use of Dr. Miles' Nervine prompted her to make this statement:

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CHRISTIANA MARIA,  
Countess Mogelstud.

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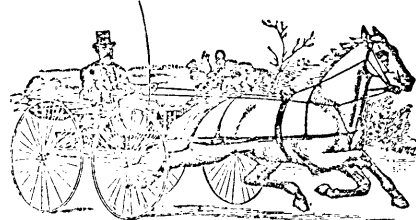
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LITTLE ROCK, ARK.

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## Epworth League.

March 30—The Risen Life. Christ's, Ours. Luke xxiv. 1-12; Col. iii. 1-10.

"Risen with Christ" is a form of speech which implies a death and a resurrection, of which the death and resurrection of Christ is a symbol. Christ's death was one of voluntary consecration to a great cause. As respects men, death, physical, is appointed to them. They can not avert it. But Christ is to be thought of as one who looked out upon the human race, from another sphere, and, seeing its misery, and its struggle with spiritual foes, came to our relief. Man is flung upon this stage of struggle without his choosing, and is heir to trouble "as the sparks fly upward." But Christ came for voluntary struggle and voluntary death. This he did, not merely in assuming our nature, but his continuance in this contest was momentarily voluntary. Only so can we understand his words, "My life no man taketh from me; I lay it down of myself; I have power to lay it down and I have power to take it again." Only so can we understand his words when he declares that he could call twelve legions of angels to protect him from his foes.

But in a spiritual sense man may accept a voluntary death. His death to the world and his death to sin he chooses for himself. It is not forced upon him. In this sense he voluntarily takes up the cross and consents to be crucified.

The cross is the symbol of all self-denial. When Jesus said, "If any man will be my disciple let him take up his cross and follow me," he meant, "I am going to die for truth and righteousness and the salvation of man; if you would be my followers you must consent to such a course also."

We ought to remember that while the cross is the symbol of death to the world, it is taken up voluntarily. It is not proper for Christian people to speak of sufferings and bereavements as crosses, since these come to all. The cross, in the scripture sense, is not borne by the worldly. It is the mark and badge of a Christian. It is in that surrender of the world which was first made, at great seeming cost, and which seemed a death to all pleasure. That is the experience of true repentance. But the cross once accepted is found to be no burden. The old life surrendered we pass into a new and a better life. The surrender turns out to be both death and resurrection. New aims are accepted, new hopes are born, new lives spring up, and life blooms in beauty before us still, and the light of heaven comes down upon the world, and the fellowship with Christ is conscious and sweet. "We walk in newness of life."

"Set your affections on things above and not on things on the earth." That alone will conquer all troubles. That will keep the Christ-life strong and fruitful. Do not let

the world and its cares come back and reconquer the soul. Let heaven be your hope and aim.

"When Christ, who is our life, shall appear then shall ye also appear with him in glory." We desire to move Christ-ward, and to grow more Christ-like. "Changed into the same image, from glory to glory" we would advance toward the full manifestation and the perfect day. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is. "Ye are dead and your life is hid with Christ in God." "The natural man perceiveth not the things of the spirit of God." He does not see happiness in the love of Christ. All that pertains to the spirit is barren and cheerless and dead to him. The life in Christ is a hidden life which he can not understand. It is the opposite of what it seems to carnal eyes. So Paul describes it by contraries thus: "As poor, but making many rich; as having nothing, yet having all things; as sorrowful, yet always rejoicing; as dying, but behold, we live."

In some of the Swiss valleys the inhabitants are all afflicted with goitre or "thick neck." Instead of regarding this as a deformity they seem to think it a natural feature of physical development, and tourists passing through the valleys are sometimes jeered by the goitrous inhabitants, because they are without this offensive swelling. Thus a form of disease may become so common that it is regarded as a natural and necessary condition of life. It is so to a large extent with what are called diseases of women. Every woman suffers more or less from irregularity, ulcerating, debilitating drains, or female weakness, and this suffering is so common and so universal that many women accept it as a condition natural and necessary to their sex. But it is a condition as unnatural as it is unnecessary. The use of Dr. Pierce's Favorite Prescription strengthens the delicate womanly organs and regulates the womanly functions, so that woman is practically delivered from the pain and misery which eat up ten years of her life—between the ages of fifteen and forty-five. "Favorite Prescription" makes weak women strong and sick women well.

A ten-cent piece will buy a cigar, or preach the Gospel a whole day through native lips. A dollar will furnish an evening's amusement, or keep a boy in a mission day-school for twelve months. With such possibilities in money, how can we waste even a penny?

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12 Sunset-leaved Coleus, fine for beds, . . . 50c	10 Basket and Vase Plants, vines and foliage, 50c
10 grand Geraniums, double and single, . . . 50c	8 choice Cannas, 8 varieties, . . . . . 50c
12 choice Assorted Plants, for pots or bedding, 50c	15 Gladiolus, orchid flowering, . . . . . 50c
8 choice Begonias, flowering and ornamental, 50c	12 Tuberoses, Dwarf, Pearl and sweet-scented, 50c

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# THE ARKANSAS METHODIST.

J. E. GODBEY D D EDITOR.

WEDNESDAY, MARCH 19, 1902.

## Worldliness in the Church. What is It? Where is It?

What is worldliness? The preference of worldly pleasures, honors, riches to spiritual graces and attainments. It is manifest by greed, vanity, bondage to fashion, carnal indulgence. Its motto is the reverse of the Master's precept, "Seek first the kingdom of God and his righteousness."

It is agreed that spiritually minded people are not worldly-minded people. It is agreed that we can not serve God and Mammon. Let us then agree to guard the church against worldliness. How shall we do it? Shall we lay down rules for dress and manners and when we have gotten our people uniformed and drilled say "look at these unworldly consecrated souls?" The monks of olden time dressed in skins and lived in the caves that they might not be worldly. They fasted and afflicted the body to attain spirituality. Were they right or wrong? If right then we must confess that for all their rigorous discipline of the body there were Hindoo saints far superior to St. Simon.

Here is the rule for escaping worldliness, as contained in the Hindoo books: The laws of Menu thus direct: "When the Bramin's hair is gray and he has a grand-child born he enters upon the third stage. He must leave his home and repair to the forest. His wife may accompany him if she will, otherwise he must go alone. He must take with him the consecrated fire, and the vessels and instruments needed for offering sacrifices. He must keep his desires under strictest control, must every day perform the five sacraments, must wear a black antelope skin or a dress of bark. He must not trim his hair or his beard or his nails, and must bathe every morning and evening. He must spend the day in reading the vedas. He must practice patience. He must be kind to all and love every living creature. He must meditate constantly on the Supreme Being. He must expose himself to the worst effects of the elements. In the mid-summer he must kindle four fires around him and sit in the midst with the sun overhead. In the rain he must stand uncovered, without his mantle, while the clouds pour down their heaviest showers. In the cold season he must wear damp vesture. He should increase the austerity of his devotion by degrees, until, by enduring the harshest mortifications he has dried up his bodily frame.

When a Brahmin has lived thus in the forest during the third portion of his life as a Vaniprastha, he should, for the fourth portion of it, become a Sanyasi. He should take an earthen waterpot, dwell at the

roots of large trees, wear coarse vesture, abide in total solitude and exhibit a perfect equanimity toward all creatures. He should wish neither for death or for life, but expect his appointed time as a hired servant expects his wages. He must look down as he advances his foot, lest he should be defiled.

He should drink water that has been purified by straining through a cloth. He should bear reproachful speech with patience and speak reproachfully to no man. He should never utter a word relating to vain illusory things. He should delight in meditating upon the Supreme Spirit, and sit fixed in such meditation without needing anything earthly, without one sensual desire and without any companion but his own soul. He should only ask for food once a day, and that should be in the evening, when the smoke of the kitchen fires has ceased, when the pestle lies motionless and the burning charcoal is extinguished; when people have eaten and when dishes are removed. If he fail to obtain food he should not be sorrowful, if he succeed in obtaining it he should not be glad."

It can not be said that these Hindoo teachers forget inward tempers, love to the Supreme Spirit, to all men and the meanest of all creatures. Men who have sought for sainthood by rules for every action and for every moment of life have never come up to these Brahmins in precept or practice. Our good Dr. Morton often told us how he strained the water in New Mexico to keep from swallowing the tadpoles but he never assumed the lofty piety of claiming that this was done in pure compassion for the tadpole.

While we write the benign face of John Wesley looks down upon us. They say the picture is one which Bishop Coke brought over when he came to organize the Methodist Episcopal Church. Wesley looks in the picture to be near eighty years old. He has on the surplice very faultlessly arranged. It is said he has scrupulously careful of his dress. He wears a wig—not for lack of hair, but gentlemen of position wore wigs—it was the fashion in those days. The right hand, delicate and shapely as any lady's hand, is placed on an open Bible, with studied grace. It is said Wesley loved to display his hand so that its beauty would be noticed. One of our preachers today could not pose for a picture in that style without forfeiting his reputation for humility. They tell us Wesley traveled through England with a coach and four. It was the dignified thing to do. Was Wesley proud? Did he love to be called of men rabbi?

We saw not long ago a preacher with long hair and beard ill kempt, in clothes of poorest material and which did not fit—bought at a second-hand stall—sitting in the straw

upon the ground at a camp-meeting, and posing as the true Wesleyan type of Christian. Was this man bidding for the praise of men and to be called of men rabbi? Alas, for poor human nature!

Wesley is vindicated in respect to the great purpose of his life. He was rich in income, but was rich in beneficence. We will allow him to preach. "Make all you can, give all you can," for he did it. We will allow him to talk to us about being given up to the Master's work for St. Paul did not surpass him in labors, though he suffered more. We think he was "a good man and full of faith."

But no set of rules protects us from worldliness. Wesley charged his preachers, "Wear no slouched hat." But the Methodist preachers wear slouched hats now. It wasn't the fashion in Wesley's time; it is now. Wesley followed the fashion; so do we. Wesley charged his people against "putting on gold and costly apparel. Did he then see down the line of Methodist history a well-salaried parson whose dress was the costliest cloth of the market, tail-made, hurling denunciations at sisters in the pew whose whole dress had not cost \$20, because one had a feather and another a paper flower on her bonnet? Maybe he did not see it, but others have seen it; so all are shy of this subject.

Worldliness is not stamped out by rules, and its absence is not known in forms. It may be hid under the poke bonnet of the Salvation Army lass, or the red jacket of the captain. When a man sits in the straw to be counted pious he is playing the same role as the man who, in our Savior's time, stood on the housetop to say his prayers. Our preachers used to wear the straight-breasted, shad-bellied swallow-tailed coat, and the stove-pipe hat. Nothing else would do for a preacher. This editor remembers when his father, a poor circuit rider, had his suit of country woven blue jeans made that way. When he mounted his horse with his long saddle bags and coat-tails hanging to his stirrups on each side with his high fur hat on he was a sight to see. We saw him in such style when he kissed mother and the children, mounted his horse and set off for the conference. He had a grievance to relate when he got back. Riding alone along a forest road some boys, who were gathering chestnuts, struck with his attire, came into the road behind him, and for half a mile ran after him crying, "Yonder goes old long-tail blue!" The worst part of the grievance seemed to be that the boys had just cause for their behavior, and father was glad when the days came in which a preacher could dress like another man. By the way, it is said that Bishop Bascomb and Bishop Pierce, in their youthful days, gave their influence in break-

ing the way to freedom and naturalness in ministerial dress.

Well, we are glad the forms and the rules are going to the moles and bats. Let us have earnest lives, brave, true, generous, devoted to the good, and let no man dare to call such a worldly life. Let our women do what they can freely and joyously to help the poor, to teach the erring, to make their own homes sweet, and let him who characterizes such a life as a worldly life be made to blush for shame. Let us marshal the church under the impulse of noble purposes to noble achievements and make the test of unworldliness readiness of service for the Master.

There is an old man who has grown rich upon his farm. Year by year he has extended his holdings. Year by year he has secured the service of helpless people on the terms most advantageous to himself. His wife and daughters dress plainly, being too stingy to dress any other way. They live shabbily at home. Because they live in a poor house and wear poor clothes the preacher never suggests that they are worldly. Whoever thought of preaching against worldliness to a congregation in a box church without a stove, and to people who came on horseback, on foot or in old patched and broken buggies?

One who is said to be the richest man in Arkansas is too stingy to wear good clothes himself or buy them for his family. He is a church member, too, and is only at the head of that crowd in the church who are the truly worldly, to whom the Master will say at last, "I never knew you."

## A Word of Explanation.

We have received of late a number of communications for this paper which we have felt it a duty to decline to publish because of the personal animadversions which they contain.

There are two duties incumbent upon the editor of a church paper. One is to guard the doctrines and usages of the church, and whatever appears to be of the church, or promotive of her interest; the other is to guard the personal reputation of the preachers; for if the preachers do wrong they are accountable to constituted tribunals.

It is clear, therefore, that the discussion of principles, doctrines or customs affecting the work of the church should be freely allowed. In our connectional system every preacher is the guardian of these interests, and every one is concerned in what any brother does, and is in this sense his brother's keeper, and no brother can afford to be indifferent to the general sentiment. But this discussion of principles and interests, sacred to all alike, must not pass into personal arraignment. The old adage holds, "Many men of many minds." If each one turn to condemn directly and personally

what he thinks wrong in his brother there would not soon be an end, and personal bad feeling would result.

Let principles be faithfully dealt with, and let the reader draw his conclusions. "Hew to the line, let the chips fall where they will," is a motto to follow. While the brethren hold strictly to discussion of principles, it is proper that they find a medium for such discussion in the church paper.

#### A Deceptive Offer.

Here I have by circular an offer to learn the new psychology by private lessons for the small consideration of \$10. Great benefits are promised me. I shall be able to make others think my thoughts and so control them, which must prove of much benefit.

But I am distrustful of this promise by which the teacher would allure me, because, though I think my own thoughts I have not been able to control myself very well, and from this experience fear that if I get my neighbor to think my thoughts he may prove more stubborn than at present.

Again, since more harm has come to me from my own thoughts than from anybody else's, I can not see how my safety or advantage is to be promoted by getting other people to think these thoughts. I have learned to be afraid of the man who always agrees with me.

In the third place, some little remaining philanthropy in me leads me to reject this offer; for, whatever blunders I have made and whatever injuries inflicted on myself, I still wish well to the world at large; but should I get my neighbor to think just as I do, the result to the world might only be to have two fools in the place of one. So, with all due respect, I must decline to accept the great power which is offered me. It might not do me or my neighbor any good. And, indeed, having some knowledge of my neighbor's opinion of me, I think he would seriously object to thinking my thoughts and doing as I should will. The golden rule would debar me from practicing the new psychology on my neighbor.

#### The Drought Sufferers.

The United States government, the state of Arkansas and many benevolent and generous people are taking interest in alleviating the sufferings of the destitute people in north Arkansas. Would it not be well for our church, as a church, and in the name of the Lord Jesus Christ, to do something? The question in our discipline, "What amount has been raised for the poor?" is a strong hint to our members to dispense charities in the name of the church. Some such relief has come to our destitute brethren in answer to a statement made concerning their condition some weeks ago. Other brethren are destitute. Some brethren have written to me to know what is most

needed, where to send it, etc. The most urgent need is money to buy bread for their hungry children, clothing and supplies of any kind can be utilized. I shall gladly disburse anything the brethren may be disposed to send, and will do it as equitably as I can. Now is the neediest time. With thanks to those who have responded to former appeals, and with an urgent appeal to others to act quickly, I am yours in Christ,  
O. E. Goddard.  
Harrison, Ark.

#### Church Extension.

The executive committee of the board of church extension of the Little Rock conference met at Little Rock on the 11th inst. Three applications to the General Board were before our committee and received its indorsement. The following named brethren were appointed to represent the church extension work in their respective districts: Little Rock District, Forney Hutchinson; Pine Bluff District, T. D. Scott; Monticello District, F. C. Cannon; Camden District, J. A. Sage; Arkadelphia District, W. R. Harrison; Prescott District, W. C. Watson; Mena District, M. W. Manville. We shall be glad if these brethren will accept the work assigned them and do all they can in helping forward the cause of church extension in our conference. If each of you will drop a card to Dr. P. H. Whisner, Louisville, Ky., asking for literature that is sent out for free distribution, you will be supplied. Take this literature to your district conference, and apportion it to the pastors who will distribute it among their people.

Let us make some special effort to bring up our assessments in full for this cause. No collection ordered by the annual conference has less interest taken in it, and yet none is more conspicuous in abiding results than the money expended in the work of church extension. Full collections would almost insure our being able to give every dollar asked for from the churches in the country. The past history of our board, I think, fully justifies such a prediction. Let us make the effort to come up "in full." Cordially,  
W. R. Harrison, Sec.

#### Personal.

Rev. J. R. Cason called Wednesday.

Brother Dick Ansley, the Sunday-school man of Nashville, Ark., was a pleasant caller Wednesday.

Rev. W. F. Walker reports a great revival in progress in his charge at Lake City under conduct of Rev. W. H. Evans.

Rev. Z. T. Bennett, D. D., our pastor at Batesville and former editor of this paper, was a pleasant caller last Wednesday.

S. H. Russell, of Belleville, Ark., sends us eighteen dollars for the drought sufferers, which we will use as he requests.



## Is the Most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

While it actually costs less to make a batch of biscuit with the Price Baking Powder than with the so-called cheap powders, there is the additional advantage of better and more healthful food.

PRICE BAKING POWDER CO.,  
CHICAGO.

NOTE.—Alum powders should not be used, no matter how cheap they are. They induce dyspepsia, liver complaint and kidney trouble.

The Preacher's Institute of Prescott District, to be held at Washington, has been changed from March 18th to March 25th, a week later. So writes Rev. H. D. McKinnon, P. C., at Washington.

It is reported that President Buchanan, of the University of the State of Arkansas, will resign at the close of this term, because of feeble health. President Buchanan has made a noble record in his work.

Rev. W. M. Prottsman, of the Southwest Missouri Conference, recently fell in attempting to sit down in his chair. He has been confined to his bed ever since, and may never recover. Dr. Prottsman is eighty-nine years old and almost totally blind. He has made a record in Methodist history not to be forgotten.

A telegram received by us from Rev. S. H. Babcock, dated at Jonesboro, March 18th, says: "Rev. Frank Ritter died this morning at 5 o'clock." Many hearts will be saddened by this message. The bereaved family have our heartfelt sympathy. We shall expect an obituary soon that will portray the noble character of the departed brother.

We are notified that the name of the preacher in charge of Dardanelle station is Thomas B. Clifford, and not Thomas Clifton, as recently published in the Methodist. Well, mistakes in names sometimes occur. Two weeks ago the Nashville Advocate

gave the name of our new president of Hendrix College as Stonewall Jackson Brown, instead of Stonewall Anderson. Brother Clifford will excuse the mistake, we trust.

Captain J. G. Leigh, long a member of the First M. E. Church, South, in this city, entered into rest on Saturday night last. His death was peaceful and his confidence in the favor of God was strong. He had served in the Confederate army and the Omar R. Weaver Camp of United Confederate Veterans attended his funeral in a body. The services were at First Church, at 4 p. m., Sunday, and were conducted by the pastor, Rev. W. E. Thompson, assisted by Rev. Ben Cox of the Baptist church. A large audience attended and the service was fitting and impressive. Brother Leigh was a man of highest integrity, an honored citizen, and a true Christian.

#### Vest Pocket Pronouncing Bible Dictionary.

In this wonderful little volume all the Words are Syllabified and Accented; all the Different Sounds are noted by Diacritical Marks; all the Hebrew, Greek and other Equivalents are given in English. It gives Concise Definitions and has Exhaustive References. Only Vest-Pocket Bible Dictionary published. French Morocco, limp, round corners, gold edges, 35 cents.

Godbey & Thornburgh,





## Our Church at Home.

**RICHMOND CIRCUIT.**—We arrived in due time after conference. Met a fine folk, who have received us very kindly. We have been pounded both at Richmond and at Ashdown. Our great need is church buildings. We are today almost without a house of worship.

The forces of evil are compactly organized and are hard to combat. Saloons almost control every interest. We trust under God to get rid of this evil next fall.

Good congregations wait upon the ministry of the Word.

By correcting our roll in church conference we are short 96 members of what was reported at our last conference. All collections are paid up to date.

There is much to do. We can only watch, work, pray and wait. Love to all. J. W. White.

Richmond Ark.

**LAKE CITY.**—We are having a great meeting at Lake City. Rev. W. H. Evans has been with us 12 days and is doing some fine work in the pulpit and out of it. We have had 65 accessions to date, and baptized 13 infants.

The religious thought is stirred as never before in the history of the town. Yours cordially,

W. F. Walker.

### TOOK THE HINT.

#### Friend Told Him to Change His Food.

Once in a while one can serve a friend and win a life-long obligation by a little food advice. This is worth while. "Very thankful I was to a friend for his advice when he told me about Grape-Nuts Breakfast Food at the time I was suffering. My stomach trouble originally came from neglect of colds which caused catarrh of the stomach, then followed misery from dyspepsia, headache, loss of vitality and flesh.

Last August a friend in discussing my health said if I would change my food and take Grape-Nuts instead of any other food or medicine for one week he would guarantee that I would be greatly improved and feel like a new man.

He was so positive that I concluded to try it, and, as I said, I am exceedingly thankful to him. In a week's time I lost the heavy, dead feeling in my head, nausea had ceased and the action of my general system had greatly improved.

I have stuck fast to Grape-Nuts. Now I weigh nine pounds more and am steadily improving. Grape-Nuts has a most exhilarating effect on the system and makes one feel bright and alive, as though they were well nourished as a healthy man should be.

The price of Grape-Nuts is within reach of all, but I consider it worth its weight in gold." John Haywood, 3931 Aspen St., Philadelphia, Pa.

**FREDERICKTOWN, MO.**—We are having a few very bright, sunny days just now, the first we have had for nearly four months. This has been the worst winter on man and beast, since I came to the St. Louis Conference ten years ago.

In fact, it has been rather hard on a man born in Southern Alabama, bordering on the land of sun and flowers, and spending twenty-five years of his life in South Arkansas, to pass through such a winter in this climate.

However, I have been highly favored with a comfortable parsonage and plenty of fuel to make it warm, only about twenty steps from the church.

This is my second year in Fredericktown, one of the prettiest towns in Southeast Missouri. We held our meeting in January, the coldest weather we had. I was assisted by Rev. T. W. Shannon, a local preacher in this charge. He is a fine preacher and a good revivalist, and I can recommend him to any pastor who is in need of help. Last Sabbath was one of the best days I have had since I took charge of this congregation. For two Sabbaths past I have been treating in a homiletic way the articles of our religion. The church was packed from pulpit to gallery. I talked about the fifth and sixth Articles—The Holy Scriptures as our sufficiency. At the close of the morning service I received one by certificate, three on profession of faith and baptized two. This is twenty-six I have received since the last conference, which gives us a membership of four hundred and two. The St. Louis Conference school located here adds much to the interest of our church. Rev. Dr. Henry, the president, and his able faculty always ready to help by holding prayer-meeting, praying for sinners or teaching in the Sunday-school. And more, we have from fifty to seventy-five pupils in Marvin Collegiate Institute which attend our church. So you see this pastor cannot afford to be idle. Two sermons clear-cut, well chosen words and not over thirty-five minutes long, a prayer-meeting talk and a league address to be prepared every week. I wish to say to my friends in the Little Rock Conference with whom I spent nineteen very pleasant years, that it affords me much pleasure to hear from them now and then through the "Arkansas Methodist." We are planning for a forward movement in our missionary work in this conference. At our mid-year meeting of the board we arranged to send one of our members to each of the presiding elders' districts to assist in holding missionary institutes, mass-meetings, when and where practicable and to represent the missionary cause in the district conference.

This is a rich country in land, mineral and timber. Great material prosperity seems to be crowning al-

most every industry in this commonwealth.

We are on the ground and in many places fairly well organized, not as we should be, not as we must be, if the church is to go forward and possess what God hath provided for her in this great country.

Z. T. McCann.

Fredericktown, Mo.

**GILHAM.**—Our meeting at this place closed yesterday with 18 accessions, Epworth League organized, two children baptized, a subscription of about \$300 raised to build a church, lot located, committee at work. We have rented a hall (formerly a saloon) to hold our services in until our house is ready to occupy. Bros. Few and Crowson did most of the preaching and did it well. We are expecting and praying for great things this year. Thank the Lord for great possibilities. J. H. Bradford.

**MAGNOLIA, ARK.**—It is due the good people of Magnolia and a pleasure to me, to report what they are doing in the church.

They were very devoted to my predecessor. Perhaps no man has ever served them with more popularity than Brother Traywick. But for his call to China his return would have been universally expected and desired. They received this scribe in the spirit of love and have been good to him and his ever since we came among them.

The good women of the Aid Society have spent something over one hundred dollars in furnishing and repairing the parsonage. It is a comfortable home, nicely located and nicely furnished. All this they have done of their own motion and with loving spirit. We gratefully appreciate their kindness.

The board of stewards are united in their purpose to place this among the best stations in the conference. They collect monthly and are well up in ministerial support.

The conference collections are provided for by the card system. I have already collected over two hundred dollars of the total amount. The balance is coming in nicely. I expect to have the entire amount in hand in the course of a month or six weeks.

The weekly prayer-meeting is increasing in numbers and interest.

The Sunday congregations are large and inspiring. The spirit of the Lord is among us and hope is bright for a speedy and great work of grace in the town.

The "canonical pounding" has not occurred, but a goodly number of personal donations has kept the pastor and family in a state of continued thankfulness. Delicacy forbids the mention of names, or gifts, but the gifts have been valuable and timely. Modest, cultured and liberal, the people have been helpful, without ostentation. This I like, and am grateful for.

My surroundings are pleasant.

Brother Raiford is my near neighbor and gives me a preacher's love, and a brother's welcome. Dr. Harvey, the preacher's friend, and his delightful family are also near neighbors, and neighborly.

The Camden District's preachers' meeting was a success every way. The secretary, Brother Green, will tell your readers about it.

So we are waiting on the Lord for a forward movement.

I hope very soon to be able to report many conversions and large additions to the church. I know you will pardon this note, as I do not often appear in print.

Camden, the P. E. says, leads the conference. Hoping that Magnolia will lead the district, yours kindly, W. M. Hayes.

Magnolia, Ark.

### Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by druggists—50c and \$1.

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## Our Church at Home.

**OMA CIRCUIT.**—This is my third year on this charge as a supply. We have a good start, all things considered. The collections ordered by the conference in advance of last year at this time. We are hoping for a good time. Our P. E. has never gotten to us yet. Our minutes have not come to us this year.

H. M. Harris, P. C.

**CLARK CIRCUIT.**—We are moving to build a new church at West Arkadelphia, a very important place. We have lost much already by neglecting this important place. Clark circuit is on the upgrade. Since the cold winter the congregations are fine. The brethren say much larger than for six or eight years, even larger than during revival meetings. Everything is hopeful. These are a fine people—heartly hand-shakes and warm, whole-soul welcome everywhere I go. This is one of the best circuits in the conference. We are thankful for such men as John Beadle, Rufus Heart, Sanford Pimington, Rev. Wm. Tarver, Paul Davidson, David Walsh and Thos. Holden, with a host of others. God bless them. With this working force no man can fail. Then we have our share of good women, who know what to do and how to do it, without being licensed to preach. We are taking our collections.

We expect to have a Bishop at our camp-meeting in August.

Yours for best year of our lives,  
D. D. Warlick, P. C.

### A BUSY WORKER.

#### Coffee Touches up Different Spots.

Frequently coffee sets up rheumatism when it is not busy with some other part of the body. A St. Joe, Mo., man, P. V. Wise, says: "About two years ago my knees began to stiffen and my feet and legs swell, so that I was scarcely able to walk and then only with the greatest difficulty, for I was in constant pain.

I consulted Dr. Barnes, one of the most prominent physicians here, and he diagnosed the case and inquired, 'Do you drink coffee?' 'Yes.' 'You must quit using it at once,' he replied. I did so and commenced drinking Postum in its place.

The swelling in my feet and ankles and the rheumatic pains subsided quickly, and during the past 18 months I have enjoyed most excellent health, and, although I have passed the 68th mile post I have never enjoyed life better.

Good health brings heaven to us here. I know of many cases where wonderful cures of stomach and heart trouble have been made by simply throwing away coffee and using Postum."

### Programme

Missionary Institute, Pine Bluff District, Stuttgart, April 29, 30.

Opening address Tuesday night, April 29, 7:30 p. m.

#### WEDNESDAY.

8:30 a. m.—Opening.

9—Brief reports.

Educational Agencies:

What is the purpose of a missionary sermon?

What literature have you used to good advantage?

How can you organize the Sunday-school into a missionary society? Examples of success.

What are the hindrances?

How can the leagues be enlisted?

11 a. m.—Address.

#### AFTERNOON SESSION.

Finance—Should the object be to raise the assessments, or get a contribution from every member?

What is the best time for taking the collections?

What is the best method for taking collections?

Miscellaneous:

The duty of the preacher as to equipment for leadership.

How can we promote private and united prayer for missions?

7:30—Address.

The district conference will convene Thursday morning, May 1. We desire all the preachers to be on hand Tuesday night, and as many laymen who are delegates to district conference as can. I would like all the delegates to be there for the institute, but if they can not be there Tuesday, be on hand Thursday for district conference. I ask the preachers throughout the district to be diligent in working up the interest of this meeting.

Committees—For license to preach and admission on trial, J. M. Hawley, E. L. Beard and A. P. Few; for deacons' and elders' orders, T. O. Rorie, W. P. Whaley and B. F. Scott. T. D. Scott, P. E.

### Contributed.

#### What Shall I Preach?

REV. S. L. COCHRAN.

Mr. Editor—What shall I preach? I believe that I have been called by the Holy Ghost to preach the Gospel, but what Gospel—the Gospel of Christ or the Gospel of Soerates, Shakespeare, Count Tolstoi or somebody else? When I was ordained a leacon, the Bishop said: "Take thou authority to read the Holy Scriptures in the church of God and to preach the same." And when I was ordained an elder the Bishop said: "The Lord pour upon thee the Holy Ghost, for the office and work of an elder in the church of God now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Now, if I understand the nature of my ordination, I am not authorized

or allowed to read and preach anything but the word of God, in the Church of God. Again: In the dedication of our houses of worship, we say, "Inasmuch as God has put it into the hearts of his people to build this house for his worship, and has blessed them in their undertaking, we solemnly dedicate it to his service, for the reading and expounding of his holy word, the administration of his ordinances, and for all other acts of religious worship," etc. Then, when we turn to the Word of God, we find no authority for preaching anything but the Word of God, the Gospel of Christ. Jesus, in the commission, as given by Mark 16-15 says: "Go ye into all the world and preach the Gospel to every creature," etc., and in the 17th verse he tells them that these signs shall follow them that believe. "In my name (not in another's) shall they cast out devils; they shall speak with new tongues," etc. After this, the apostles went out preaching nothing but Jesus Christ and him crucified. They knew that the Gospel of Christ, and that alone, was the power of God unto salvation to every one that believeth. The great apostle of the Gentiles gloried in nothing but the cross, and determined to know nothing but Jesus Christ, and him crucified. Hear him: "Moreover, brethren, I declare unto you the Gospel, which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." Paul very well knew, that there is none other name under heaven given among men whereby we must be saved. The salvation of souls was his chief desire, therefore he preached nothing but the Gospel of Christ, because there is none other Gospel that could save, and in his letter to the Gallatians, 1-8, he says: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The sentiment of our church is true to the commission given her pastors and is stirred with righteous protest at any departure from the themes of the Gospel in her pulpits, and if she ever ceases to have this spirit the glory of our beloved Methodism will have faded away, and "Tchabod" will be written upon our altars.

LaGrange, Ark.

### Married.

March 5, 1902, at the residence of the bride's mother in Gurdon, Clark county, Ark., by Rev. J. M. G. Douglass, Mr. John Cornish, of El Dorado, Ark., and Miss Abbie Newton.

At the home of Mrs. B. W. Aston, Charleston, Ark., February 20, 1902, at 8:40 a. m., Mr. J. Luna Harper to Miss Amma Aston, Eugene Woodruff officiating.

At the home of the bride's mother on March 5, 1902, Mr. G. P. Fielding and Miss Cora Waddel, all of Nevada county, Rev. W. W. Nelson officiating.

At the bride's residence in Ashley county, February 26, 1902, Mr. R. H. Hill to Mrs. H. A. Holland, S. W. Rainey officiating.

At the bride's home in Ashley county, March 2, 1902, Mr. J. T. White to Miss Willie J. Boliff, S. W. Rainey officiating.

At the bride's home in Ashley county, Wednesday, March 5, 1902, Mr. Anderson Josey to Miss Maud Walker, S. W. Rainey officiating.

February 9, at the bride's home, Mr. W. J. McNeill to Miss Mollie Girkin, both of Amos, Baxter county, Ark., J. S. Hackler officiating.

## How to Cure Catarrh.

A Combination of Herbs When Smoked in a Pipe Cures Catarrh of the Head, Nose and Throat.

SAMPLES MAILED FREE.

Contains No Tobacco and is Pleasant and Easy to Use.

Some of our readers may object to anything that has the appearance of tobacco smoking, but when it is a matter of good health or ill health, or possibly of life or death, then it is not a question of how it looks, "but will it cure?" No other method of treatment can reach or cure Catarrh.

Dr. Blosser's Catarrh Cure is a combination of specific herbs, roots and leaves scientifically prepared, which are smoked in a common clean pipe. The smoke is inhaled into the throat and lungs, or forced into the head and breathed out through the nostrils. It contains no tobacco. It will cure the worst forms of Catarrh, Deafness, Bronchitis and Asthma. It is so simple and pleasant that even a child can use it. It is not an untried remedy. It has cured thousands of cases, many of 10, 15 and 20 years standing.

In order to demonstrate its virtues a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is \$1 per box (one month's treatment) sent postpaid. No charge for medical consultation by mail. Address Dr. J. W. Blosser & Son, 102 Walton St., Atlanta, Ga.

### Good Books For Young and Old.

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

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

Breakers Broken, by Miss Nannie D. Bagwell, 16mo., illustrated, 60c. Christian's Secret of Happy Life, 75c.

GODBEY & THORNBURGH,

## Missions.

### Wesley Hall Missionary Conference.

The annual missionary conference of Wesley Hall began Friday, March 7th, and continued through Sunday. This is a meeting towards which the students look with much interest. During the four years these conferences have been held they have proven to be great spiritual factors as well as enabling many young men to decide for the foreign field. Another purpose of the conference is to train men for the summer campaign. These men visit our leagues organizing missionary study classes and selling missionary libraries.

The first evening of the conference Brother Cobb presented the work of the campaign for the past four years. Through it thousands of volumes of missionary literature have been sold and hundreds of missionary study classes have been organized. A majority of the young people's organizations of the churches have adopted this method of educating their members on missions and the campaign has no small share in the missionary revival that is sweeping the churches.

Saturday was devoted largely to the reports of the campaigners of last year and the delegates to the recent Toronto convention. The experience of the men who engaged in the campaign work last summer was given with suggestions to those who expect to enter upon that work this summer. The message brought back by the men who went to the Toronto convention was very edifying. No one could hear of the enthusiasm of such a body of missionaries and volunteers without feeling that God had especially favored such in this call to labor in the dark lands.

Dr. Atkins, who has just returned from Cuba, gave us an account of our work there and the demands of this field. For lack of men and money we are unable to enter many places that have opened up to us. He gave a most favorable report of the work being done there and believes there is a great future in store for our church in Cuba.

Sunday morning Dr. Lambuth gave a brief review of the "Needs of the Field," showing how the gates have been opened in response to the prayers of the church and we must now accept the responsibility of our prayers. As he spoke of the needs of the various fields and of the latest call from China, which is for fifty men, one could not but feel that God had need for him and should count it a privilege if he called him to labor among the people of these heathen countries.

This was followed by Dr. Brown on "The Missionary Call." His text was 1 Cor. 12:31. For an hour and twenty minutes he sat and talked from the very depths of the rich resources of his heart. It is impossible to estimate the influence of that

sermon on the student body. As he spoke of the privileges of service on foreign fields, how there was opened up to the noble ambition the very highest achievements, and related some of his own experience it touched the hearts of those who heard him and made them resolve to do more for missions, if not to give themselves. He spoke of his trial in giving up his work in the foreign field and felt that his life would be in a great measure a failure unless he could enthuse the men under him with a missionary spirit. With Dr. Hall he said: "The seminary exists to make the missionary spirit burn."

Sunday afternoon Dr. Reed spoke at some length on the opening in China and the necessity of reaching these people with the Gospel in their transitional period before other forces got hold of them. Our closing service Sunday night was an exceptionally spiritual one. Some of the men who had been considering the foreign field came to definite conclusions and others were led to make it a question of serious prayer. God alone knows the number of souls that may be lifted out of darkness as a result of this conference.

J. D. H.

### Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

Hall's Family Pills are the best.

## ATTENTION!

### Confederate Veterans and Their Friends.

Low Rates to Dallas and return by the "Choctaw Route" for the Reunion April 22nd to 25th.

"Choctaw route," best way to the Dallas Reunion United Confederate Veterans, in April.

Take the "Choctaw Route" to the Confederate Reunion, Dallas, Texas, in April. Excursion rates.

Free Chair Cars via the "Choctaw Route" to the United Confederate Veterans' Reunion at Dallas, Tex., April 22nd to 25th.

Nothing too good for the old veterans and their friends. Free Chair Cars by the "Choctaw Route" to the Reunion at Dallas in April.

Through the State of Arkansas from east to west; through its fertile valleys, prairies and beautiful uplands; through Indian Territory, "The Promised Land," you will traverse by the "Choctaw Route" to the United Confederate Veterans' Reunion, Dallas, Texas, April 22nd to 25th.

## THE SOUTHERN REVIEW OF COMMERCE,

OF LOUISVILLE, KY.,

An Illustrated Magazine Devoted to the Financial, Agricultural and Mechanical Interests of the South,

In their issue of December 21, 1901, published the following editorial:

### "A LATE INVESTIGATION CONFIRMS A FORMER INDORSEMENT."

About a year ago The Southern Review of Commerce was requested to recommend the best and most reliable Life Insurance Company.

We fully realized the importance of the subject and the confidence which would be reposed in our answer, and we made a careful investigation through the medium of our reportorial staff, and found that the Hartford Life Insurance Co., of Hartford, Conn., was conceded to be the best, and we made editorial commendation accordingly.

Only recently we received similar inquiries from points in the South and asking the Review to look the matter up and state where the best could be obtained.

We placed the matter in the hands of reporters who knew nothing of our former decision, as we thus desired to test our system of investigation, and after careful research and inquiry, they have also reported that The Hartford Life Insurance Co. of Hartford, Conn., is best and most reliable."

Hustling agents wanted. Liberal commissions paid. Correspondence solicited. Address,

MAIST & GUTHRIE, Managers,  
204 WEST MARKHAM ST.,  
LITTLE ROCK, ARKANSAS.

### YOU NEED THIS

In your family and among your stock, i. e., Gregory's Antiseptic Healing Oil. A ready, certain remedy for the many ailments to which all flesh is liable. Cures colic in man or horse in three to five minutes. Relieves pain from all wounds in the flesh at once. Cures them without soreness or inflammation. Takes the hurt out of a burn in three minutes. Dehorning cattle, castrating colts, yearlings or hogs, keeps off flies, prevents inflammation, causing the process of healing at once. A certain remedy for fistula, pole evil, foot evil, sweeney, sprains, strains, bruises, etc., in horses. Cures chicken or hog cholera. Cures neuralgia, all cases of rheumatism in first stages, sore throat, sore mouth, toothache, headache, earache, croup, asthma, bronchitis, etc. Cough from cold or la grippe cured in a few minutes; relieves the cough and gives rest to consumptives. The bite of poisonous insects and serpents cured in five minutes. Causes old sores to heal readily. Destroys bedbugs, mites and lice on poultry. Contains neither alcohol nor opium in any form. Every bottle sold under a positive guarantee.

Cures cholera in hogs and chickens. Diarrhoea, Flux, Colic and Cramps in stomach and bowels of man.

Your Antiseptic Oil cured a little girl of a rattlesnake bite and a boy of a bite of a cotton-mouth snake in this community in a few minutes.—T. M. Braden, Gumlog, Pope county, Ark.

One 25c bottle cured a horse for us of a bad case of fistula.—M. G. Gore, Holland, Ark.

Your Healing Oil is O. K. Ship me another case. Can give you testimonials from the best citizens of this county, if wanted.—J. C. Kelso, Forrest City, Ark.

I have put your Antiseptic Healing Oil to every test possible. It does all you claim for it.—Dr. T. J. Simmons, Sherman, Tex.

I have been a druggist and practicing physician for sixteen years. Have sold all the best liniments on the market. Your Antiseptic Healing Oil sells better than all and gives universal satisfaction.—C. J. Hamilton, wholesale and retail druggist, Conway, Ark.

We find Gregory's Healing Oil the best thing we have ever used in our livery and stock business, as well as in the family.—J. N. Walton & Co., Conway, Ark.

We receive letters by every mail from those who handle and use the oil, containing statements similar to the above.

### AGENTS WANTED.

everywhere to place this valuable oil in reach of every family.

Will ship to any responsible person, male or female, to sell on liberal commission, to be paid for soon as sold, to introduce it into places where it has not been. Write to-day, secure an agency and be a blessing to your community. This proposition out in 30 days from this date.

Give name of town, township, county and state and express office. Address C. H. GREGORY, Conway, Ark.

Also for sale by the C. J. Lincoln Drug Co., wholesale, Little Rock, Ark.

Cannot be sent by mail.

## "THE LONG TRAIL"

OF THE CATTLE RANGE

has given prominence in history to the now world famous Texas Panhandle. But a few years ago the wonderful possibilities of this region as a wheat country became known, and great things were prophesied for "The Granary of the South," which subsequent harvests justified. Comparatively recent is the demand of good livers for "Vernon Cantaloupes," but it's come to stay. Those acquainted with this section and its wealth as a producer of feed-stuffs, corn and cotton have long believed in it, nor have they been moving away. When Northwestern Texas remained conspicuous for its excellence in the face of almost universally discouraging crop conditions, people began to see reasons for the faith of those inviting them to enter and possess the land; and now, with farms and ranches being bought daily by new settlers coming in by wagon and rail, three new railroads now building and four more projected, seeking a share of the general prosperity, good reason is evident for the favor with which the territory along "THE DENVER ROAD" is regarded by prospectors.

W. F. STERLEY,  
A. G. P. A.

A. A. GLISSON,  
G. A. P. D.

CHARLES L. HULL,  
T. P. A.

Fort Worth, Tex.

## At Rest.

**BRYANT.**—Little Nellie, daughter of Ransy and Cynthia Bryant, born January 6, 1899, died January 12, 1902, in Coal Hill, Ark. She was a sweet promising child. We all loved her. We miss her so much. No more can we hear the sound of her little voice and footsteps. She is gone, but not forever. We can see her again. And let me say to the parents. Strive to meet little Nellie, she is beckoning you onward. She is not dead: The child of your affection, but gone unto that school

Where she no longer needs our poor protection,

And Christ himself doth rule,  
Day after day we think what she is doing,

Year after year, her tender steps pursuing,

Behold her grown more fair.

Aunt.

**WEAVER.**—Mary Frances Weaver (nee Flurry) was born November 17, 1844, in Benton county, Mo.; died February 10, 1902, at Branch, Ark. In her eighteenth year, Sister Weaver united with the church of the Disciples, having been raised in that faith. December 10, 1881, she became the wife of Rev. J. C. Weaver of the Arkansas conference. She united with the M. E. Church, South, by letter in 1883. Not being satisfied with her religious experience, being fully convinced that a change of heart was clearly taught in the Word, she became a seeker, the witness of the Spirit to the fact of her regeneration. Always outwardly consistent, possessed of a "meek and quiet spirit," those even who knew her best never questioned her piety and devotion to God and the church. Yet in her gentle, retiring way she was determined to solve the problem for herself and know personally that she had passed from death unto life. During the year 1885 at family prayer the long sought blessing came and with radiant countenance she rose from her knees to rejoice that she had found the pearl of great price—the witness of God's Spirit with hers—that she was indeed a child of God. From that hour till death's cold hand stopped the pulsing of her loving heart, the consciousness of the Divine presence never failed her, and her communion with her Lord was unbroken. Her experience, calm and placid as a summer lake, and clear as an unclouded sky, was fit prelude to that life beyond upon which she has entered.

For fifteen years she was the helper of her husband in his itinerant labors. Wherever her lot was cast, uncomplainingly, without complaint or regret, she labored on. Everywhere she found friends, for her spirit was friendly. Faithful to duty, true to Christ and the church, ministering to the sick, comforting the sad of heart, pointing the penitent to the Christ she herself knew so well, her praise is in the churches and her name ointment poured forth. On January 10, 1902, during that severe ice spell of weather, she fell and sustained a mortal injury. All that friends and medical skill could contribute was gratefully tendered, but in vain. Suffering the intensest agony she endured as seeing Him who is invisible till the end came. Her last utterance before she lapsed into unconsciousness, was the singing of the hymn, "I must tell Jesus all of my trials, I cannot bear these troubles alone." So lived, and so passed from earth the saintly spirit of our Sister Weaver. We laid her body to rest at Southard's chapel cemetery February 12, the services being conducted by Rev. H. Hanesworth, P. E. Brother Weaver in his sadness and sor-

## THREE GOLD MEDALS PAN-AMERICAN EXPOSITION Walter Baker & Co's Cocoa and Chocolate



### "KNOWN THE WORLD OVER"

Has received the highest endorsements from the medical practitioner, the nurse, and the intelligent house-keeper and caterer.

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row has the sympathy of his brethren and beyond above all the hope based upon the teaching of Him who said, "I am the resurrection and the life; whosoever believeth in me shall never die." H. Hanesworth.

**TALKINGTON.**—Sarah Ann Talkington (nee Wright), wife of Rev. James M. Talkington, of the White River conference, was born in Independence county, Ark., September 14, 1839; was married to James M. Talkington in Searcy, Ark., August 21, 1856; professed religion and joined the M. E. Church, South, at Gum Springs, Ark., in the year 1866. She had been impressed for sometime that she would not live long. She said she would be carried away from Mammoth Spring a corpse, where she had just gone with her husband to his new pastoral charge. Only for a few days did she occupy the parsonage, and they were days of pain and suffering, but none the less of patience and Christian resignation. On the 20th day of January, 1902, her prophecy was fulfilled, when she breathed her last mortal breath. When the summons came she was ready with armor on. For six hours previous to her death, when asked if she suffered pain, she would reply, no, but I am so tired, so tired. Thank God, rest came, sweet rest in Jesus, that knows no labor nor disturbance. The motto on her casket was, "At Rest." So Sister Talkington is at rest in heaven. She fell asleep so quietly without even the tremor of a muscle, with her hand in the same hand that clasped hers more than forty-five years ago in holy matrimony. Sister Talkington was a quiet, unostentatious home Christian; for quite a number of years her health was such that she seldom attended the sanctuary, but she was very consistent in her religious work. There was always a serenity about her face that seemed to me to say she was at perfect peace with her God. She leaves four

daughters and three sons. One, William P. Talkington, a member of the White River conference, and James M. Talkington, Jr., a local preacher. One daughter, Mary Arnold, waiting at the pearly gates to welcome mother home. As the poet says,  
"Over the river, faces I see,  
Fair as the morning, looking for me;  
Free from their sorrow, grief and despair,  
Waiting and watching patiently there."

Looking this way, yes looking this way;

Loved ones are waiting, looking this way.

Fair as the morning, bright as the day,  
Dear ones in glory, looking this way."

Henry T. Gregory.

**DUGGER.**—Mrs. Martha A. Dugger was born in Virginia September 4, 1828, and was married June 5, 1845. She moved to Washington, Ark., in 1850, where she lived for more than fifty years and died January 8, 1902. She joined the Methodist church early in life, and ever lived a consistent member of the same, always willing to do what she could for her church, and always a friend to her preacher. Mrs. Dugger was left a widow with a large family, and many were the struggles she had in helping them on to intelligent, Christian manhood and womanhood, but she never faltered. She was a great sufferer most of her life, but no one ever heard her complain. Always cheerful and happy, and full of energy, she entered into the life of her children and grand children as one with them. Having lived in this community so long she will be missed by all, yet the influence of her life and her Christian joy lives after her, and we rejoice to know that she is free from suffering, and happy in the presence of Christ, whom she has so long loved and whose example she followed on earth.

H. D. McKinnon.

**McLEARN.**—Sister Maggie McLearn was born in the north part of Conway county on the 28th day of January, 1871; died at the home of her parents February 7, 1902. In early youth she was a lover of the Sunday School, and took great delight in studying the Sunday School lessons, and was always in her class on Sunday morning. She was always cheerful and lively and looked forward in the early morning of her life to a future of usefulness. She was converted in early life and joined the M. E. Church, South, and lived a faithful member until the day of her death. She suffered from consumption for twelve years. Although she was denied the pleasure of life and could not enjoy privileges of the other young people in the community where she lived, she was never known to murmur, but bore her afflictions with great fortitude and patience. During the latter part of her illness her patience was spoken of frequently. But her defense and refuge was Christ. All through her long and weary illness, she would say, "God's will be done." Her confidence was unshaken. Her faith was strong and clear. A short time before she died, in speaking to her father, she said, "I am not afraid to go, for I know all is well." Our sympathies are extended to the bereaved. While our hearts are saddened by her death, we rejoice to know she is with the redeemed in glory. Our loss is her gain, and we find consolation in knowing we can meet her in that world of eternal bliss where sad parting will come no more. And while we are weeping she is rejoicing. We pray God's blessings upon those of her loved ones who are left to mourn her loss. May God give them strength and grace to live faithful and

meet her in glory; and be able, like her, to sweetly fall asleep in the arms of Jesus.  
T. H. Wright, P. C.

## For Singers and Speakers. The New Remedy For Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure. He says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use."



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong."

"As the tablets are very pleasant to the taste I had no difficulty in persuading him to use them regularly."

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh."

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrh antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

If you are hoarse to a whisper, and have a cough, Gregory's Antiseptic Healing Oil will stop the cough and clear your voice in a few minutes. See advertisement in this paper.

