

The Arkansas Methodist

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

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VOL. XIX.

LITTLE ROCK, AUGUST 15, 1900.

NO. 36

News and Notes.

DURING THE LAST TEN YEARS 1200 Negroes of this country have graduated from colleges. That is one in sixty thousand each year.

OUR LOSSES IN THE PHILIPPINES since August 6, 1898 are reported as follows: killed, 566; died of wounds and accidents, 345; died of disease, 1,429; total deaths, 2,340; wounded, 2,270; grand total, 4,610.

THE NEW KING OF ITALY, Victor Emanuel III, took the oath of office before the parliament on the 11th. The king is thirty years of age. He is democratic in spirit, a lover of science, liberal in his views, and has individuality and strength of will. Physically he has a weak constitution. He enters upon his reign with the good will of his people.

ON SUNDAY THE 1ST, A TRAIN on the Union Pacific Railroad, in Colorado, was robbed and an old man who resisted the robbers was killed. On Friday last the robbers were found on the ranch of D. E. Bartholomew, three miles from Goodland, Kansas. A posse under Sheriff Walker of Goodland, went out to the ranch. Mr. Biggs of the posse was severely wounded. Two of the robbers were killed and one wounded and captured.

CONSIDERABLE CRITICISM IS NOW being directed against Secretary Hay because, in the provisional boundary line accepted between Alaska and Canada, it is claimed that a considerable portion of United States territory is ceded to the Dominion. But the Secretary insists that this temporary boundary is only such as is now most expedient for policing and collecting of tariff duties, and cannot affect anything in the final settlement of boundary. The Secretary has no right to agree to any cession of territory.

IT SEEMS THAT THE BOER WAR is near an end. Large bodies of Boers have lately surrendered and the Free State is almost free of enemies. Two bands of about a

thousand each remain. In the Transvaal Gen. Botha is being driven Northward into the Leydenburg Mountains. The British seem likely soon to control the communications with Lorenzo Marquez, on the east coast, and so cut off the chief channel of supplies to the Boers. It is, however, reported, that the British army is being rapidly consumed by disease, and that they are otherwise in sorry plight.

Rev. W. E. Thompson and Reform.

Rev. W. E. Thompson has been diligent to give his denunciations of the vices of the city and the complicity of our city officials therewith, practical effect.

The following letter explains itself:

Little Rock, July 16, 1900.
Mr. Jas. A. Gray, City.
My Dear Sir—I inclose herewith the listed names of 39 persons who have in their possession, and who are exhibiting and operating, certain gaming devices, commonly known as slot machines, in violation of the statute against gaming, etc. I desire to bring to your information this unlawful practice and to ask that you will use such resources as the law affords you to arrest and suppress the operation of slot machines in the city. In my judgment this form of gambling has become a serious menace and detriment to the morals of the youth. Hoping to hear from you on the subject, I am, yours very truly,

Wm. E. Thompson.

On Thursday night, of last week, Mr. Gray and Rev. Mr. Thompson had an interview in regard to this matter, and at 11 p. m. went out into the city to verify the statements in Rev. Mr. Thompson's communication. As a result an order was issued through the proper channels that all operations of the slot machines should close Saturday night. We trust the city authorities will not be weary in well doing. Those machines are run in open violation of law, and have been stopped before at different times. We think that our municipal officers exhibit very low conceptions of official duty, or of manhood, who thus allow the laws to be broken with impunity; yet, let all good citizens hold it their duty also to commend and sustain these officers when they perform their duties.

The War in China.

The news from China is cheering. The expedition which started for Peking, Aug. 1, makes good progress. Yang Tsun, seventeen miles from Tien Tsin, at the junction of the Pi Ho river and the railroad, was taken by the national forces on the 6th, after a heavy fight of seven hours. Various reports represent that the allies lost heavily. A report from Gen. Chaffee, just received as we close our forms, names the killed and wounded in the American regiments. There were eight killed by the enemy, two died of heat, and sixty were wounded, many of them severely. The dead were buried at Yang Tsun, and the wounded sent back to Tien Tsin. A dispatch has also been received from Gen. Chaffee stating that he arrived at Ho Si Wu on Thursday the 9th. As the dispatch was from Che Foo, on the 13th, it is evident that it had to be sent by a carrier to that point. This is, however, evidence that the way is open. Ho Si Wu is thirty-three miles from Peking. The advance to that point from Yang Tsun was made at the rate of six miles a day. At that rate the allies would reach Peking to-day. It is assumed that the entire force of 16,000 are with the Americans at Ho Si Wu, except such a force as was required to garrison Yang Tsun, which is an important base of communication and supply. Our government has refused to consider any terms of peace with China until our legation is safe, and, as China claims not to be at war with the United States but with the Boxers she must allow co-operation of the allied forces in protecting foreigners and restoring order.

Li Hung Chang was, by an imperial edict of Aug. 8, appointed envoy plenipotentiary to treat with the powers. The condition upon which this government will consider terms of peace have been tersely stated as follows:

"We are ready to enter into an agreement between the powers and the Chinese government for a cessation of hostile demonstrations on condition that a sufficient body of the forces composing the relief expedition shall be permitted to enter Peking unmolested and to escort the foreign ministers and res-

idents back to Tien Tsin, this movement being provided for and secured by such arrangements and dispositions of troops as shall be considered satisfactory by the generals commanding the forces composing the relief expedition. (Signed) Alvey A. Adey, Acting Secretary Department of State.

Washington, Aug. 12, 1900.

This is an ultimatum, so far as the United States is concerned, and with it the powers agree. It means that the powers will only treat with China within the walls of Peking, and that even this condition of treaty will be annulled if the entrance of the national forces into Peking is opposed. But it is not known if this will be accepted. It is reported that the Chinese have an immense force guarding the capital and there may be hard fighting before the allies. If the way behind them to Taku is open they may be quickly reinforced. The powers have now in Pichili 38,000 soldiers and 280 guns and by the last of this month will have 78,000 soldiers and 280 guns.

In Deep Affliction.

Rev. R. C. Morehead and wife are passing under a great sorrow. Their eldest born, their son, Yarnell, bright, beautiful, is with them no more. He went to the home above on the 11th. The grief-stricken parents went to Searcy to bury their dead. Rev. H. R. Singleton conducted the funeral service in the home of Mr. A. W. Yarnell, grandfather of the child. The younger child, their babe, is ill, and Brother Morehead is ill also.

We assure our brother and his wife of sympathy in this time of trial. Many loving hearts are turned to them now, and the great heart of the heavenly Father more than ours.

Very Generous.

The Blood Balm Co. sends from its soap department at Boston the marvelous offer to give us \$15.00 worth of soap for an advertisement worth \$140.00 cash. The wonder is how the Blood Balm Co. ever came to open its heart so generously to a poor Southern newspaper. But may be they think Arkansans don't use much soap.

Educational Notes.

In the language of the English parliamentarian, I wish to raise the question of "urgency" in the consideration of the Twentieth Century Thank Offering Fund. The time for debate has passed; the hour for final decision has come. "Closure" must be invoked, and the voice of the church be recorded. And in the "division" it is ardently hoped that not one negative response will be heard. The earnest desire is that every pastor in Southern Methodism will make faithful and grateful report of every soul committed to his care and cure. If that is conscientiously done, success is absolutely and abundantly assured.

What we do must be done quickly. The time for immediate and heroic action has come. Longer postponement means certain and humiliating failure."—Bishop C. B. Galloway, D. D.

College training is adequate "both in quantity and quality to enable even the less able students to estimate justly the world in which they live and their capacity for usefulness in it. Above all, the college has prepared men by its moral influence to be strong by men, men conscious of their debt to society, men capable of justly estimating the value of work done by others in widely different spheres, men aware of their obligations as educated men to themselves, their country and their God.

Nothing has more nobly testified to the efficiency of the college than the affection which it has awakened in the graduates. The love of the American college graduate for his alma mater is almost unheard of elsewhere. Its one great parallel is to be found in the love of Englishmen for—not their university, but their school, for Eton, Harrow and Rugby. A distinguished English scholar once said to me: "You Americans love your universities. We don't; we love our schools; it is there our characters are formed." He put his finger on a great fact. He was confused, as too many are, by our false nomenclature. Americans have always loved their colleges (and are not Eton and Rugby colleges, too, in name, though more correctly, in fact, as public schools, and not their universities, and they have loved them precisely for the reason assigned, that in them their characters have been formed."—Ethelbert D. Warfield, President Lafayette College, in Independent.

The Small Colleges.

This is pre-eminently the college year among us and everything about them should interest the readers of the "Methodist." In your issue of July 25th there were some very sensible remarks on denominational colleges. The hope was expressed that nothing would be done to injure or destroy them. Attention was called to the advantages which they possess over the large state schools. The number of their pupils, 150 to 250, is such that they are all personally well known to each other and to the professors. The personal contact of teacher with pupil is one of the important features of college life, and one likely

to be neglected, if not impossible, in great aggregations of students. Our small Methodist colleges have wrought well in the past and proven bulwarks of moral power. Randolph-Macon, Wofford, Emory, Emory and Henry, Southern, Centenary and that class have demonstrated their great value to the church. The last general conference inaugurated a movement on the college question the outcome of which is not fully foreseen. Their committee on colleges made a report which contained recommendations, some of which seem to others and myself to be of doubtful propriety, and it looks like an attempt at radical measures of consolidation and fastidious rules about the number of professors in a college and number of colleges in a State. An existing college which has ample territory and financial backing to insure it adequate equipment and permanent successful maintenance of collegiate dignity ought not, in my judgment, to be disturbed, regardless of the number of such in a State. But an institution, with none of these elements, which can never be more than an overgrown academy with a fragmentary college attachment, should be reduced to its proper level. Last fall the board reported that Hendrix College "appears to the board to be doing the work required by the commission, but lacks the seven professors deemed necessary to its satisfactory accomplishment." We all know that Hendrix is doing the work of a first-class college and I protest against the exception taken by the board. If five or six men are willing to meet all the demands of the college course, it is a question, not of arithmetic, but of energy and nerve force. It was my fortune to spend my sophomore and junior years at Emory and Henry. There are only five professors, but men of scholarship and towers of moral strength. My Sunday-school teacher was Dr. John L. Buchanan, now president of the A. I. U. Our class leader was Capt. Vawter, now president of the great Miller school, of Virginia. The course of study was not quite up to that required by the commission. There were about 175 students. Semi-annually great revival meetings were held and hundreds were converted. There was no "evangelist;" the students held their own meetings. Among the leaders was Walter Lambuth, as we called him, but now the Rev. Dr. Lambuth, senior missionary secretary. But old Emory and Henry has little endowment, lacks the seven professors, and is situated in the same State as Randolph-Macon, which is rich; so I suppose the consolidationists will put the Twentieth century thumb-screws on the alma mater of jurists, statesmen, soldiers, divines and mash it down to an academy. Such a piece of iconoclasm would be nothing short of ecclesiastical tyranny.

Take the empire state of Texas. In a few years it will contain 500,000 Methodists. Shall half a million of people be compelled to confine their college patronage to Georgetown, and yet this is seriously proposed, notwithstanding the fine prospects in North Texas for a great college, the Polytechnic.

Church loyalty can be pressed so far that it will rebound. The attempt to coerce Methodist people on the college matter will defeat and open inviting fields to independent and non-sectarian institutions—the very thing we are trying to avoid. The Arkansas Methodists are about as loyal as any, and yet it is doubtful if our three colleges, so admirably located to reach our people in the ferent sections of our State, succeeded last session in getting into their halls more than two-thirds of the Methodist children who attended college. Granville Goodloe.

The Nation's Curse.

Report on Temperance—Harrison District Conference.

To the President and Members of the District Conference of the Harrison District, Arkansas Conference of the Methodist Episcopal Church, South—Your Committee on Temperance beg leave to make the following report:

We are happy to be able to report to the conference that the temperance sentiment in the district, among a large majority of our people, is good. We are sorry to know that a few of our members have not yet learned that the saloon is antagonistic to the church and all her interests. We regard the saloon as a great curse to both church and State. The argument made by the whisky men, that we should have licensed saloons to prevent blind tigers, is regarded by us as fallacious and unfounded in truth. Furthermore, we desire here and now to express ourselves unalterably opposed to licensed saloons, even if as much whisky should be sold without them as with them.

We recommend that temperance societies, or leagues, be organized throughout the district, and that through these societies, and in every other proper way, we urge the people to vote against liquor license at the election in September next.

Therefore, be it

Resolved, That the preachers of the district, both traveling and local, be and they are hereby requested and urged to organize such societies wherever practicable. Be it further

Resolved, That the lay brethren and the sisters of the church be and they are hereby invited and requested to co-operate with the preachers in the organization and operation of such societies.

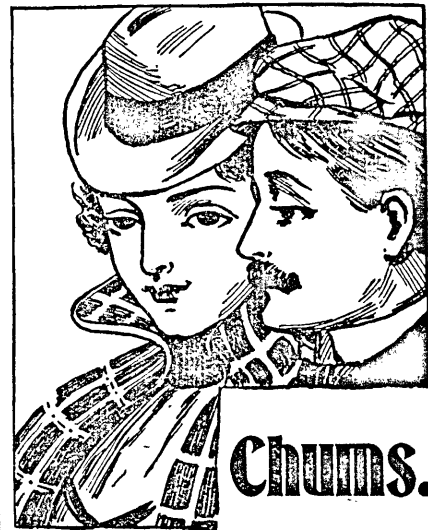
Andrew J. Cullen, Chairman.
Charlie Girkin, Secretary.

A Daily Report.

A day does not pass that reports do not come from all parts of the country similar to the following, which occurred in Fort Wayne: "William Nahrwald, a barber, who lost his position two weeks ago because of excessive drink, killed his wife and then himself last night while under the influence of liquor."—Search-Light.

For United Action.

The Anti-Saloon League is seeking to unite men for action upon a non-partisan platform. It does not ask a man to break his party affiliation, but to vote for the men who



The young couple always together before marriage rarely keep up this happy intimacy as man and wife. They are not tired of each other, but the young wife finds herself weak and languid, with no inclination for exercise. And thus begins a division of pursuits and interests which often ends in divided lives. The use of Dr. Pierce's Favorite Prescription makes weak women strong. It stops the drains which undermine the strength, cures "female weakness," nourishes the nerves and gives vigor to the whole body. There is neither opium, cocaine or other narcotic in "Favorite Prescription."

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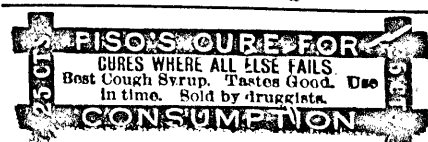
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stand a chance of being elected, it matters not upon what ticket their names appear, who are known to be in favor of temperance legislation and law enforcement.—Search-Light.

Strikes Out for Temperance.

The archbishop of Canterbury has spoken out with tremendous emphasis on the temperance question. He has declared that any government which intends to allow the present system to stand, and makes no effort to promote temperance in the country, will have to regard him as "a thorn in its side." The words are significant as coming from the primate of all England, the official head of the established church. They are all the more significant because in virtue of his position as a lord spiritual, and his seat and vote in the house of lords, he can give very practical proof that his threat means something serious. We are not surprised to read that the government has been astonished by his declaration. If the bench of bishops were to side with the archbishop, and they are quite likely to do so on such a question, they might do more for the general welfare of the country in a single session, than they have done in all the parliaments of the past.—Christian Guardian.

It is claimed that the army can-teen properly managed prevents drunkenness. A barrel of whisky in the toper's home properly managed would do the same thing.



Contributed.

REV. A. R. WINFIELD, D. D.

The first time I ever saw Rev. Augustus R. Winfield, D. D., alias "Gus Winfield," alias the "Arkansas Traveler," was at DeVall's Bluff Ark., in August, 1874. He was presiding elder at that time of the Little Rock District, and was at DeVall's Bluff holding a quarterly meeting.

When I walked into the church on Saturday the doctor was up, and had just begun to preach. For a few minutes I indulged in a silent soliloquy, viz.: "Is that the great Dr. Winfield of such extensive pulpit fame? I must say that I am disappointed. He looks like a genuine 'Paddy.' Heavy set, red complexion, thin light hair, pale blue eyes, big nose, clean shaved, and a close fitting mouth." My soliloquy soon ended, for the Doctor was warming up. The thunder was beginning to roar, the lightning to flash, and the rain and hail to pour. The sermon that day was nothing to compare with what I heard from him afterwards, yet it was a happy effort, and at the close one brother lost his dignity and shouted aloud.

Dr. Winfield was a great temperance lecturer, and as a rule everybody laughed, a great many cried, and somebody got mad.

During the session of the Little Rock Conference at Prescott November, 1880, one night Dr. Charles F. Evans was appointed to preach at the Methodist Church and Drs. Winfield and H. R. Withers to speak on temperance at the Cumberland Presbyterian Church at the same hour. Preaching over, I hastened across the street to hear what I could at the temperance meeting. As I reached the vestibule, I found it full, and inside the packed audience was in an uproar. Withers had finished, and Winfield was in a good way. Some were laughing, some crying, some clapping their hands, and some pushing their way out at the door. One fellow in particular was excited, and eager to escape. As he passed out he exclaimed with an ugly word, "That's all bosh! That's all for effect! Some one in the crowd remarked, "It seems to have a great effect on you."

A few years before the Doctor's death he visited one of the Texas conferences while in session, and he and two other preachers were appointed to speak on a certain subject. They persuaded Winfield to speak first, and while he was speaking one of the speakers slipped out of the house, and when Winfield sat down in a storm the other chosen speaker "begged to be excused, giving his reason that he was "not feeling well." Why, these men said, they would speak in turn with almost any other man; but this man from Arkansas had a mouth like a cat fish, his face was on top of his head, and he was a talking machine." Dr. Winfield was a great friend espe-

cially to young preachers. He was the book man of the conference, and furnished the indigent undergraduates their books in the course of study on twelve months' credit.

This great man was so unique in character and abundant in labors that to sketch him exhaustively would be an endless task. He was at different times preacher in charge, presiding elder, college agent, editor and city missionary. In 1881 he attended the ecumenical conference in London, and made a tour of the Holy Land ere he returned. In his absence he wrote some very interesting and readable letters, descriptive of his travels, and after his return he was in demand as a lecturer. About the first call to lecture came from Northwest Arkansas. He sent a long list of appointments thither, and straightway set out to fill them, when lo! no one knew anything about them. Cards and letters were received by the preachers to whom they were addressed, but they were unable to read them. Some of the preachers tried to tease the Doctor about his bad chirography, but he defended himself and replied that it was his business to write and theirs to read what he had written, and that a man who could not read his writing was not fit to preach."

At the session of the Little Rock Conference at Pine Bluff, December 1881, Bishop McTyeire presiding, there was a promising young minister expelled from the ministry and the church, and when the adverse report of the committee was brought in the bishop had the accused to stand up and after reviewing the case like a civil judge pronounced the sentence. There was a thrill of emotion through the audience, and Dr. Winfield burst into tears, hid his face and sobbed like a child.

When the Doctor was editor of the "Arkansas Methodist" in Little Rock and city missionary his first sermon was in a room over a saloon, and it was said by those who heard him that he never surpassed that effort before nor afterwards. There was so much said about it that the editors of the Gazette and Democrat called for a report of it. There was a reporter present, but he said that it would have been as easy to report a cyclone as that sermon.

November, 1879, conference was held in Camden, with Bishop Pierce presiding. It was fair, frosty weather, and one of the most pleasant, harmonious and spiritual sessions that this writer ever attended.

The preaching seemed to be unusually pathetic and unctious. Robert Atchley, C. O. Steele and Alonzo Monk preached early in the session. On the Friday night the "Arkansas Traveler" arose. He had been pastor there. All the emotion in his soul seemed to be stirred. O, how he prayed!

Very few men could pray as Dr. Winfield could. His text was, "The last enemy that shall be destroyed is death." He preached one hour and

there was not a superfluous word in it, and the words came like a hail storm. The house was packed, and the aisles and chancel were full. His thoughts seemed to breathe, and his words to burn. The audience was spellbound. The tension became greater and greater. On reaching the climax a lady about the middle of the house shouted out clear and strong, Hah! hah! hah! and within perhaps the next minute the halleluiahs! and Hah! hahs! spread over the entire audience. The Doctor closed a little prematurely. One could not have heard it thunder. He descended and shook hands with all he could reach, and returned to the pulpit, fell over flat on his back on a sofa, which was used as a pulpit seat, and clapped his hands and shouted aloud.

Dr. Winfield had faults, like all of us mortals, and he had enemies and was persecuted, but no truer heart to God and man ever beat in human breast. I was intimate with him for thirteen years. His name is assigned to my license, and he was to myself and many others young in the ministry as a father indeed. In 1882 I lost all I had by fire, and with my library about twenty dollars worth of Dr. Winfield's books that I had to sell for him. I informed him as soon as I could about my loss. He replied that the loss of his was his loss, and presented me with a copy of Watson's Bible Dictionary to start a new library.

This great and good man has been dead nearly thirteen years, but though dead he yet speaks, and will speak on and on as long as the sun shines and stars fleck the sky, and planets revolve in space. Breachers die. Last year I visited the Camden District Conference and only met three preachers that I ever knew before. All the missing had not died, but a number had passed over the last river. I have lived so long that I believe I know more in yonder's world than I do in this. A happy thought!

H. Armstrong.

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Literature and Review

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Current Comment.

Experience of a Mormon Convert.

(Rev. S. E. Wishart, D. D., in the Herald and Presbyterian.)

A recent convert to Mormonism, Mr. Frank S. Johnson, makes the following statement, viz.:

To the Public:

My home is in Vicksville, Southampton county, Va. I am thirty-eight years old, and have a family of six children. My sister-in-law died after the death of her husband, and left five children to my care. I had been a Christian more than four years before the Mormon missionaries came to my house, and had found great comfort in the Christian life. I was a member of the Christian Church, sometimes called the disciples. Nine members of my family were also members of the church. George Whittle and Henry Taggart, Mormon missionaries, came to my home early in December, 1899. They have made their home with me since they came, until this time, in May, 1900. (That is the way they preach the Gospel without purse or scrip.) There were six other missionaries coming often to my house and remaining several days at a time. They told us that we must gather to Israel, flee to the mountains; that this was

the commandment of the Lord. They talked like Christians, and I believed what they said and trusted them. They said when Christ came he would come to the temple, and we ought to be there. They said polygamy had been done away with—that no one was living in polygamy, nor had been for a great many years. They told us we could not live our religion in Virginia, but ought to come to the mountains. They said the saints here (in Utah) were a pure people—no such wickedness as in the States. They represented Utah as a paradise. They wanted us to come to the temple and be sealed to each other as husband and wife and children.

They wanted me to sell all and come with my family. We all joined the Mormon Church, and believed what the missionaries had told us. But I did not want to sell my little home until I had come to see. They said I could take up as much land as I wanted when I came, so I decided to come, and sold all my farming implements, my mechanical tools, my horse and timber that I had ready to work. I got money enough to come and go back again. They did not want me to take money enough for me to return—said I would like it here. I came on and went to the friends at Preston, Idaho, to which place they had directed me. I called at Mrs. Whittle's, and learned that her daughter, sister of our missionary, was living in polygamy—the second wife of Mr. Pond. I learned also from the Mormons that the sister of Elder Taggart was a polygamous wife.

These facts startled me, as both of the missionaries had declared to us again and again that no one had been in polygamy for a long time; polygamy was a thing of the long past. If they had told me the truth I would not have come to Utah, nor would I have sacrificed my property to come.

While visiting among the brethren at Preston I discovered that the saints would swear, for I heard them. They would ask a blessing at the table, and presently begin to curse. They would pray and swear right along. I had never been used to that, and it hurt me.

President Snow, the "Mouthpiece of God, Prophet, Seer and Revelator," came up to conference at Preston. I thought, now we will hear something good; if he does speak for God, he will surely say something good and helpful. But to my surprise he did not. He talked all the time about tithing. They must "pay up." It was money, money, money all the time; no Gospel at all; nothing about the love of God; nothing about our Savior whom I loved. I was sick and disheartened. I could neither sleep nor eat.

The saints wanted me to come to all their meetings, but I could not. The missionaries had deceived me. Instead of a paradise, I found the saints swearing, living in polygamy, and the young people were vile beyond description. Instead of the prayer meeting, they had the dance. Instead of the gospel of love, they preached money. I went out and lay down in the fields, crying to God for help to get away, back to my home again.



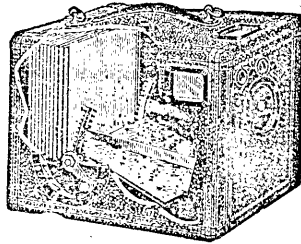
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All these facts and conditions I found out from the saints. I did not go to any of the denominations for information. I heard with my own ears, saw with my own eyes, and sorrowed in my own heart. The Mormon missionaries who profess to preach without purse or scrip cost me, a poor man, with a large family, about three hundred dollars. But I am thankful that I did not bring my family. I thank God that he has made it possible for me to go back home. I will warn all my neighbors against the falsehoods and deceptions of the Mormon missionaries. I make these statements to warn all people against the Mormon deceivers. It is the worst thing I have ever heard of.

Frank S. Johnson.

Mr. Johnson's experience is not infrequent. A lady who had embraced Mormonism through the misrepresentations and false teachings of their missionaries recently came to Salt Lake City. When she discovered that the great pretender, "the Mouthpiece of God," as he calls himself, had seven or eight wives, and that the men calling themselves apostles had followed his example, were living in violation of the law of God and man, her heart sank within her, and she sought to escape to her home again in the South. The more painful experience is that some of these perverts to Mormonism bring their families. They exhaust their means in reaching Utah. And when they discover the deception practiced upon them they are unable to return. To avoid being boycotted and persecuted, they settle down, pretending to believe what they know to be false. Our missionaries get hold of some of this

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Warning Order.

In the Pulaski Circuit Court.
Lue A. Gillmore, Plaintiff, vs. E. Robinson,
Defendant.

The defendant, E. Robinson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Lue A. Gillmore.
H. G. DALE, Clerk.

August 4, 1900.

John D. Shackelford, Attorney for Plaintiff.
E. M. Merriman, Atty. ad litem.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss

In the Pulaski Chancery Court
C. E. Moore, Plaintiff, vs. Johanna L. Schiltz
and ——— Schiltz, her husband, Defendants.

The defendants, Johanna L. Schiltz and ——— Schiltz, her husband, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, C. E. Moore.
CHAS. M. CONNOR, Clerk.

August 4, 1900.

By Will H. Bass, D. C.
E. S. and L. C. Maloney, Solicitors for plaintiff.

class, and help them back to the acknowledgment of the truth. Their poverty is often pitiful, and our missionaries need to help support them, instead of receiving support from them. We trust the day is coming when our brethren in the East can understand conditions in Utah.

Salt Lake City, Utah.

No public teacher can long last who does not hold so tenaciously to commonplace truths that they take fire and blaze in his hands. When Moses brought the commandments to Israel he brought nothing new. Abraham, Isaac and Jacob knew every principle of the decalogue. Moses showed the old truths descending from a mount of majesty aflame with the divine presence, and revealed them written on stone by the very finger of God.—Western Christian Advocate.

"Did you make a name for yourself in the West?" "O, no; I wasn't there long enough to need an alias."

The Sunday-School.

Prepared by Rev. Jas. A. Anderson.

August 26, 1900: Jesus the Good Shepherd. John x. 1-16.

Golden Text.—"The good shepherd giveth his life for the sheep." (Verse 11.)

Time.—Late in A. D. 29.

Place.—In or near the temple at Jerusalem.

Jesus had healed the man born blind; the Pharisees had challenged the claim of his being a prophet which that miracle seemed to assert. He uttered this discourse in John 10:1-18 in his defense.

It is very clumsy to regard the verses 1-16 as one parable or allegory, as some commentators have done, followed by our own Sunday-school editors. There are three parables here, as Godet has plainly shown, setting out three distinct ideas. The first parable is verse 1-5, and shows how Jesus as the true shepherd enters the fold of the theocracy in the true way, in opposition to the tyrannical and rapacious way in which the Pharisees have vaulted into this place of leadership and power; the second parable is verse 7-10, and sets forth the difference to the flock between his way and that of the thieves and robbers—the Pharisees—who were attempting to keep charge of them; the third figure is in verse 11-18, and points out the disinterested love of the true shepherd as contrasted with the mercenary spirit of these same Pharisees. The first and second alike represent Jesus as the door of the sheepfold, the third represents him as the shepherd of the sheep. To take a more particular view:

The first parable represents the easy and natural way in which Jesus entered into the place of authority, in contrast to the way in which the Pharisees entered it. Jesus entered in by the door, by himself, that is, by his Messiahship. He has a right to the place of shepherd because he is messiah. Jesus the shepherd enters in as shepherd because he enters in through the messianic office, as Moses and the prophets had foretold he would. Who had given the Pharisees authority to take charge of the flock of God? They had just assumed to thrust out of the fold this blind man whom Jesus had healed. Who had given them authority over the flock? They had usurped it! They had climbed over the wall, like thieves and robbers.

To revert to the second figure, verses 7-10, How now would the flock fare under Jesus, and how would it fare under the Pharisees? He says that he is the door, representing both safety to those who enter the fold, and pasture to those who are led out of the fold. He promises security and abundance of salvation to all his sheep. The thieves and robbers who had climbed over the wall represented thievery and robbing. If the sheep accept him, they will find all that sheep want, if they are to be in charge of the Pharisees, they need not expect either security or pasture; they had climbed over the wall, they were not there to represent a door either into a fold of security

Tonight

Just before retiring, if your liver is sluggish, out of tune and you feel dull, bilious, constipated, take a dose of

Hood's Pills

And you'll be all right in the morning.

or a door by which the sheep could go out to pasture; Jesus represents both.

The third figure teaches that Jesus as the good shepherd and the true, is actuated by a disinterested love of the sheep, and not by the motives of an hireling. These Pharisees in the time of peril would desert the sheep, the good Shepherd would give his life for them. And as he contemplates his flock, he sees them scattered abroad on all the hills of the world, and says that it is his purpose to bring them into the one great fold, that there may be one flock and one shepherd.

To view the matter from another standpoint: In all three of these figures we see Jesus as the Good Shepherd. In the early morning he enters in through the door, by the right way, and forms his flock; he leads them out by the door to pasture, and brings them back at evening to security, by the same door; and then if the beasts of prey attack them, he is ready to give his life for them.

In one sense, Jesus is the door, because he is the way, the truth and the life. In another sense, he is the shepherd of the sheep, entering the fold, through his own doorship, messiahship, and leading forth the sheep to green pastures and still waters.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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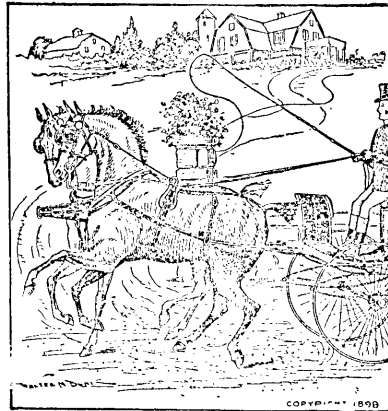
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Epworth League.

August 19, 1900: The Woes of the Drunkard. Prov. xxiii. 29-35.

We reckon that the book of Proverbs was written—in greater part at least—a thousand years before Christ. In those times, also, we must remember that the fiery, maddening drinks, usually styled “distilled liquors,” were not known. Fermented wine was common. It is fermented wine which the lesson describes, and the miseries which its use brought. The writer of this lesson had seen drunkards. His characterization is vivid, but he stops far short of the miseries which a more terrible form of intemperance is entailing upon us. The wife-beating, the murders of children and other horrid crimes, so familiar to us, are not mentioned.

But, even in ancient times, it appears that drunkenness was regarded as ruin. The drunkard was a man who was betrayed and destroyed by wine. There was need to warn men against the enticements of the wine cup.

How groundless and absurd is the plea, which some make, today, that in total abstinence we carry temperance beyond what the Bible commends. See the blessing pronounced on the Recabites for their pledge of total abstinence—Jeremiah xxxv. 18.

But that our Leaguers may learn aright the lesson of temperance, let us say that any injurious or even useless indulgence should be avoided. A true man will hold all his appetites, desires and actions under the control of judgment. A man is weakened in his moral character and his sense of manliness, by yielding anything for mere indulgence. Many a man who never drank ardent spirits has been conquered by some other habit or indulgence. He is no longer master of himself. He has a habit which he confesses to be useless, or positively injurious, which, nevertheless, holds him in bonds.

Now, is it possible for one to do daily what he confesses he ought not to do, without being daily weakened in moral character and manly purpose? Our ideas of temperance embrace perfect self-control. But no one maintains the highest self-control, who does anything which his reason does not approve.

But our lesson is especially of the intemperance which, in most extended sway and most terrible form, afflicts our land. There is a fight going on against the sale and use of ardent spirits, which all are familiar with. This lesson would fail of its purpose, if it did not enlist the Leaguers to give their influence in favor of personal abstinence, and the outlawing of the very trade in intoxicating liquors. We may all aid the cause of temperance in a very positive and practical way, and there could be no better closing of this day's lesson than for some member of the League to offer a resolution, pledging all of its members to secure the prohibition of the sale of liquors in their respective communities at the approaching election. It is a time for preachers and church members to work. Let us lose no time.

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always attract attention. No sick woman looks either pretty or attractive.

G. F. P. { **Gorstle's Female Panacea**
is woman's great beautifier. It makes sick women well. It cures them of all female derangements. Don't accept a substitute. To be cured you must take G. F. P., so buy it NOW.

AFFLICTED FOUR YEARS.
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MRS. N. ALLEN, Kinsett, Ark.

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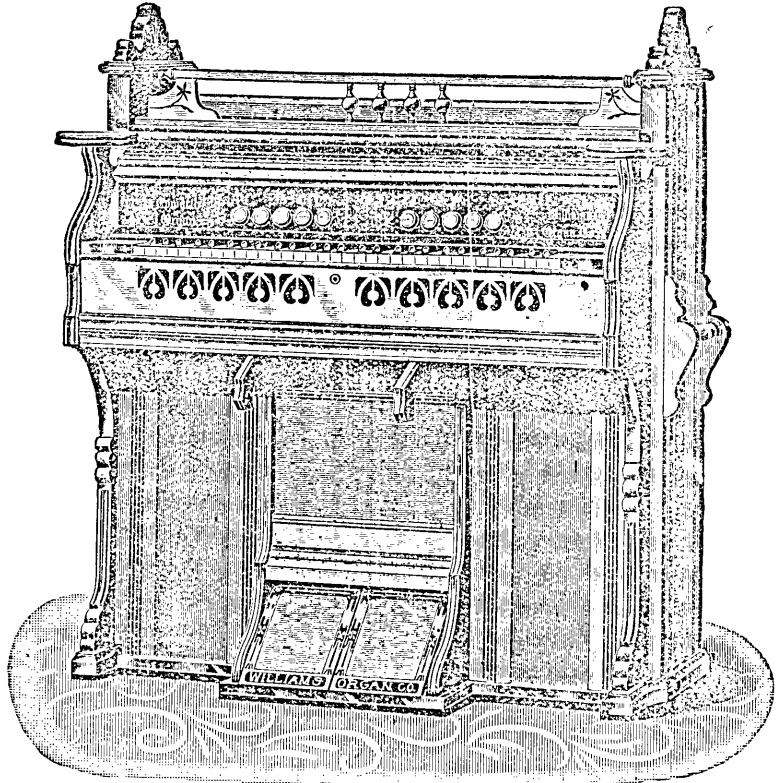
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THE ARKANSAS METHODIST.

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

WEDNESDAY AUGUST 15, 1900.

The revival season is fairly begun. Last week we had many reports of successful meetings. We have more this week.

We commend the fight which the good people of Morrillton are making against the saloons which for some time have poisoned the moral life of that city and injured its reputation abroad.

All the preachers should send us brief reports of their revivals. It will help forward the cause of Christ. Nothing inspires a preacher more for his own work than to hear the notes of victory from his brethren in the field.

"In honor preferring one another," that is, putting forward others in honorable and influential places instead of seeking such places ourselves. That is very beautiful. Give us a brotherhood of ten such spirits in a Methodist conference and it would leaven the whole lump. Personal estrangement seldom comes from any other source than the thwarting of personal ambitions. He who in lowliness of mind esteems others better than himself is not soon offended.

ANOTHER \$500.

Rev. James Thomas last week secured another five hundred dollars cash for Galloway College.

LOVE AND FAITH.

If you would make your life a blessing, know that it must be guided by the divine power of love. There may be no earthly treasure in your hands, no gift of talent allotted to you; no career may open before you to invite the multitude to look your way; no event of fortune or chance may mark you for even a fortuitous distinction, yet love shall make you ever a minister of heavenly gifts; for, more than gold, more than even the daily food which sustains their bodies, human creatures have need of love. Faithfulness in friendship, sympathy in distress, helpfulness in need, and courage and inspiration always, are in love. Whatever can be given love will give, whatever can be done love will do. It is needless, ye preachers, to tell us that love must not be without service; as if love could be without service.

Love is peace. Who ever was at peace with a heart full of envy or ambition? Who ever found happiness in hate? God

has placed about us beautiful things to delight us; he has placed about us a world of good to minister food to mind and soul. The first recorded words of Jesus, were "Wist ye not that I must be about my Father's business?" A loving child, at peace in the father's sheltered home, is the best symbol of a life which has the peace of love and the inspiration of love. No service is drudgery. The Master's words: "My meat is to do the will of him that sent me" is the best expression of the principle involved.

"Love casteth out fear"—not simply fear of God's anger or of some condemnation in the future, or of the destiny which eternity may disclose; but that love which accepts the thought of God's love and care and fatherhood looks out upon the world he has made with confidence that it is the best for such creatures as we; and accepting the order of nature as the perfection of love and wisdom seeks not for manifestations of divine care beyond it. Ah, how foolish and ungrateful we are to be supplanting our Father to show us his love amid such scenes, as if a child, for whom a father has built the beautiful home and adorned it with all beautiful things, unmindful of all, should say to that father "Give me but one token of your regard—a sign and a pledge." The love which takes hold upon God's promise as mine takes hold upon the world as my world, made in love for me, and takes hold upon all this order of time, so confused to many, so bewildering in its clangor and strife, as wise and gracious, hearing in all its clash and roar the sub-tone of divine harmony, as one may hear the ceaseless tinkling of the mountain rill amid the sweep of the wind and the reverberating thunder. Fire and hurricane and earthquake silence not "the still small voice." The prophet heard it when the storms were past. From the lone and solemn mountain, from the far off peaceful vale, from the shining sea and the sun in heaven "the still small voice" spoke to Elijah, as it is still ever speaking in the ear of faith.

How wonderful is life. How varied are human states and experiences. Through what a variety of hopes, passions, sorrows, fears, joys does each individual life run. Romance is tame compared with the realities of this human life. Human language is not yet so developed that we may tell the story clearly. Yet love looks upon all calmly and is not afraid. It wonders much, admires much, but is not startled or alarmed.

When the storms beat and the floods are raging "he that believeth shall not make haste."

Who shall say whether sickness or health should be his? Rich blessings have come to all the world from beds of pain. Who shall reckon either riches or poverty as good or bad, since, by both alike, men are blessed? Shall we say, when we bury parent or child, "This is strange; God's ways are mysterious." Is it not best that no age or station should be exempt from death? that love and care which are more than life or death should never cease their vigils?

Let faith turn from the event to the general law under which the event takes place. Let us find in the general result, the final fruit of all life's perplexing scene—that general good, that consummation of direct purpose which answers all confusions and mysteries, leaving at the second view nothing confused or mysterious. The still small voice rebukes every fear:

Oh, this mystical, magical world,
And this strangely conscious life,
And the rattling car in which we are whirled,
And the elements all at strife.

Strife within and strife without,
Strife in nature and strife amongst men,
And still in our souls the maddest rout,
Far from the reach of mortal ken.

But over it all a changeless calm,
Reigns on earth and reigns on high;
Soothing our fear with its silent psalm,
Shaming our din with its voiceless cry.

RAILROADS AND THE SABBATH.

"The way the law of the Sabbath is violated by the running of freight and excursion trains on Sunday is an outrage to which the people of Alabama should no longer submit. We are informed that not a freight train nor an excursion train can turn a wheel in the State of Georgia on Sunday. All honor to Georgia, and shame upon the people of Alabama that these things are allowed. One thing is true, we are less men than they are in Georgia, or we are more culpable in the sight of God. Excursion trains are run every Sunday, carrying hundreds and thousands of people, and frequently drunken brawls occur in which lives are lost."

The above is from the Alabama Christian Advocate. It refers to an evil rapidly growing in Arkansas. The railroads seem to have conspired to break down our regard for the Sabbath. If they can do this, and make Sunday a day of excursions and picnics, they will be gainers. So we have excursions at exceedingly low rates, provided the excursion includes Sunday. The cheap Sunday excursion is a thing which is intended to foster a habit that may be turned to gain of the railroads. Sunday is a day of rest. Business stands still. If the people can only be induced to lay aside their

scruples and spend the Sabbath in pleasure seeking, the railroads will pocket much money; meantime, the officers of these railroad corporations will piously attend church and pose as devout Christians. The voice of the Christian people of Arkansas ought to be heard. It should be as effectual in arresting this evil as the voice of the people of Georgia has been.

THE NEW TESTAMENT CANON.

"Please answer through the METHODIST:

(1) Who compiled the New Testament?

(2) When was it done?

A. H. W."

The Christian church was not founded on the New Testament. It was widely organized before any of the Christian scriptures were written. The earliest Christian scriptures were the Epistles of Paul, written about A. D. 59, and later. That which was written was in manuscript, and given into charge of different churches, widely scattered. Considerable time elapsed, therefore, before all the New Testament scriptures were known, even to eminent Christian teachers. Many productions appeared, some of which were read in the churches, which competent judges deemed to be uninspired, and unauthorized by the apostles of our Lord. The work of separating between the canonical and apocryphal books relating to Christ and his teachings, therefore, became a duty of the church. This work employed Christian scholars, to some extent, until four hundred years after Christ. By the end of the second century the four Gospels, the Acts, thirteen Epistles of Paul, the First Epistle of Peter, and First Epistle of John were accepted. The Epistle to the Hebrews, the Epistle of James, the second and third Epistles of John, the Epistle of Jude and the book of Revelations continued to be in doubt, by some, as to their divine authority. Hebrews had not the name of Paul. Other epistles, being general and addressed to the Christians at large, were in custody of no church in particular, so that knowledge of their origin and authenticity was not easily obtained. Thus, four centuries elapsed before all the scriptures now embraced in the New Testament were fully accepted. The Council of Hippo, A. D. 393, and the third Council of Carthage, four years later, accepted the present collection as canonical. There have been learned Christian men in every age of the church who questioned the canonicity of some part of the New Testament. In a world of critics some doubters will ever be found.

AS DR. ALLEN SEES IT.

We have in China a veteran missionary of more than forty years' experience in that land. He is a scholar, a mandarin, a philosopher. His voice ought to silence all the criticisms of foreign missions, and all the cavils of doubt, and all the wails of terror which the situation in China is calling forth in our papers, religious and secular. Writing to our Missionary Secretary, Dr. Lambuth, Dr. Allen says:

Dear Dr. Lambuth—By the S. S. Coptic of the 23d inst. I acknowledged your telegram and also gave you some particulars of the situation. There has been a slight improvement during the week—Shanghai is now pretty well protected and the Chinese officials are co-operating most cordially, so that all apprehension of trouble here has nearly abated. At the North, however, there is not much if any improvement, beyond the fact that the foreign forces are beginning to make themselves felt. The Taku forts have been captured—(they guarded the entrance to the Peiho you know) and relief forces have reached Tien Tsin and also found and brought in Admiral Seymour, with his beleaguered detachment, which failed to reach Peking and had to return to Tien Tsin, after an absence of about 17 days. No reliable news as yet from the legations at Peking, and great anxiety is felt for their safety.

The powers are working together with the utmost unanimity and cordiality and there is, I think, a pretty general determination that the duplicity of the Chinese government must end with the close of this campaign. In other words the reactionaries are to be suppressed and the emperor restored to his throne and power. With that object in view the allied powers are making their way to Peking and the Chinese of the provinces are in full sympathy with their purpose and movement. It is on this account that there is but little fear of war with China. It is an imperial riot that is being suppressed, an imperial revolt against reform and progress, confined almost exclusively to Peking and the Empress Dowager and her advisers. These are anti-foreign and welcomed the Boxers with their reputed magic powers in the hope of driving all foreigners out of the country and extinguishing their influence altogether. In other words, this is, may we not hope, the final drama in the long struggle between the East and the West, light and darkness—the old and the new civilization. Of this at any rate I feel assured, so fully assured that I count it no prophecy; that when the allies retire they will leave China restored, and reform and progress fully reinstated.

This being the case I cannot too strongly urge and insist on our board and church doing all that has been already projected in their plans for China. This closing year of the century should be crowned with success in China. Its opening is now assured and when it comes there will be an overwhelming demand for our missionary work—particularly books, educational, religious and literary, and for schools.

Now is the time to set up our press and to found our projected school in Soochow.

The present reform spirit in the country was produced by our literature and when this campaign sets it free again it will tax all our resources to provide for its demands. You will be glad to know that notwithstanding all the drawbacks, funds continue to be received from the Chinese for the school in Soochow, about \$19,000 being now reported. With the restoration of peace and the assurance of reform and progress from Peking the country will once more respond most eagerly and liberally to our plans and success wait on our efforts to give to China a better literature and more of it, and a better education with increased facilities. Now let the church respond—not only with the money but with the proper men—men for the projected press and publishing house, and men—good, experienced, up-to-date men—for the college or university in Soochow. We must show that we are in earnest and for once rise to the occasion—the grandest I believe in the history of world-wide missions. May the Lord help you, my dear brother, to meet the demand as it should be met—no more makeshifts—no more playing at missions—no more one man concerns. Let us have the true thing or retire altogether. In earnest, yours,

Y. J. Allen.
Shanghai, China, June 29, 1900.

PARIS LETTER.

(From our regular correspondent.)

The questions most frequently asked about the Paris Exposition are, "Is it a success?" and "How do you think it compares with the World's Fair at Chicago?" A whole volume, even an encyclopedia, might be written in reply to either of these questions. For Paris, the exposition is a success. It has brought thousands of visitors and millions of francs to the city and has convinced the world for the hundredth time that there is no capital (let us be thankful for the fact) like Paris. It is a tremendous advertisement for the articles of luxury and taste for which Paris is famous. It has averted or perhaps only postponed a political crisis, which, in France, is always portentous of a revolution. History may be able to record that this exposition by its restraining influence, imposing good behavior on a host at a national entertainment enabled the nation to tide over and ameliorate the conditions which threatened to involve the civil government in a death struggle with the allied forces of militarism and Catholicism. If the exposition shall have done all this it is at least a local success. It, of course, has done more. I hope it has opened the eyes of some Americans to the very formidable rivalry of Germany, Hungary, of Italy and of Russia, in arts and manufactures. We are proud of our wonderful prosperity and of the fact that the last year has eclipsed all others by about \$300,000,000 in foreign trade, enabling us for the first time to write \$2,000,000,000. But this need not blind us to the fact that the percentage or rate of progress from year to year in some other countries

has been greater than in our own. Our competitors are not sleeping, and our greatest danger today is that we will spend too much energy in self gratulation.

In one essential particular our competitors in many European countries have great advantage over us. They know three or four languages and their traveling salesmen are at home in Mexico, South America, Central Asia and Africa—talking with the native merchant in his own language, having ten times as much fun and doing twice as much business as our poor American drummers who know only English and who must use pad, pencil and pantomime in introducing their goods. The old idea that native American wit is equal to any emergency and can cope successfully with the polite and polyglot German or Russian is very silly. A little dialect will go infinitely further than wit, as any American from Cuba, Porto Rico or the Philippines will tell us; moreover, the impression that Americans have a monopoly of wit or business shrewdness survives only with those who have not traveled. French, German and Spanish ought to be taught our youth in the public schools. The governments of Europe have special schools for the training of their consular and commercial agents. They make a special study of the wants, tastes, prejudices, manners and habits of peoples beyond the seas. They go among them with an equipment that is never acquired by Americans except in the enormously expensive school of experience.

How does this exposition compare with Chicago? It is about the same size, has more restaurants and fake shows, is much more European or cosmopolitan and immensely more French than Chicago. It cost fifty cents to pass the gates at Chicago, here it costs only ten or twelve cents, the price of tickets varying slightly from day to day. The people who attend this exposition, the mass of them, are evidently not as well to do, as well dressed or as intelligent as those who were at Chicago. The great majority of them are from the city of Paris. The cheap entrance fee makes the exposition accessible to thousands, who, if the fare were a franc or twenty cents, would stay away. As a result, the poorer classes—I had almost said the pauper classes—flock to the show on Sundays and fete days and one sees how much there is of shabbiness, grotesqueness, poverty and pathos beneath the gilding in this great center where fashion sits upon her throne, and dictates style to all the world. Here, amid all the splendors of the exposition, one sees the actual seamy and ragged side of the modes de Paris.

A New Premium.

We will, for \$1.75, send the ARKANSAS METHODIST one year and the engraving of the Arkansas Conference, published by Rev. P. C. Fletcher.

The separate price of this engraving is \$1.00.

GODBEY & THORNBURGH.

Student (to uncle showing his collection of coins)—"Very fine, but I hope you haven't collected old coins only."

Personal.

Rev. George M. Hill called at our office Thursday.

Walter Taylor, of Holly Grove, called at our office Thursday.

Bro. W. J. Pinson, of Eldorado, was a pleasant caller Wednesday.

We had a pleasant call from J. M. Levesque, of Vandale, Tuesday.

Rev. F. S. H. Johnston was in the city last week, looking after the interests of the colleges.

Rev. M. M. Smith was in the city last week. He reports good prospects for Galloway College.

Rev. R. A. Holloway has been much invigorated by his rest on Mt. Nebo. He returns to his work this week.

Rev. J. H. McKelvy writes, in a business letter, that he is having some glorious revivals on Oak Hill circuit.

Rev. E. A. Tabor is now giving special attention to the law enforcement work of the Anti-Saloon League.

Mrs M. M. Smith, wife of the presiding elder of Searcy District, has been ill for some weeks. She is reported improving.

Dr. Tillett has been requested by the Theological Institute of the Vanderbilt University to write a book on Systematic Theology.

Rev. O. P. Noble, of the Indian Mission Conference, has been transferred to the Illinois Conference and stationed at Ashley.

Dr. W. M. Leftwich, of Nashville, Tenn., has donated a collection of books—100 volumes—to the Lane Institute, Jackson, Tenn.

Rev. A. M. R. Branson, pastor of our church at North Little Rock, has been voted a vacation and means for a visit to friends in Georgia.

We were pleased to have a call from Rev. J. B. McDonald, from Checotah, last Thursday. Brother McDonald likes the Territory.

A note from J. W. Harper, Laconia, Ark., reports that Rev. R. C. Morehead, presiding elder of Helena District, is very ill; also, his two children.

Dr. W. F. Glenn, editor of the Wesleyan Christian Advocate, announces his purpose to retire from editorial work at the end of this conference year.

Rev. J. M. C. Hamilton, Cameron, I. T., writes that he has had over 100 conversions in the last month, and that about half that number have joined our church.

On Monday we received this sad note. We assure the writer of our deep sympathy.

"Dear Dr. Godbey: My dear little Millard was called home to heaven Saturday, the 11th. I am in deep sorrow, but find the grace of God sufficient. Pray for me. I. B. MANLY. Caldwell, Ark., Aug. 11."

Mrs. J. E. Foster, Corresponding Secretary of the W. F. M. S. for the Louisiana Conference, died at her home in Shreveport, July 21. An exchange says: "Her death has cast a deep shadow over the whole society, as well as the entire community of Shreveport."

Christian Life.

He Knows.

Just why I suffer loss
I cannot know.
I only know my Father
Wills it so.
He leads in paths I cannot understand,
But all the way I know is wisely planned.

My life is only mine
That I may use
The gifts He lendeth me
As He may choose.
And if in love some boon He doth recall,
I know that unto Him belongeth all.

I am His child, and I
Can safely trust;
He loves me and I know
That He is just.
Within His love I can securely rest,
Assured that what He does for me is best.

—Presbyterian.

We like the spirit of the above verses. But we have a habit of talking of God's ways as very mysterious, when they are indeed very plain. There is nothing mysterious in the need of discipline. In every path of development, test is the condition of progress. A life sheltered from trial, we plainly see, is not the best life for us. Then why deem any trial mysterious? I may not need the trial, but do I live to myself? What a treasure comes to me from the trials of others. Shall I think it strange, if I am called upon to help others in the same way they have helped me? All tests of integrity, patience, or purity, must contribute to the good of the world at large. This is the way of moral development. We see it plainly. There is no mystery about it.

Faith.

"Add to your faith," is the way Paul begins his catalogue of the graces. Faith comes first everywhere in life. It comes first in the infant's life, first in society, first in business, first in science. We must trust something before we can know anything. We must have faith in our mental faculties in order that we may know the plainest fact and simplest truth; and we must trust one another in order that we may live together and live at all. Take faith out of the world, and society would fall to pieces and human life would perish. How reasonable and necessary it is, then, that we should have faith in God! In order that we may live in his world and get along with him on the best terms, we must believe in him as we believe in father and physician and teacher and friend, believe in his commandments, trust his promises, and nestle in his love. Faith in God is the central principle that binds the universe into order, and gives meaning to our life. Trust in God is the deepest root of character. On this root grows and blossoms every good and beautiful thing. Paul,

FOR BILIOUSNESS, MALARIA
CONSTIPATION, TAKE

BOND'S LIVER PILLS

One is a Dose. Gentle, Effective.

then, begins at the right point; he strikes the keynote of life when he puts faith first.—Presbyterian Banner.

Start Right.

In this poor, deranged, disordered world of ours it is the fewest of us who make out to start right. Our faces are turned in the wrong direction as we begin the journey. We have begun before we know it, and some of the severest struggles are in trying to undo what we have already done. Habits are formed before we wake up to the fact that we are forming them. How many of the Ten Commandments have the "Thou shalt not?" People learn to do the wrong thing or to do the right thing in the wrong way, and then it is only by dint of unlearning that they can ever get themselves right. They have taken the wrong course at the parting of the road, and they must now retrace their steps to the junction before they can advance along the way of their journey.—Rev. H. C. Melton.

Salvation.

Salvation is a wonderful word. The man seized by a strong hand as he is sinking in the waters is saved. The man snatched from under the wheels is saved. The young man drawn back by loving influences from the companionship of the wicked to the purity and peace of the home is saved. And so we can trace the thought, but we do not grasp the full meaning until we think of God, of sin, and the judgment. Salvation is deliverance from the guilt and the power of sin, from the wrath of God against all unrighteousness, from an eternity of woe. But it is more; it is regeneration, it is a new life, a life that cannot die; that unfolds into the likeness of Christ, that finds its resources in God, and looks forward to years unending of all that ministers to good and well-being.—United Presbyterian.

That Day.

No one thing in all nature has had its full meaning disclosed. God burns in every bush; his house is by the seashore; his tabernacle is in the stars; his temple is in the tiniest flower that blooms. The day is coming when the whole earth shall be the mountain of God. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, and sorrow and sighing shall flee away." To bring about that day we are not called upon to be ideal, to dream away our time, to slumber in selfish contemplation; we are summoned to activity, to discipline, to suffering. Every man should feel as if the dawning of that day depended upon his individual exertions.—Dr. Joseph Parker.

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40 years success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed; try it. At Druggists. 50c and \$1.00 bottles.

It is funny, at least to the laughers, that everybody laughs about a boil except the man who furnishes it with a lodging-place.

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For the Young People.

Some Other Day.

There are wonderful things we are going to do
Some other day,
And harbors we hope to drift into
Some other day.
With folded hands, the oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail
Some other day.
We know we must toil if ever we win
Some other day,
But we say to ourselves there's time to begin
Some other day.
And so, deferring, we loiter on
Until at last we find withdrawn
The strength of the hope we leaned upon
Some other day.
And when we are old and our race is run
Some other day,
We fret for the things that might have been done
Some other day.
We trace the path that leads us where
The beckoning hand of grim despair
Leads us yonder out of the here
Some other day.
—Lillian Hayes.

The Complaint of a Drummer.

He was a drummer for a tobacco establishment. I asked about his business in Arkansas. He said that among the mountains and in the swamps he could wish no better business., Tobacco, he said, was as much a commodity of yearly supply in these sections as bacon. This included chewing tobacco for the men and snuff for the women. Women, he said, would buy snuff and go barefoot in many places he knew of. The manufacturer's profit on snuff was enormous.
But in all the places where schools were established the drummer said the women were quitting the use of tobacco. The young ladies, educated at the colleges did not use tobacco, and as they were considered a little lightened by their friends they had considerable influence in leading others to condemn and abandon it. He said the trade was killed in many communities in this way. Business in snuff was dead in the towns where we have female colleges.
Again, some of the schools will not admit boys who use cigarettes. Now, if a fellow does not get addicted to the use of tobacco when a boy he is never likely to use it at all.
The drummer thought that the schools more than any other agency in Arkansas were cutting off his trade. He said that he didn't regard the use of tobacco of any profit, but if people would use it he thought manufacturers had a right to make what they could out of the trade. Then he said, "There are worse things than using tobacco." Certainly he was right. It would be a horrid thing of which it could not be said, "There are worse things in the world." Yes, there are worse things than getting drunk, worse things than stealing. But one who wishes to reach the best things never says in self-defense, "there are worse things than this that I do." But if he can see better things he always

seeks the better. Never, my friend, seek an apology for any bad practice. Never reconcile yourself to it. You abandon your own ideal of manhood or duty in so doing. If there is anything better, reach for it.
Observer.

A Hundred Years Ago.

An English exchange makes some interesting excerpts from the London Times of January 1, 1800, to note the contrasts which the passing century has wrought. A study of these items brings out into full view many of the advantages which we enjoy today. For example, it is noted that during the previous winter "all regular communication with the continent was stopped," and the Times, by special and occasional arrangements, was the only paper that was able to secure "foreign intelligence by means of the Paris journals." It is announced again as a matter of peculiar interest that on the day previous, December 31, 1899, "a mail arrived from New York, brought to Falmouth by the packet Jane in fifty-five days." The question, When does the new century begin? was then, as recently, in dispute. The Times cites in the case the decision of a great French astronomer, Lalande, who after full scrutiny into the matter "concludes that the present year 1800 incontestably belongs to the eighteenth century."

Turning from the Times and its one-hundred-years-old items, and glancing to our own side of the water we would find, had we time just now to pursue them, an interesting body of facts. For instance, the seat of government had just been removed to Washington, and President John Adams was in the midst of his term. The soil on which the most of our readers live belonged to Spain, and was about to be secretly ceded back to France, while the city of St. Louis, now having a population of over 600,000, was at that time but a trading post for Indians, hunters, explorers and fur traders, with a population of less than a thousand. The Methodist Episcopal Church in that year had 61,894 members and 287 ministers. Moreover, at the general conference held in May, 1800, a great revival "broke out," and Asbury records that more than a hundred persons, at different places in Baltimore, where the session was held, made a profession of conversion! The changes which time has wrought in a century are clearly worthy of our study.—Central Christian Advocate.

Decision Day.

The idea of setting apart at least one day in the year for special services for the young people, in which they are to be given opportunity to declare their faith in Christ, and to enlist in his service, is rapidly taking hold upon our Sunday school and church workers. This is right, and seems to be the only natural and wise course to pursue. After the sowing there comes the reaping. Surely the diligent and faithful sowing of God's word in the hearts of the young people is not done without an eye to results. Nothing short of a

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Diarrhoea,
Cholera Morbus**

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bountiful harvest of souls ought to satisfy the faithful worker. A day, therefore, in which special attention is given to the gathering of the fruits of his labors will most certainly be hailed by him with delight.

We hear of Sunday schools that have held Decision Day services with very gracious results. Why may not all our schools try it? Preparations for such a day can be easily made and due announcement given. While it would not be right to confine the good work of ingathering to any one day or set of days, it is perfectly right to unite our prayers and efforts on these special occasions to the end that the precious souls of our young people may be saved.—Children's Visitor.

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Next session begins Wednesday, Sept. 5 1900, and continues ten school months. Every facility offered for a thorough education for girls. All departments taught, including Music, Art, Elocution, etc. Charges reasonable. For catalogues, etc., apply to
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Conservatory of Music.

Abingdon, Va. 41st Year.

A postal addressed to Rev. W. M. Dyer, Abingdon, Va., will secure a handsome, artistic year book, illustrated in colors, telling of the refining influences of this superior Virginia school; the eight acres of lawn, with more than a mile of walks; extensive grounds for outdoor games; high course of study; scholarly faculty; work in music, art, elocution and physical culture; and circulars giving testimonials from the highest sources in the South. Three large brick buildings. Modern conveniences. 111 boarding students last year.

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Opens its 58th session Sept. 19th, 1900, with accommodations for 225 Young Ladies (boarders), 30 officers, and 250 students. Diplomas are awarded in all departments. Departments presided over by university graduates. Located in a region of surpassing beauty and redolent of health. Mineral waters, Sulphur and Chalybeate. Apply for catalogue to
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Term begins Sept. 6, 1900. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 230 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue.
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William H. Sherwood and Walton Perkins, Directors.
Highest Standard of Art. Faculty of eminent teachers. Catalog free on application.
Fall Term Opens September 10.
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Morphine, Opium, Cocaine, Cigarette,
and **Whisky**

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

DENARCOTINA SANITARIUM,
48 College Ave.,
Memphis, Tenn.

Our Church at Home.

NEW LIBERTY.—I have just closed a seven days' meeting at New Liberty Church. Had a glorious time; eleven professed faith in Christ; seven accessions to the church; others will follow soon. The church was wonderfully revived. I have already heard of several family altars being erected. Bless God, for power to make people go to work. Brother W. B. Roe did the preaching. To God be all the glory. Pray for us. God bless you and the "Methodist." Fraternally,
J. E. Buchanan, P. C.
Paragould, Ark.

A PUNGENT FOOD DRINK

With the Taste of Coffee.

"Perhaps no one has suffered more from the use of coffee or failed oftener in the attempt to leave it off, than I have. Although I never drank more than half a cup at a time, it even then gave me sour stomach and a whole catalogue of misery. This kept up for a long period and time and again I have resolved that I positively would drink no more coffee, but alas, the rest of the family used it, and, like the reformed drunkard who smells whisky and falls again, when I smelled coffee, I could not resist it.

"Finally we came to try Postum Food Coffee and my trouble was over at once. There I had my favorite beverage—a crisp, dark brown, rich coffee, with a fine pungent coffee taste, and yet with no sour stomach or nervous troubles after it. On the contrary, I have gained gradually in strength and sturdy health. All who have spoken to me about Postum agree, and we have found it so, that the directions for making must be followed, and it must be boiled at least fifteen minutes, or more, and it also requires the addition of good cream. We have tried boiling it a few minutes when in a special hurry, but found it insipid and unsatisfactory; whereas by proper boiling, it is dark and rich, with a delightful flavor.

"Dr. McMillan, of Sunbeam, Ill., said he had used Postum and found it to be just as good as coffee, and more healthful. He is an M. D. of fine standing. Mr. David Strong and sister have left off coffee and are using Postum. They find it much more healthful. Rev. W. T. Campbell, pastor of the Second United Presbyterian Church of this city, says: "You may say anything good that you wish, about Postum Food Coffee and I will substantiate it." He was a very great lover of coffee and yet found it very injurious to his health. He now drinks Postum three times a day and the old troubles have disappeared.

"I shrink from having my name appear in public. The statement I have given you is truthful, and I hope will aid some people to discover that coffee is the cause of their aches and ails, and they are in a way to get rid of their troubles by leaving off coffee and taking up Postum Food Coffee."

This lady lives at Monmouth, Ill., and her name can be given by letter, upon application to the Postum Cereal Co., Ltd., makers of Postum, at Battle Creek, Mich.

CONWAY.—There is an excellent meeting in progress at Conway. Several persons have been converted and the meeting is going on under the assistant pastor, Wm. Thompson.

ROCKY COMFORT CIRCUIT.—We held a meeting five days this week at Allene. Church revived; quite a number of reclamations and conversions. Several family altars erected; seven accessions.

J. H. Bradford.

ENGLAND.—Rev. W. W. Nelson, preacher in charge on England circuit, received forty persons into the church last quarter on profession of faith. He is now engaged in a revival of great power at Tomberlin, one of his appointments.

SOCIAL HILL.—We are getting along on Social Hill circuit very well in every way except financially. We have held one protracted meeting (at Midway). Owing to sickness we were not so very successful, but although we had no conversions, yet the church was greatly revived and we are in a much better spiritual state than before. Pray for us in our protracted meetings.

Amos E. Wilson.

CHARLESTON CIRCUIT.—Meeting No. 1 for the Charleston Circuit was held 15 miles north of Charleston at Pleasant Ridge July 14-24. We had a good meeting from first to last service. Results, 20 conversions, some reclamations and 11 accessions to the church. A good religious feeling is all over the entire community.

D. N. Weaver, P. C.

Charleston, Ark.

BRYANT CIRCUIT.—I have been down with malarial fever for over three weeks. I started last Saturday to begin a meeting but had to come back home and go to bed. We have held one very fine meeting. The Lord was with us in great power. I think I will be able to go again in a few days. I have missed two meetings on account of sickness and this will throw me late in getting through.

J. W. Harrell.

HOLLY SPRINGS, ARK.—I have just closed my third protracted meeting. Good revival in the church at each of them. Only two conversions; four accessions to the church. Three more meetings to hold. We are hoping and praying for better results. The "Arkansas Methodist" has a good circulation on this circuit, and is appreciated. I wish every Methodist family would take it and read it.

Geo. W. Logan.

Holly Springs, Ark.

BONO, ARK.—Verily no man knoweth what a day may bring forth. I am at Trinity aiding W. M. Watson in what promises to be an extensive and powerful revival. I came in to Bono this morning (Friday) to attend a little business and to get the "Arkansas Methodist" but lo! it is not here. Why this? Published on Tuesday or Wednesday and not here Friday. I also find very short list here. Hope to help it grow a little. Two conversions last night and about 30 mourners. We are having a fine meeting.

Watson and Jernigan.

GAINESVILLE, ARK.—Just closed another hard fought battle for the Lord at Beach Grove, but, thank the Lord, we won the victory. Eighteen professed faith in Christ, several backsliders were reclaimed; 21 additions were received to the church, six babies baptized; church wonderfully revived; great many at this place claim entire sanctification, and I believe they come as near living up to their profession as any people I ever served. Thank God for Holy Ghost Christians.

H. E. May.

PINE BLUFF.—My health is somewhat improved, but I am still very weak. It seems that I can't regain my strength, but so far I have been able to fill all my appointments. Quite a number of the brethren have asked me to assist them in their meetings. I will try to do so, if my health and circumstances permit. I will begin a camp-meeting at or near White Sulphur Springs, on September 6th. All the brethren who can do so are invited to come and assist us. Provision will be made for their entertainment. Much love to all the brethren.

Robt. H. Poynter.

NASHVILLE, ARK.—Our meeting at Nashville, Ark., conducted by Rev. J. B. Andrews, was a great and good meeting. Never before had we known the religious part of the community so united, so bound together with the one thought—the salvation of sinners—and sinners were touched and moved in a most wonderful manner. Little children and men grown gray in the service of sin found alike the Savior precious. Young men and young ladies were quickened and strengthened for a better life. We cannot tell just how many conversions there were, but we know that much good was done, in the churches and outside, and we are thankful that Brother Andrews came and worked for us so earnestly and so faithfully. Brother Ed Phillips led the singing, which added much to the interest and success of the meeting. Brother Reuben Phillips kept the tent, and we trust that in his heart he realized that he that "abideth by the staff receives honor as they who" go forth to the battle. I very heartily commend Brother Andrews to any of our brethren who need his services. He is a good preacher, sound and scriptural. He is thoroughly in sympathy with the work of our church and is very helpful to the pastor. May God's blessings attend him and his helpers wherever they go, and the prayer of our grateful people.

H. D. McKinnon.

HOPE, ARK.—Yesterday at 12 m. I closed a four days' meeting at Center Point school house, five miles south of Hope. There is no organization of any kind nearer than three miles, and four miles to the nearest appointment on the Spring Hill circuit. It is a hopeful home mission field, but I never felt so lonesome in all my ministerial work for want of help. With us no preacher and not a member of any church who could pray or lead in the singing. The public school for this district was being taught by Mrs. Minor Hinton, and the school

board let her begin early and dismiss at 11 a. m. and 3:30 p. m. when we preached to nearly 50 young people and children, with a few parents, and to large audiences at night. The people greatly appreciated our efforts for them, and there were several penitents, and one reclamation, who joined our Hope Church. We believe such good attention given, and interest shown, will yet result in greater good. It has been one of those neglected sections by all the churches, especially the Methodists, and yet there are good farm houses and good crops, and a large number of children and young people virtually under no religious training. I wish we could devise some more zealous and effective home mission work with good leaders, for much good material is being wasted near our doors which could be moulded and fashioned into vessels of honor for the Lord's service. These bright boys and girls in the country, and so many in prayerless homes, are "diamonds in the rough." We go out there every third Sunday at 3 p. m. We trust we can report several converts and accessions from this section by conference.

Hope, Ark.

J. R. Sanders.

DEWITT, ARK.—I have just closed a meeting at Pleasant Grove. Brother B. F. Scott, of Roe charge, was with me and did the preaching the first part of the week, and his preaching was with power. Our P. E., Rev. T. D. Scott, came to my help Friday, and continued with me until the meeting closed, and did some fine preaching.

We used none of the latter day methods of getting up a revival, but we tarried at Jerusalem for the baptism of power, and thank God it came, as is always the case, in answer to prayer.

The meeting resulted in the reception of four members by baptism, and six on profession of faith, and they were of the kind that are not ashamed to testify for the Lord, nor are they of the kind that are fearful that the church is too much after money, but "Their desire is to know the will of the Lord, and to do it."

We have been hindered much this year by the smallpox, which lasted until a short time ago, but by the help of the Lord we expect to close up the year in good shape, and make a good report at conference.

Brother Scott gave us some good and helpful talks on the Twentieth Century movement.

J. R. Dickerson, P. C.

TRINITY CIRCUIT.—At Trinity Church we have had a glorious meeting. This is Brother W. M. Watson's charge. At this appointment was the memorial service held in honor of Brother John Eidson, on the fifth Sunday in July. Rev. M. M. Smith was to have preached the funeral discourse, but was not able to be there, owing to illness in his home. Our heroic and ready P. E. Babcock filled the place. I was invited to be there by our dear Brother Watson, but had declined on account of other engagements, but a card from Brother Babcock, asking me to go if possible, and my other plans for Missouri at that time being broken up, I felt I could

go and help at Trinity; and on Tuesday of the following week I arrived at Booneville, the railroad station, and went out next day to Trinity. There were crowds in attendance, and at night the congregations were large, but orderly. Let me say this, and let it burn its way to any heart who needs it: I have held meetings in the country and towns, and have had good order, but never have I been in any place where the audiences were large or small that there was not a giggling girl or flippant boy, except Trinity. There was not such a boy or girl in the meeting, from start to finish, not one. The order was perfect. I hope all the preachers in Arkansas will read this to their congregations and let them know there is one large church, and one large neighborhood where such is not and would not be tolerated if it should suddenly appear—Trinity, on our Trinity circuit, in the Jonesboro District, White River Annual Conference, M. E. Church, South. Our meeting resulted in 18 conversions and reclamations. Nine joined our church. Can any reader give in the "Methodist" a specific for backsliding that will be as a preventive? Why, Oh! why, do our people backslide so much? As this is to be a brief (?) note, I am reminded to tell a thing here that was an actual occurrence in F. county in '75, when I was the pastor on that work, i. e., Salem circuit. A C. P. C. minister told me about it. There was a certain man, not very bright; he professed religion and joined our church and backslid. Next year he was reclaimed and went to the C. P. C. preacher and said: "Brother G., last year I got religion and joined the Methodist Church and they believed in backslidin', and I backslid; now I want to jine your church, as you don't believe in backslidin', and I'll not backslide, will I?" Surely, our people all over Methodism do not believe in the necessity of backsliding. Trinity has a membership of nearly 200. In 1874, under the administration of the Rev. A. H. Woodard, L. E., now in Cross county, there was held at this same place a forty days' meeting. Think of it! Forty days and forty nights, and that meeting saved the day for Methodism in that country. Doctor, I must say something here as to your definition on "Emotional Religion." You ask, "What is meant by emotional religion—noise and shouting which comes to nothing?" You go further, and say: "Certainly, such religion as that is the baldest hypocrisy." I do not understand you. You grant "outbursts of gladness in a long cherished hope realized." You grant to the "sinner, (mourner, I guess you mean) burdened with a true sense of guilt, a joy." But you say it is "noise" and comes to nothing." That forty days' meeting of much "noise" and much "shouting" has come to this strong membership paying \$200 a year to the P. E. and the P. E.'s and other claims, and gave them a church building worth \$1,000 or \$1,200. Is that "something" or "nothing"? And I have the names of twenty of those converts who were converted twenty-six years ago under the ministry of Brother Woodard.

Now all these good things I have said about Trinity and then not all told, by odds in favor of the untold. But now here is a thing I want to tell and let it fall where the obligation rests: I found one copy of the "Arkansas Methodist" in that large membership. I got concerned in the matter and Brother Watson gave me the field, or rather I took it by consent, and on the last night of our meeting I got thirteen subscribers for the "Arkansas Methodist." I asked for twenty, but did not get them, but I think that roll of sample copies you are going to send will do the balance. God grant that it may. Near the church is a parsonage with five acres of ground, bought and paid for last year. The house needs additional rooms. You good people of Trinity fix that house for your preacher and then he can live in your midst. Brother Watson was not able to do much in the meeting, but his presence was a benediction. His people love him. Brother Hargett, a C. P. C., did us good work in sermon, prayer and song. Blessings on the kind families I visited, and may Trinity take higher ground and go on to perfection. Amen. Jas. F. Jernigan.

Quarterly Meetings.

Jonesboro District, third round, S. H. Babcock, P. E.

July—Trinity circuit at Trinity, 28-29; Lorando at Bethel, July 31, August 1.

August—Shiloh at Greensboro, 2-3; North Jonesboro, at Jonesboro, 4-5; Marked Tree at Deadtimmer, 7-8; Marion at Bethany, 11-12; Crawfordsville, 12-13; Lake City at Macey, 18-19; Big Lake at Petterson's school house, 22-23; Blytheville at New Light, 25-26; Mitchell's Point, 29-30.

September—Cotton Belt Mission, at Dryden, 1-2.

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

August—Gravelly circuit at Gravelly, 25-26; Walnut Tree circuit at Walnut Tree, 26-27.

A UNIVERSAL FOOD.

Following Nature's Footsteps.

"I have a boy, two years old, weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk.

"This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage." F. W. Leavitt, Minneapolis, Minn.

One advantage about Grape-Nuts Food is that it is pre-digested in the process of manufacture; that is, the starch contained in the wheat and barley is transformed into grape sugar in exactly the same method as this process is carried out in the human body, that is by the use of moisture and long exposure to moderate warmth, which grows the diastase in the grains and makes the remarkable change from starch to grape sugar. Therefore, the most delicate stomach can handle Grape-Nuts and the food is quickly absorbed into the blood and tissue, certain parts of it going directly to building and nourishing the brain and nerve centers.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

September—London and Knoxville at London, 1-2; Rover circuit at Shady Grove, 8-9; Danville and Bellville at Bellville, 15-16; Prairie View circuit at Prairie, 22-23; Clarksville circuit, 29-30.

October—Lamar and Mt. Olive at Lamar, 6-7; Dardanelle circuit at Park Grove, 13-14; Ola Mission at Ola, 14-15; Clarksville station, 20-21; Coal Hill and Altus, 27-28.

November—Ozark circuit, 2-3; Ozark station, 4-5; Dover circuit, 10-11; Dardanelle station, 11-12.

Harrison District, fourth round, Pierce Merrill, P. E.

August—Valley Springs at Valley Springs, 25-26.

September—Bellfonte circuit at Bellfonte, 1-2; Carrollton circuit at Carrollton, 8-9; Kingston circuit at Bluff Springs, 15-16; Gaither Mission at Gaither, 22-23; Leslie circuit at McGuire's Chapel, 29-30.

October—Lone Rock Mission at Lone Rock, 3-4; Mountain Home circuit at Wesley's Chapel, 6-7; Mountain Home station, 7-8; Yellville circuit at Pleasant Ridge, 13-14; Yellville station, 14-15; Lead Hill circuit at Lead Hill, 20-21; Harrison station, 27-28.

November—Green Forrest circuit, at Green Forrest, 3-4; Berryville circuit at Berryville, 7-8.

Eureka Springs station at Pine Street Church, 10-11.

Remember, brethren the importance of your getting all of your officials to be present at these quarterly meetings. It is their imperative duty to be present. Let us press every claim committed to our charge. Let this be our motto, "All the claims paid in full."

Camden District, fourth round, R. R. Moore, P. E.

September—New Lewisville circuit at Stamps, 8-9; Magnolia circuit at Christie's Chapel, 12; El Dorado station, 15-16; Lapile circuit at Concord, 19; Magnolia station, 22-23; Hampton circuit at Hampton, 29-30.

October—Bearden and Thornton at Chambersville, 4; Fordyce station, 6-7; Camden circuit, 10; Stephens and Waldo at Stephens, 13-14; Junction City station, 20-21; El Dorado circuit, 23; Atlanta circuit, 25; Onalaska circuit, 27-28; Harmony circuit, 31;

November—Chidister circuit, 3-4. Walnut Hills circuit, 8; Genoa circuit, 10-11; Bright Star circuit, 13; Camden station, 17-18.

Ft. Smith District, fourth round, S. Anderson, P. E.

September: Alma ct, at Alma, 8, 9; Van Buren ct, 15, 16; Paris and Charleston, at Paris, 22, 23; Booneville ct, at Wesley's Chapel, 29, 30.

Batesville District, fourth round, J. K. Farris, P. E.

September: Sulphur Rock ct, 1, 2; Oil Trough ct, 8, 9; Jacksonport miss, 15, 16; Calamine ct, 16, 17; Cedar Grove miss, 22, 23; Mt. View ct, 23, 24; Batesville sta, 30, and Oct. 1.

October: Jamestown ct, 6, 7; Cushman ct, 13, 14; Melbourne ct, 20, 21; Newberg ct, 27, 28; Iuka miss, 28, 29.

November: Evening Shade ct, 3, 4; Ash Flat ct, 10, 11; Salem ct, 17, 18; Camp miss, 18, 19; Newport sta, 25, 26.

Morrilton District, fourth round, Wm. Sherman, P. E.

September: Atkins ct, at Atkins, 1, 2; Adona miss, at Adona, 8, 9; Plumerville ct, at Plumerville, 15, 16; Morrilton sta, 16, 17; Cleveland miss, at Zion's Hill, 22, 23; Morganton ct, at Morganton, 29, 30; Quitman sta, 30 and Oct. 1.

October: Martinville ct, at Batesville church, 6, 7; Springfield ct, at Springfield, 7, 8; Russellville sta, 13, 14; Perryville miss, at Houston, 20, 21; Conway sta, 23; Conway miss, at Fairview, 24; Quitman ct, at McNew's

Chapel, 27, 28; Mt. Vernon at Pleasant Valley, 28, 29.

November: Clinton ct, at Clinton, 3, 4.

Married.

CHAPMAN-HICKS.—July 8th, 1900, Mr. Jasper Chapman and Miss Lucy Hicks, Rev. G. W. Williams officiating.

HICKS-CHAPMAN.—On Easter Sunday, April 15th, 1900, Mr. Will T. Hicks and Miss Barbara Chapman, Rev. G. W. Williams officiating.

LEVI-GENTRY.—May 27th, 1900, at the residence of A. G. McKnight, Eureka Springs, Ark., John Wesley Levi and Miss Cora Gentry, Rev. P. C. Fletcher, officiating.

ROBERTSON-NEWTON.—At the residence of the bride's father, Geo. G. Newton, Esq., July 22d, 1900, by Rev. W. H. Metheny, Mr. A. W. Robertson to Miss Claudia Newton, both of Berryville, Ark.

ADAMS-PENWELL.—July 4th, 1900, at the parsonage of the Pine Street Methodist Church, Eureka Springs, Ark., S. S. Adams, of St. Louis, Mo., and Miss Cora Penwell, of Eureka Springs, Rev. P. C. Fletcher, officiating.

DUDLEY-JORDON.—June 19, 1900, at the parsonage of the Pine Street Methodist Church, Eureka Springs, Ark., Mr. C. E. Dudley, of Paris, Tex., and Miss Dawson Jordan, of Eureka Springs, Rev. P. C. Fletcher, officiating.

CORRIGAN-LEAK.—At the residence of the bride's mother, Mrs. N. S. Leak, near Junction City, Ark., Aug. 3, 1900, by Rev. J. C. Rhodes, Rev. Dr. M. B. Corrigan, a distinguished member of the Little Rock Conference, stationed at Camden, Ark., to Miss Rosa B. Leak, of Claiborne Parish, La. The bride is a member of one of the largest and most notable families of North Louisiana, a lady of rare endowments, and worthy of the position and fortune of the eminent divine whose name she assumes.

Why is a thief who gives his confederate away like Constantinople? Because he is constant to no pal (Constantinople).

Warning Order.

State of Arkansas,)
County of Pulaski,)
In the Pulaski Chancery Court.
William Champion, Plaintiff, vs. Caroline Champion, Defendant.
The defendant, Caroline Champion, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, William Champion. CHAS. M. CONNOR, Clerk.
August 10th, 1900.
John Barrow, Solicitor for plaintiff.

Warning Order.

State of Arkansas,)
County of Pulaski,)
In the Pulaski Chancery Court.
Mattie E. Smith, Plaintiff, vs. Frank T. E. Smith, Defendant.
The defendant, Frank T. E. Smith, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Mattie E. Smith. CHAS. M. CONNOR, Clerk.
August 10th, 1900.
John Barrow, Solicitor for plaintiff.

Warning Order.

State of Arkansas,)
County of Pulaski,)
In the Pulaski Chancery Court.
Lizzie Davis, Plaintiff, vs. Chas. H. Davis, Defendant.
The defendant, Chas. H. Davis, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Lizzie Davis. CHAS. M. CONNOR, Clerk.
August 10th, 1900.
John Barrow, Solicitor for plaintiff.

Missions.

What We May Do.

The writer has now attended all the district conferences of the Arkansas Conference. Without exception the P. E.'s have given due prominence to the cause of missions. Both preachers and laymen have shown deep interest in the work of spreading the "good news" to earth's remotest bounds. If the brethren will continue to stress the following suggestions it is believed that a better missionary conscience will be developed and larger contributions received:

1. Let all the Sunday-schools be organized into missionary societies or the discipline directs. This feature of the work has not been faithfully done. If the unorganized Sunday-schools would pay fifty cents per month, this would add more than \$1,000 to our foreign missionary contribution from this conference. This ought to be done. No one would be the poorer and this fund alone would support a missionary in the foreign field. And yet the financial feature is the smallest benefit to be had from such organization. The educational value is incommensurable. The observance of missionary day gives the superintendent or pastor an opportunity to indoctrinate the children and fill their young hearts with noble purposes to assist in taking this world for our Christ. If this organization were utilized for all it is worth, it would enable us to grow up a generation of church members, among whom no anti-missionary sentiment could be found. Let pastors and superintendents see to it that the disciplinary provision is carried out, and the latent possibilities of the Sunday-school utilized for our Lord's cause.

2. It was also found that more could be done in the way of distributing missionary literature. Some pastors have been wise in this, while others have neglected it. Our people will never have a missionary conscience, till they read more on this subject. Missionary literature is abundant and cheap. Indeed, much helpful reading matter on this subject can be had gratuitously from our mission rooms at Nashville. These leaflets, tracts and booklets will greatly help the pastor who feels responsible for the missionary sentiment of his congregations. Missionary information in the head and the religion of Christ in the heart, will give any man the missionary spirit. The last annual report of our board of missions should be in every Southern Methodist home. This can be had by simply paying the postage.

3. Let us preach oftener and with a more authoritative tone on the subject of missions. It was discovered that some of our congregations have not heard a sermon on missions this year. In one case a layman said he didn't know whether the people in his community were in sympathy with the cause of missions or not, as the subject had never been mentioned there. Let no man apologize for preaching frequently on this subject. Let the matter be laid upon the consciences

CANCER IS NOT INCURABLE

Time was when Cancer was considered as incurable as leprosy. Physicians and friends could give little relief or encouragement to one afflicted with this terrible disease. Even now doctors know of no remedy for this fearful malady; while admitting it to be a blood disease, they still insist that there is no hope outside of a surgical operation, and advise you to have the Cancer cut out, but at the same time cannot assure you that it will not return. You may cut or draw out the sore, but another will come in its place, for the disease is in the blood—is deep-seated and destructive, and beyond the reach of the surgeon's knife or caustic, flesh-destroying plasters. The blood must be purified and strengthened, the system relieved of all poisonous, effete matter before the Cancer sore will heal.

S. S. S. is the only medicine that can overcome this powerful and contaminating poison and force it out of the blood. It builds up and invigorates the old, and supplies new, rich, life-giving blood. S. S. S. is a purely vegetable remedy; no mineral can be found in it; the roots and herbs from which it is made contain powerful purifying properties that act directly upon the blood system and make a safe and permanent cure of Cancer. It has cured thousands, why not you?

Cancer is not always inherited; your family may be free from any taint, yet your blood may become so polluted that a severe and stubborn form of the disease may develop from a sore or ulcer on your tongue or other part of your body; a slight bruise or hurt, a little pimple on the eyelid, lip

Impure Blood Invites Disease.

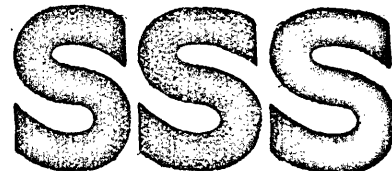
or nose, a small lump on the jaw or breast, a harmless looking wart or mole, and other causes so insignificant as to attract little or no attention. If you have an obstinate sore, don't rely upon salves or ointments to cure it—begin with S. S. S. at once; it will cleanse your blood and prevent the formation of cancerous cells.

Mrs. R. Shirer, La Plata, Mo., writes: "A small pimple came on my jaw about one inch below the ear on the left side of my face. At first it gave me no trouble, and I did not think it was anything serious until the jaw began to swell and became much inflamed. At the same time the sore began to spread and eat into the flesh, and gave me intense pain. I tried everything I could hear of, but nothing did me any good. I then began the use of S. S. S., and after taking several bottles the Cancer healed, and there is now no sign of the disease. This was two years ago, and I am still enjoying perfect health."

Send for our special book on Cancer; it contains much information that will interest you; it is free.

Write our physicians about your case, and for any advice or information wanted; they have made a life study of Cancer and all blood diseases. We make no charge whatever for this.

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of the people. Show that this duty is obligatory, that to refuse to drop in line with our Lord's plan is a repudiation of divine authority, "Shall I help in the cause of missions or not?" can be resolved into this question, "Shall I recognize divine sovereignty or repudiate it?" There is certainly a way to present this thought which will render it impossible to offer a reasonable objection to missions.

4. Let no unscriptural method of taking the collection be tolerated. The appointing of a number of girls and giving a prize to the one who collects the most, the "birthday penny parties" and other ridiculous methods which do not appeal to the conscience should not be permitted among us. These methods are not only undignified and unscriptural, they are absolutely contemptible in the eyes of sensible people.

Better half the collection and an incipient conscience, than all the collection and no conscience.

The writer is under obligations to all the presiding elders for their uniform courtesies, to all the brethren for their cordial, fraternal reception and to a number of homes for their boundless hospitality.

O. E. Goddard.

Contributed.

Oregon Notes.

Dear Dr. Godbey—Some of the readers of the "Arkansas Methodist" will be interested to learn that Rev. Fred A. Lark has become a "benedict." He took the vow and entered into this holy order at 8 p. m. July 4th, 1900. The young lady to whom he pledged his faith and love is every way worthy to be his life partner in the Methodist itineracy. She was Miss Elsie M. Thomas, the accomplished daughter of Rev. and Mrs. T. Thomas. The ceremony was performed in the parsonage of our church in Oakland, Ore., by the writer, assisted by Rev. C. A. Hyatt. The special friends of Brother Lark think she has "done well," and that she graces the parsonage at Leba-

non, while those who are acquainted with her, know that Brother Lark could not have done better on either side of the Rockies. She is a young lady of rare accomplishments of both heart and head. Blessings on them!

Brother Lark has been with us less than one year, having been transferred last fall from the Arkansas Conference, but he has already made many friends, and gives promise of increasing usefulness in this Western field.

Arkansas has also given us several other preachers whom we have learned to love, and whom we hold in high esteem "for their works' sake." Rev. C. A. Hyatt, of Corvallis; Rev. E. F. Wilson, of Medford, and Rev. L. C. Wilson, of Grants Pass, all of the Little Rock Conference, are much appreciated, as are also the wives of the two Wilsons. Unfortunately, Brother Hyatt is still in "single misery," but, of course, does not expect to remain there forever. Last, but not least, we have Rev. J. D. Sibert, late of the White River Conference, with us. He is a "big" preacher, and is doing a splendid work in Oregon. His wife is also doing a much needed work in Junction City, where they live, in the Sunday-school and W. H. M. S. interests of our church, and she is doing it well, too.

Our church is not so strong in Oregon as in Arkansas, but we are growing, and human hearts are responsive to the Gospel here as there. Faithful and efficient men can reach and save men here as easily in our church as in any other. God honors his word at the mouth of the ministers of the M. E. Church, South, as truly as by any other.

This is a land of fruits and flowers, and only needs grace and goodness to make it a picture as beautiful as a dream.

The "Arkansas Methodist" is a regular visitor in our home. Our hearts thrill with joy at the recital of the victories won by our brethren there, especially in the bounds of the Arkansas Conference, where so many of our friends and loved ones

live, and from which some have gone to their beautiful home "in the land of the cloudless sky."

May we be also ready!

H. S. Shangle.

Halsey, Ore.

Nature "makes all things beautiful in their time." Every one of life's seasons, when life moves on Nature's lines, has its own charm and beauty. Many women dread that period when they must experience change of life. They fear that face and form may suffer by the change, and that they may fail to please those whom they love. The value of Doctor Pierce's Favorite Prescription in this crisis of woman's life lies in the fact that it assists Nature. Its use preserves the balance and buoyancy of the mind and sustains the physical powers. Many women have expressed their gratitude for the help and comfort given by "Favorite Prescription" in this trying period. Its benefits are not passing but permanent and conduce to mental happiness as well as physical strength.

"I hear you were mixed up in a rather shady transaction last week." "I cannot tell a lie. I was. I bought a couple of blinds for the kitchen window."—Exchange.

IF THE BABY IS CUTTING TEETH.

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

Disheartening.—"Nothing," says Scribbler, "is more disheartening to a man than the discovery that he has married a woman who loves to keep his writing-table in order." —Tid-Bits.

At Rest.

COTTINGHAM.—Virginia Delanie Cottingham was born in Tennessee November 9th, 1834, and departed this life June 26th, 1900. She was converted when young and joined the M. E. Church, South, and lived a consistent member until her death. She was first married to Marion Williams; next to David Gulley, and next to James Cottingham, with whom she lived until her death. She was the mother of ten children. She said she would like to stay with us, but, if she could not, she was ready to go. She had many friends. She was kind to everybody and seemed to be loved by everybody. Her funeral was conducted by Brother O'Bryant. She leaves many relatives and friends to mourn her loss. Written by her daughter,
Melissia McKelvy.

BLACK.—Miss Effie J., daughter of H. C. and S. A. Black, was born January 4th, 1878, in Calhoun county, Ark., and died in Batesville July 5th, 1900. Last fall she went to New Orleans to prepare herself as a professional nurse, but in December she had measles, which developed into lung trouble, and in May she came to her mother in Batesville in the last stage of consumption. She failed very rapidly until the 5th of July, when she peacefully fell asleep and was laid to rest in the cemetery at Batesville. Some ten years ago, she united with the M. E. Church, South, and last fall she was converted, since which time she has lived a consistent Christian life. During her sickness she gave evidence of the genuineness of her faith, and though conscious that her departure was near at hand, she was not alarmed in the least, but seemed perfectly willing to go to the land of an "unclouded sky." May heaven bless and comfort the bereaved family.
R. A. Holloway.

CLAUDE.—Bascom Bryan, was born November 10th, 1897, and died May 3d, 1900. Leonard D. Claude was born January 15th, 1900, and died July 17th, 1900. They were sons of Rev. J. D. C. and Mozella Claude, of Lamar, Ark. The hand of affliction has truly fallen heavily, and in close successive strokes on Brother and Sister Claude and family, but they "endure as seeing Him who is invisible." They realize that the Lord has taken their children to a house not made with hands, and has placed the beckoning hands of two dear boys in the beautiful gates. And though sadly, yet with great faith in God, and love for His cause they bow to His will as to a loving Father, knowing that "all things work for good to them that love God."

Bascom and Leonard leave with their father and mother, four brothers to sadly miss them during life, and only remember as their younger brothers who in the bloom of youth succumbed to death. May God's blessings ever keep those who remain.
H. A. Matney, P. C.

ROBINSON.—Mrs. Miriam Robinson was born in Shelby county, Ala., April 9th, 1826, and departed this life January 15th, 1900. She joined the Methodist Church when she was twelve years of age. In 1847 she was married to J. B. Robinson, who preceded her to the glory world a few years ago. She moved to the state of Arkansas in 1855, joined the Mt. Pleasant Church in Drew county, and was a faithful member until God called, "It is enough." She tented regularly at the Mt. Pleasant camp ground for about forty years. There are very few persons in this world

that feel any more kindly toward a Methodist preacher than Sister Robinson did. We miss her very much from the church services. She was always present unless providentially hindered. She always extended a kind, helping hand to the sick. There was a general feeling, the day we buried her, that one of our best members was gone. She leaves three sisters and one brother, and three children.
T. O. Rorie.

FISHER.—Ada M. Fisher, wife of R. W. Fisher and daughter of Arty M. and McPherson Miller, local deacon of Social Hill Circuit, Little Rock Conference, was born in Bartow county, Ga., October 18th, 1867; died at her home in Friendship, Hot Spring county, Ark., July 5th, 1900. She leaves a husband and five children, father and mother, one brother and sister to miss her in all of her tender relations to them. She was baptized in infancy by W. P. Rivers, of North Georgia Conference; was converted and joined the M. E. Church, South, in September, 1882, and lived a consistent member until death. She was truly a devoted wife and mother. In her expiring moments she expressed a regret of leaving her two smallest children and said she would not be away from them long. Being asked by her aged father if she was willing to die, she expressed herself as being in the blissful attitude of being between earth and eternal glory, and said to her father, though he had started for the crown first she had won it first. After having taught her children by her godly walk how to live, and leaving such manifestations of the presence of Jesus in a dying hour and a bright hope of her eternal reward, she teaches not only her children but her sorrowing husband and weeping relatives and friends how to die. We laid her remains in the Friendship Cemetery to await the day when God shall say, "Well done, thou good and faithful servant. Enter thou into the joys of thy Lord." May God bless the sorrowing ones. May they look forward to a happy reunion in heaven.
C. R. Shelton, L. P.

Texas Christian Advocate please copy.

SHULER.—Geo. W. Shuler was born February 10th, 1828, in North Carolina. He married Miss Sidney Terrell August 14th, 1856. To them were born eight children; four still live. They moved and located three miles northeast of Hackett, Ark., in 1868, and immediately joined the Methodist Episcopal Church, South; at Bethel. Sister Shuler died in 1891. He married Mrs. Mary McKinnon in 1893, who still lives. He died from cancer, July 26th, 1900. He was no public church worker—altogether unassuming. He was true and faithful to his wife, to his family, to his church, to his neighbor, and to his State. I suppose there was no better man in this country. If he did not follow Christ in feeding the hungry, clothing the naked and ministering to the necessities of the saints, I do not know who did.
Eugene Woodruff.

Hackett, Ark.

CHAFIN.—Mrs. Katherine A. Chafin (nee Pyatt) was born near Little Rock, Ark., October 14th, 1826, and departed this life at Eureka Springs, Ark., June 12th, 1900, after many months of intense and heroic suffering. She was happily wedded to Henry T. Chafin, March 14th, 1861, in Fanin county, Texas, by Rev. W. E. Bates. She united with the Methodist Church at the age of eleven, to which she remained a true and devoted member till her transfer to

the Church Triumphant. Her life was beautiful in its simplicity and usefulness. Much of her time she devoted to church work, especially in the Sunday-school. She was the mother of four children, three of whom preceded her to the eternal world. A noble, consecrated, and self-sacrificing daughter, Miss Lily, survives her. Her husband, who felt so keenly her death, only survived her thirty days. Exactly one month from the time of the wife's death the husband was laid by her side. He, too, was a devoted Christian and member of the Methodist Church. Hand in hand they journeyed for twenty-nine years, and now they are together again, but this time in that "land of an unclouded day." Unto the daughter "the house is left desolate," but she knows the source of strength and consolation in such dark hours.
P. C. Fletcher.

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Young People's Hymnal, round or shaped, 30c each; \$3.60 per dozen; words only \$1.25 per dozen.

Hymn Books of the Methodist Episcopal Church, South, 24mo (size 3½x5½ inches). Brevier type. Cloth, 25c; sheep, 40c; roan (black leather), embossed, gilt edges, \$1; morocco, extra gilt, gilt edge, \$1.75.

12mo (size 5x7½ inches). Pulpit edition, pica type. Sheep, \$1; roan (black leather), embossed, gilt edges, \$1.50; morocco, extra gilt, gilt edges, \$3.

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Hymn and tune book, 8vo (size 6x8½ inches). Brevier type. In either round or character notes. Board sides and leather back, 80c; cloth sides and leather back, \$1; morocco, gilt edges, \$2.50; cheap stiff backs, 50c.

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Notices.

Sardis Camp-Meeting.

The Sardis camp-meeting will embrace the first Sunday in September, beginning on Thursday night before. Preachers who have been invited are expected to be on hand. Our third quarterly meeting will be held in connection with the camp-meeting. We are expecting a grand time, spiritually. Pray for us.

J. W. HARRELL.

Dedication.

Rev. F. S. H. Johnston will dedicate our new church at Berryville, Sept. 2nd (first Sunday), 1900. All former pastors invited.

W. H. METHENY, P. C.
Berryville, Ark.

Salem Camp-Meeting.

To friends of and visitors to the Salem camp-meeting, near Ben-

ton, Ark., on Alexander circuit, which is to be held in September, beginning Friday night before 3d Sunday. We want this to be a great gathering, and a greater ingathering. God has blessed us with good meetings all around the circuit, and we are exceedingly anxious for this to be the best meeting in the history of the camp. We earnestly solicit the prayers of all praying people.

In love, J. W. WHITE.
Alexander, Aug. 13.

Rev. J. Y. Christmas Sick.

Black Rock Camp-meeting.

Bro. J. Y. Christmas came to help me in my meeting, took sick, and is now very low. His recovery is doubtful. We are doing all we can for him. His little girl was very sick, but is improving. We are having a good deal of sickness here, interfering greatly with our meeting. Truly,
W. W. MILLS.

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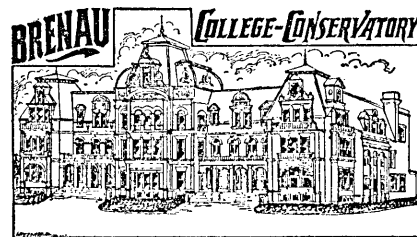
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