

The Arkansas Methodist

J. E. CODBEY, D. D., Editor.
CEO. THORNBURCH, Business Mgr.

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News and Notes.

ON ACCOUNT OF THE POLLUTION of the water supply during the famine it is reported that the fatality of cholera has greatly increased in India and the epidemic is carrying off 3,000 people a week.

OUR WASHINGTON CORRESPONDENT gives us this week about all that can be said respecting the situation in China. The allies continue to hurry troops to Taku. There is report from Russian sources, but doubted at Washington that there has been a great battle within the city of Peking and that the allies were forced to retreat, losing 1800 men, mostly Russians.

LAST WEEK [WE REPORTED A race riot in New York, which arose under circumstances almost identical with those which produced the riot a week or two before in New Orleans. A conflict arising in an effort of an officer of the law to arrest a Negro desperado. We have now to report a riot at Akron, Ohio. A Negro, Louis Peck, assaulted a white girl. The man was promptly arrested but a mob arose on the night of Aug. 22, intent upon lynching the criminal. This mob exceeded in fierceness and recklessness anything of the sort which has occurred this summer. A great number of men broke into a store where arms were kept, and possessing themselves of all sorts of weapons, set out for the jail. It appears that in anticipation of trouble the criminal had been sent to Cleveland, but the mob stormed to and fro in search of him, to the city jail, the county jail, the court house. The resistance offered by the officers and police only caused the rioters to fire upon the people promiscuously. A public hall adjoining the city hall was fired, and afterward the city hall itself, and the mob drove off the firemen. Both buildings were consumed. During the night two persons were killed. As is generally the case, they were innocent and entirely unconnected with the affair, Glen Wade, a boy

eleven years of age, and Rhoda Davidson, four years old. Twenty-two persons were wounded. At 9 o'clock the following morning nine companies of the Fourth Regiment arrived in Akron, but the storm had already blown over, leaving its wreck and ruin and disgrace.

The United States and China.

This government will appoint no commissioner to negotiate with Li Hung Chang, claiming to represent the government of China, until convinced that a government worthy of the name exists in China. That is the substance of the reply sent to Li Hung Chang's request that this government appoint a representative to negotiate a peaceful settlement of the troubles in China. From information received from Minister Conger and other sources, official and unofficial, the President and his advisors think they have reason to doubt whether China has a government responsible enough to carry out any agreement that might be reached by negotiation, and those doubts are adding to the perplexities of the Chinese situation, which are officially recognized to have become much graver since the taking of Peking and the rescue of the foreigners by the allied army. If China has no government strong enough to maintain law and order and guarantee the safety of foreigners, it is the general impression that one will have to be provided by the allied powers. But how, or what its nature shall be, are questions which cannot be answered off hand, but must be given the most careful consideration. It was hoped that after the foreigners were rescued the United States, which neither seeks territory nor revenge, could withdraw its troops; but that hope no longer exists. The United States has the same responsibility as the other allied powers in the establishment and maintenance of law and order in China and cannot withdraw its troops so long as their presence is necessary to preserve peace.

Rev. M. Matsumoto, a native of Japan, who has been graduated from a theological college, and who purposes, in order to master

the English language thoroughly and more fully prepare himself for the missionary career he intends to follow, to take the theological course at Yale University, delivered a very interesting lecture in Washington, which bristled with advice as to the successful conduct of Christian missionary work in the Orient. He said: "There is much work for the missionaries in Japan, but until our missionaries have given up trying to Anglicise and Americanize the East, and devote their whole time to trying to Christianize the people, they will not make much headway. The East will never be Anglicised nor Americanized. It is time to give this up and turn our whole attention to teaching Christianity. Through Japan is the doorway that will lead to the civilization and Christianizing of the East. On the west is the opening through which comes the Christianizing progress of the western world. Japan accepts it, assimilates it, and passes it through its eastern door on to China and throughout the whole of Asia. In Japan today you will see a young man wearing an American hat. His garments will be those of Japan, while on his feet are a pair of English-made shoes. The head is American—the best in the whole civilized world—the body, that of progressive and aggressive Japan; and his feet English. The combination cannot be bettered. Japan is in the transitory stage, and great things will come of the transition."

In view of the probability that the allied powers, in the course of the settlement of the present troubles in China, may be called upon to decide how that country shall be governed in the future, the opinions of Mr. John P. Roberts, a native of New York who has recently returned from China after a continuous residence there of thirty-eight years, are interesting. Mr. Roberts was in business in Shanghai and necessarily became thoroughly acquainted with all classes of Chinese. He said, while visiting Washington: "It is imperative that the present dynasty should be overthrown and a more liberal government estab-

lished. The Dowager Empress, though a very able woman, is China's worst enemy. She hopes to preserve the Manchurian dynasty by blocking progress and keeping the people in ignorance. The deposed Emperor was much more progressive, and would make an acceptable ruler, with proper foreign support and counsel. If a single power could take China and govern it as England has governed India, for the benefit of the governed as well as the governors, it would be a blessing to the Chinese and to the world as well. I believe the vast majority of the Chinese would gladly welcome government by some foreign power. They are a peaceful and innocent-minded lot of people, and want chiefly to be let alone to pursue the even tenor of their ways. That they are not opposed to foreign government is proved by the fact that 400,000 of them have come into the foreign city of Shanghai, accepting foreign control, and willingly paying their share of taxes in return for the protection they receive."

At a meeting of the Anti-Saloon League, held this week, the plans for the fifth annual Anti-Saloon revival, to begin October 22 and close October 28, were submitted and approved. At previous revivals some noted outside speaker has been engaged, but after full consideration it was decided that the programme for the coming series be filled largely by local speakers.

Correction.

There was an error of date, and also of limitations of the ballot, in our editorial note, last week, relating to the amendment of the constitution of North Carolina, which the following will correct:

"Section 5. No male person, who was on January 1, 1867, or at any time prior thereto, entitled to vote, under the laws of any state in the United States wherein he then resided, and no lineal descendant of any such person, shall be denied the right to register and vote at any election in this state by reason of his failure to possess the educational qualifications prescribed in Section 4 of this article."

Educational Notes.

The Money Value of a College Education.

The farmer sent John to college and kept William at home to work on the farm. John finished his education and became a lawyer and a judge. To equalize his gifts to his two sons, the farmer gave William \$1,500 in cash, as that was the amount he had expended on John's education. But some years later William contended that John had by far the best part of the paternal estate, for the income enjoyed by him as the result of his education was far beyond any income he could realize from the investment of his \$1,500. A well educated lawyer's chances of earning two, three, or four thousand a year are fairly good, but the hard work of the uneducated man, combined with his use of \$1,500 as a capital, will very seldom yield to him any such income as his educated brother enjoys.

"But it is not every college graduate who is able to command an income of three or four thousand a year. A young man may go through college and fail in the world."

Yes, that is true. There are a few failures among college graduates. But after all, they are so few in comparison with the whole number that they only serve to emphasize the importance of education. Their failures are not hard to account for; defective moral character, lack of application, neglect of opportunity, even the opportunity to obtain the full advantage of the facilities offered in college, indifference and laziness. These are evils and defects which colleges aim to correct, and often succeed. Still, all colleges presuppose certain native ability and serious purpose on the part of those who enter upon their courses of study and these they cannot supply, although they may develop and intensify them.

But it is a very large proportion of college men who do succeed in life, even if their success be not always measured by a money standard. In some colleges which might be named it is but rarely that a class historian has occasion to speak of one out of fifty as making a failure in life. And this exhibit becomes quite striking when we take note of the proportion of college graduates to be found among men who have risen to distinction in our country. The press has made such figures as these quite familiar: Thirty-four per cent of the signers of the Declaration of Independence were college men; 36 per cent of congressmen; 47 per cent of speakers of the house of representatives; 55 per cent of members of the president's cabinet; 54 of presidents and vice-presidents; 69 per cent of associate supreme justices, and 86 per cent of chief justices of the supreme court. Modern cyclopedias of biography show, also, that about one-half of all those who have at-

tained sufficient distinction to be mentioned in such works were college graduates. Now, when it is considered that college men do not number one in a hundred of men eligible to such distinctions, it may be seen more plainly how much success in life is attributable to education.

Our figures are drawn principally from the legal profession, but the same general rule holds good in other professions. And in the business world the college graduate is in demand. Practical experience is still of prime importance, but all our great business enterprises are becoming so complicated that their successful management must fall into the hands of men who have enjoyed every advantage which our institutions can offer. Clear thinking, sound judgment, wide and accurate knowledge and well developed reasoning power, which it is the province of the higher forms of education to develop, are coming more and more to be a necessity for the conduct of business.

Therefore, the very best service parents can render their sons and daughters is to place education within their reach and to give them the highest forms of it of which they are able and willing to avail themselves. If there is but little money to be saved for children it may better be expended in this way, in the hope that it may yield a return of one hundred per cent a year, or more; and if there is much money to be left it is all the more important that it should fall into the hands of those who are sufficiently well educated to take care of it and make use of it.—Presbyterian Banner.

The Nation's Curse.

Notice to Voters.

Rev. J. S. Hawkins, superintendent of the Anti-Saloon League of Arkansas, calls attention to the fact that all the people of the state will be called upon September 3d to vote again on the question of "license" or "no license" in their respective counties, therefore give careful attention to put in your vote "against license," for all votes not distinctly against license will be counted as for license.

At Osceola.

We have a report from Osceola that E. A. Tabor, who now has in charge the law enforcement department of the Anti-Saloon League, has very successfully raided the blind tiger dens of that city. The matter of greatest interest in Osceola at this time is the struggle to vote out liquor at the next election. In this struggle the pastor of the M. E. Church, South, Rev. G. G. Davidson, is working bravely. It is a great matter for the good people of the town. Those who understand the schemes of liquor men know that the blind tiger is always made a plea for open saloons, and for

that reason they nurture the blind tigers.

We must fight for legal prohibition, and after that for the enforcement of the law, or make up our minds to surrender the cause of temperance altogether, so far as legal aspects are concerned. This we cannot think of doing.

The Anti-Saloon League has done some excellent work, but we need not rely wholly or chiefly upon it. At this time every advocate of temperance should be an organizer in his own community, that a full vote may be polled September 3d.

Temperance Committee's Report.

Osceola, Ark., July 21, 1900. To the Presiding Elder and Members of the Jonesboro District Conference.

Brethren—We, your Committee on Temperance, beg leave to submit the following report:

We note with pleasure that the temperance sentiment is growing all over the State. We reaffirm our hostilities to the liquor traffic, and would urge upon our brethren the importance of a vigorous campaign throughout the entire district, that every county may go "dry" at our September election. We commend our brethren who have so heroically and uncompromisingly championed the cause of Christian temperance in their respective counties. We recognize the Anti-Saloon League as being the best specific form of organized effort against the liquor traffic, and hereby pledge to it our heartiest co-operation. We appreciate most heartily the well defined and forceful utterances of the "Arkansas Methodist," each week, on the temperance question, and recommend the widest possible circulation of the Searchlight throughout our entire district. Respectfully submitted,

Frank Barrett,
James T. Seaton,
A. J. Johnson,
Committee.

Campbell Boll, Secretary.

An Appeal to Negro Voters.

We have from Rev. J. S. Hawkins, for publication this week, a paper of some length addressed to the negro voters. We have not thought its publication would accomplish anything, as not a dozen negroes, we suppose, read this paper. But the end which Rev. Mr. Hawkins desires to reach is important, and we commend it to the preachers and other readers of the "Methodist," to do all in their power to instruct the negroes in their communities and enlist them in the temperance cause.

A Righteous Decision.

Judge Bower, of the Dallas Corporation Court, has recently rendered a decision that the serving of light lunches in saloons was only a subterfuge for evading the law in order to get to sell liquors on Sunday under the restaurant act, and that hereafter all such cases would get the penalty of the law. This is a righteous decision, and law-abid-

ing citizens heartily approve the action of this upright judge.—Texas Christian Advocate.

Why Coddle Them?

In regard to the law's dealing with saloon keepers the Nashville Christian Advocate pertinently says:

"Why should it be thought proper to coddle the very class of men who are a constant menace to our civilization? Have saloon keepers, gamblers, and such transgressors more rights than reputable citizens? To compromise with them, to dally with them, to wink at them, to suffer them to go on without molestation or interference of any sort is to merit and earn their contempt. The one and only thing for which they have a wholesome regard is the vigorous and unrelaxed grip of honest, incorruptible judges and executives. As things go it is not to be hoped that they will ever entirely cease from their nefarious proceedings; but if they are taught that whenever they are caught playing the game of offenders they will be fully and honestly punished, then it is certain that they will learn to keep themselves within the bounds of common decency."

Contributed.

TWO QUESTIONS.

REV. W. S. WOODARD.

Many parents are being perplexed with two questions these days. They are:

1. Ought I to give my children a better education than they can obtain in the public school?
2. If so, where shall I send them?

These questions must be settled now. A month hence will be too late.

Three things must be considered in settling the first question. The parent's ability to send his child to school, the capacity of the child to learn and his desire for an education.

Many parents are not able to give their children a collegiate education, hence there is no moral obligation on them to do so.

But others are able, and this makes it their duty to educate their children, provided they have both capacity and desire for a better education. It is useless to send a numskull to college; neither will it, ordinarily do much, if any, good to send one who has no thirst for knowledge.

Yet there are many young men and young ladies eager to go to college. They have completed the course of study in the public school, thereby giving sufficient evidence of capacity for higher attainments, and their parents are abundantly able to give them a collegiate education.

These factors settle the first question. It is the duty of such parents to send such children to college, and to do so this year.

The only question for them to consider now is: To what college shall I send my sons and daughters?

This is a vital question. One of the most important within the purview of a parent's thinking. On its

proper settlement immortal interests hang.

With many the first consideration is as to the cost. Where can I send for the least money? This should be an after consideration. The first question ought always to be: In what institution will the spiritual side of my child be developed along with the mental.

Man is a three-fold being, having a physical, mental and spiritual nature. The education that does not provide for each of these is narrow and incomplete. State institutions cannot develop the spiritual or religious side of man's nature. This is the prerogative of the church, and not of the State. Hence the education given by the State is incomplete; and the defect is at the most vital point. It is dangerous to develop the intellect and at the same time dwarf the heart. This is the way rascals are made.

The first duty of the parent then is to select a church school in which to educate his children.

This question now being settled, the next that arises will be: Which one of the colleges of my church can give my son or daughter the best advantages?

To help Missouri Methodists to settle this question, I want to say that Central College, at Fayette, Mo., is second to no other.

Here we have a campus of fifteen acres, thoroughly sodded with blue grass and set with shade trees, on which there are five buildings, the materials of which are stone and brick, and three others that are built of wood.

Cupples' Hall is the gift of Mr. Samuel Cupples, of St. Louis. It is a magnificent building, and is to be a dormitory for young preachers. It will be occupied for the first time in September. Mill's Hall, formerly occupied by young men, will be given to young ladies.

The college proper is now confined to Science Hall, a very superior building, while the academy is confined to the old college building.

The faculty of the college proper includes fifteen names and that of the academy seven.

Nineteen diplomas were given in June, three of which were secured by females.

The college ranks high. Her graduates have won greater distinction in the Eastern universities than those from any other Western school. In the inter-state contests in oratory her students have captured six out of eleven prizes, more than all the others combined have secured.

In a contest with ten States last spring her representative was graded second best.

Certainly there is no better school west of the Mississippi river.

Yet Missouri Methodists, numbering 102,083 members, sent only a fraction over 200 students here last year. Twelve hundred and fifty-six students are all that were reported to have attended all except two Methodist schools in the State, year before last. Include those two and say 1,500 pupils matriculated in the Methodist schools of Missouri for the year which closed in June, 1899, not less than 3,000 ought to matriculate in our schools next year, one-

tenth of whom ought to come to Central College, and half as many attend Central Academy here. Fayette, Mo.

RISE AND PROGRESS OF FAYETTEVILLE, ARK.

MRS. P. H. PRINCE.

Editor "Methodist"—In the last ten years Fayetteville has grown from 2,500 inhabitants to 6,000. And as it contains a fine, substantial citizenship is an ideal summer resort, with an elevation of 1,600 feet, is the home of the State University, four public schools, twelve churches, beautiful homes, ten hotels, water works, electric lights, large ice and cold storage plant, three banks, finest depot in the State, two railroads, three wagon factories, two large roller mills, largest poultry packing house in the South and largest fruit shipping point in the State, it doth not yet appear whereunto it shall grow.

At any rate, it is a wonder that everybody does not leave the plains and swamps of Arkansas, and move to this part of the State, where there is joyous life in the air, health in the breezes and scenery that will satisfy the most artistic soul.

To me, born and reared as I was among the blue mountains of East Tennessee, it seems that I have come back to my own. Aside from the similarity in the topography of the county, the region is full of East Tennesseans, who came here many years ago. It is said that true to their mountainous instincts, instead of selecting the level and richest government homesteads, the majority chose the rugged hill and mountain side, where the views were fine, and where the water rushed in sparkling plenty from spring and stream. Parenthetically, high thinking has always characterized the East Tennesseans.

The fruit farms are beautiful. It is a world-wide fact that this part of the State produces the finest apples in the world. The berry industry is marvelous. Many hundred acres are cultivated in strawberries and blackberries. One farm of strawberries, containing 750 acres, is within a mile of town. Hundreds of people came from all points of the compass to gather them. Their encampment was like a soldier's tented camping ground.

There is a very noticeable air of thrift about the majority of farmers. They raise everything almost for home consumption, and find a market for everything they desire to sell.

There is a national cemetery here containing 1,500 union dead. There are also 900 Confederate soldiers buried in the Confederate cemetery. These men, wearing the blue and the gray, lost their lives at Prairie Grove and Pea Ridge.

The pride of Fayetteville, of the county and of the State, is the University. Built on majestic lines, and crowning a magnificent eminence of the town, in a campus that is ideal in its loveliness, it is fitted for the higher education of the several hundred students that are gathered within its walls.

At its head is a noble Christian gentleman, President Buchanan, whose influence has been so potent

and uplifting, that pupils and citizens alike unite in saying the moral tone of the University has greatly improved.

Many Christian teachers also of the University are conscientiously doing their duty by the students. I have never seen a more orderly, nor more gentlemanly body of students in my life. We have lived several months very near the campus, and from the seven hundred pupils I have not seen an act bordering on rudeness. Usually, proximity to a large school is not desired, but to us it has been a delight.

Our new Methodist Church will soon be completed, and will be one of the handsomest in the connection. The ladies of the church—two especially—have pledged themselves that by the first of September it shall be finished. When it is understood that our faithful pastor, Brother Hanesworth, has bent all his efforts to the care of his flock, and to erecting this beautiful house of worship, and that the members have given liberally, you will see how laudable the pleasant task for the ladies to secure the several hundred dollars yet due, and to crown the beautiful edifice with their gift of labor and love. Eight hundred students are expected at the University this fall. You can realize how anxious we are to have a suitable church for the ingathering of the large percent of Methodist boys and girls who will be in attendance at the school. The Christian, cultivated people of Fayetteville, and a better people I do not find anywhere, have the interest of all these young people at heart, and expect to try in every laudable way to keep them from



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drifting when away from home. We know that the parents of these boys from all parts of the State will feel grateful for the church's kindly interest in their children. And so, if they, or any Methodists over the State, former students or graduates of the University, are interested in the welfare of these Methodist boys, let me assure them that they cannot do a better nor a more gracious act than by sending the ladies a small offering for the completion of our church. The parents will thus aid us in binding their boys to the church, and the old students will thus recall pleasant memories of days spent long ago in this most beautiful city "twined about the brow of the Ozarks."

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Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

Louis F. Waibel, Ph. G., St. Louis, Mo., wrote: I have recommended Teethina when the doctors gave up the child and it cured at once.

JAN.	FEB.	MAR.
APRIL	MAY	JUNE

Every Month

In the year most women have to suffer for a week. At the best this suffering interferes with household activities and social enjoyments. At the worst it shuts the woman in a darkened room or confines her to bed. Most women can be completely cured of irregularity by the use of Dr. Pierce's Favorite Prescription. It regulates the periods, stops enfeebling drains and cures female weakness.

"All praise is due to you for your wonderful 'Favorite Prescription,'" writes Mr. John W. Coffman, Ellisburg, Casey Co., Ky. "My wife suffered with female irregularity; was confined to bed every three weeks. After using two bottles of Dr. Pierce's Favorite Prescription was cured, and has not suffered any derangement since. Your 'Favorite Prescription' is a boon for delicate women."

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JULY	AUG.	SEP.
OCT.	NOV.	DEC.

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Literature and Review

Any book you see advertised in this paper, any publication of the Methodist Publishing House at Nashville, in short, any book from any publisher you can get by ordering of Godbey & Thornburgh:

Magazines.

Pearson's Magazine: It came in the middle of August. How it did cheer us to read September on the cover. It made us feel cool. Pearson's Magazine is well filled and well illustrated and entertaining and instructive and costs a dollar a year. Pearson Publishing Company, New York.

The Cosmopolitan, John Brisbane Walker, Irvington, N. Y.; \$1. Here are the contents of the September number: "Frontispiece," "The American Boer," "China and the Powers," "What China Really Is," "The Beautiful Man of Pingalap," "The Overture" (a poem), "Portrait Painting and Some Early English Painters," "Buffalo and Her Pan-American Exposition," "The Human Eye and How to Care for It," "The Honor of the Jail," "The Story of Anabel Lea," "A Modern Pirate," "The Work of a Great Cartoonist," "Great Events, Humor and Satire."

These articles are from the best writers and the subjects treated are illustrated in the best style.

Scribners.—Only an established standing and a high reputation could enable this magazine to hold its place at \$3 a year against the great number of magazines which are now published at \$1. But Scribner's is solid, able and has a large and appreciative patronage among the best educated people of the country.

"Success" is the title of a monthly issued by the McGraw Marden Company, New York; \$1.

This publication is especially designed to help people on in the world in the paths of useful employments and professions. It will be found very instructive and helpful to young people.

Books.

"Let There Be Light," by David Lubin. Putnam's Sons, New York.

This book discusses the labor and poverty problems in the form of dialogue and debate of a laboring men's club. It is written by one well acquainted with the various phases of these great social and economic questions and the discussion is in a spirit of sincere inquiry upon the part of a philanthropic business man.

The style of the work is very entertaining and one cannot fail to profit by reading it. We have read many books on the subjects treated in this but have found few more instructive.

"The Status of the Negro." Dr. Charles E. Nash, of this city, whose years have run beyond the allotted three score and ten, and who has had a varied experience in life, has of late employed himself in bringing back the memories of the past and telling his story for the entertainment of the younger

generation. Today the Doctor handed me his little book, "The Status of the Negro." It is a view of the negro as he is today. "De liberty's got de nigger." When Senator Wilson announced to an audience of South Carolina negroes that congress had given them the right of suffrage, an old darky shook his head and said: "De good Lawd knows we suffer nuff now." That is about the view Dr. Nash takes of the situation. His characterizations of the darky are lively and laughable. He tells a thrilling story of his fight with desperadoes and closes his little book with a poem which he asked us not to criticise. The book is quite entertaining.

Current Comment.

His Way of Spreading it On.

Years ago my field of operations included a large number of the "Second-Blessing" brethren. We worked together harmoniously, agreeing that the points of disagreement were not of sufficient proportions to foment strife and generate hard feelings.

One of the most zealous of the preachers, who advocated that way of thinking, said to me one day: "I cannot understand how it is that when other men preach this doctrine they have easy sailing—nobody fussing at them or persecuting them, or even criticising them; but when I preach on the subject everybody is down on me, and I have no rest. I cannot understand it. It is very strange that I am made to suffer so."

I told him in reply that I had the key to the situation.

"Well," said he, "let me have it, for it is very mysterious to me."

I told him we were good friends, and were getting along well together, despite our differences of opinion, and I feared my key would offend him, and I did not want to do that.

"Nothing you could say would offend me," said he. "I know you too well for that."

The way was open, and I proceeded to let in the light on the dark problem:

A certain family consisted of father, mother and one son—the latter an overgrown water-jointed, white-eyed boy, and, withal, a great gormandizer. Butter was his favorite diet. It entered into all his other food. In eating he would manage to get it not only on all his other food, but the table cloth would come in for a share, and his knife and fork and spoon; and it would get on his clothing, and some would drop on the floor.

One day at dinner the old father concluded he could stand it no longer, and resolved then and there that he would not. So he came down furiously on the boy for the way he was eating. His wife, mother-like, took up for the boy on this wise: "Old man, we have but one boy in the world, and as the poor thing has to go through the world but once and all we will ever have to give him will be enough to eat, do pray let the child eat enough without storming at him."

"I am not fussing old 'oman,

at the butter, or about his eating butter," said the old man, "but I despise the way he spreads it on, and I can't stand it, I tell you."

"There, Billy," said I, "you have the solution of your trouble. It is the way you spread it on."

Sure enough, he did not fall out with me. Truth is, he became so convulsed with laughter it seemed for awhile that his sanctification might become endangered.

Another thing, and that is, he never was in darkness on that point again, as far as I could ascertain. —Jonas, in Baltimore Advocate.

Mediaeval Superstition.

Over ten thousand persons went to the French Canadian Church of St. John the Baptist, in this city, in a single day recently to view a portion of a bone from the right arm of St. Anne. The piece of bone is in a small silver case with a glass top. On a Thursday there was an hourly mass, and after each service those who chose viewed and kissed the box. On the feast day of St. Anne it is taken out of the shrine and is in charge of one of the priests. The person seeking relief bows and kisses the box, and then the priest touches the person on the eyes, arm or leg, wherever the seat of the disease is located. Those seeking relief light a candle; for a moment this is placed in the candelabra and then removed. Mothers were there with sick babies; cripples hardly able to walk, even with crutches, went up, and after the relic was applied they would make heroic efforts to walk out of the church without the crutch or cane. One girl, a paralytic, was almost carried to the church by her parents; after she had kissed the relic and had it applied to her body, she made a mighty effort to walk out of the church, and took three steps. Great was the enthusiasm, the people believing that one of the reputed miracles had been performed; but she had done too much, and fell fainting to the floor. A poor boy whose lower limbs were withered visited the relic five times in an afternoon. As is usual every year there are many reports of wonderful cures. There are racks on which persons are supposed to hang their crutches.

Great is the revenue of the church from this relic, which was given to Father Tetreau in 1892 as a gift from the Benedictine monks of St. Paul's, Rome, and is certified to as genuine by Archbishop Corrigan and others. Notices are posted in the church that in order fully to participate in the benefits, each person should make the novena and pay fifty cents for special mention in the prayers the night before the relic is exposed. If we are correctly informed, the candles cost ten cents, and the worshiper at each service buys one; many money offerings are made in addition.

Such a performance in the city of New York seems strange. In South America, in some parts of Italy, and in most parts of the Roman Catholic world, it is a part of the life of the people, and worn-out shrines can be found. At Lourdes we fell in with a representative of a neighboring shrine, who said that

previous to the "vision of our Lady" there equally large crowds went to it, but now the rush was all this way.

But a great many Protestants are unable to point the finger of scorn at this performance. There is Simpson, a past-master in this kind of quackery, and Dowie, the difference between the two being that the former has magnetic persuasiveness and the latter overwhelming bumptious dominativeness; and Schlatter, with his head, hair, and face resembling the traditional portraits of Christ, and Sanford in Maine, and the Mormons, all curing diseases and all having the same limitations and relapses, and all their performances perfectly explicable upon natural principles. And there are the Christian Scientists, the most superstitious of all.—New York Christian Advocate.

Street Preaching.

Our Washington correspondent says:

"At this season, when the regular occupants of Washington pulpits are taking or preparing to take their vacations, the street evangelists are working their hardest. Besides the Salvation Army and an occasional traveling evangelist, Washington has a number of men who have for years devoted their time and talents to this class of religious work. The oldest of these, in years as well as in length of service, is Mr. John Wesley Matchett, whose regular meetings Sundays and week day evenings are known as the Fountain Mission, because of their being held at the fountain located in the open space at the corner of Seventh street and Pennsylvania avenue. Mr. Matchett began his street work thirty-three years ago, under the auspices of the Y. M. C. A., and except during the few years he was in the West with Gen. Custer, trying to pacify Indians, he has kept them up, of late years independently. He is 76 years old, but reads without glasses. He uses the symbolic methods of catching the attention of his audience, having pictures covering more than 600 feet of canvas, painted by himself, representing scenes and events from the Bible. His father was a Baptist minister, as is his brother, who occasionally assists him in his street work. He says a number of men and women are as regular in their attendance at his services, as many church members are of their own. Rev. J. M. Little, who has charge of the 'Gospel Wagon,' operated by the Central Union Mission, is a clerk in the pension bureau and gives his time evenings and Sundays gratis, because he believes much good is accomplished by the work. Although this wagon has a regular stand, near the mission building, it goes into all quarters of the city and always carries a load of volunteer singers and speakers. Rev. Henry Morgan, who was a Baptist minister in England, his native country, but who has been engaged in street work in this country for 25 years, during which he has held more than 5,500 meetings in 250 cities, also preaches from a wagon.

The Sunday-School.

Prepared by Rev. Jas. A. Anderson.

September 9, 1900: The Good Samaritan. Luke x. 25-37.

Golden Text.—"Love thy neighbor as thyself." (Lev. xix. 18.)

Time.—The autumn of A. D. 29.

Place.—Not certainly known.

Dr. A. B. Bruce, in his Parabolic Teaching of Christ, has given a very delightful exposition of the Parable of the Good Samaritan. He approves the saying that this parable has been the consolation of the oppressed and the unfortunate in all ages and places where the gospel has come. He rightly says also that it has been a stimulus to the conscience of Christendom everywhere.

Formally the parable is an answer to the question, Who is my neighbor? But it is also an answer to the former question, What shall I do to inherit eternal life? found in the first verse of our lesson. The lawyer who came asking this question was a quibbler, not half as much in earnest about questions of eternal life as he would appear to be. When the supreme law of love, love to God and love to neighbor, was given him as the condition of eternal life, if he had been in earnest about the matter, he would have raised no further question. But he pretended that he did not yet thoroughly understand the conditions, because he was not clear on the question as to who is one's neighbor. The sequel showed that he really understood that, if he had been willing to have acted on his knowledge. But we may get at least this useful lesson, that we learn how Christ treated triflers—he brought the truth home patiently even to them.

In the parable of the Good Samaritan, the priest and the Levite, both of whom pass by on the other side represent a high type of religious profession, without the love that inherits the eternal life after which this lawyer was inquiring. They were temple devotees, but without pitifulness, without love—they passed by on the other side, leaving the poor fellow who had been plundered and beaten nearly to death lying there on the road. If they had stopped there to look after him, the robbers who pillaged him might be on them—they had to look first after their own safety. Besides, a man cannot stop to look after every unfortunate that he meets, and he cannot give away all he has on such people; he must take care of his own family. Such has ever been the reasoning of men in whom fear or the instinct of self-preservation or love of money is stronger than love to God and to neighbor. Such excuses are good enough to this day for people of that sort, for they are being made use of to this day to cover not only cases of ordinary need, but to cover even cases of such extreme need as this poor fellow represented.

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The Samaritan that came along had none of the forms of holiness which this Jew lawyer would have admitted. He was a Samaritan, and therefore more despised than a downright heathen. But he had pity in his heart, the love that inherits eternal life was in him. He raised no question about the poor fellow's race or antecedents; here was a fellowman in great need, and no question of self-preservation, no question of calculating thrift for his own family, nor any other question, would deter him from rendering him succor. This he did, nobly, generously, sufficiently, without stint and also without extravagance or ostentation.

The Samaritan was neighbor to him that fell among thieves; whoever helps you in time of need is your neighbor. And if the Samaritan was his neighbor, then he was also the Samaritan's neighbor, for neighborhood supposes mutuality, so that whoever needs your help is your neighbor, so far as it lies in your power to help, no matter of what race or place he may be.

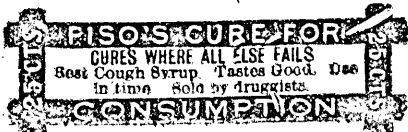
The gospel is in the world to establish these principles. It is the only thing that will establish them, and these principles are the only solvent for the troubles that arise among men. You can never legislate men into goodness; you can never swear them into it; the gospel of Christ alone will change them, and when its work is wrought out, the world will be a sweet garden of peace and love.

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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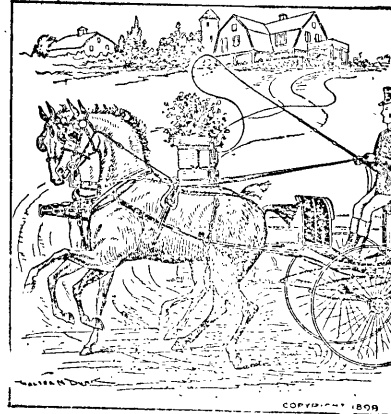
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Epworth League.

September 2, 1900: The Growth of a Mission Church. Acts xvi. 14-16; xviii. 30-33; Phil. i. 3-5.

Any church organized of original converts is a mission church. Thus the mission church is distinguished from the church which is organized by a colony from an older society. Paul was, in the highest sense, a missionary. He left the field in which other disciples labored and went out where the gospel had not been preached, and where it was not even known. Our lesson shows how new churches sprang up under his ministry. Warned of God's spirit not to preach the gospel in Asia, and invited by the man whom he had seen in his vision, he went into Macedonia and to its chief city, Phillipi.

There he found persons who were accustomed to meet by a river side to pray, devout according to the teachings of the Jewish religion. To these Paul taught the higher revelation through Christ. The first to embrace the new doctrine was Lydia, a seller of purple, of the city of Pheatera. She, immediately after her conversion, had her household baptized and became a helper in Paul's work by making her house his home. She said, "If ye have judged me to be faithful to the Lord, come into my house and abide there."

So Paul and Silas made their home in the house of Lydia while they labored at Phillipi. The history then tells us of how these ministers stirred up public opposition; of how they were cast into prison, and how their Christian conduct won to Christ their jailer and his household. Thus the church was established at Phillipi.

In a new field, and without aid from any other source, if we read Paul's letter to the Phillipians we shall mark how great was his love for this church, his confidence in their piety and in their love and care for him.

It is only by missionary labor that the church was ever planted or its borders extended abroad. If we love Christ and the souls he has redeemed, it must be our highest joy to establish his cause wherever we may. As it was with Paul, so it will ever be with true missionaries. There will be a history of love and suffering, love and support of brave and true converts, suffering because of the opposition of foes.

But the memories of such struggles are the rejoicing of true Christians.

The work of missionaries is one in which every Christian may engage. The church has her preachers in all heathen lands, and the calls to aid them are frequent and urgent.

If we cannot go, we may send. The soldiers in an army are sent and supported by those who stay at home. If we cannot go into the field as soldiers we must furnish the sinews of war by our contributions,

and if we have little money to give we must give our sympathies and our prayers. The cause demands our support, for it is the cause of Christ and of the salvation of men.

Our Offering.

To the Epworth Leaguers of Searcy District—The part of the league in the twentieth century thank-offering was discussed at length at our district meeting at Cabot. Now is the time for action. We trust that every league in the district will appoint a committee of bright young ladies who love the Lord and are zealous for His cause to follow up the revival and secure subscriptions for the twentieth century thank-offering. Now is the opportune time, while the people are revived and their hearts are filled with gratitude for the work wrought in their midst by the Holy Ghost. The part that you have taken in the revival is a splendid preparation for the work. You can go to each member with a glowing heart that will be an irresistible argument. "They cannot withstand your spirit." We hope that the pastors who have leagues in their charges will encourage this measure. And those of us who have no organizations, select a committee from our congregations to secure subscriptions and contributions for the thank-offering fund. This will be a good start toward organizing a league. Get the young people to work. Let them see that they can do something, and then they will realize the need of organized and systematic work which is afforded in the league. F. C. Sterling. President Searcy District League.

The League Reading Course.

The reading course for 1900-1901 is ready. It consists of the following books:

Life of the Seventh Earl of Shaftsbury, by Jennie M. Bingham. Ninety cents.

Entering on Life, by Dr. C. Geike. One dollar.

The Closing Century's Heritage, by J. D. Dingwell. Fifty cents.

Japan and Its Regeneration, by Rev. Otis Cary. Fifty cents.

Price for the full set in cloth, postpaid, \$1.90.

The chapters ought to raise this small amount and get these books.

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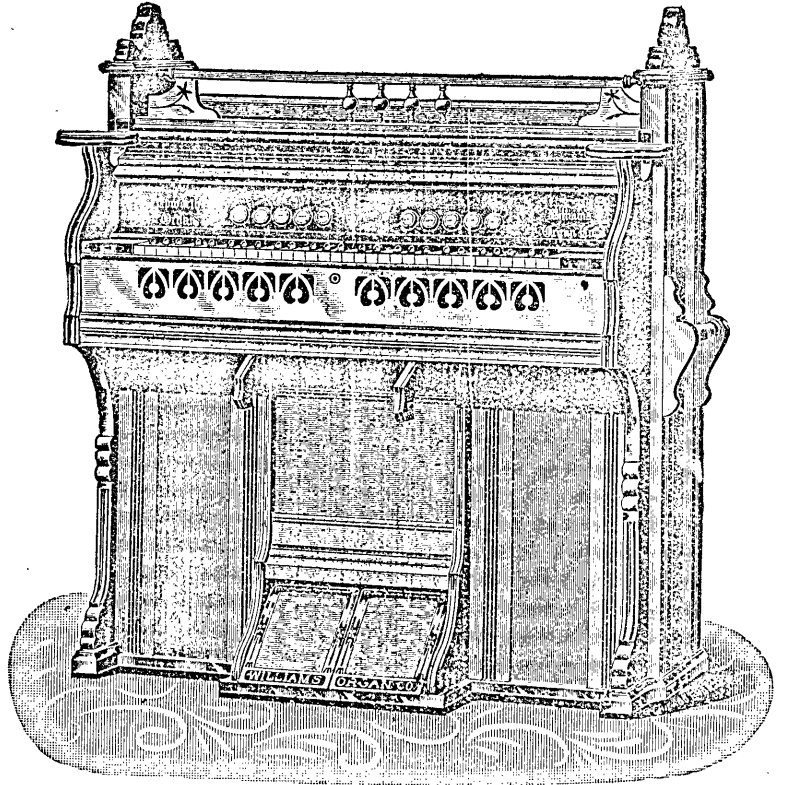
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THE ARKANSAS METHODIST.

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

WEDNESDAY, AUGUST 29, 1900.

It is hard for a Christian to please the Devil.

He who acts before he thinks will think a great deal afterward.

We have great cause of humility, seeing we discern so many defects in lives which are far better than our own.

The man who backs his views with no arguments or proofs, but only tells you that all intelligent people agree in his opinion, will be found a liar and an arrogant egotist.

The most common reproach cast upon Christians is that they do not serve their Master better, yet these reproaches generally come from sinners who do not claim to serve the Master at all.

In action integrity holds a man to right principles, prudence to right methods. Lack of the latter will defeat the intent of the former; as when a man digs up more snakes than he can kill.

VICTORY AT OSCEOLA.

E. A. Tabor makes a report to the Search-Light of a victory won by the Anti-Saloon League at Osceola. We extract the following:

"One of the most encouraging incidents of this campaign of law enforcement was when we went into one of our trials, the attorneys for the defense asked for a jury, when the court room began to be filled with the very best citizens of the county, and the constable made his return, showing he had selected 12 of the choicest business men in Osceola to try the case. The attorneys for the defense suddenly decided that they would move the jury and try before the court and then finally decided to plead guilty and pledge their clients to quit the business, which they did in a most effective manner.

Mississippi county is a great county and is filled with many noble men and earnest women and through the Anti-Saloon League they are organizing their forces to dethrow whisky and to enforce law, through the selection of honest, brave officials to whom they pledge themselves to help in every needful way by honest jury service when called upon and by unsparing integrity in the witness box, when they have opportunity to testify.

We have never spent a more enjoyable two weeks work than these just closing in Mississippi county. We never saw sentiment crystallize faster in favor of God and the right—for the enthronement of law and the dethronement of evil."

Rev. G. G. Davidson, pastor of the M. E. Church, South, at Osceola, says: "I want here to recommend this work as a great power for good in every county in our State, and especially to commend Brother E. A. Tabor for his untiring effort

and zeal in carrying the burden of this work. Also Attorney J. N. Moore for his faithfulness and ability in managing and prosecuting the legal work. But with all this, this work can't go without the co-operation of the local league and the support of the best citizens of our county. The league has demonstrated its ability to do the work it proposes, and now the burden of responsibility rests upon the citizenship of Mississippi county to press the battle, and especially to see that the vote of our county is against license."

THE ARKANSAS DEMOCRAT.

We have been watching with interest and solicitude the course of the Democrat of this city. That paper has of late dared to say some things bravely and truly. We commend its condemnation of the coupon contest, carried forward by the Gazette. We commend its endorsement of the closing of the Sunday saloon and the suppression of the gambling devices known as slot machines. The Democrat is aligning itself with the best moral sentiment of the people of this State. We trust it will not falter under the pressure which its enemies are bringing upon it. It can afford to stand firm. We suggest, however, that it can afford to insist upon the enforcement of our Sunday laws without exception or partiality. If the laws are not in all respects as they should be, that is not a question to be decided by the officers whose sworn duty it is to enforce them. Let those whose business it is change the laws if they need to be changed. We shall never consent to weigh a cigar or a drink of soda water against official integrity. If these things may be sold in violation of law, and if the law officers must wink at these violations, are they not made superior to the law, and are we not left to their will for the sort of government we shall have, no matter what laws we make? We must stop all the leaks if we preserve the dykes. The Democrat had better insist on official integrity and bide any hardship it may impose until those whom we elect to make our laws see fit to change them.

Our own view is that the laws we have, rightly interpreted and enforced as respects Sunday, will deprive our citizens of nothing which can be called necessities. We think Rev. Mr. Thompson spoke truly, when he said:

"Now the vigorous protest which comes from the druggist against closing his store on Sunday is not that he is so solicitous of the sick people who may need medicine, but it is because of the cigars, the tobacco, the toilet articles, and the soda-water that he cannot sell. And the confectioner who is protesting so vigorously against the enforcement of the law is not so humane and is not so considerate of the suffering poor and sick in the way of providing ice for them. He is particularly concerned about the sale of ice cream and soda water, tobacco and cigars, fruits and candies."

THE ELECTION.

Before another issue of the METHODIST shall reach the people of Arkansas, they will have passed another stage in their state history. Another way-mark will be set to tell in what direction the state is moving. The question of the licensed sale of intoxicating liquors is to be voted on once more. In regard to this, as editor of the most extensively circulated paper of the state, and one which should represent the highest moral sentiment of the state, duty constrains us to speak a few words.

The question of license or no license comes to you as a moral question and a moral test. It is complicated with no political issues and no party alliances. Republican, Democrat, Populist, Socialist you may be; the question of "license or no license" does not come before you as a party issue. It will be upon every ticket of every party and will appeal to every voter on its merits.

As respects the liquor trade, there can be but one sentiment among all sober, honest men. This nation has known no greater curse than the blight of strong drink. If, by speaking the word, that blight could be swept away, the majority of all the people of this nation would utter that word like the voice of mighty thunders. But the will of a people spoken by the ballot is often thwarted by their own neglect afterward. There are heavier burdens attached to true citizenship than voting at the polls. Eternal vigilance is not simply the price of freedom, but the price which a free people must pay for just laws and just administration. So it comes that many who would speak by the ballot, if speaking were all that is needed, shrink from the constant struggle which is required to attain in reality what they vote for. Such a craven spirit would sacrifice without struggle every good principle or institution. No brave, conscientious man can shirk duty after that fashion.

The cause of temperance makes progress. The fight is on until full victory shall be won. The history of the last thirty or forty years shows that there are millions of people in this nation who are at war against the hydra of the still and the brewery, and the number is steadily increasing. The fight may be long; but the principle always claims our allegiance. For, if it be said that falsehood will never be utterly banished from the world, that impurity in the home will remain, that theft will con-

tinue, shall one say, therefore, "I cease to condemn falsehood, to oppose impurity, to make laws against theft?"

The voters of Arkansas must align themselves for the saloon or against it. That issue is forced upon every one. No Christian man can afford to record his vote "for license."

There is an error in the statement, we understand, made upon the authority of a note from Rev. J. S. Hawkins, on our second page, now already in print, as to the manner in which the vote will be counted. Votes will be counted as indicated by the voter and blanks will not be counted at all.

We may well believe that the liquor men will rally all their forces, and that many blanks cast two years ago were from discouraged friends of prohibition. Yet looking over the vote as then recorded, of the counties which were carried for license we find that Searcy, Stone, Clay, Pike, Cross, Baxter, Mississippi, Fulton, Hot Spring, Lawrence, and Hempstead would all have been carried for prohibition with less than fifty votes in each changed from the "for license" to the "against license" side. We find also that while several counties were lost in that election from the prohibition list of two years previous, that the aggregate individual vote against license was larger at the last election than at any former election. We are not without grounds for expecting a still larger vote against the saloon next Monday. Let nothing be lost by neglect. The people of Little Rock can, we believe, trust the election commissioners for a fair count of the vote next week. We learn that this single fact has made the saloon men very alert, and that they will make a full canvass of the city in their own interest. Let every man opposed to license in Little Rock so deposit his vote next Monday.

PARIS LETTER.

(From our regular correspondent.)

Paris, France, Aug. 13, 1900.

A multimillionaire may lose a hundred thousand here and there without feeling the loss, for the majority of his ventures are profitable and his balance sheet shows net gains. It is thus with the United States, the mightiest of the multimillionaires at the Paris exposition. The Paris exposition is undoubtedly a losing side speculation for our country. But we are rich and will scarcely feel it. It would have been better for us to have stayed at home than to have appeared at this feast without our best clothes. It will not do to say we have better clothes at home. Such

an excuse is not good form. Moreover, we will not be believed except by our home folks, and we must submit to the popular judgment—that half a score of pigmy nationalities, in more splendid apparel than ourselves are, by these signs, our commercial superiors. There are of course those in every land who know better, but this judgment was and is an appeal to popular judgment, and if in the eye of the public, who estimate a country by its display at this exposition, we fall below Belgium and Denmark, to say nothing of Austria and Germany, our appearance in this field is a failure.

It is as easy to fix the blame as it is useless to do so, for by the time for the next exposition the lesson and the moral will be forgotten. A new president and a new congress will be ready to repeat the extravagance and the blunder. The fault is radical in our shifting, changing governmental personnel. It is in a system which retires public officers as soon as they begin to know their business; a system which imposes little sense of responsibility upon those who know their tenure is transient and who are answerable only for the brief day of their incumbency. Our resources are inexhaustible because they are the sources and forces of nature, but another country acting as foolishly and expending as lavishly as we do would be ruined.

There are those who will tell, whose business it is to tell a different story about the appearance of the United States at this fair. As a consequence there are some who will never know the truth about it. There are doubtless some who are incapable of seeing or believing the truth, no matter how plain it may be. I am writing only for those who want to know the truth because it is wholesome even when disagreeable. The silliest patriotism, like the silliest family pride, is that which glosses and conceals, and resents the criticism—the diagnosis—indispensable to a cure.

We have made ourselves ridiculous by sending a great host of commissioners to this fair, and they in turn have made us and themselves more ridiculous by insisting through official channels upon social recognition. Many of them, too many, with their sisters and their cousins and their aunts, have got it, and the way they wield and flourish and display it makes the groundlings grin, the judicious grieve. The fault is at home in the vicious system which treats every appropriation to a world's fair as a junketing function to which every American has a right to go at government expense, provided his member of congress has pull enough to put him on the roll. Would that this vicious system stopped at Paris or were as ephemeral as the Paris exposition. But we know it is the bane of our diplomatic and consular services, and that it results in our sending aspiring, illiterate dunces to represent us in hundreds of foreign cities, where our consuls are in sharp contrast with the elite, educated, polyglot agents of England, Germany and Russia. The crying need of our foreign trade to-

day is not cheaper production, or more ships, but an improved corps of commercial and consular agents speaking several languages, of cosmopolitan intellectual range and as intelligently zealous for the interests of their country as is the average Chicago or New York drummer for the success of his house. We have the raw material for such a corps. The pity is that it is so very raw. French, German and Spanish should be known by those who presume to ask for consular places, and not only a smattering of these languages but easy conversational facility in them. The acquirement of these languages will enable the scholar to speak one more language, Italian, almost without study, and not until we insist upon this equipment as a sine non for consular appointment will we be able to compete with the astute, debonair and versatile agents sent out by other countries.

Preachers' Meeting.

Little Rock District Preachers' Meeting met in presiding elder's office Tuesday a. m., Aug. 28. Present: Thompson, Titus, Watson, Christie, Daly and Thomas. J. M. Workman reported sick. A. M. Trawick is visiting in Nashville, Tenn.

Hunter Memorial: Prayer-meeting largely attended, helpful service. All the societies doing well. The missionary auxiliaries, the senior and junior Leagues doing splendid work. Received three into the church on Sunday night. The conference claims will all be paid in full.

Liberty Circuit: The congregations are small. Claims will be paid in full. All the finances will be in full. Have received to date about \$1510.00 on Twentieth Century thank offering.

First Church: In good condition. The work has sustained itself well during the heated term. All the finances will be in full.

Winfield Memorial: Bro. Trawick writes that everything will be in full at Winfield.

Asbury: Bro. Workman is sick, but his church is doing well. The claims will all be paid in full.

The civic righteousness fight being led by Bro. Thompson has the unqualified approval of the preachers' meeting, and the preachers have thrown themselves into the fight to do whatever the leader suggests.

Bro. Titus has been helping Bro. Taylor on the Maumelle circuit. The meetings are good.

Bro. Thomas helped Bro. Biggs a few days last week at Benton. A fine revival is in progress there, already a number of conversions and including Sunday's services 18 applicants for membership. Was with Bro. McKelvey on the Oak Hill circuit, Friday, Saturday and Sunday, splendid quarterly conference. Bro. McKelvey has had some fine meetings, has added many to the church—is doing a fine work, he and his good wife are in great favor with his people. The presiding elder reports that the whole district is doing well, and will report a fine increase in finances and membership.

Mabelvale: Rained out Sunday. The work generally doing well. Conference claims will all be paid in full. Have secured \$434.00 on Twentieth Century thank offering. Bro. C. C. Holly, C. P. minister, was also present.

Too Fast.

The Advertiser of this city says that one of the leading deacons of Rev. W. E. Thompson's church does not approve that preacher's course in his attacks on the violators of law. To show the falsity of the Advertiser's statement and the ignorance of the man who made it, it is only necessary to state that there is not a deacon in Rev. Thompson's church. G. T.

The Camp-meeting at Center Point

will begin on Friday evening before the second Sunday in September. Ministerial help is earnestly solicited. Brother J. A. Hughes will have conveyance at Nashville on Friday, 1 p. m., September 7, for all who may come. F. N. BREWER, P. C.

At McClendon Spring.

Our camp-meeting will begin on Friday night before the second Sunday in September, at McClendon Spring, five miles east of Hot Springs. Bro. Robertson, of South Hot Springs, is expected to preach Friday night. All preachers are invited to attend.

T. H. CROWDER, P. C.

Sunday-school Rally Day.

The program for the Sunday-school Rally Day for Foreign Missions will be ready about September 1st. They will be sent free of charge upon application. We trust that as many schools as possible will observe this day.

W. R. LAMBUTH.
Nashville, Tenn., Aug. 23.

A New Premium.

Just now everybody is interested in the China war, and that our readers may study the reports intelligently we offer to each new subscriber to the ARKANSAS METHODIST and renewing subscribers who are paid up and will renew a year in advance, a splendid Atlas of "China Against the World," showing all the places in China covered by the war and the relation of China to other parts of the world, and much interesting and valuable information. The Atlas is free.

Hendrix College.

After taking in the Kansas City Convention and resting a few weeks with his family in Missouri, Prof. Reynolds is busily engaged in the canvass.

Prof. D. Y. Thomas (Latin and Greek), W. E. Hogan (Mathematics), G. L. Harrell (Physical Science), and W. M. Bruce (formerly Physical Science) and Mr.

M. L. Hartley (Instructor in Chemistry) are spending the summer in special advanced study in the University of Chicago. Prof. A. G. Reed (English) is pursuing his special subject in Cornell University, Ithaca, N. Y. All will be ready for the opening Sept. 26.

Tabor Hall and the Dormitories are being thoroughly renovated, plastered, papered, and painted, and will be more attractive than when they were new.

A. C. MILLAR.

Conway, Ark.

Married.

GREER-SNYDER.—July 31, 1900, Mr. Charles Greer to Mrs. Mattie Snyder, both of Conway county, Rev. J. M. Williams officiating.

COLEMAN-GUNNEL.—At the home of the bride's mother in DeWitt on the evening of the 16th of July, Mr. Hugh Coleman to Miss Inella Gunnel, Rev. J. R. Dickerson officiating.

MORROW-EDDINS.—At the Methodist parsonage in DeWitt on the morning of the 30th of July, Mr. Hall Morrow to Miss Lucy Eddins, Rev. J. R. Dickerson officiating.

NOBLE-SMITH.—At the residence of the bride's brother, Mr. Wm. C. Smith, near Tulip, Dallas county, Ark., August 8, 1900, by Rev. J. E. Caldwell, Mr. Fieldren H. Noble and Miss Pearl Smith, all of Malvern, Ark.

Personal.

Rev. I. B. Manly will spend a few days at Searcy for needed rest.

Dr. A. C. Millar thinks that Hendrix College will have a fine opening this fall.

Prof. S. R. Twitty leaves Yellville for Luxora, where he will teach the public school.

Rev. L. F. Taylor sent us a list of twelve new subscribers for the METHODIST this week.

Rev. T. H. Ware was in the city the past week. He makes a good report of his district.

The editor of the METHODIST already has engagements covering the month of September.

Bro. R. M. Smith, of Hot Springs, was a helpful caller Tuesday. He was returning from a visit to his sister in Tennessee.

Rev. W. B. Ricks has returned from a much enjoyed visit to the home of his father in North Carolina. His father is seventy-six years old, but in good health.

Rev. Lee Bearden, of Mountain Home, is assisting Brother Ruble, of Bellefonte, in a protracted meeting. There is good interest. The work at Mountain Home is in good state.

Rev. W. C. Scarritt, of the Southwest Missouri Conference, is availing himself of the benefits of instruction at the Chicago University this summer. Brother Scarritt loves knowledge. He graduated at Drew Theological Seminary, took post-graduate course in Germany, but is still a school boy.

Christian Life.

Love's Leading.

AMY PARKINSON.

Not by the sunlit way which fondly
once—
I hoped to tread—
The way where sweet flowers from
the roadside smile,
And overhead
Joyous the carols sound of blithesome
birds—
Am I now led.

Shadow and silence brood above me,
while
Of tangled weeds
A wildering mass, across the pathway
spread,
Each step impedes;
And I am weak and worn; yet o'er
this road
'Tis Love that leads.

Yea, Love doth lead; and yet joy af-
ter joy
I leave behind,
Still to toil on where still at each new
turn
New griefs I find—
Strange, strange this seems; but Love
can never be
In aught unkind.

He ne'er can be unkind, whose very
name
Is tenderness;
He wounds to heal; he takes that he
may give;
He chides to bless—
And feels, himself, with deep, com-
passionate pang,
My least distress.

O Love! O heart of sympathy su-
preme!
What great, glad thing
Shall I attain by reason of this path
Of suffering—
That thou canst bear over its weary
length
My feet to bring?

Nay; answer not. What needeth
there, that more
Revealed shall be?
The way is thine, the end thine own,
thyself
Art leading me—
And thou art pitying Love. It is
enough:
I trust in thee.
Toronto, Canada.

The Appeal of My Heart.

W. S. BRISTOW.

The success of all my efforts is
contingent because of my limita-
tions. I "know not what a day may
bring forth," and if I did, perhaps
I am too weak to give birth to the
desires of my heart.

But God is not limited as I am.
He dwells in supernal light that
permits His eye to sweep every nook
and corner of this universe. He
knows all things, and He does all
things in the realm of nature and
gives man all his power in the
realm of spirit. He painted the
lily, made the delicate fibre of the
clouds, and gave the rainbow its
tints. His fingers imparted to the
human face and form their traces
of divine beauty. His tongue ut-
tered the command, and millions of
worlds blazed in the firmament. His
arm can still the raging tornadoes
and calm the tossing ocean. His
heart is the sum total of all father
and mother hearts. Oh, how He
loves a benighted soul that is strug-
gling for the light.

Therefore, I bow in His presence
and say: "My Father, thy child is
alone in the dark. He is without
shelter or the knowledge of any
way to escape. The storm beats up-
on his naked head, the lightning's
flash blinds his eyes, the thunder
clap deafens his ears, and when thy
child cries for help, only the howl-
ing tempest replies, and it mocks
his woe. For those who remain of
the ones Thou hast given are help-
less as himself, and some of them,
though loved with all the heart,
have been delivered from the tem-
pest, and thy child has not even the
sad joy of their presence to assuage
his grief. My Father, I stretch
my hand to Thee. Take it, Oh, take
it, and lead me out of this darkness
and storm. Lead me to Thine own
home and I'll appreciate its calm-
ness and glory all the more because
of the storm and darkness through
which I had to pass on my way to
it."

Mabelvale, Ark., Aug. 13, 1900.

Gaining Ground or Losing It.

Gaining or losing all the time is
our condition, morally and spiritual-
ly. We cannot stand utterly still.
If we are not improving, we are
losing ground. Outside forces com-
pel that, in addition to the forces
that are working within. We are
pressing forward and being helped
in that direction, or we are being
pressed backward and are yielding
to that pressure. Let us not deceive
ourselves with the idea that even
though we are making no progress
we are at least holding our own. We
can no more stand still than time
can.—Sunday School Times.

The Failure of Coercion.

During the terrible religious wars
that devastated France in the six-
teenth century, Charles IX, for po-
litical reasons, desired that his sis-
ter Margaret, who was a Catholic,
should become the wife of Henry of
Navarre. She, however, was great-
ly opposed to such a marriage; but
Charles was determined that it
should take place. When she and
Henry stood before the archbishop
and the usual question was asked
her, she made no reply. Her brother,
the king, stepped forward, and
putting his hand to her head forced
her to nod assent. Of course, this
proved a most unhappy marriage.

The choicest growths of the soul
are not the result of coercion. A
man commands our love by being
lovable, not by commanding us to
love him. The cold northeast wind
never lashes the orchards into
bloom. It often happens that a
young man who is "sent" to college
by his parents or guardian is "sent"
home by the faculty before he has
completed his course. Sir Thomas
Brown, in his "Religio Medici,"
says: "I fear God, yet I am not
afraid of him; his mercies make me
ashamed of my sins before his judg-
ments afraid thereof." There is
nothing distinctively sacred in a
what a Christian is scared into do-
ing, although the two adjectives are
so nearly alike in their spelling. The
canary is never frightened into sing-
ing its morning song.—C. L. Wil-
liams in the Standard.

Belmont College for Young Women.

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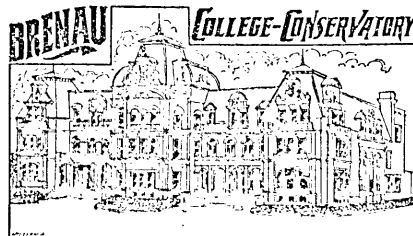
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ANY AGE.

For the Young People.

Who Was It?

Once there was a maiden who wouldn't be polite;
Wouldn't say "Good morning, and wouldn't say "Good night;"
Felt it too much trouble to think of saying "please;"
Slammed the door behind her as if she'd been a breeze;
Wouldn't ask her mother if she could take a run;
Ran away and lost herself, because it was "such fun."

Merry little maiden! Isn't it too bad
That, with all her laughter, sometimes she was sad?
But the reason for it isn't to find,
For this little maiden didn't like to mind;
Wouldn't do the things she knew she really ought to do.
Who was she? Oh, never mind; I hope it wasn't you.

—E. M. Clark.

A Mother's Sacrifice.

There is a story told of an English mother who had gone about her home with her hands always gloved; but one day her child came into the room and found the hands bare; they were horribly disfigured, and the child looked at them a moment, then turned away with a sob. The mother called her to her side and said: "My child, when you were just a baby our house was on fire. There was no way to save you except for me to fight through the flames, and when I found you the way of escape was cut off, but I climbed from the window and dropped you into the arms that were reaching to receive you. Then, when I started to descend by the trellis built up by the side of the house, I missed my hold, and, falling down, these hands were torn by the nails and disfigured as you see. My child, they were torn for you."

And then the child put her face down into the hands and sobbed again and again: "Beautiful hands! Beautiful hands!" as she kissed them over and over. And so we might look up into His face by faith, and say: "Beautiful face! Beautiful hands! Beautiful feet! Torn and marked and scarred for us."—Selected.

A Joke on the Lion.

Zion's Outlook tells this story:

"This, I think, is a very good joke at the expense of the king of the forest. It is related by Mr. Lloyd, an explorer and missionary in Africa, who was also an enthusiastic bicyclist.

"One fine morning Mr. Lloyd started on his wheel for a village a few miles from the mission station. He took the main road to Uganda, which was a good thoroughfare about five feet wide. After climbing a long hill he came to the descent on the other side, a long gentle slope, where he knew the road was smooth.

"Up went his feet to the coasters, and away he flew down the hill, going faster every minute. Near the bottom of the hill was a turn.

On approaching this, he again put his feet to the pedals.

"As he rounded the curve a terrible sight burst upon him. In the middle of the narrow path lay a full grown lion, its head down upon its paws, facing up the hill.

"Mr. Lloyd could not stop, or if he did stop it would be in the very jaws of the king of the forest. To the left was a wall of rock twenty feet high, and to the right a steep embankment, with the river a hundred feet below. Escape seemed impossible.

"Suddenly he remembered that the wild men he had met were always afraid of his bicycle. Perhaps a wild beast might be affected in the same way. Therefore he did the only thing he could do. Releasing his check on the wheel, ringing his bell and shouting with all the power of his lungs, he forced the bicycle at its best speed directly toward the couchant lion.

"The beast raised its head, then seeing this unearthly creature with so strange a voice, rushing fearlessly upon it, it gave a blood-curdling yelp and sprang to one side just as the rider flew past."—Selected.

An Admirer of Scott.

One of our American papers has a good story of a "grave, thoughtful man," who met a petite blonde at dinner recently. "Then you must admire Sir Walter Scott," he exclaimed with sudden animation. "Is not his 'Lady of the Lake' exquisite in its flowing grace and poetic imagery? Is it not?"

"It is perfectly lovely," she assented, clasping her hands in ecstasy. "I suppose I have read it a dozen times."

"And Scott's 'Marmion,' he continued, "with its rugged simplicity and marvelous descriptions. One can almost smell the heath while perusing its splendid pages."

"It is perfectly grand," she murmured.

"And Scott's 'Emulsion,' he continued hastily, for a faint suspicion was beginning to dawn upon him.

"I think," she interrupted rashly, "that it's the best thing he ever wrote."—Selected.

Children's Letters.

Dear Doctor Godbey—As I have never written to the "Methodist," I will write. I like to read the "Methodist" very much. I like to read the children's letters. I wish more of them would write. Our preacher's name is Brother D. C. Ross, and I like him very much. He is a good preacher. My papa is a Methodist, and he takes the dear old "Methodist." If my letter is not thrown in the waste basket I will write again. Annie Fisher. Rosebud, Ark., July 14, 1900.

SUCCESS—WORTH KNOWING.

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.

Why Do We Hesitate?

A strange reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth and whose speech sparkles with wit and humor has deep in her consciousness the feeling that she is unsatisfied, that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to Him has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn Himself and is gone; that, seeking the Spirit, finds Him not, and calling, there returns no answer! Can there be perfect serenity and a full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

Putting food into a diseased stomach is like putting money into a pocket with holes. The money is lost. And its value goes for nothing. When the stomach is diseased, with the allied organs of digestion and nutrition, the food which is put into it is lost. The nutriment is not extracted from it. The body is weak and the blood impoverished.

The pocket can be mended. The stomach can be cured. That sterling medicine for the stomach and blood Doctor Pierce's Golden Medical Discovery, acts with peculiar promptness and power on the organs of digestion and nutrition. It is a positive cure for almost all disorders of the organs and cures also such diseases of the heart, blood, liver, and other organs as have their cause in a weak or diseased condition of the stomach.

I believe that, if we could only see beforehand what it is that our heavenly Father means us to be—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity—if we could have a glimpse of this, we should not grudge all the trouble and pains he is taking with us now to bring us up to that ideal which is his thought of us.—Annie Keary.

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Tears and Triumphs Combined—Nos. 1 and 2 in one book. Round or shaped. Muslin, \$3.40 per dozen. Triumphant Songs, 3 and 4 combined; round only, 35c; \$4 per doz. Gems, the newest book out; muslin; 25c, round or shaped.

Tears and Triumphs, muslin; 25c.

Tears and Triumphs No. 2, round or shaped, boards, 25c each; \$2.80 per dozen; muslin, 20c each; \$2.25 per dozen.

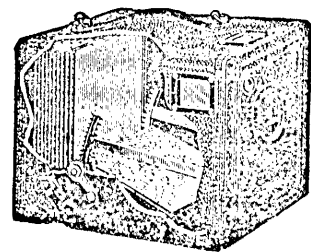
Young People's Hymnal, round or shaped, 30c each; \$3.60 per dozen; words only \$1.25 per dozen.

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.

Hymn Book, Annotated Edition, cloth, \$2; turkey morocco, round corners, gilt edges, \$3.

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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Our Church at Home.

CAMP MEETING—At Davidson's camp-ground. Rev. T. H. Ware was in last Thursday. He reported a very large attendance at this meeting. Twelve or thirteen preachers had attended. He thought the interest excellent at the time he left.

PLUMMERVILLE, ARK.—We have just closed a good meeting at Hill Creek, one of my country appointments. There were ten or twelve conversions. I received twelve persons into the church last Sunday morning.

Rev. J. L. Yancy, one of our local preachers, died the 19th inst. I suppose he had been a preacher for thirty or forty years. "Servant of God, well done."

J. M. Williams, P. C.

WALDRON CIRCUIT.—We have held two meetings, which resulted in 55 conversions and 38 accessions to our church and some more to follow. We hope to have many more conversions.

We are in sorrow. Our dear little baby went home to God the 11th of August. We miss the little darling, but we cheerfully submit and rejoice in the fact that we will meet her after awhile. Your brother, Irvin F. Harris.

ALMA CIRCUIT.—We closed a very gracious meeting at Rudy last Sunday night. Seven conversions and reclamations. One accession to the church, with others to follow. The church which had been almost spiritually dead for a year or more was greatly revived and carried to a higher life. We held a meeting of interest at Chester in July, but not being satisfied with results, we purpose holding another protracted service there first of October. Our health is real good. To God be all the praise. John C. Shipp.

WALNUT HILL MISSION.—I have just closed my second revival and have received all told twenty-two into the church and baptised 10 infants.

I had Brother W. H. Evans (Wild Bill) with me ten days at Ravenden Springs. Brother Evans is a true, good preacher and did us great good.

I have just received your book, the Methodist Church Members' Manual. I think it just the book that many thousand of our church members need. W. D. Ellis.

GOSHEN.—Have just returned from helping Brother G. B. Griffin at Goshen. We had a gracious meeting. Fifty-six conversions, 42 accessions, with more to follow, and a number of reclamations. It was good to be there. In over a quarter of a century's ministry I have never seen such a wonderful display of divine power as we had on Monday night of the meeting. Thank God for a little Pentecost.

Henry Hanesworth.

GAINESVILLE CIRCUIT.—Our meeting at the Oak Grove Church, Gainesville Circuit, is over. Held eight days; five professed faith in Christ. Seven joined the church; others will follow soon.

Baptized two babies. Church greatly revived. The people say it

was the best meeting they have had for several years. To God be all the glory. H. E. May.

LAKE CITY.—Have just closed a glorious meeting here; 27 additions to the church by baptism and vows. The church was greatly revived and strengthened. The Lord was present at every service in his convicting and converting power. To Him be all the glory forever; amen. Was assisted in the meeting by Rev. A. F. Haynes, one of my L. P.'s. Brother Babcock came in the last two days of meeting and held my third quarterly meeting and preached four sermons which we enjoyed very much. Our people seem to think a great deal of Brother Babcock. Yours for the truth, L. F. Taylor.

MAMMOTH SPRING.—The revival conducted by Rev. W. H. Evans (Wild Bill) closed last Wednesday night. The meeting was a union meeting. The net number to join our church (M. E. C. S.) to date, 57, and we hope more to follow. The other churches will also reap a harvest.

Many were baptized at the tent and all were received into full fellowship. The work accomplished has been great and probably the visible results of the meeting will reach over one hundred while the results in the lives of the children and those who have not joined the church can only be measured by eternity. "Wild Bill" is certainly unique. He is very strong mentally, and while he makes part of the crowd laugh and part of it squirm under the ridicule and scathing rebuke of the sin and sinner, yet that is not all his stock in trade by any means. His word pictures are fine; his character drawing excellent; his knowledge of the Bible great, and his faith wonderful. He has endeared himself to many of the Christians and sinners of our town and they feel that Brother Fiskerly has done our town an extra good turn in bringing him into our midst. Brother Fiskerly has the endorsement of his people. The tent was not large. Wherever "Wild Bill" goes he will have the prayers and best wishes of many Mammoth Spring friends.

F. M. D.

AUSTIN CIRCUIT.—We have held four protracted meetings. The first held at Smyrna was not a success (as we estimate success) owing to the fact the people were not through with their work sufficiently to enable them to put forth the effort necessary.

The second, held at South Bend, was good. The church was considerably revived. Closing with the third quarterly conference, giving us the assistance of Brother Thomas, our P. E., from Friday night till Sunday at 11 a. m., who did us some faithful, earnest and very efficient preaching. Meeting resulted in five conversions (no accessions) and a deep interest in the building of a new church, which we purpose completing by conference.

From there we went to Concord Sunday evening, where we began the meeting, which closed the following Sunday at 11 a. m., with 18 conversions, 13 accessions and three infant baptisms, and the church

greatly revived. We began at Mt. Tabor, our home church, Sunday night, closing Tuesday week at 11 a. m. with the church somewhat revived; 12 conversions, some reclamations, 10 accessions and three infant baptisms. Total results, to date, 35 conversions, 23 accessions, six infant baptisms, and the church in three places considerably revived. Many thanks to the following: Brother Daly, who assisted me at Smyrna, doing all the preaching from Monday night to Thursday at 11 a. m.; Brother Thomas for the faithful and efficient service rendered at the closing up of South Bend meeting, and the good send off he gave us at Concord.

Brother Walsh, of Lonoke, for his earnest efforts and faithful preaching at Concord, and Brother Corbit for the very efficient service rendered by him at South Bend, Concord and Mt. Tabor.

W. M. Crowson.

MOUNTAIN VIEW.—We are standing at the open door of what promises to be a very wonderful meeting at Mountain View. Brothers Newman, P. C., W. H. H. Oyler, Webb; B. Monk and ye scribe are all into it, and it is pleasant for brethren to dwell together in unity. Brother Newman will report at the end. He is in good favor with his people. Jernigan.

CHARLESTON CIRCUIT.—Meeting No. 3 on the Charleston Circuit was held at Weaver school house, seven miles north of Charleston, August 10-19 and resulted in 24 conversions and five accessions. Some reclamations. Will receive five or six more into the church, yet most of these converts were not from Methodist families. This meeting was of great benefit to the entire community.

D. N. Weaver, P. C.

DAVIDSON'S CAMP-MEETING.—I was told there were more tenters on the ground than ever before. In the main the preaching was excellent, and evidently the spirit was leading those who preached. Sickness and death interfered to some extent with the meeting, yet much good was accomplished.

Christians were made to rejoice and sinners were converted unto God. There had been only three or four conversions before Tuesday night. That night the last of the meeting, in accordance with the prayers of many, the Holy Spirit came in convicting power, and eight or ten persons were happily converted while several others were made to realize they were sinners in the sight of God. We give God all the praise for what he has done for us. F. C. Cannon.

Prescott, Ark.

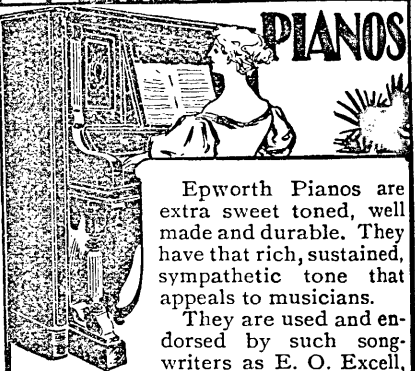
JACKSONPORT MISSION.—I commenced a meeting at Greenhaw July 29th. Closed August 2d. It resulted in three or four professions of religion and a general revival in the church.

On August 5th I commenced a meeting at Elgin. It resulted in 11 or 12 professions of religion and a revival in the hearts of all the Christians in the neighborhood.

We closed out on the 19th of August with a baptizing. Some wanted to be baptized by immersion, so

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we went to the river and on the sandbar I baptized one baby and also three adults by affusion, then went into the river and baptized three by immersion. Will commence a meeting at Hickory Grove August 26th. Pray for us.

May God bless the "Methodist." Yours in the work,

T. J. Taylor, P. C.

Death of Mrs. Culpepper.

Dear Dr. Godbey.—This bears the sad news of the death of the wife of Rev. C. H. Culpepper. She passed from labor to reward at about 8 p. m. August 16, 1900. She leaves a husband and four children to mourn their loss. The remains were laid in the cemetery at Clinton, Ark., in the presence of a large number of weeping friends. A suitable obituary will soon follow in sympathy for the bereaved. We remain yours.

Andrew J. Cullum.

Leslie, Ark.

THE NATIONAL COLORED BAPTIST ASSOCIATION,
Richmond, Va., Sept. 12 to 20, 1900.

The Choctaw Route is the quickest and shortest line to Richmond, Va. Only one change of cars. Through train from Little Rock to Richmond leaves 2 p. m. September 10, 1900. Tickets are on sale September 10th, 11th and 12th at one fare for the round trip, and limited for return passage September 22d. For full information write any agent of the C. O. & G. R. R. White & Black River Valley R. R., or J. F. Holden, Traffic Manager, Geo. H. Lee, Gen. Pass. & Ticket Agent, Little Rock, Ark.

Contributed.

THAT SOUTHERN LEAGUE CONFERENCE.

A. M. SHAW.

Dear Dr. Godbey—I had thought that some more graphic pen would furnish you an account of this great occasion; but having failed thus far to see any such account in your columns, I will offer a few observations myself. I spent only two days at the conference, but this was quite enough to convince me that it was a success. The attendance was not so large as was expected, but there was a good representative gathering from every quarter of Southern Methodism.

I arrived at the depot in Atlanta at 5 o'clock Saturday morning, and went directly to my hotel in the "Central Bank Block," on Whitehall street. My host and hostess, Mr. and Mrs. A. M. Reinhardt, I found to be members of the First M. E. Church, South, and consequently able to give me a good deal of information concerning both the conference and the city. They told me the conference was being held at the Exposition Park, at the north side of the city, two miles away. I had never seen any of this beautiful southern metropolis. I determined to walk the whole distance down to the park, and I did walk, but I didn't walk much more than that day. Another such two miles walk would have killed me, I think. However, the many beautiful sights I saw amply compensated me for the energy expended on the trip. I walked the entire length of Peachtree street, doubtless the most beautiful residence street in all the South. They say the governor's mansion is on this street, but if it is I didn't notice it. The fact is, I would be willing to be governor of Georgia and live in any house I saw on the street, for the first mile and a half at any rate.

I was so infatuated by the charms of Peachtree street that I went some distance out of my way. So when, after miles of walking and gazing and ruminating, I came to myself, drew a quick breath and asked the way to my destination, an elegant colored coachman tipped his elegant silk hat and answered, "Right down dah to yo' right, suh." I entered the exposition grounds at a south gate, and a few steps farther on I entered the spacious auditorium, known for the time being as Epworth Hall. This building is equipped for the entertainment of about seven thousand persons, but if well and compactly seated it would easily hold ten thousand.

On entering my attention was at once arrested by a curtain which cut off into a separate apartment, the southeast corner of the building. Entering this corner, I found devoted to a missionary exhibit. Behind a long table, on which were sitting, standing and hanging enough oriental gods to equip a core of Buddhist temples, stood a diminutive "Jap" telling us in pretty good English all he knew about Chinese and Japanese religion, politics, commerce and whatnot. When he had finished, Dr. Lambuth explained some of the cu-

rios to us, after which we retired to the auditorium for the forenoon session of the conference. The session opened at 9 a. m. with Dr. W. R. Lambuth in the chair. After religious services, led by Dr. W. W. Wadsworth, of Georgia, the conference was treated to a very bright, pithy address by Dr. J. A. Burrow, of Virginia, on the "Epworth League Organ." He complimented the editor of the "Era" in the following language: "Dr. DuBose can cover more territory, attend more conventions, make more speeches, bankrupt more dictionaries and rob more rainbows than any other man in the Methodist church." He was followed by Hon. W. L. Stanley, of Virginia, who gave us a rousing address on the subject of "Money and Missions on the Holston Plan." Dr. O. E. Brown, of Vanderbilt University, then made a telling speech on "The Epworth League and Education in Missions." Then came the climax, Dr. C. F. Reid, of Korea, in a very clear and forcible speech gave us a thorough and satisfactory exposition of "The Eastern Question and its Relations to Missions." This speech will be published. Let everybody procure a copy and read it. No intelligent person can hear or read it without becoming an enthusiastic supporter of our mission work in the Far East. When Dr. Reid sat down a layman arose and said: "Dr. Reid, I heard a so-called statesman say recently that we had just as well attempt to Christianize Kentucky horses as to waste time and money trying to save the people of China, and I rise to ask you to go over into Ohio and try to enlighten that member of congress." "You can't do it; his ignorance is too dense," answered Dr. Newman, of Birmingham, Ala.

Saturday afternoon was devoted to state meetings. I did not meet with the Arkansas delegation, but I am sure I was not missed, for besides a select company of young Leaguers, Arkansas was represented by a number of such worthy persons as Dr. A. C. Millar, Revs. T. O. Rorie, F. A. Jeffett, W. B. Hays, Sister A. M. Robertson of Hot Springs and others whom I did not meet.

Saturday night Bishop Candler delivered a masterly speech on "Twentieth Century Education." The speaker, the speech and the effect produced are all well described in this story, which I heard at a little town in Southern Georgia. "Dr. Candler, of Emory College, had been invited to speak at a temperance rally. The saloon men of the town had employed a brilliant young lawyer to speak against him. They had so arranged it that their lawyer began speaking at one side of the fair grounds about five minutes before Dr. Candler began at the other. When the two batteries had been in operation for some time the saloon men sent an old negro over to see what success the doctor was having. 'Well, boss,' he said, when he returned, 'da'z de bigges' crowd ober dah yo eber saw. An' de doctah, he's a little bit a squatty fellow, des about so high,' holding his hand about as high as his waist. Then clapping both hands together, like

an alligator's jaws, he said: "En boss, his mouf is 'bout lak dat, en he's des a eatin' yo man tee totally up."

Sunday morning I attended Sunday-school at Trinity Church. This is the most religious Sunday-school I was ever in. Hon. W. A. Hemphill, of the Atlanta Constitution, is superintendent. The songs, prayers and talks all seemed full of divine power. I wish some of our village dudes and dudines who think our standard hymns out of date could have been there and heard those cultured people singing "There is a Fountain Filled With Blood" and "Tis the Old-Time Religion." Oh, it was grand. Brother Hemphill introduced me to a little girl about ten years old, who has been present every Sunday for four years.

After Sunday-school, we heard a powerful sermon by Dr. Alderson, of Texas.

Sunday afternoon the Junior Leaguers rendered an excellent programme greatly to the credit of themselves and the cultured ladies who trained them.

Sunday night the conference closed with a grand rally, led by Dr. J. C. Simmons, of California. His speech was timely and full of power. Our souls were refreshed, our hearts were made glad and we came away greatly encouraged.

To hold such conferences at regular intervals in the future cannot but prove a blessing to our League and to our church. May the blessings of God rest upon all the Leaguers till we meet again—in St. Louis or Asheville, or Louisville, or— heaven.

Vandervoort, Ark.

Quarterly Meetings.

Arkadelphia District, fourth round, Thos. H. Ware, P. E.

September: Hot Springs ct, 1, 2; Murfreesboro ct, 8, 9; Princeton ct, 15, 16; Holly Springs ct, 22, 23; Dardanelle, 29, 30.

October: Social Hill, 6, 7; Amity, 13, 14; Mt Ida, 16; Oma, 20, 21; Gurdon, 27, 28.

November: Okolona, 3, 4; Clark, 6; Arkadelphia, 10, 11; Malvern, 11, 12; Lono, 13; New Liberty, 15; Central Avenue, 17, 18; Malvern Avenue, 18, 19; South Hot Springs, 20.

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 Deadtimber, 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.

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.

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.

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.

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.

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

September: Atkins ct, at Atkins, 1, 2; Adona miss, at Adona, 8, 9; Plummerville ct, at Plummerville, 15, 16; Morrillton 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.

Prescott District, fourth round, J. H. Riggins, P. E.

September: Center Point at Center Point, 8, 9; Janssen at Gilham, 11; Cherry Hill at Grenade, 14; Mena, 16, 17; Dallas at Hatfield, 18; Nathan at Sweet Home, 22, 23; Saline at Green's chapel, 26; DeAnn at Holly Grove, 29, 30.

October: Nashville, 6, 7; Mineral Springs at Franklin, 13, 14; Locksburg at Gravelly Pt, 16; Washington, 20, 21; DeQueen, 27, 28; Horatio, 30.

November: Rocky Comfort, 1; Richmond, 3, 4; Emmet, 7; Fulton, 8; Prescott, 10, 11; Spring Hill, 13; Hope, 17, 18.

Monticello District, fourth round, J. R. Cason, P. E.

September: 6, 7, Grady and Dumas at Bethel; 13, 14, Lacey at Green Hill; 22, 23, Dermott at Dermott; 29, 30, Cariola.

October: 6, 7, Mt Pleasant; 13, 14, Hamburg at Bethel; 15, Hamburg station; 20, 21, Tillar at Newton's chapel; 27, 28, Berea at Prairie Grove.

November: 3, 4, Star City; 9, Palestine at Carmel; 10, 11, Jersey; 12, Warren station; 15, Arkansas City; 17, 18, Bartholomew; 19, Monticello station.

Missions.

Resolutions of Mabelvale W. F. M. S.

Death, the cruel reaper, has thrust his sickle into our Woman's Foreign Missionary Society at Mabelvale and dear Grandma Rowland has fallen. She was the first to leave the ranks for the better world. A brave and aged soldier of the cross has laid her armor down and now enjoys the eternal peace of heaven. She passed into the city of God, a conqueror over sin, and, could we roll back the curtain 'twixt us and heaven, she might be seen joyfully waving her palm of victory and praising God. Shall we mourn? Nay, let the weary soul enjoy the sweet rest, and we will press onward and upward until we reach the place where she dwells. While we regret her loss, we must say God doeth all things well, therefore be it

Resolved, 1. That we resign all to the Lord and cling closer to Jesus, encouraged by the life and triumphant death of Sister Rowland.

Resolved, 2. That we, the Woman's Foreign Missionary Society at Mabelvale, tender our sympathy to the loved ones on this side the pearly gates, and pray that the Great Comforter heal their wounded hearts.

Resolved, 3. That a copy of these resolutions be recorded on the secretary's book, a copy sent for publication and one to the bereft.

Mrs. Lewellen,
Mrs. Christie,
Dora Davis,
Committee.

Carrie B. Hardison.

Our Woman's Home and Foreign Missionary Societies at Stephens have been called to mourn the loss of one of our best members, Mrs. Carrie B. Hardison

For the past five years she has been president of our Foreign Missionary Society and corresponding secretary of the Home Missionary Society from its organization at Stephens.

Resolved, That we, as members of each of our missionary societies express our appreciation for her faithful work. She was ever ready with her means, her quiet sympathy and her prayers to do her Master's work. We feel that our leader has gone. But let us emulate her example and take the cause of missions on our hearts more, thus following her as she followed Christ.

Resolved, That we sincerely sympathize with her son, mother, father, brothers and sisters.

Resolved, That a copy of these resolutions be sent to the bereaved family and to the "Arkansas Methodist" for publication.

Mrs. Idel Thompson,
Mrs. Lula Parker,
Committee.

The incidental work of some men is grander than the set purposes of

Skin Diseases



When the excretory organs fail to carry off the waste material from the system, there is an abnormal accumulation of effete matter which poisons and clogs the blood, and it becomes sour and acid. This poison is carried through the general circulation to all parts of the body, and upon reaching the skin surface there is a redness and eruption, and by certain peculiarities we recognize Eczema, Tetter, Acne, Salt Rheum, Psoriasis, Erysipelas and many other skin troubles, more or less severe. While the skin is the seat of irritation, the real disease is in the blood. Medicated lotions and powders may allay the itching and burning, but never cure, no matter how long and faithfully continued, and the condition is often aggravated and skin permanently injured by their use.

The disease is more than skin deep; the entire circulation is poisoned.

The many preparations of arsenic, mercury, potash, etc., not only do not cure skin diseases, but soon ruin the digestion and break down the constitution.

S. S. S., nature's own remedy, made of roots, herbs and barks, of great purifying and tonical properties, quickly and effectually cures blood and skin troubles, because it goes direct to the root of the disease and stimulates and restores normal, healthy action to the different organs, cleanses and enriches the blood, and thus relieves the system of all poisonous secretions. S. S. S. cures permanently because it leaves none of the original poison to referment in the blood and cause a fresh attack.

SSS

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Healthy blood is necessary to preserve that clear, smooth skin and beautiful complexion so much desired by all. S. S. S. can be relied upon with certainty to keep the blood in perfect order. It has been curing blood and skin diseases for half a century; no other medicine can show such a record.

S. S. S. contains no poisonous minerals—is purely vegetable and harmless. Our medical department is in charge of physicians of large experience in treating blood and skin diseases, who will take pleasure in aiding by their advice and direction all who desire it. Write fully and freely about your case; your letters are held in strictest confidence. We make no charge whatever for this service. Our book on Blood and

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the lifetime of others. Some men will do more overwork than others will do in the space of a hiring's day. And there is more in one parenthesis of God's literature than in all of the libraries of man's writing.—Joseph Parker.

To Relieve Lassitude

Take Horsford's Acid Phosphate.

A few drops added to half a glass of water, relieves the feeling of lassitude so common in mid-summer. A pleasant and wholesome tonic.

The common problem—yours, mine, every one's—is not to fancy what were fair in life, provided it could be, but finding first what may be, then find how to make it fair up to our means—a very different thing.—Robert Browning.

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If not afflicted, cut this out and send it to some suffering one.

Dr. B. F. Bye, Box 246, Indianapolis, Ind.

If I had but two loaves of bread, I would sell one and buy hyacinths, for they would feed my soul.—The Koran.

When we have good blood we are healthy, strong, vigorous and full of life and energy. Hood's Sarsaparilla makes good blood.

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CONSTIPATION, TAKE

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3:00 p. m. Lv Little Rock	Ar 1:35 p. m.
5:35 " Ar Hot Springs	Lv 11:00 a. m.

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.
August 4, 1900.
John D. Shackelford, Attorney for Plaintiff.
E. M. Merriman, Atty. ad. item.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss
In the Pulaski Chancery Court
C. E. Moore, Plaintiff, vs. Johnna L. Schlitz and ——— Schlitz, her husband, Defendants.
The defendants, Johnna L. Schlitz and ——— Schlitz, her husband, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, C. E. Moore.
August 4, 1900.
CHAS. M. CONNOR, Clerk.
E. S. and L. C. Maloney, Solicitors for plaintiff.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss
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.
August 10th, 1900.
John Barrow, Solicitor for plaintiff.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss
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.
August 10th, 1900.
John Barrow, Solicitor for plaintiff.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss
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.
August 10th, 1900.
John Barrow, Solicitor for plaintiff.

POSITIONS GUARANTEED under reasonable conditions; car fare paid; board, \$10-\$11; catalog free; no vacation.
DRAUGHON'S PRACTICAL VOCAL COLLEGE
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At Rest.

HOOVER.—Nodie Hoover died near Pine Bluff, Ark., August 6, 1900.

Brother and Sister Hoover, being without a little girl in their home, adopted Nodie, and, though she had been with them scarcely a year, she was very tenderly attached to them and they to her.

She was a bright, sweet, dutiful little girl, and her early death has saddened the home that she made so happy for a short time. She is gone; God knows best "He doeth all things well." D. H. Colquette.

Rison, Ark.

HUNT.—Sister Jennie Hunt (nee Peavy) was born March 1, 1875; professed Christ in the summer of 1888, and lived a pious Christian till death. Sister Jennie married Wm. Hunt in August, 1885. He died the following January, when she returned to her father's home. In the full triumph of living faith she fell on sleep May 7, 1900, with the light of eternal blessedness illuminating her soul. Strong in the faith, she blessed her child, and said, "God will care for Willie," then gladly, obedient to the heavenly summons, she went to live with the angels. The Lord comfort the bereaved and fulfill the mother's prayer. J. F. Etchison, P. C.

THOMAS.—Little Ora Thomas, daughter of W. I. and Mary T. Thomas, was born November 9, 1896, and died, after a brief illness, August 10, 1900. She was dedicated to God by baptism, administered by Rev. Z. W. Lindsay, in 1897.

She was a bright, sweet child, a great pet of the family, but God has claimed his own.

He who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." If we are faithful until death we will meet her in that land of joy. Her grandmother, S. A. Terrell.

SINQUEFIELD.—Winfield Jewell, son of M. P. and Fannie Sinquefield, was born November 13, 1894, and departed this life August 2, 1900. Little Jewell was an exceedingly bright child. He being the youngest was a pet of the home, but not spoiled. He was an obedient child, but Jesus suffered the little children to come to me and forbid them not, for of such is the kingdom of God, and Jewell has gone to Him. Weep not, parents, for it is well with the child. May God give you grace and strength sufficient to enable you to live in this life so as to live with little Jewell in the home of the good Father. Geo. W. Logan.

PERRY.—Mrs. Hixie Perry (nee Hinton) was born in Franklin county, Ark., August 19, 1820; was married to Hinton Perry January 18, 1843, and moved with him to Arkansas where he died in 1868.

They were born six children, three sons and two daughters, four of whom, two sons and the two daughters, survive her. She died Sunday, August 12, 1900, lacking but one day of having reached her four-score years. She leaves four children, 18 grandchildren, 12 others having preceded her, a total of 30; 14 great-grandchildren, six others deceased, a total of 20, making the number of her living 56. She was converted at the age of eight years, and joined the Methodist Church, going with the south-western division at the separation in 1844. Twenty-two years she gave voluntarily to the service of God. She was to every interest of the church faithful until death. She was

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A GRAND TONIC.

I am using G. F. P. and it is truly grand. I have used only two bottles and am stronger than I have been for years. I was unable to do any work, but can now work all day without breaking down or becoming over-tired. I can not praise this medicine too highly, for it is curing me and I am deeply grateful for it. Mrs. M. COOPER, Belmont, Tex.

willing, ready and anxious to go, feeling that her work on earth was done. W. M. Crowson.

THRASHER.—John D. Thrasher was born July 18, 1880, and died November 7, 1899, having been in declining health for some time, his death was not altogether unexpected. It is difficult, however, for friends and relatives to prepare for such an event.

I need not say that the father, mother, brother and sister were greatly bereaved by the loss of one who has been the life and joy of the home.

Just before passing away he called loved ones to his bedside and told them that he was not afraid to die and without any alarm he approached the end. Sweet memories of this dear boy abide with us. In the city of God may we meet again. J. I. Maynard.

Central Methodist please copy.

CAMPBELL.—Samuel Young Campbell was born in Ireland February 14, 1836; departed this life in Yell county, Ark., August 28, 1899, aged 63 years, six months and 14 days. Brother Campbell joined the M. E. Church, South, about 30 years ago and lived a consistent member until the time of his death. About two days before he died he called his wife to his bed, and told her his time had come and all was well. He said his only regret was leaving his wife and daughter. The morning he died he called his wife to bring him some water and told her the fountain of life was open and they would soon drink together. He talked a great deal in his last hours about his future home, and was perfectly resigned to go. He called his daughter and said to her, "Farewell; I'm going home." He then quietly passed away without a struggle. R. Havner.

CHASTAIN.—Mrs. Mable Chastain (nee Henderson) was born near Mulberry, Ark., May 3, 1879; professed religion and joined the Baptist Church when she was about 14 years old. She was married to Brother J. R. Chastain, of this place (Dyer) in December, 1896. She died last Sunday night, August 12, 1900. She told me the first time I visited them after I came on this work that she had made up her mind some years ago to join the M. E. Church, South, with her husband; so soon afterward she joined the church here.

She leaves a loving husband and two precious children to mourn her

loss, one child being only about four days old when its mother died. She also leaves a sister and two brothers to mourn her loss.

She had told her husband for some time that she would not live, but was ready to go. I was away, in Scott county, at the time of her death. Brother Lark, a local preacher from Alma circuit, conducted the funeral services. The Lord comfort the husband and loved ones with His grace and with the hope of a glorious reunion by and by. Pastor.

HARDISON.—Carrie B. Hardison (nee Peavy) was born November 29, 1859, in Meriwether county, Ga., and died July 5, 1900, at Stephen, Ark.

She leaves one son, her husband having died some years ago. She made her home with her mother and step-father, Brother A. T. Blunt, till she went to her home on high.

She was one of the purest and best of women, always at her post of duty and ready to do her part as a good soldier of the cross.

She was a great sufferer for some years from inflammatory rheumatism. She took la grippe last spring, from which she never recovered.

No one will be missed more from the church or community.

She was actively identified with all the institutions of the church.

Her death was one of the most triumphant I ever witnessed. She is gone, but we know where to find her. Her pastor, A. Turrentine.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

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Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

MOZLEY'S LEMON ELIXIR

Cured me of a long-standing case of chills and fever by using two bottles. J. C. Stanley, Engineer E., T. V. & G. R. R.

MOZLEY'S LEMON ELIXIR

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. Tules Diehl, Cor. Habersham and St. Thomas Sts., Savannah, Ga.

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

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West End, Atlanta, Ga.

Get your spindle and your distaff ready, and God will send you flax.—J. G. Holland.

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LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At druggists. 50c and \$1.00 bottles.

We have tried often to get a good book of Bible stories that we could sell for \$1 and have at last succeeded in getting one larger and better than we hoped for. It is as large a book as usually sells for \$2. We want agents to sell it. Send for circular. Godbey & Thornburgh,

"Gems," the new song book, is perhaps the best book yet published. It contains many new and beautiful songs and very many of the old standard hymns besides a number of songs for altar services. We will send a sample copy of round or shaped notes for 25 cents.

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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.

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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR

WEDNESDAY, AUGUST 29, 1900.

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

Rev. C. A. Bayless is our authorized traveling agent.

Petition for Three Mile Law.

As some of our readers have written for blank form of petition to be used in application to the county court for the Three-Mile Law, we republish below the form, which was given in this paper heretofore:

We, the undersigned, your petitioners, respectfully state that we are adult inhabitants (males 21 and females 18 years of age) residing within three miles of _____ (here give the name of the school house or church house) located on _____ (give the number of the lot and block, if located in a town; or the 40 acres subdivision, section, township and range of land, if in the country), in the county of _____, State of Arkansas; and we desire to prohibit the sale or giving away of

any vinous, spirituous or intoxicating liquors of any kind, or alcohol or any compound or preparation thereof commonly called tonics or bitters within three miles of said _____ (school house or church house). We therefore pray that the sale or giving away of the intoxicating liquors and alcohol enumerated above be prohibited by you within three miles of the (school or church house) above named. Respectfully.

Names.

Names.

Note.—The petition should be carried by persons of good reputation, who will go into the county court and testify that the names are genuine and that the signers live in the territory to be covered.

It is well also for those who carry the petitions to make a list, as they go, of those who will not sign, so as to know if a majority has been obtained. G. T.

Dr. Ke rfoot, missionary secretary of the Southern Baptist Church, deplores the lack of organization by which the behests of the convention can reach all the members of the church. He says: "In the Methodist Church the bishop speaks what

THE NEW CANCER CURE.

All Forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.



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Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

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he wants, the presiding elder takes up the tale, the pastors are assiduous to carry out the behests."

The editor of the American Baptist Flag regards this admiration of Methodism as little less than treason in a Baptist. In order to be a good Baptist, according to the

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Flag's standard it is necessary to deny some very manifest truths.

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