

# The Arkansas Methodist

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"Speak Thou the Things That Become Sound Doctrine."

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NO. 42.

## News and Notes.

THE YELLOW FEVER IS ON THE increase at Havana.

THE REPORT FROM THE OPENING of the Mena Hendrix Academy is good.

AT NEODESIA, KANSAS, A heavy storm broke on the 23rd, wrecking a number of buildings.

TEXAS HAS BEEN AGAIN VISITED by storms. The Nueces and Rio Grande rivers especially have flooded a large section of country, with destruction of much property and loss of many lives. The upper Colorado and the Concho River valleys there are destructive floods. The country about Brownwood in all directions is under water.

THERE IS RENEWED ACTIVITY IN the Filipino rebellion. In ten days the Americans killed, wounded, and captured, reached one hundred. It is believed that Aguinaldo is preparing for another campaign. The Hong Kong Junta is stirring up the war anew. The Amnesty expired Sept. 21. It is said that Aguinaldo refuses to accept the terms of peace offered by the United States.

THE STRIKE IN THE ANTHRACITE coal region of Pennsylvania has called out more than one hundred thousand miners. The effect has been wide-spread and detrimental to business in many ways. The companies are unyielding and many of the miners are going West or returning to their own country. Rioting has occurred. Two persons were killed at Shenandoah on the 21st, and seven were wounded. Three regiments of infantry, a battery and a troop of cavalry were ordered out by Governor Stone to assist the sheriff in maintaining order in the Schuylkill region. General Corbin was sent to Shenandoah with 2,500 troops. The strike of the miners affects labor in many spheres and thousands of operatives in factories are thrown out of work for lack of coal. Thus it will always be. The interests of labor and the interests of capital

are mutual and any organization or movement which injures one will injure the other also. Arrangements are made, it is said, by mine owners, at Shenandoah to operate the mines under military protection. Further rioting is feared.

OUR READERS WHO HAVE GIVEN attention to the movements in China have especially marked the difficulty experienced by the Powers in coming to agreement as to their course of action. It is generally agreed to hold the legations at Peking under sufficient guard. But Germany's policy is to refuse to enter upon any settlement with China until the Chinese officials who have led or fostered the Boxer movement have been punished. It is also evident that as Count Von Waldersee, a German officer, has been accepted as Commander-in-Chief of the Allies, that Germany desires to preserve the military situation until Von Waldersee arrives at Peking, which will be during the present week. It is now understood that the policy of our government is to withdraw from China as early as possible, and that she will not join Germany in her demands. There are fresh uprisings in the Philippines and need that our forces there be increased. The latest report from Washington is to the effect that the United States will act independently, make a treaty with China and withdraw her soldiers.

THE YELL CIRCUIT COURT turned out some good results.

In the first place, a time limit to next term of court was definitely fixed by the court in the notorious Cotton cases, whereby Mr. Cotton, with over \$2,000 hanging over him during good behavior, is required to ship out of Dardanelle, Yell county, all the whisky he now has in the government warehouse, amounting to about 1,800 gallons. E. H. Cheney and J. H. Pullin were each fined \$625 and all the costs in their four and five cases, respectively.

IF THE SALOON IS NAUGHT BUT A place for friendly gathering and social refreshment, it seems peculiar that the mayors of the three

cities so lately visited by mob-rule should, in the early stage of the outbreak, issue proclamations closing all saloons. Why this discrimination against lawful work? If the saloon is not a menace to society, if its business of turning men into demons is perfectly legitimate, why close its doors any more than those of other merchants and tradesmen?—Presbyterian.

NO ONE EXCEPT GOV. JONES HAS any use for a blind tiger. It is an easy matter to convict them, and if "his excellency" will only keep away with his everlasting pardon, by the time some of them served out their sentences, they would be ready to quit. But no, they must be pardoned, because "the poor things are blind, and not able to make a living any other way." Well, we have the promise of something better before long.—Search-Light.

Good for the promise.

### From the Nation's Capital.

Dr. Wallace Radeliffe, who occupied his pulpit for the first time since his return from his vacation, preached a most interesting sermon, in which he said: "We may congratulate each other upon the passing delights of the summer. We forget sometimes that all things that pass are delights. The stormy winds fulfill His word. The clouds are His chariot. The pillar of darkness has within the glory of the Shekinah. Every day is a miracle of His goodness. Galveston from me would be an evil; from Him it is not an evil. Storm, destruction, pestilence, famine move in an all-comprehending, eternal purpose of love. It is much already that yonder disaster has summoned thoughtful sympathy the world over, millions of money, train-loads of clothing and provisions, attesting so gratefully the kinship of humanity. The strike of the laboring man may be freighted with poverties and disappointments and disasters, but out of its noise and crash, out of the silence of its poverties and despairs, will emerge a wage condition better and more ennobling than the present, just as the present is better

and righter than the old feudalism. We congratulate each other upon China. We may see the blessings as Isaiah saw them come trooping ages ago from the land of Simini. The very conditions are a vindication of missions. I am, of course, not of those who heap the blame upon the church. We have a right to enter China with the Gospel. It is not, as some contend, an intrusion upon a religion of a people. It cannot be said that China has a religion. Three religions have successfully entered and secured their influence. China is not, as is sometimes mistakenly supposed, wholly or exclusively Confucian. Christ has as much right there as any other teacher. His church is there by governmental permission, and its protection is assured by treaty rights. He is not there as a merchant, or a globe trotter, or a land grabber. But at the same time it is true that the very presence of Christianity is with attack and agitation. They that have turned the world upside down have come hither also; Christianity is revolutionary. It criticises principles, habits, purposes, and the whole life of man, and literature, and societies, and business, and government. The present conflict had to come. It is the impact of Christian upon heathen civilization. And the gospel is only a part of that civilization. The missionary is a revolutionist, so is the steam engine, and the telegraph, and the newspaper, and the school house, and the store, and the factory, and the laboratory. Already our Christian civilization has presented upon the stage of China the magnificent illustration of brotherhood, when in the interests of humanity the flags of Christendom allied and their united arms burst open the gates of Peking. Those gates will not be closed. Revolutions do not go backward. There is now an 'open door,' not for trade only, but for truth and grace and redeemed humanity. That door will not be shut. It is sealed back to the walls by the blood of martyrs."

It was officially announced this week that this government would accept no settlement from China that did not provide for the fullest protection, present and future, of Chinese Christians.

## Educational Notes.

### TWENTIETH CENTURY NOTES.

#### Early Methodism and Colleges.

"No true Methodist can really get hold of the Twentieth Century movement for souls without having the movement get hold of him. It is a revival of primitive Methodism in its most glorified form. It is an attempt to make Methodism such an army of saved and baptized laymen as sang and prayed and proclaimed salvation from Lizard Point in Cornwallshire to Lizard Point in Cornwall. What days those were! With Whitefields preaching in the fields, his voice penetrating over a mile, the tears coursing down the soiled cheeks of miners and farmers who came to scoff and stayed to cry for mercy."—Central Christian Advocate.

#### Cokesbury College.

The above suggestion that our educational movement is a revival of primitive Methodism reminds me of the story of the founding of Cokesbury College, as told by Dr. Nathan Bangs in the first volume of his History of the Methodist Episcopal Church. Soon after the church gained a hold in America the question of Education came before it. Finally it was agreed to found Cokesbury College for three classes—(1) sons of married preachers; (2) poor orphans; (3) children of competent friends of the church. Those who were able were required to pay; those who were not able were educated free of cost. This required money. Dr. Bangs here quotes the address to the church by Superintendents Coke and Ashury: "But the expense of such an undertaking will be very large, and the best means we could think of at our late conference to accomplish our design was to desire the assistance of all those in every place who wish well to the work of God—who long to see sinners converted to God, and the kingdom of Christ set up in all the earth. All who are thus minded, and more especially our own friends who form our congregations, have an opportunity now of showing their love to the gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this country."

From this it would seem that the Methodist Church is not a novice at making appeals for money for colleges. She has been in the business before. How did the church respond? Though the church was then only about 15,000 strong in America, in a few years nearly \$50,000 was given to Cokesbury College—over \$3 per member. This is just three times as much as we propose to raise per member in our new century call. It would seem, indeed, that the call for money at this time is "a revival of primitive Methodism." May God help us to be as liberal now as our forefathers were.

John D. Rockefeller announces a gift of \$180,000 to Spelman Seminary, at Atlanta, Ga., a school for colored people.

Commenting on this magnificent gift, Dr. Hoss calls attention to the extreme poverty of our Southern

colleges for the whites, and how absolutely necessary that they be equipped and endowed. He deals an effective blow to those who say that a boy's father should pay all his school expenses by pointing out that the rich man's son usually refuses an education, whereas it is the poor boy who desires and will take education. It is often said that colleges and universities are for the wealthy. Nothing could be further from the truth. Not from the city's mansion, but from the poor country home have come the world's great leaders. Sad day will it be when our colleges and universities become places for the wealthy only. Dr. Hoss continues: "Animated by such thoughts as the foregoing, Southern Methodism has asked for \$1,500,000 to be devoted to strengthening our existing institutions of learning, as an expression of gratitude to Almighty God for his blessings on us during the past century. About \$1,000,000 has been subscribed, and the work is still going on. But it does not move as rapidly as it ought. Where are our rich men? This is their opportunity. Where are the brothers who oppose foreign missions, and want to do something at home? Now is their time. \* \* \* Money given in trust to the church is more secure than when invested under any other guardianship; for the church survives all changes, and goes forward in the face of all opposition."

### Contributed.

#### THE VINDICATION OF OUR FAITH

REV. STONEWALL ANDERSON.

NO. 1.

A great thinker has said, "The conflict of faith and unbelief remains the proper, the only, the deepest theme of the history of the world and mankind, to which all others are subordinated." How shall we of this generation best engage in this conflict? How shall we vindicate our faith in Christianity? The wideness of the subject and the necessary limits of these papers make it possible to attempt here little more than mere suggestions.

Our first duty is to know something as to the extent and character of the unbelief of our times. From a religious standpoint, this has been called "an age of doubt." That unbelief is a characteristic of our times is witnessed, among the masses of the people, by their falling away from the churches; among the lighter literary men and women, by open profession of infidelity; among some of the wisest, deepest thinkers, by the construction of systems of thought opposed to Christianity; among all classes in Christendom, by the general halt in progress along nearly every line of a distinctively religious kind.

There are several types of unbelief. In some quarters it is superficial, insolent, ranting, dogmatic. Its cry is, "Our enemy is God. Hatred of God is the beginning of wisdom. If mankind would make true progress, it must be on the basis of Atheism." Or with the voice of a would-be philosopher, it exultingly shouts: "There is no God; it is as clear as the sun, and as evident as the day, that there is no God, and

still more that there can be none." We have had representatives of this type in our own lands, and at our very doors. Their writings abound in such utterances as the following: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," has filled the world with agony and crime." And this: "The man who abolished torture, if the Christian religion be true, God is now torturing in hell; and the man who inaugurated torture is now a glorified angel in heaven." Such words as the above lead us to believe that their utterers are not sincere, and therefore unworthy of consideration.

A higher type of unbelief is found in such men as Huxley, Tyndall, Harrison and others. "Skepticism," in these men, "appears militant and trenchant."

They defend mightily the principles of doubt, and on scientific grounds. That type of unbelief most characteristic, perhaps, of our times, is not frivolous, or vaunting, nor dogmatic, nor militant, but keen, scholarly, thoughtful, deep, critical, questioning, and for these very reasons most worthy of consideration. Of such doubt it has been recently said, "The questioning spirit of today is severe, but not bitter, restless, but not frivolous; it takes itself very seriously and applies its methods of criticism, of analysis, of dissolution, with a sad courtesy of demeanor, to the deepest, most vital truths of religion, the being of God, the reality of the soul, the possibility of a future life \* \* \* The laws of evidence, the principles of judgment, the witness of history, the testimony of consciousness—all are called in question."

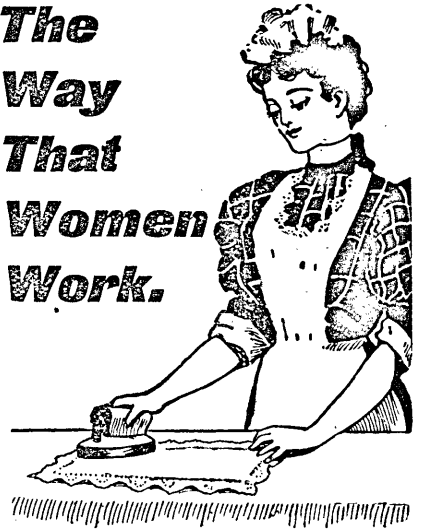
In regard to the prevalence of unbelief, Dr. Theodore Christlieb said concerning his own Fatherland: "Whether you visit the lecture room of professors, or the council chambers of the municipality, or the barracks of the soldiers, or the workshops of the artisan, everywhere, in all places of private or public social gathering, you hear the same tale: The old faith is now obsolete; modern science renders all genuine belief in it now impossible; only ignoramus and hypocrites profess to adhere to it any longer." The same writer confesses that the condition, while bad enough, is not so bad in England and America as in Germany.

An Englishman wrote in October, 1895, "With sorrow and reluctance it must be confessed that the majority of Oxford and Cambridge undergraduates are without—at least, profess to be without—any religious beliefs at all." "Things are not quite so bad," says Dr. Van Dyke, "in the United States, but in France and Germany they are worse." Karl Peters declares "In Germany things have come to such a pass that one is obliged to ask a sort of absolution if one does not swim with the prevailing Atheistic-monistic stream."

Among the nobler spirits doubt is deep, sad, regretful. The loss of faith is looked on as a disillusion which has cost man his noblest aspirations, loftiest hopes and highest conceptions of himself.

One writer has said, "Never, I believe, have men been more universally sad than at the present time.

## The Way That Women Work.



It's enough to wear any one out. First it's washing, in damp and draft. Then it's ironing with the hot stove and the hard work to endure. And in between whiles, meals to get, house to clean, and children to tend. It's bad enough for a well woman but for a weak woman it's slow torture. Dr. Pierce's Favorite Prescription cures the diseases of the delicate organs which weaken women. It makes weak women strong and sick women well.

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

"My health is the best now that it has been for four years," writes Mrs. Phebe Morris, of Ira, Cayuga Co., N. Y., Box 52. "I have taken but two bottles of your medicine, 'Favorite Prescription' and 'Golden Medical Discovery.' These medicines have done me more good than all that I have ever taken before. Before I took your medicines I was sick in bed nearly half the time. I couldn't do my work only about half the time, and now I can work all the time for a family of four. My advice to all who are troubled with female weakness is to take Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery'—the most wonderful medicines in the world."

Dr. Pierce's Pleasant Pellets sweeten the breath.

Our misery lies in feeling that we are less men than we were sixty years ago."

Modern unbelief gives up faith in Christ in the name of science and philosophy. The time was when Christianity was attacked as a new and strange thing. But now it is charged with being old, worn-out, effete. Lucien, a Roman pagan, said of it near the beginning of our era: "It is the latest folly in the world's great mad-house."

A recent writer has said, "This Asiaticism (meaning Christianity) lies like a dead weight upon all the departments of modern life, and holds us in the bondage of a refined (or unrefined) barbarism." Another, singing the triumphs of scientific knowledge, says: "Brahma, Buddah, Jupiter and Jehovah must now yield to worthier successors in reason and philosophy." Dr. Christlieb declares, "Thousands of educated persons now feel themselves compelled, as by an essential requirement of modern intellectual culture, to assume a critical position toward the whole of Christianity \* \* \* regarding it as an indubitable sign of defective cultivation or narrow-minded partisanship, when any one professes an unreserved adherence to all the articles of Christian faith."

For that type of modern doubt worthiest of attention, reason and science have sealed so high the mount of knowledge that Christianity is left behind. For it, such superior wisdom and insight have been won that in its interpretation of the world Christianity is left out. And faith is given up, by some sadly, by others gladly.

## Contributed.

## Dr. J. H. Riggin's Preaching.

I have never heard a sermon by Dr. Riggin that did not do me good. He is edifying. He will pardon me for saying that his expounding of the Scriptures is more nearly like the best commentaries than any other I ever heard.

His four sermons on the occasion of my third quarterly conference showed him to be wide awake on the present issues of the day.

On John the Baptist and Herod he brought the prophet of God face to face with the wicked ruler. I would that all our preachers who, in God's providence, are face to face with kings and rulers, had the wisdom and courage of John the Baptist. Wisdom to see the evil and courage to combat it.

His sermon on mission work in China was par excellent.

I wish to speak more especially of his sermon on "The Powers that Be Are Ordained of God." The various points discussed were as they are found in the whole text, Rom. 13:1-8. When he showed how much the welfare of our country, homes and citizens depended on the right enforcement of right law we all saw very clearly our duty to our country as voters for the right kind of officers. Again, when he showed that the officer of the law is just as much the minister of God as is the minister of the Gospel, and how the officer of the law was an honor or dishonor to God, we all saw very clearly how that our votes might be an honor or an insult to God. O ye church members! How can you come into God's presence in the great day after having voted to make a vile man a "minister of God?" Let us have officers that fear God and regard our welfare!

A. C. Benson.

## Preachers and Tobacco.

Mr. Editor—In the "Arkansas Methodist" of the 5th L. S. Butler makes the sweeping charge, in his article on preachers and tobacco, that no man who chews or smokes tobacco, no woman who uses snuff, is a Christian. If this is true, every professed Christian who ever used tobacco, and died without quitting it, is hopelessly lost. I want to ask Brother Butler if he honestly believes it. Does he believe that Bishops Asbury, McKendree, Pierce and Haygood, who have all died in the faith, were sinners and are lost? For they all used tobacco. Answer, my brother. Does he believe that Rev. C. H. Spurgeon, the great Baptist preacher of England, and of the world, was a sinner, and is lost? For he smoked tobacco. Does he believe that Bishops Wilson and Candler are not Christians, as well as thousands of other godly preachers and laymen who use tobacco? Brother Butler says so in his article. Surely he does not believe it. My father and mother both used tobacco, and they have long since passed over the river, and I believe they were Christians, and, I thank God, I expect to meet them in heaven, notwithstanding Brother Butler has made himself a judge and passed his sentence of condemnation upon them. Surely the brother, when he

wrote this wholesale condemnation, was not possessed with that noble charity (or love) that is not easily provoked, thinketh no evil. I Cor., 13:5. Go to your Bible, my brother, and prayerfully read James, 4:11; Matt., 7:1-6; Romans, 2:1, and I Cor., 4:5, and then tell the readers of the "Methodist" who made you a judge of your brethren. Who authorized you to pass such unrighteous condemnation upon so many thousands of honest, God-fearing and God-serving believers in the church of God? Was it God, or the woman of whom you write that is so good that she will not go to hear a man preach the gospel who uses the weed? Then, as a brother in the Lord, I would advise you to take the sentence back, for it is untrue.

S. L. Cochran.

McCrory, Ark.

## Our Standard Hymn Book.

May I say a word in behalf of our standard Hymn-Book? A collection of hymns authorized by our General Conference, and having the endorsement of the entire college of bishops, and to be used in our regular public services? Nothing better in this line has ever been issued from the religious press. We attempt no eulogy of it, further than to say that forty-eight years using it has endeared its every page to us. It ought to be on every pulpit, and there to stay. Yet I see that some of the brethren think not so, and on district conference, camp meeting and quarterly conference occasions displace it with "Young People's Hymnal," and even unauthorized revival songs, some of which, I sincerely believe, are of questionable propriety. One of these, at a camp meeting, was put at my hand, and the name or title of the very first hymn was a shock to my sense of the sacred—"Get Acquainted With Jesus." I know not how others may view it, but to my mind it savors of a flippant, irreverent use of the most sacred name known to men or angels. So the dear old Hymn-Book took a back seat, quite out of sight, and henceforward, so far as I could see, the whole service of song was conducted on the line of "Revival No. 3." Let our young people use their hymnal, so says the General Conference. It is right. But in the great congregation, let nothing—yes, I say nothing—crowd out the dear old Hymn-Book, once joyfully used by millions in glory now.

J. E. Caldwell.

## Lynching North and South.

The late riot in Akron has impressed the Northern people that brutal rapes committed on white girls by negroes will stir as much revenge among their own people as in the South. If they had a population of negroes equal to the whites lynchings, we doubt not, would be as common among them as it has been with their Southern neighbors. The Western Christian Advocate makes a very sensible deliverance on the subject from which we take the following:

"New Orleans, New York and now Akron! Has an epidemic of madness seized the American people? It was the custom of Northern

papers, a while ago, to comment on the hot-blood, ungovernable emotions, and ferocious passions of the lawless populaces of South Carolina and Texas. But now the indictment is hurled back at them. Wherein they have judged others, they have condemned themselves.

The New York Sun remarks editorially: "The Southern papers may reasonably demand that the North clear its own skirts of social discrimination against the negroes before it begins to accuse the South of the same injustice. The race prejudice is really stronger here than there, and undoubtedly the negro has a better place in the field of labor at the South than at the North. The only advantage the negro has here is that he is politically free and equal. But such freedom will come for him eventually at the South also; for he is too important a factor in its civilization to remain politically annihilated. The South will not long persist in its policy of negro disfranchisement after it finds that it means a corresponding diminution of its political power."

And the New York Tribune, making some discriminations, says: "There is no geographical limit to base passions, and we are constrained to admit that these assaults committed on negroes in our streets, were utterly inexcusable and outrageous, and that the police of Southern cities have seldom, if ever, behaved worse than the police of New York behaved on Wednesday night."

The Western suggests:

"The condition calls for serious reflection and action. Our revulsion at mob violence ought not to precipitate us into any sentimental sympathy with bestial negro ravishers. We need make no attempt to mitigate men's instinctive horror at the awful deed. Whoever they are—and Booker T. Washington reminds us that, in North and South, there are numerous instances of white wretches as well as of black, guilty of this hideous crime—let them meet with quick and condign punishment under the righteous public execration. We incline to think that it may be advisable to legally inflict the death penalty—as in

some Southern States—for crimes of this class."

There is not a lynching in the South that is not deplored by us. It were better, far better, to allow the law to take its course. So say all our religious papers, so say all who are expected to mould moral sentiment among us, and yet in every community there are people who are not touched by any of these influences.

I have seen the Bank of England, coveting eight acres, and been duly impressed with the magnificence of the beadle who presides, in gorgeous raiment, over its outer sanctuaries; I have visited the stock exchange next door, where I was compelled to proceed with caution lest I step upon the pigeons that infest its steps and befoul all its pulvies; I have examined with some curiosity, but no admiration, the Mansion House, dedicated to the use of the Lord Mayor; I have crossed London Bridge and visited the White Chapel district, and seen the Old Curiosity Shop made famous by Charles Dickens, and visited the Tower and looked upon the Royal Regalia, and seen Newgate prison, and the Old its steps and befoul all its purvies; have gazed upon the art treasures of the National Gallery, ransacked the innermost recesses of the several museums, examined Buckingham Palace, and Marlborough House, and Clarence House; I have compared the magnificence of the Parliament Houses with the solid and substantial edifice at Washington where the aggregated wisdom of the United States occasionally makes fun for the world; I have walked with reverential steps and uncovered head through Westminster Abbey, and looked upon the slabs that hide from view the bodies of Browning and Dickens, and Rare Ben Johnson, and Thackeray, and Tennyson, and Smollett, and all that host of great ones who have so enriched the literature of the world.

W. M. Neal.

# ROYAL

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## Contributed.

## THE JAPAN MISSION CONFERENCE.

By appointment the ninth session of the above conference met in Hiroshima, Japan, August 1, 1900. On account of a disabled locomotive, Bishop Wilson failed to meet the conference at the opening hour, and B. W. Waters was elected chairman. W. P. Turner was elected English secretary and Y. Tanaka, Japanese secretary, and J. T. Meyers, statistical secretary. The Bishop arrived in the afternoon of the opening day and occupied the chair during the other six sessions. When all the business of a conference has to be done in two languages, it becomes tedious and lengthy; but everything was done in a spirit of fairness and brotherly love. Of course, there were sharp differences of opinion and lengthy debates, especially on the report of the Sunday-school Board, which alone occupied about four hours of discussion. It was decided to edit and publish a Sunday-school periodical and pay for the same out of the money received from the Sunday-school in Nashville.

Compared with last year, there was a decrease of three infants baptized and a decrease of ten adults. There was an increase of three Sunday-school teachers, seventy-one pupils and the same number of schools. Yen 949.99 were contributed for missions as against yen 1,447.41 last year; and for preachers in charge, yen 697.17 against yen 780.55 last year.

Najamura Kinji, a recent graduate of the Biblical department of the Kwans Gakuin, was admitted on trial; Yanagiwara Naoto was admitted into full connection; W. A. Davis was received by transfer from the Pacific Conference; J. C. C. Newton was transferred to the Virginia Conference; William P. Turner, Thomas H. Haden, Ota Gisaburo and Mito Kichitaro were ordained elders; Imada Wakatsu, Kugimiya Tokiwo and Yanagiwara Naoto were ordained deacons.

The appointments for the ensuing year are as follows:

Kobe District—C. B. Mosely, P. E.; Kobe Station, Ota Gisaburo; Mikage, T. H. Haden; Osaka and Sakai, W. E. Towson, Yanagiwara Namio and one to be supplied to Hayashi Seiko.

Kyoto Circuit—J. T. Meyers and Nakamura Kinji; Kwansai Gakuin, Biblical department, T. H. Haden, dean; academic department, S. H. Wainwright, principal; W. A. Wilson, professor; chaplain, S. H. Wainwright; Palmore Institute, W. A. Wilson; students at Vanderbilt University, Ashida, Keiji, Usaki, Kogoro.

Matsuyama District—T. W. B. Demaree, P. E.; Matsuyama Circuit, Tanaka Yoshihiro; Tadotsu Circuit, Murakami Hirosuke; Oita Circuit, W. R. Weakley, Imada

## Catarrh

Is a constitutional disease. It originates in a scrofulous condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach. It is always radically and permanently cured by the blood-purifying, alterative and tonic action of

## Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on scrofula or the scrofulous habit.

Hood's PILLS are the best cathartic.

Wakatsu; Uwajima Circuit, W. P. Turner, Mito Kichitaro; Nakatsu Circuit, W. J. Callahan, Takahashi Yukichi.

Hiroshima District—B. W. Waters, P. E.; Hiroshima Station, B. W. Waters, Hori Minekitsu; Iwakuni Circuit, S. E. Hager and one to be supplied by Sunamoto Keichi; Onomichi Circuit, to be supplied by Kinoshita Shingo; Yamaguchi Circuit, W. A. Davis, Yanagiwara Naoto; student at Trinity, N. C., Kugimiya Tokiwo.

Woman's Work—Lambuth Memorial School, Miss Maud Bonnell, principal; Mrs. M. I. Lambuth.

Bible Woman's Department—Miss I. M. Worth.

Hiroshima Girls' School—Miss N. B. Gaines, principal; Miss L. O. Thomas, Miss Anna Lanus.

W. P. Turner, Sec.

Hiroshima, Japan, Aug. 8.

## GALLOWAY.

For ten years the eyes of Arkansas Methodism have been towards Galloway College. But never before in the history of this institution have so many anxious hearts awaited results. Never before have there ascended so many prayers for peace and prosperity as in the last few weeks.

Now, however, that the opening is a thing of the past, and our halls resound once more with the buoyant young life of happy girlhood, the wonder is that we ever doubted. The Lord careth for His own.

The most exacting of our friends could ask no greater measure of success than has come to us at this beginning of our school year. With more than a hundred boarders, and as many day pupils, Galloway is still what she always has been—an educational center of the Southwest.

There are only a few vacancies, and girls coming in every day. We are fairly under way for a year of phenomenal growth.

It is worth a visit to Galloway to see the workings of this busy little world. In the first place, our new college building is a model of convenience and elegance. It is thoroughly adapted to school work in its most progressive form. Dr. Godden, the president, and his noble wife have the confidence, respect and esteem of every girl and teacher in the school.

Miss Starkes, the lady principal, fills her difficult position with lofty and gentle dignity, and is a marvel

of patience and energy in these first trying days of organization.

Every teacher is a specialist and an earnest worker. The girls seem imbued already with the spirit of study, and a serious purpose looks out from every face—and the busy life goes on.

So much for the literary side of our school life; but the social is not neglected. The old adage, "All work and no play, etc," still holds good. Therefore, invitations are out to a reception on Saturday evening next, in the college parlors, given by the old girls and teachers to the new. This promises to be a brilliant social function, bringing "jest and youthful jollity."

Neither is that highest life of all, the spiritual, lost sight of in our efforts to develop, symmetrically, these young minds entrusted to our keeping. Morning and evening prayers, the daily admonitions of our president, the students' prayer meeting on Sunday afternoons, Sabbath-school and church services—all these things give our students a broader, deeper conception of life and its responsibilities.

So, to the "Arkansas Methodist" and our friends all over the State, we beg that you give us "godspeed." Pray that the past of our history may suffice us for dark days and hopeless outlooks—that the sun of prosperity may continue to shine upon us, and that Galloway College may go on her way, fulfilling the high destiny for which she was created.

Searcy, Sept. 22.

R. K. B.

## FROM OREGON.

Dear Methodist—Will you give me space for a short letter from far away Oregon? We are about closing our first year in Oregon. I have done the hardest year's work of my life; preached more times and traveled further in the dust and mud than in any year of my ministry, and have had the least results. It has been a fight from start to finish with isms and scisms of all kinds. I tell you, we have to fight for every inch of the ground we gain in Oregon. Infidelity, Sabbath desecration, political hate and prejudice; it is a wonder we do anything. It is a wonder we are here, yet God is blessing our labors. We have much rejoicing in the camp sometimes, and I am so glad the people generally say the Southern Methodist is the most spiritual church on the coast. We are slowly but surely growing in numbers and in favor with the people. I feel very much at home with the brethren of the Columbia conference. I love all of them, especially our dear Brother Shangle, who is not a "big" preacher, but he knows exactly how to make a transfer feel at home. Well, I must tell you we spent a short time this summer on the great Pacific. Our children had a big time digging clams and running from the waves as they would chase each other on the

## Brought Roses to Her Cheeks.

## HOW A WEAK, SICKLY GIRL WAS MADE WELL AND STRONG.

Miss Frances M. Harris, Syracuse, N. Y., Owes Her Health to Dr. Williams' Pink Pills for Pale People.

The story related by Miss Frances M. Harris, 301 Onondaga Street, Syracuse, N. Y., fits exactly the cases of thousands of young girls of her age.

Weak and languid, suffering from nervousness and lack of blood, unequal to the slightest task. It is a disease known as Anemia, a common ailment among growing girls.

The medicine required in cases of this kind is a blood and nerve tonic and as such Dr. Williams' Pink Pills for Pale People have wrought some remarkable cures. Miss Harris says:



MISS FRANCES M. HARRIS.

"When I was 17 years of age I became debilitated and run down in health. I was extremely nervous, had no appetite and my blood became so thin that there was no color at all in my face. Much of the time I was confined to my bed and was so weak that I could only walk a short distance. The least exercise would bring on shortness of breath and pain in the side. Sometimes I could hardly breathe.

"I tried several different doctors without receiving any benefit. I also tried other medicines advertised to cure troubles such as I had but they did me no good.

"I saw Dr. Williams' Pink Pills for Pale People advertised in the papers and decided to try them. The first box helped me and I procured some more. My appetite improved, my nerves became stronger and within a short time I gained over twenty-five pounds in weight. My improvement continued and in all I took a dozen boxes. When they were finished I was entirely cured and am in good health, have a good color and appetite and am as well as ever.

"I have recommended Dr. Williams' Pink Pills to many others and will be glad to answer any inquiries if the writers enclose stamp for reply."

(Signed) FRANCES M. HARRIS.

At all druggists or direct from Dr. Williams Medicine Company, Schenectady, N. Y., on receipt of price, 50 cents per box; 6 boxes, \$2.50.

beach. I went out on the mountains with a friend last week who was timber prospecting. We got lost in a big canon, and for several hours we had to walk and crawl along a small passage in the thick underbrush and briars, which was made by wild beasts. About the time I had given out and given up all hope of getting out that night, it then being late in the evening, we discovered we were being followed by a huge black bear. Oh, my! It was remarkable how fast I could travel for a few minutes, for I did not have anything with which to defend myself. Wings would have been very convenient just then, but happily we were close to a house and the bear turned back. So we reached our camp safely at 10:30 p. m., having walked about twenty-four miles. More anon.

J. D. Sibert.

A wide, rich heaven hangs above you, but it hangs high. A wide, rough earth is around you, and it lies very low.—Donald G. Mitchell.

## Literature and Review

## Literary Notes.

Henry T. Coates & Co. have in press "The Wierd Orient," a series of mystic Eastern tales also by Mr. Iliowizi, who has put into concrete shape some of the legends and traditions in which the Orient is so fruitful, and which have not hitherto found their way into print. These were gathered during a lengthy residence in Tetuan, Morocco, that typically Oriental town, where European thought and civilization have as yet made no inroad, but where the Eastern life still dreams on in the unbroken slumber of centuries. Himself a Semite, the son of a Kabbalist, and therefore with a strain of mysticism in his blood inheritance, with a long residence among Eastern peoples and a familiarity with Eastern languages, and on the other hand, having been highly educated at European seats of learning, and finally having labored for years in America, in religious ministrations to his own people, Rabbi Iliowizi should have exceptional facilities for interpreting to the West the mind and heart of the East. In his book will be found a curious version of the legend of the Wandering Jew, which, although probably much older than the one currently familiar, will be new to most readers, and is perhaps of greater psychological interest.

Ellen Glasgow, author of "The Voice of the People," is the subject of the monthly biography and portrait in the September Book News. There is an interesting article on St. Radegund, the celebrated poetess of the sixth century; an article on the work of the nuns in multiplying and preserving manuscripts during the Middle Ages; a sketch of Charles A. Berry, D. D., by Winifred Lee Wendell; and Dr. Talcott Williams talks on the more important news books, and furnishes a good guide as to what you should read on China. There are the usual reviews of other new books, reviews of the leading current magazines, a portrait and sketch of Frank L. Stanton, and a talk on the best selling books of the month. The Authors' Calendar is continued, and in the Great Writer Series there is a sketch of Fitz-Greene Halleck, by William Cullen Bryant. Five cents a number, fifty cents a year. John Wanamaker, Philadelphia and New York.

## Current Comment.

## A Great Twentieth Century Collection.

BY BISHOP C. B. GALLOWAY, D. D.

The Methodist Recorder (London) of recent date gives a graphic and inspiring account of the great meeting during the session of the British Wesleyan Conference, in the interest of the Twentieth Century Fund. In many respects it was the most notable occasion of that historic conference. The principal speaker was the Hon. R. W. Perks, who was followed by the ex-president, Rev. Frederick W. McDonald, Rev. Hugh Price Hughes and others. There was grave anxiety about the complete success of the magnificent movement. The proposed five

million dollars had not been secured. True, wonderful things had been achieved, but the goal was not yet reached. Three million eight hundred and forty-five thousand dollars had been pledged, and one million six hundred thousand was in bank, but that was not the expected and promised five millions. All felt that another mighty effort must be made, or the church would be discredited. Mr. Perks was optimistic, Mr. McDonald was felicitous and persuasive, but Mr. Hughes rang out a note of alarm and appeal. Interest kindled into enthusiasm, and enthusiasm soon disdained all efforts at restraint. An honored layman arose and offered \$50,000 in addition to his former subscription; another gave \$25,000, and still another \$25,000. After a while the meeting had to adjourn for regular conference business, but was resumed again in the evening. The climax of the speaking was reached when the venerable Dr. E. E. Jenkins, with long hair white as the driven snow, but with the fire of immortal youth in eye and voice, consecrated himself to the complete triumph of the enterprise. He was followed by the aged Dr. Rigg, possibly the greatest statesman in English Methodism. No wonder the hearts of the young men took fire when these veterans sounded the martial notes of victory.

When the evening meeting adjourned, over \$225,000 had been subscribed, and everybody felt that complete success was absolutely assured. Under this impulse the sum remaining will be secured. Circuits that have subscribed will increase their pledges, and individual givers will double their gifts. All honor to the mother church of Methodism! Thank God for such leaders and statesmen! And the generations will rejoice because of such loyal and liberal laymen.

What an appeal to the powerful and wealthy Methodism of America! Let us of the Church, South, awake to the momentous interests of this mighty movement, and demand that a like success shall crown our efforts. We cannot afford to fail. I pray that the scenes of the British conference may be repeated in every annual conference of the Methodist Episcopal Church, South. Will not every pastor see to it that his people have ample opportunity to show their appreciation of God's signal mercies to our great Methodism? Current and local expenses must not be allowed to sidetrack this enterprise, so vital to the future of our church.

Jackson, Miss., Aug. 23, 1900.

## Sensible Talk.

If the average woman becomes a housekeeper—a home maker—it is a fortunate accident, and as rare as it is fortunate. No wonder so many men prefer the club or the resort of a still lower character. They have no real home, and they frequently pay a fearful price for the establishment which goes by that name, considering how little it is really worth to them. How could it be otherwise? We do not condemn even criticize the woman, for we can not expect her to rise superior to

her surroundings. She is the legitimate product of this civilization, and to condemn her were unjust. She is innocent, cultivated, charming; in a word, she is everything that woman can be except that which she ought, first of all, to be—a home maker. She knows something of art, science, and even philosophy. She has studied faithfully and has been taught and has learned almost everything except that which is more important than all else. To this no finger has ever pointed, no exhortation ever warned, no teacher has ever labored. While no pains or expense is spared to prepare her for everything else, this is absolutely ignored.

In the ordinary business of life, where nothing is in question except money, we require the most careful training. Technical courses sometimes covering years of laborious endeavor, are the legitimate and necessary forerunners of professional positions, and in almost any position, however humble, the novice must wait and work for years as beginner and journeyman before he is counted worthy or able for the place of master workman. But in our social relations we absolutely ignore the plainest laws of common sense, and send a girl—often a mere child—to meet life as a wife and mother, with absolutely no proper preparation for this most difficult of all positions; most difficult of all, and more honorable than all.

Oh! for a return of reason or for the awakening of a higher thought on this subject; for a little less of sentiment and more of common sense; for less of classic music and books, and more of cradle songs and matronly endeavor. Housekeeping is a "fine" art, and in almost all its branches it is a "lost" art, and the day that shall restore it to its true position, importance and dignity will be the happiest day our civilization has ever witnessed.—St. Louis Christian Advocate.

## Well Said.

A man who has allowed one idea to dominate his life is apt to become not only an unreasonable enthusiast, but a disagreeable pessimist. He is also apt to be deluded into the belief that his fellowmen are lacking in intelligence if they do not fall in to his way of thinking. A few do not hesitate to express a lack of confidence in the religion of men who do not adopt their hobby. Reformers of this class ought to bear in mind that it requires full one hundred years to impress a new idea upon the world. They should not become discouraged and turn the world over to the wicked one because they fail to convert it inside the lifetime of one generation.—Nashville Advocate.

## Married.

HAMMACK-THURMAN.—September 21, 1900, at the residence of the bride, by Rev. W. H. Metheny, Mr. James L. Hammack to Mrs.

Cynthia A. Thurman, both of Berryville, Ark.

O'DANIEL-MARTIN.—At the home of the bride's father, Mr. J. E. Martin, Conway, Ark., September 19, 1900, by Rev. A. C. Millar, Mr. C. L. O'Daniel, of Cabot, to Miss Artie Martin, of Conway.

HAYS-ROBINSON.—September 6, 1900, at the Pine Street Methodist Church, Eureka Springs, Ark., Mr. Samuel E. Hays, of Eureka, and Miss Mary S. Robinson, of Fort Smith, Ark., Rev. P. C. Fletcher officiating.

KING-HOMES.—At the residence of the bride's father, Mr. Luke Homes, September 16, 1900, Mr. John King, of Eagle Mills, Ark., to Miss Effie Homes, of Pine Grove, Ark., Rev. George W. Logan officiating.

## THE VALUE OF CHARCOAL.

## Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it, the better. It is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually improves and clears the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

## The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

October 7: Jesus Dining With a Pharisee. Luke xiv. 1-14.

Golden Text—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14:11.

Time.—During the Perceus ministry, early in his last three months—January to April, A. D. 30.

Place.—Bethabara, beyond Jordan, near Jericho.

The scene of this lesson is at a dinner in the house of a Pharisee. The table talk of the occasion turned upon three topics: Sabbath keeping, the behavior of guests concerning exalting one's self, and the way to show hospitality.

The first topic, Sabbath keeping, arose in view of the presence in the house of a certain man who had the dropsy, whom Jesus would heal. It was the Sabbath day, and the Scribes and Pharisees held many ridiculous notions about keeping the Sabbath. In their view it was a gross violation of the sanctity of the Sabbath for Jesus to perform a miracle of healing. It was a standing occasion of conflict between them. Beholding this man, Jesus asked them, "Is it lawful to heal on the Sabbath day?" They made no answer, but Jesus healed the man and then justified his action by a brief but conclusive argument. Which of you shall have an ass or an ox fallen into a pit on the Sabbath day, and will not straightway pull him out? It is lawful to do good on the Sabbath day, and a man is better than an ox or an ass. Far from undermining the Sabbath itself, Jesus rescued it from the covering of endless traditions that the Pharisees had thrown over it. It is to us a day of free, joyous rest and worship.

When the guests on this occasion went in to dinner, Jesus noticed the very unseemly effort of some of them there to thrust themselves into the seats of honor, not an uncommon thing, we are told, on the part of Jewish doctors of the law, who had an intolerable conceit on the subject of their own importance. The argument of Jesus on the subject is that it is a great mistake in policy as well as principle for guests to be guilty of such self-assertion. When you are bidden to a wedding, and make a rush for the highest seat, and the seats next below you, one of which you might naturally fill, are taken, and a more honorable man than yourself comes in, there will be nothing left for you to do but to take the lowest seat, lower than you would have been had you behaved with becoming humility. But should you, on going in, take one of the lowest seats, you may then be invited to a higher. Thus it happens that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased.

Jesus then addressed a few words to the Pharisee, his host, concerning hospitality. There is no special Christian virtue in inviting your friends and your rich neighbors to your feast; they may recompense you. But when you call the poor, the maimed, the blind, who cannot recompense you, you may expect

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your recompense in the resurrection of the just. That is genuine hospitality. The church itself is not a club for the rich and well-to-do; it is a place where the needy are supplied and helped.

**\$100 Reward, \$100.**

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

Address F. J. Cheney & Co., Toledo, O.

Sold by druggists, 75c. Hall's Family Pills are the best.

What a man sees in his best moments is truth in all moments.—Joseph Cook.

### If the Baby is Cutting Teeth.

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

"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.

Godbey & Thornburgh.

### 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.

WANTED.—A young lady with experience and graduate in the English branches and music from one of the best colleges in the South, desires a position as music teacher in a good school. References exchanged. Address "Miss B.," care "Arkansas Methodist."

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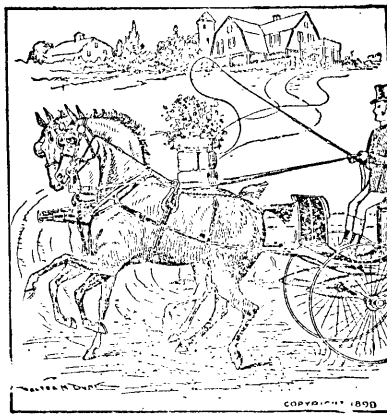
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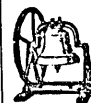
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## Epworth League.

September 30: Our Foolish Excuses.  
Luke xiv. 15-24.

The parable shows us in what manner men hear and answer the calls to salvation.

Salvation is a feast. It is a provision for soul happiness. It is food for that hungering which we feel in the midst of physical satiety. It is a feast prepared by a king. Its provisions are such as can alone be made by one whose resources are boundless. In the plan of salvation the King of heaven stoops to honor and bless fallen men.

It is a feast which a king makes in honor of his son. The Son of God is to be owned and honored as the giver of salvation. The Son is to be glorified and enthroned by this scheme.

The Oriental feasts were more formal than ours. Three calls were made to them: First, a month or more beforehand, the guests were selected and notified, in order that no engagement might interfere. As the feast drew nigh the servant was sent around the second time, to remind the invited guests to be ready. Again when the feast was spread the messenger came to say, "All things are ready; come." Such careful courtesy was not to be answered rudely. Neglect of such invitations was a gross offense.

Note the excuses made in the parable. They are all alike. "The first said, I have bought a piece of land, and must needs go and see it." This excuse is, as we say, trumped up. There is nothing in it. There is no pressing need to go and see the land already purchased.

The second said, "I have bought five yokes of oxen, and I go to prove them." This is but a repetition of the excuse of the first. And the third is like the other two. The excuses are empty. They suggest no necessity, as we judge of necessity in temporal things. They are such as might well be taken to have their seat in a spirit of contempt and disdain.

But examined further, these excuses all have one character which keenly expresses the sinner's folly.

As he who bought the land without seeing it took it at the owner's own representation and at his own price, so does the sinner take the offers of Satan. Some worldly lure is presented, for which he who would cheat us of our souls asks that we set aside the offer of salvation, wait and take what he offers. And this purpose to wait is the price we pay. Meantime the lure, when tested, is found to be worthless. Buying of the devil without knowing what we buy, and rejecting the invitation to the King's feast to prove the value of what we have bought—that is the picture.

I said the third excuse was like the other two. They are all meant to be alike. In the East, young people were married without even an acquaintance. The marriage was contracted by parents. Like buying a piece of land, then going to see it, or buying a yoke of oxen, then going to prove them, a man married a wife and learned all about his bargain afterward.

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NOTICE—We also desire to employ agents for selling our book on the "Paris Exposition", beautifully illustrated. We also publish "Life of McKinley" and other campaign books.

The parable is beautiful in every phase of it. Let us lay to heart especially the last suggestion. It was the most humble people and those who seemed to be least in the world who could even come to the King's feast. As for the rest, they lost all for land and oxen. It is not out-breaking sin which is needed to destroy our souls. People who do not seek heaven will not find it. A worldly life given just to family affairs, to land and oxen, is a lost life, a wandering life, a doomed life.

### Off the Track.

This means disaster and death when applied to a fast express train. It is equally serious when it refers to people whose blood is disordered and who consequently have pimples and sores, bad stomachs, deranged kidneys, weak nerves and that tired feeling. Hood's Sarsaparilla puts the wheels back on the track by making pure, rich blood and curing these troubles.

Constipation is cured by Hood's Pills. 25c.

Be girded and strong today for thy ministry to others.—John Ruskin.

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

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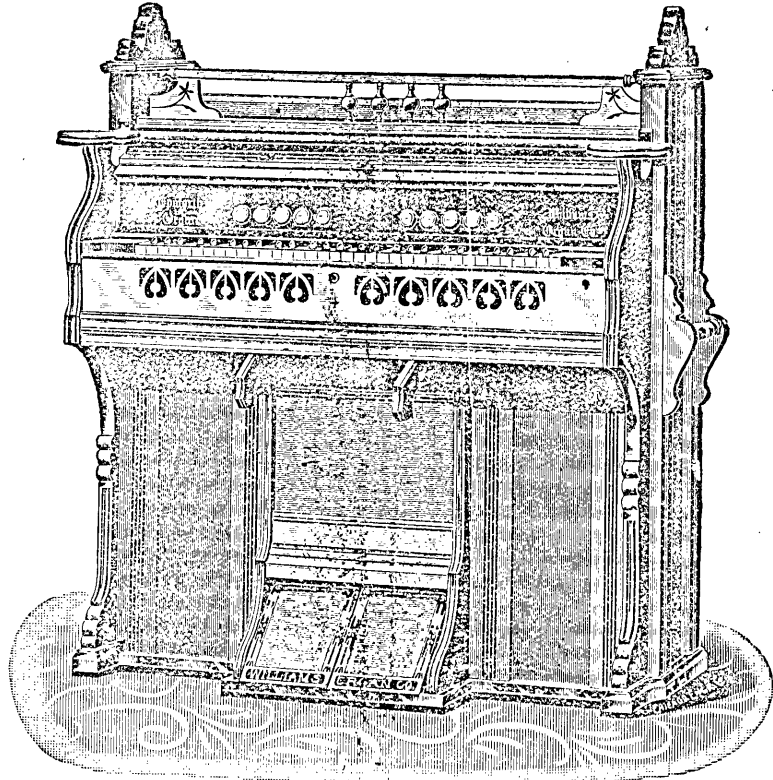
The Closing Century's Heritage, by J. D. Dingwell. Fifty cents.

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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We have arranged to act as Agents again for the Epworth Organs and Pianos. We sold a great many of these instruments, years ago, all over Arkansas, and they have proven to be the very best. Our First Church, this city, and Asbury Church, this city, have used no other for several years, and are delighted with them. Send for prices.

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

# THE ARKANSAS METHODIST.

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

WEDNESDAY, SEPTEMBER 26, 1900.

## THE ST. LOUIS CONFERENCE.

The Fifty-third session of the St. Louis Conference convened in St. John's Church, St. Louis, Sept. 19, Bishop J. C. Granberry in the chair.

Ten years ago, the writer severed connection with this conference, after a service of twenty-nine years. Of those who were in active service when he entered the work in 1861 but one, L. F. Aspley, now remains effective. His strength is unabated and he seems good for service ten years longer. Of those we left in 1890 only a few are yet in the conference.

This conference changes rapidly. It has many small stations which invite beginners from the colleges. But the more energetic of these find their fields uncomfortably narrow, and the great amount of foreign population, and the competition of other churches cut off the hope of progress, and in a little while the preachers are ready to transfer.

The city of St. Louis overshadows the country work, and the disparity of conditions between the city and the country preachers is too great for harmony of action. Few city preachers will ever be sent to the country work, and few in the country work will ever pass to the city. When the preachers leave the city it is generally to transfer elsewhere, and others are transferred to fill their places. It is unfortunate, for there are able men in the city who ought to have larger influence in the conference at large than they can thus attain, and there are men in the country work whose long and efficient labors should have introduced them more to the church in the city, as men who have done a work for the Church, inferior to none in their conference.

There are many visitors at the conference. Of connectional men, there are Bishop Galloway, and Dr. E. E. Hoss, editor Nashville Advocate, and Dr. W. R. Lambuth, Missionary Secretary, and Dr. J. D. Hammond, Secretary of Education, and Dr. J. J. Tigert, our Book Editor.

Dr. C. H. Briggs is present from the Southwest Missouri Conference; Rev. Z. M. Williams, president of Central Female College, and Revs. Gibson, Marvin, John Anderson, and Cresap, from the Missouri Conference. Secretary W. F. Barelay represented the Church Extension work, and J.

## II. Pritchett the Mission work.

### The Schools.

A matter of especial interest before the conferences of Missouri is the correlation of the Howard-Payne College with Central College, both situated at Fayette. Central College is the property of the three conferences of the State and the head of our educational work here. Howard-Payne is the property of the Missouri Conference, the gift of the late Moses U. Payne, who said it should forever be held exclusively for female education. It is proposed to carry out this stipulation by holding the property exclusively for the purpose stated while opening the Central College classes to the female students, both being under one president and one board of trustees. Without entering upon details, we will say that the scheme seems in a fair way to accomplishment.

Other Methodist schools of the State have been brought into correlation with Central College and the educational work is assuming good shape.

### Dr. Craighead's Speech.

Dr. Craighead, president of Central College, addressed the conference. The college opened on the 19th with the largest attendance, by far, in its history. He stated that all our church schools in the State were coming to work in harmony with Central. The harmonizing of our educational work in the State increases confidence in our management of our educational interests and stimulates the patronage as it increases the reputation of our schools. The State has but one university, and correlates its public schools under this head; so all public schools are feeders for the university. The church can not afford to think of anything but a similar policy, any other would ignore the plainest lessons of experience. It would forfeit the confidence of our educated people, and, in practice, prove suicidal, as we have already bitterly learned. Local sympathies and ambitions must yield to a scheme of education which alone promises success, and which is alone in harmony with the connectional character of our Methodism. This is the system which our church through her General Conference now proposes to establish throughout the jurisdiction of Southern Methodism.

### Bishop Galloway's Address.

Bishop Galloway addressed the conference on the subject of education.

He thought we had done wisely

in devoting our Twentieth Century Thank Offering to the cause of education. He felt the deepest interest in our work abroad, but he was not willing to see the work falter and grow weak at home. The advance of culture and civilization, and of permanent institutions, which shall send their influence down the ages demands of Methodism that she do her just part in this work. Our gospel, in its application, aims at the highest development of manhood. There is no influence so potent for this work as the constant, wise, prayerful moulding of the school room. We must do our part in educating the people, but we must educate them as Christians and Methodists should.

The Bishop thought that while we must look to God in prayer and faith for prosperity in all spiritual work the most careful training for that work is only a proper expression of zeal and faith, and that in such training the church will sanctify the means which God has given her. Only thus can she exhibit faithful stewardship.

### Dr. Hoss's Speech.

He talked of editorship and newspapers, and of his own experience.

Believing the M. E. Church, South, to be the best form of organized Christianity in the world, it had cost him nothing to be loyal. Some said he had been too zealous in defense of the Bishops. When the church had placed the most worthy and capable men, as she deemed, in an office which seemed to shut them off from replies, he thought it a very contemptible thing to assail them with constant criticism, or to diminish their reputation and influence before the church at large. The Doctor had not learned to use equivocal language, and had made it a point to be understood in his position. He learned to plough on a steep hillside and make a straight furrow. In moral life he had tried to preserve the lesson.

As to the Advocate, he said some objected that it was too learned, some that it was not learned enough, some that the editor was not orthodox, some because he was too severely orthodox, some because he did not publish their articles. He thought he had turned into the waste-basket articles from nearly all the Bishops in the church. He had been put in his position to exercise his judgment as to the matter that should be published, and he had done it.

## Dr. Tigert's Speech.

Dr. Tigert represented the Book Concern and his own work as Book Editor.

To the statement, often made, that we have at Nashville a printing house rather than a publishing house, he recited the successful sale of a great number of books, including even so dull a book as Tigert's Logic. A house that can sell Tigert's Logic and introduce it to Boston schools has a right to be regarded a publishing house and not simply a printing house. He thought that our House at Nashville offered as good inducements for good writers to get their productions before the public as any other in the country.

Dr. Tigert thought that old men ought to read new books and young men old books. That is a suggestion which deserves notice. As to the Review, he was most concerned that it should be true to vital doctrines of our holy religion. Scholarship, theological strength, philosophy, all may be discounted so that the evangelical tone of the Review be maintained. The Review is not self-sustaining. The Doctor thought that it never had been. The editor can not be burdened with the responsibility of going abroad to solicit subscriptions. The preachers must attend to that.

### The Bishop's Charge.

There is always much interest attached to the Bishop's charge to the preachers received into full connection. There were five in the class of the St. Louis Conference, viz: W. H. LaPrade, Jr., W. P. King, L. H. Eakes, J. T. Tracy, R. M. Tracy. We do not quote the Bishop's language, but suggest its substance. He charged the brethren to take the Apostle Paul as an example, not that they are expected to equal him in labors or gifts or power, but in fidelity, purity and zeal.

They were expected to please the church and not themselves. They were not to be self-asserting, but gentle, brotherly, earnest, to win the hearts of men, and to please others to edification.

But the minister of the gospel must win men, not to himself, but to the Lord. He must not yield to carnal motives or influences.

The chief danger of our ministry to-day is not of falling into sin, which may bring a man before church courts, but falling into indifference. So high a calling and profession demand, in the nature of the case, a consuming zeal. A spiritless ministry must, by its example, nullify in practical re-



sult, every great truth which the preacher may declare.

Holiness is that to which we are called. About this there is no controversy. To exhibit a well developed consistent Christian character, loving, patient, forgiving, always wooing to Christ, is to exhibit true holiness of life.

Our work is to win souls to Christ. It is to be deplored that so few conversions are being reported at our conferences. The idea of edifying the church, rather than converting sinners has often weakened the minister of the gospel.

In regard to pastoral visiting, he deemed that especial emphasis should be placed upon the charge.

#### Conference Notes.

The church property of the conference is valued at \$1,086,500. This includes parsonages. During the year more than \$30,000. has been raised for church property.

The number of members reported is 26,434, a loss of one as compared with the figures last year.

There was some increase in the number of scholars in Sunday-schools.

There was some increase in the amount paid for support of the pastors.

Collected for foreign missions, \$4,136.66, decrease of \$367; domestic missions, \$2,660, decrease of \$22.

Memorial services were held Sunday afternoon at St. John's church for the members of the conference deceased during the year. J. H. Leadlee had served long and well, and passed to the superannuated list before he was called home. A Green had fallen in his prime; one of the most useful men in the conference. J. W. Robinson was 76 and a superannuate, a pure-spirit, devout man, always greatly loved.

Eight men transferred to other conferences—B. M. Messick and J. Seay to the Louisville conference; J. F. Triplett to West North Carolina; H. M. Ure to North Carolina; H. C. McPherson to Missouri conference; W. A. Swift to Illinois conference; J. B. Brooks to Florida conference, and H. B. Johnson to White River conference.

J. R. A. Vaughan and J. B. Rice, both of the Missouri conference, came to the St. Louis conference. The average pay of a preacher in this conference, outside the St. Louis district, is \$350. Yet they are saying that the work at large is a stronger ministry. How can it be strengthened? Granting that a young man has talent and a wife and two or three children to support on such an income, what can he do? He certainly cannot have a library, a private study, or time for study, for how many things is he forced to do in or-

der to eke out this pitiful living? And yet we have an impression that this demand for money is getting to be in the way of saving men; that to bring up the collections is getting to be a thing which rests more upon the preacher's mind than saving souls. What is to be done? It is folly to say that we are improving in the support of our circuit work. This writer traveled circuits in the sixties, and never received less than \$800 a year and board free. That was in this conference. There is no such circuit work as that now. We must quit cutting circuits to pieces or raise more home mission money. We must do the work we are now doing with fewer men. Many of our circuit preachers would be glad to double work if it doubled the income, for it would not be a real increase of work. There would be more traveling and more preaching, but less of milking cows and hoeing potatoes and nursing children—a happy change of labor, with better income.

An incident of the conference was the laying of the corner-stone for the new edifice of the Lafayette Park church. The present house of worship was intended to be made a chapel when the main building should be erected. The ceremonies of laying the corner-stone were conducted by the Masonic order, under Grand Master Dr. C. H. Briggs. Bishop Granbery delivered a short address. The building will cost \$50,000. It is said Mr. Cupples contributes \$15,000. The site is beautiful. Rev. C. E. Pattillo returns to this charge.

While the conference was in session Rev. J. W. Robinson, one of its oldest members, passed to his rest. He died at the home of his daughter, Mrs. Rockwell, of Chicago.

#### Late Notes from the Field.

**GAINESVILLE CIRCUIT**—Just closed a ten-days' meeting at camp ground church. Our P. E. Rev. J. I. Maynard, was with us two days; held our third quarterly conference; preached four sermons to the satisfaction of all. The meeting resulted in about 25 professions, several backsliders reclaimed, 14 joined the church, others will join soon. Camp ground is on the mountain top. Bless the Lord.

H. E. May.

**SEARCY, ARK.**—We are now in the second week of a most gracious and successful revival, conducted by John B. Andrews. Notwithstanding the unfavorable weather, the interest increases from day to day. The business houses are closed at the hour for preaching, and all classes of people are attending the services in sunshine or rain. About 130 have made a public confession of Christ and applied for church membership. There have been many unmistakable conversions; backsliders have been reclaimed, and the church is graciously blessed. The preaching is earnest, faithful, Scrip-

tural, and we have every indication of greater results. Yours truly,

H. R. Singleton, P. C.

Sept. 22.

#### Revised Manual of Discipline.

We have for sale now the revised edition of the Manual of the Discipline, corrected and brought down to date. Sixty cents by mail.

Godbey & Thornburgh.

#### A Card from Brother Lewis.

Having transferred to the Arkansas Conference, I would be pleased to assist some of the brethren of the above conference in meetings until the meeting of the conference, Nov. 14. Address me at Malta Bend, Mo.

C. A. LEWIS.

Sept. 20.

#### Death Notices.

Dr. McIntosh, a devout Christian and prominent citizen of Beebe, passed peacefully away Sept. 23, after an illness of more than two months.

A. H. WILLIAMS.

Mrs. Octie Holms, better known as Miss Octie Garland, passed away last night at 2 o'clock. Truly, a pure Christian woman has fallen.

J. A. PARKER.

Emmet, Sept. 24.

#### A Note from Brother Cline.

Nagasaki, Japan, Sept. 3, 1900.

Dear Dr. Godbey:—We learn from home letters that many of our friends have been kind enough to be concerned about us. We have been in no personal danger—none of our mission, so far as I know; and we have been enjoying a few weeks' change from the heat and crowd of Shanghai, here in a comfortable house overlooking the beautiful harbor of Nagasaki, where we are drinking in the healthful sea breeze, far removed from the din of strife. After a few more days, we expect to return to Shanghai; when to Soochow, no man knows.

Pray for poor bleeding China. The native Christians, many of them have died; many more may; the missionaries, many have died, and more may suffer; the people in their sin and sorrow, many of them criminal in the last degree, many thousands of them blindly led on or suffering for the sins of others.

We need the grace of patience for waiting.

I venture no opinion as to the outcome. Such prophets, to use a Chinese expression, "have lost face." It is like predicting the weather. We remained in Soochow until the last of June; we shall not go back until it seems perfectly safe. Our conference may meet a month late. Bishop and Mrs. Wilson are in Japan and look well. Sincerely,

JOHN W. CLINE.

#### Personal.

Rev. J. A. Biggs called Tuesday. Gen. DeCampos, one of Spain's greatest military leaders, is dead.

C. A. Lewis has been transferred from the Missouri to the Arkansas Conference.

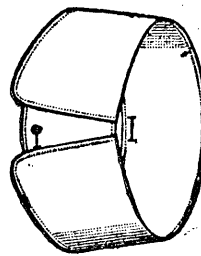
Rev. F. A. Jeffett has been holding a protracted meeting at Paragould, assisted by Brother Talkington, of Corning station.

Franklin Moore, formerly of the Little Rock Conference, was located at his own request.

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Etta " " " "  
Leo " " " "  
Elias " " " "

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224 Main Street,  
Little Rock : : : Arkansas.

Miss Annie Folsom has taken editorial and business charge of the Augusta Vidette. We think she will succeed.

Rev. Wm. Sherman, of the Arkansas Conference, called Wednesday. He came down with his brother, who underwent a painful operation for an injured eye.

W. S. Woodard, a superannuate of the Southwest Missouri Conference and one of its oldest members, was present at the session of the Missouri Conference at Fulton.

The editor of the METHODIST spent last Sunday in his old home, preaching to charges he had formerly served, Kirkwood in the morning, Cook Avenue in the evening.

Rev. J. H. Jackson, pastor of our church at Fulton, Mo., spent Sunday last in St. Louis, preaching at Union M. E. Church in the morning and Centenary Church in the evening.

There was an interesting scene in the St. Louis Conference, when Rev. John A. Russell was announced superannuated. Russell had lost an arm in the civil war. He had done much hard work in the itineracy. He is now sixty-three years old, and very poor. The conference raised a contribution of \$300.

Rev. C. L. Smith, pastor of our church at Kirkwood, St. Louis Conference, disappeared a week before the session of the conference. He was last seen at Kansas City, on his way, as he said, to Colorado. He sent no reports to the conference, and his case was referred to the presiding elder of the St. Louis District.

Rev. J. W. Robinson, for many years a member of the St. Louis Annual Conference, and for a few years past superannuated, died at the home of his daughter, Mrs. Rockwell, in Chicago, Saturday last. His remains were brought to St. Louis for interment and the funeral services conducted on Tuesday, at St. John's Church, by Dr. B. M. Messick and J. E. Godbey.

## Christian Life.

### Despising One's Own Lot.

In the struggle for existence and preferment multitudes are found utterly dissatisfied with the prizes they win. They waste much precious time deploring their own lot and looking with serious eyes upon the places which their neighbors fill. Perhaps these unhappy souls are far better placed than they would be if their selfish desires should be fulfilled. They do not appreciate their own lot.

Some despise their own sphere because it is not sufficiently remunerative. Seeing others who appear to be no better than themselves, enjoying the advantages of a fine income, without much labor, while they can scarcely command sufficient means to support themselves with rigid economy, they feel most keenly the sting which the contrast awakens. The wretchedness of this state of mind may be greatly relieved. Let these men consider those whose situation is less fortunate even than their own, and the feeling of envy will give place to sympathy, and covetousness will yield to contentment. Moreover, let them remember it is not the amount of money one receives, but the amount of light he imparts, that constitutes the true measure of his life. Those who have contributed most to the world's stock of knowledge and strength were employed all their lifetime in occupations which yielded them only a meagre support. But the best remedy for this spirit of discontent is the mind of Christ. "Let this mind be in you, which was also in Christ Jesus."

One despises his place in the world because the work required of him is irksome. It is not suited to his taste. It does not afford scope for the employment of his highest capabilities. It is commonplace drudgery, while he is capable of nobler things. He has the genius of a poet or an inventor or the talents of a statesman, but stern necessity compels him to spend his time and energies on work which any ordinary person could do as well. This is indeed one of the strange ways of the world. If the heart is right with God, the fact that our faculties are trammelled by our sphere will inspire us with hope. The soul of man is like an eagle caged. The eagle is conscious of adaptation to a wider and higher sphere. The soul sees the time approaching when the cage will be left behind. The consciousness of talents which cannot find employment here is evidence that we were made for a larger and higher place. Let us be patient. The monotony of life will soon end. While we sojourn here we may make all the commonplace drudgery of life fair and full of profit to ourselves and the world if, in the midst of it all, we remember that it is the best meat and drink to do the Master's will and to finish His work.

Still others are unhappy in their lot because it is not conspicuous. The inordinate desire of many Christians and Christian ministers to occupy a conspicuous place is a pitiable spectacle. They forget the value of obscure toilers. The chief thing to be desired by a Christian

is to be in the place where God appoints. No true Christian should ever be troubled for one moment about notoriety. Those who do well shall have abundance of it. "A city set on a hill cannot be hid." If one is true to God, his light will shine so brightly as to illuminate the most obscure place on earth with heavenly radiance. What does it matter in the eyes of the Lord Jesus whether a woman toils in the kitchen or sits on a throne and sways a scepter over an empire on which the sun never sets? When one is discontented because his lot is obscure, he shows plainly that his chief concern is not to please God, but to please himself.

Another despises his sphere because it requires excessive toil. There are many whose backs are bent with the burdens of many years. Their strength is prematurely exhausted and life cut short by hard labor. But even these have abundant compensation if they are in the way of righteousness. Their toil may not be rewarded in material good, but it cannot be unrequited. Their Master who is in heaven will see to it that they receive their reward. Excessive toil may tend to dwarf the intellectual faculties, but it is not half so injurious as the leisure and luxury of those who never toil. In respect to physical health and comfort, intellectual vigor and spiritual life, those who are overtaxed with labor have the advantage of their neighbors who live without work. The children of the toiler stand a better chance than the children of the millionaire. The advantages of the latter are more than overbalanced by their peculiar temptations and perils. But few children of the wealthy are found graduating from our colleges with credit and filling responsible positions in church and state with honor. Great prophets, apostles, teachers, preachers, reformers, statesmen, poets and physicians, as a rule, spring from the ranks of the toilers.

The wise man will study to be content with his lot. There are possibilities in it not readily discerned. When one brings degradation, poverty and affliction on himself and family by his own evil ways he has cause to be ashamed. But when his Creator appoints him to a lowly place he may well rejoice. Inequality and injustice frequently prevail. A story is told of a Russian nobleman who was unjustly condemned and thrown into prison. For a time he raved like a madman against his accusers and judges, and hated the God who would permit such flagrant wrong. Gradually, however, his eyes were opened by reading the word of God. He learned to accept his lot as an humble follower of Him who endured the cross, despising the shame. The injustice was at last discovered by the civil authorities, and the emperor not only pardoned him, but exalted him to honor. He lived many years to bless the needy and afflicted, and, dying, left many enduring monuments of his kindness and benevolence. Through suffering he arose to a higher and better manhood.

—New York Christian Advocate.

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## For the Young People.

### SONG OF THE LARK FROM OREGON.

I must tell you of the flowers and trees. We have many beautiful flowers in Oregon. I see about all the varieties of wild flowers here that you have there, and, if possible, more of them. The woods and shady dells and glades are shining bright and beautiful with them in spring, but the dry summer makes them droop and die down. It almost makes me cry to see them perishing away. We have many tame flowers, too; such lovely roses! I wish you could see them.

We have many great trees in Oregon. They are mostly the fir, but there are some pine and cedar, too, also a low, scrubby oak called the white oak; looks like your post oak. Our cedar grows very large here. It is nearly as large as the common sized pine of Arkansas, is straighter than your cedar, and is more valuable as wood. The fir grows several hundred feet high in places, and ten or twelve feet in diameter at the base. It grows up very straight, and sometimes it is seven or eighty feet to where the limbs begin. The forests are very dense; you can hardly see through them. The tall firs, then lower ones coming between, still lower; the young firs grow thick as they can stand, while the ground is mottled with the great fern, which grows five and six feet high in places. The winds blow through these wildernesses; a sad wail, which makes our forests a lonesome place. They are ever dark, almost like night.

The forests, during our long, dry summers, often get a-fire, and we have a great ruin of timber. The smoke is said sometimes to gather down in our Willamette valley so that you can see but a little distance. This makes it very disagreeable. To prevent fires in the mountains the government hires and sends out patrolers. Each one goes over a certain distance until another man meets him, then he returns the same way until he meets another the other way, and, if I understand correctly, these two stay together at night. I think they have their little cabin in the lonely forest, and their fires often go and stay with them. They patrol all summer, till the winter rains come, then they come home. They cannot stay in there in winter, for the snows are so deep they could not get about. These forest fires have prevented many fires here. When a fire starts they work very hard to stop it as soon as possible, but commonly their work is very easy—just to walk and look for fires.

Will close by speaking a little of our water. Our water is as clear as crystal, and in the mountains we have many cold springs that gush in a hurry from their sides. They are as cold as ice. The water comes from the melting snow back of the peaks. You can drink and eat and it will never hurt you. It does not matter how warm you are. Away back in the mountains there are many great lakes. They are in great volcanic sinks in the mountains. Many, many years ago volcanoes were tearing away

on these mountains, but they are cold and silent now. They call one of these Clear Lake. It is very clear, and you can see a nickel clear to the bottom. The water magnifies it, seemingly. There are many mountain trout in it. It is a great place to fish. You can see them flashing about in the water, right to the bottom, they say. There are great fir trees standing about in it. They were on the mountain point before it sunk, and they still stand in the water. You think you can reach them with a fishing pole, but cannot, for they are far, far down. Some men saw a little deer down in the bottom once. It was perfect in shape. They tried to get it up, and worked and worked, finally succeeding in raising it up to the surface of the water, when it crumbled all to pieces. The water does not let or cause anything to petrify. The bottom has not been found in the center of this beautiful lake.

Up the Santiam river, which runs by Lebanon, there are many cold soda springs, the purest possible soda water bursting out from the ground or mountain side. People come from great distances to drink this water. They are found far back in the mountains, near the head of the Santiam river. The nearest one to Lebanon is five miles away. There is quite a little town there, called Sodaville. This is the seat of the Cumberland Presbyterian college of Oregon. Quite a rustic place for a college, but parents of Oregon could not send their children to a healthier place.

The rivers, coming from these cold springs, running their outlets together finally, are very dangerous to swim in. More people are said to drown in Oregon than in any other State. The streams are very swift, and so cold that many take cramp and go down to rise no more. Not much bathing is done in rivers and creeks in Oregon.

Oregon is a grand and picturesque State. Come and see it some time. Your friend in Oregon.

Fred Lark.

### If you feel "All Played Out"

#### Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

"Now, Willie, dear," asked his mother, "why did you not come when I called you the first time?" "Because I did not hear you till you called the third time," said little Willie. The heart of the mother was pained at this evidence of depravity. For how, she reasoned, could he have distinguished the third call without hearing the second? "I know it was the third time, mamma," little Willie hastened to explain, "'cause you sounded so mad." She clasped him to her bosom. A boy who could bolster up a poor story with a better one was not doomed to remain in obscurity. —Indianapolis Press.

Do you read what people say about Hood's Sarsaparilla? It is curing all forms of disease caused or promoted by impure blood.

Headache and Neuralgia cured by Dr. Miles' Pain Pills. "One cent a dose."

## SUMMER COMPLAINTS

### Dysentery, Diarrhoea,

#### CHOLERA MORBUS.

Internally Radway's Ready Relief in water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Heartburn, Malarial Fevers, Sick Headache, Colic, Flatulency and all Internal Pains.

Externally for Rheumatism, Neuralgia, Sciatica, Sprains, Bruises, Mosquito Bites, Stings of Insects, Sunburns, Burns, Toothache, Headache, Pains in the Back, the application of



to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all druggists.

RADWAY & CO., New York.

## A Good Investment

A postal card, addressed to Rev. P. H. Whisner, Cor. Sec., Box 424, Louisville, Ky., stating your needs and giving your address, plainly written, will bring you, without other expense:

A package of Church Extension Maps to aid you in taking your Church Extension Collections; or,

A blank deed containing the Trust Clause from the Discipline, to use in taking title to that new church or parsonage lot; or,

Full information about our Annuity Plan, which will enable you to give money to the church and yet continue to draw interest upon it as long as you live.

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### REDUCED RATES BY THE SOUTHERN RAILWAY— ONE FARE FOR THE ROUND TRIP.

Lexington, Ky.—Account Horse Breeders' Association. Sell September 30 and October 1, good returning October 15.

Asheville, N. C.—Account Mississippi Valley Medical Association. Sell October 6, 7, 8 and 9, good returning October 15.

Chattanooga, Tenn.—Account Chickamauga and Chattanooga National Park Association, Reunion Army of the Cumberland Confederate Veterans South, annual meeting Veterans Spanish-American war. Sell October 8 and 9, good returning October 13.

McMinville, Tenn.—Account Reunion Tennessee Division Confederate Veterans. Sell October 9 and 10, good returning October 12.

Charleston, S. C.—Account Annual Convention, League American Municipalities. Sell December 9 and 10, good returning December 24.

### ON CERTIFICATE PLAN.

Charleston, S. C.—Account International Association Fire Engineers. October 9-12.

Rome, Ga.—Account General Missionary Baptist Association. October 11-15.

Knoxville, Tenn.—Account I. O. O. F. of Tennessee. October 15-19.

New York, N. Y.—Account Carriage Builders' National Association. October 15-20.

Richmond, Va.—Account American Bankers' Association. October 2-4.

Maryville, Tenn.—Account Synod of Tennessee. October 2-5.

Old Point Comfort, Va.—Account National Paint, Oil and Varnish Association. October 9-12.

C. A. DeSaussure, D. P. A.

### HOME SEEKERS' EXCURSIONS TO POINTS ON THE C. O. & G. IN INDIANA AND OKLAHOMA TERRITORIES.

Via the

### CHOCTAW ROUTE.

Tickets on sale at Memphis, Tenn., and Little Rock, Ark., on the first and third Tuesdays of September, October, November and December, at one fare plus two dollars for the round trip. Tickets limited for return passage twenty one days. Stop-over allowed at pleasure on going trip. For information call on nearest agent of the Choctaw Route, or Geo. H. Lee, G. P. & T. A.; J. E. Holden, Traffic Manager, Little Rock, Ark.

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,



## Our Church at Home.

LAKE CITY.—Have held three meetings; 71 conversions, 72 joined our church. Will begin a meeting at this place next Sunday.

L. F. Taylor.

WALNUT TREE CIRCUIT.—We last night closed the meeting at Walnut Tree. M. B. Havner, L. E., and a consecrated band of the laity, full of faith and the Holy Ghost, assisted me in the work with glad hearts, and God was with us, according to his promise, to do us good, blessing us and leading us on to victory "through Him that loved us." The meeting lasted one week and resulted in 28 conversions, several exclamations, 27 accessions and a spiritual uplifting of the church. Every one that knelt at the altar was saved during the meeting. Praise God for His goodness to the children of men. Fraternally,

J. F. Etchison.

### MINISTER'S FOOD

#### Its Value Discovered During Absence of Family.

Rev. J. B. Ley, pastor of the First M. E. Church, South, Tampa, Fla., had an interesting experience when his family were compelled to leave on account of the yellow fever. He says: "Last September, when we were visited by a yellow fever scare, my family left for an indefinite stay in the interior.

"I had, for about two years, been under considerable physical and mental strain, and my nervous system seemed to utterly give way. I had some excellent physicians, but their remedial agencies failed to reach the case—at best affording only temporary relief.

"At the time the family left, my attention was called to Grape-Nuts food. Several things had led me to believe that my troubles were largely due to improper nutrition. The absence of the family gave me a good opportunity to try the new food, for it is perfectly cooked and therefore required no work on my part.

"So I began to make two meals a day, supper and breakfast, on Grape-Nuts and cream or milk, and had nothing else. I confined myself to the proper allowance, not overeating. The improvement was marked, almost from the first. My digestion was better, sleep became regular and restful, and I began to gain flesh. I could soon do work with less fatigue and more satisfaction.

"My nervous system has been wonderfully improved, and today I weigh more than I have ever weighed, and find my strength equal to all the responsibility. This is not all; on the return of the family, Grape-Nuts became a regular article of food at the morning hour. The children ate it and improved.

"My wife, who was nursing an infant, discovered that after she began using Grape-Nuts regularly, for the first time in many years Nature's food supply for the baby was adequate, without resorting to artificial subterfuges. Grape-Nuts food not only carried us through the sickly season, but has been a God-send to our entire family."

WALDRON CIRCUIT.—We have closed our last meeting on this circuit. We have had 132 conversions and 94 accessions to the church, and some more to follow

Irvin F. Harris.

Sept. 18.

ALEXANDER CIRCUIT.—Salem camp meeting is a thing of the past; 33 either reclaimed or converted. A great revival; there was great rejoicing; all old feuds settled. "Two presiding elders got religion." On Monday night the old-time fire came down and many shouted aloud for joy. "Arkansas Methodist" even got religion. The motto was, pay up in full. God grant that we may, for one time, do so, and more.

J. W. White, P. C.

HAYNES.—We have just closed one of the best revivals that Haynes ever had. Dr. Bennett, of Marianna, did the preaching, and surely the power of the Holy Ghost was upon him at every service. All Christians were quickened, and men of chronic indifference were awakened. Our youthful auditors were charmed, and the community en masse turned out to hear and to see this father in Israel and the telling effects of his efforts. Business houses were closed, workmen suspended their labors, and God has blessed and saved a good number of our people. Seven accessions to our membership and a lasting love and enthusiasm for Methodism are two of the visible results, for which we thank first our God, then Dr. Bennett and a praying laity.

Ed H. Wallis.

Sept. 17.

ASH FLAT.—As the revival season is about over, I will give you a few notes from my work. The churches are wonderfully revived with deep work of the Holy Spirit. There have been 77 conversions, 56 additions to the church, and others yet to follow. Have just closed a seventeen-day revival meeting at Ash Flat, with 37 conversions and 30 accessions to the church. Everybody who attended says that was the largest congregation that has assembled at this place for twenty-five years, and some as bright converts in the White River Conference, and best workers. Myself, together with Revs. Lewis Kelley and J. F. Armstrong, of Walnut Hill, with other local brethren, and aided by Sister Margery Helm, of Mammoth Spring, who, with her heart filled with the Holy Ghost, did valuable service in assisting us to win many precious souls to Christ. May the Lord ever bless her, and may she continue the great work which we all feel the Lord has called her to do, and for which we can recommend her valuable service to all of God's people. We have organized an Epworth League at Ash Flat, with 35 charter members, and will organize another soon with about the same number. I feel the Lord has wonderfully blessed me and my labors

this year. May God's richest blessings ever be with the Arkansas Methodist and the editors of the paper.

John D. Kelley.

Sept. 17.

CENTER POINT.—It was my privilege and pleasure last week to visit Center Point, a charge I served as pastor for three years. This visit was to be at the camp meeting. It is scarcely worth while to say I enjoyed the social features of the occasion. There was a pure stream of joy running through my whole being. Oh, what a pleasure, after a long separation, to shake the hands, look into the faces and hear the voices of Christian men and women with whom I had associated for three years. In their homes I have visited, and around their altars, with their children, we have worshiped. In the public service of the sanctuary, in protracted and camp meetings, we have sung and praised God. Sometimes we were called upon to perform the sad service of burying some loved one, and those hours were sad. But, bless God, many of them we shall meet again. Now if this meeting was so full of pleasure and joy, what shall it be when the ransomed of the Lord shall return and come to Zion? But this was not all the pleasure and joy of the camp meeting. The souls of the saints were refreshed and their spiritual strength renewed. Many of them felt like Peter, when he was on the Mount of Transfiguration: "Lord, it is good to be here." Many who had been in the valley, surrounded with mist and fog, ascended the mountain of faith and stood in the sunlight of heaven. Many went there the servants of sin, but returned to their homes sons and daughters of God, and others who did not yield were made to feel surely God was in this place. There were 70 professions and 41 accessions. My old friend, Y. A. H., had three sons converted. It was a pleasure to me to see how cheerful his face and how bright his countenance looked. Brother Brewer was fortunate in getting the ministerial help he had. Brewer is in favor with his people. They seem to love him very much. I spent one day and night in Center Point after the meeting closed; dined with Dr. Biggs. I was his pastor in 1870. Spent the night with W. D. Lee. Visited the parsonage. Considerable improvements have been made on the parsonage since I was there. While in Center Point there was one marriage and one death.

J. M. G. Douglass.

PRAIRIE VIEW.—We have finished our round of protracted meetings, and report results so far as we are able. We held at Prairie View July 12-18. We had some gracious good feasts with the church, but there were many hindering causes. We were rained out entirely Sunday at 11; the thresher came in Monday, and the young people's thoughts were mostly of picnics. We had no conversions, yet some of the peni-

tents have been converted since. We were assisted here by Elder J. S. Gray, of the Baptist Church.

The next meeting was at Elizabeth, July 20-31. Here we found the church assembled and the services begun. We had a gracious revival almost from the first. We counted 12 conversions and 9 accessions, and the church strengthened and encouraged. Our very efficient elder, Brother Cantrell, was with us here two days holding quarterly conference and preaching with power. Brother Billie Cravens, a young local brother, worked earnestly here.

Next we tried at McKendree, but on account of so much sickness we closed on Monday night, leaving the way open for a meeting later, if conditions were favorable.

With a heavy heart I went to Pe Dee, a little school house appointment of twenty members (only four male members), but we found the people anxious and willing to work when called upon. Here we worked and prayed for nine days and nights. The Lord was with us, and crowned our labor with success. Nineteen converts and 17 accessions. Several were brought into the church who had been converted and out for years. Here I had no ministerial aid except a C. P. brother "made the exhortation" once and held prayer meeting once. But "Uncle John Cravens was with me from Elizabeth. The best lay worker I ever knew.

At Delaware sickness, coupled with a luke-warm, inactive state of many of the members, and rain weather hindered greatly the first of the week. But the few faithful worked so earnestly, and Brother Cantrell came to the rescue again, and we had a good meeting with 13 converts, 4 accessions, and the church somewhat revived. We went back to McKendree and found Brother "Billie" moving finely with two converts already. We left him to close Sunday night with seven converts. Here he did nearly all the preaching for eight days. Conversions for the year, 42; accessions 38. God be praised!

W. H. Cloninger.

"I feel as if I should fly to pieces. How often those words are on a woman's lips! They express to the uttermost the nerve-racked condition of the body, which makes life a daily martyrdom.

If this condition had come suddenly it would have been unbearable. But the transition was gradual. A little more strain each day on the nerves. A little more drain each day on the vitality. Any woman would be glad to be rid of such a condition. Every woman tries to be rid of it. Thousands of women have been cured by Dr. Pierce's treatment with his "Favorite Prescription" when local doctors had entirely failed to cure.

"Favorite Prescription" contains no opium, cocaine or other narcotic.

## Our Church at Home.

**HILL'S CHAPEL.**—I am in the midst of a glorious revival at Hill's chapel. Have had 19 conversions, and the end is not yet. The church has been greatly revived.

N. W. Womack.

**JANSSEN CIRCUIT.**—The fourth quarterly conference for Janssen Circuit was held at Gillham September 11. Brother Shaw protracted the meeting with some success. Brothers Shaw and Riggins did some good preaching. They are both good preachers. We would be glad for them to come back next year. Dr. Riggins' sermon on John the Baptist, and Herod, was the grandest thing some of us had ever heard. His sermon the next day from the text, "Rather Seek Ye the Kingdom of God," was warm and spiritual. He showed what was implied in seeking the kingdom of God. We went away with more love for God and his cause. Our love for the preacher and the Methodist church was also increased. Thank God for such preachers! We have a good man to teach our children every day. Brother Dickerson and his wife have charge of the school here and we are moving off nicely. Brother Dickerson was also elected Sunday-school superintendent, and has made a good start. I think Gillham has been blessed in securing such a man. If ever a place needed just such a man as Brother Dickerson, Gillham is the place. We are looking forward to the bright day that is coming to these people in the near future, when saloons, gambling and other evils shall be no more, when Christ will conquer the powers of evil and bring in the reign of peace. May it be ours to help on the coming kingdom.

J. H. Callaway.

Sept. 15.

### HANG ON.

#### Coffee Toppers as Bad as Others.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold onto his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it, and in a short time his dyspepsia disappeared. He continued using the Postum, and in about three months gained twelve pounds.

"My husband is a practicing physician, and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Mrs. Mary E. Brown, Waterford, Va.

**JERSEY CIRCUIT.**—I am now making preparations for my last protracted meeting, which will commence Saturday before the second Sunday in October. There have been two revivals on my charge, one conducted by Brothers Bolls and McClintock and the other by Brother Bolls. I have been a helpless creature since the first of June, and was not able to be present in either of these meetings. I am convalescing slowly, and am praying to be able to participate in my next meeting. Notwithstanding my affliction has been heavy, I have not become dispirited or despondent, because God has so graciously blessed me in so many ways that I know He has had His hand upon me. I have been in the home of Brother and Sister J. B. Watson this year. They have been a father and a mother to me, consoling, advising and helping every way to carry on the Master's work in this part of his vineyard. They have so thoroughly established themselves in my heart that I will always have them fresh on my mind. This is my first experience as an itinerant preacher. If all my experience in the Master's work in the future is as sweet to me as this has been, I can say, after a life's experience, that "the lines are fallen unto me in pleasant places." I am praying for a revival of religion throughout my entire work, and we will have it, for "if the Lord is for us, who can be against us?"

J. W. Dunbar, P. C.

**ARCADIA DISTRICT, LA.**—I am now preparing to begin my fourth round of quarterly meetings, and, by the way, the winding up of my fourth year on the district. This makes eight years in this conference. I served in '93, the first year, Red River charge, two appointments; in '94-5-6, Mansfield station, and where I shall serve next year, Bishop Galway will determine about the 17th of December. All my friends in Arkansas will be pleased to know that the brethren of the Louisiana conference have dealt kindly with me. All things considered, I think our church is doing well in Louisiana. Of course, we are not strong in the State, having a little less than 30,000 members, with seven presiding elder's districts and 113 pastoral charges. We have 112 preachers in full connection. Six of these are superannuated, and we have sixteen on trial. Our preachers and people, as a rule, are true and loyal. We are gaining ground rather slowly, but we are gaining some on all lines. While the minutes show a loss for last year, a careful study of the table of membership will show more than 1,200 net increase. We are also increasing in our contributions to our conference collections, as well as preachers' salaries and church and parsonage buildings.

We have had some good revivals in my district this year. I think the preachers will report four or five

hundred conversions, two or three hundred net gain in membership for this district, with collections ahead of any previous year. Our pastor at Ruston, Rev. H. R. Singleton, will report a new parsonage worth \$2,250, \$850 of which was realized from the sale of the old parsonage, and he will report all collections in full, with many conversions and accessions to his church. He is an all-round, untiring worker. I got him from the St. Louis conference, where we had loaned him, for he is a native born Louisianian, and this reminds me that his father is at Searcy, who also is a native Louisianian. We loaned him to White River two years ago, and shall expect him to be returned.

I like this country—that is, North Louisiana, for I have not served in South Louisiana. We have a good climate all over the State, and I think that, all in all, it is as healthy a State as I have ever lived in. Lands are cheap in this part of the State, and I think it is as easy to make a living here, farming, as in any country I know of. The people raise everything, here in North Louisiana, from the old Georgia yam to the long striped sugar cane. My district is nearly 100 miles square, and we have four railroads—one splitting the district wide open, east and west, three running north and south. I consider this a good year for crops here, and cotton selling above 10 cents per pound will make things easy indeed. The people, as a whole, are in better financial condition than at any time within the past fifteen years. We are far behind in our Twentieth Century offering, but we will push and pull, that we may make a respectable showing. We have but a few rich men in our church in this conference, and I am afraid that they are not very thankful. What a shame, if our great church does not put up two million as a thank offering!

Grace, mercy and peace be with all my friends and everybody else in old Arkansas.

B. T. Crews.

Arcadia, La., Sept. 17.

### THE FEAR OF HUMBUG.

#### Prevents Many People From Trying a Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged—especially in medicines.

This fear of being humbugged can be carried too far—so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprie-

tary medicines, for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles, because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison, as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.

### Quarterly Meetings.

Little Rock District, fourth round; James Thomas, P. E.

September—Alexander Circuit, 15-16; Asbury, 24; Hunter Memorial, 25; DesArc and DeVal's Bluff, 29-30.

October—Fairmount at Piny Woods 6-7; Lonoke, 13-14; Hickory Plain at Bethlebear, 20-21; Maumelle at Cross Roads, 24; Oak Hill, 27-28.

November—Liberty, 4; England at England, 5; Carlisle and Hazen, 7; Austin, 10-11; Benton, 14; Bryant, 15; Mabelvale, 16; Winfield Memorial, 17; First Church, 19.

Helena District, fourth round; R. C. Morehead, P. E.

September—Slacton and Turner circuit at Turner, 22-23; Helena station, 30th and Oct. 1; LaGrange at Poplar Grove, 30th (Rev. W. B. Ricks).

October—Marianna station, 7-8; Haynes circuit, 7-8, (Dr. Z. T. Bennett); Oak Forrest circuit, 9-12; Forrest City station, 14-15; Taylor's Creek circuit, 13-14, (Rev. W. C. Davidson); Wynne station, 21-22; Vandale station, 20-21; McCrory circuit at McCrory, 27-28.

November—Cotton Plant and Howell, 4-5; Brinkley station, 11-12; Wheatly circuit at Wheatly, 10-15, (Rev. Sid Babcock); Clarendon station, 18-19; Holly Grove and Marvelle, 18-20, (Rev. W. B. Hayes); Laconia station, 24-25.

Pine Bluff District, fourth round, T. D. Scott, P. E.

October: DeWitt, St Charles, 6, 7; Sheridan, 13, 14; Sherrill, 20, 21; Altheimer, 21, 22; Kingsland, 27, 28; New Edinburgh, 28, 29.

November: Swan Lake, 3, 4; Bayou Meto, 4, 5; Roe, 10, 11; Stuttgart, 11, 12; Rison, 17, 18.

Gillett, Oct. 31—Wednesday; Redfield, Nov. 4, 5. Rowell and Pine Bluff churches announced.

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

October: Ft Smith ct, 6, 7; Central Church, 7, 8; Hackett, at Hackett, 13, 14; Greenwood ct at Greenwood, 14, 15; Cauthron ct at Cauthron, 20, 21; Fouché Valley ct at White church, 21, 22; Sugar Grove ct at Sugar Grove, 25; Charleston ct at Grand Prairie, 27, 28.

November: Mulberry ct at Dyer, 3, 4; Van Buren sta, 7, 8; Mansfield ct at Mansfield, 10, 11; Huntington and Jenny Lind, at Huntington, 11, 12.

## Missions.

### THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

Held in New York City, April 21 to May 1, 1900.  
(Concluded.)

Tuesday, April 26th, was Woman's Day, and a wise but cranky old Presbyterian divine declares that "she dominated the entire programme, from morning until night, without cessation." And also asserts that the Methodist woman's tongue proved to be the longest, whilst he candidly admits that they brought with them the best stories of the cross-bearing in heathen lands, and held out to view the best methods for future advancement and success.

A sight long to be remembered in the history of missions was the "welcome" to these (over) 400 female missionaries, who stood on the platform of Carnegie's great auditorium that morning.

It came just after the meeting of the laity and the formal addresses of churchmen and statesmen were over.

White-haired women, the greater part of whose lives in many cases have been spent in the mission fields, were marshalled on the platform in groups, representing the countries from which they came, by Mrs. A. J. Gordon, of Boston. "amid the clapping of 8,000 hands, the waving of thousands of handkerchiefs, and the smiles and tears of the multitude of Christian people worked up to the highest pitch of enthusiasm!" Mrs. Gordon, with her noted gracefulness would not let them go, until she had told some charming bit of story, or touching or heroic tale of their personal sacrifice incident of the success which had crowned their years of toil and teaching.

The responses, speeches, experiences and pleading plans for increasing effective work, fresh as they came from the hearts of these consecrated toilers, would be instructive and helpful to our own little auxiliary, and we hope that our president will in the near future appoint some one to give us the benefit of these bright "side lights" of the Ecumenical Conference.

Why, the anecdotal occurrences alone would fill a paper of unbounded and helpful pleasure. But we have thought it best at this time to present only the political and social interest shown and felt in this great religious council, and its ultimate aims.

But apart from its practicable purpose there was as certainly a picturesque and romantic side to the conference.

There was something particularly impressive in that gathering of missionaries from every part of the globe. Many of them were from remote and semi-civilized parts of the earth. There were men and

# HEALTHY OLD AGE SSS



The majority of persons upon reaching middle age and past find their blood becomes weak and thin, and diseases that were easily controlled in earlier life begin to affect the constitution.

Those predisposed to Scrofula, Cancer, Rheumatism, Gout and other hereditary troubles may escape till then, but as they age the blood, so long tainted and weakened by accumulated waste matters, is no longer able to properly nourish the body, and it becomes an easy mark for disease. At this critical period of life the blood must be re-enforced before it can perform its legitimate functions and rid the system of these poisons, and nothing so surely and effectually does this as S. S. S.

S. S. S. strengthens and enriches the blood, improves the appetite, and builds up the general constitution. It is not only the best blood purifier, but the best tonic for old people. It warms the blood, tones the nerves, removes all taint from the blood, and prevents the development of disease.

S. S. S. is the only purely vegetable blood medicine known. Not one particle of mercury, potash or other mineral poison can be found in it, and it may be taken for any length of time without harm.

S. S. S. is the only remedy that reaches deep-seated blood troubles like Scrofula, Cancer, Rheumatism, Eczema, Tetters, etc. It purifies and restores the blood to a healthy, normal condition, and makes it impossible for any poisonous waste materials to accumulate.

If you have an old running sore or an obstinate ulcer that refuses to heal, or are troubled with boils and buncles, try S. S. S. It never fails to make a quick and permanent cure of these pests. If your system is run down and you feel the need of a tonic, S. S. S. will strengthen and help you as it has many others to a happy, healthy old age.

S. S. S. cured Mr. H. Borden of Saumsville, Va., of a case of Eczema of thirty-five years' standing, after the best physicians in the surrounding country had failed. This was seven years ago, and there has been no return of the disease.

Mrs. D. R. Johnson, of Blackshear, Ga., was for years afflicted with a severe type of rheumatism, and had used every remedy known and recommended as a cure without receiving any benefit. S. S. S. promptly reached the seat of the disease and made a complete and permanent cure.

If you are in doubt about your disease, and will send us a statement of your case, our physician will give you any information or advice wanted, for which we make no charge.

Book on Blood and Skin Diseases sent to any desiring it. Address Swift Specific Co., Atlanta, Ga.

## S. S. S. IS THE IDEAL TONIC AND BLOOD PURIFIER FOR OLD PEOPLE.

women among them who have passed years of their lives in constant uncertainty, sacrificing all home endearments to the effort of uplifting their fellow beings. Few of them there were but could tell of some tragedy in their lives, or of dangers through which they had passed. In some instances the bodies of the missionaries who stood up pleading the cause of the heathen were literally covered with scars, the marks of their devotion and enthusiasm in the cause they represented. Again, there were some old in years with patriarchal beards, grown on foreign shores (Dr. John G. Paxton, of New Hebrides, for example), who have for so long been preaching and conversing in native dialects as to have almost lost the faculty of fluent expression in their own language. The brief relaxation these missionaries had from their vigils and duties was deserved, and although their holiday was short, they will certainly return to their posts of duty cheered and encouraged by the belief that one of the results of the conference will be to wipe away some of the indifference with which, generally speaking, many people have regarded them. These heroes of Christianity have awakened renewed interest upon both sides of the Atlantic. They have shown to those who sit in luxury at home that theirs is in every way a strenuous life. They have won battles without shedding blood. They have settled permanent homes in regions where hatred of foreigners is a predominant characteristic.

They have earned honor and affection from tribes, whom travelers, classed as tourists, explorers, politicians and soldiers have reported as being devoid of all instincts of humanity, and incapable of appreciating kindness. May we never forget this array of bronzed veterans in the Christian army, who have passed the best of their lives at the front, in the strongholds of heathenism, as they stood and told of the triumphs of the cross. Heroes and heroines unconscious of their heroism, who had given up all that the world holds dear for the Christ, and

who count the sacrifice well made, were quietly sitting side by side; forgotten of their various ideas and dogmas. Intent only on learning what others had done, and recounting their own achievements, not in a boastful spirit, but for the encouragement of their comrades from other fields.

It must have been inspiring to see such men and women, at least, for once in the flesh. For their names are inscribed on the honor roll of Christ's kingdom, and in the great day of final award we shall see them around "the great white throne," and "the Lamb which is in the midst of the throne feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes."

There was probably no single phase of mission work in or out of the field that was not thoroughly ventilated and discussed, as to the best means of not only converting the heathen, but of raising him mentally and morally, and of educating him, and generally fitting him to take better care of himself. It was unanimously agreed that the most enduring and effective method of helping him was to place him in a position, whereby he could help himself.

To this end the extension of schools and industrial training was advocated. The schools already in existence and which reported have done a wonderful work. Young men and women who have been trained in them in turn have become missionaries and do excellent and sometimes the best work among their own races.

By every speaker who touched upon the qualifications necessary for the successful missionary of the future, it was maintained that only a thoroughly trained and equipped man or woman should be sent out, at the present day, to the foreign field.

The importance of medical missions was also made particularly prominent.

Medical missions, according to every voice that was heard upon the

subject, are the pioneers and permanent agencies of evangelism work. They can be planted where no other branch of missions is possible.

Heathen who fall sick are anxious for the ministrations of the white doctor, foreign though he be, and consequently they get sheeplike and a welcome to reach the difficult of all places to reach, the heathen home! Some of the speakers indeed went so far as to contend that no missionary should be sent out who had not some knowledge of medicine.

In like manner every necessary qualification and equipment was discussed.

This council was also significant and fruitful to the student of the movement of religious organization at this decade of church history. Probably never before have representatives of so many creeds been found under one roof. And they were not fiercely contending to their varied religious principles, intensely as they believe in them, but uniting in one great purpose, drawn together by one supreme desire, the of promoting the advancement of the common Christianity, in which they are all engaged.

So far they illustrated successfully "comity of the churches."

Surely He who prayed in the solemn hours of his earthly life "that they all may be one" must have looked down with joy on the gathering and seen the dawn of the day when the whole world would believe and have faith in Him, love Him, enthusiasm in His cause, loyalty to His personality, profound conviction in His gospel, as the only remedy for the world's sin and sorrow. In view of all that has been accomplished at this convention of 1900, as it will be known.

(Concluded on 16th page.)

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are easy to sing with—rich, sweet sympathetic tone. They are sold by the male direct. Buyer saves all agent and dealer's expenses; gets best organ, or lower price—both. We send on approval, and must suit, or come back at our expense.

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## At Rest.

**HAYS.**—Henry Hays was born in North Carolina November 16, 1806; professed religion and joined the Methodist church in 1824. When about 20 years of age he moved from North Carolina to Kentucky. In 1832 he came to Arkansas and settled in Johnson county. He continued to live in Johnson county until his death, excepting a year of residence in Texas during the last year of the civil war, returning to his home in Johnson county June 10, 1865. He died in Clarksville April 11, 1899. In early manhood he married Miss Malinda Fritz, of which union four children, two sons and two daughters, were born. Of these four children one son, Elias, still survives. His wife having died in 1853, he married Miss Maria McCord in 1857. From this marriage eight children issued, of whom three sons and one daughter survive, their mother dying in 1875.

The writer knew Father Hays well during the last nineteen years of his life of nearly ninety-three years. The fruit of his lips was kindness and gentleness. He was better equipped to enforce his will with a sweet smile and kindly word than to hew his way with a sword. I never heard a harsh word fall from his lips.

There was no sourness in his countenance. His face ever beamed with benignity. Many a time as I talked with this white-haired nonagenarian I thought, "Surely the tones of this grandfather's voice must drop balm into the wounds of hearts torn by unbelief and passion." His presence was an encouragement to faith and hope. Affection, kindness, all the sweet offices of a genial, loving spirit seemed to come from him as naturally as perfume from a violet.

The stream of his life was not marked by thundering Niagaras, upon whose awful sublimity thousands gazed with wonder, or by huge whirlpools, whose roar and swirl could tell of unspeakable tragedies; but it moved along steadily, gracefully, quietly, dispensing life, health and beauty, ever nourishing the flowers of hope, faith, charity toward all and malice toward none.

The best and tenderest lives seldom abound in the glaring facts which make history spectacular. Herod, red-handed murderer and stained with a thousand crimes, fills a much larger space in history than the heaven-minded Nathaniel, "an Israelite indeed in whom there was no guile." No blaring bugles and thundering

cannon sounded the name of Father Hays in the ears of nations; but his name was well known in heaven's court, and the ear of the King of kings and the Lord of lords was open to his cry.

Time touched him gently, and wrote shallow wrinkles upon his brow serene. For twenty years he had been walking confidently and smilingly upon the shore of that vast soundless sea he was expecting to sail so soon. When at last the long-looked-for time came to part his cables, he weighed his anchor and spread his sails for that eternal city where the congregated millions of earth's redeemed ones no longer know the tears and sorrows of this world.

Geo. W. Hill.

**DOHERTY.**—Little Irene, the sweet precious babe of Brother John and Sister Cora Doherty, is gone, but, thank God, we know where.

She is gone unto Him who said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

Her stay here was short, only eleven months and fifteen days. She was born September 30, 1899, and died September 15, 1900.

She was a sweet babe and bright and beautiful. She was just beginning to walk and talk, and her sweet face, bright smiles and joyous prattle made her the center of attraction in the home. But the good Lord had aed of her in heaven; therefore He called, saying: "Let the little one come unto Me." Now, while we weep below, she is in far brighter realms above, yea, upon the bosom of our dear Lord.

And with a more radiant face and sweeter smiles in the very likeness of the Master she is looking up into His face, while with angelic tongue she joins with millions of other precious little ones in hisping the name of Jesus. Methinks it is the sweetest music of heaven. Father, mother, she is looking for you. God help you to meet her there. Your pastor in sympathy,

J. J. Mellard.

Onalaska, Ark.

**KROUSE.**—J. F. Krouse was born July 5, 1867, and died July 7, 1900. He was converted in early life and joined the M. E. Church, South, in which he lived a faithful member until his death.

Brother Krouse was a very successful school teacher until his health became too poor to follow that work. He had very high aspirations and was always striving to make the world better with his life. Was an incessant student and did some writing. He used to write for the Southwestern Methodist. He seemed almost to be energy personified, for though he failed in health for four years, he never gave up work of some kind until four or five days before he died. He was a sufferer from lung trouble of some kind.

Though not very demonstrative he said to me only a few hours before he died that all was well; like every faithful follower of our Lord he wished he could do more for the Master. We are sad to give him up but glad he was ready. He leaves a wife and four children, some brothers and sisters. May all who read these lines offer a prayer to God for His Spirit's care and guidance for the bereaved mother and children.

H. A. Matney, P. C.

**HAHN.**—M. E. Hahn, daughter of P. V. and Mildred Duke, was born and raised in Granville county, N. C., joined the Methodist Church in early life, died at Magnesia Springs September 3, 1900. She was sick for several days, and seemed to suffer a

great deal, but we believe her sufferings are all over now. I had not known her very long, but she impressed me as being a conscientious Christian. She leaves a husband and other relatives to mourn for her. May the God of all grace comfort them and may they meet in the home of the good.

R. J. Raiford.

**BLACK.**—Joseph Franklin Black was born February 15, 1899; died December 7, 1899. He filled the joys of his home nine months and 22 days. He was a bright, smiling baby, carried sunshine wherever he went. The bud that bloomed has withered away. Remember he that said, Suffer little children to come unto me. Weep not papa and mamma; your little one is waiting and watching for you. He cannot come to you but you can go to him.

Z. N.

**PARKER.**—Willie Esther, daughter of N. F. and Fannie Parker, was born October 18, 1896; dedicated to God in baptism by Rev. W. D. Ellis August 22, 1897, at Kingsville, Ark., and died at Judsonia, Ark., August 3, 1900, aged three years, ten months and three days.

She was indeed a tender, transient flower. The day she died she played and sang in her childish way "I Want to Go to Jesus," and at 3 o'clock was taken sick and about 9 o'clock she fell asleep to wake in Jesus' arms. Sorrow not, dear parents, for "them who sleep in Jesus will God bring with him."

J. A. Parker.

**WILSON.**—Bennie Franklin Wilson, daughter of the late Rev. B. F. Wilson and Zanoah Wilson, was born at Sheridan, Ark., September 27, 1897, and died at Fordyce, Ark., August 12, 1900, aged two years, 10 months and 15 days. She was dedicated to God in baptism by Bishop E. R. Hendrix in the presence of the Little Rock Annual Conference, Pine Bluff, December 6, 1897.

The morning before she died she said, "Mamma, I am going to heaven; are you going to heaven, too mamma?"

She would often look at her father's picture and say, "My papa gone to heaven. Mamma, I want to go to heaven and see my papy." Her mother would often tell her that if she would be a good little Christian she could go to heaven some day and see her papa; not thinking that her little darling would be called away so soon.

The last visit she made to her father's grave she saw her mother fixing some flowers to put on the grave and she said: "Mamma, I want to take some pretty flowers to put on my poor papa's grave," and she carried them over there and laid them on with her own dear little hands. The next visit her mother made to the graveyard was to lay dear little Bennie's form beside that of her father.

At the home of Brother Keadle (grandfather of little Bennie) we held services where a large number of friends were and concluded the service at the graveyard one mile from Grace. Will not each member of the family go to "papa and Bennie?" May great grace rest on each and preserve them till God releases the workman.

"Sweet little darling, light of the home,

Looking for some one, beckoning come;

Bright as a sunbeam, pure as the dew,

Anxiously waiting, mother, for you."

Her pastor,

R. W. McKay.

**SHARP.**—Nola Mac, the little daughter of Mr. and Mrs. A. L. Sharp, died July 27, 1900. She was born October 10, 1895. Her stay with us was very short. The beautiful little life was the gift of God. She was a ray

of sunshine in the home and an object of love in the Sunday school. It is sad to see a bright and cheerful life taken from us, but God is infinitely wise and does all things for the best for his children. We should not mourn as those who have no hope: Remember the words of our God when he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

W. F. Rhew, P. C.

Wynne, Ark.

**CURL.**—It is said that death selects a shining mark; such was the case with John E. Curl, who died September 2, 1900, aged 14 years. John had many noble traits of character—one was his unusual devotion to his parents, his strict adherence to principle and love for the religion he had been taught in a Christian home. When he came in contact with any one he at once secured, by kind treatment and manly bearing, the love and admiration of all. A good boy, son of Mr. and Mrs. J. L. Curl, of Faith, Ark., has gone, but we know where he is.

John F. Carr.

Pine Bluff, Ark.

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Rev. C. C. Davis,

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## THE ARKANSAS METHODIST.

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WEDNESDAY, SEPTEMBER 26, 1900

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

### The Ecumenical Conference.

(continued from page 14.)

is certain that such a stimulus will be given home and foreign missions as to bring appreciably nearer that Christian millennium upon which the followers of Jesus Christ have set their hearts and minds. Some of the more hopeful speakers in fact did not hesitate to declare that if the vast interest which this conference aroused on both continents were immediately and properly taken advantage of, this end would be attained in the next three or four generations. A bold statement. But it was again and again proved by the aid of geographical, scientific and religious statistics, that the conversion of the world to Christianity was not so shadowy a vista or such a far off goal as most people are likely to believe. Hon. Eugene Stock, the great London publisher, in one of his addresses, showed that these "church organizations, as they stand today, possess sufficient strength and experience to guide an enterprise indefinitely larger than the present missionary operations of the church "if they were only supported with more generosity by those who stand a far off and bid them "god-speed," asserting that if only one-fourth of the Protestants of America and Europe gave one cent a day to this object, it would yield a fund of over \$100,000,000 a year!

Again, it would take less than one-fifth of the Christian young men and women who will go out from our colleges within this generation to achieve the evangelization of the world within the next generation.

And in conclusion, territorial advantages were noted; said united voices, "The times are most auspicious for our gathering larger forces in bonds of unity."

In God's providence we are entering upon an era of missionary opportunity and power such as the world has never known, viz.: The recent expansion of American territory and responsibility, so striking as to make this an epoch in national history.

The fierce war of brave peoples in South Africa fixes the gaze of the world, and in which the destinies of great States and of a continent are at stake. The ferment and apparent upheaval of China, in which the great powers of Europe, and of one-fourth of the human race are intimately involved. And yet if we look beneath the surface we discover a deeper drift, a wider movement, which includes them all in the divine purpose. The Christian powers possess the leadership and we want the world to know that the church of Christ has waked up at last to its opportunity.

We behold a divine preparation as plain as that which made ready for the first coming of our Lord, of a missionary movement that touches the wide, wide world.

We move on different lines; we use each our own equipment and armor! we employ our various methods, but the goal is the same; the victory of each is the victory of all. And the triumph of our Lord in all the earth, among all nations, is as sure and "as irresistible as the flash of the sunlight, as the sweep of the heavenly globes."

And "we gather here to rehearse what God has done in the century past, to marshal anew our Christian forces, and to await the call of God for the century to come."

God's purpose is plain, the field is open, the soldiers of the cross are ready, the march has begun; and it rests with us what share we shall have in the glorious campaign, and yet more glorious victory.

May the blessing of an Almighty God be upon both, and crown us, with an unceasing and unfailing power. For—

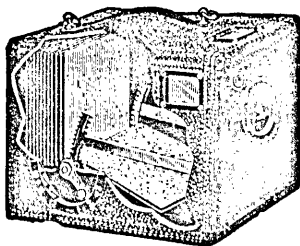
"He is sounding forth a trumpet that shall never call retreat; Oh, be swift my heart to answer Him, be jubilant my feet, For our God is marching on!"

Written by Mrs. W. P. Johnson, and read before the W. F. M. Society of Malvern, Ark., August 13, 1900.

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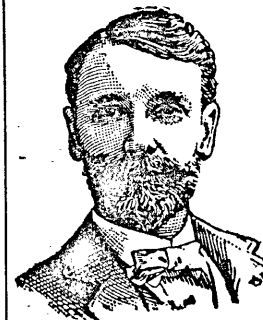
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