

The Arkansas Methodist

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NO. 45.

News and Notes.

REV. I. B. MANLEY HAS BEEN transferred to the St. Louis Conference, and his P. O. is Thayer, Mo.

MR. HANNA SAYS THERE ARE NO trusts, but the Methodist ministers of Ohio have discovered that the white-paper trust has increased the expense of their publishing house at Cincinnati at the rate of \$40,000 a year. As Mr. Bryan said yesterday, in commenting on the effect of this increased tax: "You will either have to subscribe more money or do less church work."—Ex.

THERE WAS A MEETING OF THE Executive Board of Management of the Twentieth Century Collection at the office of Rev. James Thomas, last Friday. Rev. F. S. H. Johnston, and Rev. H. Hanesworth were present. The subscription obtained, up to date, aggregates \$60,000, net, including the cash contribution of \$17,000 at Searcy for the rebuilding of the Galloway College, the apportionment of \$70,000 which is asked from the conferences in Arkansas being independent of this. The work thus far appears to be in excellent condition, and it is evident that more than the sum called for will be subscribed. At this time the Board urges collection of subscriptions. The season which puts most cash in circulation is now opening, and payment of subscriptions should be made as far as possible this fall.

THE BODIES OF OUR SOLDIERS who have fallen in foreign lands in their country's service are to be brought home and interred at the expense of the government. Those not claimed for burial by friends in kindred burying grounds will be given interment chiefly at the Presidio in San Francisco and the Arlington Cemetery near Washington. The New York Christian Advocate, speaking of this, says: "The approximate number of bodies to be exhumed is 1,337. These men served and are buried in the following countries: Honolulu, 36 enlisted men of the army, 1 marine. Guam, 8

men of the navy. China, 2 officers of the army, 58 enlisted men of the army, and 37 men of the navy. Philippines, 17 officers of the army, 1,150 enlisted men of the army, and 28 men of the navy. From present indications it will not be possible to disinter many in China before next spring."

The Coal Miners' Strike.

The anthracite coal miners' strike continues. One hundred and thirty-eight thousand miners are said to be engaged in it. The list of grievances set forth by the laborers seems to be well grounded. The company store and company physician seem to them means of exacting more from them than they secure in return—a means of increasing the company's profits. They are charged at least double price for powder. Besides, cost of living has advanced, but not the miners' wages; the companies are making more money, the miners less. Public sympathy is with the laborers. The companies offered 10 per cent advance in wages, the offer to continue to the 4th inst. It was rejected almost unanimously. The companies declare they will do no more. The chief point with the strikers is to secure recognition of the United Mine Workers as an organization, with which the companies shall arbitrate. The companies will deal with individuals and hear their grievances, but recognize no union. It will be remembered that a similar issue was made by the street car strikers in St. Louis, but that they failed after a long struggle.

The coal companies, on the one hand, and the United Mine Workers, on the other, are each a combine to fix the price of labor. As in single-handed contest capital is too strong for labor, so it is likely to be in all combines of this sort. If, then, the combines must exist and struggle, some legislation must be had to secure to capital and labor their respective rights. As it is, the capitalist who employs men is liable to have his business wrecked and his capital lost, without redress, by a strike of the laborers; this is not just to capital. On the other hand, an honest laborer who does not re-

ceive what he thinks just compensation for his toil, has a right to quit and starve. A man who is clinging to a precipice for life is not much comforted to know that he has a right to let go if he choose. Legislation to abolish or regulate trusts is imperative.

At Paragould.

We went up Saturday to Paragould to fill an engagement for Sunday service. It was a pleasure to be in the home of Brother Jeffett and his good wife, whom I and my dear Mary have such reason to remember kindly. Also to spend an evening in the home of Miss Dela Mack, who knows so well how to make a lovely home.

The Sunday service was very pleasant, indeed. One would have to search afar to find a better Epworth League than we found here. Sixty persons were in attendance, and they had given thoughtful preparation to their work. The lecture of Rev. Homer T. Wilson on Monday evening at the church was very fine. Rev. F. A. Jeffett holds service every evening this week after Wednesday.

From the Nation's Capital.

Washington officials are not disposed to regard the refusal of the Chinese Emperor to return to Peking as a serious hindrance to negotiations for peace, notwithstanding the views of the refusal cabled from European capitals. The President and his entire cabinet, except Secretary Root, who has not yet returned to duty, have gone carefully over the entire Chinese situation, including the new proposals made by France, and they see no insurmountable obstacles to an early and satisfactory settlement. The Chinese government is probably only making a diplomatic move to try to get the allied army out of Peking in refusing to return there for the present. This was practically admitted by the Chinese Minister to the U. S., when he said, after expressing regret that his government does not see its way clear to return to Peking while that city is occupied by the troops of the powers: "It seems to me that the most natural course to get them back would be to remove the conditions that

stand in the way of their return. Any fears they may have as to their personal safety, growing out of the exclusiveness of their past life, and of the large military force now at Peking, would be overcome very largely by strong assurances of the powers for the personal safety of their majesties. Then, as a clear evidence to them that this safety was assured, the foreign forces should be withdrawn from the capital, say to Tien Tsin." It will be noted that the minister refers to assuring the personal safety of "their majesties," thus including the Empress Dowager, who is believed by many to have been as deep in the instigation of the Boxer outbreak as Prince Tuan, who has been degraded and is to be punished. The Empress Dowager is afraid to place herself in reach of the foreigners until given assurances that she will not be disturbed. Whether the powers will be disposed to give those is a matter yet to be determined.

The Baptist ministers of Washington are not disturbed by the charge made by Rev. T. A. T. Hanna before the New Haven, Conn., Baptist Association, and published in the secular press, that heresy existed in the Newton Theological Seminary, near Boston, and in the University of Chicago. Dr. S. H. Greene, president of Columbia University and pastor of Calvary Baptist Church, dismissed the whole thing by saying: "This matter of wavering of faith because of heresy in the Baptist schools is merely a tempest in a teapot." Rev. C. C. Meador, pastor of the Fifth Baptist Church, said the whole matter would probably blow over, or explode, bubble-like, as such things usually did. He explained that the Baptist faith is not a consolidated church, but a denomination; that it has no synod as the Presbyterians, or conference like the Methodists, and, therefore, has no higher body to which such charges may be carried. Each church or institution under the Baptist denomination governs itself. He expressed the opinion that the boards of trustees of the institutions named would investigate, and if there was sufficient ground for the charges would ask for the resignations of those responsible.

S. A. S.

Educational Notes.

College Women.

The remarkable progress made of late years in the education of women in the United States is ably set forth by President M. Cary Thomas, of Bryn Mawr College, in a monograph prepared for the Paris Exposition at the request of the United States commission. She has collected statistics and facts of great value covering the period of thirty-five years, since Vassar opened the first college for women. In 1897-98 the co-educational colleges and universities and the women's college enrolled 22,297 women students. In the East the growth has been almost entirely in colleges exclusively for women or in what are popularly known as annexes. West of the Mississippi it has been entirely in coeducational institutions, every college and university in those states coming under that head. In Michigan, Arkansas, Alabama, Florida, West Virginia, and the District of Columbia there are also no colleges closed to women. There are in the United States only three graduate schools, aside from the Catholic University, which do not admit women to graduate work. Of these, one, John Hopkins, admits women to the medical school, leaving Princeton and Clark University to take an absolute stand against the admission of women.

Clark University exists to teach pedagogy and experimental psychology to men only, although seventy per cent of American teachers are women, and the proportion is steadily increasing. Not only is the number of women students growing with great rapidity, but it is growing faster than the number of new students—a fact not usually recognized. In the co-educational colleges and universities the number of men increased seventy per cent between 1890 and 1898; that of women 105.4 per cent. In the same years the number of men in separate colleges for men only increased 34.7 per cent, while that of women, in colleges exclusively for women, shot up 138.4 per cent.

The question of health is touched upon, with the statement that not only statistics, so far as they have been kept but also observation show that the health of college women is slightly better than that of non-college women of the same age and classes, and that the proportion of women who break down in college is no greater than that of men. As to the much discussed question of the marriage of college women, Miss Thomas explains that no definite conclusions can be drawn until some statistics are gathered regarding the marriage of non-college women of the same age and walk in life.

A committee of the Association of Collegiate Alumnae is at present collecting statistics as to the health, occupation, and marriage of college

graduates and non-college women in corresponding conditions and the results ought to be more satisfactory than anything that has previously been attempted in this line.

The college curriculum, which was at first adapted to women's supposed limitations and special needs, has developed so that now an unmodified form prevails almost universally. That women are abundantly able to do the same work as man is shown by the unanimous testimony of the faculties of coeducational institutions, while their wishes in the matter are evident from the work done at such colleges as Bryn Maur and Radcliffe. Professors who have gained their experience at Bryn Mawr go direct to Columbia, Princeton and Chicago with no apparent disadvantage from having taught women alone, and with no modification of their work because of the change to men students. The substance of President Thomas' conclusions is that "women can take the same academic rank as men, and they wish to do so. They can work with men, and they can do equally good work alone. Where capacity and will are joined there is no limit to possible advance."—*Journal of Education*, June 7, 1900.

Contributed.

TOBACCO.

REV. J. H. CALLOWAY.

Some one asked Mr. Moody, "Can a man be a Christian, and use tobacco?" He replied, "I reckon he might be a Christian, but a nasty one. But," he continued, "when I was converted I quit tobacco, for I had no other idea than that it must go with all my other sins." Every one, old and young, rich and poor, learned or unlearned, tobacco users and all, say that tobacco using is a filthy habit. Many a time we have heard the expression from a tobacco user, "It is a filthy habit. I wish I never had used it," and so on. One of my best friends told me "He would give a thousand dollars to be perfectly free from it like he once was." Well, if tobacco is filthy, which of course no one will deny, then the Bible exhorts us to quit it. "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7-1.) Now this scripture ought to settle the question. A person may be a Christian and use the filthy weed, but to be a perfect Christian he must cleanse himself from all filthiness. In the face of this holiness text, many of us tobacco users were made to say with Isaiah, "I am a man of unclean lips." "Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell, in the midst of a people of unclean lips." (Isa. 6-5.) I will now ask the reader to read Dr. Ad-

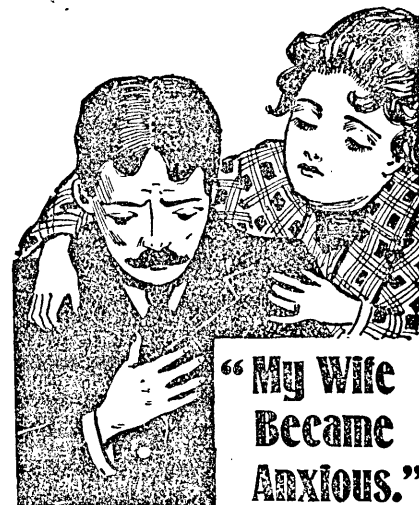
am Clark on tobacco in his letter to a preacher.

"Concerning that abominable and fatal drain of human life, the pipe and the quid, I need here say nothing. My opinion has long since been before the public. I am sorry to say that I know several young men who are to this day murdering themselves in this way; but they are by me incorrigible. I leave them in the hands of God, and say to you, never imitate them; they disgrace themselves and would disgrace you. Preachers Manual, page 174.

THE PARIS EXPOSITION.

W. M. NEAL.

The Paris Exposition of 1900 does not equal that of 1889. Paris admits that fact. I know nothing of the 1889 affair. It does not begin to compare with the Chicago Exposition of 1893. It is hard to judge of the real volume of the exhibits or to understand to just what extent the world has lent its aid. This is because the site selected for the Exposition, or rather the several sites, are limited in area, necessitating the crowding of the houses together, and in cramping them in the matter of space. For instance, the Ceramics hall and its companion building, the Arts of Peace, are scarcely further apart than is measured by an ordinary street. They extend almost from the river Seine to the outside limits of the grounds, and are not as large as the Agricultural building at Chicago. Directly opposite them are the two buildings in which are gathered the art exhibits, the handsomest buildings, and the best appointed, in my judgment, of all of them. Along the west bank of the Seine, which furnishes the water front enjoyed by the Exposition, are located the pavilions, or buildings of the foreign nations. That of the United States, which is about the third or fourth, looking north, from the Pont Alexander III, I am glad to say, is one of the handsomest on the grounds. It is three stories high and has an excellently appointed restaurant in the basement. A handsome dome, modeled, I suppose, after the dome on the capitol at Washington, surmounts it, and on top of this dome is a fine effigy of the bird of liberty. From the base of the dome to its extreme height run rows of electric lights, something like those on the Administration building at Chicago, and these are lighted every night, whether it is show night or not, and the stars and stripes float over it day and night. There are thousands of Americans over here, and all of them, apparently, have registered at our building, and its corridors and halls, reading rooms, and writing rooms, and restaurant, are crowded with them all the time. They feel at home here, and shove their feet under the mahogany with a comfortable, homelike feeling, judging from the contented look upon their faces. I saw an advertisement in the European edition of the New York Herald the other day, asking for the return—and no questions asked—of one small bronze lion that had mysteriously disappeared from the building. The inference was that some reckless relic hunter had walked off with it. The next day a correspondent of the Herald referred to the incident, and humorously suggested that steps should be taken to insure the safety of the several brass eagles scattered throughout the building, including the one on top of the dome. Attached to the United States building is Mr. Foss McCain, a young gentleman of fine presence and pleasing address, a son of Judge W. S. McCain, of Little Rock. Young Mr. McCain has been studying



There is cause for anxiety when a cough hangs on for a year and can't be shaken off. The quickest way to relieve that anxiety is to begin at once the use of Dr. Pierce's Golden Medical Discovery. It is a cough remedy, but it is also a great deal more. In far advanced stages of disease, when hemorrhages have been frequent, and there have been emaciation and weakness, "Golden Medical Discovery" has produced a perfect cure. It increases the supply of the life fluid—blood. It cleanses the blood from impurities, and sends a current of rich, new blood to build up the weak places in the body with new life.

The "Discovery" is strictly a temperance medicine, non-alcoholic and non-narcotic.

"For one year I was troubled with a cough," writes Mr. H. E. Curtis, of Sumner, Bremer Co., Iowa. "As I continued to cough during the summer, my wife became anxious, and wrote to Dr. R. V. Pierce for medical advice. It seemed to us that we could not go to a better source for advice, and so it proved, as the 'Golden Medical Discovery,' which was recommended, proved just the medicine to effect a cure. Dr. Pierce and his medicines are 'As good as wheat,' as the farmers used to say."

Bad taste in the mouth is removed by using Dr. Pierce's Pleasant Pellets.

and traveling in Germany for something over a year, and came to Paris to remain during the Exposition. There is a postoffice department in the United States building, and so many Americans order their mail sent to its care that it is doing a land office business. I was greatly pleased with my visits to our pavilion. Italy has a handsome home next door to the United States, and the others are more or less elaborate, presenting much the same features that characterized the same class of work at our Exposition in 1893. The space occupied by these homes of the several nations is a long, narrow strip of ground, crowded between the river and a busy business street. The buildings are immediately on the river front, and west of them is a fine shaded avenue, upon the edge of which is the moving sidewalk, an institution very largely patronized. This sidewalk is so arranged that it circles all of that part of the Exposition that lies west of the river. The fee is small, and sight-seers who are worn to exhaustion can reach distant parts of the grounds by using it. One drawback lies in the fact that there are no seats on this moving sidewalk, but this does not disconcert the indefatigable woman visitor, especially if she be an American, for she calmly arranges her skirts to meet the emergency, sits square down upon the floor, hoists her umbrella, hauls out her note book and begins to transact business. Leaving the United States building on the moving sidewalk, you reach within a distance of three-quarters of a mile another part of the Exposition grounds, that part where are located the Eiffel Tower, a copy of the Ferris Wheel, the Trocadero, the anchored balloon, the illuminated fountain and many other attractions with fee attached. Here also is located the Liberal Arts building, the Canada, Madagascar and other colonial buildings.

every one of them with its safe attachment. If there had been space enough, as there was at Chicago, to arrange them in something like order, and to have relegated the catch-penny institutions to a back corner, out of the general view, one could form an intelligent opinion of the extent, the architectural excellence, the artistic merit of the Exposition. As it is, I have a confused picture of it in my mind that is far from satisfactory. I know this much, however—that there is not as much floor space given to legitimate exhibits as was contained in the Liberal Arts building, alone, at Chicago. While this is true, I think it probable that all together, good buildings and bad, there is as much floor space at Paris as there was at Chicago. Except for the art buildings, too, which are quite handsome, the architectural effects are not pleasing, at least to me. There is a wealth of ornamentation, light and airy and fantastic, in the facades and roofs of some of the buildings, notably in the Ceramics and Arts of Peace structures, but nowhere, with the exception noted, is there anything presenting the noble proportions, the simple grandeur, of the Chicago conception. Nor are there any triumphs of landscape gardening effects, nor sylvan water prospects, nor broad and winding avenues. It may not be quite just thus to institute comparison, but unconsciously and in spite of you, you will do so. The test of merit, after all, should be the quality of the exhibits, and I am sure that measured by this standard the Parisians show signs of decadence. If you make a careful examination of the grounds without entering a building you get the impression that the world is taking a holiday and is engaged solely with the business of eating, drinking and making merry, for everywhere are cafes, everywhere are musicians, everywhere are white-aproned waiters, everywhere are hungry and thirsty men and women. And this is the case day and night. Of course it is quite necessary to requite hunger and thirst, and I am not inveighing against this feature of the Exposition. The fact is, I make a full hand at that sort of thing myself. I am simply telling of what I have seen; that is all. I have not made a careful examination of the exhibits and am not prepared to say it is not a great exposition. I do say, however, that in my deliberate judgment Paris has inaugurated the Exposition of 1900 not so much to exhibit evidences of her own greatness as to invite comparison and competition, as to give her people an opportunity to reap a harvest of francs. I sincerely hope I am not doing Paris an injustice in this, but all the surface indications point to this conclusion. Cab fares have advanced 50 per cent; all eatables are held, not at fabulous prices, at high prices. And then if your waiter is a franc and fifty centimes, you give the waiter a two-franc tip. you never get a cent of change returned unless you take off your hat and pummel the waiter into submission, which is a risky thing to do. On the other hand, if you do not fee him every time he performs a service you he will not wait on you when he comes his way again, and as punishment will blacklist you from his companions. Your only safeties in having exact change and in paying your cafe with every meal. The only reasonable charge made in connection with the Exposition is the price of admission, which is ridiculously low. One time I paid 8 cents another time 7 cents admission. Tickets are not sold by the management, but have to be obtained from Credit Lyonnais or from one of hundreds of men and women who

hawk them upon the streets. At the inauguration of the Exposition bonds were issued—or something in the nature of a bond—of varying denominations, each of them with admission tickets as coupons, and all of them participating in a lottery scheme. Parisians advanced the money for the bonds, and either kept or sold them to gamblers and speculators, who hoped to sell the admission tickets for enough to cover the investment, thus participating in the lottery feature at little or no cost. Last week being the hottest week in the history of Paris for the past hundred years, the attendance at the Exposition was greatly reduced. This resulted in a rush to dispose of admission tickets, with the result that they were forced down in price. Upon Friday and Sunday evenings, which are illumination nights, from three to four tickets are required for admission, but even then the price is low. I would not advise anybody to make the trip here just to see the Exposition, but being here, it is well worth several visits.

Thos. J. Calloway, a very intelligent negro, and a graduate of the Booker Washington school at Tuskegee, Ala., is here in charge of the school exhibits of the American negroes, but I could not find him, after some inquiry. He was in charge of the Helena normal school two years ago, and I remember him with pleasure as a man who is a credit to his race. I am sure Arkansans will be glad to learn of the success in Paris, after more than thirteen years' residence, of an Arkansian woman. That woman is Mrs. Theodore Dubet, formerly Miss Mattie Thweatt, of Helena. Born in Alabama, orphaned at an early age, reared by the late Col. Amos Jarman, of Phillips county, Miss Thweatt early in life determined to become an artist. She studied as best she could, with the poor aids she could command in Arkansas, and afterward in Boston, and finally decided she would come to Paris, the art center of the world, to study. She came, selected her teacher with care, and went to work to compel success. Her offerings to the salon were turned down with dampening uniformity for several years,

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but she steadily and bravely continued until 1896, when she became a medalist of the salon. From that time on, and even before that time, her work had ready sale, until now she stands high in her profession, her pictures meeting with ready sale. She was married several years ago to Monsieur Theodore Dubet, a French Canadian, himself a painter of more than ordinary merit, the union proving a happy one in every respect. I had the pleasure of seeing at the Exposition a number of pictures by both Monsieur and Mrs. Dubet. Monsieur Dubet is also the patentee of an ingenious railroad block signal system, a working model of which is an exhibit at the Canada building. The system is in use on one of the Canadian roads. I shall not attempt to describe it, as I am not familiar with mechanics, but will say it appears to my untutored mind to be the coming signal. The late Cornelius Vanderbilt, a very short time before his death, visited the studio of Monsieur Dubet, in the Rue de Courcelles, for the purpose of examining the models, and was in correspondence with the patentee at the time of his death.

Owing to a change in my plans, which gives me more time in Germany and Austria, I am leaving here today, four days ahead of time. I go to Brussels, where I will see the battlefield of Waterloo, a varied assortment of Brussels lace, and such other sights as the city presents. From there I go to Cologne, and thence up the Rhine as far as Mayence. As I said on a former occasion, I care little for the cities over here, and everything for the bits of life I get a glimpse of in the country districts and in the villages. I hope to write from Cologne, or perhaps from Wiesbaden, on the Rhine, where I will be on the 25th inst.

At the summer resort. Mattie—Yes, a man has come here, but he is only a hired man.

Minnie—Of course. No man would

be likely to come here if he wasn't hired.—Boston Transcript.

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THE VINDICATION OF OUR FAITH
NO. III.

REV. STONEWALL ANDERSON.

Some one has said that a cause well stated is a cause half argued. If we would vindicate our convictions, we should state them clearly and strongly.

Ours is a religion of a person. Jesus of Nazareth is its center. From one point of view, Christianity is a body of truths; from another it is an organic body or system of organization; from another, it is a type of individual and social life, having principles, aims, hopes, fears, inspirations, aspirations and ideals peculiar to itself; and from still another, it is a general interpretation and conception of the world and all things, giving in broad outline answers to the ever recurring questions, Whence? Why? Whither? That which answers to Christianity, as a body of truth, is our theology; as an organic body, is the kingdom of heaven on earth, or the church, diversified in its different denominations; as a life, is Christian ethics, in all its theoretic and practical aspects; as a world-view is Christian philosophy.

The statement that seems to be needed especially now in the interest of apologetics, is that Christianity in all its aspects is Christo-centric. Every essential truth of theology, every indispensable organic principle of the church, every vital element of individual and social Christian life, every postulate of a Christian world-view, all center in Christ. Whatever in Christianity cannot thus be centered, either directly or by implication, but certainly, in Jesus Christ as God, manifested in the flesh, let it be confessed as either a factitious growth—and undesirable—or as a non-essential, resting upon a basis of mere expediency.

"Jesus Christ was God manifested in the flesh," is the one stupendous, all essential, all comprehending affirmation of our faith. Make this statement good, and Christianity stands entire and impregnable. Invalidate it, and all is lost, and we are without hope and without God in the world. This fact is seen and freely admitted, by the great masters of scepticism, as well as by the defenders of the faith. Baur, Strauss, Fenerbach, Hartmann and others, all agree that the Incarnation is the fundamental assertion of Christianity, and have put forth marvelous skill and prodigious efforts to invalidate it.

For the most part, the reality of Christ's human life is acknowledged, but of his divinity it is declared, "This is precisely the view of the person of Christ which * * * the modern view of the world compels us to reject." "No doctrine stumbles the modern mind so completely as this. It is flatly pronounced incredible and absurd. That Jesus

"A Burnt Child
Dreads the Fire."

You have been ill. Oh, the weary, dreary days of illness and that depressing tired feeling. Nauseous medicines taken copiously. You dread to think of it. Be wise after this. Half teaspoonful doses of Hood's Sarsaparilla will keep your blood pure, bright, clean and wholesome; and half the battle with disease is won. It puts the dreaded enemy to rout as nothing else can.

After the Grip—"After the grip I was weak, suffered from catarrh and was run down. In a week after I began taking Hood's Sarsaparilla I felt stronger. It relieved the catarrh and gave me an appetite." John Roberts, Ionia, Mich.

Hood's Sarsaparilla
NEVER DISAPPOINTS

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

was the holiest of men—the divinest of the race, the most perfect exhibition of the god-like in humanity—may well be conceded; but of literal Incarnation it is not permitted to the modern intelligence to speak.

To vindicate this central assertion of our faith—the divinity of Christ—is the all-comprehensive apologetic task of our times. How shall it be done?

Most certain it is that we shall not do this directly by the testimony of prophecy, nor by an appeal to miracles, nor by quoting proof texts from the Bible. The validity of all these witnesses is involved in the truths of the very proposition it is our duty to prove. By the negative of a supernatural conception of the person of Christ, unbelief denies all forms of supernaturalism. Then to bring forward prophecy, miracles and inspiration, all embodying the idea of the supernatural, as direct witnesses to vindicate conviction in a supernatural conception of Christ is to take for granted the very issue involved.

To the God-head of Christ there can be but one direct principal witness, Jesus himself.

The personal character of Christ is here, in art, in song, in law, in literature, in every department of human life within Christendom, and pre-eminently in the church and its writings, sacred and otherwise.

This character has been in human history—not indeed so widely and so vitally through all the ages as now—for nineteen centuries.

Jesus of Nazareth is unique in his intellectual, moral, spiritual, social and official life—differing widely from all other men by the absolute purity of his life, the perfect integrity and consistency of his intellectual, moral and spiritual character, the marvelous singularity of his method, the absolute unselfishness of his motive, the transcendence, goodness and comprehensiveness of his purpose, and by the grasp

which he has and has ever had, on the hearts and lives of men. The more we study this wonderful character, the more clearly is it differentiated in our thought from all other men of the race.

Bishop Haygood said, "The evangelists were neither good nor great enough to create Jesus." True! And is it not becoming more and more evident that the invention of such a character is beyond the possibilities of man—of all men? We have found a task here beyond the reach of human genius.

More and more, we feel it to be true that "men could not have imagined Jesus if they would, and would not if they could."

Who is Jesus of history and of the evangelists, so real, so close to us, yet so far above the race? He alone can tell us what he is, what we see and know him to be, will furnish the unshaken, adamant foundation upon which our conviction of the truth of his statement rests.

Our Lord declares himself to be divine, claims participation in the God-head (1) by direct declarations concerning (a) his relation to God, "I and my Father are one;" "I proceeded and came forth from the Father;" "He that hath seen me hath seen the Father;" (b) his authority over and relations to men;" "I am the light of the world;" "come unto me * * and I will give you rest;" "He that loveth father or mother more than me is not worthy of me;" "thy sins be forgiven thee;" "the son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his work;" (2) by his acceptance on earth of divine honors, e. g., when Peter exclaimed, "Thou art the Christ, the son of the living God." (3) By his resurrection from the dead. Upon the testimony of him who cannot be, what we see and know that he is, and either be deceived or deceive us, we fall at his feet and cry with Thomas from heart and intellect and will, "My Lord and my God." Therefore by the unimpeachable testimony of our Lord himself, there is secured to faith both the general idea of the supernatural and also the all inclusive, basal truth of Christianity, the Incarnation. And our Christianity rests on a sure basis.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from catarrh, asthma, consumption, and nervous diseases, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 835 Powers Block, Rochester, N. Y.

There's a world of new style black dress goods in M. M. Cohn & Co.'s new stock.

MOZLEY'S LEMON ELIXIR

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists.

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

A PROMINENT MINISTER
WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

Rev. C. C. Davis,

A PROMINENT MEMPHIAN
WRITES.

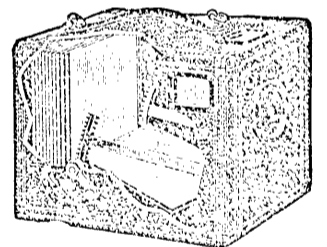
Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. Rocco,

206 Hernando St., Memphis, Tenn.
Eld. M. E. Church, South.
No. 28, Tatnall St., Atlanta, Ga.

A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars. H. A. Beall, Clerk Superior Court, Randolph Co., Ga.

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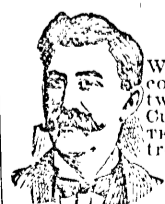
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Current Comment.

The Basis of Fidelity.

Faith in the true God is the basis of faith in mankind. Because of this fact, Christian nations have no trouble in their dealings with each other. They enter into compacts and depend upon one another to observe them, and thus the comity of nations is a reality. But a lack of faith in God shows itself in a lack of faith in mankind. For this very reason the powers of earth are in a great quandary in their dealings with China at the present time. That power has no idea of obligation to a higher source than itself, and the treachery of its people is such that the Christian governments can not depend upon them. When you do away with God in the minds of men, you undermine the principles of law and order.—Texas Advocate.

AMONG THE CLERGY.

Coffee Being Replaced by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: "We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it."

"I was surprised that she would permit the children to drink even the food coffee, but she explained that it was a most healthful beverage, and that the children thrived on it. A very little thought convinced me that for brain work, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial we faithfully followed the directions, used four teaspoonsful to the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious, and we were all on.

"I have since sung the praises of Postum Food Coffee on many, many occasions, and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee."—Smith Davis, Appleton, Wis.

A Church Editor's Duty.

Under the above head Dr. Joseph Anderson, editor of the Florida Christian Advocate, publishes the following symposium:

Dr. Hoss says: "The editor is under obligations to use his own judgment as to what shall go into the paper of which he has been put in charge. Otherwise, he would be in a miserable plight. If the conference does not like his methods, their remedy is to choose another man in his place. Personally, I have sent a great many of our most prominent men, from Bishop Keener down, to the waste basket. The notion that anybody is to have more authority in an editorial office than the editor is absurd. Dr. Boswell requests me to say that he fully agrees with me in this matter."

Dr. Meek says: "I do not think the editor of a conference paper is under any obligation to publish an article from a preacher unless, in his judgment, it is a proper article to appear in his columns. He must be the sole judge, just as the pastor is the sole judge of who are proper persons to be admitted into his pulpit. This is the policy by which I have been guided in the conduct of the Central Methodist for a third of a century. Any other course would tie the hands of an editor, destroy his liberty and with it his manhood. But my usual custom has been, and is, to write to the brother and give my reasons for withholding his article."

Dr. Lafferty says: "I have edited the organ of the Virginia conference for twenty-five years. There is hardly a leading member whose article, one or more, I have not during that time 'turned down.' There is a bushel grain sack filled with contributions, still-born or Heroded by my blue pencil. I only regret that there was not a two-bushel bag; publishing papers that were unfit has cost me much money and done harm."

Dr. J. E. Godbey, of the "Arkansas Methodist," has been an editor for many years. He writes as follows: "I have always regarded it as the function and duty of the editor of a church paper to decline to publish matter which would manifestly do injury to the cause he must represent and guard. I have rejected many an article outright, even when written by leading men. If they stir up strife about it, one has to appeal to the conference in defense of his policy. I have had to shut off a great deal of matter since I came to this office. It has, in the main, strengthened my position, for the preachers understand the paper is not a mere bulletin board, but has convictions and a policy."

Bishop Keener was once an editor. He says: "In answer to your inquiry as to the scope of an editor's obligation to the conference, in publishing or declining to publish anything that comes to him from members

of the body, you are to consult your readers, as well as the general contributors; exercising your own judgment for the benefit of the church. This is what I felt to be my responsibility when editing."

Bishop Candler once occupied the chair editorial. He says: "As the editor of a conference organ it is your right and your duty to exclude anything from the paper which in your judgment is calculated to injure the great interests for which the Advocate stands. I know that both the Nashville and Wesleyan Advocates not infrequently shut out papers written by some of the most foremost writers in the Georgia conferences. I know articles by even so great a man as Bishop Keener have been declined publication. And on one occasion I myself declined to print an article by Bishop McTyeire, though he insisted upon its publication."

Local Option Case Decided.

Our League attorney's contention was upheld in the local option case at Corning. The people never lose their control of the sale of liquors by the issuance of a liquor license, but can, by petition, stop the sale at any time.

At the September election, 1898, the county of Clay went for license by a majority of 24. Killgoore township, in which Corning is located, went wet by a majority of 47. January 1, 1900, four firms took out liquor license for the year ending December 31, 1900. During the previous year, and for the first thirteen weeks of 1900, the saloons made Sunday their "busy day." For two years prior to the municipal election of April, 1900, they had been run in open violation of law, as to Sunday selling, sales to minors and gambling, each saloon having its poker annex, until the people began to realize that something must be done.

Our League attorney there, Mr. J. N. Moore, gave out an opinion that the saloons could be closed by a local option petition. Many people, including some able lawyers, took the contrary view of this question, but enough credence was given it that fully two-thirds of the adult inhabitants residing within three miles of the Corning public school house signed the petition. The hearing of the petition took up three days when it was tried in the county court. J. N. Moore and G. B. Oliver, of the Corning bar, and W. E. Spencer, of the Piggott bar, appearing for the petitioners and J. L. Taylor, of the Corning bar, J. D. Block, of the Paragould bar, and L. Hunter, of the Piggott bar, appearing for the saloon men. The majority was admitted, local option order was granted, but a proviso was tacked onto the order protecting persons who had license then in force. From this protecting clause, the petitioners appealed to the circuit court. Judge F. G. Taylor, of the second circuit, who heard

the case on appeal, has decided that such a clause in a local option order is without authority of law and void.

There will doubtless be an appeal to the supreme court, but as there can be no supersedas issued on such judgment, the saloons will be left without any color of authority to continue business.

This is a far-reaching decision. It settles the question that a community can never be robbed of its power over the liquor question, so long as the power to petition remains. It serves notice upon the man who has made up his mind to pay for a license to prey upon his fellows, that he must do this with the risk of having his grocery closed when the people desire it to be done, and of losing the money that he has paid for the license. This is not a new principle. The moonshiner loses whatever money he has invested in his still. The pirate's vessel, how costly soever it may be, when it presumes to prey upon the commerce of the world, is sent to the bottom of the sea.—Searchlight.

Married.

REYNOLDS-BUCHANAN.—At Central M. E. Church, South, Fayetteville, Ark., by Rev. H. Hanesworth, Miss Grace P. Buchanan and Jerome Reynolds.

GIBBONS-ASHLEY—Oct. 3, 1900, at the home of the bride's sister, Mrs. M. Blair, Miss Maud Ashley to Mr. J. C. Gibbons, Rev. Andrew J. Cullum officiating.

TOLLESON-JENNING—At Methodist Church, Ozark, Ark., Sept. 18, at noon, Rev. F. M. Tolleson and Miss Stella Jenning, Rev. S. F. Goddard officiating.

TIDWELL-HUNT—Sept. 30, 1900, at the residence of the bride's parents, six miles south of Hope, Ark., Mr. Burton Tidwell and Miss Mattie Hunt, Rev. J. R. Sanders officiating.

COUCH-CARSON—Sept. 30, 1900, at the residence of the bride's father, Mr. J. E. Couch, of Fayetteville, to Miss Pearl Carson, of Mountain Home, Rev. J. S. Hackler officiating.

DOUBLE DAILY SERVICE ON THE CHOCTAW ROUTE.

Patrons of the CHOCTAW ROUTE will hail the announcement that effective October 7th, two through trains daily in each direction between Memphis and Oklahoma Territory will be operated by the Choctaw Route. All trains will carry Pullman Sleepers and Free Reclining Chair Cars and will make close connections for all points in Southwest Missouri, Kansas, Texas and the West.

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

Renew your subscription.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

October 28: The Prodigal Son. Luke xv. 11-24.

Golden Text.—"I will arise and go to my father." (Verse 18.)

Time.—A. D. 29.

Place.—Probably in Perea.

The noblest parable ever uttered is the parable of the Prodigal Son. It is the whole gospel of sin and salvation in a nutshell. It tells of the waywardness, the degradation, the want and the ruin of the sinner, and it tells of the graciousness, the love and the forgiveness of the great Father, when the repentant wanderer returns to his father's house.

These are sweet and noble truths. But the primary matter of the parable is the "elder brother" and his conduct. It is Christ's answer to the caviling Pharisees that he receives sinners and eateth with them. The whole of the fifteenth chapter of Luke is his answer to that complaint. He says, Yes, I receive and eat with sinners, and I will tell you why I do so; I am like the shepherd that leaves the ninety and nine sheep that are safe in the fold, and goes after the one sheep that is lost. When I find it, I lay it upon my shoulder and bring it home rejoicing. Again, I am like the woman that lost a piece of money, a small coin to be sure, but it was her money, part of her little stock, and she was determined to find it if she could, and did seek for it till she found it. Both these people rejoiced, and called in their neighbors even to rejoice with them; and I tell you that there is joy among the angels when one poor sinner returns to God. Again, the kingdom of heaven is like the man who had two sons, one of whom became restless under the restraints of his father's house, and impudently asked his father to turn over to him the goods that would fall to him at the death of his father; and not many days after he received them he gathered all together, and went off into a far country, and there amid harlots and with riotous living squandered all he had. He got down to penny and to great want, and no man gave him anything. He was without sympathy and without friends. He hired himself out to follow the most degraded of all occupations, became a swineherd. He would have been glad to have filled himself with the pods of carobs which he fed to those hogs, but no man gave unto him. In this condition of abject and desperate want, he finally came to his senses, and resolved to return to his father's house, and to ask there for the place of a hired servant. He arose and went to his father. The anxious heart of his father was waiting and watching for his return, and when he was yet a great way off, his father recognized him, ran and fell on his neck, and kissed him and gave him a great and a glorious welcome, not even waiting to hear

Tonight

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

Hood's Pills

And you'll be all right in the morning.

his humble confession. It was enough that he had returned; he who had been lost was found and he who had been dead was alive. He should have the best of everything that was in his father's house. No slave's garb for that precious son, but a robe and shoes and a ring. A feast in his honor also.

Now that is the way God feels at the return of a sinner. You Pharisees think they are a poor worthless set, and that God loves you, but despises sinners. You are not even willing to see one welcomed back to his father's house. Look at your picture in the elder brother of this prodigal son. He ought to have rejoiced at the return of his brother! But I look at him, sulking and mouthing because his brother has come home, and his father has welcomed him!

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of catarrh that cannot be cured by Hall's Catarrh Cure. F. J. Cheney & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin,

Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

The following mot of Edward Everett Hale is recorded in a Boston exchange: Dr. James K. Hosmer, while recently visiting Boston, had occasion to visit the new public library. As he went up the steps he met Edward Everett Hale, who asked the doctor's errand. "To consult the archives," was the reply. "By the way, Hosmer," said Dr. Hale, "do you know where Noah kept his bees?" "No," answered Hosmer. "In the ark-hives," said the venerable preacher as he passed out of earshot.

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.**

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Epworth League.

October 21: Our Stewardship. Luke xii. 42-48.

We have set before us here the idea of stewardship as best representing our relation to God. We are to think of all we have as God's gift, or, rather, as a loan from him—a trust put into our hands for a time. In this stewardship all natural abilities or acquired possessions are to be considered. We hold nothing permanently. The house and farm, the bank and the store, the factory and the shop must soon be turned over to others, and we shall be held responsible for the manner in which we have used them. No condition could be more absolutely one of stewardship. All that we hold we received from the Master's hand, and at his call we resign it, and then appear in his presence to give account of our stewardship.

There is, connected with this idea of stewardship, that also of great reward or punishment. The reward is set forth under the natural figure of one who has, so to speak, worked his way up to the highest station by his faithfulness. It is a thing which often occurs in business life. That little boy who is employed to trudge upon errands for the great house of Busy, Bank & Co. may be endowed with more business ability than the senior partner and largest stockholder. If it be so, and the boy is not simply capable but honest, he will likely be at the head of the concern one day. He must serve his probation and be advanced from one stage to another. But so passing up through every department he will, one day, understand the business better than the proprietors, and then the proprietors will see that they can make money for themselves by putting him to manage the whole concern. It is thus that the diligent and capable rise to wealth from poverty. I have in mind a man whose business is worth \$20,000,000, and it is all now managed by a comparatively young man whom I knew as a traveling agent for the house. The master will set the faithful steward over all his house.

But there is here also presented an idea not generally connected with our temporal stewardship. It is that of being beaten for unfaithfulness. An inefficient steward is simply discharged and his relation to the master ends. But we have here a relation that abides more like that of a slave. The master in the picture here never ceases to exercise authority over the steward, and the steward is beaten with many stripes who knew but did not do his Lord's will.

But this correctly represents our relation to God. We are never outside of the realm which he has the right to rule. We are ever related to him as faithful or unfaithful stewards and our account is still to him who hath created us, who gave us

all, who reigns in every place, and must reign forever. Thus we are forced to carry this idea of stewardship and responsibility to surer conditions than can obtain in any human relations.

Our Master charges us to be diligent, to be ready always for a reckoning. He who does his work faithfully and keeps his accounts correctly dreads no surprises. The Master may come unheralded by day or by night, and it is the same with the faithful servant.

The chief danger, as set forth in the lesson is some loss of faith about the reckoning; a carelessness born of doubt. "My Lord delayeth his coming." "Possibly he may not come at all." Thus one begins to think only of this world and its passing pleasures. The far-off hope grows dim, the long-enduring, far-reaching faith weakens. Worldliness takes now the place of spiritual purpose. It comes with resistless power as the counter motive gives way. The strength of moral character is in the faith of moral government and accountability. Doubt of the Lord's coming and of the reckoning with him leaves moral purpose prostrate and powerless. "He that believeth not shall be damned." How else can it be? He ceases to seek salvation, as he believes no more that there is even a salvation to seek. The future passes from his thought. The spirit world fades from his eye. Our conscience toward God ceases. This gross wall of flesh shuts in the life. This fading pageant of a passing world floats vividly before the vision and the soul ceases to believe its own existence.

How Are Your Nerves ?

If they are weak and you feel nervous and easily "frustrated," can't sleep, and rise in the morning unrefreshed, your blood is poor. Strong nerves depend upon rich, nourishing blood. Hood's Sarsaparilla makes the nerves strong by enriching and vitalizing the blood. It gives sweet, refreshing sleep, and completely cures nervous troubles. Begin taking it today.

Nausea, indigestion are cured by Hood's Pills.

The League Reading Course.

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

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

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

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

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

Wonderful Grate. Heat two rooms. Saves $\frac{1}{2}$ in cost of chimney, and $\frac{1}{4}$ the fuel forever. Address BURNHAM GRATE CO., Huntsville, Ala.

WINE OF CARDUI

A LITTLE DOES MUCH.

BOONE, IOWA, Dec. 14.

No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.

MRS. GRACE LAMPHERE.





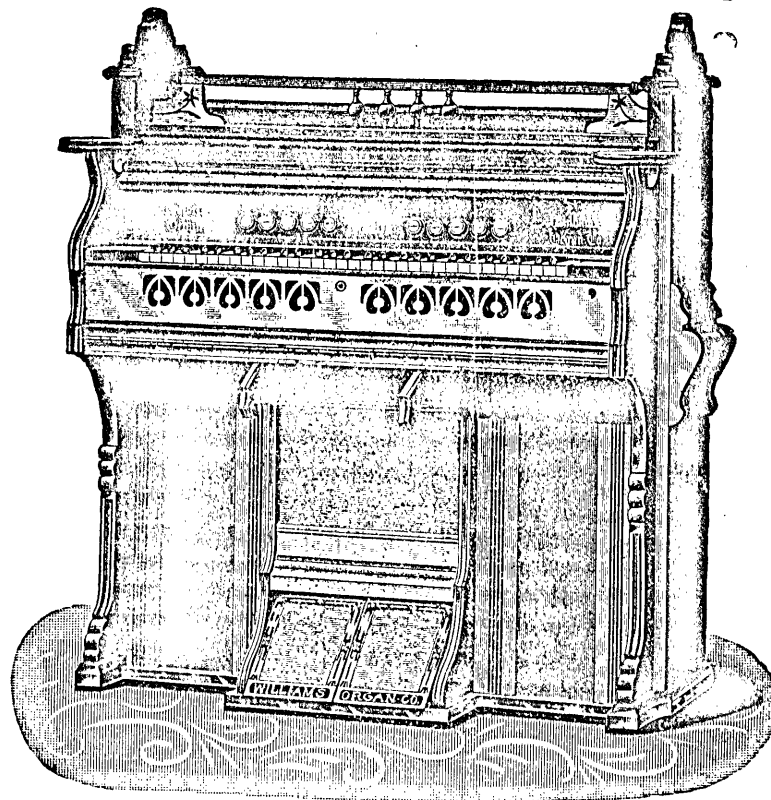
Wine of Cardui not only cures but it acts AT ONCE. Here is a case of ten years' standing, and yet one single dose made the sufferer feel better, and stopped the pain. The Wine goes straight to the seat of the trouble. It acts directly upon the menstrual and genital organs. Its action is not violent, and it does not force a result. It simply gives Nature that little assistance that the sufferer's system lacks. A single disorder in the feminine organs spreads many disorders all over the body, and when the Wine cures the source, all the other ills vanish as a matter of course. A woman can be her own physician and cure herself at home. Local examinations are largely things of the past—the obnoxious custom is no longer necessary. Wine of Cardui is the only perfectly safe and sure vegetable Wine made to-day for the cure of "female troubles".

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for \$1.00.

WINE OF CARDUI

EPWORTH ORGAN.



Style 102---A Very Popular Style.

List Price \$110--Factory Price \$55

A well-finished case with a good, sweet-toned, reliable action. We make our school and church organs extra strong so they will stand hard usage. We voice them with sweet, rich, vibrant tone, and we make the bellows larger than is usual in organs of corresponding size of other makes. The bellows are the lungs. They ought to be large enough.

There is plenty of reliable service in this Style 102. Case: solid oak, finished all around. Action: full five-octave, with ten stops, as follows: Melodia, Celeste, Echo Horn, Cremona, Diapason, Principal, Vox Angelica, Dulcet, Bass Coupler, Treble Coupler. 122 reeds in all. All our organs are mouse-proof.

Boxed, on board cars in Chicago, with Stool, and guaranteed to arrive in perfect condition.

OUR PRICES.

Cash with the order - - - - - \$49.50

$\frac{1}{4}$ Cash with order, balance 3 and 6 months— \$52.80

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.

GODBEY & THORNBURGH,

Little Rock, - - - - - Arkansas.

THE ARKANSAS METHODIST.

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

WEDNESDAY, OCTOBER 17, 1900.

The articles of Rev. Stonewall Anderson, entitled the "Vindication of Our Faith," deserve especial attention. Every line shows that they are not hastily prepared. You should keep every number and re-read all when finished.

Some very intelligent readers of this paper, who have themselves traveled in Europe, are greatly pleased with the articles of Mr. W. M. Neal, which have been running in these columns all summer. Mr. Neal is editor of the Helena World. We have seldom had a more versatile and brilliant foreign correspondent.

WAS IT A STRANGE PROVIDENCE?

"The frightful disaster that has befallen the beautiful city of Galveston is one of those singular dispensations of providence, the significance of which cannot even be conjectured. Why the Almighty permits such wholesale destruction of life, such frightful misery and suffering to come upon a community which, so far as human observation goes, is neither better nor worse than other communities of similar size and under like conditions, is one of the mysteries. It has always been a mystery, it will probably continue to be such until the veil is drawn aside from all mysteries and every secret is made plain. Science returns no answer to the question why these things are permitted.—St. Louis Christian Advocate.

A dispensation of Providence "the significance of which cannot even be conjectured" would be singular indeed. A special act of God, one would think, should have special cause or teach some special lesson. We have an ancient record of special providences, but they had special causes and their special lessons were clear. It could not be said of them that "their significance could not even be conjectured." And shall we not insist that if special Providences are still to be expected, we cannot regard as such events or circumstances for which no special reasons appear, and from which no lessons are even to be conjectured by the most studious and devout?

But the core of the mystery, as suggested by the paragraph quoted, is that a loving Creator should permit such destruction of his creatures as occurred at Galveston. "Why the Almighty permits such wholesale destruction of life, such frightful destruction and misery to come upon a community, which, so far as human observation goes, is neither better nor worse than other communities of similar size, and under like conditions, is one of the mysteries."

Such language suggests that there was an election of Galveston for destruction on the part of God. The mystery in the mind of the writer

is, "Why Galveston, rather than any other city?" But was there really any special purpose in the divine mind to destroy this city and preserve others? That would be inexplicable indeed. It is here our brother's trouble arises. But it comes from a false assumption. God did not choose Galveston for destruction. But God could have prevented this destruction. To that all agree. Then why did he not do it? Here we come to the real difficulty—the difficulty which the human mind realizes in resting calmly in the faith that there is really a God who cares for his creatures. If there be a God who loves us and who can prevent such destruction and does not do it, we are confounded. This statement of the matter seems to us to be the true reading of the paragraph.

Is it not possible for us to begin the solution of such difficulty by going back to the fixed order, which God has established as the foundation of human life itself and all its blessings? The influences and agencies which nourish life also bring it always to a close in some form. Can we accept any order of things which makes death certain as of wise and good purpose? Certainly. Faith has learned this lesson. It is better that the generations of men should come and pass than that the same beings should divide the dominion of the earth and hold it forever. Endless reasons are at once suggested for believing that the existing order is better for nourishing the nobility of nature, sympathy, love, purity, and all qualities which make happiness in interior conditions. In the existing order provision is made for endless progress. What the human race has learned abides, though its members pass away. "The individual withers, but the world is more and more," so the agencies for production and removal are set to work. Consenting now that death is best, shall we deem the Creator unwise or unkind because of the accidents, so-called, which daily sweep men by sinking of ships or the death of men by railroad trains, or the falling of buildings, stranger than death by disease? Is there not, so far as the principle involved is concerned, the same reason to ask, "Why did God permit it" in either case? Certainly there is. There is no more reason to ask why God permits death in this way than to ask why he permits death in any other way. While the five thousand people of Galveston perished, a hundred and forty thousand perished elsewhere in a thousand different ways. They, too, were the good and the bad, the young and the old. If there is no mystery in this universal reign of death, there is none in this case of Galveston or any other case of local calamity.

The reign and revel of death appalls us only when it strikes near us or is not our own work. The destruction of half a million Chinamen

by the overflow of the Yellow river did not trouble us. In the battles of Antietam, Gettysburg, Chickamauga, there was a reign of carnage before which the destruction at Johnstown and Galveston pales into insignificance, and yet this carnage men gloried in. Is it not strange that some people who grow enthusiastic in description of these bloody fields cannot forgive the Lord for washing away Johnstown? Is it not rather strange that the Lord does not destroy all men, ridding Himself of the inconsistent race, saying, "My spirit shall not always strive with them"?

But shall we not end this questioning and this pretense of mystery by saying, there is no mystery here but of our own creating? He who regards the calamity of flood, or earthquake, or tornado, as a special providence may perplex himself to find an explanation, or wonder why God has done thus. But he makes his perplexity in his false assumption. He who accepts these things as the common order of nature does not wonder or question about them, neither is his faith of the divine care disturbed thereby.

The editor of the Advocate says: "Science returns no answer to the question why these things are permitted." We think differently. Science returns an answer which ought to silence us. Science points out the agencies and forces which have produced earthquakes and floods and storms throughout the whole history of our race. Science utterly forbids us to leave these things out of the calculation in reckoning up the agencies which destroy mankind. Science as surely points out the localities of greatest peril. Science had told the people of Galveston that a wind blowing from the south, at a speed of eighty miles an hour, would bring the waters of the gulf in destructive sweep upon the city, and science had told them that in their locality it was folly to think of immunity from such peril. Science solves the whole problem. Galveston was not destroyed because the Lord had purpose to destroy it. The flood would have come upon the island all the same if there had not been a man living upon it. It did not come for the purpose of drowning the people. The tornado is not a destroying angel sent out to kill people. It sweeps the populous or the desert land. It has its causes in forces well known to us. Upon the chance of its coming we can calculate, and woe to the city in its path.

If this destruction of Galveston was without special purpose of God, then we must think of God not in this special act, but in the general law. But the general order we accept as good. Again, if this destruction was by special act, would not God have accomplished His purpose, though the city had been defended by embankments mountain high? Let the people of Galveston, then, waste no money in fortifying

their city against like disaster. When God purposes to destroy it, it will be done in spite of all their care.

We protest against the custom, too common, of speaking of every great calamity as a providence. Certainly as a providence it is strange, but we make the strangeness of it only by setting it in that category. Let us go back to laws well known. If the dam is not rightly built, it ought to break and destroy the people. If I build my house badly, it ought to tumble upon my head. The very laws which science makes us acquainted with ought to assert themselves uniformly. They are not laws without. But asserting themselves uniformly, they are God's way of showing us an unvarying way of safety—the pointing of His finger along the path of success. You will build your house strongly because mine tumbled on my head. You don't want any builder to say of you, "He is a good man, and God won't let him get hurt," and so make faith in God a plea for doing a bad job of work for you. You want him to know God only as He reveals Himself in his laws. The good of all is in regarding law, and by this means God would help all and protect all. Galveston is a good commercial point. There never was a scientific man that could regard it as a safe point for a city. But if there is money enough to lure men, they will rebuild if the city should be destroyed every fifty years.

But some are wondering that the good should perish with the bad. Ah, we would have God exempt us from affliction more than others. If goodness brought exemption from loss or calamity, goodness itself would degenerate into worldly policy. "He that giveth to the poor lendeth to the Lord," but if the loan were sure to be paid back in the coin of earth, with interest, charity would become a policy of heartless greed. "All things work together for good," but if that meant temporal good, spiritual aim and spiritual life would cease. If a man could serve God for gold he would be no better than if he should serve the devil for gold, since the motive and aim would be the same in either case.

There are wonderful experiences in human life, but since we have never been able to see how God could have made the world better, or how he could govern it better, we have ceased to deem it strange that he rules it as he does, or permits this or that. We have fought out our perplexities about Providence, if by that term is meant God's government of the world. We shall be disturbed by no event which He causes or permits. Henceforth we are in league with the stones of the field.

ST. LOUIS LETTER.

Within eight days there occurred in St. John's Church funeral services in reference to two aged members of the St. Louis Conference. The first and older one was John W. Robinson, who had passed his 76th year, and had been fifty-six years a Methodist preacher, but not all the time an itinerant. He was born and reared in North Missouri, and was for a time president of St. Charles College. Thomas M. Finney, D. D., was the other. He was 73 years old, and had been fifty years a member of the St. Louis conference. He was born and reared in St. Louis. His parents were members of the first Methodist congregation here in the first year of its existence. His funeral discourse was by Bishop Hendrix.

During the service I discovered in the congregation a white-haired and white-bearded preacher, older than either of the men memorialized. He was the Rev. G. W. Love, of Kansas City. He is 83 years old, and has but one senior in the Methodist ministry in Missouri. The senior is J. C. Berryman, who is 91 years old. Dr. Love joined the Missouri Conference in 1839. He was some twenty odd years in the conference, but has been a long time an M. D. He visited the preacher's meeting and made some remarks concerning the past. Among others whom he has known during the perils of the "sixties" was John Emory Godbey, of the "Arkansas Methodist." They were both for a time at Nebraska City, when they both thought it might be better for themselves, if not for their country, that they should be out of it. Resolutions were adopted by the preachers' meeting, speaking in most brotherly terms of Dr. Messick, who has been transferred to the Louisville Conference and made presiding elder of the Louisville district.

J. W. C.

Arkansas Conference Notes.

MISSIONS.

It is hoped that every member of the church, young and old, rich or poor, has paid some missionary money, and that every preacher, whether from mission, circuit or station, will be able to report his missionary assessments paid in full. That would put our conference in the A class—in good company. Will not at least one presiding elder take the lead and bring his district to the A class? Last year only twelve charges in the whole conference reached the normal standard. This year we have "the best apples in the world," and are selling ten-cent cotton. Surely our missionary assessments and pastors' salaries will be paid in full.

RESOLUTIONS.

Resolved, 1. That the various boards shall apportion the missionary and conference assessments to the various districts in proportion to the amount paid by each district

for the support of the ministry this year.

2. That the district stewards of each district shall follow the same rule.

CONFERENCE CLAIMS.

Last year we paid \$1,448 for conference claimants. The amount fixed by the board of finance is \$3,000 for this year. There are 28 claimants. Two have died this year.

Any preacher on any charge can collect his entire assessment for this fund if he will try. If he does not collect it, he ought to pay it out of his own salary.

STATISTICS.

Shall we have correct statistics? Yes, if we have efficient secretaries. There is where the trouble is, and not with the preachers "who do not know how to make out reports."

O. H. Tucker.

Arkansas Conference.

The Committee on Entertainment desires that each minister and delegate whose wife will accompany him to the conference to at once send notice of the fact to Rev. George McGlumphy, 315 North Seventeenth, Fort Smith. Notice must be given before October 25th, or it will be impossible to provide entertainment.

As much as Fort Smith Methodism should enjoy providing homes for all visitors, yet it cannot be done. Free entertainment can be given only to those who are members of the conference, clerical and lay, and their wives, and conneccional officers.

A card will be sent to each member of the conference giving the name and city address of the home where he is to be a guest. Please be certain to bring this card with you, for the committee cannot meet the trains. Each card will give full directions how to find your home. It will be a great accommodation to write to your host the time you expect to arrive in the city.

There will be some member of the committee at the pastor's office, corner of North Thirteenth and B streets, to give any desired information.

The presiding elders will kindly furnish a full list of all the delegates, with their addresses, immediately; also advice as to any change of address from that given in the conference minutes of last year.

Com. on Entertainment.

To Our Friends.

We wish to express our thanks and appreciation to our friends who have written us words of sympathy in our time of sorrow. So many have written that we could not answer each one by personal letter. We assure them all of our appreciation.

Sincerely, H. D. McKinnon.

Notice.

From present indications, there will be a large demand on the Board of Church Extension this fall. We will need every dollar of the assessment, and more could be used to advantage. This is the smallest collection the P.

DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

C. has to take. The payment of this in full would not affect any other interest. The people usually pay to this cause readily, if it is explained. We look to the preachers for success, and feel that we will not be disappointed.

T. D. Seott.

Personal.

Rev. J. W. Harwell dropped in on Tuesday.

Rev. L. M. Dailey, of Liberty, called Monday.

Brother M. G. Smyers, of Aplin, was a caller Monday.

Rev. S. L. Cochran called Friday. Sorry we did not see him.

Dr. A. G. Henderson, of Fayetteville, called Thursday. Sorry we did not see him.

Rev. H. Hanesworth, of Fayetteville, and Rev. F. S. H. Johnston, of Conway, were callers Friday.

We had a pleasant call, Friday, from Rev. Horace Jewell, of Malvern. He seems to be in excellent health.

Rev. E. M. Pipkin called Wednesday.

day. He is supplying Fulton station. He will take regular work the coming year.

Rev. A. C. Graham, of the White River Conference, called Monday. He was on his way to visit relatives at Conway.

We have a few copies of "Character Sketches," "Trumpet Blasts," "Harp of Life," and "Grandfather's Bible Stories" which we will sell cheap to an agent.

Professor Hutchins called Saturday. He says the new church at Jacksonville is about completed. Dr. Dye will preach the dedicatory sermon on the third Sunday in November.

Rev. Homer T. Wilson delivered his lecture, "Sparks From the Anvil," in the Methodist Church at Paragould, Monday evening, to a large and appreciative audience. The Editor of this paper had the pleasure of hearing the lecture, which is very fine and cannot fail to be profitable to the young men who hear it.

Christian Life.

The Path to the Throne.

"If man aspire to reach the throne
of God,
O'er the dull plains of earth must
lie his road.
He who best does his lowly duty here
Shall mount the highest in a nobler
sphere.
At God's own feet our spirits seek
their rest,
And he is nearest him who serves
him best."

—Selected.

The Salute of the Conquered.

It is noble when those who have failed greet and congratulate those who have been more successful. The spirit of the following poem is to be commended to all Christian soldiers.

We who have lost the battle
To you who have fought and won:
Give ye good cheer and greeting!
Stoutly and bravely done!
Reach us a hand in passing,
Comrades—and own the name!
Yours is the thrill and laurel;
Ours is the smart and shame.
Tho we were nothing skillful,
Pity us not nor scorn!
Send us a hail as hearty—
"Stoutly and bravely borne!"

Others may scorn or pity;
You who are soldiers know,
Where was the joy of your battle,
Save in the grip with the foe?
Did we not stand to the conflict,
Did we not fairly fall?
Is it your crown ye care for?
Nay, to have fought is all.

Humbled and sore we watch you,
Cheerful and bruised and lamed.
Take the applause of the conquered,
Conquered and unshamed!
—Alice Van Vliet.

Put a seal upon your lips and forget what you have done. After you have been kind, and love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Prof. Drummond.

Love Begets Love.

Every one has his weak points; every one has his faults. We may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive even as we wish to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving what is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become more like heaven; and we shall become not unworthy followers of Christ, our leader.—Arthur Penrhyn Stanley.

A "Slander Book."

At your family table allow no detraction. Teach your children to speak well of others. Show them the difference between a bee and wasp—the one gathering honey, the other thrusting a sting. I read of a family where they kept what they called a "Slander Book," and when any slanderous words were uttered in the house about anybody, or detraction uttered, it was all put down in this book. The book was kept carefully. For the first few weeks there were a great many entries; but, after awhile, there were no entries at all. Detraction stopped in the household. It would be a good thing to have a slander book in all households.—Talmage.

DESERVES IT.

Remarkable Success of a New Treatment for Piles.

For many years it has been supposed that the only absolutely sure cure for piles was by surgical operation, but the danger to life and the pain and expense has been so great that many thousand suffer for years rather than submit to this last resort. Or they seek the temporary relief in the many remedies claimed to relieve piles and rectal troubles, salves, ointments and similar simple remedies which only give slight and very temporary relief.

A new preparation which is painless and harmless, but which affords immediate relief and in many cases a complete cure in a very short time, is sold by druggists under the name of Pyramid Pile Cure.

It is in suppository form, used at night, and its regular use has cured thousands of obstinate, long-standing cases, and it seems to be equally effective in all the various forms of piles, whether itching, bleeding or protruding.

The Pyramid Pile Cure allays the inflammation and intolerable itching, reduces the tumors, and its astringent properties cause the enlarged blood vessels to contract to a normal healthy condition.

A Baltimore gentleman relates his experience with the Pyramid Pile Cure in these words:

"It adds me unusual pleasure to add my endorsement to those of others relative to your truly wonderful pile remedy. I was a sufferer for years until told by a fellow salesman of the Pyramid Pile Cure. It has entirely cured me, and I cheerfully send this for publication if you wish to use it in that direction. I wish you would send me one of your little books on cause and cure of piles. I desire to show it to some friends."

Any pile sufferer may use the Pyramid with certainty that it will give instant relief and regular use a permanent cure, and the still further certainty that it contains no cocaine, morphine, or metallic or mineral poison.

All druggists sell Pyramid Pile Cure, 50 cents for full size treatment.

Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. if it Cures; Not One Cent if it Does Not.

NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU,

SAVANNAH, GA.



DR. MOFFETT'S
TEETHINA
(Teething Powders)
Costs only 25 cents at Druggists,
Or mail 25 cents to C. J. MOFFETT, M. D., ST. LOUIS, MO.

Allays Irritation, Aids Digestion,
Regulates the Bowels,
Strengthens the Child,
Makes Teething Easy.
TEETHINA Relieves the Bowel
Troubles of Children of
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Leave Hot Springs, 11 a.m., 8 p.m.
Ar. Little Rock, 1:20 p.m., 10:20 p.m.
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For the Young People.

ICEBERGS.

Almost exactly a year ago there was a great earthquake that shook the southern and western coast of Alaska. Very few people live in the region, the few towns on the harbors in the gold regions were uninjured, so the only stories of the convulsion that reached us came from the Innuits, who were cut off from old fur-trapping grounds by crevasses in the mountains, and from fishing in certain districts by the subversion of islands. But when it began to be whispered that the great Muir Glacier, at the head of Muir Inlet, had been broken up the world of science and the tourist world became deeply concerned.

Muir Glacier and Glacier Bay were one of Uncle Sam's show places, rivaling in grandeur the Yosemite Valley and the Canons of the Colorado. It was the most easily reached, and because of its ending in a deep harbor, the most easily observed glacier in the world. In the Alps and the Himalayas the rivers of ice are covered with debris washed down from the mountains by the rain, are seamed with dangerous crevasses, and enclosed below the snow line, by forests and fields, so that only a glimpse can be obtained now and then through a pass or from a valley. But Muir Glacier stretched for miles along a quiet bay, where vessels could ride at anchor, and tourists watch the sunset flash on cliffs of ice. The birth of icebergs went on all the time under conditions of unimaginable grandeur. A crack, a rending, an explosion like that of dynamite, and a beautiful mountain of ice would break from its mighty mother river and sail majestically away to southern seas.

In order to settle the question of damage to Muir Glacier, Superintendent O. H. Tittman, of the United States coast survey, was sent to explore Glacier Bay. He has just returned with the report that no ship has been able this season to enter Muir Inlet because of the great fields of floe ice in Glacier Bay. Huge bergs are grounded, like spectral ships, their pinnacles glittering all over the bay. What a mighty convulsion that must have been to have broken off these mountains of ice and tumbled them into six hundred feet of water, where they lie, too heavy to float, jammed into one solid, stranded floe by their own weight and mutual pressure. Behind them the face of the old ice river still rises, lofty as church steeples, solid and white as the chalk cliffs of Devon, glittering as nothing else on this round old earth.

Anciently Muir Glacier was larger than it is today. It is growing smaller, and this earthquake will simply hasten its final disappearance. There will probably never be a time when these rivers of ice will cease to be formed in high moun-

RHEUMATISM

Distorts Muscles,
Shatters Nerves,
Stiffens Joints.

Is due to an acid poison which gains access to the blood through failure of the proper organs to carry off and keep the system clear of all morbid, effete matter. This poison through the general circulation is deposited in the joints, muscles and nerves, causing the most intense pain.



Rheumatism may attack with such suddenness and severity as to make within a few days a healthy, active person helpless and bed-ridden, with distorted limbs and shattered nerves; or it may be slow in developing, with slight wandering pains, just severe enough to make one feel uncomfortable; the tendency in such cases is to grow worse, and finally become chronic.

Like other blood diseases, Rheumatism is often inherited, and exposure to damp or cold, want of proper food, insufficient clothing, or anything calculated to impair the health, will frequently cause it to develop in early life, but more often not until middle age or later. In whatever form, whether acute or chronic, acquired or inherited, **Rheumatism is Strictly a Blood Disease,** and no liniment or other external treatment can reach the trouble. Neither do the preparations of potash and mercury, and the various mineral salts, which the doctors always prescribe, cure Rheumatism, but ruin the digestion and break down the constitution.

A remedy which builds up the general health and at the same time rids the system of the poison is the only safe and certain cure for Rheumatism. S. S. S. made of roots, herbs and barks of wonderful solvent, purifying properties, attacks the disease in the right way, and in the right place—the blood—and quickly neutralizes the acid and dissolves all poisonous deposits, stimulates and reinforces the overworked, worn-out organs, and clears the system of all unhealthy accumulations. S. S. S. cures permanently and thoroughly, and keeps the blood in a pure, healthy state.

Mr. J. O. Malley, 123 W. 15th Street, Indianapolis, Ind., for eighteen months was so terribly afflicted with Rheumatism he was unable to feed or dress himself. Doctors said his case was hopeless. He had tried fifty-two prescriptions that friends had given him, without the slightest relief. A few bottles of S. S. S. cured him permanently, and he has never had a rheumatic pain since. This was five years ago.

We will send free our special book on Rheumatism, which should be in the hands of every sufferer from this torturing disease. Our physicians have made blood and skin diseases a life study, and will give you any information or advice wanted, so write them fully and freely about your case. We make no charge whatever for this service. Address, SWIFT SPECIFIC CO., Atlanta, Ga.

SSS

tain valleys. Every fresh fall of snow, whether in winter or summer, adds a little to the height of the mountain on which it falls, and since it cannot melt, the mountain would grow higher constantly were it not for pressure or gravitation or dilation, or the combination of all these forces, which turns the accumulated snow into ice and carries it to lower levels.

In the Alps these rivers of ice descend over 5,000 feet below the snow line, and sheep and goats feed, and foresters follow their wood craft, and grain turns to gold on the very margins of the ice from underneath which torrents of water fall into the lower valleys and help to form the rivers of commerce and agriculture. Alder and cottonwood trees grow on Muir Mountains along the borders of the great glacier, giving shelter to the gray ptarmigan, and sheep and ground-hogs feed on the pasture. On the other side of the inlet, opposite those transparent cliffs strawberries ripen in August.

The icebergs that breaks off from Muir Glacier are a peril to revenue cutters, tourist vessels, whalers and sealers and were always taken into account when steering in northern waters. These bergs, however, never came so far south as do those that break off from the glaciers of Iceland, Greenland and Spitsbergen and threaten the immense passenger and freight service in the Atlantic.

The iceberg season is practically past this year, since it is rare for one of these arctic derelicts to be seen after August floating, nine-tenths merged, without captain or pilot or fog-horn or smoke-stack to give warning of its presence or to steer it a safe distance from passing vessels. By consulting the map you will see that icebergs in the Atlantic break up and disappear in the warm Gulf stream. Vessels are more liable to encounter bergs in the western third of the ocean, above lati-

tude forty-five, than they are east and south of those limits.

The regions where icebergs may be expected are, of course, well known to shipmasters. Ships on arriving in harbor report bergs seen and these reports are posted in places where out-going ship captains may study them before steaming out of the harbor. In New York reports of bergs are posted by the United States Hydrographic department among the other dangers that threaten the safety of vessels. In London when a report of a berg is made by an incoming vessel captain, a triangular mark is chalked up on a blackboard map of the ocean in the office of the Shipmaster's Society, showing the exact latitude and longitude where the berg was seen.

The Man, the Soldier, the Statesman.

Gen. Washington was rather above the common size, his frame was robust, and his constitution vigorous—capable of enduring great fatigue and requiring a considerable degree of exercise for the preservation of his health. His exterior created in the beholder the idea of strength, united with manly gracefulness.

His manners were rather reserved than free, though they partook nothing of that dryness and sternness which accompany reserve when carried to an extreme; and on all proper occasions he could relax sufficiently to show how highly he was gratified by the charms of conversation, and the pleasures of society. His person and whole deportment exhibited an unaffected and indescribable dignity, unmingled with haughtiness, of which all who approached him were sensible; and the attachment of those who possessed his friendship and enjoyed his intimacy was ardent, but always respectful.

In the management of his private affairs he exhibited an exact yet liberal economy. His funds were not

prodigally wasted on capricious and ill-examined schemes, nor refused to beneficial though costly improvements. They remained therefore competent to that expensive establishment which his reputation, added to a hospitable temper, had in some measure imposed upon him; and to those donations which real distress has a right to claim from opulence.

As a military man he was brave, enterprising and cautious. That malignity which has sought to strip him of all the high qualities of a general, has conceded to him personal courage, and a firmness of resolution which neither dangers nor difficulties could shake. But candor will allow him other great and valuable endowments. If his military course does not abound with splendid achievements, it exhibits a series of judicious measures adapted to circumstances, which probably saved his country.—John Marshall.

Is Your Brain Tired?

Take Horsford's Acid Phosphate.

Dr. Y. S. Troyer, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

Biggs (to cabman)—What will you charge to take me and my wife to Blank's hotel?

Cabman—One dollar, sir.

Biggs—And how much for taking me alone?

Cabman—The same; one dollar.

Biggs (to his wife)—There, my dear, you see how much you are valued at.—Chicago Daily News.

"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.

Renew

Your

Subscription,

Our Church at Home.

MOARK.—Our meeting closed Sunday night, September 30. The meeting resulted in sixty professions and five additions. There have been twenty additions at this church during the year. The church has paid its part of the preacher's salary. If every church would work with the same zeal and courage they could do likewise. Brethren, pray for us. Your brother in Christ,
Frank Jernigan.

MT. HOME CIRCUIT.—The protracted meetings on the Mt. Home circuit are over, resulting in about thirty-five or forty conversions, with thirty-four accessions to the church and two infants baptized. My collections are all behind, and I fear will not be in full at conference. I am rounding up the best I can for conference.

J. S. Hackler.

Mt. Home.

WALNUT TREE CIRCUIT.—Last night we closed an eight days meeting at the Shark appointment, Giggerville society, in which the interest was very fair, though not as much as desired or expected; but we had a good meeting. God was with us, to save and bless, and the church received strength. Five souls were saved and six joined the church. We praise God for His goodness to us. Fraternaly,
J. F. Etchison, P. C.

JAMESTOWN CIRCUIT.—Two weeks ago we began a meeting in Central Avenue Church, in West Batesville, and had the assistance of our presiding elder, Rev. J. K. Farris (his wife died Wednesday night of the first week of the meeting), Revs. R. A. Holloway, C. L. Castleberry and T. J. Taylor also assisted. Our meeting resulted in a splendid revival in the church. Forty-six professions and reclamations and thirty-nine accessions to the church, "with more to follow." When you come to Batesville you must preach for this church at least once. Your brother in Jesus,
F. R. Noc.

Oct. 8, 1900.

NEW LIBERTY CIRCUIT.—I have been busily engaged in meetings since the second Sunday in July. Have had good revivals at all of my appointments this year. The Lord has been with us all the year. At New Salem we had four conversions and four additions to the church, and the church greatly revived. Had good revival at Winton's Chapel and one addition there. Had a good revival at Magnet Cave—five conversions and five additions to the church. From Magnet Cave I went to my camp-meeting at McClellan Spring, at which we had twelve conversions and eight additions to the church. Everybody enjoyed the meeting. This writer was assisted by Rev. J. W. Berry, of Hot Springs circuit, who did fine preaching; also by Revs. A. M. Robertson and Owen, of Hot Springs.

They also did good work. This writer arranged that Brother Berry should preach a missionary sermon on the second Sunday of the meeting, which he did, and took a collection, which amounted to about \$7. Have received twenty-six members this year. One has died, which leaves a net increase, to date, of twenty-five. To God be all the praise. Respectfully,

T. H. Crowder, P. C.

LAKE CITY, ARK.—We are in the midst of a gracious revival. I began a meeting here on Sunday night of the last fourth Sunday. Brother W. H. Woodfin, of the St. Louis conference, came to me on Tuesday night following, since which time he has been preaching in demonstration of the Spirit's power. Forty conversions up to date; thirty-five applications for membership. This town is stirred from center to circumference. Old citizens say this is the greatest revival ever held in this town. Brother Woodfin is a young man of wonderful preaching powers, preaching the doctrine of repentance and faith in Christ as the one absolute way of salvation. Any pastor needing his assistance in meetings will make no mistake to employ him. Yours in the work,

L. F. Taylor.

Our meeting closed here last Sunday night with a perfect halo of glory. Fifty conversions and forty-eight applications for membership (some haven't been received yet) as a result of the two weeks meeting. One hundred and twenty-one conversions, and one more meeting to hold yet. I believe, Brother Godbey, that I will be able to report at conference all claims paid in full. To our God be all the praise and glory. Amen.

L. F. Taylor.
Oct. 10.

DALARK CIRCUIT.—We have had a good year on Dalark circuit. Everything has been very pleasant. This is a delightful place to live, and these are good people to serve. I think they always love their pastor—at least they speak kindly of all who have gone before me. I feel that when I am gone, inasmuch as they have spoken well of all my predecessors, some one will say a kind word for me. I have never served a more pleasant charge than this. The work is compact. There are but few families where I cannot go and spend the day with and return home at night. There is but one objectionable feature to this work, and that is the financial part of it. It does not pay as much as a man with a large family needs to live on. It will pay about \$400 to pastors in charge. While they do not pay any more than the above named amount, yet I believe they pay as much, according to ability, as any charge in the conference. Only a few families fail to pay what they should for the support of the ministry. This statement will show

the honesty of my people: Out of a subscription last year amounting to more than \$300, less than \$3 of it was unpaid when I started to congregate, so you see we believe in doing what we promise to do.

We have had some good meetings during the year. We have not had many conversions and accessions—only thirteen. Most of the people under our influence in the bounds of this work are members of the church. We are expecting to carry up a full report on the collections ordered by the conference, and a good twentieth century thank-offering. One hundred and fifteen dollars have already been subscribed, and we expect to swell that amount considerably by the 21st of November. Lovingly,

F. P. Doak, P. C.

Dalark, Oct. 4.

CUSHMAN CIRCUIT.—As I have closed my protracted meetings, I send you the report in part of what God has done for the people of Cushman charge. We had souls saved at every place except one. We had 49 conversions and 59 accessions to the church, and a large number of backsliders reclaimed and a number of family altars erected. I have been my own evangelist. Brother T. J. Taylor helped three days at Barren Fork, and that is all the ministerial help I have had, except two sermons. A large majority of our converts were Sunday-school scholars. We had the best of order at all of the services I have seen in years. We also had large attendance and good attention, and the church is wonderfully built up. We do thank God for what He has done for the people on this circuit. We are praying for still greater work to be done for the people. The good sisters of Cushman have organized a Woman's Missionary Society, and are doing good work for the cause of missions. Most all of those that made a profession of religion joined our church, and there are several yet that will come in. I administered the sacrament at the close of three of my meetings, and all that have joined the church took the sacrament and have gone to work in the church, and I believe the most of them will make good members. They were also ready to testify for the Lord and tell what He had done for them. We have some old-time class meetings, and the members of the church are ready to work when they have an opportunity to do so. A working membership is a great help in a revival. The lines have fallen to us in pleasant places. Yea, we have a goodly heritage, and we feel that eternity alone will reveal the good that has been done. We have one of the finest Sunday-schools at Cushman there is in all this country. We have over 100 children in the school. God bless you, Mr. Editor, and the business manager of the "Methodist." S. W. Register.

Oct. 8, 1900.

PIKE CITY, ARK.—We began a meeting here at Pike City last Sunday morning. One accession by ritual up to date—Tuesday morning. Pike City is the largest town in Pike county. We are just into our new house here, though it is not finished yet, but soon will be. When completed it will be the best church house in Pike county. The good women have been foremost in this good work. This is a place of much promise, and ought to be a half-station. Pike City and Murfreesboro ought to have a preacher full time, and could support a preacher without trouble. They are able, and the material is here to make strong churches, if well worked. We are expecting Pike City to meet all its claims this meeting. May God be with us in this meeting.

D. D. Warlick.

ROCK SPRING.—We have just closed a meeting at Rock Spring, in our charge, which looked more like a real revival of religion than anything we have seen in years. A great forward movement in the church; quite a number converted, and ten good cases added to the church. This charge will pay 100 cents on the dollar on everything.

T. O. Rorie.

Oct. 13.

ALMA CIRCUIT.—We closed our last protracted meeting at Alma a few nights ago. We had a very gracious meeting, all things considered. The congregations were small on account of the press of business on the one hand and the spirit of indifference on the other. Five conversions and three accessions to the church, and a number of our people carried to a higher life. Brother McAnally spent several days with us, and preached much to the delight of all who heard him. Brother Deshazo rendered good service. We are now closely engaged getting ready for conference. We will not forget the interests of the "Arkansas Methodist."

John C. Shipp.

ROVER CIRCUIT.—I held my usual round of protracted meetings. As I have six appointments, I held meetings at each of them with good success, except at Rover. We are having plenty of work to do, but hope to be able to report at conference an advancement on all lines of church work. I have good congregations to preach to at each appointment. Our much beloved ex-presiding elder, Brother P. B. Summers, was with us the fourth Sunday in September; preached three very excellent sermons for us, and baptized our baby. It was good to be there. Brother Summers has many friends in this district. He is certainly a strong man. We hope to make a good report from our circuit, although quarterage is very far behind; but surely our board of stewards cannot afford to let this debt go unpaid. Yours for the Master,
J. N. Villines.

"THE DEVIL IN ROBES"

OR

"THE SIN OF PRIESTS"

A BOOK OF THE HOUR! A BOOK OF THE CENTURY!! A NATIONAL BOOK!!!

The Gory Hand of Catholicism Exposed. Cuba, Porto Rico, and the Philippine Islands Liberated from Rome's Heartless Grasp. Republicanism and Democracy Lashed for catering to the Pope and his Benighted Cohorts. CATHOLICISM, the cause of the Spanish-American War! TRUTHS TOLD FOR THE FIRST TIME.

CATHOLICISM, AMERICA'S EVERLASTING SHAME!

Rome, The Mother of Harlots! Rome, The Land of Tears!! Truths told for the first time, and the diabolical cunning of Catholicism held up to the world. The strong arm of Protestantism has caused PRIEST, BISHOP AND POPE to tremble and seek to hide their awful deeds of crime and immorality in CUBA, PORTO RICO and the PHILIPPINE ISLANDS. This grand and Fearless book, entitled

"THE DEVIL IN ROBES"

STRIKES FROM THE SHOULDER, and fears not the treacherous hand of Catholic Prelates, who have stifled FREE SPEECH in Priest-ridden countries, and who will do likewise in America if not checked.

This book has only been on the market a little over a year, but it has now reached a sale of **OVER 500,000 COPIES**

WHAT OUR AGENTS ARE DOING

REV. O. H. MADDOX, of Texas, says: "I have worked 9 days and sold 102 books." MRS. PEARL OSBORN, of Virginia, writes: "I paid off a mortgage on my little farm of \$125.00 in about 28 days with your grand book, 'The Devil in Robes.'" MISS IDA THORNTON, of Indiana, writes: "I received my prospectus yesterday (Friday) and the first four hours I sold 13 books. Thank God for such a book as 'The Devil in Robes.'" REV. L. S. BRUNER, of Arkansas, writes: "I have been preaching and selling books for 40 years, but 'The Devil in Robes' beats any book I ever saw. I sold 67 books last week." REV. H. F. WATSON, of Georgia, says: "'The Devil in Robes' needs no talking, it sells itself. I sold 11 copies before I got away from the P. O. after receiving my agent's outfit." We could give you hundreds of such reports had we space. **AGENTS WANTED** in every county in the United States. DON'T WAIT to write for terms, as we give the VERY BEST. ACT TO-DAY. Send us 35 cents in stamps by return mail and secure a complete agent's outfit with everything necessary to go to work, and you will average from five to eight dollars per day. REV. A. J. LEACH, of Rising Star, Tex., says: "I have given 'The Devil in Robes' a careful reading and want to say that it ought to be in every American home." This book contains nearly 500 large pages, profusely illustrated, and retails for only \$2.00, so you see everyone can afford it. REV. ISAAC HAMPTON, of Alabama, says: "During June and July I cleared \$227.00 selling your great book, 'The Devil in Robes.'" **NOTICE**—This advertisement will NOT appear again, so send us 35 cents in stamps TO-DAY and get in the canvass at once. Young men and women from the farm, from the store and every walk of life are earning big money. Books shipped on 30 days' credit.

COLUMBIA BOOK CONCERN, 100, 102, 104, 106, AND 108 VINE ST., D. PT. D. ST. LOUIS, MO., U.S.A.

Woman's Work.

Our Opportunity.

Nashville, Tenn., Sep. 25, 1900.
Box 405.

Dear Sister—Since my last letter much sorrow has come to our dear Miss Rankin and Miss Park, Miss Lochie's mother passed away September 3d, and Miss Park's mother and sisters were lost in the Galveston storm September 8th. We commend these stricken ones to God and pray that their faith continue to rest on their God. Dear Sister Park being out of the city, escaped the loss of her life, but her home and all she had was lost with her daughter-in-law and her two bright young grand-daughters. The special action of the board will be found in the papers soon. May we not show our deep sympathy not only in trying to meet the needs of our dear Mrs. Park, but in adding to our dues and offerings in our work enough to supplement the usual amount given in the Texas Conference Society. How God has blessed us! Surely He looks for large things from us at this time. Mrs. S. S. Park is now with her stricken grand-daughter, our dear missionary at Laredo Seminary, Laredo, Texas. Write to her there.

I have filled and forwarded fifty shares in Laura Haygood Home and School only. Dear sister, surely we will not hesitate to advance this work and honor the name we love, whose life was given for China. McTyeire School opened up a month ago, and we should be ready to meet our obligations to that distracted country. Of the \$100,000 pledged as a thank-offering for a century of privilege, only \$10,000 have come in, and January 1, 1901, will soon be here. Are we willing to leave our pledge unredeemed? I think every woman of our church will help us, if we ask, whether they are willing to join our organization or not. Are you ready to make the sacrifice involved in a personal appeal? Are we so much afraid our home schools should not get all they want that we leave our heathen sisters without schools? I trust not. Our day of privilege will soon pass, our opportunity to spread abroad Christian education may never come again, as now. Let us prove by our deeds that we believe what we profess. Sincerely,
S. C. Trueheart.

HAVE YOU CATARRH?

Dr. Blosser's Catarrh Cure Has Cured Thousands of Cases—Trial Samples Mailed Free.

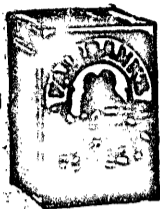
A trial sample of Dr. Blosser's Catarrh Cure will be mailed absolutely free to every sufferer from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. This remedy is pleasant to use, and it positively cures the worst cases. It costs but \$1 for a package containing one month's treatment, which if properly used never fails to give perfect satisfaction. Write to Dr. J. W. Blosser & Son, 102 Broad St., Atlanta, Ga.

**Don't
Use a Refrigerator
unless**

It is kept clean with

**GOLD DUST
Washing Powder**

The taint of decaying particles
of food is absolute poison.



In Loving Remembrance.

Bound to earth by the tenderest ties, the ties of wifehood, motherhood and Christian service, and to heaven by her love for the God which ever lives and loves—the silver cord has been loosed and the beautiful spirit of Sister McKinnon has gone “where eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that loved him.”

She is not present with us in the flesh, but absent from the body she is present with the Lord she adored and whose path she followed so perfectly. The sweet influence she exerted while she lived will raise to her memory a memorial more lovely than any sculptor's art could imagine or design. The hearts she touched are better for having felt her presence and better still by having known through her the God she worshiped and served all her life.

Sister McKinnon was one filled with the works of the Lord, her religion was her all, and her pure consecrated life points those behind to a heaven of peace and love.

There was no work for the Master that she could not perform, no task too difficult but she could conquer it for the glory of Christ.

As representatives of the W. F. M. S. and the H. M. S. of Lockesburg, Ark., we wish to express our love and tender regard for Mrs. McKinnon and our thorough appreciation of her, first, as a consecrated Christian, and again, as the most zealous worker the foreign and home mission work has ever known in Arkansas. She has touched our lives and left on them the impression of her worthy, pure life.

The work begun by her will not end with her life, but will live forever, and cause many souls to follow her and find at last a rest, as she has done, “safe in our Father's home.”

Mrs. Alice Park.

Mrs. A. D. Jenkins.

Miss Zoe/H. Cowling.

M. M. Moore, Clerk City Council, Columbus, Ga., writes: I have known Teethina (Teething Powder) to remove worms when all other remedies had failed.

Contributed.

What I Find About the Paper.

REV. J. H. BRADFORD.

Dear Doctor—A physician who is not a member of the church, but a reader of the “Arkansas Methodist” remarked to me not long since: I don't see how any man can afford to claim to be an intelligent Methodist who does not read his church paper. Says he, “I would as soon expect a doctor to be an intelligent successful physician without reading his journal or books as a man to be an intelligent useful Methodist without reading his church paper.” When I was a steward I was always glad to assist my pastor in circulating our church literature. I learned that when a family read their church organ I never had any difficulty in collecting quarterage from them. I also learned that those who formed various excuses why they did not take and read a church paper as a rule did not support the church with their money. Since I have been a preacher I have learned that the class of members who do not take a church paper and claim poverty or that the paper costs too much, as an excuse for not doing so, as a rule do not support any institution of the church. Another class of members subscribed for the paper three or four or five years ago and have never paid a dollar for it. Complain it's too high or there are too many advertisements in it. The truth is they don't read it, are not in harmony with the church and don't support its institutions. Occasionally you will find a man who supports the church with his means who does not take a church paper, but where you find one such you will find a hundred that do not. I would be willing to pay for a goodly number of copies of our church organ every year to be sent to the latter class if I thought they would be benefited, but the probability is they would not appreciate it, or read it. Again, I have little hope of reaching a man with the gospel who does not respond to its claims, hence the introduction of a church paper into the home, if paid for and read, often opens up the way for the gospel, and a corresponding response to its claims. I am not in favor of keeping men in official position in the church who do not, nor will not, read our literature. I have a man in my mind. He has quite a large family. His children are all out of the church. I have frequently urged the necessity of his taking his church paper and he is able to do so. Not long since I visited him. He asked me where the next quarterly conference met. Whew! Where and when the next annual conference met. He is an official member, but has not paid a cent for the support of the church this year. I believe our official members should be men whose example is worthy of imitation.

**TELL ALL YOUR
SUFFERING
FRIENDS WHAT**



HAS DONE FOR YOU.

Mrs. Alice Chambers, Newberry, S. C.—It affords me great pleasure to state that G. F. P. (Gerstle's Female Panacea) has cured me of Whites and Falling of the Womb.
Mrs. Delmae Darden, Tampa, Fla.—G. F. P. (Gerstle's Female Panacea) has cured me of Ulcerated Womb and Whites.
Mrs. S. J. Stewart, Atkisson, Ala.—I am being carried safely through the disturbances attendant on Change of Life by G. F. P. (Gerstle's Female Panacea).
Mr. Jake Howard, Monterey, Tenn.—For seven months my wife was unable to sit up or handle her baby. Six bottles of G. F. P. (Gerstle's Female Panacea) has restored her to health.
Mrs. Julia Andrus, Climax, Ga.—I have been entirely relieved by G. F. P. (Gerstle's Female Panacea) of the most intense suffering, produced by a complication of Womb troubles.
If complications arise in your case which you do not understand, write in confidence for free advice to the LADIES' HEALTH CLUB, care of L. Gerstle & Co., Chattanooga, Tenn.

We clip the following from a Northern exchange: “A white minister was conducting a religious service in a colored church in North Carolina. After exhorting a bit, he asked a colored deacon to lead in prayer. According to the Roanoke News, this is the appeal which the brother in black offered for his brother in white: ‘O Lord, gib him de eye ob de eagle dat he spy out sin afar off. Way his hands to de gospel plow. Tie his tongue to de line ob truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark and narrow valley, where prayer is much wanted to be made. Noint him wid de kerosene ile of salvation and sot him on fire.’”—North Carolina Advocate.

The worries of a weak and sick mother are only begun with the birth of her child. By day her work is constantly interrupted, and at night her rest is broken by the wailing of the peevish, puny infant. Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It lightens all the burdens of maternity, giving to mothers strength and vigor, which they impart to their children. In over thirty years of practice Dr. Pierce and his associate staff of nearly a score of associate physicians have treated and cured more than half a million suffering women. Sick women are invited to consult Dr. Pierce by letter, free of charge. All correspondence is strictly private. Address Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

**FOR BILIOUSNESS, MALARIA
CONSTIPATION, TAKE**

BOND'S LIVER PILLS

One is a Dose. Gentle, Effective

At Rest.

HALE.—Newt S., son of John H. and Emma G. Hale, was born May 1, 1878, and died at the home of his parents, near Waldo, Ark., September 19, 1900. A little more than a year ago he went to Paris, Tex., where he secured a good business position and soon established himself in the confidence and esteem of his employers. His prospects in life seemed bright, and his large circle of friends were confidently predicting for him a successful and honorable career. But alas! for the vanity of our earthly hopes. Just as he seemed to be entering fully upon life, he was cut down by the hand of Death. Early in July he came home for a brief visit, but was soon stricken with slow fever, which was followed by other complications which the skill of the physicians and the loving ministry of family and friends proved powerless to arrest. For ten long weeks he bore his affliction with unflinching patience and cheerful submission. Every service rendered him by physicians and friends was gratefully acknowledged and generously appreciated. During his sickness he talked freely of his abiding faith in Christ and his readiness for death. Only a few days before the end came he assured his friends that he was ready to go, and as he stepped out into the chilly waters of death, he whispered to the loved ones who stood about his bed, "All right."

The bereaved loved ones "sorrow not even as others which have no hope," but look forward with the blessed expectation of meeting their noble boy in a better world. May God in His infinite mercy comfort and sustain them by His grace, is the prayer of their former pastor,

J. A. Sage.

TOLAND.—Malinda, wife of J. W. Toland, was born in Greenup, Ky., January 18, 1857. She was married to J. W. Toland March 16, 1879. Several children were born unto them. She was converted and united with the Methodist church, living a consistent member until her death, which occurred August 21, 1900. She leaves two sons and two very sweet little girls and her husband to mourn their loss. Sister Toland was exemplary of character, sweet spirited, consecrated to the Master's work. It was through great suffering she entered in.

J. W. White.

IN HIS VALISE.

A Doctor Carries Grape-Nuts Food.

A physician in McDade, Tex., who cured himself by the use of Grape-Nuts food, says: "La grippe left me a physical and nervous wreck, with indigestion, dilated stomach, constipation and neurasthenia. I tried electricity, vapor baths, traveling, camping, and medicines, ad nauseum.

"Finally I put myself on Grape-Nuts food, and before the first package was gone I made such an improvement that it was difficult to believe. I finally got to carrying Grape-Nuts in my valise, and in my pocket when I didn't have a valise. Yesterday I secured a new case of two dozen packages.

"The facts are that I could eat, and did eat, digest and assimilate the food and gained remarkably in strength. I am now attending regularly to my practice. I have been twenty years in practice, and am free to say that Grape-Nuts is the most perfectly and scientifically made food I have ever known. My name, for professional reasons, should not be published." It can be given privately to those who wish to inquire, by the Postum Cereal Co., Ltd., Battle Creek, Mich.

JOYNER.—Augustus Garland Joyner was born June 10, 1874, and died at the home of his parents in Jonesboro, Ark., on February 19, 1900. At the age of 16 he was happily converted and joined the Methodist Episcopal Church, South, of which church he lived a consistent member until his death. During his short life Garland made many friends who sadly miss his kind and helpful companionship. A young man of most excellent traits of character, he was destined, it seemed, to become a strong and useful man. But soon after he passed his twenty-fifth birthday he became the victim of a lingering and painful disease, which baffled the skill of the best physicians, and thus a life which promised much to this world was taken away. His life was a devoted one. He was the companion of his father in business, and no young man was ever more devoted to the interests intrusted to him than was he. In the midst of his growing business relations he was never forgetful of his duties to his church. In the Sunday-school and other services of the church he could always be found at his post. His devotion to his parents and family at home was most beautiful. First an obedient child, then a dutiful son and kind and loving brother. For two months he lingered, during which time he often spoke of his being prepared to die, and when the end came, as calmly and quietly as a child would go to its sleep in the shadows of the evening, his spirit took its flight. The home is sad now, but there will come a day when the members of this home shall be reunited. "I am He that liveth and was dead, * * * and because I live ye shall live also" is the pledge of our resurrection. "Wherefore believe God and be of good cheer, and it shall be even as it was told you."

Frank Barrett.

Jonesboro, Ark.

HAVNER.—Obadiah Havner was born in Marion county, Tennessee, January 3, 1850; professed Christ in the fall of 1866, and joined the M. E. Church, South, living therein a consistent member until death. He moved to Yell county, Arkansas, in the fall of 1870, settling on Dutch Creek; married Sallie Harrison in 1872, from which union one child was born, but mother and child were both taken away, and he left alone in the world. He married Sarah J. Tate in September, 1877, from which union eight children were born, two of whom preceded their father to the land unknown. Brother Havner, after a religious life of over thirty-three years, in which he served his church in official capacity as class leader, steward and trustee, as the burden was laid upon him, laid down the armor at the summons of death April 23, 1900, and went to his reward, reserved for the finally faithful, leaving his wife, six children and a host of friends to mourn his loss.

September 4, 1900, Lester Bryan Havner, his baby boy of about four years, bade adieu to earth and friends and went to join the father. One by one we cross the river to enjoy the blessedness of eternal union in the sunshine of glory. New sorrows flood the mother's heart, new pleasures flow to the father's joy. The God of consolation gives comforting grace to the bereaved, and gently leads the family home.

J. F. Etchison, P. C.

CLACK.—Sister Alice C. Clack, daughter of J. W. and M. L. Clack, was born September 13, 1880; professed Christ in the summer of 1896, and joined the M. E. Church South, at Moore's Chapel, where she stood as a yoke-fellow with her father till her death, September 13, 1900, laboring with untiring zeal, which faltered not

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FIGURE WITH FUNSTON.

at the hindrances met with on the road of life. The last religious service she attended (three days before her death), was one of perfect blessedness, in which the triumph of her faith was given and then gradually passed away, almost without pain, until she fell on sleep in Jesus. The Lord comfort the bereaved hearts and fill her vacant place in the community.

J. F. Etchison, P. C.

Walnut Tree, Ark.

HOLMES.—Mrs. Octavia May Holmes, daughter of Robert and Josie Garland, was born May 1, 1869, in Columbia county, Arkansas. She was baptized in infancy by Brother E. N. Watson; professed faith in Christ at the age of 11, and joined the M. E. Church, South under the ministry of Rev. J. M. G. Douglass. She was married to William H. Holmes May 1, 1900, and departed this life September 4, 1900. Miss Oetie, as she was commonly called, had very high aspirations, and was always striving to make the world better with her life. It is said that death selects a shining mark. Such was true with the subject of this sketch. The stream of her life was not marked with thundering Niagaras, but it moved along steadily, gracefully, dispensing life, sunshine and beauty, ever nourishing the flowers of hope, faith, charity towards all and malice towards none. She said to the writer a few days before her death: "Oh, how sweet it is to trust in Jesus!" She was very much devoted to her husband and all her people. Dear, sorrowing ones, weep not as for one who had no hope. Oetie has ceased from her labor, but her works will follow her and you know where to find her. The Lord help all the loved ones to meet her in heaven. Your pastor in much sympathy,

J. A. Parker.

Emmet, Ark.

LAWLIS.—Mrs. Sarah Ann Lawlis, whose maiden name was Rhodes, was born in Gilford county, North Carolina, June 14, 1836, and departed this life August 16, 1900. When but a child of three summers her parents moved to Indiana, where she grew into womanhood, and in 1854 was married to P. B. Lawlis. They lived together forty-six years, she being the mother of sixteen children, fourteen of whom are living. She lived long enough to be the grandmother of fifty-four grandchildren and three great-grandchildren. She made a profession of religion in her sixteenth year, and joined the Campbellite church, but afterwards became a member of the United Brethren. In 1877 she moved with her family to Clark county, Arkansas. Here she joined the M. E. Church, South, and remained a consistent member until God called her up higher. Those who knew her can bear testimony to the beautiful, useful life and loving Christian character of this mother. As a Christian she was humble, earnest and sincere, professing little but exemplifying much in the life she lived. When deprived of attending church she would read sermons at home. She read the New

Testament through once a year; was fond of good literature, especially that of a religious character. She was indeed a good woman, and while her flesh rests in hope of a glorious resurrection, may her children rise up and call her blessed. She leaves an invalid husband, fourteen children and a host of friends to mourn her death. Though dead, she lives in a better world. We hope to see her in that day when the Lord shall take up his jewels.

"Dearest loved one, we have laid thee

In the peaceful grave's embrace;

But thy memory will be cherished

'Till we see thy heavenly face."

Frank Lawlis.

BELIN.—Agnes Harvey, the sweet little daughter of Brother and Sister W. L. Belin, of Jersey, Ark., came into their home July 18, 1897, drew a picture of her angelic features in the hearts and memories of all who knew her, and was carried away in the arms of Jesus to the garden of His Paradise, September 29, 1900. Agnes was a dear, sweet little girl. She was loved and wooed by every one who knew her, and we cannot fully estimate the measure of attractive power which this sainted child held over her parents and relatives. Her love dawns down while the love of many hearts rises up to her high throne. The holy influence of her love and affection touches not single hearts, but the hearts of parents, grand-parents, great-grand-parents, grand-parents, great-grand-favorite friends, of which she had many. Every object in the house, and round the home of Brother and Sister Belin will bring to them thoughts of their angel in Heaven, and every hasty search-errand to the drawer or trunk will expose to their view the clothes and play-things which she has left behind her to remind them that Heaven offers to them a greater inducement to "seek to enter in at the straight gate."

Father and mother, weep not, for Agnes is in the green, peaceful bowers of Paradise. She is being led, fed and refreshed by the great Shepherd of the sheep and lambs, who was himself once a child, that he might sanctify the tender age of infancy, and who, in the days of His flesh, pressed infants to his bosom, and speaking those comforting words, "Suffer little children to come unto me and forbid them not."

Agnes sang a few days before she died, "Jesus is Passing This Way," and "Will the Waters Be Chilly?"

The smile left on her face is one evidence that the "waters" were not "chilly" to her, but that she had passed into the Elysian fields, where sickness, sorrow and death will have no more influence over her precious little body.

J. W. Duncan.

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,

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GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, OCTOBER 17, 1900.

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

Late Notes From the Field.

PALESTINE CIRCUIT.—Sunday night, October 7, we closed our sixth and last protracted meeting for this year. We will report 24 conversions and 16 accessions on the work. We have assisted Brother J. W. Duncan and his people of the Jersey circuit (which was a part of Palestine circuit), in two meetings, and received 13 members. The conference did a wise act in dividing this work, which we hope not to disprove by our reports.

David Bolls.

HOLLY SPRINGS CIRCUIT.—Since my last report I held a meeting at Mount Olivet, on my circuit, which resulted in three conversions and one accession to the church. We were hindered very much by rain and sickness. Also one at Cherry Hill church, Cherry Hill circuit, Polk county, Arkansas. Up to the time I left there had been 8 conversions and 4 accessions to the church. The local preachers would continue the meeting some days longer. We are moving on nicely

on the Holly Springs circuit. To God be all the praise.

Geo. W. Logan.

Holly Springs, Ark., Oct. 12.

CHERRY HILL, ARK.—We have just closed a revival meeting at Cherry Hill, beginning Saturday, September 29, and closing Sunday, October 7. Brother G. W. Logan, of Holly Springs Circuit, was with us from the beginning until Wednesday night, and did some good preaching. He won the love and admiration of all who heard him. The meeting was continued by the local brethren. Results, 15 conversions, and the church greatly revived. As our pastor has left us, our people feel the need of a good preacher, and are discussing the question of a more liberal support, in order that the conference will be safe in sending us an able pastor. May God bless the church and His people.

Harry L. Simpson, J. P.

The Boys' Department at M. M. Cohn & Co.'s becomes larger and busier every season. Good material made in the strongest manner—the fact that everything a boy can wear can be found there—and strictly moderate prices—are the chief factors in its success.

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Quarterly Meetings.

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

October: Harrisburg, at Harrisburg, 13, 14; Cherry Valley, at Marvin, 16, 17; Marion, at Marion, 27, 28; Crawfordville, at Gipson's Bayou, 29, 30.

November: Lake City, at Pleasant Grove, 3, 4; Big Lake, at Big Lake, 6, 7; Blythesville, at Blythesville, 10,

11; Luxora, at Luxora, 12; Osceola, at Osceola, 13; Golden Lake, at Bardstow, 14; Marked Tree, at Marked Tree, 15; Jonesboro, at Jonesboro, 16; Mitchell's Point, at New Liberty, 17, 18; Lorado, at Warren's Chapel, 22;

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Shiloh, at New Haven, 23; Trinity, at Cross Roads, 24, 25; North Jonesboro, at North Jonesboro, 25, 26; Gilkerson, at Gilkerson, 27.

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If in want of anything in the way of Household Goods, such as Damasks, Napkins, Doylies, Table or Lunch Cloths, Sheets, Pillow Cases, Blankets, Comforts, etc., it will be to your interest to call or correspond with us, as we guarantee to give better value than can be found elsewhere. We have recently enlarged our Hosiery and Underwear Department, and can now supply all demands for Ladies' and Children's Goods that can be made on us.

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—PLEASE MENTION THIS PAPER.—

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