

The Arkansas Methodist

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News and Notes.

THE GREAT STRIKE OF THE ANTHRACITE coal miners is virtually ended after one month's continuance. The miners will return to work on a ten per cent advance of wages, insured till April, 1901. This, it is clear, will not compensate for the loss of one month's time, and the mine owners have taken occasion to advance the price of coal so that the consumers of coal, not in the fight, pay the expense of the war. In this adjustment, also, it is noticed that the mine operators acted, not as a body but as individuals. The miners make the best of it and call it a victory. We trust that it may help to guard them against oppression in the future. They had just cause of complaint, and conducted their strike with care against open lawlessness.

Later:--The strike is not yet off, the miners demanding reduction of the cost of powder.

LAST WEEK'S METHODIST MAKES us say: "The subscription obtained to date for our Twentieth Century Offering in Arkansas aggregates \$60,000, net, including the \$17,000 cash at Searcy for the rebuilding of Galloway College." We were absent when the proof was read, and the change of one letter and a comma made a change of meaning. We wrote "not including the \$17,000," etc. The apportionment of \$70,000, which our general agent, Rev. F. S. H. Johnston, was to raise did not include the bonus given us at Searcy, and so the agent is not reporting it in his work. More than \$60,000 is now subscribed on the apportionment. We shall carry it to a hundred thousand easily, if all the preachers present the matter earnestly.

An Unparalleled Situation.

The Chinese situation is novel and exceedingly interesting. Russia, Japan, England, Germany, France, Italy, and the United States have sent armies into China. They have captured the forts which guarded the harbor of Taku; they have invaded the country and nearly destroyed Tien Tsin, a city of a million inhabitants; they have met in pitched battle and defeated armies of Chinese; they have fought with divisions of the Imperial army;

they have captured the Imperial capital; the court is in hiding at Segan, 700 miles from Peking, Count Von Waldersee, a German Field Marshall, is accepted by the Powers as commander-in-chief of a great allied army in China, and yet, there is no war of the Powers with China. They have not declared war. The Powers protest that they are not at war and that they do not mean war.

On the other hand, there has been a great uprising of Chinese against foreigners. They have marched here and there in armies of tens of thousands; they have murdered thousands of foreign people and native sympathizers, and this has been done with connivance of the Empress Dowager and under protection and aid of the Imperial army. But the Powers do not recognize that China has made war upon foreigners. They do not recognize that the Empress Dowager has favored and fostered the Boxers. Strange situation, indeed, "and why is it thus?" It is not expedient for the Powers to hold the Chinese government responsible for this Boxer uprising for then the Powers would feel bound to make war on China, and at once the question of rights, division and spoils would involve the Powers themselves. It is expedient to shut their eyes against the plainest proofs, and to accept the lying edicts of the Empress Dowager and her declared hostility to the Boxers as true. In that case the Powers will come to her aid to put down this insurrection which she deprecates but cannot control, and that is what they have done. How much she desired such aid is well known. Now that the Boxer movement seems to be quelled, the next thing is a treaty with China. That is a difficult business. What is there to treat with and what treaty can be trusted? The Chinese Court, as we said, is 700 miles away; besides, the Powers have no confidence in its sincerity or ability. The position that it was not at war with them and they not at war with it does not serve their purpose now. They can not accept promises of future protection of their people and rights, and retire. What

must be done? The Emperor of Germany would treat China as a conquered nation and dictate to her the terms of a conqueror, indemnity, punishment of all who aided the Boxers even to leading generals of the Imperial army, the releasing of the Emperor from control of the Empress Dowager; an army at Peking sufficient to deter China from disregarding the terms of peace imposed upon her. The scheme of Germany had the sympathy of the Powers but was hardly practicable. The Empress is beyond reach. She will keep out of reach. Her edicts are utterly unreliable. She will do only what she is forced to do. She is beyond the reach of force. Li Hung Chang and Prince Ching claim authority to represent her. No business transacted with them could be relied on for no instruction of the Empress to them could be relied on.

France makes a proposal. It is the same in spirit as that of the German Emperor. (1) A strong and permanent guard of the legations at Peking; (2) punishment of the insurrection leaders, the Powers to have right to say who were leaders and what punishment is adequate; (3) sufficient indemnity for expenses and losses; (4) dismantling of the forts at Taku; (5) an open way by rail under protection of foreign garrisons from Taku to Peking; (6) the prohibition of importation of arms into China. The merit of this scheme is its feasibility, unless, indeed, it be that part of it which relates to the punishment of the insurrection leaders. In possession of the Chinese forts and able to enforce their claims in regard to customs, and to shut off the importation of arms the Powers can hold the noose up on the neck of China and enforce their claims though the Empress may cackle, and wander like a partridge on the mountains. The conditions suggested by France might increase resentment toward foreigners, but if the government organize and lead that resentment China must make war against the world. China can never act solidly in this. There would arise at once revolt and revolution in her own borders.

The French proposal has been

so far accepted by the Powers that negotiations will be begun on the basis which it lays down. A list of persons to be punished for the Boxer uprising has been submitted to the legations at Peking. The punishments proposed are declared to be inadequate and the list omits important leaders, among whom are Yu H'Sien, Governor of Shan-si, and Tung Fu Siang, the leader of the attack upon the legations. The latter is in command of the army protecting the Imperial Court. He may be able to control the army and defy Imperial authority if his arrest be attempted. Meantime an insurrection against the government, for the overthrow of the Manchu dynasty is gaining ground in Southern China, and there is also a strong party in favor of releasing the Emperor from control of the Empress Dowager, and carrying out the reforms which he proposed two years ago.

Church Notes.

The new First Church of this city, Rev. W. E. Thompson, pastor, is approaching completion. It will be a beautiful and commodious building.

Miss Mattie Watts, who has been, for nineteen years, in the employ of the Woman's Mission Board in Brazil, is at home in Kentucky for a little rest. She went out to her work from Broadway Church, Louisville, and that church gave her a fitting reception on the evening of Oct. 4.

The Louisville Conference adopted the Central Methodist as its organ and elected Rev. John W. Lewis, D. D., and Rev. Wm. F. Lloyd, D. D., editors. Dr. Meek retires from all connection with the paper. The church in Kentucky has suffered much for lack of an organ upon which the conferences of that state would unite. This has been deeply felt and an effort is made to supply this need.

The reports from the Spring conferences of the M. E. Church show a gain of 6,232 members and 13,998 probationers, 20,230 in all. There has been only very small gains in India. South India Conference shows a loss of 103. North India, Bengal and Burma have reported no gain. Bombay has a gain of 552.

Educational Notes.

The Christian School.

In selecting a college young people and their parents also are very apt to consider only one thing: the literary advantages which the institution offers. If the university is large, has ample buildings and a goodly number of professors, it is taken for granted that it is a superior place to secure an education. It is not our part to decry any other institution of learning, but we do not hesitate to affirm, first, that the average scholastic work in our large universities is not superior to that done in many of the smaller colleges; and second, that intellectual training is not the sole end to be sought in a college course. The end of true education is not to make the mathematician, the scientist, or the man of letters, but together with this to make manhood—manhood constructed after the highest moral and religious ideals. It is to develop an individual who will unite conscientiousness with intellectuality, faith with knowledge, the purpose to do good with the ability to accomplish it. Colleges differ more in their ideals and in their influence upon character than in their scholastic work. Some institutions are centers of moral and religious power, where every student comes under the influence of strong Christian personalities in his teachers, and where the atmosphere is calculated to refine the feelings, ennoble the mind and enrich the heart. Other institutions are largely dominated by secular conceptions, are negative in religious influence, have some professors at least who are skeptical or indifferent, and do not impress the student with the necessity of a religious life. The words of Dr. Marey, who died recently at the Northwestern University, are worthy of careful consideration. He said: "We believe that the moral difference between the influence of the instruction of a man of deep religious convictions and the instruction of a skeptical man on the life and character of the pupil is immense, and the Christian character of the faculty is of the utmost importance." In another address the same eminent man uses these words: "It may be said that there is no religion involved in instruction in Latin, or Greek, or philosophy, or geology, but there is an immense difference between the religious tone and the religious influence of the instruction given in any of these branches by a professor who looks at the world from the standpoint of matter and force and the tone and influence of the instruction of the professor whose standpoint is an intelligent, superintending providence."

It is therefore of great importance in selecting a college to carefully consider those factors which relate to character, to decide on a school where the intellectual work

will be strong, and where the influences will be helpful, a school where the end is character, and which seeks to produce scholars who are also noble, conscientious, Christian men.—The Messenger.

Contributed.

THE VINDICATION OF OUR FAITH NO. IV.

REV. STONEWALL ANDERSON.

Thus far, only the foundation of our apologetic structure is laid. While Christ is the principal witness to His divinity, and the only direct one, there are other and corroborative witnesses to the same truth.

A reasonable faith, not to mention the demands of unbelief, would require that such a stupendous affirmation as Incarnation, with its far-reaching implications, be established by a wide and diversified range of testimony. To suggest that such a requirement is fully met is the object of this paper.

Let us begin with the words of Christ. Jesus of Nazareth, whatever else, was a prophet, a teacher. Men said then, referring to the method, form and content of His speech, "Never man spake like this man." And all after ages have confirmed their decision. As to the method of his teaching, it is authoritative; as to form, it is universal, slipping into the molds of the different tongues and dialects of earth with almost, if not altogether, miraculous adaptation. As to content, it is marvelous, commending itself to intellect and heart by its transcendent purity and clearness, as absolute truth. Does Jesus claim divinity? His words are no less divine than his person.

Next is the testimony of His works. How shall they be recounted in the space allotted here? If it be asked, "Where are his works?" "Where are they not?" is the answer. He, more truly and really than the men who wrought at them, has builded every Christian college, established every eleemosynary institution, inspired every missionary enterprise, of all lands and every age of our era. He is today a living, working force in all art, all poetry, all law, all philosophy, all theology—all thought worth the name. He is in all conventions, all parliaments, all constitutions, all governments of civilization. He has wrought in the evolution of free government more than all statesmen of all times. He was in the great religious revival of the Wesleys and Whitefield as its quickening power. He was the vital energy of the reformation under Luther. He is the living source of all the elements of real, permanent progress in individual, social and political life. He is the mighty Atlas upon whose shoulders the world—that part of it worth living in—is borne. Does Jesus claim participation in the God-head. His God-like works testify to the truth of His claim.

The church bears testimony to the same truth. Here is a unified, organic, corporate body, reaching back in a very real sense into the very presence of our Lord, connecting itself on the one side with our generation, on the other with the apostles and the Lord Himself. This witness does and has always declared Jesus to be "God manifested in the flesh, worshiping him as such and cleaving to him as its divine head."

We saw, in the present controversy between faith and unbelief, that prophecy, miracles or inspiration (or what is better, revelation apart from that in Christ), were debarred from giving direct testimony as to the divinity of Christ, by the supernatural element involved in them * * * But this incompetency has been removed, at least in part, by the establishment of the supernatural in the person of Christ—to say nothing of His words and works. Therefore, these time-honored witnesses and much relied upon in the past, take their places, giving strong corroborative evidence to that of Jesus.

Christ Himself appealed to His miracles. He called them His works—as substantiating His claim to God-head. They were signs of His divinity. The most convincing of these, the most startling to the thoughtful, because the most clearly pointing to his God-head, was given when he said, "Thy sins be forgiven thee," and the bodies of those to whom he spoke were healed as an ocular evidence that the greater work had been done.

This greater sign, involving divine prerogatives, for the sake and proof of which originally the others were given, has come all down the ages, and stands a living, conscious witness for the divinity of our Christ. Hear it speak today from a thousand thousand living spirits, who have heard in their heart of hearts the ring of the divine voice, "Son, thy sins be forgiven thee." And over such lives the power of sin is visibly broken, as over the lives of them who heard those words, when he was visibly among men on earth, the power of both disease and sin was shattered.

PARIS LETTER.

(From our regular correspondent.)

The glass and crystal exhibit of the Paris fair attracts all who like glitter and sparkle. The interior of the hall looks like a perpetual exhibition of fireworks. Flashes radiate from all the cut edges of the glass, reproduced in a thousand reflections, and appearing in fugitive rainbows on every side.

There is a strong emulation between the glass workers of every country, and the artistic genius of the various races is shown in the divers forms and the details of ornamentation of all this crystal work, in which color itself often appears. Especially charming are the goblets, carafes, and bottles of all sorts. Some of the objects are

Wrinkles Come

To many a face which should still be smooth and fair. Worry doesn't bring them. There are no cares and anxieties to furrow the face. They are the signs of physical suffering, graven by the hand of Pain. It is the saddest result of the diseases which affect the womanly organs that they write plainly the sad record of suffering on the face and form. The skin becomes sallow, the cheeks are sunken, the eyes look dull, the body falls away. No woman who values her health or good looks should neglect to use Dr. Pierce's Favorite Prescription for diseases of the womanly organs. It cures irregularity, inflammation, ulceration and female weakness. It lights up the eye, brightens the complexion, and rounds out the sunken curves of the body.



"I take great pleasure in recommending Dr. Pierce's Favorite Prescription for female weakness," writes Mrs. Susannah Permenter, of Pauls Store, Shelby Co., Texas. "I was troubled with bearing down pains in my back and hips six years, and I wrote to Dr. Pierce for advice. I tried his 'Favorite Prescription' and six bottles cured me. I feel like a new person, and I thank Dr. Pierce for my health. Life is a burden to any one without health. I have told a great many of my friends about the great medicines I took."

Dr. Pierce's Common Sense Medical Adviser, 1008 pages, sent free on receipt of stamps to pay cost of mailing only. Send 21 one-cent stamps for paper covered book, or 31 cents for cloth. Address Dr. R. V. Pierce, Buffalo, N. Y.

blown to dimensions truly colossal and one wonders from what human lungs could have issued the breath that inflated them. As a matter of fact, the pieces are now blown mechanically, by means of compressed air. One sphere is nearly five feet in diameter. From this enormous bubble three thousand watch glasses could be cut.

Here we see glass thread, as fine as silk, from which dresses are made. These are not for everyday wear, it is true, but quantities of the glass thread are used by ladies for different purposes, notably for making aigrettes for the hair or for hats. There are also specimens of glass cotton and woolen, which is used for purposes of insulation to prevent the passage of heat.

A novel employment of glass thread in Germany is the fabrication of indestructible burners for lamps. The inventors claim that these are incomparable for allowing the regular passage of the liquid when petroleum or alcohol is used. The burners have not yet come into general use, however.

Glass is also utilized by the manufacturers of artificial flowers. Crushed in a special manner, it takes the form of a very fine powder, resembling diamond dust. It is supposed to give the effect of dew on the flowers, thus increasing the naturalness of their appearance.

In one corner you fancy you have stumbled into mythology, and have encountered Argus himself.

around are eyes that stare at you fixedly; eyes that have a disturbing air of vitality, eyes of all colors, eyes to suit all tastes, eyes more beautiful than many in nature. You wonder involuntarily how so many false eyes can be "consumed," to use the word in the commercial sense. Certainly it is not yet the fashion to have false eyes fitted in as one would false teeth. The man in charge courteously explained that there are many more people with only one eye than the world in general imagines. Artificial eyes are so well made that the infirmity passes almost unnoticed. But the greatest demand comes from doll makers, and from naturalists who stuff animals. Doll eyes, especially, must be very carefully prepared, and must not be the least crossed. The youthful purchasers of this line of goods are very particular on this point.

One of the curious things in this curious exhibit is what specialists call "glass dough." Imagine glass, real glass, that one can knead and mold, and into which one can drive nails as into lead, without chipping or cracking it. This way of preparing glass, it seems, was known to the ancients. They modeled it like clay and made all sorts of objects that could be thrown on the ground, or even at somebody's head, without breaking them. It is recounted that an artisan, who discovered an especially excellent formula for making glass dough, had the unfortunate idea of showing samples, with an explanation of their merits, to the Emperor Tiberius. The emperor examined them and listened with condescending interest, and immediately had the inventor's head cut off. Historians assign as the reason for this imperial decision that Tiberius saw something unnatural in the discovery, and in order to avoid the trouble of investigating the unpatented invention, he suppressed it in the person of its author.

Among the other interesting objects in this section are the beads, the paste, the pearls, and above all, the stained glass, which in design and execution very nearly approaches the famous productions of the middle ages.

An exposition where all the productions of the globe are collected, with the documents necessary to show the progress of civilization and the social movement in the different countries, the development of their agriculture and their industries, permits the most interesting comparisons. Oriental agriculture is represented, on the Champ de Mars, by the exhibits of Russia, Japan, Hungary, Roumania, Servia and Bosnia Herzegovina, and although these nations differ widely in geographical location, in climate, nature of soil, etc., they have certain characteristics in common. In all, the right of holding land belonged, until a relatively recent date, to the sovereigns and the nobility; and in

all, at about the same time, there was a remarkable development in the application of modern science to agriculture.

The exhibit of Hungary is of special interest. Agriculture is the principal occupation of the inhabitants, and thirty years of peace has given them an opportunity to take rank among the foremost nations in the scientific development of agricultural industry. Less than 5 per cent of the surface of the country is left uncultivated, and every year this space diminishes with the extension of systems of irrigation and drainage.

AN IMPRESSION THAT ABIDES.

REV. M. M. SMITH.

It was made at the third annual conference I ever attended, at Jacksonport, December, 1879. Here I was admitted into "full connection" and ordained deacon. At this conference Rev. W. C. Malone, now in heaven, located. I had never seen him before that I remember. It was the speech he made when he located that so forcefully impressed me. I shall not forget it, and though he be dead, he speaks. If all young preachers, and all our members as well, could adopt the same spirit of loyalty, it would be well. He rose in the conference room with great earnestness and evident emotion, and in substance, and as nearly as I can remember, said: "I am a Methodist. Suppose I shall remain in the local ranks, I will be a loyal local preacher, true to my pastor and all the interests of our church. Let the conference send me a young or old pastor, I will receive him kindly, be true and helpful to him. If my pastor be young and inexperienced, my house will be his home."

BLOOD

We live by our blood, and on it. We thrive or starve, as our blood is rich or poor.

There is nothing else to live on or by.

When strength is full and spirits high, we are being refreshed, bone muscle and brain, in body and mind, with continual flow of rich blood. This is health.

When weak, in low spirits, no cheer, no spring, when rest is not rest and sleep is not sleep, we are starved; our blood is poor; there is little nutriment in it.

Back of the blood, is food, to keep the blood rich. When it fails, take Scott's emulsion of cod-liver oil. It sets the whole body going again—man woman and child.

We'll send you a little to try, if you like.
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I want him to visit my sick. If ordained, marry my children and bury my dead. And when I die I don't want them to send for a D. D. nor the P. E., but let my pastor, though he be a boy preacher, take the discipline, use our beautiful burial ceremony, and bury me, pronouncing the final benediction." To this I then said "Amen! Amen!" and I still say it. Our people oft times divorce our pastors from their families by disregarding them. When a preacher's members send off and get some one to marry their children, and then some of the family get sick, possibly die, the pastor feels that he should go, and yet he is embarrassed, not knowing but the family prefers another brother, and to do his duty, and not give offense, becomes a difficult problem. I admire that type of man and local preacher. If I were to locate, I would never go into a brother's charge and hold meetings without his consent and approval, and I should apply to my pastor when he came on the work, and arrange for appointments, etc.

Rev. W. C. Malone was a genuine, true, old-time Methodist, and his good widow, faithful daughter and two noble sons still live to bless the church with the same type of church loyalty and fidelity.

Searcy, Oct. 11.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. Gregory Doyle, Syracuse, N. Y., says: "I have frequently prescribed in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

September "Bible Society Record."

The sensational reports which some zealous newsgatherer has put in circulation need not occasion any anxiety to the friends of the American Bible Society. It is true that it needs contributions on a larger scale than it has recently received, and this because its benevolent work is on so extended a scale. It is also true that unless such gifts are made retrenchment in its benevolent work must follow. But the society is not in debt, nor under any obligation to sell its valuable Bible House. The sale of that property may come at any time when some purchaser thinks he can afford to pay more for it than it is worth to its present owners. When that will be no one knows. The generous legacies which have been put at the disposal of the society in former years have enabled it to expend much more than its annual revenue from other sources, and meantime the claims of other missionary societies have been so urgently presented to the churches of the country that the Bible Society and its work have been in some measure overshadowed. The great changes in the business of the country and in the manufacture and sale of

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books have also brought to the front the question whether the society cannot procure its books by contract on better terms than it can manufacture on its own presses, and in case the building should ever be sold, questions of this character would need most attentive consideration.

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When you have rheumatism. Muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla. This medicine goes right to the spot, neutralizes the acidity of the blood, which causes rheumatism, and puts an end to the pain and stiffness.

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IS IT WISE?

LAYMAN.

Editor "Methodist"—A short time ago, I heard one of our best preachers, a man for whose Christian integrity and ministerial ability I have the highest regard, while preaching a sermon that was a delight to listen to, tell this story: There were two brothers that lived some distance apart. One was a Christian, the other a sinner. They were both somewhat advanced in life. The brother that was a sinner became ill, and it became apparent that he could not live long. In fact, he was supposed to be in a dying condition. The Christian brother was sent for. He came. When he entered the room of the sick man, the latter said, "Brother, I am glad that you have come. I am dying, and I am a lost man. Lost, forever, and you are responsible for it." "Why?" responded the other, "how can you say that? Have I not lived a consistent Christian for these years? Have I not attended on the ordinances of the church, and supported the ministry, and filled all the requirements of a faithful church member, and how is it you say that I am responsible for your condition?" "Yes," responded the sick man, "you have done all that, but you have never said a single word to me about being religious. If you had I should have embraced Christ, and have been saved. And I wanted to tell you that you are the cause of my being lost." Here the good minister made the point that many persons were and are lost because their Christian friends and relatives never say anything to them about becoming religious. Now, I am not going to question this position; but what I want to ask is this: Is it the part of wisdom to do this kind of preaching in a promiscuous congregation? The congregation that the good brother was addressing at the time was made up of saints and sinners. It may have been a good lecture for the Christian portion of his audience, but what about the effect on the sinner? It strikes me as being calculated to impress the sinner with the idea that he is not expected to repent of his sins unless some one very closely related to him, or a very near friend to him, goes to him, and makes a special request, and thus he is encouraged to wait—in fact, excused if he does wait for such special request. Or, at all events, if he is lost, he can throw a large part of the responsibility on some one else. And I began to wonder how many people—sinners—were acting on that principle? The good brother I mention is not the only preacher that has talked that way to a promiscuous audience. Often do we hear the same kind of preaching. Now, with this fact before us, I ask whether many sinners in this country have

been impressed with the idea that they are excused from starting on a better life until some person takes their case especially in hand, and goes to them personally with an appeal to repent, and become a Christian. If such is the case, I leave it with the good preachers that preach that way to draw their own conclusions as to whether it is wise. Certainly, it will not be contended for a moment that, with all the preaching we have in this country, and with an open bible before everybody, with churches everywhere, any one can plead ignorance, or in any manner find a valid excuse or justification for a life of sin. With all the beauties of holiness, and the deformity and ugliness of sin, and the happy results of a life of righteousness, and the dire calamity that follows a life of sin being constantly held up before a person, with the revelation of the will of God constantly before his eyes, or where he can have constant access to it, I can hardly swallow the doctrine that any man, when he comes to realize his lost condition, can truthfully accuse his Christian brother of being responsible for this condition. And it occurs to me to be misleading to the sinner to hold out such doctrine in his presence, although the purpose of the preacher is to stir up the saints to a more diligent discharge of duty. I close by again asking the question, Is it wise?

Hot Springs, Ark.

PEDDLING PIPE STEMS FOR PENNIES.

W. P. WHALEY.

As I dreamed, I was a boy again. I did the chores about my rural home, followed the men in the fields, tracked to the neighborhood school, attended the little church, carried the weekly grist to the old water mill, and hunted the possum under the October moon.

As oft before, Dexter Brown and I sauntered along the white sandy road that threads a forest of murmuring pines. Our light conversation was drifting; but paused, here and there, to erect an imposing air-castle, that future years looking back might find some monuments marking the course of ambitious youth.

Dexter stopped abruptly, shuffled one foot in the loose sand while he looked at me and asked:

"Do you believe that, Geography?"

"Certainly."

"Do you believe it is twenty-five thousand miles around the earth?"

"Why not?" I asked in turn.

"Why, think of it," he said, as he stooped and figured in the sand, "that is five thousand times as far as it is to Johnson's mills."

"Well, why couldn't God make it that big?"

Without considering my question, he continued:

"Do you reckon I am going to believe there are rivers a mile wide

"You Can't Catch the Wind in a Net."

Neither can you cure nervous diseases by using drugs or compounds that only stimulate or deaden the nerves.

The delicate nervous system must be fed and sustained by pure, rich blood, and the one medicine to purify and vitalize the blood is Hood's Sarsaparilla. That is the prime object for which it is made and it has won success unequalled in the history of medicine. You should know by actual experience what it will do for you.

Nervous—*"I was weak, always tired and nervous. After taking five bottles of Hood's Sarsaparilla I could sleep well, felt cheerful and could do my work."* Mrs. Emma Smith, 68 E. Mitchell Street, Oswego, N. Y.

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

and thousands of miles long? Not a bit. The mill pond is not half that wide; and it is not more than ten miles from where Brushy rises in the Pine Oak glades to where it empties into the mill pond. And that same geography says there are mountains five miles high. They would punch holes in the sky. Then think of oceans ten thousand miles across and several miles deep! What's the use of so much water? Looks like the world would fall in the sea, and some time while it is turning over so fast as they say, if things are so big, why can't a fellow see them? I have been to mill by two roads, and I have been to church by three roads; but I've never seen an ocean as big as Johnson's pond nor a mountain as high as Brandon's gin house."

Then it seemed that a cloud hanging in the blue sky was lowered to us and suddenly transformed into a golden chariot. A great, wise, kind looking man lifted us into the chariot; then commanded the horses of fire that sped like lightning. Over land and sea we went. The great man pointed out to us the mountains, cities, rivers, oceans. We saw the long trains that cross the continent, and the thousands of ships that sail the seas. Then upward we swept and onward, circling about planets and suns a thousand fold and a million fold larger than our earth. We watched these orbs speed on at the bewildering rate of one hundred and fifty thousand miles an hour. Thus, for years, we swept through the universe; measuring distances between heavenly bodies, getting the dimensions of suns, moons, planets and comets, and studying their conditions, motions and mutual influences. Then somewhere, perhaps in the center of the universe, our chariot halted in the midst of the greatest city we saw on the entire tour of worlds. We were led into a court with domes and arches as high as

the stars. The windows on every hand were as distant and glorious as rising and setting suns. The scenes here would make the artist despise his own best achievement. Here poets can but look on and be dumb. Here was a world of spiritual verities too fine for even God to express in material and which have never been revealed in wood, or stone, or ivory, or silver, or gold, or flesh, or light, or sound. In this court, he who made all things and controls all things came and spoke to us.

When our chariot lowered again to the old sandy road, whence it picked us up, the trees had grown taller, there was a beard on our faces, and an occasional thread of silver in our hair. Before ascending from us, the great and wise and kind man said, "Behold. I have shown you the earth—its kingdoms and its peoples, its resources and its needs; and I have shown you the worlds that are greater than your own. I have shown you all these that you may know how great their Author is, and that you may know how great you are, for whom all things are made. I have but one word now. Hear it. Live.

Dexter and I separated, each going his own way in the world. Years more seemed to pass. I was trying to interpret and obey that last command of the great man. One day I was making my way through a crowded mart and unexpectedly met Dexter, whom I had not seen since our descent from the golden chariot. He was clad in rags, dirt on hands and face almost concealed his identity, and that awful look of hunger was upon his whole person. In his hand he carried a bundle of pipe stems, which he was offering for a penny each. I looked at him and said, "Alas! alas!" and waked to realize that it was all a dream. But the more I thought about this dream the more I thought about it.

A MISREPRESENTATION.

On Sunday, October 7th, the Arkansas Gazette contained an article purporting to give the words of Rev. Ward Gamble, of Vineland, N. J., in which it was claimed that he pronounced the Maine liquor law a failure. I sent Rev. Gamble the article and asked him if it was a correct report of his statement. He answered as follows: "The fact that you wrote me is proof of your suspicion. Your suspicions are well founded. I never said the law was a failure. I denied the statement in the same paper it first appeared in, but it will never go the rounds, as you doubtless know. It is best, on the whole, to discount newspaper statements from ministers in such matters about 70 per cent. About one-half of the article you refer to is pure reportorial imagination."

It is a strange inconsistency on the part of liquor men, when they claim that they sell more liquor in prohibition territory, and yet spend

much time and money trying to get the prohibition law repealed.

G. T.

NASHVILLE NOTES.

During the last month seven persons have been tried in the courts of Nashville for murder. Two cases resulted in mistrial, one, a woman, was sentenced to the penitentiary for life, and four are under sentence of death.

Nashville is in the midst of her fall festivities, which were inaugurated last week with the formal opening of the new union depot. This structure, with the viaduct and yard improvements, cost two and a half million dollars.

Barbee & Smith, agents, have purchased a lot on the corner of Broad and McLemore streets for the purpose of erecting upon it a new publishing house. The lot is opposite the old Price College building, one block from the new depot, a very desirable location. It is expected that two years will be required to get the new home ready for our publishing interests.

Dr. C. F. Reid, of Corea, lectured to the students of Wesley Hall one evening last week on the troubles in China. He gave a brief but clear outline of how China has stood out against the invasion of foreign influences that were hurtful to her people, or political and land-grabbing. These encroachments ripened, a few years ago, into discussions, on the part of foreign powers of what, or how much territory, should be the "sphere of influence" of the several powers. This phrase was quickly worn out, and men in high places began to talk of dividing the empire. Articles on this subject that appear in leading magazines in Europe and America are accurately translated and published in a Chinese magazine which goes to all parts of the empire and is read by more people than any other periodical in the world. Dr. Reid thinks if similar articles were published in Europe about the United States, we would have "quite a sprinkling of boxers." Missionaries suffer only because they are foreigners and are accessible to the people who are infuriated by the thought of the dissolution of their government at the hand of "the foreign devil." He thinks when the smoke has cleared away, many pathetic stories will be told of how native Christians gave their life for missionaries. No pessimistic note is heard from a missionary, and there is no thought of retreat at any point along the line of Immanuel's militant hosts. C. J. G.

October 13.

A Proposed Picture.

To the Members of the Little Rock Conference:

Dear Brethren—Arrangements have been perfected with Brother E. H. Eckler, of "Eckler's Art Studio," Hot Springs, for a picture of the Little Rock Conference as it ad-

journs in Hot Springs next November.

This picture is to be full 16x20 inches; mounted upon heavy dark bristol board, 20x25 inches. It is to contain all the members of the conference, both lay and clerical, and at least fourteen of the lay workers of the two missionary societies of the conference. These to be arranged in the following order: The Bishop in the center; around him the Presiding Elders as they are appointed for next year; to the right and left of the Bishop and his cabinet in the place of honor, the superannuates of the conference; above these the body of itinerants, pastors, teachers, editors, etc.; at the top the lay women of the Home and Foreign Missionary Societies, the presidents and six workers from each society as designated by the respective presidents; below the Bishop the lay members of the conference.

The next session of our conference is to be the last in the nineteenth and represent the great body of workers that enter upon the work of the Twentieth Century and the great Methodist family in our bounds will prize such a work as is contemplated.

The work will not be undertaken without 150 pledges to take pictures or furnish negatives.

Let every one of the above mentioned who endorses this enterprise or any one who will take a copy of the picture notify me.

B. A. Few.

Princeton, Ark.

Notice of Transfer.

I. B. Manly is transferred from the White River to the St. Louis Conference, and stationed at Thayer, Mo.

J. C. GRANBERRY.

Class of the First Year.

The class of the first year will please meet at the Central Methodist Church, Ft. Smith, Tuesday, Nov. 14th at 8 o'clock.

S. F. GODDARD,
Chr. Com.

Little Rock Conference Notice.

It will oblige us if preachers and delegates who expect to bring their wives to conference will inform us as soon as possible. Special rates at the leading hotels and boarding houses will be made for all visitors who desire to attend the conference. Rates will range from \$1 to \$2.50 per day at best hotels; other genteel boarding and lodging houses, \$5 per week.

Committees and committee-men arriving prior to the opening session will report at Central Avenue Church, where rooms for their work will be assigned.

Negotiations are in progress for a half-fare round-trip rate over the roads, Iron Mountain, Choctaw, and Cotton Belt. We feel sure the rate will be given. Positive announcement later.

All questions cheerfully answered and all requests willingly complied with, if possible. Write to T. O. Owen, A. M. Robertson, or the undersigned.

We hope to make pleasant the visit of guests and visitors.
Julien C. Brown.

Current Comment.

As Methodists View It.

Rev. S. T. Lindsay, of St. Louis, makes a contribution to the Christian Observer in which he collates the utterances of some leading Methodists in regard to the Higher Criticism. Our readers will be interested in the following:

Says Bishop Wm. X. Ninde: "Let reverent critics continue their investigations. Let us carefully sift the chaff from the wheat. Let us hold fast on faith in the precious Bible as the sacred deposition of God's authoritative and eternal truth in substance of doctrine; and let us go on with our saving work, never halting, never yielding."

President J. W. Bashford, of Ohio Wesleyan University, has this to say: "The relation of Higher Criticism to evangelical religion all depends on the definition. If higher critics accept the supernatural and are only attempting to learn how God produced the Bible through human agents, their studies will prove helpful, as similar efforts to learn how God has produced the earth, have resulted in a larger and firmer faith. If higher critics start with a rejection of the supernatural, and simply aim to explain the Bible as a human production, their philosophy is false, and their results will tend to mislead."

Chancellor J. R. Day, of Syracuse University, says: "Higher Criticism is not at all detrimental to evangelical religion if carried on by well-balanced Christian biblical scholars. The attitude of our theological seminaries ought to be both conservative and progressive. The question is on, and it must be met courageously, intelligently and reverently."

President William F. Warren, Boston University, said: "Higher Criticism, like the modern firearm, is in some men's hands eminently salutary; in the hands of others, purely murderous. To the question, therefore, the true answer would seem to be, that some higher criticism is detrimental to evangelical religion; some, on the contrary, only servicable thereto."

Says Bishop John H. Vincent: "Some of the results of higher criticism may be damaging to evangelical religion. But the higher criticism, as a process, must be useful. The surgeon's knife in unskilled hands, or in the hands of a drunken, an insane or malicious man, is an instrument of evil. But what it has wrought when skill and delicacy and love have wielded it."

Bishop Chas. F. Fowler says: "The relation of higher criticism

to evangelical religion depends on the spirit with which it is approached. It must be treated like the old German rationalism—as an enemy. Watched, to receive all truth, but no mere opinions. Never forgetting that literary criticism is only a shadow. Otherwise it would be detrimental."

Bishop Willard F. Mallalieu: "Higher criticism is of two kinds, the historical evangelical and the destructive rationalistic. The first is helpful to evangelical religion; the second is baleful in proportion to its intensity. I am friendly to the first, and thoroughly antagonistic to the second."

Bishop S. M. Merrill: "Some higher criticism is detrimental to evangelical religion; some is not. The genuine criticism, high or low, is good; the pretentious is bad. Theological schools should teach pupils to distinguish the true from the destructive, and to avoid all of it in their preaching."

Bishop Edward G. Andrews: "Higher criticism is often conducted irreverently and recklessly, and when so conducted, induces unbelief and irreligion. But the discussion of the date, authorship, integrity and religious value of the several books of the Bible must go on."

Bishop John F. Hurst: "In my view, criticism, which is higher in self-esteem and in supercilious contempt for the supernatural than in reverence for the divinely revealed truth and for sacred associations, is destructive to evangelical religion; but higher criticism, high in accuracy, open to all facts of experience and history, and joined to a devout and reverent spirit, will promote evangelical religion."

Bishop Charles C. McCabe: "I think higher criticism is detrimental to evangelical religion, because it takes the attention of many of our preachers who should be thinking about how to save the world. Satan always gets up something to turn our minds away from our great business of preaching the Word. It was so in Paul's time, see 1 Tim. 1:46."

The editors of the METHODIST endorse us, as may be seen in our adv. We ask no higher recommendation to its readers.

M. M. COHN & CO.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss
In the Pulaski Chancery Court
Cauzetta Horn Plaintiff, vs. Eliza Horn, Defendant.
The defendant, Eliza Horn, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Cauzetta Horn.

October 19th, 1900.

CHAS. M. CONNOR, Clerk.
John D. Shackelford, Solicitor for Plaintiff.

A Good Singer.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

November 4: The Unjust Steward.
Luke xvi. 1-13.

Golden Text—"Ye cannot serve God and mammon." (Verse 13.)

Topical Outline—I. The Parable. (Vs. 1-8.) II. The Lord's Comment on the Parable. (Verses 9-13.)

Time—Late in A. D. 29.

Place—In Perea.

Commentators have differed greatly in their conception of the lesson which they think this parable was intended to teach. Undoubtedly our Lord does not mean to commend all phases of the conduct of the Unjust Steward. His rascality cannot be endorsed. But there were some things connected with his dealings that are to be commended. His shrewdness is all right; his energy is good; and his promptness in business is to be commended. But perhaps these are all minor points, and were not intended to be specially enforced. What our Lord seems specially to commend in this connection is the prudent use of this world's goods and of this world's opportunities, in view of our relationship to another state, another world.

The Unjust Steward, therefore, facing the certainty of dismissal from office, too broken down with age or debauchery to be able to earn his living by manual labor, too much of a gentleman in his sentiments to beg, casting about for some way in which he may take care of his own future—this man represents us, any of us, as we stand facing the certainty of death, with no power within ourselves to sustain ourselves in the time that lies on yonder side of death, and the suggestion is that we should cast about for some means of doing so.

The Unjust Steward found a way to take care of himself by making a prudent use of the goods he had in charge. He so used these goods as to put other people under obligations to himself, so that when he should fail, they could not well refuse to take care of him. It matters not in the purpose of our story that he played the rascal in his prudence. That is not the point. The point is that he had charge of the goods, he had opportunity, and he used his opportunity, a thing we may all do every day that we live, without any sort of rascality. Those who use their opportunities to do good to the poor are providing for themselves everlasting habitations. Genuine charity is one of the noblest of all things in this world. He who is prudent enough to dispense it is laying up for himself treasures above. "Make unto yourselves friends by the use you make of the mammon of unrighteousness." That is the teaching of the parable we are studying; and the way to so use your means as to make friends is to use it beneficently.

This, moreover, is what Jesus

The Non-Irritating Cathartic

Easy to take, easy to operate—

Hood's Pills

calls faithful use of the unrighteous mammon. Not that he would have you think that he puts money and the use to make of it down as the most important of all things. Yet it is an important thing to know how to use money. Granted even that it is not very important, it will still be true that he that is faithful in little is faithful also in much, and he that has been faithful in the use of the unrighteous mammon may expect to have committed to his care the true riches of spiritual and heavenly things.

Lastly, let every man understand that he cannot serve two masters. He is under the necessity of making choice of which, therefore, he will serve. The man in the parable had tried to serve both his Lord and himself. He had made a miserable failure of it, judged by the real standard. And if you undertake to serve both God and mammon, you will surely find yourself sadly in error; you will fail miserably.

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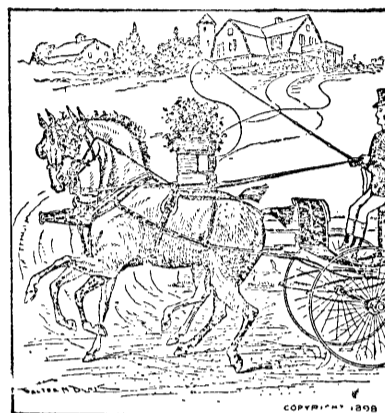
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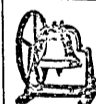
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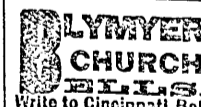
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Epworth League.

October 28: Do Not Worry. Matt. vi. 25-34.

Distressful care is always injurious. It drains the vital forces and brings no result. A cheerful and composed mind is first of all essential for good work. When the mind is fixed and calm, a man holds himself well in hand. Jesus' counsel against distressful care is the wisest philosophy. Meet the business of tomorrow after a good night's sleep. Let the present moment, and not tomorrow, have your attention now. The good business man will not recognize your presence until he has served the customer in hand. "One thing at a time" is his motto, so he does not get confused. You get impatient with the ticket agent at the depot. He is so slow. You cannot hurry him up. You look out for the train. It will be here in a minute, but the agent acts as if there were time enough. And so there is. You get your ticket as the train pulls in. All have their tickets. If the agent got in a hurry, some one would fail to get his ticket. If he got in a hurry, things would be done wrong or left undone. Don't fret.

The Master teaches us more than philosophy. We can afford to trust in God. But we cannot afford to trust in him if we do not attend to the business of today. Let the present duty have your thought; only so will you do rightly the work in hand. Having done it rightly, you can trust in God. If you attend to the present duty, God will be with you, and if you act so tomorrow, he will be with you tomorrow. God's promise is to faithfulness, not neglect; it is to wisdom, not to folly. He would have you give attention to business. He shows you the best way to do it. If you hired a servant and he kept awake all night worrying about the business of tomorrow, you would dismiss him the next morning. You want him to attend to business, but that is not the way to do it. Do right; do your best and trust in God.

Jesus would teach us to make the best of life. Those things you fear in tomorrow may never come. Wait. You have trouble enough without borrowing. Poor, struggling children; your burdens of today are enough for today. Don't go into tomorrow after more.

There is a God, and there is a care of God in nature. The fowls never sow nor reap, and yet they have food. God saw their need, and spread before them every harvest, every field. God has provided that birds shall be fed without labor. He has provided that you shall sow and reap, and yet he has provided better for you than they. You are of more value in his sight than many sparrows. You can afford to attend to the things present and trust him for the future.

He is a heathen who frets. He is a heathen who is afraid to do good and hold to the right, and seek first

the kingdom of God lest he starve. There is no God in his plan. But ye are the children of God. His will is first of all, and if you have done his will, you have a right to his care. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Set your face to duty. Go forward without fear. Refuse to be burdened. Meet every task with collected mind. A step at a time. No more is needed. No great struggle. Go on and trust God to guide. "Your heavenly Father knoweth what things ye have need of."

A COMMON TROUBLE.

Thousands Suffer from it Without Knowing its Real Character.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame, are surprised that they are not cured by nerve medicines and spring remedies; the real seat of mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with the accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper, of No. 61 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years, have used various patent medicine and other remedies without any favorable result. They sometimes give temporary relief until the effects of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper, with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual facts." Respectfully yours, A. W. Sharper, 61 Prospect St., Indianapolis, Ind.

It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of the stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headaches.

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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.

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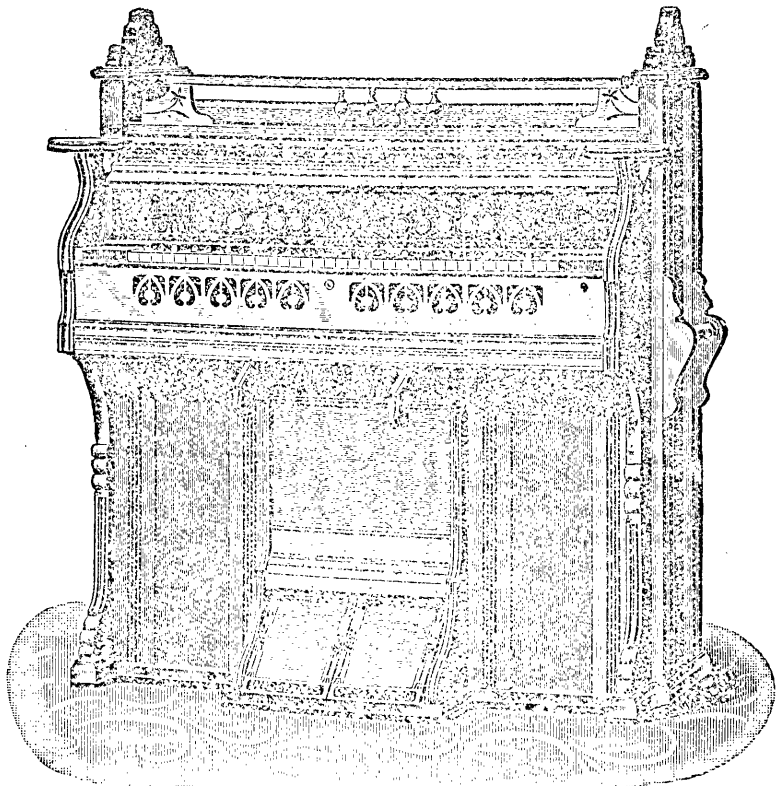
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THE ARKANSAS METHODIST.

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

WEDNESDAY OCTOBER 24, 1900.

A writer in the Wesleyan Christian Advocate proposes the holding of a one dollar meeting, as he calls it, in each congregation before conference, that those members of the church who have not contributed may put in their dollar to the Twentieth Century offering.

We ought to rejoice in the increasing interest which is being taken in education throughout the land. Our ministry must still move in advance of the people or lose the leadership of the people; but they must advance in Christ-like life and character as well as in learning.

There is a higher per cent of ministers of the gospel who are college graduates than are found in the practice of law or medicine or any other profession. So there is the least reason to refer to the ministry in general as ignorant. It is pre-eminently the learned profession of our times.

If those members of our church in Arkansas, who have as yet paid nothing to the Twentieth Century offering will now pay to their preachers one dollar, cash, to be sent to the treasurer, we shall have a grand winding up of this Twentieth Century movement, and great jubilation at our conferences.

The Wesleyan Christian Advocate laments that so many of our people take a commercial view of missions. Their own preachers have taught them to do it. Some of their great missionary sermons have been devoted to showing how much the trade interests of this country have been advanced by the work of missionaries, instead of finding motives for the work in the scheme of redemption through Christ.

We have known many cases of disaffection in the Methodist Church, but none which would not have been prevented had all the pastors been true and faithful men, able to feed the flock of Christ. But a good and faithful man often has to suffer from the unfaithfulness of a predecessor. The only way to strengthen the church is to strengthen her ministry in intelligence and piety. Henceforth the great responsibility in this matter rests upon our colleges and our university, where young men get their training for the sacred work of the ministry.

THE ARMY CANTEN AND THE ELECTION.

It is certain that congress, in answer to an almost unprecedented petition of the people, passed a law intended to abolish the army canteen. Attorney-General Griggs, who had been an attorney for the Brewer's

Association, construed the law in a way to make it ineffective. The Secretary of War, therefore, did not order the canteens abolished. Any officer of the army, however, had a right to forbid the canteen in his command. Many colonels had forbidden them in their regiments. The President of the United States, as commander-in-chief, had a right to abolish the canteen throughout the whole army. He was urged to do so and make effectual the law passed by congress according to its intent. He declined to act in the premises. The reason is perfectly plain. He was calculating on a second election, and feared the saloon power. The Christian people of President McKinley's own party and of his own church—the Methodist—were deeply grieved and chagrined at his conduct, and did not forbear to express their condemnation of it in conference action. One point which it is thought, therefore, especially important for the management of the Republican campaign to make, is to conciliate the temperance people. General Corbin undertook the task. He has written a letter to Senator Sewell, intended to be used and now widely circulated as a campaign document. It argues for the canteen as economic, an aid to discipline, and, withal, a temperance measure. He gives testimonies of officers to support his position. As to his poll of officers, Dr. Wilbur F. Crafts makes these comments:

"The impression has certainly been conveyed that the weight of military opinion among our officers is on the side of the canteen, but the report itself on its face by no means proves this. Only three generals are polled—Anderson, Wade and Merriam—unknown men comparatively, save as the Idaho bull pen has made the last-named familiar. Thirty officers of corresponding or higher rank in army and navy had previously published anti-canteen opinions, such well-known men as Miles, Shafter, Wheeler, Sternberg, Henry, Ludlow, Boynton, Howard, Long, Sampson, but these were ignored, and also Gen. Miles' opinion in his last annual report, which condemned the canteen as an allurements to drink to the 75 per cent of young soldiers in our army. Chaplains, except two or three favorable to the canteen, were also left out. Of the commissioned officers, only one-third were polled. There is nothing to prove the other two-thirds are not against the canteen."

But it is in further proof of the saloon power that while this army canteen question presents the most vulnerable point of Mr. McKinley's administration, it is a point which the Democrats have carefully refrained to criticize. Mr. Bryan could make a bad showing for the administration at this point if he chose. He has not dared to do it. Could we have a better illus-

tration of the bondage of both our great political parties to the power of the saloon?

It seems then that after all the degradation, poverty and crime that may be charged upon the saloon as we view its effects upon individual and social life, we must widen the view to recognize that the government of the nation in every department obeys its power, and that above Congress, Attorney-General and President King Gambinus rules.

AN INQUIRY.

Mr. Editor—I would like to ask through the "Methodist" if members of our church organize a holiness band or association, and have their officers and managers independent of the church, and employ preachers other than the regular pastor to hold their meetings, would this be sufficient ground for expelling such members from the church? Please answer.

R. K. Wilkerson,
Steward of Mt. Olive Church, Searcy Dist., White River Conference, El Paso Circuit.

The above inquiry is, we learn, sprung by a real case, such as is represented by the inquirer. It is proper that an answer to the inquiry be given.

First, then, we would say the pastors of our churches, appointed by our conferences, are charged with the duty of maintaining the Methodist doctrine and discipline in their charges, and of driving away all "erroneous and strange doctrines contrary to the word of God." That they may have opportunity to fulfill this duty, they have absolute control of religious services in the churches belonging to our denomination in their circuits or stations, so that no one can occupy these churches without their consent. The trustees and congregation have no power to exclude from the churches any one whom the conference has appointed, nor to admit into the churches, to preach, any one whom the pastor objects to. The pastor has control of the religious services held in the churches. This is simple justice, and a necessary provision against strife and schism. If a man were made responsible for the proper care and cultivation of a garden, it would be but just that he be allowed to shut the gate against anything that would mar his work.

In the second place, the preacher, who has passed the course of study required by his church, and has been examined and endorsed by his church, should certainly be accepted as its representative in doctrine. Shall the members become the teachers and reject the guidance of the pastor?

He has gone through a preparation to teach, which the members have not. He has a commission and authority from the church which no member of his flock can

claim, and he only, as a teacher, is responsible to any tribunal. I thought to be unsound in doctrine he may be accused and the case will be heard by the conference. But the church member may fall in vagaries or believe false doctrines, and there is no responsibility of correction. The church does not deal with him as a teacher and will take no account of him as such, for it has given him no right to teach. Under these circumstances the most absurd and inconsistent position any class of church members could fall into would be that of assuming a right to teach and to condemn their pastor, as not being a sound teacher or a Methodist.

Now, if such a state of things should arise, and the members who cannot introduce another teacher into the church, should select a teacher after their own fancy, and going out of the church after him erect for him a place where they may be instructed by him, then there is manifestly, in spirit and form, a schism in that church or society.

What the pastor and presiding elder ought to do in the premises depends upon the chances which may appear for overcoming the trouble and continuing profitably their ministrations. Individual members cannot be cut off from the church arbitrarily simply at will of the pastor. The discipline prescribes the methods of severing church membership. But if a society has assumed such an attitude toward our regular ministry and the authority of the church, as seems to render a continuance of the church's care no longer profitable, that society may be dropped and disbanded, and the church property sold by order of the quarterly conference of the circuit to which the society belongs. Such are the legal aspects of the case.

Now, as to the moral aspects of the situation. It could hardly be expected that Christian people would find outside of their own authorized and appointed ministry sounder teachers or safer guides than the church can give them. Especially is the situation strange if a self-appointed teacher, not authorized by the Methodist Church, is accepted against the pastor as a teacher of Methodist doctrine. How is a pastor who conscientiously believes that the people are being led into error to deal with such a situation? The troubler can not be called to account at the tribunals of the church, else the trouble might be righted. To follow such a leader is to renounce the pastor and the church, for it is to renounce the control of the church and go beyond her jurisdiction. But have not the members of the church a right to organize a holiness association? What can be meant by a holiness association independent of the church? Is it not the professed aim of the church to spread scriptural holiness

over these lands? Does not every preacher declare the need of holiness, and that "without holiness no man shall see the Lord?" The preacher appointed by the church is confident that he is in harmony with the church, and has a right to be confident while the church endorses and appoints him. Certainly the people have a better reason to assume that he teaches holiness according to the church than any one whom the church has not appointed. Each one claims to be a teacher of holiness, but the pastor thinks the other teaches a view of holiness which is untenable and inconsistent. The difference is not about holiness, but the best method of promoting it, and the right tests and standards of it.

Perhaps the exhibition of practical holiness upon both sides would be the best solution of the difficulty. It cannot be believed that any Methodist preacher, whatever his antagonism to certain theories of holiness, does not really wish his people to be better, that is to say, more faithful, patient, loving, forgiving, humble, liberal, which, if they attain they attain holiness, and which if they miss they lack holiness, whatever their theory. One thinks of holiness as an instant attainment, and professing to have found it seems to others a very imperfect Christian still. Another thinks to perfect holiness in the fear of God, and grows by his privileges more amiable, more beautiful, more useful in character, and even when admired as an example deems himself not to have yet attained or to have been made perfect. Meantime the Master points to no fancied inward states, but to deeds as the proof which we have for ourselves and give to the world that we are his children. "He that hath my commandments and keepeth them, he it is that loveth me." "Not every one that saith to me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven."

A Pleasant Occasion.

It was the pleasure of the writer, on the 10th inst., to unite in marriage Miss Annie L. Major, the daughter of our old friends W. M. and Mrs. L. C. Major, of Cass county, Missouri, to M. B. Pitts, whose home has been at Fordyce, Ark. The marriage took place at No. 815 Main Street, Little Rock. The happy pair went directly to Hot Springs where Mr. Pitts is established in business.

Dedication at Pottsville.

The editor of this paper dedicated our new church at Pottsville, last Sunday. This house is finished in good style, is adequate to all needs and paid for, and our people are delighted. They have done a noble work. Especial

mention must be made of Bro. M. C. Baker and Sister Ada J. Potts for their earnestness and liberality in pushing this work to completion.

That this new and commodious house of worship has been built, is also testimony of the acceptable and efficient work of Rev. O. H. Tucker, preacher in charge of Atkins circuit. His whole charge is in good tone, and has been placed upon higher ground by his labors.

The community was much disappointed in the dedication. It had been announced by Brother Broach, of Russellville, six miles above, that he would have no service Sunday morning and his people expected to attend the dedication; and from many miles around the people were anticipating an interesting occasion.

But rain was falling when we got up Sunday morning, and it continued to fall without intermission. At the time appointed for service about fifteen people came in through the mud and rain, but there was not a single trustee present. We preached to the few assembled. At two o'clock in the afternoon a break in the clouds announced that the storm was over. Bro. Tucker was anxious to have the church dedicated, as he had no other appointment there before conference. He turned out to tell the people to assemble at four o'clock. About sixty came in. Three of the trustees were there, and after preaching the house was dedicated. Our society here is planted in an excellent community.

The Associate Reform Presbyterians have here an excellent membership and church. The M. E. Church has also a society and house of worship. Many young people from this section go to the church colleges or to the university. The Pottsville community is cultured and Christian.

We had pleasant lodging in the home of Sister Potts, drove to Russellville at six o'clock, preached for Bro. Broach in the evening and returned to the METHODIST office at eight, Monday morning.

Death of Ex-Secretary Sherman.

John Sherman, who has been conspicuous in the politics of this nation for forty years past, died at his home in Washington, D. C., Oct. 22.

Mr. Sherman was born in Ohio in 1823 and was past seventy-seven years of age at his death.

Mr. Sherman's connection with our national finances has made his name and actions especially familiar to the people at large. He served as Secretary of the Treasury under President Hays. Mr.

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McKinley appointed him his Secretary of State, but after a year he resigned. He was failing under the infirmities of age.

Mr. Sherman was regarded as a man whose integrity was of the highest type. He leaves an estate valued at \$1,000,000.

Married.

WATSON-BAIN.—At Prairie Grove, Ark., Oct. 17, 1900, Mr. Frank W. Watson, of Cain Hill, to Miss Estella, daughter of Capt. J. C. Bain, of Prairie Grove, Ark., Rev. D. J. Weems officiating.

Personal.

Rev. E. L. Beard called Monday.

Bro. O. M. Spellman, of Pine Bluff, was a helpful caller Monday.

Bro. Parks Yeargin, of Nix, Ark., called Friday. He is a member of the U. S. Grand Jury.

Rev. A. M. R. Branson was over to the office Friday. He reports his visit to friends in Georgia a very pleasant one.

Rev. S. D. Wheat called Monday and paid in advance for the METHODIST. He is practicing medicine at Mabelvale.

Rev. F. S. H. Johnston was at Helena last week. He obtained good subscriptions to the Twentieth Century Of-

fering. Helena will make an excellent showing at conference.

We had a call, last Friday, from Rev. W. M. Hays, of Morrilton.

Rev. A. E. Holloway is in a revival at Newport, conducted by Brother Andrews.

Rev. R. A. Holloway is in a revival at Batesville, conducted by Brother McConnell.

Dr. L. D. Lampkin, of the Baptist Church, is conducting revival services at the First Baptist Church, of this city. Dr. Lampkin is a very pleasing and forceful preacher, and is having good success in his work.

Bishop Hendrix will dedicate First Church, Fort Smith, at 11 a. m., and Central Church, Fort Smith, at 7:30 p. m., Sunday, November 11th, being the Sunday preceding the meeting of the Arkansas Conference at Central Church.

Rev. Robt. W. Bigham, of the North Georgia Conference, died at his home at Demorest, Ga., Oct. 11. He entered the itineracy sixty-six years ago. He was a fine preacher and a popular writer. His book "Viny Leaf" is known to many Methodist readers.

Gov. Bob Taylor's book, "Echoes," has been reduced in price just half. The cloth bound is now only 50c, and the paper 25c. It is certainly a cheap book, and worthy a place in every library.

Renew your subscription.

Christian Life.

The Struggle Availeth

Brave men of old believed that the strength of the vanquished became the added strength of the victor, and thus he went from conquering to conquer. It is true to the full of every conflict of the soul. By conflicts our God develops us; teaching us thus of ourselves, of our needs and of our weakness; teaching us, too, of Himself, of His watchfulness and might. And thus He fits us for victories, as these are the material of which heaven's songs are made. The shouts of victory come only of the battle.—Mark Guy Pearse.

Parable of the Brier.

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rose-trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but that which I put into you." This is just what Christ is doing all the time with poor human lives.—Forward.

What Want Did.

"I was a 'pot-boiler,'" says the writer or the artist; he means that he was compelled to put his brains and hands to work in order to "keep the pot boiling," or to obtain his crust. Literary and artist biography is full of such cases. Poor Goldsmith, in distress, with his landlady clamoring for her rent, sends out for Johnson; he comes, and the great writer, in those circumstances—which have been immortalized by a picture—brings forth a story; Johnson reads it, perceives its merit, rushes forth to tell it; the poor writer is released from his fear of ejection, and the world begins to read the Vicar of Wakefield.

"What made you plead with such intensity of energy?" was asked of Erskine, after that plea which brought the briefless barrister into notice. "I felt my children tugging

at my gown and asking for bread," was the answer.—Success.

Life.

There is life whithersoever the river of salvation flows. On its banks grow trees for food and for medicine. They "bring forth new fruit every month" because the waters thereof issue out of the sanctuary. We have all seen the life springing up by the river, in waste places, in city slums, in dark lands and in desolate hearts. Those who love God and obey him are sound and strong and helpful, wherever they are in the world.

What then is the worthy life? It is to dwell on the river of salvation, to cause its stream to swell, to send it through all the world. Worship God in his house. Let his word dwell in you richly. Hallow his day. Give as love to him prompts you to make his temple worthy to be his dwelling, and to spread the river of the gospel of salvation to all lands. Live for him and you will live forever with him.—Rev. A. E. Dunning.

Our Troubles.

Whatever our troubles, whether of mind, body or estate, let us not be fearful. There are moods in which, whatever our circumstances, we are as safe as the angels in heaven. When we love, honor and adore our Heavenly Father we are of their spiritual company, the company over whom disaster, accident, change, have no impairing power.

Let us not shudder then as though these external things which vex us could have influence permanently to disturb our peace. Fear of them can alone give them power over us at all. Matter and hate can never usurp the lordship of spirit and of love.

Let us be patient, then, resting quietly in the everlasting arms, assured that the gentle and trustful, in virtue of the very nature with which they are endowed, must triumph over adverse circumstances and unholy besetments.—Examiner.

Let There Be Light.

A certain old naturalist declared that if given one inch of the bone of any animal he could tell what animal it was. Some fellows fixed up a great beast to test and frighten the old gentleman. With horns and hoofs protruding, the composite ghost swayed slowly into the naturalist's room at midnight, aroused him, and said in sepulchral tones: "I have come to eat you up." "Humph!" answered the naturalist, "horns and hoofs—graminivorous not carnivorous—you eat hay, not men;" and turning over the old gentleman went to sleep again. Enlightenment dispels superstition.—Dr. A. B. Leonard, at Ecumenical Missionary Conference in New York.

Hoax—My wife always takes me along when she wants a hat. I can

KING'S EVIL.

How Ignorance and Superstition go Hand in Hand.

A curious sight might have been seen in England a couple of centuries ago. At Whitehall or some other royal residence a little group of people would shrinkingly await the coming of the king, in order to be "touched for the evil." The specific "evil" was scrofula, and it was the popular belief that scrofula could be cured by the royal touch. Hence the common name for scrofula was King's Evil.

Nowadays we know that scrofula is a disease of the blood and that even were there magic in a kingly touch, no external treatment could cure scrofula. The medicine which cures scrofula



must deal with the blood. It must be able to eradicate and eliminate the poisons which corrupt the blood and breed and feed disease. When the blood is cleansed, the pimples, blotches, boils and other eruptions disappear, ulcers and sores are healed and the flesh becomes sound and healthy.

THE RIGHT WAY

to cleanse the blood from scrofula is to choose that remedy which has cured thousands of people who suffered from scrofula in its most grievous forms.

"I am using a good many of your medicines in my practice," writes Dr. Joseph Fike, of Lost Springs, Marion Co., Kansas. "Ten years ago there was an emigration from Rusland to this country and there was a lady in the company who was badly affected with that dreadful disease, scrofula. Her mouth and throat were in an awful condition, and there were lumps on the outside, below the jaws, the size of a hen's egg. Other doctors had been called and they said it was a fatal case. I felt confident that none of my remedies would benefit her any. It came to my mind that Dr. Pierce's Golden Medical Discovery was recommended for such cases, so I went to the drug store and bought one bottle and gave it to her to use as directed. Five bottles cured her and she is well to-day. She is married now and has three healthy children."

Dr. Pierce's Golden Medical Discovery judged solely by the cures it has effected is without doubt the most powerful and most perfect blood purifying medicine of the century. It is a radical remedy. It goes to the root of the disease. Some preparations containing mineral poisons such as mercury are offered as cures for scrofula. These medicines only suppress the symptoms of disease for a while and give the skin

a look of clearness, but after a time the suppressed disease like a smothered fire breaks out with a new violence.

It is the uniform testimony of those who have been cured of scrofulous diseases by the use of "Golden Medical Discovery," that the cure is permanent. In many instances the testimonial to the cure has not been offered until the lapse of several years proved how thoroughly and lastingly the medicine had done its work.

No class of people are more grateful for the blood purifying power of the "Discovery" than women whose faces have been marked and marred by pimples and other eruptions. The smooth skin and clear complexion which come back when "Golden Medical Discovery" has swept the blood clean of its corrupting poisons, are a source of unfeigned delight to those who for years have had their beauty marred by some form of eruptive disease. Beauty begins in the blood, and the first step to beauty is to cleanse the blood of the corrupting impurities which weaken the body and befoul the flesh.

THE SCOURGE OF CIVILIZATION.

From half civilized or unsanitary countries come the plagues which decimate the teeming populations of the Orient. Sanitary science and medical skill have banished the plagues from among ourselves, but civilization has its own scourge in that form of scrofula which attacks the lungs and is popularly known as consumption.

Plagues are not persistent. They appear and disappear again for years. Scrofula of the lungs or consumption is a persistent disease. Every day of every year it gathers in its victims; one-sixth of all deaths from disease being attributed to consumption. Dr. Pierce's Golden Medical Discovery cures scrofula wherever it finds it. It eliminates the scrofulous

poison from the blood and so the organs which are fed by blood are relieved from the scrofulous poisons which destroy them. Obstinate, deep-seated coughs, bronchitis, bleeding of the lungs and similar dangerous forms of disease are perfectly and permanently cured by "Golden Medical Discovery."

"Dr. Pierce's medicine has not only benefited me greatly but it has done wonders for my two sons," writes Mrs. M. Hartrick, of Demster, Oswego Co., N. Y. "Both had scrofula. I have lost two daughters in less than five years with consumption and scrofula. My eldest son was taken two or three years ago with hemorrhage from the lungs. It troubled him for over a year. He took Dr. Pierce's Golden Medical Discovery and has not had a hemorrhage in over a year. My younger son had scrofulous sores on his neck; had two lanced, but has not had any since he commenced to take your medicine."

ABSOLUTELY RELIABLE.

"Golden Medical Discovery" can be absolutely relied on as a safe and sure medicine for diseases caused by a scrofulous condition of the blood. It cures disease of skin and scalp, eczema, salt-rheum, tetter, scrofulous sores and swellings, as well as scrofula of the lungs and other diseases having their origin in a corrupt condition of the blood.

Accept no substitute for "Golden Medical Discovery." There is no other medicine "just as good" for the cure of scrofulous diseases.

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For the Young People.

The Boy King of Spain.

That the young king of Spain has by no means an easy life, but works much harder than most boys of his age, is shown by the following account of him published in the London Morning Post. The writer of the article has lately been received by the queen of Spain and was much pleased with the young monarch. He is tall for his age, well developed, and has a good healthy color in his face. His eyes are quick and intelligent. He looked me straight in the face, as a king should, without pride but without embarrassment. He is much better looking than he appears in his portraits. He wore the uniform of an infantry cadet, with a little Golden Fleece at his throat, and from time to time his fingers toyed carelessly with his military cap. The youthful monarch is accustomed to all bodily exercises. He rides on horse-back every day, sometimes taking out five or six different horses. He practices in the gymnasium, and has already had several tumbles in trying to learn too quickly to ride the bicycle. He speaks French, English and German well, and is well up in Latin. The young king rises at 7 o'clock all the year round, and his time is fully occupied. From 8:30 to 10 a. m. he studies, one day in English and the next in French, and at 10 a. m. a riding lesson is taken. From 11 to noon lessons in physics, chemistry, geography, or military tactics. At noon comes luncheon, with the professor on duty, and one of the generals who direct the studies. From 1 to 2 p. m. comes German conversation or the drawing class; thereafter rhetoric, poetry, and universal history and geography. Sometimes his majesty goes riding with the queen regent, and thrice weekly he drills with other boys of his age. The king dines at 7 o'clock with his sisters; at 8:30 p. m. he takes a music lesson, and at 9 p. m. goes to bed, after the usual prayer.

King Alfonso, we are further told, is very obedient and respectful to the queen, nothing in his manner indicating that in less than three years more he will be King Alfonso XIII. in reality.

Ant Raid.

From a military standpoint, the methods employed by ants to provide food for an ant colony are almost perfect. Their foraging parties are faultless, both in planning and execution, and are almost uniformly successful. A resident of this city who is at present in business in South Africa has sent home a description of a foray of an army of ants.

The army, which he estimates to have numbered about 15,000 ants, started from their home in the mud walls of a hut and marched in the direction of a small mound of fresh earth but a few yards distant. The

CATARRH: FORERUNNER OF CONSUMPTION.



Few realize what a deep-seated, obstinate disease Catarrh is, regarding it as a simple inflammation of the nose and throat, little or no attention is given it. But, however insignificant it may seem at first, it is serious and far-reaching in its results.

The foul secretions entering the circulation poison the entire system. The stomach, kidneys—in fact all the organs—feel the effect of this catarrhal poison, and when the lungs are reached its progress is rapid and destructive, and finally ends in consumption.

It frequently happens that the senses of hearing and smell are in part or entirely lost, the soft bones of the nose eaten into and destroyed, causing intense suffering and greatly disfiguring the face. While sprays, washes and salves may give temporary relief, no permanent benefit can be expected from such treatment.

CATARRH IS A CONSTITUTIONAL OR BLOOD DISEASE,

and far beyond the reach of mere local remedies. Those who rely upon them for a cure lose valuable time, meet with disappointment and allow the disease to take firmer hold. Only a real blood remedy can reach this troublesome and dangerous disease.

S. S. S. cures Catarrh because it first cleanses and builds up the blood, purifies it, makes it rich and healthy, stimulates and puts new life into the sluggish worn-out organs, and thus relieves the system of all poisonous accumulations.

Mrs. Josephine Polhill, of Due West, S. C., writes: "I had Catarrh, which became so deep-seated that I was entirely deaf in one ear, and all inside of my nose, including part of the bone, sloughed off. When the disease had gone this far the physician gave me up as incurable. I determined to try S. S. S. as a last resort, and began to improve at once. It seemed to get at the seat of the disease, and after a few weeks' treatment I was entirely cured, and for more than seven years have had no sign of the disease."

S. S. S. is made of roots, herbs and barks of wonderful tonical and purifying properties. It is the only vegetable blood purifier known, and a certain and safe cure for all blood troubles. Send for our book on Blood and Skin Diseases, and at the same time write our physicians about your case. They will cheerfully give you any information or advice wanted. We make no charge for this.

SSS

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head of the column halted on reaching the foot of the mound, and waited for the rest of the force to arrive at the place of operations, which evidently was to be the mound of fresh earth. When the remainder had arrived and halted, so that the entire army was assembled, a number of ants detached themselves from the main body and began to ascend to the top of the mound, while the others began moving so as to encircle the base of the mound.

Very soon a number from the detachment which had ascended the mound, evidently the attacking party, entered the loose earth and speedily returned, each bearing a cricket or a young grasshopper, dead, which he deposited upon the ground, and then returned for a fresh load. Those who had remained on the outside of the mound took up the crickets and grasshoppers as they were brought out and bore them down to the base of the hill, returning for a fresh load. Soon the contents of the mound seemed to be exhausted, and then the whole force returned home, each carrying his burden of food for the community.

Here, then, was a regular foray, planned and executed with military precision, the country surveyed, the depot of provisions known accurately before the march was made, and at the mound prudential division of labor and care taken that none of the victims should escape.

From One of Our Young Friends.

Dear Doctor Godbey—As I have never written to the "Methodist" I will write. I like to read the "Methodist" very much. I like to read the children's letters. I wish more of them would write. I am a little girl 10 years old. We have a Sunday-school. I like to go very much. My papa is a Methodist preacher, and belongs to St. Louis Conference and takes the dear old "Methodist."

Birdie Dodson.

Rheumatism

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Feet Kept Warm
Dr. Arthur's Sulpho
Antiseptic Insoles

Prevents rheumatism, prevents colds, influenza, pneumonia, diphtheria, scarlet fever, etc. Sulphur is the greatest preventative of disease, all the medicinal qualities are absorbed by the feet and carried to all parts of the body. Thousands wear them. Fits ladies' and men's shoes. Send for circulars and testimonials. Enclose 50 cents and size of shoe. Money refunded if not satisfactory.

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A Good Investment

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

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

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

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

FREE BIRD AND CAGE ANGORA CAT SHETLAND PONY BELGIAN HARES

We will give away 5280 Animals, Canary Birds, Mocking Birds, Bullfinches, Parrots, etc., Dogs, Angora Cats, Aquariums, Gold Fish, Shetland Ponies, Rabbits, Pigeons, Guinea Pigs, Monkeys, Squirrels, etc., together with fancy cages. We mean exactly what we say. We will send you a pair of beautiful Angora Cats, birds with cage or any other animal you may want. We have a fine stock of animals that we are going to give away in the next few weeks and they will be distributed free to those who answer this advertisement, and we start you in a paying business and put you in the way of making money without you investing one cent for the animals.

MAKE MONEY RAISING ANIMALS.
Genuine Angora Cats are worth from \$25.00 to \$100.00 each; Belgian Hares sell as high as \$100.00 each, and large profits are made in raising them; and these animals are easy to raise. Send no money; simply act at once; write us to-day and be one of those to get a fine Song Bird or Parrot, with cage, a beautiful pair of Genuine Angora Cats, a complete Aquarium, with fish, shells and plants. Give the name of your nearest express office and say what animal or aquarium you want, and it will be sent exactly according to our offer. You will have nothing whatever to pay for the animals. We pay express charges. This advertisement means exactly what it says, and is simply an enterprising plan to increase our business capacity. Address: ANIMAL WORLD, Dept. 15 248 W. 23d St., New York

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Morphine, Opium, Cocaine, Cigarette, and Whisky

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

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MEMPHIS, TENN.

Our Church at Home.

HOT SPRINGS.—Our meeting of fifteen days at Malvern Avenue closed last night. Brother Thomas was with us four days. He was a great blessing to us. His old parishioners enjoyed his presence and preaching. Brother W. F. Evans preached three sermons and Brother Brewer one. These brethren were enjoyed. There were large crowds from the start. The Lord was with us in power. About 25 professed faith and 15 joined the church. Some will go into other communions and more will join our church. Nearly all the conversions were heads of families. The old time fire fell and people shouted aloud the praises of God. Nearly the whole congregation realized a gracious revival, and the interests of the church are all quickened.

T. O. Owen.

SHOWED THE MINISTER And Got Him in Line.

"In a minister's family in Los Angeles, where I was visiting some time ago, the wife complained of serious indigestion and dyspepsia. She admitted that she used coffee, and said she more than half believed that was the trouble. I told her that I knew it was the trouble, for I had gone through with the experience myself, and had only been cured when I left off coffee and took up Postum Food Coffee.

"She said she had tried the Postum, both for herself and her husband, but that they did not like it. With her permission, I made Postum next morning myself, and boiled it full fifteen minutes after the real boiling of the pot began. Then when it was served it was a rich, deep brown color, and had the true flavor and food value that every Postum maker knows. It is all folly to talk about making Postum with one or two minutes' steeping.

"You can't get something good for nothing. It must be boiled, boiled, and to keep it from boiling over, use a small lump of butter, perhaps twice the size of a pea. That morning the minister and his wife liked Postum so well that their whole lives were changed on the question of diet, and they abandoned coffee at once and for all time.

"Now after a hard day's work, they are comforted, refreshed and rested by a cup of well-made Postum for supper. They are both enthusiastic in its praise. The wife has entirely recovered from her dyspepsia. I will not go into the details of my own case, except to say that I was a desperate sufferer with dyspepsia, and discovered by leaving off coffee that coffee was the cause of it. I quickly got well when I took up Postum Food Coffee. I earnestly hope many more coffee drinkers may get their eyes open." Name and address given by Postum Cereal Company, Ltd., Battle Creek, Mich.

WALCOT.—We have held four meetings on the Lorado circuit. Can't say how many conversions, but have received so far 33 members, but six or eight of these joined before I came on the work. There are several to follow yet, and some of them say they will join our church. J. J. Johnson.

LONOKE.—Our fourth quarterly conference has been held and a more delightful occasion I have never seen. Brother Thomas, our P. E., reached the climax Sunday night. And as an evidence of their appreciation of his masterly appeal most of the audience, both saint and sinner, moved forward to shake his hand.

The financial report was not as favorable as we had expected, but our motto is, "All claims in full," by conference. Fraternally,

J. O. Walsh.

Dear Brother Godbey—The year's work is about done. We have had a good year. About 300 conversions and reclamations.

About 100 joined our church. We have dismissed something over 100. We have a clean roll, or nearly so. Financially we are behind on collections. I think will be paid, or nearly so. Can't tell what the stewards will do. Hope they will be well up.

To God be all the glory. I have had four good local preachers that have stood by me. They are true. May the Lord bless them. Your brother,

J. M. C. Hamilton.

SOUTH HOT SPRINGS.—We have recently closed a ten days' meeting in our church, resulting in a great revival among the members, and some 35 or 40 were converted and 36 accessions to the church.

Rev. J. A. Biggs, of Benton, was with us several days, preaching with great power. He is a very faithful and earnest preacher. Brother W. F. Evans was also with us a while, doing very faithful and effective work.

It has been one of the best revivals the church has enjoyed for a long time. Our Sunday-school and Epworth League are doing well.

The attendance on the preaching of the word is good, and prayer meetings continue to improve. We believe all conference claims will be met.

Our people are getting ready to assist in entertaining the approaching annual conference.

We believe that Hot Springs can boast of as fine markets as you can find most anywhere; plenty of everything good to eat from a venison ham to a fat opossum. We think there is much hospitality among our people, and we believe that the people of our city will be able to give the conference a royal reception.

So let every member of the conference be present with his faithful wife.

Hoping and praying that the good Lord will give us a very gracious outpouring of his Holy Spirit on that occasion, I am yours in Christ,

A. M. Robertson.

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.

Go to Hot Springs over the new road.

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,

The new road to Hot Springs has no transfers.

Spend Sunday in Hot Springs, and go there over the Short Line.

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.

A New Premium.

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

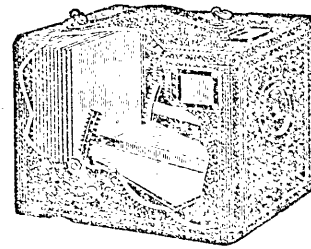
Elegant equipment on the new line to Hot Springs.

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

Via the
CHOCTAW ROUTE.

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

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Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialist. Book on Home Treatment sent FREE. Address
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No. 2, Bull's Eye, 3 1/2 x 3 1/2	\$6 40
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M. B. Camera, 4x5	3 50
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Write for complete catalogue. Everything in the Kodak line.

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Our Church at Home.

YELLVILLE, ARK.—A few days since we closed our protracted meeting at this place. Several professed faith in Christ, as their personal Savior. A number of backsliders were reclaimed. We received eight into the church. Rev. W. M. Baldwin assisted us part of the time. He is a local elder in our church, and a clear, strong gospel preacher.

Our P. E., Rev. Pierce Merrill, came and held our fourth quarterly conference Friday night, but had to hasten on home the next day, because he was sick. He has a carbuncle on his leg, and may not get to finish out his year's work.

Our collections ordered by the conference are nearly all full, and will all be reported full at the conference. There was an addition to our family last evening—a nine-pound girl. Winding up our third year's work on this charge in very good shape. Our successor will find things in reasonably good condition. Your brother, J. W. House.

DON'T KNOW HOW

To Select Food to Rebuild On.

"To find that a lack of knowledge of how to properly feed one's self caused me to serve ten long years as a miserable dyspeptic, is rather humiliating. I was a sufferer for that length of time, and had become a shadow of my natural self. I was taking medicine all the time and doing the best I knew how.

"One day I heard of Grape-Nuts food, in which the starch was predigested by natural processes, and that the food rebuilt the brain and nerve centers. I knew that if my nervous system could be made strong and perfect, I could digest food all right, so I started in on Grape-Nuts, with very little confidence, for I had been disheartened for a long time.

"To my surprise and delight I found I was improving after living on Grape-Nuts a little while, and in three months I had gained twelve pounds and was feeling like a new person. For the past two years I have not had the slightest symptom of indigestion, and am now perfectly well.

"I made a discovery that will be of importance to many mothers. When my infant was two months old I began to give it softened Grape-Nuts. Baby was being fed on the bottle and was not doing well, but after starting on Grape-Nuts food and the water poured over it, the child began to improve rapidly, is now a year old and very fat and healthy, and has never been sick. Is unusually bright—has been saying words ever since it was six months old. I know from experience that there is something in Grape-Nuts that brightens up any one, infant or adult, both physically and mentally."

LAKE CITY, ARK.—Brother Jernigan is not the only preacher that can report a pounding just before conference, for this scribe and his family had a very pleasant surprise last night. We were sitting by the stove and talking over the good meeting we have just had (for that is the topic of conversation in nearly all the homes in Lake City), when all at once we were disturbed in our conversation by the rumble of wheels, the rattle of bells, and a terrible knocking on the front door. Opening it, the people began to pour in, and right to the dining room they went, depositing their burdens on the floor, on the tables, anywhere they could find room. Their burdens consisted of dry goods, groceries and canned goods, to the amount of about \$25 worth. Brother Godbey, this token of the people's continued appreciation for their preacher and his family is something that certainly calls forth from our inmost soul praises to our God. No preacher in the White River Conference has the pleasure of serving a more noble generous hearted people than the people of Lake City circuit. Yours in work of the blessed Master, L. F. Taylor.

LUXORA.—On Sunday night, the 7th inst., closed the greatest revival ever witnessed in Luxora. The pastor was assisted by Rev. Jas. T. Newsom, of Kentucky. There were about one hundred conversions. Sixty have joined the Methodist church. Some connected themselves with other denominations, and quite a number have so far not united themselves with any church at all. We hope these may soon decide; fall in line with their spiritual mother; that we may be a family circle, undivided here and hereafter.

As a revivalist of the right kind, Brother Newsom has few equals. He is still a young man, only about twenty-eight years of age, but possessing great power in preaching and at the altar. His preaching is of the Holy Ghost type, and God clearly honors his ministry.

The influence of the meeting pervaded the town. Some were converted at home; others at other places, "but the multitude found him at the house of God."

Wife organized an Epworth League with more than fifty members.

The substantial citizens of the town have taken up the question of law enforcement, and we expect to see the day when our people will be law-abiding, and when our town will be a gem, reflecting the image of that which is good to the passer-by. Eternity alone will reveal what has been done in this meeting.

S. E. B.

The Short Line to Hot Springs will take you through the bauxite mining country, and there is no change of cars.



THE NEW LINE

BETWEEN

THE EAST AND WEST

Double daily Wide Vestibuled Trains between

Memphis and Oklahoma Territory

Close connection at ten junction points with trains in all directions NORTH, SOUTH, EAST and WEST. Pullman Sleepers and Free Reclining Chair Cars on all trains. The very best line to HOT SPRINGS, ARK.

GEORGE H. LEE,
Gen'l Pass. and Tkt. Agent.

J. F. HOLDEN,
Traffic Manager.
Little Rock, Arkansas.

HENRY WOOD,
General Manager.



A Day on a Parlor Cafe Car for 50c.

You can ride all day on a Cotton Belt Parlor Cafe Car for only 50 cents extra, have your meals at any hour you want them, order anything you want, from a porterhouse steak or a spring chicken down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.



Cotton Belt trains Nos. 1 and 2 (day trains), between Memphis, Pine Bluff and Texarkana, and Nos. 3 and 4 (day trains), between Texarkana, Tyler, Corsicana and Waco, each carry one of these handsome cars. Let us send you our little booklet, "A Trip to Texas." It tells all about these handsome cars.

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

Still Prospering.

The calamity howlers who predicted that if Jonesboro voted against license there would be vacant houses on every street are reminded that the demand for houses since the election by good people from near by towns desiring to make this their abiding place has been greater than the supply—Jonesboro Sun.

We have never yet known a town to lose a good citizen because of saloons being voted out. The demand for good houses in Hope is better than for years. It is just so everywhere.—Hope Gazette.

Osceola Dry by Petition.

The good people of our town rejoice that we are again safe from the saloon. We won an easy victory today in the county court with a petition against whisky. Our cause was much strengthened by our fight against the "tiger" just before the election.

Mississippi county went for license by 70 majority, but there is but little territory left open to saloons. Geo. G. Davidson.

Osceola, Ark., Oct. 17.

Now is the time for agents to make money selling books. We have some fine sellers and allow big commission.

GODBEY & THORNBURG.

Woman's Work.

FINANCIAL.

Report of Little Rock Conference Treasurer of Woman's Home Mission Society for second quarter, 1900 and 1901:

Arkadelphia, Adults: Dues, \$10.05; Dallas Rescue, \$2.65; baby roll, \$1; mite-boxes, \$2.49; contingent, \$2.05. Voucher: Local supplies, \$6.05; local church, \$5.15; local contingent, 25c.

Arkadelphia, Juveniles: Dues, \$2.96.

Amity: Dues, \$3.95; twentieth century fund, \$2.

Asbury Adult: Dues, \$4.45; systematic giving, 85c; contingent, 55c.

Benton: Dues, \$2.80; by voucher, local church, \$1,015.72.

Central, Hot Springs: Dues, \$2.70; by voucher, local church, \$79.15.

Camden: Dues, \$3.50; Dallas Rescue Home, \$7.30; by voucher, local church work, \$135; to needy, \$3.20.

DeWitt Adult: Dues, 90c; by voucher, station parsonage, \$10; circuit parsonage, \$8.50.

DeWitt, Juveniles: Dues, 45c; by voucher, local church, \$5.

De Queen, Adult: Dues, \$3.30; twentieth century, \$2.50; baby mite-boxes, 91c. By voucher: Contingent, 15c; local church, \$16.35; mission, \$48.47.

De Queen, Young People: Dues, \$5.67.

Emmett: Dues, \$1.50; Dallas Rescue Home, for Virginia Pemberton room, \$1.50; baby roll, \$1. Voucher: Contingent, 50c.

First Church, Little Rock: Dues, \$10.15; adult mite-boxes, \$9; contingent, \$2.45. Voucher: Station parsonage, \$15; local church, \$56.50; to needy, \$10.65.

Fordyce: Dues, \$4.65; baby roll, 30c; mite-boxes, \$1.58.

Gurdon: Dues, 45c. By voucher, local church, \$5.60.

Hamburg: Dues, \$1.20. This is for first quarter; came too late for report.

Hope: Dues, \$2.40.

Hunter Memorial: Dues, \$3.80; Dallas Rescue, for Virginia Pemberton room, \$5. By voucher, local church, \$29.80.

Junction City, Juveniles: Dues, \$1.50.

Lockesburg: Dues, \$3.

Lakeside, Pine Bluff: Dues, \$2.10; rally day, \$2.25.

Lonoke: Dues, 80c. Voucher, local church, 75c.

Malvern Hill: Dues, \$3.60; twentieth century, \$2. By voucher, local church, \$3.60; to needy, \$1.50.

Mena, Adult: Dues, \$6.50. By voucher, station parsonage, \$31.35.

**FOR BILIOUSNESS, MALARIA
CONSTIPATION, TAKE**

BOND'S LIVER PILLS

One is a Dose. Gentle, Effective

Lost

Temper, Leisure and
Energy by the
housekeeper who
neglected to use

**GOLD DUST
Washing Powder**



Mena, Juveniles: Dues, \$2.29.

Monticello: Dues, \$2.35.

Malvern: Dues, \$5.20; contingent, \$1.05. By voucher, local church work, \$615.

Nashville: Dues, \$1.90. By voucher, local church, \$45.55.

Okolona: Dues, \$3.10.

First Church, Pine Bluff: Dues, \$1.

Rocky Comfort: Dues, 75c. Voucher: Local church, \$20.25; This belonged to first quarter, but came more than a month too late to be reported.

Sherrill: Dues, \$2.20; twentieth century, \$5.50; contingent, 55c.

South Hot Springs: Dues, \$5.65.

White Hall, Adults, Pine Bluff: Dues, \$2.40. By voucher: Local contingent, \$1.50; local church, \$73.75; local supplies, \$10; to needy, \$25.

White Hall, Juveniles: Dues, 10c.

Wilmar: Dues, \$1.60. By voucher: Station parsonage, \$5.50; local church, \$40; needy, \$25; local supplies, \$5.

Winfield Memorial (first and second quarters): Dues, \$6; dues, first quarter, \$3; twentieth century, \$10. Voucher: Local church, \$10; local mission, \$50.25; visits to sick and strangers, 117; box supplies, \$43.70.

DISBURSEMENTS.

For second quarter: Publication and distribution of Minutes of Annual Conference, etc., \$52.45; general expenses, distributing literature, postage, etc., \$21. Total, \$73.45.

S. H. Thompson,
L. R. C. Treas.

Report of conference corresponding secretary of Little Rock Conference, W. H. M. Society, for quarter ending September 1, 1900:

Total number of members in the conference, 886; average attendance during quarter, 155; total number of life members, 9; total number on baby roll, 39; number of subscribers to "Our Homes," 288; number taking H. M. Reading Course, 25; number of baby mite boxes in use, 30; number of papers and leaflets distributed, 900; number of annual reports distributed, 100; num-

ber of visits made to sick and strangers, 670; number of cottage prayer-meetings or Bible readings held, 4; number of garments in good order distributed, 172; number of needy relieved, 28.

This is a fine record for the 21 auxiliaries heard from for this quarter, and I am grateful to these prompt and energetic corresponding secretaries.

A few belated reports must be kept over until the next quarter. We wonder what our twenty silent auxiliaries accomplished, and we hope they will send full reports for two quarters by December 10. It is necessary for my report to be in the hands of the general secretary by the 15th, hence my frequent plea for promptness. Then I would be glad to do full justice to every auxiliary in our conference reports. Is there not one member in each auxiliary who will help me to realize this desire?

We are pleased to report new auxiliaries at Amity, Pleasant Grove, Murfreesboro and Spring Hill.

A number of our auxiliaries intend to observe the week of prayer and self-denial, October 8-14, according to program in "Our Homes."

May the blessings of God rest upon our petitions and free will offerings and make them worthy of acceptance.

One-half of our fiscal year has passed, and only one box of supplies has been reported. Winfield Memorial Auxiliary sent that before our annual meeting.

The time is at hand when warm clothing will be much needed by the families of our preachers out on the frontier. How many delegates to Hope resolved to have a part in this good work this year?

And shall we ever forget how, at that meeting, our dear Sister McKinnon, now numbered with the saints, plead for deeper spirituality in our members? May we strive to follow her as she followed Jesus. Sincerely,

Mrs. W. H. Pemberton,
Little Rock Conference Corresponding Secretary.

CURE FOR CATARRH.

**To Prove the Superior Merit of This
Remedy, Trial Packages Will be
Mailed Free to Sufferers.**

Knowing the great prevalence of catarrh, and the suffering it produces, Dr. Blosser has determined that every sufferer shall have an opportunity of testing his remedy, which has met with unprecedented success in curing this distressing disease. Dr. Blosser has such confidence in the merits of his Catarrh Cure, that he will send a free trial sample, by mail post-paid, to every applicant. It costs only \$1 for a month's treatment but he does not ask any one to buy the remedy without having tested it. Write to Dr. J. W. Blosser & Son, 102 Broad St., Atlanta, Ga.

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

Nell—Maude made a great hit with that Russian attache. She pronounced his name beautifully.

Belle—Yes; she had a cold in the head, and now she's afraid it will leave her.—Philadelphia Record.

Scrofula in the blood shows itself sooner or later in swellings, sores, eruptions. But Hood's Sarsaparilla completely cures it.

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

"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.

At Rest.

CASH.—Jamie Lue, daughter of Mr. and Mrs. Elkins Cash, was born October 21, 1897; died July 12, 1900, aged two years, eight months and 11 days. Her stay with us was very short. It is said "Death loves a shining mark." Let us remember the words of our Master, who said, "Suffer little children to come unto me, and forbid them not."

McPherson Miller, L. P.

WHITE.—Willie Agnes, daughter of Brother J. E. and Sister M. S. White, was born March 26, 1886; died September 26, 1900. Little Willie was a sweet, good child. How her brothers and sisters will miss her! A short time before her death, she called all the family to her and bade them farewell, put her arms lovingly around her sister, Carrie, and told her she would soon be gone. Father and mother, brothers and sisters, weep not for little Willie. She has gone on before you to that beautiful home which Jesus has gone to prepare and to meet her little sister, Katie, who died years before, and little Jamie and Birdie, who died four years ago. Brother White said to me the next day, "When I think of Willie there is a sweet, precious peace that comes to my heart; there is nothing like it."

Sleep, dear Willie, by the side of thy loved ones, safe from all the storms and trials of life, safe in the arms of the tender Saviour who loved little children while here on earth and who said, "Suffer the little children to come unto me."

W. A. Pendergrass.

CASH.—Ervie A. Cash (nee Carter) was born August 30, 1878, in Hot Spring county, Ark.; was converted when quite small at Forest Hill, Ark.; was married to Mr. Elkins Cash November 29, 1895, and died September 18, 1900, near Arkadelphia. She leaves a father and mother, four sisters, one brother and a loving husband to mourn their loss. Her death was unexpected until about twenty-four hours of her departure from this world. She said she was willing to go; left a little infant four days old. We can't understand just why the good Lord deals with his people thus, taking the loving mother and leaving a sweet infant in this sinful world to depend upon some other loving hands. We would say to the bereaved husband that all things work together for good unto them that serve God. The judge of all the earth will do right. He said look unto me all ye ends of the earth and be ye saved, for I'm God, and there's none else. We laid Sister Cash in the cemetery to await the resurrection morn.

McPherson Miller, L. P.

Friendship.

McKINNON.—Departed this life September 5, 1900, in Nashville, Ark., Mrs. Sue A. McKinnon, daughter of Rev. Joseph G. Ward and wife of Rev. H. D. McKinnon, of the Little Rock Conference.

She was born in Kentucky June 11, 1842, but her girlhood was passed in Clarksville, Tenn. Here she was educated, graduating from the Clarksville Female Academy. Her father was transferred from the Tennessee to the Ouachita (Little Rock) Conference in 1860, and the family removed to Arkansas. A young preacher, H. D. McKinnon was likewise transferred at the same time, and after the war he

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and the preacher's daughter were happily married September 20, 1866. She was this itinerant's helpmeet for thirty-four years, an inspiration to his ministry, a support in all his labors and a comfort in all his troubles. Seven children were born unto them. She lived to see most of them grown, and educated, and all of them members of the church and devout and active Christians. With good reason her children rise up and call her blessed, her husband also, and he praiseth her.

Carefully trained in a Christian home, religious from her childhood, accepting intelligently the responsibilities and sacrifices of an itinerant's wife, she developed into a most beautiful Christian womanhood. Pleasant kind, patient, tender, unselfish, generous, industrious, faithful in every duty to husband, children, society and the church, actively useful and abounding in kindly ministrations to all, fervent in prayer and full of good works she lived in an atmosphere of sanctity. No one names her but to praise, as none knew her but to love.

While her husband was stationed in Warren in 1876 she, in connection with Miss Emma VanValkenburg, entered and organized the first Woman's Foreign Missionary Society of the M. E. Church, South. A society on the lines of home mission work had been organized in Nashville, Tenn., some time before, but this society at Warren was instituted expressly for Foreign Missionary work and for the diffusion of missionary information. It raised fifty dollars the first year and a like sum annually for several years directed to the support of a Chinese girl in Mrs. Lambuth's school. When the Woman's Board was constituted by the General Conference in 1878 the society at Warren became at once auxiliary to it.

So always in the presence of household cares, involved in the rearing of a large family under the conditions of poverty and hardship incident to itinerant life, she found time for active service in missionary work, in the Sunday-school, in the prayer meeting, in the revival service, and in visiting the sick and the poor, constrained and sustained by the love of Christ.

Three texts might be inscribed on her monument: "She hath done what she could," "Blessed are the meek, for they shall inherit the earth," "Blessed are the pure in heart, for they shall see God."

J. H. Riggins.

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FIGURE WITH FUNSTON.

HUGHES.—Rufus Augustus, infant son of Brother and Sister John Hughes, Jr., departed this life on Sunday afternoon, September 2, 1900, at their home in Center Point. The stay of little Rufus in the home of father and mother was only of a few months duration, but was sufficiently long to become very dear not only to the immediate relatives, but to many others. He was sick for several weeks, and no doubt suffered greatly, but his suffering was never so great as to prevent a manifestation of his wonderful affection for his parents, especially for his father, to whom the little fellow was strangely devoted. This was indeed a sad dispensation of God's providence, but in his death he has already won his father to Christ and the church and we pray that the bereaved parents may faithfully follow on and finally join little Rufus in that "house not made with hands, eternally in the heavens." Their pastor,

F. N. Brewer.

GRAVES.—On the evening of September 8th, death, unexpectedly to father and mother, visited the home of Brother and Sister Barnett Graves, and took from them their only daughter, Tilda, after an illness of only a few hours. Tilda was only in her sixth year, but was a child of remarkable sweetness, possessing a particularly bright mind, and a very winsome disposition. Her funeral was conducted by the writer, at their home on the day following her death, and I never witnessed a greater manifestation of grief over the death of one so young. We feel that though her stay on earth was so brief, that it was by no means fruitless, for many resolved, while gathered about her lifeless form, that they would live closer to God. Her parents, though broken hearted, rejoice in the hope of meeting their dear child again. Thank God for the Christian religion, how dark this world would be without its comforts! Their pastor,

F. N. Brewer.

JOHNSON.—Little Hellenia, infant daughter of Isaac and Ela Johnson, was born July 23, 1900, and died September 2, 1900. This sweet little babe was laid to rest in the Bunch graveyard. In the resurrection morn it will be one of the Lord's brightest jewels. Parents, do you desire to live with little Helena forever? If so, live faithful to God and in the glad, joyous, eternal day "All will be yours."

W. H. Metheny.

Berryville, Ark.

LEPHIEW.—Mrs. M. C. Lephiew (nee Bullock) was born August 29, 1861. She was married to W. H. Lephiew October 20, 1887, and lived at Baxter, Ark., the last few years of her life, and died while at Parnell Springs for her health August 28, 1900. Our acquaintance with Sister Lephiew was brief, but we had learned to appreciate her many Christian graces. It was said by all who knew her best that "she was a good woman, and if the Bible plan of salvation is the right one, she rests in peace in heaven." We are in great sympathy with the be-

reaved husband and children and many true friends, who are left behind to mourn her loss. And to them we would say,

"Redeemed from death, and grief, and pain,

I soon shall find my friend again
Within the arms of God."

S. W. Rainey.

Monticello, Ark.

Uncle Sam—Well, what have you got to say about paying that money? Speak out, man!

The Sultan—You forget that I am the unspeakable Turk.

The profit of a gold mine depends, not on the amount of rock crushed under the stamps, but upon the amount of gold that can be extracted from the rock. In a similar way the value of the food which is eaten does not depend on the quantity which is taken into the stomach, but upon the amount of nourishment extracted from it by the organs of nutrition and digestion. When these organs are diseased they fail to extract the nourishment in sufficient quantities to supply the needs of the several organs of the body and these organs cannot work without nourishment. The result is heart "trouble," liver "trouble," and many another ailment. Dr. Pierce's Golden Medical Discovery acting on every organ of the digestive and nutritive system, restores it to health and vigor. It cures diseases remote from the stomach, in which they originated. "Golden Medical Discovery" contains neither alcohol nor narcotics.

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

Death Notices.

Yesterday we buried Mrs. Susan Frost, who was nearly 94 years old. She was indeed a "Mother in Israel," a strong Methodist and a devoted Christian. An obituary will follow soon.

J. L. J.

Genoa, Oct. 12.

Dear Brother Godbey—Father has gone home to rest. He died in Mexia, Texas. News came to me yesterday evening. His body will be home Tuesday to be interred. He was out there spending the summer for his health. I leave my meeting at this place to go and pay the last tribute of respect to him. How pleasant to a good man to fall in the arms of Jesus! Fraternally,

J. W. Duncan.

Jersey, Ark., Oct. 14.

Dear Dr. Godbey—I am en route to Berea, Ark., with the remains of my brother, Rev. George W. Duncan. He had been in bad health for a year, and very bad health for four months. He rallied enough to travel, and I induced him to come to

my house in Mexia, Tex., with the hope that a change of climate and the mineral water near me would bring about his recovery. He improved for a time, but finally succumbed to disease, and breathed his last yesterday at 10:15 a. m. My mission is a sad one, and my heart is deeply touched. He was my trundle-bed brother, two years my senior. He was 63 years of age last May. Our talks of the future were frequent, and his faith in God was unflinching. I was with him more in the two brief months that he spent with me than I had been since we were young men. What a blessed hope is that of the Christian, the hope that

"When weeks and months and years have flown,

We all shall meet in heaven."

Your bereaved brother,

T. J. Duncan.

Luther Manship will be the next attraction in the T. P. A. lecture course. The Pine Bluff Graphic says of him: "Luther Manship controls the human passion at will. The press and public have made no mistake in calling him the 'Soi Smith Russell of the South.'"

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PLEASE MENTION THIS PAPER.

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