

The Arkansas Methodist

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"Speak Thou the Things That Become Sound Doctrine."

One Year, \$1.50.
To Preachers, \$1.00.

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NO. 47.

News and Notes.

Meeting of Editorial Committee.

The Editorial Committee of the ARKANSAS METHODIST is called to meet in the Editor's office, 311 West Markham Street, Thursday, November 8th at 2 P. M. The members of the Committee are:

Little Rock Conference—Revs. Jas. A. Anderson, T. D. Scott, T. H. Ware.

Arkansas Conference—Revs. F. S. H. Johnston, A. C. Millar, H. Hanesworth.

White River Conference—Revs. S. H. Babcock, M. M. Smith, S. L. Cochran.

THE NEW YORK CHRISTIAN ADVOCATE says:

"Flitting over the nations is now easy. In the balloon contest last week Count DE LA VANE, who left Vincennes, France, on Tuesday, reached Kief, in Russia, having traveled a distance of one thousand and three hundred and four miles in thirty-six hours. This is the longest aerial journey known to have been made in the time.

AS THE RESULT OF A SMALL fire, there were several explosions of chemicals in the drug store at Warren and Greenwich Streets, New York, on the 29th overthrowing a dozen buildings and badly damaging many others, killing, it is supposed, about thirty persons and destroying \$1,500,000 worth of property.

THIS IS A GREAT YEAR FOR THE South. "Cotton is king" once more. The export of cotton the past year brought more money to this country than the export of any other article, and the money came to the Southern farmers. Also, we are told that the orange crop of Florida is unusually large, and of other Southern crops in general there has been no failure.

A NEWSPAPER CORRESPONDENT who had ridden a bicycle to the Supreme Court building of the national capitol and thought to enter and report proceedings in his wheel costume, was refused admittance by the Marshall and instructed that he must put on a dress more becoming the dignity of the court—

a black walking suit was recommended.

THE EDITOR OF THE RICHMOND Christian Advocate, commending a certain feature of the Confederate Constitution says: "It made the term of the presidency six years and forbade re-election. This had a double excellence. The President, knowing he could not hold the office again, did not scheme for a second term."

No, there was no scheming for a second term of presidency in the Confederacy.

THE SOUTH HAS FULLY AWAKENED to benefits she can derive from manufacturing her own cotton product. North Carolina manufactured last year more cotton than she raised. South Carolina manufactured almost as much as she raised. The shipment of cotton to England fell off last year more than a million bales. Let this go on; our people need the employment that factories will bring, and the aggregate wealth of the country will be rapidly increased by adding to the profit of raising the cotton staple the further and larger profit of its manufacture. There are already 500 cotton mills in the South, representing an investment of \$130,000,000. These 500 mills will work up 1,500,000 bales of this year's crop. Seventy-five per cent of these mills have been built in the last five years.

Indian Mission Conference.

The fifty-fifth session of the Indian Mission Conference was opened at Vinita at 9 o'clock Thursday, Oct. 25, Bishop J. S. Key in the chair. He held this conference at Ardmore last year. Rev. M. L. Butler is secretary; J. M. Porter, assistant. Porter is assistant in almost every work to be done, for he knows everybody and can do everything—a ready and willing and capable man. The conference had, last year, 120 preachers, and reported 20,166 members. Both are increased this year. The weather was admirable, the attendance upon the conference was good. The entertainment was free and comfortable.

The church at Vinita, in which the conference was held, is large

and well furnished. It was erected under the pastorate of B. H. Greathouse. Rev. M. J. Butler has just finished his four years pastorate here, to the great regret of his flock.

There were a good number of visitors at the conference. The Indian Territory is a field for school men, but there were not so many at the conference this year as last. Drs. Craighead and Ellis from Missouri were there. The editors of our church papers, if they find no especial forage here, find interesting matters to note for their columns. Dr. W. B. Palmore, of the St. Louis Christian Advocate, and Dr. G. C. Rankin of the Texas Christian Advocate were in attendance. A brother said the three visiting editors made him think of the Powers planning to gobble up China.

D. M. Smith of the Publishing House was there, and brother Everett of the branch house at Dallas. Dr. J. H. Pritchett, Secretary of the Board of Missions, attended and did good service.

The church in the Territory is developing some worthy schools. The Spaulding Institute at Muscogee, principal Rev. C. M. Coppage; the Hargrove Seminary at Ardmore; Rev. T. G. Whitten; Willie Halsell, at Vinita; Rev. T. F. Brewer. They had representatives at the conference. The schools opened well. A new building is being erected for the Spaulding Institute, a very elegant building, indeed. The minute business of the conference was virtually completed in two days. Bishop Key is a quiet, steady worker, with an eye on the business in hand, and the next item to take up. There was no hitch to the on-going of the work.

There was preaching at 3 p. m., and in the evenings, we heard excellent sermons from Drs. Pritchett, and Rankin, and Rev. A. C. Pickens. Dr. Palmore made a strong speech for the cause of temperance. A good report was made on education, schools, and Twentieth Century collection.

My host, Mr. Parker, says Vinita is the best place in the world. No one can buy a drink of whisky or engage in gambling here. We do not know. We did not hear

that any member of the Conference tried either. The view from our home is beautiful. Here are many elegant dwellings. The roads now are in excellent condition, and late in the after-noons, carriages, buggies and traps are whirling about in every direction.

It would be hard to find a more elegant home than that in which this writer had the honor to be a guest at the Conference. Our hostess, Mrs. Parker, was educated at Howard-Payne, Mo. Her father is a ranchman originally from Georgia. Her mother is partly of Cherokee blood.

This is the fourth visit we have made to the Indian Mission Conference. The first was, we believe sixteen years ago. Great changes have taken place since then. This is no longer an Indian Conference. There are few Indian members in it. The Indians are being rapidly absorbed in the white population. The Government has made them rich. There 30,000 Cherokees, each entitled to 120 acres of land and a pro rata portion of \$2,000,000. Five hundred acres of land will fall to each Choctaw and more money than to the Cherokees in proportion. The people are proud of any portion of Indian blood in their families. My elegant hostess persists in calling herself a Cherokee. Many of the Indian families have educated their daughters and the inducements to intermarriage are great, so we say the Indian population is being rapidly absorbed. Many of the people are enrolled as Indians in whom you detect no trace of Indian lineage.

Mrs. Yarbrough, of Nashville, came to the Conference to represent the Woman's Home Mission work. She spoke to the Conference on Saturday.

This writer had an engagement for Van Buren, Ark., on Sunday and left Vinita at 6 P. M. Saturday.

THERE ARE ONLY THIRTEEN surviving braves of the once formidable tribe of Modoc Indians, and one of these is one hundred and six years old.

Revs. W. C. Hilliard, I. B. Manley, B. A. Few, J. C. Floyd, J. J. Mellard, W. T. Martin, W. S. Bristow, W. T. Locke, H. M. Bruce, Geo. Wilkinson and W. B. Ricks, have sent in new subscribers since our last report.

Educational Notes.

Fortunate Trinity.

Dear Dr. Hoss—You will be delighted to learn that Mr. Washington Duke, of Durham, N. C., has just given \$100,000 for the endowment of Trinity College. In liberality to the institutions of his church he stands at the head of Southern Methodism. At the beginning of this decade Trinity was a greatly embarrassed Methodist college, not having in all forms of holdings as much as \$40,000 worth of property. Mr. Duke set his heart upon this enterprise of his church, and his gifts to it amount to a half million dollars. The gifts of this family amount to more than \$600,000. Through these large benefactions Trinity College now has the largest financial valuation among the educational institutions of Southern Methodism, the Vanderbilt University being excepted. There has not appeared among us a finer example of the faith for which our Methodism has always stood. Wealthy, but modest, sincere, brave, loyal, sound in doctrine, charitable in feelings, energetic in service, he is a noble expression of that grace which builds men on the scale of a divine life. His years have multiplied, but his faith has grown with them. To those among us into whose hands Providence has placed large wealth, he showed the power of its right use. Through you Trinity College sends greetings to all the schools of the church.

John C. Kilgo.

Durham, N. C., Oct. 5.

—Nashville Advocate.

All Southern Methodism doubtless is rejoiced to learn of this princely gift to Trinity. This places Mr. Duke not only at the head of the list of Southern Methodist givers to the cause of higher education, but among the first financial friends of education among Southern men at large. Trinity is to be congratulated. This gift will doubtless inspire many more to give liberally.

A Proposition.

The Board of Education proposed and the conference adopted a plan for unifying their educational work and providing an adequate endowment for their central institution and also for each one of its fitting schools. The purpose of the conference is to raise its Twentieth Century per capita, according to the suggestion of the General Conference, by January 1, 1901, and then to continue its organization and the Twentieth Century movement through five years, asking the St. Louis and the Southwest Missouri conferences to unite with them in raising annually the same per capita of one dollar per annum, which would make an annual addition to the endowment of more than \$100,000, aggregating in five years the magnificent sum of \$525,000. The Missouri Conference believes this

can be done, and is not afraid to undertake it.—New Century Education.

Methodism and Education.

The Methodist Year-Book, presenting the statistics as tabulated up to July 1, 1898, gives the following figures concerning our educational institutions: Total number of schools, 225; value of grounds and buildings, \$16,853,639; total endowment, \$14,543,489; professors and teachers, 3,097; total number of students, 46,408. The institutions are represented as follows: Theological seminaries, 26; colleges and universities, 53; classical seminaries, 61; schools exclusively for women, 8; foreign mission schools, 99; missionary institutes and Bible training schools, 4.—Western Christian Advocate.

Contributed.

BELGIUM'S CAPITAL.

W. M. NEAL.

Cologne.

I left Paris Monday afternoon, the 23d, for a straight-away run to Brussels, or Bruxelles, as they call it in Belgium. The day was hot, the hottest I have yet experienced, and cooped up in the abominable little compartments that characterize these railroads, permitting, as they do, the sun to sweep the full depth thereof whenever the train swerves in the right direction, which is very, very often, I did not have a good time of it at all. The discomforts of travel reminded me that "When I was at home, I was in a better place; but travelers must be content."

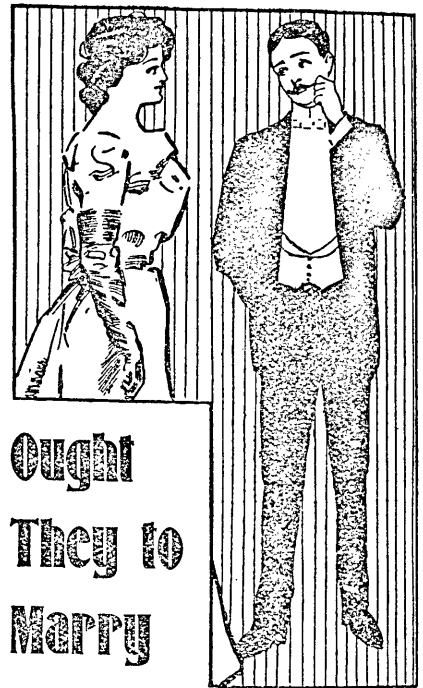
There were compensations, however, as, please Providence, there nearly always are. From Paris to Brussels the train takes you through Picardy, in a northeasterly direction, through as fine a farming country as I ever saw. The wheat fields reminded me of those at home, while the sugar beet, which is cultivated all over France, Belgium and Germany, furnishes a wide expanse of dark green in the beautiful landscape. Occasionally there are hop fields, and kidney bean fields—called corn over here—and oats, not yet ready for the reaper, and potatoes like those that grow back there in Ireland. Your French farmer is a farmer right. There are no weeds in his crops, nor grass. And then, his ditches are clean—he has no fences—and he cultivates right up to the very edge of the beautiful roadways that run every way, and when a wheat field adjoins a beet field, as very often it does, a golden wall of ripe grain rises up and towers above the humble beet, with never a weed, nor a foot path, nor any other evidence of slipshod method to intervene. All this part of France is like one vast garden. So clean is every crop that I found myself wondering that if during all these years of careful cultivation the genus weed had not grown discouraged

and departed for other lands. I presume not, however, as everywhere were men and women with hoe, and spade, and cultivator, and fork, digging and spading and plowing as industriously as the Arkansas farmer does when he "gets in the grass." If our people were as industrious as these French farmers they would soon own the habitable globe, and our farmers are no slouches either. It is about the same in Belgium. I could see no difference, and French is spoken at Brussels by everybody, and French money is current in all the shops. I suppose it is the same everywhere these European countries border on each other.

I like Brussels better than any of the smaller cities I have visited, except dear old Edinboro town. It is more like a French city than I had supposed. The station of the Nord railroad opens upon a public square, which was brilliantly lighted when we arrived at 10 p. m., the four sides of the square being lined with those sidewalk cafes which are so prevalent in France, while several merry-go-rounds, the handsomest I ever saw, except upon the Rue de Clichy, in Paris, afforded amusement for, it seemed, all the children in Brussels. When I had dined at the Grand Hotel d'Empereur, which is, as all the Brussels hotels are, a distinct departure from the hotels I have yet seen, and where English is spoken sufficiently well to enable you to feel at home, I went to bed, thinking of those lines of Byron's—

"There was a sound of revelry by night,
And Belgium's capital had gathered then
Her beauty and her chivalry, and bright
The lamps shone o'er the fair women
and brave men; etc."

for the Hotel de Ville, where the Duchess of Richmond gave that famous ball to the Duke of Wellington the night before the battle of Waterloo, stands up there on a pretty square, its wealth of graceful Gothic beauty free to all who may go to see, and I am going to see it tomorrow. Well, I saw the Hotel de Ville, the statue of Godfrey Bouillon, the first king of Jerusalem, the cathedral of St. Gudule, and then went, somewhat reluctantly, to visit the battlefield of Waterloo. Battlefields of long ago are now usually cultivated fields, with the cottages of contented people dotting the landscape at convenient intervals, and present no features of interest, merely affording punctuation marks in the history of one's travels. It was the same at Waterloo. From the mammoth mound, surmounted by a huge bronze lion, erected to commemorate the victory of the allies, opportunity is afforded for looking out upon one of the prettiest and most peaceful scenes I have ever witnessed. The blood spilled in battle must furnish fertilizing elements of immense value, for the famous fields of Bannockburn and Waterloo are rich with the verdure



And bring children into the world to suffer from an inherited blood taint? People do not realize that foul blood may lurk under a fair skin, and that the fire smoldering in the blood of the parent may break into flame in the flesh of the child. Dr. Pierce's Golden Medical Discovery puts out the smoldering fires of scrofula. It cleanses the blood from disease taints, strengthens the weak lungs, heals the diseased stomach.

"Dr. Pierce's medicine has done wonders for my two sons," writes Mrs. M. Hartrick, of Demeter, 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 one in over a year. My younger son had scrofulous sores on his neck; but has not had any since he commenced to take your medicine."

Use Dr. Pierce's Pleasant Pellets for the bowels and liver.

of crops that look as if they would return a hundred fold to the laborer. At about the spot where Wellington's center was massed now stands the magnificent villa of a wealthy Belgian civil engineer, whose peaceful accomplishments may have brought more wealth, and certainly more happiness, to his land than all the wars that were ever fought. I did not buy any relics at Waterloo, for my good friend Leopold Geysel, the accomplished gardener at the Sacred Heart Academy, in Helena, had warned me, with a twinkle in his eye, that the junk shops of Brussels had long been drawn upon for battlefield relics, and I was therefore proof against the alluring offers of the fakirs.

The royal palace, Brussels, is a handsome structure, fronting the royal parks, which are beautifully kept. In front of the palace and in its shadow I saw a brown-faced, bare-headed woman, selling cherries and other fruit, while right under the portico sat and sewed a nurse while her infant charge slept the sleep of youth and innocence. This means nothing but that the royal palace is utilized for the public good whenever the public happens to stroll that way. I saw a number of American visitors in Brussels, the female contingent of whom were, almost to a woman, prying and buying Brussels lace, much of which may be, for all I know, made in America. I am told it is not all

made here. It was here that I saw my first dog-cart, for they utilize the canine here as they do the diminutive donkey in Ireland, harnessing him to small carts laden with milk, vegetables or anything else the peasant has for sale. The dogs are muzzled—all dogs are muzzled in Belgium, except those led around by hand—and trot along under the cart, usually, though sometimes they are harnessed in front in the ordinary way. They can draw a big load, too, and they tug away when heavily laden just as well as trained horses do.

From Brussels we came to this city on the lower Rhine, passing through a charming country, every available inch of which is in cultivation. The famous Cologne cathedral stands right by the railroad station at which we alighted, and but for the prospect afforded by the promise of a good dinner, I would have inspected it on the spot. As it was I did not see it until the next morning, and then under difficulties, as an immense concourse of people had assembled to see the Shah of Persia, who was to make a visit to it, and I had to run the gauntlet of a score of gorgeously arrayed state, city and church officials, in order to catch the Rhine boat, which, like time, waits for no man. I was not very long in Cologne, but managed to catch a half dozen different smells differentiated in my mind. You remember those lines of Coleridge's?

"In Koln a town of monks and bones,
And pavements fang'd with murderous stones,
And rags and hags, and hideous wenches,
I counted two and seventy stench,
All well defined—and several stinks!
Ye nymphs that reign o'er sewers and sinks,
The River Rhine, it is well known,
Doth wash your city of Cologne;
But tell me nymphs! what power divine
Shall henceforth wash the River Rhine?"

After the lapse of several years I am able to say that Coleridge did not slander Cologne. The stench is yet there, likewise the stinks, and the cause is not far away. Right in front of my hotel, and through the next square, at 5 o'clock this morning, were ranged in line several hundred market women—women seem to do all the hard work over here—selling vegetables and throwing cabbage leaves, pea hulls and other refuse into the streets. And then, the narrow street that runs along under my window is densely populated with people who do not bathe any too much—I know, for I saw some of them making their morning toilets. Perhaps it is dangerous to use the water of the river Rhine, which lies just a block away. But I am off for a trip up the Rhine.

THE RELIGIOUS JOURNAL VS. OTHER MEDIUMS.

In treating on the comparative values of advertising mediums there is a word to be said regarding the religious journal. It certainly holds a unique place among its contemporaries, and a place not easily usurped. While in point of general news matter and *fin de siecle* literature the religious paper must fall behind in the race, a moment's thought will show that these things are made of no account by other weighty considerations.

The religious papers of this country represent not only one class of people, as is sometimes mistakenly thought, but the best class, or cream of all classes, from the church members of the White House to the laborer who owns his little home, takes his church paper and believes in it from cover to cover. At the doors of these—the true democracy and genuine aristocracy of our country—the postman regularly delivers the religious weekly or monthly, from one to six in each home.

These are read, advertising columns as well as editorials.

We recently visited a moderately well-to-do home in a remote country town. On every hand were modern purchases—laborsaving devices, decorative features, convenient luxuries and luxurious conveniences. We knew the sleepy little stores had not furnished these things. A few questions revealed the fact that two church weeklies were depended upon for advice touching the latest and best output of the manufacturing world. Soaps, perfumes, foods, footwear, books, furnishings—the two wide-awake, reliable and relied-upon journals kept this enterprising family in touch with the best firms.

DON'T COUGH

Stop it with Scott's emulsion of cod-liver oil.

A little coughing is nothing—the tickling, that makes you cough once, is some dust; not the least harm. You scratch an itch, and forget it. This cough is scratching an itch.

But the cough, that hangs on and comes back, is the sign of an itch that hangs on and comes back. There is something that makes that itch.

Inflammation: a germ perhaps; it's alive; like a seed in moist warm ground; it will grow if you let it, especially in children.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

The very limitations put upon the advertising columns of the religious newspaper by its conservative publishers enhance by many degrees their productive value. Readers are naturally impatient of the secular magazine that gives 97 pages of profusely illustrated reading matter to 103 pages of solid advertisements. (These figures are by actual count in a current number of a well known secular periodical.) The judicious censorship of the "religious" publisher keeps the columns strong and clean, and puts the matter upon the basis of uniform reliability that is of inestimable value.

It is often said in jocular earnestness that the American people enjoy being "gulled." This is the inversion of a happier truth, to-wit, the American people are by nature trustful and non-resentful. This is true in a marked degree of the classes represented by the religious journals. It is these very qualities that render them responsive to the suggestions of the wide-awake advertisers. A suspicious man would rather go without a thing than run a risk. Readers of church papers, as a rule, are not suspicious. They read and lay down their dollars. They expect a "square deal," and they get it. They are satisfied with what you have to offer. They are not capricious. They believe in the golden rule, and work it both ways.

These are but a suggestive few of the many points in favor of the religious periodical as an advertising medium, and as a medium of information of the best class it is annually growing in strength.

Pure material always invites imitation. Note the "religious" departments creeping into secular journals. But it is the thorough-going, out and out, bred-in-the-bone religious journal that wins every time. Its constituency is of the granite nature—you can build upon it. The story of the two men who built, one upon the sand, the other upon the rock, is not out of place here. Secular journals have, or are apt to have, a shifting foundation. They are a matter of fad and fashion. Religious periodicals are very seriously matters of fact.—A. E. Dunn.

A MEMORIAL SERVICE AND ELSE

REV. JAS. E. CALDWELL.

I have just returned home from a most delightful visit to Stony Point, in the lower part of this (Dallas) county, to which place I was called to preach the funeral of one of my old parishioners, Mrs. Rachel Stell, widow of the late John K. Stell.

This venerable mother in Israel came with her husband from Georgia and settled first in Conway county, Ark., in the early forties, subsequently to this county, where she lived honored and loved by all who knew her, till August 25, 1900, when she departed this life at her

daughter's—Mrs. Eliza J. Frazier—in sure and certain hope of a happy immortality, in the 88th year of her age.

It was my privilege to be the pastor of this family many years, and with religious satisfaction I testify to their even, earnest, Christian lives. Methodism found in them "living epistles, known and read of all men," loving God in sincerity, and serving their generation by the will of God. They leave four children, all members of their parents' church, except one son, and he on this occasion gave good evidence of his purpose to lead a new life. May the God of your parents, Dallas, abide with you and help you keep the resolution to which you gave so earnest and public declaration on this occasion.

A very large, attentive and devout congregation attested the high esteem in which the subject of this sketch was held, and the services were most happy. We had congregational singing of the olden style, verily God was with us, and many wept and shouted in exultant hope of being on board when the old ship of Zion (which hymn was then sung) shall come into port. Even a deaf man caught a few of the rapturous notes of that grand old hymn as the dear people with full hearts sang it on this occasion.

At night, by request, we went to old Temperance Hill, where another large congregation was most attentive to the word and doctrine, "Christ, the hope of glory."

"Instead of the fathers, shall be the children," and it was a great social and religious pleasure to this writer to mingle with them once more, and to see so many of them emulating the example of their sainted parents—my dear old parishioners.

But for my deafness, with greatest pleasure I should have accepted the many, many invitations to visit from house to house in this field of my pastoral life.

With a warm "God bless you," for all, we part with these dear friends in blessed hope of meeting in that "sweet by and by."

Tulip, Ark.

Sneeze and Blow.

That is what you must do when you have catarrh in the head. The way to cure this disease is to purify the blood with Hood's Sarsaparilla. This medicine soothes and heals the inflamed surfaces, rebuilds the delicate tissues and permanently cures catarrh by expelling from the blood the scrofulous taints upon which it depends. Be sure to get Hood's.

The non-irritating cathartic—Hood's Pills.

FOR BILIOUSNESS, MALARIA
CONSTIPATION, TAKE

BOND'S LIVER PILLS

One is a Dose. Gentle, Effective

Contributed.

LETTER FROM OREGON.

REV. F. A. LARK.

Dear "Methodist"—Please let me note a little from Oregon.

We have been changed from Lebanon to Corvallis, a town due west of Lebanon, about twenty-two miles. This place is just across the Willamette river—on its very banks. We are at the foot of the Coast Range mountains. Their lovely outlines are to the west and north of us. About twenty miles due west, nearly that, Mary's peak towers up two thousand feet in the sky. At the present time the sun sets behind it. It is a fine scene, while old Sol sits on its highest point, then falls behind it, throwing up on the hazy clouds his gold, and silver, and gray. I saw this very scene yesterday evening.

We have a fine little parsonage here at Corvallis; has six good, large rooms and two halls in it. I guess this is sufficient for me and my large family(?). My wife's sister, Miss Ruth Thomas, lives with us. She is attending college here. Corvallis is the site of the Oregon State Agricultural College. This is a splendid school, comprising many useful subjects. There are seven buildings on the campus, lighted by electricity, those needing it. Each one for some department of school work. There are over four hundred enrolled in the college now. Excuse my digression. To continue, we have also a very neat little church here; a good large auditorium, with nicely arranged Epworth League and Sunday-school rooms, which may be thrown open. Thus seating a very large congregation. I preach here every Sunday evening, and twice a month at 11. I go twice a month at 11 to my country appointment at McFarlane's Chapel. I have a splendid church there; noble, good people. We like our work very much. I long for a good year in God's work. I see many hard things before me to do. The Corvallis parsonage is on the same block with the Willamette district parsonage. Will live close neighbors to our presiding elder. We think it will be very pleasant for us, for Rev. E. L. Fitch, our P. E., is seemingly a very good man, with a very devoted Christian wife.

Will you indulge me with a few personals? I find living here at Corvallis Rev. P. A. Moses and family, part of them. Brother Moses is a former Arkansan, having formerly lived at Van Buren, Ark.; taught in the schools there and also at Fort Smith. He has labored long in the service here and now rests from his labors, in the superannuated relation, having a good home, with all his sons and daughters doing well, and all but one living near him. He has a true companion, a typical Southern lady, the sister of the sainted Brother

"Look Before You Leap."

If a dealer attempts to sell you a substitute when you ask for Hood's Sarsaparilla, his only object is to make more profit on the substitute, which is always inferior and unsatisfactory. Therefore be sure to get Hood's.

Scrofula—"For years I had scrofula sores on my back. I took many medicines without avail and thought I could not be cured. Then I began taking Hood's Sarsaparilla and it entirely cured me. My health is now perfect. I am a trained nurse, and recommend Hood's for all blood diseases." J. D. Torrey, 46 W. Main Street, Fredonia, N. Y.

Hood's Sarsaparilla
Never Disappoints

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

Masey Howell, of Alma, Ark.; also the sister of Mrs. Labe Southmayd, of Van Buren, Ark. She is devoted to God's work. May their sun of life go down in peace and glory.

I also find here Dr. Standlee, a former practitioner of Southern Arkansas. He is a near kinsman of Dr. Biggs, formerly a preacher in the Little Rock Conference. They are true to our church here—he and wife and son. There are several sons, one a leading physician of Eastern Oregon, and, by the way, a former student of Hendrix College. The Hendrix boys are scattering out well. One son is a professor in one of the medical schools of St. Louis. I find several other Arkansawyers here. I feel at home among them.

Quite a lot of us Arkansas preachers here. Brother H. S. Shangle is now off of the district as the time limit would no longer allow him to be a "beloved." He could have still done fine work for us as P. E., but the limit—a good thing, as other places needed his individual labors. He seems to do a great work wherever he goes. No man, I suppose, could have done more for Oregon Methodism than Rev. H. S. Shangle. Brave, honest, true, careful, devoted. He now has the Harrisburg work.

Rev. W. B. Smith is here, laboring away. Is now stationed at Albany. Whom should I run across in Oregon but Brother J. D. Sibert, the "biggest" preacher in the conference—Jeff Davis Sibert. He tells these "Northerners" here that is his name, and still they like him, every one likes Brother Sibert and his wife, who knows them. He is doing a fine work on the Junction City work. Rev. E. F. Wilson, formerly of the Little Rock Conference, is one of the Arkansas crowd. He has the Medford station, a good charge, and his people were anxious for his return. His brother, Rev. L. C. Wilson, came here with him,

but on account of his wife's health he only stayed one year, and now has gone to the Pacific Conference and is stationed at Red Bluffs, Cal., one of the best works in the conference.

But to my surprise, again, I find here the bright, happy, sprightly Rev. C. A. Hyatt. He hails from South Arkansas, and is an old schoolmate of my very dear friend, Rev. F. Hutchinson, a member of the Little Rock Conference. I was glad, so glad, to meet Brother Hyatt. He is young, but ranks as a leading young preacher in Oregon, holding the best works in the conference. And—well, he was the only preacher in the conference unmarried, after I left the "singular ranks," but he has done likewise. He was married on the 3d of October by the writer to Miss Mayne Winniford, of King's Valley, Ore. Brother H. was a little excited while we were driving out to the Bird's home, and after, too. I wonder why people get excited when about to get married? I felt strange and acted peculiar. I remember how I bought a ticket and walked off without paying for it, and how I stuck a paper of Dr. Page's in my pocket, and how he excused himself and begged for it, as he wished to file it, and I said: "I do not need it but—" He started out by buttoning and unbuttoning his overcoat five or six times, one succeeding the other, and pulling off and back on one of his gloves with no visible need of it, and he talked incessantly all the way, never saying but one or two bright things. For instance, he speaks of the depot agent as if he were the agent and the agent were going to get married, and while riding down a steep hill he says earnestly, "Those hills here are very steep," and looked as if he were using good English, and to cap it all, he bought a ticket from a little station. Wren, for himself and wife, to Corvallis, and thought sure he had gotten it for Albany, ten miles further on, where he was anxious to go. Brother Hyatt has married a very estimable, educated, consecrated young lady. They surely have a future of brightness before them. They went immediately after marriage on their way to Coquille City, where Brother Hyatt is to be this year. He has one of the best fields in the conference.

Well, I quit, promising not to be so long next time, if you will publish this.

How Far Can a Bell be Heard?

When "bell metal" was exclusively made of copper and tin a bell was hung in New York reputed to have been heard thirteen miles—a sort of world's record. But that bell weighed ten tons. There is a bell foundry in Hillsboro, O.—the C. S. Bell Company—that manufactures bells from crystal metal, alloyed by cast steel, having so great volume that the distance their mellow tones

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will cover is limited only by the size of the cast. This new bell metal is a wonderful discovery, because it can be used with equally striking effect in the small bells for farm and school. C. S. Bell Company makes a very attractive offer to churches in the way of liberal discount, and a novel way to get the money together. This method of getting a fine bell could also be applied to supplying village schools and fire companies. An illustrated catalogue will be sent any one interested in the purchase of a bell. This catalogue gives the experience of hundreds of purchasers and makes many useful suggestions.

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.

Contributed.

The Twenty-fifth Anniversary of Vanderbilt University.

S. H. BABCOCK.

October 21-23 brought together distinguished representatives from more than thirty colleges and universities to participate in the celebration of the twenty-fifth anniversary of the life of Vanderbilt University. Your space will not permit more than the briefest outline of this the greatest occasion in the history of education in the South.

Dr. Andrew Hunter, who offered the prayer when the corner stone of the main building was laid a quarter of a century ago, made the opening prayer on this occasion.

The sermon of Bishop E. R. Hendrix on "The Mission of a Christian University," and the addresses of Bishop R. K. Hargrove on the "Organizers and Founders of the University," were both of a high order of merit and will be given to the church in the Christian Advocate.

The address of Prof. E. E. Barnard, an alumnus of the University and an astronomer of national fame, was impressive of the worth of testimonials of the high character of the man which Vanderbilt sends forth from her halls.

The 3,500 Vanderbilt alumni have distributed themselves throughout the nation and many of them have taken high rank and adorn their chosen professions.

At the auditorium Tuesday morning a great audience of citizens, students, alumni and educators from all points of the compass assembled to witness the presentation of Kissam Hall and to hear the address of President Arthur T. Hadley, of Yale University, on "The Direction of American University Development," and Chancellor Kirkland on "Twenty-five Years of University Work." President Hadley said: "It is worth coming a thousand miles to face such an audience." This writer thought, when the president had finished his address, it is worth coming a thousand miles to hear such a man.

An extract from Chancellor Kirkland's resume of Vanderbilt history will present better than any words of mine what the university has done and what it is.

"The growth of the University has been so steady and so gradual that its extent can only be realized by a direct comparison. In 1875 our grounds had cost us \$135,000; today they are worth three times that amount. At that time we had an equipment costing \$10,000; this has grown to five fold that amount. Then we owned only one university building for purposes of instruction; now our work is done in nine public buildings, which represent an expenditure of nearly \$600,000. Our endowment has increased from \$300,000 to \$1,250,000. Our four departments have grown to seven,

and the enrollment of students has increased three-fold. Our professional schools are all under the immediate charge of the Board of Trust, so that one harmonious organization runs through our whole system. The large increase in the work of the university can best be seen through a few statements in regard to the Literary Department. In 1875 only about twenty courses of instruction were available in the actual work of the year; now the Literary Department offers seventy-three whole-year courses of instruction. The teaching corps has grown from ten to twenty-eight. There has been an increase in instructors, therefore, of 280 per cent and in the work offered of 350 per cent. In all this the cost of instruction has increased only 50 per cent, which may be regarded as a proof of economy that has been not always wise, but necessary."

The reception given by the chancellor and his wife to President and Mrs. Hadley, as also the reception given in the university chapel to the guests of the university, and the banquet in Kissam Hall were occasions long to be remembered. Kissam Hall, the gift of W. K. Vanderbilt to the memory of his mother, will cost \$125,000. It is five stories high and will accommodate 200 boarding students. It will be up to date in all of its appointments and will be an attractive home for students during their university life.

Don't tell anybody, but Dr. Hunter actually wore the cap and gown, the costume for the officers and faculty of the university. When he got it on he wanted a looking glass and said, "We ought to have our pictures taken." Bishop Galloway said, "Why, doctor; you look like a supreme judge in your university robes."

Methodist Orphanage.

The regular annual meeting of the board of directors of the Arkansas Methodist Orphanage of the M. E. Church, South, met at the office of Rev. James Thomas in the city of Little Rock, October 24, 1900, with the following present: Rev. J. R. Cason, president; George Thornburgh, treasurer; Revs. J. B. Stevenson, E. A. Tabor, Jas. Thomas and M. M. Smith.

Rev. W. E. Thompson was invited to advise with the board.

In the absence of the secretary, George Thornburgh was elected secretary pro tem.

The following resolutions were offered by Revs. James Thomas and E. A. Tabor and adopted:

"Resolved, That the Arkansas Methodist Orphanage of the M. E. Church, South, be located at Little Rock.

"Second. That this board appoint a committee of seven to secure necessary buildings, employ manager and help to open the orphanage by January 1, 1901, or as

soon thereafter as sufficient funds can be secured to defray expenses.

"Third. * * * * *

"Fourth. That a public cash collection be taken at each of the approaching annual conferences and be turned into the treasury to defray the immediate expenses."

The following-named persons were chosen to compose the committee of seven provided for in the resolution, viz.: James Thomas, George Thornburgh, P. W. Crawford, Sr., W. E. Thompson, J. T. W. Tillar, P. P. Byrd and V. Y. Cook.

Rev. W. E. Thompson was requested to present the claims of the orphanage to the three annual conferences.

It was resolved that the secretary of each of the three conferences be requested to publish the constitution of the orphanage in the minutes of the conference.

The Arkansas Methodist and the Little Rock daily papers were requested to publish the above proceedings and all papers in the State friendly to the good cause copy the same.

The Orphan's Home.

REV. J. R. CASON.

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." (Jas. 1:27.)

From the above statement we must conclude that the supreme test of true religion is in the recognition and discharge of obligation to helplessness. This is true both in its application to the individual and the church. Without benevolence all else is "as sounding brass or a tinkling cymbal."

It is gratifying to observe its growth in the rapidly increasing and enlarging organized charities of the Christian world. On the battlefield the disabled soldier receives from his foes the kindest attention. "Red Cross help and surgical aid of every sort hasten to his relief." In every Christian land in both church and State, there is increased consideration and provision for the unfortunate of every class. The church through indifference to organized charity loses the spirit of her Master and forfeits the confidence of the world. The time has come when the Methodism of Arkansas should make some organized provisions for the proper care of orphan children. It is important that we supply ourselves and families with churches and schools. Without a loss of zeal in other interests heretofore engaging our attention, let us now go to work in good earnest on the distinctively charitable side. In this work the Methodism of Arkansas is behind that of other States. Not only this; we are behind the Baptist brethren of our own State. Their Orphan's Home, located at

Monticello, Ark., is doing a great work. While its establishment is highly commendable and an honor to the Baptist Church of Arkansas, it should stand as a rebuke to our lack of activity and provoke us to good works. J. R. Cason.

Monticello, Ark.

A Statement of Facts.

Bro. R. K. Wilkerson's "Inquiry," in the METHODIST of Oct. 24, makes this statement necessary. He is a steward on El Paso circuit, and the organization which he mentions is at Vilonia, on said circuit. He speaks of "expelling members" and the grounds for such action. Whereas, it is not, nor ever has been the purpose or desire of the pastor or presiding elder to expell any of the people referred to by Bro. Wilkerson. The facts are these: A large number of the members at Vilonia claim 1. That they could not get justice in the M. E. Church, South. 2. That the regular pastors sent to them by the Annual Conference did not preach a full and complete gospel, and therefore could not hold them satisfactory meetings. 3. Went and organized themselves into a separate and distinct organization and hold their private and public meetings and secure such persons as they desire and can to preach to them.

Now the pastor and presiding elder have done nothing more than to recognize what those people have done. They have of their own free will and accord gone out from us. They, I suppose, do not think the Methodist Church holy enough for them. We regret their action; we have never said they were not good people. Our doors are open to them when they want to return and be loyal to the church, and true to her regularly authorized ministry, and if they will not do that, much as we regret to see them go, we can only wish them well and move on as best we can without them. M. M. SMITH.

Death Notice.

Brother Godbey—It is made my painful duty, by the request of the family, to chronicle the death of a bright and hopeful young man in the person of Dr. Alexander Breath-wit. He died September 15, 1900, at the age of 31 years. He was by nature a bright young man and by hard study at the public schools, then at Altus and Hendrix College, he was prepared to enter a school of medicine at Louisville, Ky. After coming home he entered the practice of medicine at Ogemaw, Ark., building up a good and substantial reputation in his profession, but the good Lord called and he went to his reward. He was noble and true, loving his parents, brothers and sisters, having ambition and energy worthy of emulation.

John F. Carr.

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Renew your subscription.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

November 11: The Rich Man and Lazarus. Luke xvi. 19-31.

Golden Text—"Lay up for yourselves treasures in heaven." (Matt. 6-20.)

Time—December, A. D. 29.

Place—In Perea.

Few among the parables uttered by our Lord have called out as many diverse opinions as has the parable of Dives and Lazarus. The most plausible explanation that we have seen connects it closely with the parable of the Unjust Steward, which is recorded in the former part of this 16th chapter of Luke, and which contributed the text of our last week's lesson. A few verses intervene between the recital of the two parables, and the matter of these verses, the matter of covetousness and a general neglect of the spirit of the Mosaic law on the part of the Pharisees, while they pretended to very scrupulous observance of the same, may have modified the terms of the parable we are now to study. Yet the general drift of the parable is the same as that of the parable of the Unjust Steward. In this latter we found the teaching to be that we should make proper use of our opportunities, our means, in this life, in view of our relation to a life to come. The Unjust Steward is an example of a man who did make a prudent use of his opportunity. In Dives we have an example of a man who did not make use of his opportunity.

Dives is described as having abundance of the goods of this world. He fared like a prince. He is not charged with any monstrous vice. He is intended to be understood, doubtless, as a man who indulged in petty charities, such as giving the crumbs from his table to men whom he permitted to lie about his gate. It is the picture of a luxurious, hard and selfish man, who will toss a penny to a beggar because it is respectable to do some charity, or because that is the easiest way to get rid of beggars, but as to taking a tender interest in suffering humanity and relieving it, a thing he is well able to do, that is not in his program.

As to the picture presented in Lazarus, he simply represents opportunity for and a crying call for help from the rich man. It is not intended to intimate, on the one hand, that the riches of Dives made him any the worse, or, on the other hand, that the poverty of Lazarus made him any the better; they stand for want crying by its circumstances to plenty for relief, and crying in vain for any adequate relief.

The scene changes. Dives is in hell; Lazarus is in Abraham's bosom, the heaven of heavens. Dives disregarded his opportunity to help Lazarus, and now he calls piteously for Lazarus to help him—he has failed to do just what the Unjust Steward was swift to do. But it

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is all over with him. When Abraham reminded him of the facts of his former life, he did not even undertake to argue the case. He simply took up another request as to his brethren, that they should be warned not to live as he had lived.

Incidentally there are several questions with reference to the future here touched upon. Rewards and punishments; eternity of the relations into which we enter on going out of this world; the sufficiency of revealed religion, without any helps from the regions of the dead, if we will only attend to what is revealed. These are all important truths, and are taught in an incidental way, but we think the main teaching of the parable is as we have indicated.

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Epworth League.

November 4: Paul and Livingstone.
A Contrast.

It is proposed in our lesson to set before us two great lives, that of the apostle Paul, the great apostle of the Gentiles, and that of David Livingstone, who was also a bearer of the gospel message to heathen people.

Both of these men were gifted far above the ordinary level, but the imperial dignity and philosophic clearness of Paul's mind must place him in far higher estimation for natural talents than the African explorer.

Both these men were possessed by a lofty purpose. Paul, by an extraordinary experience, was suddenly swept into a new world, as it were, and the vision of life changed upon his view, so that convinced, conquered, inspired, he counted all things loss for the excellency of the knowledge of Christ Jesus, his Lord.

The Christian movement was in its beginning. The Roman empire included, virtually, the civilized world. Paul was already acquainted with its philosophies, and equipped with its best learning, and guarded in his personal rights and dignity by Roman citizenship. He was acquainted with the Hebrew, the Greek and Latin languages, and could speak in all. He needed no training school save that through which the providence of God had already led him, to make him a missionary to the world.

In his work Paul struck at the great centers of learning and power. He grappled with the highest dignitaries and planted the faith of Christ in the minds of the learned and influential. His work was the direct proclamation of the message of salvation, the holding forth of the cross of Christ.

Paul is a conspicuous figure at the high tribunals of the world, the courts of governors and kings, and of the Areopagus. He is historically, after Jesus himself, the central light of Christianity.

Paul's courage was sublime. No danger daunted him. His career was through foes of every sort and afflictions manifold, but always unfaltering. Manly dignity never reached a higher development than in the character of Paul. His mind was clear, his conviction unquestioning, his motive all-controlling, his courage sublime, his will inflexible.

Livingstone, too, had a great purpose in his life. That purpose was to save mankind. A Christian in faith and spirit, he sought to do a Christian's work. It was not clearly outlined. No doubt he loved adventure, but he loved his race and the cause of God above all. Providence led him into vast and benighted lands. What he could do there he hardly knew. The Royal Geographical Society of England sent him and supported him in Africa. He sought to give the world better knowledge of the Dark Con-

tinents, and to draw the sympathy of the Christian world thitherward. When he found himself in the midst of barbarous and benighted people he felt toward them as a father. He tried to teach them and help them. There was a Christian civilization with which he sought to put them in touch, and for this he devised to put interior tribes in connection with the merchants of the coast. There was a Christian faith which could do more to purify and inspire personal life than aught else, therefore he taught these savages the Christian faith. The thought of Livingstone was not alone to present the story of Christ; he dealt with minds so benighted that only the simplest rudiments of faith could be taught them; the simplest morality enjoined. Livingstone was, in the best sense, a lover of mankind. He preferred his labors among the Africans to a pleasant home and honors in England. He chose to give his labors and his life for Africa.

Paul came to the end of his career with the spirit of a conqueror and the vision of a prophet. He was satisfied. He was triumphant. He saw the future of his work; its wide waving harvest. He saw, beyond life's shadows, the heavenly glory. His message to the world is, "I have fought a good fight; I have kept the faith; I have finished my course. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

Livingstone, toiling and suffering year after year among naked, savages, sleeping in their huts upon the ground, riding the ox under the tropical sun, disappointed in his hopes but unyielding in his devotion; lost for years from sight of the civilized world, died at last, weary and bewildered, knowing not what fruit his labors might yield; knowing not but a thousand years of darkness might still be the lot of Africa. His journals reveal the gentleness and humility of a child, but tell us too plainly that upon his mind the shadow of the Dark Continent rested like a nightmare. This is one of his latest records, as his life drew to a close: "19 March, birthday. My Jesus, my king, my life, my all, I again dedicate my whole self to thee. Accept me and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be. David Livingstone."

Again he wrote, "9 May. I don't know how the great loving Father will bring all out right at last, but he knows, and he will do it." His faith was not disappointed. Stanley reached the good man before he died and brought back to the civilized world the tender story of the last days of this simple hearted, brave and loving disciple.

It was the life of such as Paul that made the life of such as Livingstone. Paul was a Christian to

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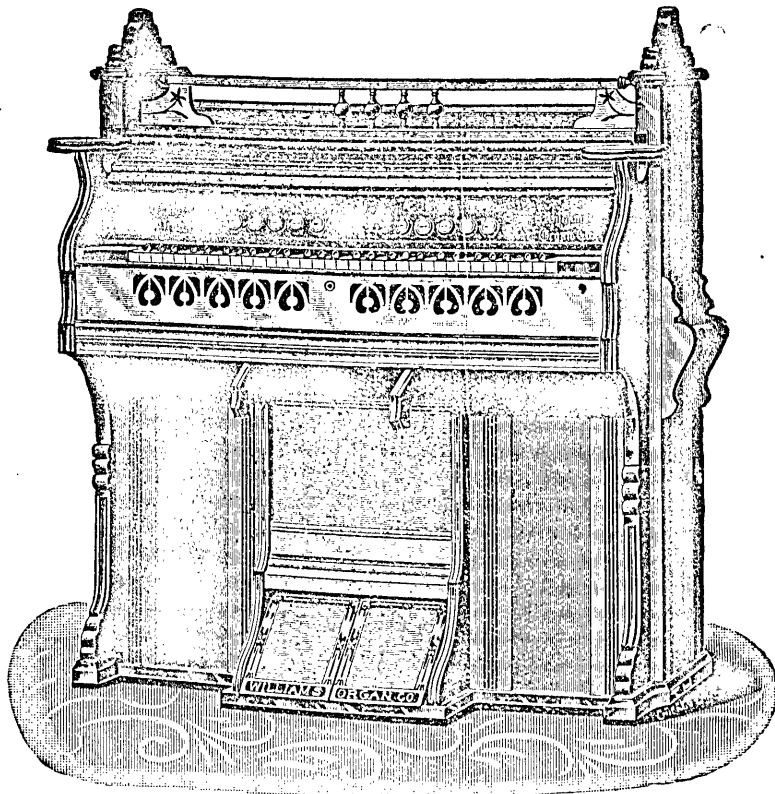
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THE ARKANSAS METHODIST.

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

WEDNESDAY, OCTOBER 31, 1900.

BOGARD ENLIGHTENING THE WORLD.

We have been wont to speak only good of our brethren of the Baptist Church and to wish them godspeed in their labors, for in good sooth they are worthy.

But there is one Ben M. Bogard, who ministereth to the Baptists at Searey, Ark., who behaveth himself unseemly; therefore, we have somewhat to say unto him, for behold, is it not written, "If thy brother trespass against thee, rebuke him?" Brother Bogard writeth to the American Baptist Flag concerning the "Origin, Doctrine and Practice of the Methodist Church," and thus he writeth: "The Methodist Church was founded by John Wesley in 1784. The highest authority there is for the existence of Methodism is that of John Wesley. It began in 1784, or over seventeen hundred years after the Lord established the New Testament church, and it is therefore that much too young to be the church of Jesus Christ."

In answer to this we kindly suggest to Brother Bogard, that the Methodist Discipline correctly defines the visible church as a "congregation of faithful men, in the which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance."

Teaching the doctrine of Christ and administering the sacraments as Christ ordained makes the church of Jesus Christ. The particular form of organization and government to accomplish this makes this church of Christ Presbyterian, Baptist, Episcopalian or Methodist. Wesley, who was an Episcopalian, organized a distinct method of spreading scriptural holiness over the land, and called it the Methodist Episcopal Church, and near the same time certain Baptists, breaking off from the Primitive Baptist Church, organized the Missionary Baptist Church. Now, lest Brother Bogard should be cast down in spirit, seeing that his logic also excludeth him from the church of Christ, we would comfort him by the assurance that the faithful teaching of Scripture truth, and right administration of the sacraments makes the true church of Christ, and keeps it upon the true foundation. What men devise is simply the varied forms of making this propagation of the faith effective. Let Brother Bogard hold to the faith in Christ and choose his own method of promoting it. We shall do the same. So we will be Baptists and Methodists. Let us both abide in the church of Christ.

As for us Methodists, our excellent book of Discipline which Brother Bogard loveth not, declareth: "Holy Scripture containeth all things nec-

essary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation." There is our foundation. Is John Wesley the sole authority for this?

John Wesley is not authority for anything we do, even in the method we use, to promulgate the truth. The class-meeting he established, the itinerary he established, but it is not authority but utility which perpetuates methods of church work. Somebody certainly devised the first horse collar, but does Brother Bogard say he is the only authority for using a horse collar?

But Brother Bogard seeketh to set forth that Methodism teacheth not according to Scripture, and so proceedeth: "To begin on, it teaches that men are saved by becoming good, by faithfully adhering to right actions." Ah, how much we wish our brother loved the Methodist Discipline better, for if he had given good heed would he not have read therein, "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith and not for our own works or deservings; wherefore, that we are justified by faith only is a wholesome doctrine, and very full of comfort." But if Brother Bogard is seeking some way of salvation in which good works are not required, we commend him again to the Methodist Discipline, which admonisheth him after this manner: "Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known as a tree discerned by its fruit."

Brother Bogard further objecteth to Methodism, saying that its doctrine is that "notwithstanding regeneration, salvation is a thing of the future and depends on our ability to hold out faithful to the end." Ah, truly for thus it is written, "He that endureth to the end the same shall be saved," and thus again, "Be thou faithful unto death and I will give thee a crown of life," and many other Scriptures we might add. If Brother Bogard will not read the Methodist Discipline he ought to read his Bible.

But Brother Bogard abhorreth Methodism. He says of it: "It is dishonoring to God and is a fruitful source of infidelity. As many infidels have been made by it as by any other one thing." Well, we have not known that. It is all new to us. We thought instead of making infidels Methodism had made more professed believers in Christ than any other denomination of Chris-

tians in the land, even more than the Baptist Church has made.

Again Brother Bogard saith: "Methodism has three baptisms, sprinkling, pouring and immersion." The Bible tells us there is but one baptism." Well, we Methodists had understood there was but one baptism, but had thought baptism to be a symbol of inward cleansing by the Spirit, and that it was meant to teach the need of that cleansing and to say to all who enter the church visible, that just as you come into this visible body of Christ by this symbol of purifying, so without the washing of the Spirit you do not enter the spiritual church. Indeed, we have been so foolish as to suppose that true baptism is only of the Spirit and that John the Baptist himself taught that he was dealing with the symbol of it when he said, I indeed baptize you with water, but he shall baptize you with the Holy Ghost.

Again, we thought that the particular mode of applying or presenting this symbol was not important, and that it was still the same in meaning and accepted to the same end, and had the same result, whether water was applied by one mode or another. In short, we had no suspicion that we had three baptisms, and cannot understand it yet, though Brother Bogard sees clearly that we have. It is much like a case we have heard about. A farmer had put some corn in a sack, and some in a washtub, and tied up some in a sheet and put all in the wagon and started to mill. But passing a neighbor's the neighbor's boy looked over the wagon bed and said, "Hie, you got three guians to mill." The man thought the only significance in his transaction was in getting the corn to the mill and that in spite of sack and tub and sheet there was but one "guine to mill."

Methodists do not see why the Baptists might not as well say when some people kneel to receive the sacrament, and some take it sitting that there are thus two sacraments. Methodists give no attention to this question of mode in baptism. They do not go about telling other people that they have not been baptized at all and are not in the church at all because they have not been sprinkled. Only when attacked and unchurched on such frivolous ground they sometimes defend themselves.

Of the Methodist Church Brother Bogard says: "It has three orders in the ministry—deacons, elders and bishops." No, Brother Bogard, Methodism holds that there are only two orders in the ministry. These it calls deacons and elders. It holds, as you say the Bible teaches that elders and bishops are two titles for the same office. You have mistaken Methodism here, as in many other things; that is all.

But let us hear the conclusion of the whole matter. Brother Bogard

sums it up in these words: "If after facing these facts we still regard the Methodist Church as a church of Jesus Christ, then we may receive its baptism as valid, and partake with it of the Lord's Supper. If, however, we conclude that its origin, doctrine, and practice are not scriptural, we cannot recognize it as a church of Christ or receive its sacraments."

Many Methodists are Christians and will get to heaven, but their church and its doctrines are hindrances rather than helps to them in the matter. They should leave the Methodists and join the church of Christ, which he established himself."

We have attempted to present the salient points in Brother Bogard's article, quoting central statements upon his various propositions. If any of our readers desire the full text of the production to frame, they can secure it by ordering the American Baptist Flag of October 11th, issued from St. Louis. Meantime let us endure this boycott upon Methodism which our brother has proclaimed. Possibly when Bogard forsakes us the Lord will take us up.

Nashville Notes.

Vanderbilt University paused in her majestic march to plant a golden mile post on her twenty-fifth birthday. The brilliant and imposing exercises of the occasion will widen and strengthen the university's influence. The programme as published in the "Methodist" last spring was carried out with little change.

Drs. Hunter and Babcock and Mr. W. C. Ratcliffe represented Arkansas at the celebration.

Rev. Thos. A. Hearn, for several years a missionary in China, will do work as a student in the university this year.

At the recent session of the Tennessee Conference of the M. E. Church a man twenty-eight years old was appointed P. E. The secular press remarks that Bishop McCabe discovered something in him that no other Bishop had seen.

The Tennessee Conference of the M. E. Church, South, met at McMinnville October 24th. The conference was last held at this place in 1858. Ten members of the conference who were present then are still on the roll. The membership of the church has grown from 31-111 to 67,497.

C. J. G.

Conference Notices.

CONFERENCE CLAIMANTS.

Please call attention of pastors to the fact that it is very important that all bring up the full amount assessed to their charges as conference claims for the support of superannuated preachers and widows and orphans of preachers. This assessment is ten per cent of salary assessed for the preacher in charge.

Statements are already coming in from claimants, showing that their needs are pressing. God bless the dear old men. Brethren let us make their paths as smooth as possible. Yours lovingly,

Lewis B. Hawley,
Pres. Joint Board.

Arkansas Conference.

FIRST YEAR.

The class of the first year, Arkansas Conference, will meet at the Central Church, Fort Smith, Tuesday, Nov. 13, at 8 o'clock A. M. S. F. GODDARD, Ch'm. Com.

SECOND YEAR.

The Committee and Class of the Second Year are requested to meet at Central Methodist Church, Fort Smith, Tuesday, Nov. 13th at 8:30 A. M. The class should come prepared for a written examination.

A. C. MILLAR, Chairman.

FOURTH YEAR.

The Class of the Fourth Year of the Arkansas Conference will please meet the Committee in Central Church, Fort Smith, at 8:30 A. M. Tuesday, Nov. 13th. The examinations will be in writing.

GEO. W. HILL.
WM. SHERMAN.
J. W. HOUSE.

FOR ADMISSION.

Candidates for admission on trial in the Arkansas Conference will meet the committee at the First Methodist Church, Ft. Smith, Ark., Tuesday, Nov. 13th, 9 a.m.

F. S. H. JOHNSTON.
O. E. GODDARD,
Committee.

REDUCED RATES.

Reduced rates may be had over Frisco, St. L. & I. M. and Choc-taw route by all persons attending the conference session at Fort Smith by attending to following instructions. Purchase full fare single trip tickets at starting point, obtaining convention receipt from agent, which, when signed by me, will entitle to return passage at one-third fare.

Henry Hanesworth,
Conf. Secretary.

Little Rock Conference.

FIRST YEAR.

Let the committee and class of the first year meet at Central Church, Hot Springs, at 10 o'clock, Tuesday, the 20th. Let every member of the class be present, if possible.

R. W. McKay, Chairman.

FOR ADMISSION.

The committee on admission for the Little Rock Conference will meet at Hot Springs, Tuesday, Nov. 20, hour and place arranged after arrival in the city. I desire the P. E. s to furnish me the names of all applicants from their district for admission on trial, re-admission or admission from other churches.

T. D. Scott.

White River Conference.

Dear Dr. Godbey: Please announce that the White River Conference will meet Wednesday,

Nov. 28, instead of Thursday, Nov. 29. Fraternally,

Chas. B. Galloway.

The members of the White River Conference will note that the Conference meets one day earlier than has been previously announced, which will be on Wednesday, Nov. 28th. Free entertainment will be provided for all members of the conference. The wives of all preachers, and any others who may desire to attend, will receive free entertainment, provided the undersigned is notified of their intention to come; which notice must be mailed to reach Jonesboro not later than Nov. 20th, and an earlier notice would insure more comfortable quarters, and be quite a favor to the Entertainment Committee. We invite all, and will entertain all who come, if we are given proper notice. There has been no smallpox in Jonesboro since last June, and our Board of Health assures us that the sanitary condition of our city is as good as any town in Northeast Arkansas. A reception will be tendered the conference on Tuesday evening, Nov. 27th, in the Auditorium of the First Methodist Church. Dr. Bennett, the former Secretary, will no doubt kindly secure and announce R. R. rates.

Respectfully submitted,
Frank Barrett.

Personal.

Rev. Fred Little, Augusta, says: "We will come up with temporalities at conference."

Bro. Hammons, of Hunter Memorial Church, has our sympathy in the death of his son.

The temperance people of Osceola have secured an order prohibiting the sale of liquor at Osceola, under the three mile law.

Dr. Hunter was in on Thursday. He expressed the fear that he would not be able to cross the ocean, but has not given up the trip yet.

Brother L. A. Moore, of Searey, called Thursday. He will move to Paul's Valley, I. T., soon. We regret to lose such men from Arkansas.

Rev. W. F. Evans, on his way to Pine Bluff, called Friday. We are glad to know that he will take regular work at the approaching Little Rock Conference.

Revs. J. B. Stevenson and J. R. Cason were in the METHODIST office Wednesday. They came to attend a meeting of trustees of the Methodist Orphan's Home.

Rev. John P. Lowery has been at home sick for two weeks. He is recovering and will take up his work again in a few days. He will probably help Brother Dyer at Paris, the first work he does.

Rev. J. S. Brooke and family will leave in a few days for Florida, to make it their home. They take with them the love of many Arkansas friends, who wish them improved health and much success.

Rev. George M. Hill will preach for the West End Mission, at the Standard Fuel building, Cross and North streets, Sunday afternoon at 4 o'clock.

DR. PRIGES' CREAM Baking Powder

In Use the most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

With finer food and a saving of money comes the saving of the health of the family, and that is the greatest economy of all.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—Many mixtures, made in imitation of baking powders, are upon the market. They are sold cheap, but are dear at any price, because they contain alum, a corrosive poison.

The residents of that neighborhood are especially invited to attend.

Bro. Biggs, P. C. at Benton, called Thursday. We are glad to hear from him that his wife's health is better and that he will probably not have to leave the conference, as he feared he would, on account of her health.

One of the METHODIST force, Henry Thornburgh, left us Friday for Midland, Texas, where he will assist C. C. Watson, son of Rev. E. N. Watson, to run a newspaper. Henry will be a valuable accession to a printing office.

Rev. S. C. Vinson, of Alexander, called Monday. He has been confined at home quite awhile, nursing sick members of his family. He has, also, three sick children at the Deaf Mute Institute in this city. All the sick are improving.

Rev. W. H. Corley, a supernumate of the Arkansas Conference, died very suddenly last Saturday afternoon, of heart disease, and was buried Sunday

afternoon, at the Van Buren cemetery. Bro. Corley had been living with his son, the editor of the Fort Smith Kodak.

Rev. E. L. Beard called at this office Wednesday. He was returning from Jacksonville, where he had gone on Monday to the bedside of a sick son, Thadeus. The son died Tuesday morning. Thadeus Beard was a Christian and steward in our church. He leaves a wife and one child. We remember in deep sympathy those thus bereaved.

Rev. J. W. Griffin has our sympathy in his feeble condition. He writes: "I will not go to our conference. I have been sick since August; have only preached a few times, and each time it threw me into a fever. Bro. Anderson held my 4th quarterly conference last week. I was not able to go out. I shall ask the conference for a supernumerary relation. I shall go to Texas and spend the winter, hoping to regain my health."

Christian Life.

Baby Roy.

Our darling Roy has gone to rest,
To live with angels and the blest.
Ere sin could blight or sorrow fade,
The opening bud to heaven conveyed.
He died before his infant soul
Had ever spurned at heaven's control;
But for a moment felt the rod,
Spread his light wings and soared to God.

Grandma Higdon.

In Memoriam.

REV. ANDREW HUNTER.

At the request of Hon. Frank D. Denton, son of the deceased, I write this notice. Mrs. Neely died at her home in Batesville on Sunday afternoon, July 1, 1900. She was buried on Tuesday, the 3d, from the Methodist church, of which she had so long been a faithful member. She died, it is said, rather from the weakness of age than from the ravages of disease. She was the daughter of Robert M. and Frances Ann Desha, and was born August 9, 1821, in the navy yard at Washington, D. C. Her father was stationed there at the time as captain of marines. Capt. Desha died of yellow fever, contracted at New Orleans, while on business there in 1822. The family lived for a time afterward at Helena, and removed to Batesville, Ark., in 1829. My acquaintance with Mrs. Neely began in the fall of 1837, at the first conference I ever attended. She was then a young lady, and was in the care of Col. Chas. Pelham and wife, who were visitors to the conference. She was then a member of the church, and continued so to the end, over 60 years. She was twice married—first to Wm. F. Denton, a prominent young lawyer of Batesville, in 1839, and four children were born to them, of whom Frank D. Denton, now of Memphis, is the only survivor. Her husband died and she married again in 1849 to Judge Buford Neely. Five children were born of this marriage, two of whom, Mrs. J. D. Vance, of Washington, and Mrs. George Emmart, of Batesville, survive her. Judge Neely passed away in 1858. And so I had an intimate acquaintance with this good woman from 1837 to the time when she passed away to her eternal rest. As wife and mother she was all that those words imply. As a Christian she was faithful to her church vows; always in her seat in the house of God, both at the Sunday services and at the weekly prayer meeting. Many a weary itinerant of the early days of Methodism in Arkansas has been welcomed to her home and enjoyed her hospitality. This writer in the early years of his ministry was one of the number. And now, as I look back on a record of sixty-four years, and attempt to call up loved associates in the ministry and membership of the charges served, I find they are all gone—gone where there is no sickness, sorrow, pain or death. These all died in the faith,

and are now inheriting the promises.

It would not be proper to close this notice of Mrs. Neely's death without mentioning the impressive tribute paid to her in the church by an old family servant, "Uncle Rich." The old man sat in the church by the casket in which the remains of "Old Missus" lay, and before the coffin was moved he said, as well as words can be reproduced, as he stood beside the casket: "There lies all the family I have left to me now. I am nothing but a black man, while Old Missus was a white woman, but I say to you, there lies the best, the kindest, the noblest woman that ever lived. Oh, she was so good to everybody, and how I loved her for her sake, and how I love these precious children here, because Old Missus was so good to me. I have known her all my life, and I say she was the best woman that ever lived. I knew her as Margaret Desha, then I knew her as Margaret Denton, and then as Margaret Neely, and then as plain Widow Neely, and during all that time she was always the same good and pure woman. I remember when I was young and wicked, Missus would talk to me and try to get me to be a Christian, and now, bless the Lord, I am a Christian, and when I die and go to heaven the very first one I want to see will be Old Missus, who I know has gone right straight up to heaven. It won't be long before I follow her, but I want to help these precious children to live right, so when they die we will all meet again. Oh, how I love these children, and though I haven't got much, if ever they need anything, all they will have to do is to send to Jackson county for me and I will divide with them." Then, turning towards the family group, he delivered a powerful exhortation, notable for its tenderness and pathos, urging them by name to emulate the life of Old Missus. Truly it was a most touching scene, and proves the great love the old antebellum colored man had for old "Massa and Missus." One of the Batesville papers says it brings to the Southern mind many reflections upon present and past conditions. We are reminded by them that the old ex-slaves form a distinct character among us that is rapidly going, year by year, and will soon be extinct. The modern negro is as different from the old as it is possible for representatives of the same race to be, and future generations will have no means, except such as books and traditions may furnish, of forming a knowledge of the older, better type of the African race. I acknowledge myself indebted to the newspapers of Batesville for facts and figures contained in the above.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach and cures dyspepsia and indigestion.

Wifehood as the Test of Womanhood.

The Good Woman Who Makes a Bad Wife.

Marriage was a serious thing to the grandparents and great grandparents of the present generation. No woman entered lightly upon wedlock. She knew that she was going to found a family, and that she must be equal to all the responsibilities of the position she assumed. She must be able to order her own household; to knit, sew, spin, make bread, butter, soap, candles, and indeed care for and clothe a whole



family. She must not be craven when the whoop of the Indian warned of a dreadful danger. She must stand by her husband, gun in hand.

How many women of to-day could undertake wifehood under such conditions? Few indeed. Not because the modern American woman lacks courage, but because she lacks as a rule the physical health which is the indispensable qualification for a life such as was lived by the women of the past.

That is why a good woman may be a bad wife. Virtue and goodness are excellent things in women, but to guide a house and bear children demands above all sound physical health.

WOMEN CONVICTS.

To a great number of women the house they live in is almost on a par with a prison. It is prison-like in the monotonous regularity of daily duties; prison-like in the absence of all pleasure in what is done or joy in the doing. And the reason is to be found in womanly ill-health. Few women realize how intimately the general health is related to the health of the delicate womanly organs. A woman may suffer with heart "trouble," disorders of kidneys, liver or stomach, or with nervous prostration as a result of a diseased condition of the womanly organism. Many such women "doctor" for years for various diseases and wonder why they don't get better. They can't get better until the womanly organism is entirely cured of its diseases.

This is not theory. It is a statement of simple facts founded upon the testimony of hundreds of thousands of women who have been cured of womanly diseases by the use of Dr. Pierce's Favorite Prescription. They had been just "dragging around" for years, with throbbing heads and aching backs, nervous, dyspeptic, miserable. The once fresh colored cheeks had grown sallow, the eyes were dull, the body had lost its plumpness. They had in numerous instances tried many doctors and medi-

cines, exhausting the local medical skill at their disposal. At last some friend or neighbor who has personally proved the curative power of "Favorite Prescription" recommends the use of this medicine and that in almost every case means another sick woman made well and strong.

ASTONISHED THE DOCTOR.

"When I first wrote to you I did not think I could live till I could get an answer to my letter," says Mrs. Isaac S. Harris, of Gayville, Yankton Co., S. Dak. "At that time I did not tell you everything. When I wrote you I had just got home from the Hospital at Minneapolis, Minn. Had been there one month. Could not see as I was benefited any there, so I came home, thinking there was no help for me, and every one here said that I could not live. I would have sinking spells every day. Sometimes they would last an hour or more and I would

be so weak it seemed almost impossible for me to breathe at all. Had night-sweats for three months, and my clothes would be just as wet as could be. Had uterine trouble also till I thought I would lose my mind; also had heart trouble so badly I did not know what to do. I suffered everything one could think of. We paid out so much money for doctoring, and there was nothing that did me any good till I consented to try Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery.' I did not have any faith in these medicines at all, but I am only too glad to say that in three days after taking the medicine I could see a change for the better. In a week I could sit up and then I commenced the treatment for uterine trouble. In three weeks I was able

to be around the house some. I have taken nearly twelve bottles of the medicine and still continue to take it. I am getting better right along, can ride or walk any place. I can never praise your medicine enough.

"The doctor here says that he never would have believed that your medicine could have done so much for any one if he had not seen what it has done for me. He also told me to keep on taking it, for he could not help me. I thank you a thousand times for your kind advice and for your medicine."

SAFE AND SURE.

Dr. Pierce's Favorite Prescription is unrivaled as a safe and sure medicine for the cure of womanly diseases. It establishes regularity, dries unhealthy drains, heals inflammation and ulceration and cures female weakness. It is the best preparative for motherhood, giving vigor to the body and buoyancy to the mind. It so strengthens the organs of maternity that it makes the baby's advent practically painless. As a tonic for nursing mothers it has no equal. It increases the nutritive secretions and strengthens and nourishes both child and mother.

Weak and sick women are invited to consult Dr. Pierce, by letter, free. All correspondence strictly private and sacredly confidential. Address Dr. Pierce, Buffalo, N. Y. Accept no substitute for "Favorite Prescription." There is nothing "just as good" for weak and sickly women.

A WONDERFUL BOOK.

Dr. Pierce's Common Sense Medical Adviser is a wonderful book, condensing as it does into 1008 large pages a mass of medical and hygienic information invaluable to every woman. It is especially wonderful in that it is sent free to any woman on receipt of stamps to pay expense of mailing only. Send 31 one-cent stamps for the book in cloth binding, or 21 stamps for the book in paper-covers. Address Dr. R. V. Pierce, Buffalo, N. Y.

She—Colonel, what was the narrowest escape you ever had?

He—It happened only a few

nights ago. I was at a wedding and ate both chicken salad and ice cream without being poisoned.

For the Young People.

Put-Off Town.

Did you ever go to Put-Off town,
Where the houses are old and tumble-
down,
And everything tarries and everything
drags,
With dirty streets and people in rags?
On the street of Slow lives Old Man
Wait,
And his two little boys named Linger
and Late;
With unclean hands and tousled hair,
And a naughty little sister, named
Don't Care.
Grandmother Growl lives in this
town,
With her two little daughters, called
Fret and Frown;
And Old Man Lazy lives all alone,
Around the corner on Street Postpone.
Did you ever go to Put-Off town
To play with the little girls, Fret and
Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to
the gate,
To play all day in Tarry street,
Leaving your errands for other feet?
To stop, or shrink, or linger, or frown,
Is the nearest way to this told town.
—Herald and Presbyterian.

Nevers for Boys.

Never make fun of old age; no
matter how decrepit or unfortunate
or evil it may be. God's hand rests
lovingly on the aged head.

Never use intoxicating liquors as
a beverage. You might never be-
come a drunkard, but beer, wine
and whisky will do you no good and
may wreck your life. Better be on
the safe side. Make your influence
count for sobriety.

Never make sport of one of those
miserable creatures, a drunken man
or woman. They are wrecks; but
God alone knows the stress of the
storms which drove them upon the
breakers. Weep rather than laugh.

Never tell nor listen to the tell-
ing of filthy stories. Cleanliness in
word and act is the sign manual of
a true gentleman. You cannot han-
dle filth without becoming fouled.

Never cheat nor be unfair in your
play. Cheating is contemptible at
any age. Your play should strength-
en, not weaken, your character.

Never call anybody bad names, no
matter what anybody calls you.
You cannot throw mud and keep
your own hands clean.

Never be cruel. You have no
right to hurt even a fly needlessly.
Cruelty is the trait of a bully; kind-
ness is a mark of a gentleman.

Never lie. Even white lies leave
black spots on the character. What
is your opinion of a liar? Do you
wish other people to have a like
opinion of yourself?

Never make fun of a companion
because of a misfortune he could not
help.

Never hesitate to say no when
asked to do a wrong thing. It will
often require courage, the best kind
of courage, moral courage; but say
no so distinctly that no one can pos-
sibly understand you to mean yes.

Never quarrel. When your tongue
gets unruly lock it in, if need be bite

ECZEMA = SATANIC ITCH.



This most aggravating and tormenting of all skin diseases is caused by an acid condition of the blood, and unless relieved through certain instrumentalities too much of this acid poison reaches the skin and it becomes red and inflamed. The itching and burning are almost unbearable, especially when overheated from any cause. The skin seems on fire, sleep or rest is impossible, the desperate sufferer, regardless of consequences, scratches until strength is exhausted.

This burning, itching humor appears sometimes in little pustules, discharging a sticky fluid, which forms crusts and scales. Again the skin is dry, hard and fissured, itches intensely, bleeds and scabs over. This is a painful and stubborn form of the disease.

While Eczema, Tetter, Erysipelas, Salt Rheum and many like troubles are spoken of as diseases of the skin, they are really blood diseases, because

THERE CAN BE NO EXTERNAL IRRITATION WITHOUT AN INTERNAL CAUSE.

If the blood is in a pure, healthy condition, no poisonous elements can reach the skin.

External applications of washes, lotions and salves sometimes mitigate the itching and soothe the inflammation, but cannot reach the disease. Only S. S. S., the real blood medicine, can do this.

S. S. S., the only purely vegetable remedy known, is a safe and permanent cure for Eczema and all deep-seated blood and skin troubles. It goes direct to the seat of the disease, neutralizes the acids and cleanses the blood, re-inforces and invigorates all the organs, and thus clears the system of all impurities through the natural channels; the skin relieved, all inflammation subsides, and all signs of the disease disappear.

Mrs. Lefa M. Hoffman, of Cardington, Ohio, says she was afflicted with Scrofulous sores and Eczema from birth. Her face at times became so badly swollen that she was not recognizable, and her limbs and hands were very sore. She was treated by all the doctors in town without being benefited, and in her researches for relief, was told by an old physician to take S. S. S. She followed his advice and was promptly cured, and has never had a return of the disease. This was seventeen years ago. She sincerely believes she would have been in her grave years ago but for S. S. S., and adds, "what it has done for me it will do for others."

Send for our book on Blood and Skin Diseases, and write our physicians fully about your case; they will cheerfully give any information or advice wanted. We make no charge for this. Address, Swift Specific Co., Atlanta, Ga.

SSS

it. Never suffer it to advertise your bad temper.

Never make comrades of boys who are continually saying and doing evil things. A boy as well as a man is known by the company he keeps.

Never be unkind to your mother and father. When they are dead and you have children of your own you will discover that even though you did your best, you were able to make only a part payment of the debt you owed them. The balance you must pay over to your own children.

Never treat other boys' sisters better than you do your own.

Never fancy you know more when 15 years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lay aside your manners when you take off your fine clothes.

Never be rudely boisterous at home or elsewhere.

Never forget that God made you to be a joyous, loving, lovable, helpful being. Be one.—Independent.

From Our Young Friends.

Rosebud, Ark., Oct. 14.
Dear Dr. Godbey—My cousin is visiting me from Oppello. Her name is Floie Fisher. I and Floie went chinquepin hunting this afternoon. I am a little girl 12 years of age. If this letter is not thrown in the waste basket I will write again. Yours truly,

Annie Fisher.

Rosebud, Ark., Oct. 14.
Dear Dr. Godbey—I am a little girl, 11 years old. I am visiting at my cousin's, Miss Annie Fisher. We went a chinquepin hunting yesterday. I have two sisters; one of them is 6 and the other 7. If my letter is not thrown in the waste basket I will write again.

Yours truly,
Floie Fisher.

Good Things to Learn.

Learn to attend strictly to your own business. Very important point.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the ear-ache, headache or rheumatism.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Rural World.

For Sick Headache

Take Horsford's Acid Phosphate.

Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

Counsel (to witness)—What is your age, madam?

Witness (with a charming smile)—It would do you no good to know, sir, for I am married and out of the market.

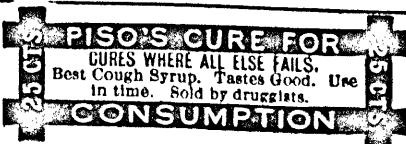
Then the court smiled, and the examining counsel smiled, and the question was not pressed.

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Our Church at Home.

DEWITT CIRCUIT.—I have been busily engaged in meetings for some time. Had a good meeting at Pleasant Grove, which resulted in ten accessions.

The meeting just closed here was a grand success. It is said to have been the best meeting that has been held in DeWitt in a long time.

The church was made stronger, backsliders reclaimed, and sinners converted. There were twelve added to the church.

Rev. W. P. Whaley was with us and did the preaching, and it was well done.

Our Presbyterian brethren took part with us, and helped us greatly in the meeting. Thank God for Christian unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We were with Brother Davis on the Gillett work in a good meeting where there were seventeen accessions, and we were with Brother Spann on the Bayou Meto Mission in a glorious meeting, where we organized a church, that by conference will have fifteen or twenty members, and they are going to work to build a church house, which they hope to have ready to dedicate early in the spring.

We expect to make a good report of the DeWitt circuit at conference.
J. R. Dickerson.

MINERAL SPRINGS.—Our protracted meetings are over and we are very busy rounding up for conference. We have had some good meetings this year; have had several accessions, but not so many as we had hoped for. We held seven protracted meetings. We are indebted to our L. P.'s for valuable service this year. Also to Brother W. J. Lee, of Nashville, for faithful services at Sardis. We have done considerable work on the parsonage; repaired the old church at Mineral Springs and are painting same, and are building a new church house at Wakefield. Our stewards say that "the preacher's salary must be paid in full, and the pastor says the same about the claims, so we hope to be able to make a good report at conference.

We have a good people to serve who know how to care for their pastor and make him feel at home among them. Wife has been afflicted with rheumatism, which has hindered our work for the last month, but she is better now and things move on all right again. I am remembering the "Arkansas Methodist" in rounding up.

Henry Bruce.

SALINE CIRCUIT.—We have had glorious meetings on Saline circuit; about one hundred and twenty-five conversions up to date. Our camp-meeting at Bethel has just closed. Revs. J. A. Parker and J. H. Bradford were with us and did the most effectual preaching and service I ever witnessed. They

will be remembered by this people for years to come. It is generally thought this was the best meeting at this place for sixteen years. It resulted in a general revival over the entire work. Sixty-five conversions and twenty-five accessions. Our work is moving forward along all lines. Hope to make a good report at conference.

F. E. Dodson.

SMITHVILLE CIRCUIT.—Just home from a visit to the Smithville circuit, Rev. J. M. Thrasher, P. C., and Rev. J. I. Maynard, P. E. I heard Brother Maynard at 11 o'clock on Sabbath. The sermon was instructive and comforting. This scribe dispensed the word to a nice crowd Monday night, the inclement weather preventing services on Sunday night. Upon the whole the occasion of the quarterly conference was a success. Brother Maynard is still acceptable as P. E., notwithstanding this is his third year in the relation. Brother Thrasher continues to Thrash on successfully, having thrashed out a goodly number of converts, and accessions to our church.

J. F. Armstrong.

GURDON.—Last Friday night, while I was at church, the good people of Gurdon gave the preacher's wife and children a wonderful "pounding," but fortunately no one was seriously injured; and when I arrived, instead of hearing complaints, they were all smiles. In my absence Brother Bond offered prayer, and the company left, leaving flour (four sacks), coffee (18 pounds), sugar, rice, lard, oat meal, a variety of canned goods, eggs, dry goods, one nice ham and some cash, etc. The ladies have had some improvements made on the parsonage. The hall and doors have been painted; also one room nicely papered. One side room and the front gallery have been covered. Our parsonage is comfortable and nice now. As to the support of the ministry, and the collections ordered by the conference, I am afraid that we are going to be behind. There is no necessity for Gurdon circuit to fail. We have the ability if the people had the willingness. We have some people that pay well. Then we have some members that don't pay anything. I feel sorry for some of our people. They would like to pay out but on account of the failure of others they can't. I don't think that our stewards ever assess a member above his or her ability, but they do go above their willingness. O, for a willing people! My circuit could pay 100 cents on the dollar. I have a good work, and some as good people as there are in Arkansas, both men and women. Conference will soon be here, and some of us will not be able to report in full. We ought to pay in full, as this is the closing year of the Nineteenth Century.

J. M. G. Douglass.

NETTLETON.—We have just closed a two weeks' meeting here, one of the greatest ever known in the history of the town. We had 120 conversions and a great many reclamations; 89 joined our church, 31 the Baptist Church. Brother J. T. Newsom, of Kentucky, did the preaching. He is an excellent preacher and a man with great power. We are expecting great things at the closing out of this conference year. Pray for us.

Z. D. Lindsay.

AT NEWPORT.—We are in the midst of a great revival here. Rev. J. B. Andrews is conducting the meeting. Up till last night we have had about seventy-five professions of conversion and more than twenty-five reclamations. Such a gracious meeting has never been seen before in this town. Yours,
A. E. Holloway.

W. F. M. S., W. R. Conference.

My Dear Sisters—Please read this letter at your November meeting and act on its contents. Last week the treasurer's report for the second quarter was published, so each one can see how little we, as a society, have contributed to this great cause this year. If you will carefully read the October W. M. Advocate you will see that our missionaries have returned to their work in China. You remember that \$10,000 additional was added to our Twentieth Century offering to build the Laura Haygood Memorial at Soo-Chow. At Helena fourteen shares at \$10 each were subscribed. How many have been paid? Mrs. Trueheart writes in September that she has only filled out and forwarded fifty shares for the whole church. If your auxiliary has not already done so, will you not, now, at this meeting take steps to raise your \$1 per member for the Twentieth Century fund, and one share in this school, remit the money to Mrs. P. A. Robertson, with name you wish put on the certificate, and she will forward to Mrs. Trueheart? There are so many beautiful things in the October Advocate. Please read on page 125 "Three Ways of Looking at Things" before you decide how much you can give.

May we not show our sympathy with our dear missionary, Miss Park, and her stricken grandmother by increasing our dues and offerings to supplement the usual amount given by the Texas Conference? Mrs. L. L. Park is with her grandmother at Laredo Seminary. If you have not aided the Galveston sufferers and desire to aid her, address her there.

Miss Esther Case has closed a successful year at Guadalajara. I will send you later her description of the District Epworth League in Mexico.

I had so few reports the first and second quarters. Now Corresponding Secretaries, please send full re-

ports to your district secretaries soon after this meeting. If you have no blanks, write it out. She will understand. Let us be active, prayerful and earnest. Sincerely yours,
Mrs. Robert Neill.
Batesville, Ark.

Married.

REED-FOMBY.—At the residence of the bride, on the 16th of October, 1900, Mr. J. C. Reed to Mrs. T. E. J. Fomby, Rev. J. W. Vantrease officiating.

FRENCH-HILL.—At the residence of the bride's mother near Corning, Ark., October 24, 1900, by Rev. J. M. Talkington, Mr. H. B. French to Miss Bertha Hill.

BUCK-GINGRICH.—Oct. 23, 1900, at the residence of the bride's parents in Beirne, Ark., by Rev. J. M. G. Douglass, Mr. Verlie O. Buck and Miss Elva D. Gingrich.

TURNER-YOUNG.—On the morning of October 24th, at the home of the bride's father in Emmet, Ark., Mr. G. W. Turner to Miss Lilly Young, Rev. J. A. Parker, officiating.

STARLING-DICKSON.—At Walnut Hills, Ark., Mr. W. L. Starling and Miss Beulah Dickson were married at the home of Mrs. M. E. Dickson, 4 p. m., October 24, W. F. Lasefer officiating.

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.

Our Church at Home.

WEST POINT CIRCUIT.—We are beginning to wind up for our next annual conference at Jonesboro, November 29. Our work this year has in some respects been hard. There was so much to be done that all that we had planned in the beginning of the year has not been accomplished, especially in building and church repairing. We soon realized that the greatest need of the work was a general revival. To this end we have preached and prayed and God has given the increase. The result is that we have had a revival at every point on the entire work. Not as many conversions at some as we would like to have seen, but considering all the difficulties to be contended with, we have great reason to rejoice. "Thank God, and take courage." Our last meeting was the greatest of all in power and results. Brother Abernathy, a visiting Baptist minister from Arkadelphia, joined us in a union meeting. Both Baptist and Methodist went to work in good earnest for a general revival. Perfect unity and harmony prevailed throughout the revival. Both churches were greatly revived and many backsliders were reclaimed; 17 were converted. Among those saved were the most influential citizens in the town. We have had 76 conversions and about 35 reclaimed during the year.

I must say in justice to Brother Abernathy that he is one of the most zealous, earnest workers that I have ever been associated with. His preaching was in "demonstration of the spirit and power." Happy is the church that may secure him for a pastor.

Our finances are coming up well and we are sure of a fair report. They are now in advance of last year and our people show a determined spirit to bring all up in full. We hope that they will succeed. We have a movement on foot to secure a parsonage and plans to rebuild our church, and hope that we may soon have a new house of worship at New Hope. When these plans are accomplished this circuit will rank as the best in the Searcy district. This has been a pleasant year, and we have been thrown with an excellent people, whom we have learned to esteem highly for their works and care for their pastor. Our ranks are at peace, there are no discords or schisms among us or between us and other churches.

F. C. Sterling.

Searcy, Oct. 25.

The Four D's.

Charles Spurgeon once said that there were three great enemies to man—"dirt, debt and the devil." He might have added one more and included dyspepsia. The evil results of this disease could hardly be exaggerated. Its effects are felt in mind and body, and are as far-

reaching as the effects of the curse that was laid on the Jackdaw of Rheims, which was cursed in "eating and drinking and sleeping, in standing, sitting and lying." The good effects of Dr. Pierce's Golden Medical Discovery are most marked in aggravated and chronic cases of dyspepsia. It enables the stomach glands to secrete the necessary quantity of digestive fluids, and this at once removes that craving or gnawing sensation so common to certain forms of indigestion. It tones and regulates the stomach, invigorates the torpid liver and gives the blood making glands keen assimilative power. "Golden Medical Discovery" cures ninety-eight per cent of those who use it. Dr. Pierce's Pleasant Pellets are superior to all other laxative medicines when the bowels are obstructed.

We have just received and examined a brand new edition of Webster's International Dictionary, printed from new and corrected plates. It contains a large number of additional words and phrases (25,000 the publishers say, and we suppose they are correct). It is brought down to date. A few men may prefer another to Webster's Dictionary, but the best scholars nearly all prefer Webster and the people generally use no other. It is always up to date and reliable. The mechanical work of the book seems to be perfect.

Revolving Book Case.

I have a nice iron revolving book case which cost me at cash price \$13 which I will sell for \$5. It has three shelves adjustable to any size books. It is square, and will hold 72 good sized books with flat top to lay dictionary on.

Geo. Thornburgh.

EGYPTIAN MEAL.

Little Rock, Ark., Oct. 12, 1900. Egyptian Anti-Dyspeptic Meal Company, Little Rock, Ark.:

Gentlemen—I have used Egyptian Anti-Dyspeptic Meal on my table, and find it to be a very wholesome and nutritious food, and can sincerely recommend it to the general public as the best breakfast food on the market that I know of. Very respectfully,

(Signed.) W. C. WATSON,
Pastor Hunter Memorial M. E. Church.

Little Rock, Ark., Oct. 12, 1900. Egyptian Anti-Dyspeptic Meal Company, Little Rock, Ark.:

Gentlemen—It affords me great pleasure to say that I have used the Egyptian Anti-Dyspeptic Meal, and am highly pleased with it. I prefer it to any breakfast food I have ever used. It has been recommended to me by physicians as a food which will build up the tissues of the body and act favorably on the

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Warning Order.

State of Arkansas,)
County of Pulaski,) ss
In the Pulaski Chancery Court
Cauze, et al. Horn Plaintiff, vs. Elija H. Horn, Defendant.
The defendant, Elija Horn, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Cauze, et al. Horn.
October 19th 1900.
CHAS. M. CONNOR, Clerk.
John D. Shackelford, Solicitor for Plaintiff.

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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.

nervous system.

(Signed.)

J. HERBERT DORAN,
Pastor Cumberland Presbyterian Church.

Little Rock, Ark., Oct. 12, 1900. Egyptian Anti-Dyspeptic Meal Company, Little Rock, Ark.:

Gentlemen—Yes, I have used your meal, and lots of it. It is an excellent appetizing, hunger assuager, dyspepsia knocker and strength producer. I speak from practical experience. Respectfully,

(Signed.) G. A. HARVEY,
Palace Drug Store.

Little Rock, Ark., Oct. 15, 1900. Egyptian Anti-Dyspeptic Meal Company, Little Rock, Ark.:

Gentlemen—We use Egyptian Meal in our family and pronounce it to be the most healthful breakfast food on the market. We would not be without it.

(Signed.)

ARTHUR C. JONES,
Secretary and Treasurer Jones Hardware Company.

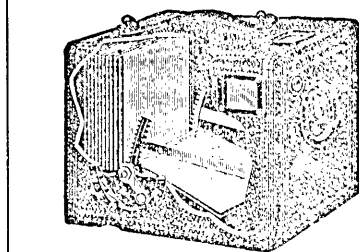
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M. M. Cohn & Co.

Woman's Work.

Who Will Help in This Work?

To the Pastors and Women of the Arkansas Conference:

As corresponding secretary of the Woman's Home Mission Society in the Arkansas Conference (having been appointed to that office by the Woman's General Board until the annual meeting in November of the Arkansas Conference), I want to make this appeal.

In the report of the Woman's Home Mission Society in the White River Conference, for 1899, Mrs. S. H. Babcock, corresponding secretary, says: "Do the preachers of the White River Conference realize that we are thirteen years behind in church work? Do they not know that the Parsonage Society, auxiliary to the Board of Church Extension, was organized thirteen years ago? That afterward it was enlarged to the Parsonage and Home Mission Society, then changed by the last General Conference to the Home Mission Society, with parsonage, educational, city mission and rescue work departments? Do they not know that the Home Mission Society is an institution of our church, incorporated into our book of discipline, and that they are pledged to the building up of this department of church work as well as the Foreign Missionary Society, the Epworth League and the Sunday-school?"

"Are the women of the White River Conference willing to let the procession of workers pass on and not join the ranks?"

I could not make so clear and strong an appeal to our conference as this, so I let her, in this way, do it for me.

If our sister conference needs this urgent pleading, what do we need—we who have scarcely recognized the change and enlargement of opportunity in the home work? We have but two auxiliaries—one at Magazine and one at Altus.

I feel that our conference will begin now to take up the work. The needs of the little waifs of our large cities and the little Cuban children in Key West and West Tampa; the homeless, wandering girls of our home land; the ministers of ours who toil without sufficient recompense to supply even the bare necessities of living; and the ignorant Chinese and Japanese on the Pacific coast—all these have claims on us which we cannot refuse. Our organizing Home Mission Societies does not create such demands, but only furnishes opportunity for aiding the needy more effectually and more easily. Because one helps in the foreign work is small reason, it seems to me, why she should neglect the home society. A just division of time, talents, efforts, interest, money and prayers is the only way to serve "both in Judea * * * and into the uttermost parts of the earth."

If the home work is intelligently

presented, not many children will fail to be interested in helping other and more helpless little ones; the girls will not refuse the mute pleading of the sad lives of other girls; and the mother will always be interested in both.

It is not much trouble to fill a "barrel" for the homeless little ones, or for some minister's family who is in need. When each member contributes her garment the amount is easily gotten.

It costs but sixteen dollars to keep a girl in a rescue home for a year! Surely there are not those among us who would say that it does no good to uplift such lives. If so the success of the Dallas home, builded by woman's faith in God and kept by trust in Him, will relieve us of all doubt if we take the trouble to inquire about the results of the rescue work there. God help us! If one such girl were your own you would not feel so, I think.

May every Parsonage Society in our Arkansas Conference speedily broaden to a Woman's Home Mission Society. The dues for the latter society are the same as for the former. The dues for the juveniles or young people are only five cents per month, and all the dues go toward building parsonages for our church or helping the Board of Church Extension.

Any organization will please report to me. I shall be glad to furnish literature for those organizations, which I pray may very soon be made.

At the meeting of the coming Arkansas Annual Conference, officers for the conference work in the Home Mission Society should be elected. Let every one be ready to help.

Earnestly yours,

Gertrude Durey.

Box 509, Eureka Springs, Ark.

Our Tribute.

Whereas, on the morning of September 5 the angel of death came with silent footsteps and removed from our midst our dear Sister McKinnon, wife of our earnest and faithful pastor, Rev. H. D. McKinnon. Thus passed from the sorrows of earth to the paradise of God one of His faithful children, who now wears a crown of glory and is ever to be with her Lord, and no doubt enjoys the happiness pronounced by our Lord when he said: "Blessed are the dead which die in the Lord." The world will land its own heroes; ours do not need it. They rest from their labors and their works do follow them.

Resolved, That the members of the Sunday-school of Nashville, Ark., desire to extend their deep sympathy to the grief-stricken family, and bid them lean on the blessed promise that all things work together for good to them that love the Lord, that they may find God's grace sufficient for them in their day of sorrow, remembering that He is too wise to err and too good

to do wrong.

Resolved, That while we deeply deplore the loss of this saintly woman, yet we know that our loss is her eternal gain, and that "she sweetly rests from all her labors, over in the sun-bright clime."

The sweet influence of her devoted Christian life will live on, the memory of her name will be as precious ointment.

Resolved, That we commend the sorrowing ones to the fatherly care of an all-wise God. May the gospel which this bereaved brother has so long and faithfully preached to others comfort and cheer him in this sore trial. May the children follow in the footsteps of their pure and noble mother.

Resolved, That we, as a Sunday-school, will strive to emulate her beautiful life, and so live that we may meet her in the home that our Savior has gone to prepare. The infant class, to which she was so devoted, will miss her gentle voice, telling them of Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Resolved, That a copy of these minutes be inscribed upon the memorial page of the record book of the Sunday-school; that a copy be sent to the bereaved family, and the Nashville News, Nashville Times and "Arkansas Methodist" for publication.

D. L. Thompson,
Mrs. D. L. Thompson,
I. L. Jacques,
Mrs. I. L. Jacques,
Committee.

The new road to Hot Springs has

WINE OF CARDUI

A LITTLE DOES MUCH.

BOONE, IOWA, Dec. 14.
No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.
MRS. GRACE LAMPHERE.



Wine of Cardui

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

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

Druggists sell Large Bottles for \$1.00.

WINE OF CARDUI

Mrs. Lizzie Cox.

"What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

In the death of our friend and sister, Mrs. Lizzie Cox, we see the myteries of God's providence truly exemplified. To our finite, enfeebled vision the future seemed to hold for her the promises of long life, but the wisdom of the "Father of Lights" is beyond our mortal comprehension, and we should not question these strange dispensations.

Mrs. Cox had been our friend since happy childhood, and her absence in the church, the two missionary societies and in social life is keenly felt. She was a large-hearted, generous woman, possessed with rare devotion to family and friends. Her deeds of kindness to those less fortunate than herself were enacted daily, and this charity she inculcated in the hearts of her children, between herself and whom existed a sweet devotion. How beautiful the thought that "in death they were not divided."

In our Foreign Missionary work we shall sadly miss our friend and co-worker. To her relatives we extend sympathy and condolence. "For away" when their dear ones meet them in the "happy isles of the blest."

Mrs. Mattie B. Sumpter.
Mrs. Nannie E. Chamberlain.
Mrs. May B. Bramlitt.

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At Rest.

WATTS.—John Roy, infant son of John O. and Lena Watts, was born July 26, 1899; died September 13, 1900, aged 13 months and 17 days. Little Roy was a very bright and promising child, the idol of the home and admired and loved by all who knew him. But affliction took hold of him early in the spring, and continued until the 13th of September, when he surrendered to the call to come up higher. Parents, weep not for the loved one, for Jesus said, "Of such are the kingdom of heaven," and as David, you cannot bring him back again, but you can go to him.

H. M. Conger.

MISENHIMER.—Sister Massey M. Misenhimer (nee Starnes) was born November 28, 1845, married to J. H. Misenhimer April 11, 1867; was converted in August of 1868, and lived a consistent Christian life till her death, July 9, 1900. Sister Misenhimer was the mother of twelve children, before whom she walked in humble faith, pointing them to "the Lamb of God, that takes away the sin of the world," and her works do follow her.

Beloved and mourned by the Giggerville class, of which she was a member, we gave her body back to earth, and look forward, praying that her bereaved husband and children may press on in the faith till they make an unbroken family in heaven.

J. F. Etchison, P. C.

MONTGOMERY.—Sister Lucy E. Montgomery (nee Herring) was born December 28, 1866, converted in the summer of 1882, and joined the M. E. Church, South, of which she lived a conscientious, faithful member till death.

Sister Lucy was married to Mr. H. L. Montgomery August 12, 1886. From this union four children were born, two of whom preceded their mother, and two are left with the broken-hearted father to mourn her loss.

A daughter of the Lord has fallen. "and we sorrow, but not as those without hope;" true Christian, an earnest worker, a firm friend, an affectionate wife and mother, we have lost much; but it is only for a little season, and we look for the glorious restoration of the treasures laid up in heaven. The Lord comfort the bereaved, and so watch over her little girls that they may grow up in the acceptance of grace, to fill their mother's place in the earthly kingdom of God.

J. F. Etchison, P. C.

ELROD. Glenie Lee, daughter of T. J. and Etta Elrod, of Pike City, Ark., was born March 1, 1897; died September 9, 1900. Little Glenie was an extra smart child, of more than ordinary intellect, in many ways much above an average child. Truly too sweet for this world. She was sick only a few days. Suffered much but, bless God, she rests now. May God bless Brother and Sister Elrod in this sad bereavement, as it is the first time death has entered their happy home. She belonged to God; he has only called his own home. Mother, she is your sweet babe still.

D. D. Warlick.

NASH.—Emma I., wife of W. C. Nash, of Pisgah, Pike county, Ark., was born October 26, 1860; joined the church in 1876; was married December 22, 1882; died July 28, 1900. Eight children were born to this happy couple. The baby, Dewey, died sixteen days after his mother, at two years old. Seven children and husband weep over a new-made grave. Sister Nash died as she had lived, quiet, peaceful and happy. She loved

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the church and its pastors. She lived in love and charity with her neighbors. A holy woman. God bless the bereaved family. Their pastor,

D. D. Warlick.

EVANS.—Mrs. Kate Evans (nee Wilson) was born February 11, 1867, in the State of Alabama; moved to Arkansas when about six or seven years old; professed faith in Christ when about 12 years of age, under the ministry of Rev. R. C. Atchley, and immediately united with the Methodist Episcopal Church, South. In this church she lived a consistent member till the day of her death. She was married to Mr. William Evans on the 15th day of October, 1888, and died August 22, 1900.

Sister Evans was not demonstrative in her Christian life in public. In her later years she attended church but little. This was caused by at least two things—inconvenience to church and poor health. Her mother-in-law and those who knew her best say, though deprived of the privilege of attending church, yet she was a good, pure Christian every day at home. This is a safe way, and the only safe way to live. If any one lives right every day there is no uncertainty in our minds about them when they come to cross the last river, though they may not be sane.

Sister Evans has been afflicted for several years, yet during her last illness no one thought the end so near. She seemed as well as usual till just a few hours before her death. She died very suddenly of heart failure. While she did not talk any about death during her last hours, and was not able to speak, yet she left the evidence with those with whom she was most intimate that she "pleased God."

Quite a concourse of relatives and friends were present when we laid her body away in the cemetery at Rock Springs Church. She leaves a husband alone in the world, with home broken up, future darkened, heart saddened, and without Christ. May this sad event prove to him a blessing in disguise. May he through his tears see a bleeding Savior who can heal all of earth's maladies. She also leaves a brother and sister, a half brother and sister and quite a number of relatives and friends to mourn her departure. May we all meet in the home of the good. Her pastor,

F. P. Doak.

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FIGURE WITH FUNSTON.

MATHEWSON.—Mary Jane, daughter of Mr. and Mrs. Martin and Jane Shelter, was born in Lawrence county, Ala., September 10, 1834. While a child her parents removed to Jackson county, Miss., and soon afterwards to Shelby county, Tenn. In the spring of 1850 she went to Searcy, White county, Ark. In August, 1862, she came to Lee county, Ark., on a visit to her sister, Mrs. Tyresa Phillips, with whom she remained until after her marriage to Mr. Samuel M. Hilliard, September 30, 1855. In October 1858, Mr. Hilliard died, leaving her with two small daughters, Laura and Bettie, who survive, mourning for their mother, but not as those who have no hope, for, by the grace of God, they expect to meet her in the sweet bye and bye.

On February 3, 1867, occurred her marriage to her second husband, Mr. Daniel Mathewson. This marriage was also of short duration, for Mr. Mathewson died in 1867. Mrs. Mathewson then lived in widowhood until her death, which occurred July 18, 1900, at her home near Moro, Ark. (Lee county). When 14 years old she joined the Missionary Baptist Church, but in 1879, there being no church of her denomination near, she joined the Methodist Episcopal Church, South, of which she remained a true and loyal member until called from labor to her reward on high. Sister Mathewson has been an earnest and devoted Christian all her life. She seemed to have no doubt as to her acceptance with Christ. She was ready to testify for him anywhere and to do any kind of work at any sacrifice for his glory, and the good of others. She was big hearted in all she did. She did not know how to be meager in her gifts to the poor and needy, but with a full heart she did her best and gave the best. Had she possessed the means she would have adopted all the orphan children in the neighborhood. As it was, with her limited means, she took several when they were young and reared them to manhood and womanhood; and now, with her own children, they rise up and call her blessed. Sister Mathewson was firm in the government of her household. She was a good mother, a kind neighbor and loved with all her powers the lovable and abhorred the opposite with equal intensity. If she had a weakness it was the lack of patience with half-heartedness. She believed in, and practiced, a positive Christianity—an example worthy of example by us all.

J. K. Pope.

Wheatley, Ark.

ROGERS.—It is sad to record the death of our loved ones, when we look at the human, but when we look at the divine side of the question the sting is removed, and we rejoice that they are safe with Jesus. The decree has gone forth that we must die. On the 6th of September, 1900, John A. Hudson Rogers, the eldest son of John and Clemmie Rogers, met the last enemy and was vanquished, sinking quietly into his cold embrace, and "was not, for God took him." Hudson, as he was called, was an ex-

ception for his age, some of the most beautiful traits of character were seen in his young life that older ones would do well to follow. To his parents he was loving and sympathetic, entering into their cares and anxieties with the earnestness of a man, and looking after his little brother and sister with almost parental care, for one so young it was remarkable what faith he had in prayer. Any trouble, any anxiety, anything out of the usual, that troubled him, was followed by the remark, "Let me pray over it first." During his sickness, which ran into several weeks, he asked his mother to hold him while he knelt at the bedside to pray. He was born November 24, 1889, and died September 6, 1900. Thus another link is forged to bind the hearts of parents to the home of the blest. May they follow the Lord faithfully, so that in the land of bliss they may be reunited to part no more.

Ruffin T. Davis.

Gillett, Ark.

WESTER.—Miss Dona Wester, daughter of Dr. W. E. Wester, died at her home in Nettleton, Ark., October 2, 1900, age 19 years. She had been a member of our church since she was 12 years old, and proved to be faithful and true to the same, even to her death. She was a great stay to the church, and an example to all the young people of the town. She lived a devout Christian life at home and abroad. We miss her today in the church and Sunday-school. But while she is not here and can never be again, thank God we have the hope that all the Christian world have, in their dead, that she has gone to live with him who said, "I go to prepare a place for you, that where I am there ye may be also."

May God bless the father and brothers and sister in this sad hour.

Z. D. Lindsay.

M'CULLOUGH.—Henry Floyd, son of J. D. and L. M. McCullough, was born March 4, 1897; died August 31, 1900. Little Floyd was a bright, loving and obedient boy. He was only sick three days. The father, mother and grandfather did all in their power to relieve his suffering, but all failed. At the close of the third day's sickness, while on his father's lap, the Lord relieved him of his suffering, and called his spirit home, where Jesus said, "There are many mansions," and that he would come again and receive us unto himself. May God help the bereaved parents to find comfort in the words of our Lord and look forward to that day when that great reunion will take place and the congregated millions of earth's redeemed ones no longer feel the sorrows and bereavements of this world.

H. M. Bruce.

M'CULLOUGH.—Minnie Florine, sweet little babe of S. H. and L. E. McCullough, was born January 29, 1900; died August 24, 1900.

Little Florine's stay on earth was short, only six months and 26 days, yet we are sure God makes no mistakes. He does all things well.

H. M. Bruce.

THE ARKANSAS METHODIST.

GEO THORNBURGH BUSINESS MGR

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JOINT BOARD OF FINANCE.

Dear Dr. Godbey:—As a member of the Joint Board of Finance, I would like to call the attention of preachers and laymen to the fact, that the Board will need every dollar assessed for the Conference Claimants; for we remember well at our last conference we only had one-half of what we ought to have had for the worn out preachers, widows and orphans. So the Board asked for \$3,100 this year, and we will need every dollar and we can not do justice to the claimants with less than that amount.

This scribe believes that with the proper energy and enterprise on the part of the preachers and laymen, every dollar of the assessment can be collected in every charge in the Arkansas Conference. The truth is so many of our preachers do not make any effort to collect the conference assessments, and it may be some day these same preachers will be dependent on the efforts of other preachers to collect these assessments, when they will be claimants, or their wives or children. I believe the leading laymen in each charge ought to take this matter in hand and collect every dollar of the assessment, and more if possible. I am sure the members of the church would be willing to take care of our worn out preachers and their widows and children if the claims were properly brought before each congregation. Come brethren, and let's all make an extra effort before conference and collect every dollar the Board

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—PLEASE MENTION THIS PAPER.—

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