

The Arkansas Methodist

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NO. 20

GENERAL MISSIONARY CONFERENCE.

New Orleans, La., April 24-30, 1901.

It was the feeling of all devout Christians who attended the great missionary conference at New Orleans that the spirit of that conference ought to go abroad throughout our entire church, and that the information which it evolved upon the subject of missions should be well disseminated among all our church members.

The conference was a great occasion. It brought together the leaders of our Israel from both the home and foreign fields, to tell of the

ing devoted wholly to our missions at home, were reported in the "Methodist" of May 1. Of what was said and done during the other five days of the conference we can make only the briefest notes. It is gratifying that so many delegates and visitors were enabled to attend the conference from our own State. Some of these have aided us in preparing this missionary edition by contributing articles upon various phases of mission work, suggested in the discussions.

zil Conference, offered prayer. He prayed that the Holy Ghost might take the leadership of all the organized forces of our church at home and abroad, and thus, from the missionary conference, a revival might go out through all our borders.

Rev. C. F. Reid, superintendent of the Korean Mission, read Matt. xx: "For the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire laborers into his vineyard," etc.

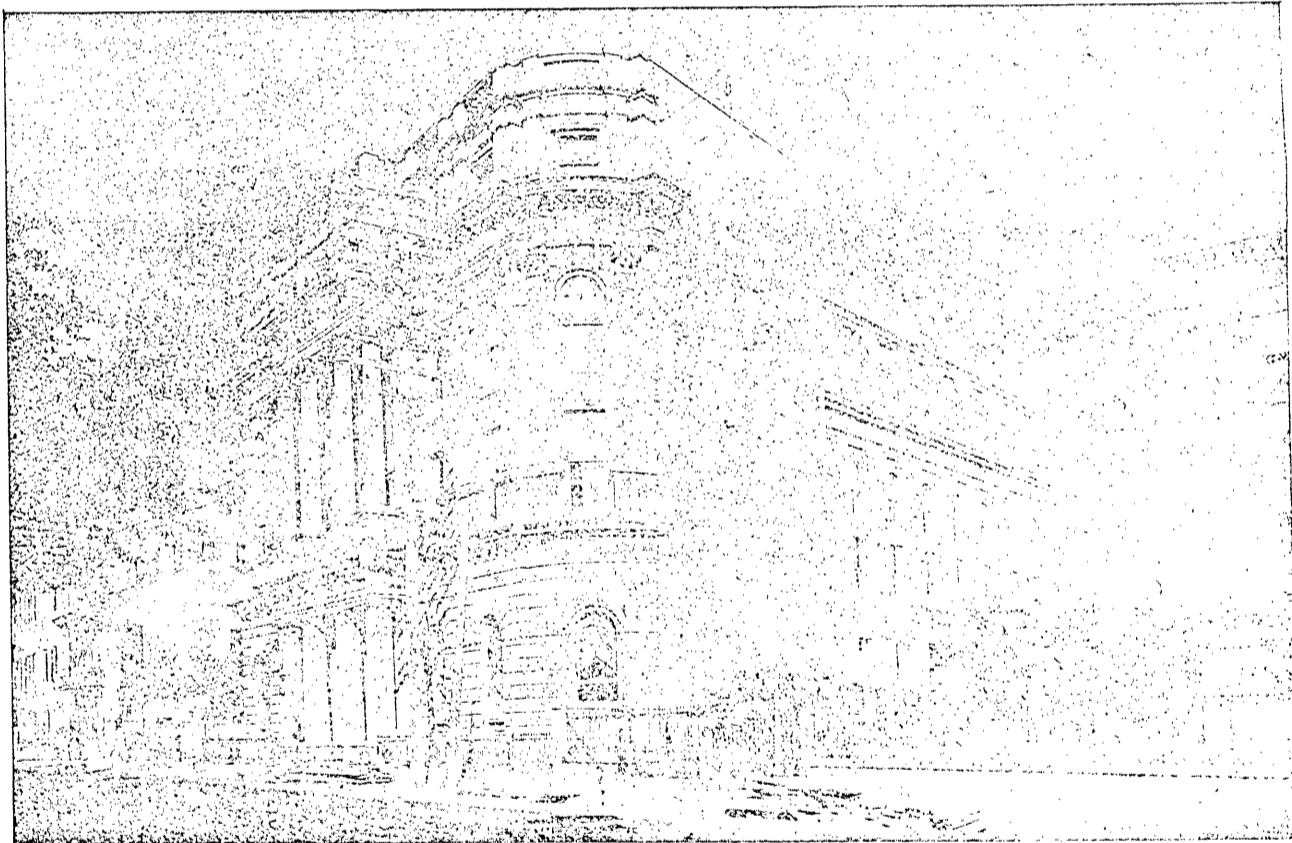
Purposes of the Conference.

Rev. James Atkins, D. D., editor of our Sunday-school literature, set forth the purposes of the conference.

what we ought to do, as part of the great militant host of Christ's followers.

He said it was especially desired that this conference should, in the addresses delivered and papers read, produce a missionary literature, which might serve the cause of missions for years to come. The proceedings of the conference will be published in a book, and the separate papers will be published in tractate form.

Dr. Atkins said: "Almost at the beginning of the work of the executive committee in the organization of this meeting a prayer circle was formed, which rapidly grew until now there are probably thousands who have daily approached the



TULANE HALL.

progress and the prospects of Christ's kingdom, and to take counsel to meet the opportunities of the home. Two thousand of the most intelligent and consecrated men and women of our church came from different States to the meeting, and the spiritual tone of the assembly was fervent, eager and full of hope.

We feel that we can render no better service to the church than to give this issue of the "Methodist" entirely to the work of the conference, contributing thereby to extend its influence over the three conferences which this paper especially represents.

The third day's proceedings be-

The Conference Opened

At 10:30 a. m. Wednesday, April 24, Bishop E. R. Hendrix presiding. The Tulane Hall, seating 2,500 persons, was crowded. Seventy-five singers composed the choir. Prof. W. A. Hemphill, of Sherman, Tex., was musical director. The congregation was composed of people used to singing in the churches. One almost felt that he had passed from the church militant to the church triumphant as the great audience rose and sang:

"All hail the power of Jesus' name.
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all."

Rev. J. W. Tarbeux, of the Bra-

He said the great ecumenical conference of missions, held last year at Carnegie Hall, New York, had inspired this meeting. It was the spreading of the missionary zeal there enkindled. It was well that such a conference as that of New York should close the first century of mission work. It was fit that, for the M. E. Church, South, the new century should be opened with such a conference as that now assembled.

This conference was to appropriate to our own denominational work the great lessons which the ecumenical conference had given to the world. We desire to consider what we, as a church, are doing, and

throne of grace for the resting of the Holy Ghost upon this assembly. We trust that God has heard those prayers and will vouchsafe his gracious guidance in all we do.

We know that while we give the knowledge of Christ to the heathen, it is the spirit which must convince of sin and righteousness and judgment and the spirit in us that must convince sinners at home or abroad that we have been with Jesus. At the conclusion of the address the congregation rose and sang:

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace.

Oneness in Christ.

Dr. Alexander Southerland spoke of "oneness in Christ." Dr. Southerland belongs to the Methodist Church of Canada. He was fraternal messenger from that church to our general conference at Memphis in 1894. He is near seventy years old. A man of noble presence and polished speech and easy, graceful action. No speaker had a better command over the audience. We take some suggestions from the doctor's speech, noting the thoughts which impressed us, but unable to reproduce the beautiful diction of the speaker. The Saviour's intercessory prayer suggested the line of thought.

The unity for which Christ prayed could not be in corporate union. An organized unity, secured by creed and law, and ecclesiastical rule will present no proof of divine origin or control.

The movement of God's revelations is from the outward and visible to the inward and spiritual. Less of man and more of God must be seen as the spiritual kingdom unfolds. The unity for which Jesus prayed was to be like the unity of divine purpose and life in the Trinity itself. "As thou Father art in me and I in thee, that they also may be one in us." When all move toward Christ all move toward one another. We are kept apart, not so much by different opinions, as by lack of the mind which was in the Master.

The work of the Master unites us in spirit, co-operation to a given end must do much to unite us in method. The supreme desire to attain the end abates personal and party distinctions. It accepts the best plans. The common sense of men ought to teach them that it is dangerous to parade peculiarities of sect. We are most apt to be right in the things which we hold in common, most apt to be wrong in that which is distinctive in our views.

Now and then a new sect arises, generally with the idea of abolishing all sects, and uniting, in one body, the Christian world. The only result is that men who claim there are too many sects add one more to the number, and just in proportion to its zeal to swallow up the rest the new sect is the most sectarian of all.

If we lift up our creeds and not Christ, if we lift up the cross and not the crucified, we shall not advance the cause of Christian union.

When we are more concerned about our own work than that of our neighbor's, and when we seek to intensify the spiritual life in our own hearts and churches, Christian union will make glorious progress.

After Dr. Southerland, Bishop Hendrix spoke a few words to the effect that we reach the unity for which Christ prayed, when we study Christ, exalt Christ, and realize the saving power of Christ in our own

hearts. "Comprehending with all saints, what is the length and depth and breadth and height of the love of God" revealed in Christ.

The congregation sang:

"Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

The benediction was pronounced by Bishop Keener. The conference adjourned to 2:30 p. m.

AFTERNOON SESSION.

The opening hymn was:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.

Dr. Green offered prayer.

Obedience to the Great Commission.

Bishop J. C. Granbery read a paper on "The Great Commission." He said:

Absolute sovereignty is the claim of Christ. His title is "King of Kings and Lord of Lords." On his head are many crowns. He will rule in all realms.

Yet his chosen title is, "The Son of Man," and his dominion is love. The subjugation proposed is not of man but the powers that enslave man. The Son is come to "make us free," "to destroy the works of the devil." Above all ties and claims is the strong bond which unites Christ to true believers, who are his "father and mother and sister and brother."

His dominion is an everlasting dominion. It measures time and eternity in its plan. His kingdom shall not pass away.

Our exclusive devotion to him, while it seems to renounce our own plans, does not exclude but insures our reward. He conquers us that he may save us. He calls us from temporal treasures to bestow on us true riches.

The command was to exclusive service. The power by which the disciples were to conquer was the Holy Ghost. The power of him who said, "All power is given unto me in heaven and in earth."

We have elaborate organization and the learning of the ages. We can command the best trained forces of human genius and talent. But the weapons of our warfare are not carnal but spiritual, and without the spirit of God we shall utterly fail.

The mission of the disciples of our Lord was not limited. It was to all nations. With the experience of salvation they must needs have felt the intensest yearning to bring all to know Jesus' love and saving power.

"Teach them to observe all that I have commanded you." The work was more than evangelization; it was Christianization—the education of the human mind and the development of human life from Christ as a center. Christian faith and love were to be made wise for their work.

The perfect assurance of faith is needed for this work. How weak were the disciples before the resur-

rection—before the ascension. But with these proofs of Jesus' divinity how strong they became! The commission is broad: "All nations." It is deep: "Make disciples, teach, baptize." It is long: "Always." Christianity is the universal religion. The commission defines the purpose, work and worth of the church. It is essentially missionary. Christ, our head, was sent of the Father. The commission introduced by the word of authority closes with a word of cheer: "Lo! I am with you always." Some may say, if Jesus were here, so that we might see and hear him, it would be an inspiration. He is not far away, not too far to hear of our thoughts and troubles. His name is Immanuel—God with us. Brothers, this commission is our law and charter. By it we live or die. We fail or conquer. If we do not carry the good news, so far as in us lies to all men, we lack the spirit of the Master.

The congregation sang:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

The Bible and Missions.

Bishop Key, in introducing the speaker, Rev. John Fox, D. D., stated that the American Bible Society had furnished translations of the Bible into four hundred languages. Without their work every missionary society in existence would be crippled.

Dr. Fox said the theme which he presented had been put upon its true claim in the Bishop's introductory speech.

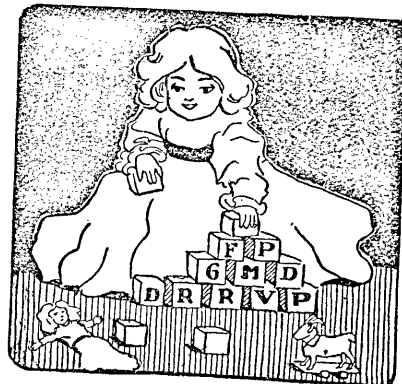
The Bible, as the center of missions, for Christianity is not a religion of nature, a system of philosophy, but the religion of the Bible. The Bible is most potent in developing and directing the world's civilization. The great Bible societies are working at the main lever of the world's progress.

The Bible is the center of influence have done much to unify the nations and are destined to do much more. Christianity will unite in a sort of sacred compact all nations. At the beginning of the century there were 50 translations of the Bible. By 1860 the number had risen to 220, but we close the century with the Scriptures in 420 languages.

This has come to pass without official action of the churches. It is a work which represents the spontaneous effort of the Christian heart under God's providence.

There are yet 1,500 or 2,000 languages spoken by comparatively small peoples, in which the Scriptures have not been translated.

The great store of translations in our society did not precede the missionary work, to any considerable extent. The pioneer missionaries found it necessary to translate the Scriptures into the languages of the peoples whom they taught. The Bible Society, paid for their work, and printed their manuscripts. This Bible translation especially distin-

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Requires a foundation. That is just as true of the building up of the body as of the building of a house. The foundation of a strong body is a strong stomach. No man can be stronger than his stomach. A weak stomach means a weak man.

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guishes the Protestant from the Roman Catholic missionaries. Rome goes with the authority of the church, Protestantism with the authority of the Book. In this respect Protestants follow the example of the early church. Soon after the origin of the Christian movement, all the nations about the Mediterranean Sea had the Bible in their own tongue.

The speaker exhibited a portion of the New Testament in the Tagalog tongue. He said there were sixty or more languages spoke by the Filipinos. Catholicism had dealt with them three hundred years, but had not given them the Bible in any of these tongues.

To give the Bible is never Rome's policy. Therefore the Protestant work is the influence which is liberating the human mind, and springing the long bound spirit of man into liberty and light. The very bondage of heathenism presents not more stubborn ignorance and superstition than that which is bound upon men under the rule of Rome. The Bible is the foundation of our modern civilization and will be the basis of international law and fellowship.

Dr. Fox related several examples of conversion and regeneration of heathen peoples, and the starting of Christian communities from reading the Bible alone. The Book gives proof of its divine origin, and of divine power attending it by its results.

After the address of Dr. Fox Bishop C. B. Galloway exhibited the Bible used by Sostenes Juarez, our first Protestant missionary to Mexico.

The Sermon of Bishop Thoburn.

Whatever exercises may be programmed for any religious assembly, whether of song, essay, lecture or sermon, nothing draws the multitude like a sermon. The simple gospel attracts, charms, moves. It finds all our best feelings responsive to its truths. It holds and will forever hold its place in human faith as the power of God unto salvation."

The announcement that Bishop James M. Thoburn would preach on Wednesday evening called out an audience which filled to the utmost the great Tulane Hall.

Bishop Thoburn has been a missionary of the M. E. Church in India for forty years. The great work he has done has made his name one of the most prominent in missionary history.

The singing of the vast congregation was soul-stirring and grand. Dr. J. C. Morris, pastor of our First Church in Memphis, offered prayer.

The Bishop's text was, "The leaves of the tree were for the healing of the nations."

He proposed to consider the sore of the nations and the manner of their healing.

The Bishop set forth the condition of the people in India. He said that the idea of immortality was held by them in a very vague sense. That faith has no definiteness, and is almost powerless, therefore, as a motive of life. Then there is poverty such as we have no thought of. Two hundred millions of people in India and China, after one meager meal a day, lie down to sleep upon the ground, under a tree, almost like beasts. Your tramps, he said, would be counted swells among such people.

Another scourge is war. Incessant war decimates the petty States of heathen countries. The interposition of wiser and better ruled nations is a police service to rescue them. The great wars of civilized nations end the barbarous and meaningless wars of tribes, which are waged by leaders for booty or revenge and the people are thereby moved forward in moral conditions and to better civilization. The effect of the wars of Christian nations is to advance the people to a state in which nations will consult and arbitrate for principles of common interest.

The leaves of the tree of life represent a divine power of healing. The great first truth to state is this: Christ manifests himself to his own. There are men who know Christ better than they know any man. Christ as a living Saviour is known to men. But he reveals himself daily to his own, not for their comfort, or peace, but for strength to do their duty. The speaker made some very pertinent remarks about



BISHOP THOBURN.

the folly of controversy in a matter which is to be settled by personal experience. I do not contend with idolaters, I do not argue with them. I teach them of Christ, I state and affirm truth.

Jesus sends his disciples into the world to manifest him to the world. He is glorified in his disciples. It is the spirit and purity and love of Jesus in men, which inspires faith in his saving power, and brings them into sacred relations to Christ.

A preacher who aspires to be called a pulpit orator, if he have moderate ability and industry will succeed in that, and at the last the Master will say of such, as he said of some other folks, "They have their reward," and a pitiful reward it will be. The Bishop was severe on the preacher who advertises on Saturday, what he thinks to be a taking theme for Sunday.

He spoke lovingly and tenderly of binding up broken hearts. He said, as we got nearer to Christ, there seems to be more sickness and sorrow in the world, because with Christ's loving heart we will be more drawn to all that need us.

If we would send Christ to the heathen he must be borne in the hearts of the messengers.

When you get Christ in your heart you will not talk about a rich experience. You will shrink back in humility and under the sense of deepest unworthiness, and will seek not conspicuous but lowly service. High attainment in holiness never seems high attainment to itself.

Second Day.

Rev. James Atkins presided over the second day's session of the conference.

The exercises opened with singing:

"Blest be the tie that binds
Our hearts in Christian love."

Dr. G. C. Kelley offered prayer. There was no diminution in attendance.

Adequacy of the Gospel.

Bishop E. R. Hendrix spoke of the adequacy of the Gospel to meet the world's needs. He said:

The early Christians never debated the sufficiency of the gospel for the world's need. They went forth with a faith of the highest order in the Gospel as a scheme of salvation for the world. For a fallen world, salvation was a universal need, and the greatest need.

Paul felt that he had healing for all the world's corruption, and sorrow, and was therefore "debtor" to all men.

The Christian spirit regards all men. "Let the fittest only survive," the maxim of savages on the march, who abandon the wreck to die, deserves only our execration. The

MY SISTER'S BABY

My baby is full of abounding life and joy; my sister's boy is a puny thing.

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spirit that views wars and famines as the means of decreasing the world's population, and argues of some general good as the result is repugnant to Christian faith and love.

It is not of weakness, misfortune, calamity that we are to think as the cause of man's affliction, but of sin. It is sin which we must eliminate. Man's affliction is not from the animal in him, but the devil in him.

Satan even sits in the seat of God. According to Greek and Roman mythologies there was not a gentleman on all Olympus, not a character for any man to invite to his home. The Hindoo gods were procurers for licentiousness.

Christianity first presents to the world a holy god. A god glorious in holiness, and to holiness it calls men. It employs truths to rebuke all sin, it invokes a divine power to destroy sin.

The Christ spirit enters into man not as something extraneous to him, but the principle of his true life. The spirit of Christianity is a regulating power, upon which we may rely to throw off what is wrong in individual life. Drummond well said that Christianity not only exhibits itself in hope for the greatest of sinners, but confidence in the least of saints.

No universal religion can hold to a partial conception of God. The universal Father, near and compassionate to all, sufficient for all, the refuge and hope of all, is essential to a world religion.

Christianity is the universal religion, the eternally abiding religion. None can go beyond it. We cannot rise higher than the Fatherhood of God. We cannot reach farther than the brotherhood of man.

From this general statement of principles the Bishop passed to illustrations and examples of what Christianity has accomplished for man.

The address was throughout sustained upon the highest plane of thought. When printed in the forthcoming book it will be recognized as the deliverance of a Christian philosopher.

The Methodist Revival and Modern Missions.

Dr. J. H. Pritchett, our missionary secretary, spoke upon the "Methodist Revival and Modern Missions."

The doctor regarded the Methodist revival as the awakening in the church of the spirit and faith that gave modern missions their origin.

He said a patronized church would always be a formal church, and in time a corrupt church, whether the patronage came from a special alliance with power or wealth, or any human resource of strength.

God calls not for such agencies to demonstrate his power. He has "chosen the weak things of the world to confound the mighty."

The speaker entered at some

length upon the history of the corruptions of the church and its struggles for reform.

The time allotted sufficed only for reading about half of his paper.

AIM AND SCOPE OF MISSIONS.

Alm and Scope of Missions.

Rev. O. E. Brown, D. D., Vanderbilt University, said:

Mission work is not charity. Jesus fed the hungry, but he forfeited his popularity with many in refusing to be "a bread king."

Missions seek to distribute the bread from heaven. Christian missions represent not a mere ethical movement. Confucius and Boodha taught personal and social ethics, but their systems gave human philosophies and not divine life. Christianity is not in competition with them simply in the ethical sphere, but presents a claim which they have not presented—a divine power to regenerate the life.

Christ's law of self-sacrifice belongs to churches as well as to individuals. The church which is jealous of denominational gains lacks the true spirit of evangelism. We must not care so much for denominational representation and control as to bring men to Christ.

With recognition of the equality of all men upon the plane of spiritual claims and needs we seek to rescue every soul.

Beyond this, missions contemplate as their result a renovation of society, and a change of the social and moral state of peoples until the church among them shall be sufficient for them, and they shall no longer need help from abroad. The life force will be put at the heart of the nations. The church must be equipped with all the agencies for planting and perpetuating a Christian civilization.

Evangelistic Work.

Rev. J. W. Tarboux, missionary to Brazil, spoke of evangelistic work. Several had read papers and the audience had exhibited quite a preference for speeches without manuscript. Brother Tarboux said:

I hope to speak to you out of a full heart, of the work as I came from it.

A need of evangelistic work, in order that it may have the best results, is a broad catholicity in the workers, eccentric men, narrow men, who discount all work unless it is according to their plan and method are not needed in mission fields. This conference ought to help to the broadening of our views and the unifying of our spirit.

What is evangelistic work? The men traveling over a country, proclaiming the way of salvation through Christ, is not much. We must attack the sin of men with the Gospel, and woo them by it, till they are conquered, and when conquered we must possess and fortify conversion of the next generation education of Christians, and the the place and provide for the better

and the next.

The only work which the church has to do is evangelization, and yet that includes the work of school and hospital and press, no less than of the pulpit. The speaker divided the forces into aggressive and conserving agencies. He dwelt somewhat upon the character of these agencies and, showing all to be needful, vindicated the claim of all to be evangelistic. All workers in the field are as actually evangelists as the pioneer preacher. Among the aggressive agencies the pioneer preacher occupies the front rank, but he is not sufficient of himself. To make disciples is not accomplished by a hasty proclamation of the gospel. An ideal plan of evangelization in foreign fields would be to have two ministers to preach clearly and simply and with divine power in the language of the people; to have four men to sing in quartette the inspired songs of Zion; to have two colporteurs, supplied with Bibles, hymn books, and tracts to distribute among the people, and to stop as long as they deem it necessary in one place. The work of those men should be followed up by that of pastors, who should be chosen men of God, without fear and full of the Holy Spirit.

Literary Work.

Rev. G. B. Winton, Mexico.

The speaker showed that the missionary work required the most careful and clear presentation of Christian doctrine and truth in English, for thereby do we make sure of a permanent and proper cast of gospel teaching.

But we must also put this truth in the vernacular of the people among whom we labor. This vernacular will not be found perfectly adapted to strictly correct expression of Christian thought, and beside the missionary may not be well skilled in the use of this vernacular. As to the character of books needed, we may add to translations of the Scriptures and carefully prepared doctrinal statements, missionary biographies, books of history and travel and social duty.

We need, too, careful studies of mission problems, with a view to forming a science of missions. On the fields the missionary uses printed matter as an instrument for spreading the truth. Uncultured nations are awakening to new life. They seek something to read. Books in their own language, tracts, periodicals and, above all, the Bible, meet a welcome. The work of the Bible societies has laid the foundation for all missionary effort. It is well to have translations of good books if the translations are well made. But better still is the development of an indigenous literature. Christianity has ever been associated with intellectual awakenings. Luther's Bible made the modern German language, and German made Goethe. Even if a language



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suffers at the hands of Christianity in the changing of its idioms to express new ideas; it will gain more than it loses.

Medical Missions.

Dr. W. H. Park, for eighteen years in charge of our hospital work at Soo-Chow, told of the impossibility of getting the people at first to comprehend religion when preached. The congregation is often made up of rabble and urchins. The congregation is always moving. They don't understand what they hear.

Of all missionary agencies the medical is the only one that reaches all classes.

The missionary who preaches the Gospel, preaches to very careless hearers, and often thinks people interested who are only curious. "Our good Dr. Reid," he said, "was preaching in his little chapel. A few boys came in and got into a row over a game of battle door and shuttle-cock. A fellow came in with two big baskets full of live ducks swung upon each end of a bamboo pole, turned round three or four times, giving his ducks a wide swing, and went out. Then two men came in and stood up right before the preacher and stared at him with open-mouthed wonder. Brother Reid thought he had interested hearers. Then he preached. O, how he preached! He waved his arms, clapped his hands, emphasized his words, and tried to impress

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them. Directly one of his hearers turned to the other and said, "Crazy as a loon," and they went out." Now, the medical missionary has at least an interested audience.

The doctor said: When I am first called to a family I take pains to speak of my father and mother. They are surprised that I should have a father and mother. They think we are some strange animal.

After calling on a family a few times the lady will probably come with her sedan chair and servants to see my wife, and she has a chance to talk to them of their family gossip. The women are shut up and have nothing else to do, and that is why there are 500,000 suicides by opium every year.

Medicine is a good means to oppose superstition. When the heathen see the doctors bathing ulcers they are ready to listen.

Mr. Tsang, a Chinaman, whose eyes had been cured by Dr. Park was on the platform. The doctor, referring to him, said:

Mr. Tsang, who sits here, tells me that when he first went to the doctors to have his eyes treated they told him that fire came up from his liver, and then they told him that devils came up out of his garden and got in his eyes and he suffered all sorts of things while they tried to drive out the devils.

The Chinese believe in all sorts of devils, and every house has a devil protector, because they think a devil cannot turn a corner. They build a screen before the door. If the devils take a straight shot from any quarter, so as to miss the screen, they strike the wall. The devil according to Chinese ideas is more correct in his conduct than we think him. He goes on a bee line.

When the Chinese are sick they finally come to the hospital.

Dr. Park told of a prominent Chinaman who was prejudiced against the missionaries, but when he saw a friend's eyes cured by a small operation he became Dr. Park's friend. He gave money for preface to the book against opium, published by Mr. Tsang, and he delivered the address at the commencement at the hospital.

At the close of his speech Dr. Park presented Mr. Tsang, whose father had given Dr. Park \$2,000 as a grateful gift for curing his son's eyes. The young man could not speak English, but another young Chinaman spoke for him.

Rev. Howard Taylor, of the China Inland Mission, spoke five minutes of the medical work, presenting, especially, the torture and malpractice which the afflicted suffered from the ignorance of Chinese physicians.

Education and Mission Work.

Dr. J. T. Goucher, D. D., LL. D., is a member of the M. E. Church, and president of the Woman's College, Baltimore. He said: "The missions of the church are essential-

ly educational. They must develop the human mind upon the high and ennobling ideals of the religion of Christ. Education must always be subordinated to the work of salvation. There is no Christian arithmetic or geography: But he is a dull teacher, indeed, who does not see how all the world and all its laws call the mind to contemplation of God.

The instruction in religious schools should be equal to the best in secular schools plus the most careful religious and moral instruction. Especially the mission school must first equip religious teachers. When we look at the work we have accomplished the wonder is that we

schools must especially prepare the way for self-support of the church and the wise direction of the power of the church.

The purpose of missions is the inauguration of the kingdom of Christ. Individually one soul is as dear to God as another. Economically the well trained is stronger for the advancement of the kingdom than many untrained.

Christianity is inspiration not institutional. But the life of Christianity develops organization for its advancement. Personal valor is important, but training for the battlefield is of vast importance also.

The paper of Dr. Goucher was from first to last clear and intense



DR. W. H. PARK.

have accomplished so much with such blundering agents.

The native teacher has immense advantage over the foreigner in standing in sympathy with his people in all their modes of thought and life.

The native teacher must be trained on his own soil. To be taken to a foreign country denationalizes him, and weakens his influence.

The mission school brings the children in the formative stage into the atmosphere of Christian faith and life. And one well trained mind thus prepared will tell more in the long run than multitudes of the untrained. Mission

in thought, fervent in spirit, and was well heard through all the house.

The Missionary Outlook in the Far East.

This subject was assigned on the program to our veteran missionary Dr. Young J. Allen. Dr. Allen went from the Georgia Conference to China in 1859. For forty-two years he has been a continuous laborer in that field, with his home at Shanghai. He is the most distinguished literary man among all the missionaries of the celestial empire. His Chinese Globe Magazine has an immense circulation, and is

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read by officials throughout all China. His books have had a great influence on the Chinese mind. Dr. Allen is a statesman. He is keen to observe and wise to interpret political agencies and influences. Prolonged applause greeted him as he stepped forth upon the rostrum.

I may be tedious, he said. A man who has seen his native land and had the privilege of speaking to his own people only now and then during a period of more than forty years may be excused for speaking long.

Since I was last on American soil you have had expansion. Whatever your political views about that may be, I tell you when I saw the American flag floating on an island thousands of miles out in the Pacific my heart leaped for joy.

"Breathes there the man with soul so dead,
Who never to himself hath said
'This is my own, my native land!'"

But I love China, and have given my life's labor for China, and the Chinese know it. On my arrival at Honolulu the Chinese would have me speak to them. On my arrival at San Francisco prominent Chinese desired me to meet their people there, and tell them of affairs in their country. I set forth the situation as I see it, and I urged them there, in San Francisco, to build a college for their own people. More than a hundred of them came forward at the close of the speech to say they approved of what I had said.

As to China God is certainly in the situation in that great empire. Dr. Allen then proceeded to outline the situation. From what he said we condense these facts:

The reigning dynasty is Tartar. The Tartars come down from Manchuria and took possession of the government. The Tartars number about 11,000,000 against 400,000,000 Chinese. They are confined, chiefly, to the northern provinces.

The Chinese have never been loyal to the Tartar rulers. They would rejoice to see a Chinaman on the throne.

The Boxers are an old organization with a history running back more than a century. Their chief aim was the overthrow of the Manchu dynasty. They were a constant menace to the throne.

As a result of the war between Japan and China Russia occupied Port Arthur, England, Germany and France, to secure their commercial interests occupied other points. The Chinese government became alarmed at the increase of foreign influence. The common people were not troubled about it. They favored it. There has never been a demonstration against foreigners in China which came from the common people. It was from the influence of the rulers in every case. The Tartars dread changes in China. The Chinese on the other hand are ready for change.

The empress dowager, who is endowed with keen statesmanship, succeeded in directing the Boxers against the foreigners. She thus hoped to relieve the throne of two perils. (1) She saw how the Boxers might be turned from enemies to defenders of the dynasty; (2) she would rid the country of the perils of foreign influence.

Now, in all this, China proper was hardly involved. All the viceroys of all the southern provinces were displeased when the empress dowager resented the favor shown the foreigners by the emperor, and took the reins of government in her own hands. They were displeased when the son of Prince Tuan was nominated as successor to the throne. They refused to respond to the call of the empress to send soldiers to Peking. They entered into agreement with the powers to keep their hands off the situation if the powers would keep their soldiers out of their provinces. The viceroys kept their promise, and held the greater part of China solid against the movement in the north. Now those southern viceroys desire that the powers shall dictate the settlement of affairs. They desire such a settlement as may make them secure against being called to account for their insubordination to the empress at any future time.

None of the missionaries suffered in South China. Our own missions were not disturbed, nor was the sympathy of the Chinese in the work alienated in the least. The Chinese desire progresses. They are not stupid. For centuries they have been proud and dreamed of superiority to all people. But they are fully aware of the fact now that the civilization of the west has overtaken them, and is commanding them to move on. They are ready to welcome Christian civilization.

The issue of the late trouble is to give us China as never before. That people may be quickly revolutioniz-

ed. Their public school system is as good as any in the world. Just let them put into their schools a new curriculum, such as western nations have, and one generation will show you a people abreast of any in the world in general knowledge and modern arts and sciences.

We are face to face with China now. The revolution in the matter of learning is at hand. The supreme question with us is whether that revolution shall be guided under Christian auspices, and whether Confucius or Christ shall rule the China of the future.

Third Day.

Home Missions.

The third day of the conferences was devoted entirely to our home mission work. We gave a synopsis of the proceedings in our issue of May 1. We did not thus set it apart as of less importance than the discussion regarding our foreign work but because it was clear that there would be remaining more to report from the conference than could be well represented in this special issue.

The most noted speaker of the third day was Mr. Booker T. Washington, a man who has done a great work for his people, and who commands the confidence of the friends of the negro both North and South. He has a great school at Tuskegee, Ala., in which he is educating the negroes not only in literary courses but in all branches of industry. Hundreds of thousands of dollars are yearly at his disposal for enlarging his work.

Mr. Washington related an incident in connection with the humble beginning he had to make at Tuskegee. When the dwelling house in which he opened his school would no longer suffice and he was compelled to have more room there was nothing to do but to use the hen house. So he got an old darkie from a neighboring farm and said to him, "Go and clean out the hen house." The darkie said, "Boss, you's gwine to make big mistake; you don't know dis country." "What mistake am I making?" said Mr. Washington. The old man replied, "You's gwine to clean out a hen house in de daytime." Washington said it was a good suggestion. He wanted to teach the negroes how to clean out a hen house in the daytime.

Fourth Day.

Woman's Work—Foreign and Home.

"Oh! that every woman in the Southern Methodist Church, who can not come to foreign lands, would say: 'I give my money, my love, my prayers, and myself to the home work.'"—Laura Haygood.

The fourth day of the conference—Saturday—was devoted to the Woman's Work.

Mrs. W. M. Wightman, president of the Foreign Missionary Society, introduced it with a few words, recognizing the obligations devolved upon the women by the call of the

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N. B. The Epworth Leaguers will go to Frisco our way in July.



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church to them to organize in societies to aid the missionary work. She recognized the difficulty the ladies would have in making themselves heard in so large a hall. She said with characteristic wit: "Our Father has given us low voices, for which you are generally thankful. Will you show your appreciation of it now by careful attention?"

Aim and Scope.

Mrs. Trueheart discussed the purposes of woman's work in foreign missions.

Mrs. Trueheart said the Woman's Board of Missions was authorized by the general conference of 1878, and held its first annual meeting in 1879. Its attention was drawn to the needs of China through the work of Mrs. J. W. Lambuth, and its first missionary, Miss Lochie Rankin, was sent there.

The board's object, as stated in its constitution, was "to enlist and unite the efforts of women and children in sending the Gospel to the women and children of foreign lands." Mrs. Juliana Hayes, its first president, and Mrs. D. H. McGavock, its first general secretary, labored to promote this object with unflagging zeal.

Among both women and children auxiliary societies had been organized with the happiest results.

Missions were opened in Brazil and Mexico in 1881, and the schools organized had grown and prospered these twenty years, while many others had been added to them.

Work had been carried on among the wild tribes of Indians also by means of schools, Bible women, etc.

Corea was the latest field entered. The board now had 54 missionaries, 162 teachers, and native helpers, 17 boarding schools, 61 day schools, 6 kindergartens, 2 hospitals, 2 Bible schools, 60 Bible women. Its average annual income since 1880 was \$65,000.

There were at home 35 conference societies, 2,290 auxiliaries, 73,614 members.

The board conducted the Scarritt Bible and Training School at Kansas City, Mo.

The Training School.

Miss M. L. Gibson, principal of the Scarritt Bible and Training School, read a paper on "Educational Work."

The so-called conversion of a soul is but the beginning of the kingdom of heaven. The moral purpose must not only be rightly set, but it must be cultivated. This cultivation has no limit. Educational work must prepare us rightly to perform all duties of life. It must especially prepare those whom we would send forth as teachers. The cultivation must be general and technical, have respect not only to broadening the mind and guiding the heart, but also to specific forms of service. For girls, education is essential to elevate and bless them in the home sphere. Their advancement to bet-

Rheumatism



Rheumatism is due to an excess of acid in the blood. When this escapes through the pores of the skin, as it often does, it produces some form of skin eruption—some itching disease like Eczema or Tetter—but when these little tubes or sweat glands are suddenly closed by exposure to cold and sudden chilling of the body, then the poisons thrown off by the blood, finding no outlet, settle in membranes, muscles, tissues and nerves. These parts become greatly inflamed, feverish and hot; dagger-like, maddening pains follow in quick succession, the muscles become extremely tender, the nerves break down and the sufferer is soon reduced to a state of helplessness and misery. This acid poison penetrates the joints and seems to dry out the natural oils, and the legs, arms and fingers become so stiff and sore that every movement is attended with excruciating pains.

Liniments, plasters, electricity and baths, while their use may give temporary ease, cannot be called cures, for the disease returns with every change of the weather.

"Three years ago I had a severe attack of la grippe, which left me almost a physical wreck. To add to my wretched condition, a severe form of Rheumatism developed. I tried all the physicians in our city, but none of them could do me any permanent good. I used all the rheumatic cures I could hear of, but received no benefit. After beginning S. S. S. I was relieved of the pains and have gained in flesh and strength and my general health is better than for years. I consider S. S. S. the grandest blood medicine in the world, and heartily recommend it to any one seeking relief from the tortures of Rheumatism."
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S. S. S. cures Rheumatism by working a complete change in the blood; the acids are neutralized, the circulation purified and the rich, healthy blood that is carried to the irritated, aching muscles and joints, soothes and heals them. S. S. S. cures Rheumatism even when inherited or brought on by the excessive use of mercury. Opium, in some form, is the basis of nearly all so-called Rheumatic Cures, which deaden the pain but do not touch the disease and lead

to ruinous habits. Alkalies and the potash and mineral remedies so often prescribed, affect the tender lining of the stomach and weaken the digestion, thus adding another burden to the already weak and impoverished blood. S. S. S. contains no mineral or dangerous drug of any kind, but is a simple, vegetable remedy and the most perfect blood purifier known. Send for our book on Rheumatism and write our physicians if you wish any information or advice. We would be glad to mail you a book free; we charge nothing whatever for medical advice.

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ter conditions of life must come by education. It must bring deliverance to heathen women, and from the home the influence of a better mode of life must go forth. Women have peculiar advantages in all heathen lands for mission work. Just where it is most needed in the heathen home.

Miss Gibson said the heathen world was filled with stunted growths. None were more pitiful than the women—illiterate, immoral, crushed by caste, ignorance and superstition. They were to be helped by educational work, because (1) in this work the living voice and printed page, two potent agencies, united; (2) converts had to be taught even after they had been convinced; (3) they needed to learn the Christian vocabulary; (4) mission schools train the teachers of the future; (5) girls especially needed education to fit them for life duties.

Schools, opened by women, had pioneered work in nearly every field. Two names shine out here in connection with the work of the Methodist Church—Mrs. W. G. E. Cunningham, who went with her husband to China in 1852, and at once began a school for children; and Mrs. J. W. Lambuth, who was the mother of schools both in China and Japan. This class of work was promoted now by the woman's boards. They had adopted the definition of education as "A debt due from present to future generations."

In 1830 Dr. Duff said, "You might as well try to scale a wall 500 yards high as to attempt female education in India." What would he say now of Pundital Ramabal and Lilavati Singh?

The objective point in education

in mission work was (1) to substitute the worship of God for that of ancestors or images; (2) knowledge for superstition; (3) to secure the elevation of women.

Miss Gibson's paper recited inspiring and noble examples of the work of missionary women.

In reference to training schools she said: "Our schools for training women missionaries must be equal in their curriculum with those for men, and our missionaries must be as well trained as our brethren. We have sent forth, both male and female, many who were not qualified. We have learned to be more cautious. A call to mission work is a call to prepare. One who is fit for the work will neglect no qualification for it. One who shrinks from the labor will neither be efficient nor faithful in the field.

Our Scarritt Bible and Training School has invested \$125,000. It has seven departments. The Bible School, Moral Philosophy, Church History, Nurse Training, General Industry and Housekeeping, City Missions, General Instruction, including music, bookkeeping, typewriting, etc.

Bible Women.

Mrs. M. I. Lambuth, widow of the late J. W. Lambuth, went out, with her husband, to China in 1853, where their labors were unceasing until 1886, when they went over to Japan, and with their son, Walter R. Lambuth, one of our missionary secretaries, began work there. The husband died soon after, but the faithful wife continued the work. There is not a missionary more loved in Southern Methodism. She read

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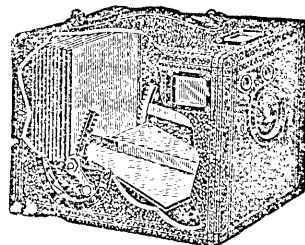
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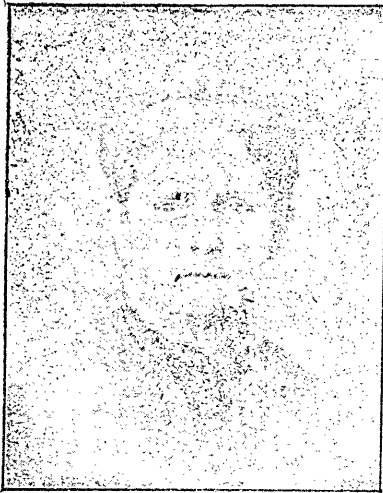
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MRS. M. I. LAMBUTH.

a paper on Bible Woman's Work.

Strange will it be, she said, if women, lifted up and rescued by Jesus' love, shall not burn to tell the story to heathen women until all are redeemed and the Master comes.

It is a blessing and an honor to us to be called to go for the church to save heathen women. It was well that married women as well as single were called to this work that they might set Christian homes in the sight of heathen mothers. Poor heathen women have often come to our mission homes, sat down with us, looked about, and feeling the atmosphere of the place, said, in their foreign speech, "This is heaven." Having heard it was because of our Jesus' doctrine, they said, "Tell us of Jesus." Think of it. A mother who has buried a sweet child, and whose religion has taught her that the spirit of the child may have passed into the house cat, the cow, what relief, what joy, to believe it is in immortal glory waiting the mother in a better land. She told the story of a poor woman who resolved to go to Peking for religious instruction, and who rode on a wheelbarrow, pushed by her son, and followed by her two daughters, four hundred miles, who became an earnest Christian teacher.

At the close of Mrs. Lambuth's speech the congregation rose and waived their handkerchiefs in salute. She bowed in recognition that the greeting was meant for our oldest missionary and her eyes were dimmed with tears.

Medical Work.

The medical work was represented in a paper from Dr. Anna W. Fern. It was a strong paper and showed the need of skilled workers, and how the work of tender and skillful physicians opens heathen hearts and wins the faith of heathen minds. In the medical work and the hospital work woman has a sphere of eminent usefulness.

Woman in the Home Field.

The afternoon session of Saturday opened with an address from Miss Belle H. Bennett, of Richmond, Ky. in regard to the work of the Woman's Home Missionary Society. Miss Bennett has done great service for the society. The money which built

the Scarritt Bible and Training School was raised chiefly by her agency. Miss Bennett is now president of the society.

Miss Benett thus summed up the agencies, methods and results of the Woman's Home Mission work:

Free kindergartens, industrial and night schools have been opened, and in one city a day nursery provided where the children of working women can be cared for.

Doors of Hope as a probationary refuge for outcast women have been opened, and in Dallas, Tex., one large Home and Training School, on the plan of the State reformatories, has been established where these poor, social lepers, surrounded by the healthful and purifying influences of a Christian home, can be trained to self-support. Regeneration, not reformation, is the only hope for these, and to this end the Woman's Home Mission Society labors.

Successful mission work is being done in many of the towns and villages by the "visiting committees," which are a special and practical feature of each auxiliary.

With the growth and development of the organization it became apparent that other than primary forms of educational work must be done to accomplish the greatest good and to reach the greatest number. An education department was created.

For the Chinese and Japanese on the Pacific Slope night schools have been opened, with from three hundred and fifty to four hundred students.

Literature of Home Missions.

This subject was treated by Mrs. J. D. Hammond. Her paper was one of the most vigorous of all that were presented at the conference. We have space only for a few sentences which will show its trend and character.

Mrs. Hammond said: We preach mercy to the poor and downtrodden and deny them justice. We try to comfort with the thought of a home in heaven those whom our greed has denied an earthly home. We rescue here and there a victim from among the thousands which go down to ruin under a system which our laws uphold.

What can we do for these poor? There is much we can do. The gymnasium and the playground would save much work from the hospital and the reformatory school. It is no wonder that, with the environment in which child life is developed in our great cities, beasts of prey creep forth from dark dens everywhere.

To preach Christ is well, but we must also legislate for Christ.

In our efforts to save humanity it is the protective and preventive work rather than the rescue work, that we must rely on. And yet it is this sort of work we are neglecting most.

One of the great lessons to teach our youth, and our old people as

well, is, how to direct to good ends wasted energies. We lack power because we waste power. Christian influence like the current of a river must be directed into sluices and channels for practical ends. When Christian power and purpose touch rightly legislation, trade, industry, our social order and even our pastimes, then shall Christ reign truly, and all the toilers in life's various spheres shall be one in Christ Jesus.

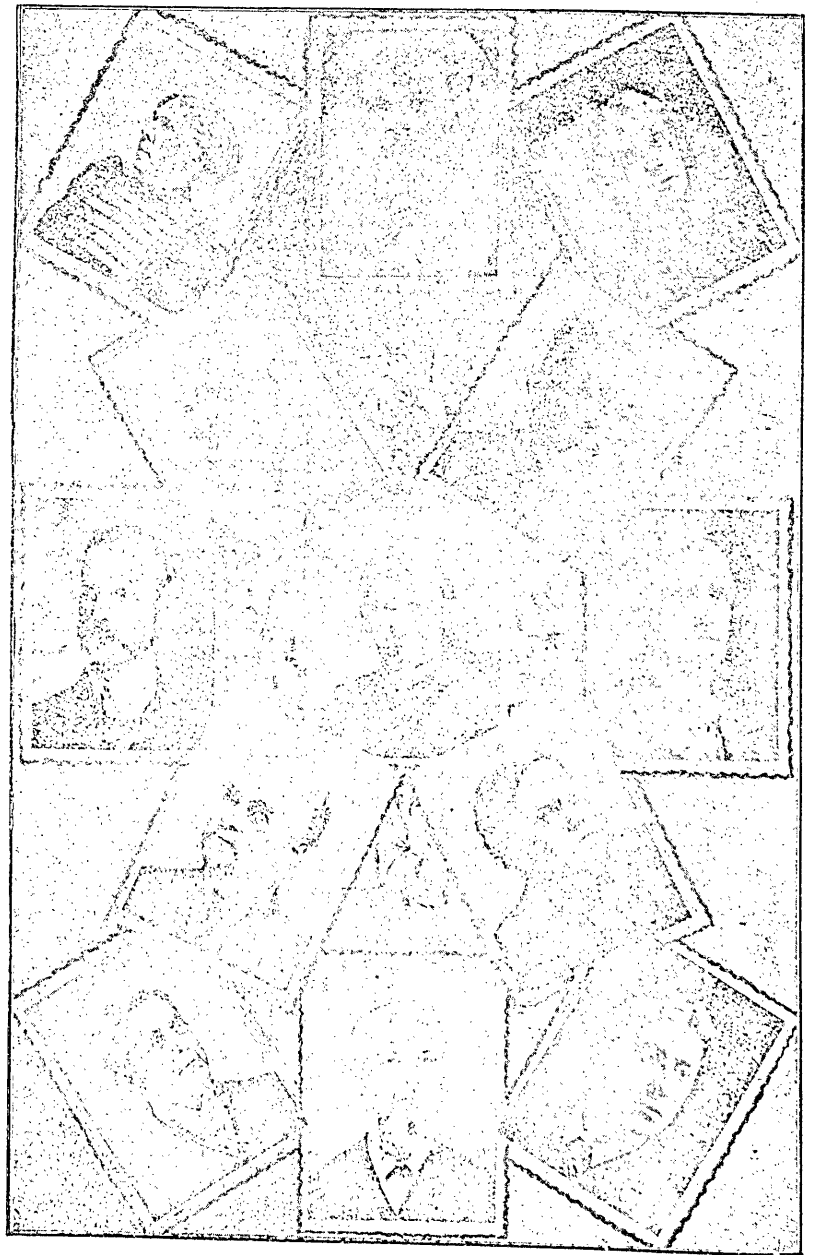
Foreign and Factory Population.

Mrs. Florence Kelly, general secretary of the Consumers' Need, of New York, spoke on this subject.

Every day there floats into our eastern ports a certain number of foreigners. Ten thousand came to us at New York in the last three days before I left the city for this

What do we do with these emigrants? A vast number are turned at once into the most wretched tenement quarters of Manhattan Island, where statistics show that fifty per cent of all the children die. They are poor. They can not speak our language. They do not understand our customs. They are as children in our hands.

The three agencies most attentive to this incoming population in New York are the Catholic Church, Tammany Hall and the saloons. The Catholic Church attempts to do its duty. It furnishes well-built, commodious churches, not poor shacks, like your Protestant missions. It furnishes the most tactful and skillful priests. Their very ablest men are appointed to deal with these strangers. These priests are backed by laymen who do all they can to



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conference. Many causes prompted their coming. If it was from Russia they came, they were Jews seeking liberty of conscience and relief from outrageous oppression. If from Italy they came, it was the same story of oppression and want. Driven by misery and lured by hope they come, from whatever land, expecting to find among us in America a better lot and life.

impress the newcomers favorably and to help them. The Protestants let these people alone, or have here and there a mission house as desolate as a barn, where young men practice the art of preaching on the helpless poor.

Tammany Hall is diligent. Its agents will find work for the newcomers always conditioned on paying for this favor with their votes. The

Tammany agents are on the best terms with the saloons, and the saloon keepers make themselves very social with the strangers.

It is by no means true that emigrants are always benefited by coming among us.

A lady missionary in Syria talked so much to the people of the prosperity and happiness of Americans that when the Chicago fair came on a company of these Syrians came over to Chicago. The missionary came back some time later. She found her Syrians had suffered fearfully in getting acclimated socially and industrially. Among the Christians who freely gave money to help them in far off Syria they found themselves helpless beggars, and destined to remain beggars.

Miss Kelley proceeded to speak of the manufacturing classes. She said: We fancy if we pay high prices for goods the working people get some of the money. It by no means follows. I have seen the very finest clothing made up in a room where children had the smallpox. When I expostulated the tailor said that he must go on with his work, else if the children got well he would not be able to buy bread to feed them, and if they died he would not be able to buy a coffin to bury them. Miss Kelly said she had seen the costliest fabrics for ladies' dresses used to cover children with scarlet fever while the mother was doing the sewing. Prices rise or fall but all that thousands and thousands of laborers know is that their lot is to expend to the uttermost the strength that is in them, to prolong a miserable existence.

The emigrant question presents to Protestant churches a great problem. If these wretched people were in a foreign land we could stir you to aid them. What will we do for them here, in our midst?

American and English Settlements.

Miss Jane Adams, of Chicago, spoke of American and English settlements.

She introduced her remarks by describing London. East London, she said, with five millions of population, was a city of the poor, where one man out of every five was buried a pauper.

The first movement of importance in behalf of this poor people came from Oxford University. Arnold Toynby went among these people, disguised and lived as the poor. He found that there were virtues among them. They had the virtue of sympathy, and a disposition to help one another.

Toynby died young, and his Oxford friends built him a monument in the White Chapel district, Toynby Hall. After this, by the earnest efforts of Cannon Barnett, was secured the settlement of twelve young men in White Chapel, well educated men, gifted, of highest moral character. This company grew to thirty. This was in 1883. Was it worth while?

Let us see. Those men went to work simply as citizens to demand the rights of the people, rights which the people themselves did not understand, rights which there was no one to assert for them. They secured light, and cleaning up of rubbish, improving sanitary conditions, they put up libraries, they organized societies and Toynby Hall became a working center of civilizing and moralizing influences. That is a settlement. That is what we talk about. A settlement is not a mission. It is no compliment to a settlement to call it a mission. It is not there to teach a creed. It is there for social improvement, and it utilizes all that is good in human sympathies and longings. It takes people of all creeds. It counts no converts. It pays no salaries. It receives no party gains. If it is meant for God's service it asks no rewards.

The speaker then reported of the Society of Bethnel Green, also established by an English cannon. This was among a very different class of people, wealthy and gay people, whose chief thought was to have a pleasant time. The founder of this society sought to turn the pastimes and diversions of the people into intelligent and benevolent channels.

Miss Adams then described a Methodist settlement and a society established by Mrs. Humprey Ward.

All these settlements differ. They should differ. They all recognize the conditions of the people and set to work with the forces in reach.

There are eighteen settlements in New York. There are settlements in Boston and Philadelphia. It is the method of philanthropy. Philanthropy is the spirit of these settlements.

Miss Adams spoke of a settlement in which she was laboring in Chicago. She said: "We go among Greeks who are versed in their old Greek classics. We find many Italians familiar with Dante and Tasso. Our women are forming clubs in the cities and rich people are sending their children to Europe to learn what may be learned from foreigners in any of our great cities.

She said in reference to the method of work in the settlement in Chicago, we call the people together of every nationality to consider every public interest if it is no more than paving a street. We take our lot with these people to teach them how to be citizens.

At Home and Abroad.

Bishop Thoburn closed the evening with a speech on "Woman's Work at Home and Abroad."

I had begun work in India. There was not a woman worker in the field. The church had not sent out a woman anywhere. As I was walking out one afternoon, passing under a mango tree, I picked up a vulture quill. I thought I might make a pen of it. When I made the pen I went into my room and said I would see how it would write. I wrote to my sister

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and told her what I was doing. I told her of some children who needed teaching and asked how she would like to come and teach them. I got a prompt answer, telling me, to my surprise, and almost dismay, she was coming. What would I do with her?

My sister brought another lady, Miss Clara Swain, a doctor. Nothing could have surprised the natives more than a woman doctor. They said nobody would employ her. In a year a Mohammedan prince gave her ground and means for a large hospital. Now there are five medical colleges in that country. Dr. Swain, for instance, succeeded; first, in proving that she could get ready access to women of all elements without the slightest token of hostility on the part of husbands and brothers. In the next place, she also succeeded in removing the fear and prejudices of the Europeans who were watching her course with much interest. She did not stop, however, at this point, but proceeded to select a few intelligent Christian women, and began to teach them some elementary principles of medical science. Step by step, she advanced until a small class of Indian women were prepared to extend medical relief to the people of their own class, and in this way the idea of training women of India for medical practitioners was not only suggested, but practically demonstrated. At this point, after other lady missionaries had come to the field, and one of their number had, in an audience with the late revered Queen of England, suggested the idea of medical relief on a broad scale for the womanhood of India, the well known Lady Dufferin movement was inaugurated, and effectively supported by the government of

India. In other words, a quiet and unostentatious missionary lady had gone to India and inaugurated a blessed work of untold possibilities, which has since expanded, under God's blessing, into one of the greatest benevolent movements of the age.

"Now, let us turn to the results of the work inaugurated by the other pioneer to whom I have referred. She began a little school, in which English was taught, in the city, of Lucknow. For some weeks only seven girls attended, but when the full meaning of her experiment began to be understood among the native Christian people, the humble little school at once became popular, and it was found necessary to make arrangements for the reception of girls who wished to come as boarders from distant places. From the very first, the results of this experiment proved more than satisfactory. Parents living five hundred, and in some cases, a thousand miles distant, and oftentimes at very great sacrifice to themselves, would bring or send their daughters to a school which promised to give them a superior education, while the grade of scholarship steadily rose, until before the close of the century the little school which began with seven pupils, had expanded into the Lucknow Woman's College, affiliated with a government university, and had thus won the distinction of being the first Christian college for women ever established on Asiatic soil. It was from this institution that Miss Lalavati Singh came, the young lady who recently visited the United States, and of whom the late ex-President Harrison said, after listening to a paper read by her at the great Ecumenical Conference in

New York last April, that if he had invested a million dollars in foreign missions and had never received any other return for his money than the education of that young woman, he would have felt amply repaid for all his expenditure.

"I have here indicated two lines along which two missionary pioneers moved in trying to do the work to which God had called them, and in which they felt assured that he was leading them; but these were only two of many. While in the foreign field one may find a college and give young women opportunities for securing the highest culture; another may be found in charge of an orphanage, and work out a career which, perhaps in the coming ages, will prove to have been quite as successful, in every sense, as that of her sister who is connected with a more pretentious enterprise. The forms of labor which are offered to Christian women in the foreign field are manifold. Medical women have now become a numerous class. The recent great famines with which the world has become so painfully familiar, have placed many thousands of bereaved children in the care of missionaries, and here is another door open for the missionary women of Christian lands. Then, the general education of the women in all oriental countries must impose a severe, but most interesting, task upon thousands who go abroad, at least for generations to come. Still another sphere of labor, and perhaps in its ultimate bearings most important of all, will be the evangelistic work of Christian women in the great empires of the East.

"In India alone, there are today one hundred and fifty million women and girls, of whom about twenty-four million are widows. Owing to the custom of early marriage, which often takes place in infancy, the so-called bride is regarded as a widow if at any time the child husband dies; and as widows are prohibited from remarriage and are subjected to grievous disabilities, a great host of women in this pitiful condition may be found throughout the empire. For reasons which time will not permit me to state, the great majority of these millions, whether married or widows, can only be reached through messengers of Christ who represent their own sex. Thus far, the way does not seem to have been fully opened for the inauguration of an evangelistic work in which women will become evangelists to women. For reasons peculiar to the country, men can only get access to women to a very limited extent, and under very unfavorable conditions, such as, for instance, speaking to an audience who are concealed behind a curtain, or shrinking into darkened corners of a room where a meeting is in progress. It is possible, and I think probable, that foreign missionaries who naturally carry abroad with

them most of the prejudices or wrong notions received in the home land, have been slow to perceive the absolute necessity of forming a great sisterhood of evangelists in their efforts to reach the women of oriental countries. One-half of the human race live in Eastern and Southern Asia, and almost one-half of these uncounted millions are so shut off, owing to the prejudices of the people, that they can only be reached freely and effectively by evangelists of their own sex.

"I hesitate before making the next remark, which, nevertheless, I feel constrained to make because I have become persuaded that a great wrong may yet be done to great multitudes of oriental women when they begin to apply in large numbers for membership in our Christian churches. Families in oriental lands have their interests so interwoven through marriage and other relationships that proper action is often made practically impossible, and the parties concerned may feel constrained not to follow a given course, even though they wish to do so. It will thus often happen when, for instance, a woman evangelist carries the Gospel to women secluded from the world, that her word will find ready acceptance, and those to whom she goes may joyfully receive the Christ in whose name the evangelist comes to them, but may, for reasons imperative in oriental countries, be unable to go to any place of worship to receive baptism or to admit any men not related to the family to the seclusion of the women's quarters. In plainer words, circumstances may arise, and actually do arise, in which it is impossible to obey the dictates of common sense and the natural thought which one would draw from the teaching of the New Testament, that the same woman who carries the Gospel to these secluded creatures should have the liberty of administering the sacraments of the church to those who receive the word at her mouth. To my mind this seems perfectly simple, plain, reasonable and Scriptural, and yet I know but too well that to the minds of others, perhaps many others, the bare suggestion of such a thing may be more than startling; nevertheless, as I expect our world to become a Christian world, and as I remember that our blessed Master would have mercy rather than sacrifice. I believe that the time is coming, and is very near at hand, when we in Christian lands will have to lay aside our prejudices and our timidity, and concede to the pioneers of Jesus Christ in the great oriental world privileges which may not be in place here, but which are perfectly reasonable and normal in other lands. If India and China are ever to become Christian empires a time must come, at least for a generation or two, when the New Testament custom of having a church in a house, that is, composed of the inmates of one large oriental household, shall be permitted and

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become a very familiar institution. The organization in recent years of missionary societies under the administration of women has been one of the most significant signs of the missionary times.

"While very little direct opposition to these societies has been avowed at any time, yet the movement has become so general, and those engaged in it so earnest and determined, that some have been constrained to ask whereunto these new societies may be expected to grow. It is too soon to attempt to give a complete answer to a question of this kind, but after watching the general influence of these societies upon the thought and action of the missionary world, I incline to the opinion that God is distinctly leading in this movement, and that the near future is destined to witness the most amazing progress which has ever been witnessed in the great missionary fields of the world. If such a movement were to begin tomorrow, the men at the front would be wholly unprepared for the crisis which would confront them. Without the evangelization and enlightenment of the women, the nations, as nations, cannot be Christianized, and hence God seems to be preparing the agencies which will be needed when the great day of salvation arrives. If these societies were not of God, surely this blessing would not so manifestly be vouchsafed to the societies and the work supported by them in foreign lands.

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Conference Sunday.

It was the order of the conference that all the Sunday services be directed to the cause of missions. Speakers were furnished all the Protestant churches of the city. The editor of this paper heard Dr. Alexander Southerland at Carondalet Street M. E. Church, South, at 11 a. m.; John R. Mott, at the Y. M. C. A. Hall at 3 p. m., and Bishop Galloway, at Tulane Hall at night.

Bishop Galloway's sermon was the focal point of interest on Sunday. Much was expected of him, and no one was disappointed.

We have heard the Bishop on many occasions, but have not heard the speech on "Master Missionaries" surpassed. Its force is best measured by its practical result. The contributions for the Soochow University came without call. First a thousand dollars from a gentleman in New Orleans, next a thousand from Dr. W. R. Lambuth. Then a Chinaman gave five hundred, and so the collection swept on and closed at more than fifty thousand dollars.

Young People's Day.

This was the fifth day of the conference—Monday.

Dr. H. M. DuBose presided.

The first speech was by Dr. James Atkins, its subject

The Young People and the Church of the Future.

Dr. Atkins dwelt, at some length, upon the Negro problem, as one which the younger generation is called to deal with. He thought many obstructions in the way of dealing with the problem had been removed, and he believed that in Mr. Washington the race had a representative and leader with whom the white people of the South would heartily co-operate.

He spoke of the foreign population which is sure to be greatly increased in the South and said:

The multi-race problem has to do with the evangelization of the pagans who are settling on our shores from those lands to which we are sending the Gospel. Already more than 2,000,000 of this element have established permanent base on our shores.

The ministry to the industrial classes is perhaps the most complex of all. This region in which our home work lies is destined to a fabulous wealth. The consequent population will be enormous. The interoceanic canal belongs, by the scheme of nature, to the inevitable, and when it comes it will bring to our southern coasts more than one earth man to tax our patience and our power of assimilation. The management of the factory population alone will call for vast resources of wisdom and work. The cotton crop of a single Southern State last year brought into that State \$28,000,000, and that same yield, if transmuted into the finest

fabrics, would have brought in \$800,000,000. These astonishing figures were made the basis of an argument in favor of a technological training necessary in order for a movement upwards toward the finer fabrics.

Beyond these home interests lies the work of evangelizing the pagan world.

The first thing demanded by the situation, then, is that the church, having fully grasped the idea that the work committed to it cannot be accomplished otherwise than by a generation of thoroughly trained workmen. Such workmen we must train an army of workers who shall be skilled in every field.

A Missionary Force.

Rev. S. Earl Taylor's speech was instruction, he who make the Epworth League a missionary force.

First—There must be in each league at least a few missionary enthusiasts. From these will be chosen the members of the missionary committee. The chairman of this committee should be the best the society affords. No mediocre man or woman can lead in a world movement. This committee should not be too large. It should secure, whenever possible, the visit of a missionary campaigner. Every member of it ought to read the best books on missions. The committee ought to have a monthly meeting. Next in importance is the monthly missionary meeting. In this, monotony in leadership and in the programme should be avoided. Out of it ought to grow a mission-study class. For these studies topics are now carefully prepared and issued in all the league periodicals. This is thought-growth of the past three years. For the further success of the missionary movement a library is of prime importance. It is easier to secure a library than to get it read. Here personal work by the leaders is all important. Another means in which the league can get close to the heart of the missionary cause is that of prayer. More than any other thing, unless it be money, the cause of missions needs effectual prayer. The last source of effectiveness open to the league which I shall mention is that of promoting scriptural habits of giving. This means systematic giving and liberal giving. All these suggested plans will require supervision and constant effort. It may prove a wise arrangement to correlate the leagues of a city or district and have one head for the missionary interests.

Missions and Sunday-schools.

John R. Pepper, superintendent of the Sunday-school of the First M. E. Church, South, Memphis, was assigned to speak on how the superintendents may deepen the missionary spirit in Sunday-schools. He said:

"I believe that the heathen world can be converted to the religion of

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Road Notice.

Notice is hereby given that the undersigned petitioners will present to the County Court of Pulaski County, Arkansas, their petition on May 25th 1901, or as soon thereafter as a hearing can be had, asking that a public road be established and opened up, beginning at the place of Mit Sutton and running down along Little Maumelle and intersecting the River Road at the Pinnacle Gap in Owen Township, Pulaski County, Ark.

George Prothro
L. A. Mills.
S. W. Heard.
M. O. Sutton, et al,
Petitioners.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss
In the Pulaski Chancery Court.
The Peoples Building and Loan Association of Little Rock, Arkansas, Plaintiff, vs. C. L. Sampson, J. H. Eaves, Ollie Eaves, et al, Defendants.
The Defendants, J. H. Eaves and Ollie Eaves are warned to appear in this Court within thirty days, and answer the complaint of the Plaintiff. The Peoples Building and Loan Association of Little Rock, Ark.
May 9th 1900.

Chas. M. Connor, Clerk.
Dodge, Johnson, Carroll & Pemberton,
Solicitors for Plaintiff

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Jesus Christ in one generation, if the church will but rear a generation of missionaries. And I believe that the Sunday-school is the recruiting station and drill ground of this aggressive force of the twentieth century. My thoughts on this subject are under two heads: First, deepening motives; second, deepening methods. The Sunday-school, rightly understood, is a soul-winning, soul-building, soul-impelling agency. The superintendent must have deep convictions as to his functions as a soul winner. Without spiritual power in the superintendent in Sunday-school, the chief purpose of the institution is missed. The superintendent must be a genuine lover of souls. He must have a personal experience of civilization. As to methods, when the heart is aflame with love of souls, it will find ways. In regard to missions, we may suggest a few: First, set apart a specified time for study of the subject, by means of special lessons, leaflets, etc.; second, read letters from missionaries and have reviews of these studies; third, arrange for regular correspondents in the fields; fourth, have the pastor assist by presenting the claims of missions; fifth, train the scholars to regular and systematic giving; sixth, have special prayers, that some of the scholars may be led to this work. Nothing has a profounder influence in deepening convictions of a school than this latter."

"Organization for Missionary Purposes."—Dr. E. E. Hoss.

From the little chapel in Lonely Lane, in Baltimore, there went out wave after wave of religious movement that went to all parts of this broad land, when the Methodist Episcopal Church organized its missionary forces at its first general conference.

The present conference is one of the most remarkable that has ever been held. We have here the presence of missionaries from far-away fields of labor, and we have several of our beloved Bishops encouraging

us with the magnetism of their eloquence.

In the olden time we wrestled against the rulers and princes of the world; against ignorance, ambition, drunkenness, avarice and lust. Now, we are wrestling with flesh and blood. The church is mighty, not through herself, but through the divine power and affluence of our Lord Jesus Christ, whose supremacy over all things is the reason for his being the head of the church.

The record of the past twenty-five years is, in many respects, ablaze with the divine glory. Could such a conference as this have been possible twenty-five years ago, or even ten years ago. Our church contributed last year for the support of missions and other benefactions over \$600,000.

We have scarcely touched the measures of our ability. What shall be done in the future? We must use proper methods to get the money we need for missions. The church at large must do what the woman's board of foreign missions has done, and enroll a permanent roll of annual subscribers for the missionary work. With all the forces at our command we should be able to accomplish that result. What we need to furnish money is to organize a regular army of contributors. What the Lord demands of us chiefly is men. Let them be found and let them go forward and act as recruits, and give ourselves to the cause of the Lord. The spirit of the living God will descend upon his church and his people, and he will reveal himself to them.

Miss Belle M. Brain, of Springfield, O., spoke on "Missionary Training and Literature for Our Young People."

Missionary Training.

Miss Brain said that it is necessary to begin the missionary training of young people in their homes. History teems with examples of children, who afterwards become great missionary heroes of the world, and who gained their first

love for the cause while little children. The next influences which the children feel, after the home, are the Sunday-school and the Young People's Society. They should be taught to be prepared, at some time or other, to be called out for service in the cause of the Lord. Three great missionary obligations should be pressed upon them: 1. Some can go: "Go Ye" (Mark xvi, 15); 2. Most can give: "Give Ye" (Matt. xvi. 16); "Pray Ye" (Matt. ix, 39). Prayers for missions should be both definite and intelligent. For this, prayer cycles may be useful; or prayer calendars, with names and fields of individual missionaries.

To the scriptural excerpts just given may be added another: "Look 'Look." Christ said, "Lift up your eyes and look on the field. This we must do, for the most part, through the eyes of others. This leads us to consider the subject of missionary literature for young people. None will go, or give, or pray, if they know absolutely nothing of the field. Only recently have missionary books become abundant. The last decade of the nineteenth century, however, produced a large number. With them should be employed maps and charts, especially in teaching children. Missionary societies should form libraries, and, by every possible means, stimulate the circulation and reading of books and periodicals dealing with this great subject.

Missions and Students.

"The Study of Missions by College Students" was the closing address, by Rev. A. C. Millar, D. D., of Hendrix College, Ark.

The study of missions, whether apostolic, mediaeval or modern times, is far more worthy in subject matter than many studies that now have a place in the college curriculum. Christ's summary of the law, to love our neighbors as ourselves, was made potent in the command, "Go and make disciples of all nations." I submit these propositions: The choicest young people of our church are gathered in the denominational college; young people usu-

ally determine, during their college life, upon a career; special equipment is needed for the career of a foreign missionary; mission studies at school are not only valuable for those who go abroad, but also for those who remain at home. They would give, to an increased degree, the co-operation of the influential laymen in our church. This suggestion of a college course on missions has come out of the student volunteer movement. The young people who have allied themselves with this movement are already studying. A number of presidents of colleges and seminaries present at the international convention of this movement in Cleveland, 1898, expressed themselves as in favor of the regular study of missions. Indeed, the modern mission movement is so vast and so involved in international politics that not even secular schools can afford to ignore it."

F. P. Turner spoke on "Mission Study in the College."

Dr. Turner bore testimony to the value of mission study in the college. A few years ago there were only 30; now there are 350 colleges having those courses of studies. This is a great evidence of the value of the courses. The large number of mission study causes in the churches have grown out of the work of mission study classes in the universities and colleges.

Robert McSwaine spoke on the same subject. Our meeting in life is to do the will of God. God's will is the evangelization of the world. How can we influence the policy of our institutions so that we may advance the evangelization of the world? Men and money must be sent out to aid in God's work. We need that those of our schools already on a permanent basis should introduce courses in sociology, in our land and throughout this world. The young people must learn the relations of man to man. We need practical training in the use of God's work, or that every graduate goes out of the school as a philanthropist and with that knowledge of

M. M. COHN & CO., LITTLE ROCK, ARK.

Beg to inform the readers of the Arkansas Methodist that their Mail Order Department is now fully equipped in every detail to fill orders for goods in the lines of

Dry Goods, Clothing, Furnishings, Hats and Shoes,

and to supply samples of any kind of piece goods on application. It will be to your interest to try us. We have hundreds of out-of-town patrons who write us, describing as closely as possible what they want and how much they wish to pay, enclose money order for the amount, and leave us to select for them. We please them every time, or at least we think so, for they do the same thing again. In writing, whether for samples or goods, it is necessary to state exactly what is wanted, and the order will be filled the day it is received.

We make a specialty of suitable and serviceable clerical clothing, and solicit the trade of all ministers at a special discount.

Students' and commencement needs will also have our prompt and special attention.

Be sure to mention the Arkansas Methodist when writing.

Best and Cheapest

Boys' Clothing.

M. M. COHN & CO.,
LITTLE ROCK, ARKANSAS.

All Kinds of

Summer Underwear

God's word which he can impart to his fellow-men.

Dr. Newman, of Alabama, closed the discussion, and said that while the church has wisely provided for contributions and how to dispose of them, every cent contributed by the children should go to the credit of foreign missions, and not be charged against the Sunday-school expenses. In that way the child will be taught to give for some specified purpose, for something tangible and real that will lift up a nation. The boards of stewards, in making up their budget, should provide for the Sunday-school expenses, and not have the children pay those expenses.

Hymn and benediction closed the exercises.

Sixth Day.

Conference opened with singing "All Hail the Power of Jesus' Name," and prayer by Dr. C. F. Reid.

Dr. Lambuth's Speech.

His subject was the "History, Policy and Outlook of the Foreign Missionary Work of the M. E. Church, South."

For lack of space we pass by the historical statements. In regard to prosecution of the work Dr. Lambuth recommended.

First—Readjustment in the composition of the board providing for a larger representation of laymen; a closer relation between the annual conference board of missions and the general board; the holding of midyear meetings in every annual conference in which the presiding elders, Epworth League and Sunday-school shall be represented; increased emphasis placed upon the preparation and wide dissemination of literature adapted to meet the demands of a new era in missions, and the organization of classes for the systematic study of missions in our colleges, woman's missionary societies. Epworth Leagues and Sunday-schools.

Second—That the board of missions extend its annual sessions to, at least, three days, and meet from year to year in different sections of the church; that two or more carefully prepared papers be read at each meeting, to be followed by conference rather than a discussion—leading to the adoption of definite and helpful action.

Third—A more thorough organization of the office force, securing a well furnished bureau of information; a staff of assistant or departmental secretaries who can be trained for the work; a larger clerical force of skilled workers, and an equipment which would bring the administrative department abreast of any business office in the country. The church must provide twentieth century equipment if she would grasp twentieth century opportunity.

Fourth—The establishment of a system of city missions under the auspices of the general board. The

administration of these missions, to be under the supervision of the central office; through an assistant secretary; the missionaries to be accepted for service by the committee on candidates, as in the case of foreign missions; their appointment to be made by the Bishops in charge of the annual conference in which they are to be employed; their support to be assumed by the churches of the city or town in which, under suitable conditions, the mission is to be established, and the relation of such work upon the part of the general board to the Woman's Home Mission Society to be thoroughly sympathetic and co-operative at every point. Is this a new departure? We face a condition, not a theory. The expansion in the south of the last three years in our commerce, foreign and domestic, in our iron and steel industries, in our manufacture and exportation of cotton goods, and recently in the marvelous output of petroleum, is but a prophecy of what is to be. The wealth of our soil, of our climate, of our waterways and of intelligent enterprise, will attract populations until the cities of the gulf, of the Mississippi valley and of the South Atlantic coast will be among the greatest cities of the republic. Such a day is not far off. Let us grasp the situation, and by masterful plans, growing out of broad and statesman-like views, prepare to meet the issue. The objection that this is not foreign missions is both feeble and captious. The foreigners are at our doors. We must give them the gospel or perish—both ourselves and our children. God is no respecter of persons.

Fifth—The inauguration by the board of missions of an educational campaign or forward movement, to begin upon the adjournment of this conference, the threefold object of which shall be prayer—unceasing prayer to the Lord of the harvest; personal work in soul-winning, and missionary collections in full. The board in this campaign to enlist and secure the co-operation of our presiding elders, pastors, laymen and the women of the foreign and home missionary societies, together with our young people in Sunday-school and Epworth League, until every charge and every member is reached. It ought to be done, and what ought to be done can be done. Let us set about it. The Master calls. Let the response from a million and a half of Southern Methodists be: "Speak, Lord, thy servant heareth."

The outlook and the future is with the God of our fathers who has guided us in the past, and in all this great missionary conference.

The Outlook in China.

Dr. Allen spoke on this subject. He said:

The meeting of Sunday night has put new courage in my heart and new strength in my bones. The opportunity created by the crisis in

China has met with a fitting response, and I will return, confident that the church will not fail of its duty toward China. The persecution has massacred about 183 of our Protestant fellow-workers—sixty men, seventy-five women and forty-eight children—and destroyed much property. But we cherish no disposition to revenge ourselves, save by love, exhibited in most strenuous efforts for their help and salvation.

The Chinese people are with us politically, and in favor of reform in their government. This they have demonstrated by a wonderful unanimity of sentiment and action, in resisting the attempt to dethrone the emperor, in resisting the idea of naming a successor, and this attitude, together with the strong hand of the viceroys and governors in South and Middle China, preserved the country from a destructive war and confined the disturbances almost where Tartar influences were predominant.

The Outlook in Japan.

Dr. J. C. C. Newton, for many years a missionary in Japan, said: After 200 years of voluntary isolation, Japan opened her doors for dealings with foreign nations in 1854. Mission work was begun in 1859. From that date to 1872 but little progress was made. The country was in a disturbed condition and foreigners were objects of suspicion. Beginning in the early '70s, a movement in favor of everything foreign, including to some extent the foreign religion, swept everything before it. Japan was transformed as no nation ever had been in the same time. The missionaries, though restricted in privilege of travel and intercourse, made the most of their opportunities. Inquiries and calls poured in upon them, and they worked, traveled and preached and taught by day and by night. In 1890 a reaction began to set in, but meantime solid foundations of Christian work had been laid. Our own mission was opened in 1886, when Drs. J. W. and Walter R. Lambuth were transferred from China and the latter made superintendent. They selected the cities lying about the inland sea, Kobe, Osaka, Kyotot, Hiroshima, and the adjacent towns and villages as their fields. By 1892 it was possible to organize the mission into an annual conference, and the work has gone forward steadily.

What the Church Extension Board is Doing.

Dr. P. H. Whisner was to have spoken to this subject. Because of the death of his wife he did not attend the conference. Bishop Wilson read the paper he sent, from which we extract the following:

The board of church extension of the M. E. Church, South, was organized by the general conference of 1882. Dr. David Morton was elected secretary, a post he held for sixteen years, developing the work with

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

rare sagacity. During the eighteen years of its existence the board has received \$884,789 from collections, besides \$42,668 in special donations. It has donated for church building \$811,242, and lent \$345,760, a total of \$1,157,002. Of this \$219,561 has gone to churches in mission conferences, constituting about one-fifth of their value. It is the policy of the board, as far as may be, to lend to churches in the stronger conferences and make donations to those in mission territory. Of the latter it has aided about four-fifths of those now in existence. The emphasis given to the tabernacle worship among the Jews displays God's conception of a place of worship. All undertakings are to be housed if they are to become permanent. The Jews expended more on

their worship than we do. But heathen religions are still more costly. Christianity makes less demands on its adepts than any religion ever known, and no form of it is more economical than Methodism. We ask nothing for superstition and vanities. In Scripture are found ample warrant and examples for zeal in church building.

IN THE AFTERNOON

Short speeches were made on "The North American Indians," by Rev. J. J. Methvin; "Our German Work," by Rev. J. A. G. Rabe; "Mexico and Cuba," by Rev. D. W. Carter, D. D., and on "Brazil," by Rev. E. A. Tilly.

Forward Movement in Our China Mission.

At 7:30 p. m., the last day of the conference, Dr. Ried, superintendent of our Korean missions, gave a resume of our work in China, where he has labored for many years. He paid a just tribute to the memory of Taylor and Jenkins and the Lambuths, our pioneer missionaries, and to the long service of Dr. Allen. He confirmed the views of Dr. Allen respecting the significance of political changes in China. He spoke of Soochow, where our university is to be established, and said it was the home of the literati of China, and that from Soochow, as a center, \$20,000,000 people could be reached in adjacent cities without loss of an hour in travel, for the canal boats would take the preacher to any one of these cities in a night, while he slept, and give him the full day for his work anywhere.

He said the Chinese are friendly and peace loving and teachable. The Chinese of Soochow alone have subscribed \$20,000 to help build the proposed Laura Haygood Seminary. Shanghai was chosen as the field in 1848, and it has proved not unfruitful. The Presbyterians, Baptists, Church Missionary Society, American Episcopalians, and the Disciples all have large and growing memberships. In 1896 our own membership at Central Church numbered more than 400 communicants, besides a large class of probationers, and two thriving Sunday-schools. The three large mission hospitals are crowded, and several of our schools find their capacity much too small to accommodate all applicants.

Since the organization of our conference in 1866 we have, on an average, doubled our membership every fourth year; and we are indebted to the medical and educational departments for the large results achieved. The classes under Drs. Park, Hearn, Polk and Trawick make a splendid nucleus for the

medical department and the daily clinics of the hospitals, where 15,000 patients are treated annually, give opportunity for practical instruction not excelled by any of the great medical schools of America or Great Britain. The Anglo-China College is doing the preparatory work for the department of literature and science. A new enterprise, a school for girls, is projected. Our ladies have decided to name it the Laura Haygood Memorial. Native Chinese have subscribed \$25,000 in aid of this enterprise. And yet, a few years ago, they were our bitter enemies! They now want to see what we are going to do. Prompt and effective action on our part will stimulate their generosity. A failure on our part to promptly respond would be to slight the loud call of our Lord. It would disgrace the noble dead who have given their lives in the work. "He that putteth his hand to the plow, and looketh back, is not fit for the kingdom of heaven."

Prayer and Missions.

The last address of the conference, "Prayer and Missions," was by Mr. John R. Mott. Mr. Mott was well chosen to close the conference.

(Concluded on page 15.)

"Have by some surgeon Shylock on thy charge to stop his wounds lest he do bleed to death." People can bleed to death. The loss of blood weakens the body. It must follow that gain of blood gives the body strength. The strengthening effect of Dr. Pierce's Golden Medical Discovery is in large part due to its action on the blood-making glands and the increased supply of pure, rich blood it produces. It is only when the blood is impoverished and impure that disease finds a soil in which to root. The "Discovery" purifies the blood and makes it antagonistic to disease. When the body is emaciated, the lungs are weak, and there is obstinate lingering cough, "Golden Medical Discovery" puts the body on a fighting footing against disease, and so increases the vitality that disease is thrown off, and physical health perfectly and permanently restored. It has cured thousands who were hopeless and helpless, and who had tried all other means of cure without avail.

Twenty-one one-cent stamps to cover expense of mailing *only* will obtain a copy of Dr. Pierce's Common Sense Medical Adviser, 1008 pages, in paper cover. Send thirty-one stamps if cloth binding is preferred. Address Dr. R. V. Pierce, Buffalo, N. Y.

WINE OF CARDUI

HEALTHY OLD AGE.

LARUE, BENTON Co. ARK., Aug. 4.

I am 49 years old and have been suffering with Change of Life. I had flooding spells so bad that none thought I could live. My husband got me Wine of Cardui and it saved my life. I am like another person since taking it.

MRS. E. B. TOWNSEND.

WINE OF CARDUI

It is the devout wish of nearly all people to live to a ripe old age. None of us want to die young. This universal desire can be realized if care be taken of the health in early and middle life. A little precaution then will add many years to our existence. Death can be kept away a long time. Happy, healthy old age will be the lot of the woman who promptly corrects the ailments which afflict her sex. In youth, Wine of Cardui will take the female child safely over the dividing line between girlhood and womanhood. As a wife she needs it to help her through the trials of pregnancy and childbirth with as little discomfort as possible. At the Change of Life it will help her over the dangerous place that appears in her pathway between 40 and 50. Then will come many years of truly blissful existence. She will grow old slowly and gracefully. To the last she will preserve that charm and beauty which are always characteristic of perfectly healthy grandmothers. It is for women alone to decide whether they will be healthy or sick. The remedy for their sickness is close at hand.

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

**LARGE BOTTLES OF WINE OF CARDUI
SOLD FOR \$1.00 BY DRUGGISTS.**



WINE OF CARDUI

FOR SALE.

Wishing to be with my family I have put the east two-thirds of lots Nos. 9, 10, 11 and 12 of block 16, adjacent to the depot, Searcy, Ark., with their two cottages, and boarding house, Rose Cottage, in perfect order, and now offer them for sale, including the Boarding House outfit, which is complete, with the exception of tableware. The premises have yielded me monthly thirty dollars rent, payable in advance. I will sell at low figures and on accommodating terms as to time. Call and see and judge for yourself.

J. F. Rives.

Searcy, Ark., April 27, 1901.

CALIFORNIA EXCURSION.

EPWORTH LEAGUE CONVENTION.
July, 1901.

All persons intending to avail themselves of the low excursion rates announced for the Epworth League Convention at San Francisco in July, 1901, can, upon application to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, Utah, obtain an illustrated League folder giving complete details of the rate, the scenic route across the continent and the Salt Lake stop-over which will be a prominent feature of the excursion. Also apply for copy of "Salt Lake City—the City of the Saints."

Willow, Dallas Co., Ark.

Dr. R. E. Woodard, Dear Sir:— I am glad you received your money. My wife's cancer is well, for which I am very thankful to you. Your good medicine cured her. May you live long to relieve suffering humanity. There is no artist near us. I will have her picture taken as soon as I can, and send to you. I want one of your books with her picture in it. She said your oils were the greatest medicine for cancer on earth. She will be 70 years old the 11th of April, 1901. Since she has gotten well she looks like she is just 40 years old. I have a son at Malvern, Ark., that has a very bad sore leg. I want you to treat him, and I know that your oils will cure him.

Yours gratefully,
L. B. Chandler.

We have discovered a combination of oils that readily cure Cancer, tumors, catarrh, piles, fistula, ulcers, eczemas and all skin and womb diseases. We have cured thousands of afflicted people within the last six years. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars and price of oils. Address,
Dr. R. E. Woodard,
502 Main St., Little Rock, Ark.

If you want to check up a rantankerous Baptist just put the Origin of The Baptists in his hands, only 10 cents a copy.

"La Creole" Will Restore those Gray Hairs

"La Creole" Hair Restorer is a Perfect Dressing and Restorer. Price \$1.00.

He said that prayer and missions are as inseparable as faith and works. Jesus Christ has emphasized that the deepest need in missionary enterprise is the need of prayer. Before "go" and before "give" comes prayer. This was the cause of the success of the early Christians. Then great foreign missionary movements were inaugurated with prayer. The missions which have had the largest and most enduring results were those in which prayer was the main agent. Everything vital to the missionary enterprise hinges on prayer, which has opened China and Japan and India to the missionaries.

Mr. Mott cited several examples of the wonderful efficacy of prayer in the matter of missions, and in the asking for volunteers for foreign fields and praying for financial aid.

If the Christians at home gave themselves more to prayer they would better help the foreign missions in every way. The mission-

ings of lives, but the solemn resolve to often commune with God in prayer.

Mr. Mott is a native of Iowa, and a graduate of Cornell. He is 36 years of age. For some years he has been at the head of the student volunteer movement. In this interest he has visited the universities and colleges of all Christian lands and the schools of China, India, Ceylon, South Africa and Australia. He has succeeded in organizing classes for Bible study in hundreds of institutions of learning. His work has a far-reaching effect upon the cause of foreign missions. Its members enroll themselves while still students as willing to go to the foreign field if the way opens. More than 5,000 have been thus enrolled, of whom nearly 2,000 have gone out already. In 1895 Mr. Mott secured at a meeting in Sweden the formation of the World Student Christian Federation, bringing into union all

close of this conference, and yet in my estimation this marks not the end, but the beginning of the work. This missionary conference is worthy of a place in the very acts of the apostles with its deliberations, high resolves and holy aspirations for divine inspirations. Not less than forty have offered themselves as missionaries in the foreign fields. If we met in the name of the Lord, let us go forth in the name of the Lord. Let us vow to live nearer yet to God in prayer, and to study God's revealed will in the world. We will sing the parting hymn. The congregation rose and sang:

Bishop J. C. Granbery pronounced the benediction.

If the Baby is Cutting Teeth.

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

CONFEDERATE VETERANS' REUNION,

Memphis, Tenn., May 28, 29, 30. For the above occasion the Choctaw Route will sell round trip tickets to Memphis at one cent per mile. Tickets on sale May 25, 26 and 27, and good for return until June 4th with privilege of extension until June 19th. Call or write nearest agent. Jno. V. Tedford, Trav. Pass. Agent; Geo. H. Lee, Gen. Pass. Agent; J. F. Holden, Traffic Mgr.; Little Rock, Ark.

We Duplicate Prices.

We have been asked by two brethren if we can duplicate Barbee & Smith's prices on the Bagster Teacher's Bible. We answer, yes, or on any other book.

Godbey & Thornburgh.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (taste pleasant,) taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the Liver, tones up the system. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

If you want to know the origin of the Baptist Church send for the Origin of the Baptists, only 10 cents, post paid.

Morphine OPIUM
CIGARETTE AND COCAINE
Whiskey
Habits cured in 3 to 7 days.
Painless and Harmless.
No pay till cured.
De Narcotina Sanitarium
GEO. E. PETTEY, M. D., MEDICAL DIRECTOR.
876 Davis Ave., Memphis, Tenn.

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

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, heart failure, and nervous prostration.

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

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

50c and \$1 bottle at druggists.

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

GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

Mrs. Etta W. Jones.
Parkersburg, W. Va.

MOZLEY'S LEMON ELIXIR.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

Harry Adams.
No. 1734 First Ave., Birmingham Ala.

MOZLEY'S LEMON ELIXIR.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

Mrs. E. A. Beville.
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. Sawtell, Griffin, Ga.,
Publisher Morning Call.

CHANGE OF TIME.

The Hot Springs train via Iron Mountain Route, which formerly left here at 9:22 a. m., now leaves at 6:55 a. m.

The New Orleans train leaves at 8:38 p. m., formerly 8:20 p. m.

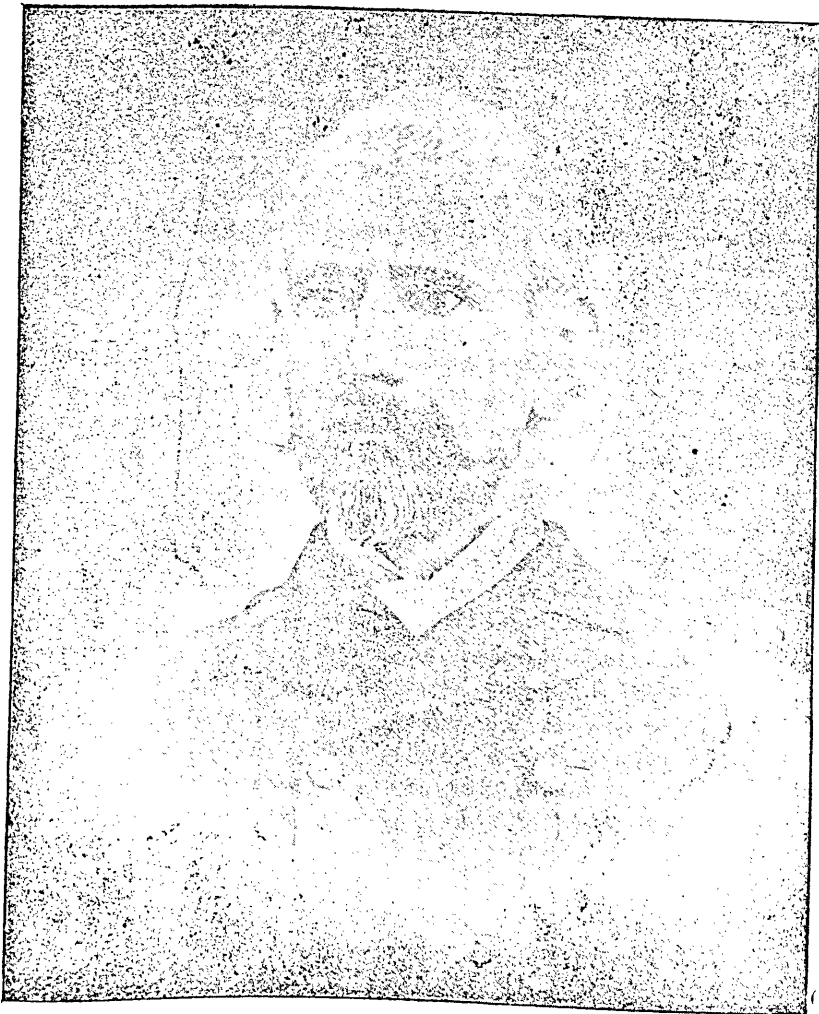
The night train for Fort Smith, Ark., leaves at 8:35, formerly 8:15 p. m.

J. A. Hollinger, P. & T. A.

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

We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

Godbey & Thornburgh.



DR. C. F. REID.

ries cry, "Come over and help us," but they cry still louder and more imploringly, "Pray for us."

We should pray for great spiritual awakenings. A revival is to be expected when there is a period of long-continued prayers for a revival. Prayer is the great and powerful lever to move the spirit for the good of mankind, and we should ever be ready to use it often. The greatest sin ever committed is that of omitting prayers for intercession. The greatest triumphs of the church will come when individuals will wield the great force of prayer. God grant that out of this convention the greatest results might be these two magnificent offerings of money, and these other more magnificent offer-

the organizations of students for promoting Christianity. Of course there are now 1,400, scattered through thirteen nations, with 6,500 members. Mr. Mott is a speaker of force rather than eloquence, deep-spirited and exceptionally effective in arousing young men to interest in spiritual things. He is also an organizer of singular wisdom and resourcefulness.

The Collection.

After Mr. Mott's speech Bishop Hendrix took a collection for the Laura Haygood Memorial School and more than \$3,000 was subscribed.

After this the Bishop said: "And now we have reached the

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, MAY 15, 1901.

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

Methodist Calendar.

Searcy Dist League Conf, Argent	May 8-10
W. H. M. S., W. R. Conf, Jonesboro	May 10-13
DISTRICT CONF. DATE.	
Monticello, at Lake Village	May 16-19
Little Rock, at Des Arc	May 16
Harrison, at Green Forest	May 22
Pine Bluff, at Pine Bluff	June 26
Prescott, at Nashville	June 26
Dardanelle, at London	July 3
Fayetteville, at Gentry	July 10-14
Paragould, at Corning	July 11-14

Church Telephones.

We omit them this week for lack of space. Let the writers continue to report as heretofore. We give these items from what is sent in:

Rev. J. F. Taylor is at the bedside of his sick father at Hot Springs. He preached at South Hot Springs Sunday evening to a large congregation, for he has many friends in the city.

Dr. A. C. Millar filled the pulpit at Newport, morning and evening. The pastor, Brother Smith, was at the district conference at Paragould.

Brother Absolom George, a Persian, spoke at Lakeside church, Pine Bluff, in the evening. His talk was interesting and helpful, and the pastor commends him to the brethren.

The people at Winfield Church have agreed upon the plan of their new chapel, and it is in the hands of the architect.

Personal.

Revs. C. H. Gregory and J. H. Glass were callers Monday.

Mrs. J. L. Schoolfield, of Hope, is visiting in the city at 902 West Markham street.

Rev. A. H. Williams, Walnut Ridge, reports twelve members added to the church there on a recent Sunday.

A note from Rev. T. O. Rorie announces the death of his mother. He assisted Brother Beard in a meeting at Kingsland last week.

Dr. Hunter dedicated a new church at White Rock, Bro. Jethro White's charge, last Sunday. The Sunday before, he preached at Liberty.

Notices.

To the Preachers of the White River Conference:

Let every pastor be sure and observe children's day. Take collection as the discipline directs, and send the entire amount to my address as below. Send by postoffice money order on Paragould or express order or registered letter to Bethel. Respectfully yours and Christ's, T. B. Williamson, Sec. and Treas. S. S. Board of White River Conference. Bethel, Ark.

To the Members of W. F. M. S., Little Rock Conference: At an executive committee meeting of our Conference Society May 4th, the annual meeting to be held at Arkadelphia was fixed for June 19-23.

Please take note and elect your delegate at once if you have not already done so, and send me, as your conference corresponding secretary, the name and address of your delegate.

Also send name of your delegate and the society she represents to Mrs. Emma Gillman, Arkadelphia, in order that entertainment may be provided for her.

Our president returns to us from New Orleans with, if possible, more zeal for this great cause in which we are engaged than ever before.

We are expecting a great meeting. We hope now to have one of our returned missionaries with us.

Pray most earnestly in your daily devotions for the presence and power of the Holy Ghost on this occasion.

I leave for the board meeting at Ashville, N. C., June 6th. Pray for me, that I may be filled with the Holy Spirit and return to you and prove a helpful delegate to our conference society.

Railroad rates will be published later. Yours most sincerely,

Mrs. James Thomas,
Conf. Sec. L. R. Conf., W. F. M. S.
1504 Center Street, Little Rock, Ark.
N. B.—Notice change in my street address. Mrs. J. T.

PARAGOULD DISTRICT CONFERENCE.
The Paragould District Conference will be held at Corning July 11-14.
J. I. Maynard.

PARIS STATION

Just closed a good meeting. The first week we held cottage prayer-meetings, which were well attended and very spiritual. This was fine preparatory work. The second week we had four services each day. Preaching at 10 a. m. and 8 p. m.; cottage prayer-meeting at 3 p. m., and preaching to the children at 4:15 p. m. The third week the same except leaving off the cottage prayer-meetings. The weather was ideal, the moon bright, so we had large congregations at night. About fifty attended the children's services. Rev. G. W. Hill, Rev. J. M. C. Hamilton, Dr. H. Hanesworth and our faithful local preacher, Rev. A. L. Horne, rendered valuable service. Results about twenty professions and nineteen accessions on professions of faith. During the meeting we baptized seven infants.

We have provided for our home debt on the church, which was about \$800. Have made a payment on the church extension loan, bought a bell and some matting. Have bought the south half of the block adjoining the church, fenced it, put in a cistern, repaired and painted parsonage on inside, moved barn, and smoke house, built new wire fence around yard and garden and other necessary repairs on parsonage at a cost of \$250. My predecessor, Brother Dyer, did a noble work in building a beautiful brick church. He fitted up an excellent

preacher's study over the Sunday-school room.

We expect to pay all our assessments in full. Can't afford to do less. Fraternaly, D. J. Weems.

The Morrilton District Conference

Convened at Morrilton May 7th, Rev. Wm. Sherman, presiding elder, in the chair. The writer was elected secretary. The attendance was good from the first, though the session came in a very busy season. All of the pastors were present, also some fifty delegates and local preachers.

The presiding elder dispatched business rapidly and the conference adjourned Thursday evening.

The reports from the pastors were encouraging on most lines. They showed a marked improvement over the reports of the previous year. The statistics show the following: No. Sunday-schools, 51; No. pupils, 3,128; average attendance, about 2,164; No. conversions in the Sunday-school, about 6; No. Epworth Leagues, 5; No. members, 167.

The preachers all hopeful. They are praying for a great revival this year on all their works.

The conference collections very far in advance of what they were last year and there is some hope of paying out, at several points in this district, if not at all.

The conference was honored by the presence of Rev. O. E. Goddard, of First Church, Fort Smith, secretary of missions for the Arkansas conference.

His speeches and sermon on missions were strong and edifying. Hon. George Thornburgh, manager of the "Arkansas Methodist," the prince of laymen, spent one day with us. We were glad indeed to have him, wish he could have come sooner.

The good women of the missionary societies occupied an hour on Wednesday afternoon.

Sister Riddick made an address on "Christian Missions." Sister Reed read an excellent paper entitled "Work of the Woman's Home Mission Society." After this, Sister Farish sang an inspiring missionary solo. This was a good service.

Good sermons were preached by Revs. J. H. Glass, F. S. H. Johnston, J. M. Cantrell, O. E. Goddard, Wm. Sherman and W. H. Dyer.

Morrilton opened her homes and hearts and entertained the conference with a full measure of hospitality. Brother W. W. Garland has the profound thanks of every member for the great kindness he demonstrated as chairman of the entertainment committee.

Brothers R. D. England, W. W. Garland, J. P. Munday and James Reynolds were elected delegates to the annual conference which meets at Conway November 13, 1901. Brothers J. R. Charles and T. A. J. Brazil were made alternates.

The next session of the district conference goes to Houston.

The conference adopted the following resolutions regarding the temperance work in our State:

Resolved, That the thanks of this conference are hereby tendered the late General Assembly of this State for the temperance legislation enacted by it.

Resolved, That we commend the work of the Anti-Saloon League in Arkansas and recommend the circulation of the Search-Light, the organ of said League.

Resolved, That we pledge our very best efforts for the suppression of the liquor traffic and especially for the enforcement of the law against the illicit sale of liquor in prohibition territory.

The following resolution regarding our church literature was unanimous-

ly adopted after a good speech by Brother J. F. Munday:

"Resolved, That we recognize the importance of good literature in the hands of our people and also our duty to use our best efforts to induce them to take our own church papers. That we hereby pledge ourselves to a more active and urgent canvass of the matter among the people."

D. H. Colquette, Sec.

The Helena District Conference

Convened in the city of Helena May 8th, under Rev. R. C. Morehead, presiding elder. Rev. H. B. Cox preached the opening sermon.

The sixteen traveling preachers of the district were all present except C. B. Littleton, who was detained at home on account of sickness in his family. Only three local preachers and six lay delegates were in attendance. This was doubtless due to the early sitting of the conference when work on the farm is so pressing.

Reports from the preachers showed the district to be in a well advanced state in most respects for this time of the year. Attendance upon preaching has been generally good, Epworth Leagues, wherever organized, have been quite active, Sunday-schools numerous and well attended, and finances nearly up to date in many of the charges. One charge, however, viz., Laconia circuit, was reported by the pastor to be in a very unsatisfactory and discouraging condition. It is a charge with peculiar difficulties. The preachers generally have evidently been industriously at work, all of which reflects no less credit upon their vigilant superintendent than upon themselves.

The temperance committee was careful to gather up facts as the conference proceeded and its report stated that within the limits of the district there were 39 saloons. Temperance sentiment is, however, improving.

The conference was honored with the presence of President A. C. Millar, Dr. J. E. Godbey, and Rev. F. S. H. Johnston, all of whom delivered addresses, bringing out some special features of their respective work.

There was preaching during the session of the conference by H. B. Cox, S. L. Cochran, W. C. Davidson, K. R. Durham and F. S. H. Johnston. On Thursday night an Epworth League services was held, addressed by S. H. Babcock, Jr., W. B. Hayes and F. S. H. Johnston. At its close a District League was organized with S. H. Babcock as president and Miss Neel, of Helena, as secretary.

The conference voted to renew the licenses of J. W. Pope, B. A. Philipps and Paul H. Greeson. Having no report nor information of Geo. W. Roland, the conference refused to renew his license. Paul H. Greeson was recommended to the annual conference for admission into the traveling connection.

The following were elected delegates to the ensuing annual conference: R. B. Macon, R. M. Henderson, Chris Sharpe and Rev. H. T. Rainey, L. D. W. L. Jeffers and J. K. Pope, L. E. were elected reserve delegates.

The conference selected as the place for its next session Wesley Church, Taylor's Creek Circuit, a country church about five miles north of Forrest City. Respectfully,

W. C. Davidson,
Conference Secretary.

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